Convention Proceedings New Orleans

FILE COPY

Proceedings

of the

Fiftieth Regular Convention

of

THE LUTHERAN CHURCH – MISSOURI SYNOD

New Orleans, Louisiana
July 6–13, 1973



The Marriott

and

The Rivergate



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And Then?

Anyone who attended the New Orleans convention knows how much time was consumed on points of order, on questions of information, and especially on points of privilege.

Perhaps some of this was once again part of convention strategy designed by interested parties to keep certain crucial issues from coming to a vote. But undoubtedly much of it was completely unpremeditated and devoid of any strategical intentions.

In any event the end result was obvious. Many important as well as lesser matters never came to the floor for action. There simply was not enough time. Consequently many proposed resolutions were finally turned over to the Board of Directors under "omnibus" Resolution 4-47.

In spite of this, most of the really urgent matters disturbing the church were indeed finally brought to a vote. In this respect, whatever strategy was involved failed of its purpose.

Many were satisfied, but many were also dissatisfied with the decisions made by the convention. But at least it must be said that most of the issues were given very much time and attention not only at the 1973 synodical convention but also for several years previously — in publications, in pastoral and teachers conferences, in circuit meetings, in congregational meetings, in District conventions, in meetings of special interest groups, in synodical conventions — almost to the point of surfeit. Perhaps the Synod after all has finally come to some definite conclusions regarding matters long in controversy and will now address itself with renewed vigor to the mission of Christ in the world.

* * *

With so much attention devoted to issues long troubling the church it is perhaps not surprising that one certain resolution was adopted without any delegate asking for the privilege of the floor, and that was the historic resolution permitting women to become full-fledged teacher members of the Synod! At almost any other time this would have received headline attention.

We are again listing for ready reference some of the more important resolutions which came before the convention:

Doctrinal statements: Res. 2-12
"A Statement": Res. 3-01
LCUSA: Res. 2-39
ALC fellowship: Res. 2-40
AATS and due process: Res. 3-02
St. Louis faculty: Res. 3-09
Dr. John Tietjen: Res. 3-12A
Synodical rosters: Res. 5-13
Election of college presidents: Res. 6-13A
Women teachers: Res. 7-05
General administration: Res. 4-26
Higher Education study: Res. 6-30
Omnibus resolution: Res. 4-47

We have again taken the liberty of adding to some resolutions in small print additional information from the notebooks of both secretaries.

The numbers in parentheses below each resolution indicate the session in which action was taken. The reader may wish to turn to the minutes of that session for additional information.

About abbreviations. *CW* is the symbol for *Convention Workbook,* the 477-page book of reports and overtures submitted to the convention. *TB* refers to *Today's Business,* the daily manual bringing the text of the proposed resolutions drafted by the floor committees.

In addition to the information contained in the Minutes the following should be noted for the sake of the record:

— All sessions were held in the Rivergate convention center in downtown New Orleans and the preconvention committee meetings, which began as early as July 2, at the Marriott Hotel.

— The theme of the convention was "Ever, Only, All for Thee."

— A 125th Anniversary Service with Holy Communion was held on Sunday evening, July 8, with Dr. W. Harry Krieger the preacher.

Special thanks should go to Dr. Walter Rosin, who had the principal responsibility of producing the Minutes, and to Rev. Paul Picard and his hard-working crew producing *Today's Business.*

* * *

The undersigned is the only person in the Synod who has had the opportunity of witnessing in their entirety seven successive synodical conventions from the vantage point of the rostrum. Anyone who has shared such a vantage point even briefly can testify that it can be almost a shattering experience at times and that it affords a unique opportunity to gain insights and to make evaluations.

If I may be permitted as a result of this unique experience extending over 14 years to share just one thought with you, a fellow member of this church which both of us hold dear, it is this:

Perhaps it's time for us to look once again deep into the eyes of Jesus Christ and to listen — really listen — to His searching question: "Simon, . . . lovest thou Me?"

And then? "Feed My lambs . . . Feed My sheep!"

HERBERT MUELLER, *Secretary*

Officers of The Lutheran Church — Missouri Synod

President

Rev. J. A. O. Preus, Ph. D., D. D., St. Louis, Mo.

First Vice-President

Rev. Edwin C. Weber, D. D., St. Louis, Mo.

Second Vice-President

Rev. Guido Merkens, San Antonio, Tex.

Third Vice-President

Rev. Theo. F. Nickel, D. D., Chicago, Ill.

Fourth Vice-President

Rev. Walter A. Maier, Ph. D., Springfield, Ill.

Fifth Vice-President

Rev. W. Harry Krieger, D. D., Jackson, Mich.

Secretary

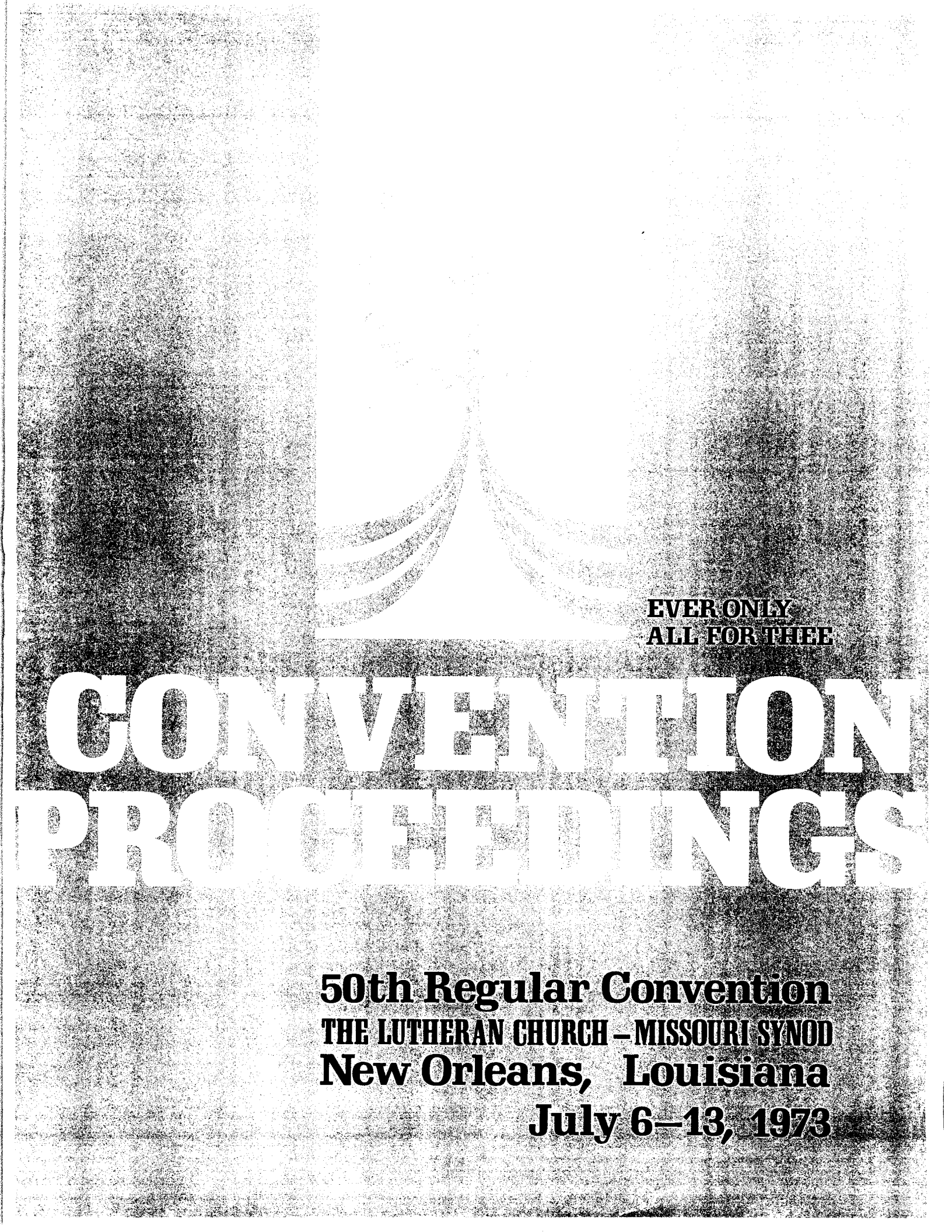
Rev. Herbert Mueller, LL. D., St. Louis, Mo.

Treasurer

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

1973 Convention Arrangements Committee

Rev. John E. Ellermann, *Chairman*
Rev. H. William Lieske, *Convention Coordinator*
Miss Eileen Bosch, *Secretary*
Mr. James Wallace, *Treasurer*
Rev. Myron Zastrow, *Worship*
Mr. Jack W. Randolph, *Halls and Equipment*
Mr. Troy Buttone, *Public Relations*
Mr. Leonard O. Weiser, *Hospitality and Special Services*
Mr. Carl Wegener, *Housing*
Rev. Edwin Coyner, *Registration*
Dr. Herbert Mueller, *Advisory*
Mr. W. J. Barge, *Convention Manager*



EVER ONLY
ALL FOR THEE

CONVENTION PROCEEDINGS

50th Regular Convention

THE LUTHERAN CHURCH – MISSOURI SYNOD

New Orleans, Louisiana

July 6–13, 1973

REGISTERED DELEGATES AND REPRESENTATIVES

A. Voting and Advisory Delegates

Alberta and British Columbia District

A. Voting Pastors

1. Gabert, Leonard, Wetaskiwin, Alta.
2. Porat, Wilson J., Calgary, Alta.
3. Schultz, Gordon, Grande Prairie, Alta.
4. Schmidt, Frederick G., Edmonton, Alta.
5. Knoll, Melvin, Penticton, B. C.
6. Treit, Elroy, South Burnaby, B. C.
7. Jones, Lymon E., Surrey, B. C.

B. Voting Laymen

1. Klein, John, Medicine Hat, Alta.
2. Duholke, Don E., Calgary, Alta.
3. Ries, Gordon, Spruce Grove, Alta.
4. Neiman, Arnold, Leduc, Alta.
5. Kosheiff, Mitch, Prince George, B. C.
6. Hartman, Rudolf, Coquitlam, B. C.
7. Koehler, Henry, Surrey, B. C.

C. Advisory Pastors

Mueller, Gilbert E., Edmonton, Alta.

Argentine District

(none)

Atlantic District

A. Voting Pastors

1. Germann, Gary, Glens Falls, NY
2. Schruhl, Joe E., Albany, NY
3. Cummings, Raymond, Walden, NY
4. Schriever, Henry R., Chappaqua, NY
5. Wittrock, Theodore, Katonah, NY
6. Puelle, John, New York, NY
7. Heinemeier, John L., Brooklyn, NY
8. Reddel, Eugene, Elmhurst, NY
9. Pflug, Ernst, Bayside, NY
10. Thompson, Edwin, H., Jamaica, NY
11. Hinsch, John C., Plainview, NY
12. Kern, Herbert, East Meadow, NY
13. Lesslie, Arthur W., Amityville, NY
14. Dunker, Egbert J., Bayport, NY

B. Voting Laymen

1. Donaho, Melvin, Plattsburgh, NY
2. Roemer, Robert, Albany, NY
3. Shoemaker, Burton, Kingston, NY
4. Magarian, Nazareth, Yonkers, NY
5. Messner, William A., Bronx, NY
6. Mayleas, Ludwig, Bronx, NY
7. Nordeen, Mary, Mrs., Brooklyn, NY
8. Poeschke, Florence, Miss, Long Island City, NY
9. Cowenhoven, Jr., Charles, Elmhurst, NY
10. Meyer, Charles A., Queens Village, NY
11. Nordstrom, Arthur, Port Washington, NY
12. Baumgartner, Janet, Miss, Hempstead, NY
13. Brennan, Martin, Greenlawn, NY
14. Paxson, August, Patchogue, NY

C. Advisory Pastors

Hempel, III, William G., East Northport, NY
Neuhaus, Richard T., Brooklyn, NY
Rauff, Edward, Syosset, NY

D. Advisory Teachers

Heinz, Edward C., College Point, NY
—
Jiede, Edwin A., Albertson, NY
Rath, Richard L., Glen Head, NY
Roemke, Thomas L., Albany, NY
Toven, David O., Eastchester, NY

Brazil District

A. Voting Pastors

1. —
2. Marquardt, Bruno
3. Heine, Ernesto
4. Flor, Daniel
5. Neumann, Nicolai
6. Hueller, Alfredo
7. Mueller, Edgar
8. —
9. Dauernheimer, Breno
10. —
11. Dauernheimer, Eugenio
12. Wentzel, John
13. Wide, Edwino
14. —
15. —
16. —
17. Schelp, Elberto

B. Voting Laymen

1. Faller, Edmundo
2. —
3. Koschmann, Norbert
4. Weber, Erno Elso
5. Stadler, Evaldo
6. —
7. —
8. —
9. Arnde, Edmundo
10. —
11. —
12. Tomm, Arno
13. Engel, Johannes
14. —
15. —
16. —
17. —

California and Nevada District

A. Voting Pastors

1. Bauer, Kenneth, San Francisco, CA
2. Levenhagen, Arnold, Oakland, CA
3. Marozik, John, Merced, CA
4. Tietjen, Walter C., Sacramento, CA
5. Kreitzer, David, Porterville, CA
6. Bekemeyer, Erhard, D., Vacaville, CA
7. Meyer, Paul, Walnut Creek, CA
8. Schemm, Milton, Los Altos, CA
9. Mensing, G. E., Atascadero, CA
10. Thunder, Douglas, Carson City, NV
11. Kastens, Dennis A., Aiea, HI
12. Kriger, Robert A., Artois, CA
13. Cramer, John W., Eureka, CA
14. Quebe, Stanley A., Fresno, CA
15. Grumm, Walter, Monterey, CA
16. Schick, Richard W., San Pablo, CA
17. Volmer, Alfred, Los Gatos, CA
18. Oswald, Orval M., Fair Oaks, CA

B. Voting Laymen

1. Glass, Garland, San Francisco, CA
2. Miessler, Richard, Hayward, CA
3. Christensen, Harry, Lodi, CA
4. Otto, James, Sacramento, CA
5. Blaska, A. H., Taft, CA
6. Partenfelder, Don, Novato, CA
7. Stevens, Henry, Concord, CA
8. Hopper, Joseph, San Mateo, CA
9. Smith, E. F., Arroyo Grande, CA
10. Burnett, Joanne, Sparks, NV
11. Mizuguchi, Robert, Mrs., Hilo, HI
12. Olson, Leland W., Yuba City, CA
13. Thollander, Gus, Cloverdale, CA
14. Zornig, Hal, Hanford, CA
15. Damm, Leonard, Santa Cruz, CA
16. Engelbrecht, H. Anthony, Lafayette, CA
17. Brewer, Darrel, Santa Clara, CA
18. Hapner, Keith, Rancho Cordova, CA

C. Advisory Pastors

Herzfeld, Will, Oakland, CA
Ruhnke, Charles, Fair Oaks, CA

D. Advisory Teachers

Behrens, Gary, Redwood City, CA
Frerking, Daniel L., Fresno, CA

Central Illinois District

A. Voting Pastors

1. Ebs, David W., Vandalia, IL
2. Gerike, Victor, Bloomington, IL
3. Bussert, Walter E., Champaign, IL
4. Walther, Herbert G., Danville, IL
5. Lemmermann, Walter, Decatur, IL
6. Strong, Michael, Lawrenceville, IL
7. Anderson, Orlin, Jacksonville, IL
8. Schnelle, E. L., Mason City, IL
9. Freudenburg, Gerald, Peoria, IL
10. Ingmire, Richard, Quincy, IL
11. Plagens, Robert, East Moline, IL
12. Niemoeller, Lewis, Springfield, IL

B. Voting Laymen

1. Jasper, William, St. Peter, IL
2. Shane, Kenneth, Chenoa, IL
3. Hencken, Louis, Charleston, IL
4. Luhrson, Erwin, Buckley, IL
5. Kohn, Luther, Decatur, IL
6. Stephen, Fred, Effingham, IL
7. Fricke, Homer, Arenzville, IL
8. Hoewisch, Hans, Lincoln, IL
9. Haluska, Ludwig, Peoria, IL
10. Jud, Robert D., Bowen, IL
11. Vatthauer, Martin, Knoxville, IL
12. Morrison, Paul, New Berlin, IL

C. Advisory Pastor

Borchelt, Otto, Decatur, IL

D. Advisory Teachers

Flachsbart, Walter J., Peoria, IL
Rogner, Albert, Decatur, IL

Colorado District

A. Voting Pastors

1. Kaestner, Harold, Sterling, CO
2. Hentz, Robert D., Denver, CO
3. Fingerlin, Henry F., Littleton, CO
4. Traugott, William, Loveland, CO
5. Mayer, Martin E., Layton, UT
6. Luttman, John B., Flagler, CO
7. Staake, Bernard E., Grand Junction, CO
8. Hartenberger, Martin J., Albuquerque, NM
9. Reetz, Gordon D., El Paso, TX
10. Stolp, Armin, Monte Vista, CO

B. Voting Laymen

1. Shepherd, Fred, Sterling, CO
2. Rosendahl, Glen, North Glen, CO
3. Swanson, Agnar, Aurora, CO
4. Carter, Wm. D., Boulder, CO
5. Walter, Charles, Orem, UT
6. Krause, Lawrence, Colorado Springs, CO
7. Holle, Ervin, Cortez, CO
8. Yarbrough, James, Santa Fe, NM
9. Worsham, Jerry, Hobbs, NM
10. Brul, Hugo R., La Junta, CO

C. Advisory Pastor

Walker, Carl, Lakewood, CO

D. Advisory Teachers

Bartels, Walter O., Albuquerque, NM
Kettner, Warren W., Denver, CO

Eastern District

A. Voting Pastors

1. Wagner, B. Jerry, Williamsville, NY
2. Hoemann, Richard L. J., Hamburg, NY
3. Hoyer, Victor O., Lockport, NY
4. Schneider, Arnold W., Niagara Falls, NY
5. Bergen, Ronald L., Olean, NY
6. Saresky, Edward L., Rochester, NY
7. Rynearson, Rodney, R., Rochester, NY
8. Steinke, Adolph L., Syracuse, NY
9. Schmoock, Gerhard, Cabot, PA
10. Pingel, Melvin E., Pittsburgh, PA
11. Sallach, Donald E., Ridley Park, PA

B. Voting Laymen

1. Hord, Fred, Buffalo, NY
2. Schutrum Sr., Robert J., East Aurora, NY
3. Koenig, Jeanette, Mrs., East Amherst, NY
4. Otterstein, David, East Amherst, NY
5. Serra, William W., Wellsville, NY
6. Carlson, Glenn R., Waterloo, NY
7. Jacobs, Wilbur, Spencerport, NY
8. Wolfgang, Calvin, Rome, NY
9. Voland, Willis E., Pittsburgh, PA
10. Webb, Frank, Pittsburgh, PA
11. Kropa, Alex, Dalton, PA

C. Advisory Pastor

Nau, Arlo J., Buffalo, NY

D. Advisory Teachers

Kosinsky, John, West Seneca, NY
Walkmaster, Bruce, Cabot, PA

English District

A. Voting Pastors

1. Pebler, William C., Phoenix, AZ
2. Wendelin, Robert A., Williamsville, NY
3. Duwe, Henry C., Evanston, IL
4. Gaynor, James E., Schaumburg, IL
5. Brandt, Victor L., Palos Heights, IL
6. Reklau, Frederick W., Chicago, IL
7. Schaadt, John P., Berwyn, IL
8. Bornemann, George W., Elmhurst, IL
9. Stuenkel, Omar, Maple Heights, OH
10. Traugott, Arthur F., North Olmsted, OH
11. Schoof, Frederick A., Port Huron, MI
12. Jung, Donald F., West Bloomfield, MI
13. Mack, Alvin C., St. Louis, MO
14. Huxhold, Harry N., Indianapolis, IN
15. Beltz, Eugene W., Janesville, WI
16. Moellering, Armin H., Palisades Park, NJ

17. Wildgrube, Erich H., Jr., Blue Bell, PA
18. Sauer, Robert C., Pittsburgh, PA
20. Drews, Richard D., San Diego, CA
21. Brese, Erwin A., Florissant, MO
22. Lach, Noble P., Grand Rapids, MI
23. Timmermann, Howard, St. Paul, MN

B. Voting Laymen

1. Bennett, Gaylen, Sahuarita, AZ
2. Meyer, Albert, Oakville, Ont., Can.
3. Schey, Arne C., Chicago, IL
4. Lorenz, Earl C. O., Prospect Heights, IL
5. Fuehrmeyer, James L., South Holland, IL
6. Jersild, Gerhardt S., Flossmoor, IL
7. Mojden, Wallace W., Hinsdale, IL
8. McAuliffe, Richard, Glen Ellyn, IL
9. Turnock, Lawrence C., Jr., Shaker Heights, OH
10. Elbert, Raymond J., Cleveland, OH
11. Roellig, Leonard, Grosse Pointe Pk, MI
12. Kuhlman, David, Toledo, OH
13. Mueller, Arnold G., Florissant, MO
14. Matthias, David, Ft. Wayne, IN
15. Tessmann, Gary, Brookfield, WI
16. Gille, Merrill C., Teaneck, NJ
17. Roeper, Albert P., Yardley, PA
18. Christian, Richard, Venetia, PA
20. Kitch, Gregory L., Northridge, CA
21. Steinbrueck, Leon E., Hannibal, MO
22. Doe, Charles, Hastings, MI
23. Norton, Larry, St. Paul, MN

C. Advisory Pastors

Hecht, Harold L., Detroit, MI
Jungkuntz, Richard P., Tacoma, WA
Liebenow, George H., Cincinnati, OH
May, Edward C., Evanston, IL
Witt, Elmer N., Matteson, IL

D. Advisory Teachers

Harman, Ronald V., Phoenix, AZ
Herbold, Glenn L., Mission Hills, CA
Lauterbach, Kermit R., St. Paul, MN

Florida-Georgia District

A. Voting Pastors

1. Maltzahn, Robert, Doraville, GA
2. Lehrer, Wayne, Jacksonville, FL
3. Biel, Kurt W., Orlando, FL
4. Meyer, John F., Satellite Beach, FL
5. Steffen, Lee W., Lakeland, FL
6. Young, David R., Hollywood, FL
7. Eisold, Theodore W., Lake Worth, FL
8. Wiechmann, H. H., Hialeah, FL
9. Brown, Robert, Key West, FL
10. Holzheimer, Walter R., Venice, FL
11. Lidbom, R. A., Tarpon Springs, FL
12. Franzen, Lavern, Temple Terrace, FL
13. Renken, Gerald L., Tallahassee, FL

B. Voting Laymen

1. Morton, John, Athens, GA
2. Schert, Herbert, Jacksonville, FL
3. Vorpagel, David, Longwood, FL
4. Scheiderer, J. Dean, Cape Canaveral, FL
5. Nierman, Harlan, Lakeland, FL
6. Zerbst, Charles, Fort Lauderdale, FL
7. Hauser, Carl, North Palm Beach, FL
8. Volker, Marilyn, Mrs., Carol City, FL
9. Stanius, Tom, Opa Locka, FL
10. Eversole, Arthur L., Bradenton, FL
11. Goelzer, Jack H., St. Petersburg, FL
12. Kralovanec, Paul, Tampa, FL
13. Freeman, Isaac, Atlanta, GA

C. Advisory Pastor

Ressel, Delvin, Winter Park, FL

D. Advisory Teachers

Jander, Louis, Delray Beach, FL
Schramm, Walter, Lake Worth, FL

Indiana District

A. Voting Pastors

1. Russert, Luther E., Munster, IN
2. McBride, Tom, Gary, IN
3. Bretscher, Paul, Valparaiso, IN
4. Meyer, Edward A., La Porte, IN
5. Seitz, Ronald W., South Bend, IN
6. Lippert, Steven, Auburn, IN
7. Weber, Raymond, Fort Wayne, IN
8. Hoerger, William, Fort Wayne, IN
9. Eynon, Stratford, New Haven, IN
10. Brillinger, Otto A., Decatur, IN
11. Belveal, Elonzo E., West Lafayette, IN
12. Biester, Donald W., Tipton, IN
13. Maas, Walter C., Indianapolis, IN
14. Meier, Robert, Indinapolis, IN
15. Skibbe, Cecil H., Bloomington, IN
16. Boester, Alfred, Brownstown, IN
17. Burkman, Arthur, Connersville, IN
18. Brighton, Louis, Lexington, KY
19. Hoelter, John, Tell City, IN
20. Nickel, James, Evansville, IN

B. Voting Laymen

1. Bates, Alfred, Highland, IN
2. Worthington, Robert, Hobart, IN
3. Rivers Jr., Clarence, Valparaiso, IN
4. Ness, William, North Judson, IN
5. Smith, Ben E., Bremen, IN
6. Van Meter, David, Albion, IN
7. Wolff, Edward, Fort Wayne, IN
8. Winter, James, Fort Wayne, IN
9. Maybee, Robert, Fort Wayne, IN
10. Franz, Erwin, Monroeville, IN
11. Hankey, Carl, Rensselaer, IN
12. Waltz, Paul, Arcadia, IN
13. Folkening, Donald H., New Palestine, IN
14. Pankratz, Alan, Greencastle, IN
15. Snively, Smith, Columbus, IN
16. Kellermeier, Robert, Seymour, IN
17. Stuckwisch, Harlan, Madison, IN
18. Monthie, Kenneth, Lexington, KY
19. Scheiber, Jr., Vernie, Tell City, IN
20. Briel, Alfred, Evansville, IN

C. Advisory Pastors

Huegli, Albert, Valparaiso, IN
Koepke, Luther, Valparaiso, IN
Sims, Timothy, New Haven, IN
Stuenkel, Robert, Terre Haute, IN

D. Advisory Teachers

Baden, Thomas W., Hobart, IN
Felts, Florian, LaPorte, IN
Holste, Robert W., Evansville, IN
Kalb, Ernest G., Fort Wayne, IN
Loppnow, Henry H., Evansville, IN
Meyer, Elmer G., Indianapolis, IN
Richert, Fay, New Haven, IN
Schumacher, Vernon E., Fort Wayne, IN

Iowa East District

A. Voting Pastors

1. Betke, Norman E., St. Ansgar, IA
2. Wunderlich, Lewis H., Iowa Falls, IA
3. Kruse, Edgar C., Waterloo, IA
4. Berg, Donald, Oelwein, IA
5. Nicholson, Paul E., Dubuque, IA
6. Renken, Glenn, Van Horne, IA
7. Spahn, Thomas K., Dewitt, IA
8. Stohs, Eugene E., Millersburg, IA
9. Brelje, Larry E., Newton, IA

B. Voting Laymen

1. Bodtke, Paul, Osage, IA
2. Armbrecht, Joe, Clemons, IA
3. Kallenbach, William, Tripoli, IA
4. Albert, Don, Randalia, IA
5. Duwe, Duwane, Guttenberg, IA
6. Fairchild, Louis, Cedar Rapids, IA
7. Block, Arnold, Dewitt, IA
8. Kuesel, W. E., Victor, IA
9. Andersen, Ira, Iowa City, IA

C. Advisory Pastor

Kitzmann, I. G., Osage, IA

D. Advisory Teacher

Glinsmann, Ervin E., Luzerne, IA

Iowa West District

A. Voting Pastors

1. Hoover, David, Cylinder, IA
2. Schmidt, Herbert W., Wiota, IA
3. Cruikshank, Thomas, Boone, IA
4. Heinicke, E. F., Manning, IA
5. Prowatzke, Armin, Paullina, IA
6. MacLachlan, Neal, Missouri Valley, IA
7. Meyer, Ronald, Manilla, IA
8. Illian, Donald C., Ankeny, IA
9. Oswald, Arthur A., Webster City, IA
10. Leenerts, Roger, Battle Creek, IA
11. Lemke, Paul, Rock Rapids, IA
12. Klemz, Roger, Sioux City, IA
13. Arp, Gary, Clarinda, IA
14. Wolfram, James T., Mallard, IA
15. Schultz, Dennis, Alta, IA

B. Voting Laymen

1. Wold, James, Garner, IA
2. Kanning, Richard, Atlantic, IA
3. Schwene, Carl, Ogden, IA
4. Maasen, Donald, West Side, IA
5. Dorr, Arthur, Marcus, IA
6. Hautink, Jack, Council Bluffs, IA
7. Spiegel, Martin, Charter Oak, IA
8. Mozena, Wayne, Des Moines, IA
9. Hoyer, Darrell, Fort Dodge, IA
10. Petersen, Orville, Danbury, IA
11. Buchholz, Arnold, Hartley, IA
12. Heimgartner, Ruben, Kingsley, IA
13. Berkhahn, Don, Corning, IA
14. Cross, Tom, Spencer, IA
15. Wabeke, Cornelius, Newell, IA

C. Advisory Pastor

Johnson, Daniel Q., Sioux City, IA

D. Advisory Teacher

Albers, Wayne, Fort Dodge, IA

Kansas District

A. Voting Pastors

1. Haydon, Kenneth C., Wathena, KS
2. Vogel, Luther, Kansas City, KS
3. Sabo, Andrew, Overland Park, KS
4. Zimmerman, Earl, Ottawa, KS
5. Trinklein, Michael, Pittsburg, KS
6. Meier, Harlan, Linn, KS
7. Fellbaum, Frank, Wheaton, KS
8. Schade, Edward, Hillsboro, KS
9. Van der Bloemen, Thomas, Wichita, KS
10. Greene, Robert, Hutchinson, KS
11. Nathan, Alan, Oakley, KS
12. Sprick, Lloyd, Holyrood, KS
13. Folle, Ronald, Scott City, KS

B. Voting Laymen

1. Larson, Algert H., Holton, KS
2. Bruns, Robert, Kansas City, KS
3. Matthews, Darrell, Olathe, KS
4. Gerriets, John, Emporia, KS
5. Sinclair, Frank, Chanute, KS
6. Bluhm, Gilbert, Bremen, KS
7. Gehrt, Norman, Alma, KS
8. Deines, Ort, Herington, KS
9. Dahlke, W. E., Winfield, KS
10. Winter, Arnold, McPherson, KS
11. Siebel, Bob, Colby, KS
12. Nuss, Lester E., Great Bend, KS
13. Holt, Robert A., Dodge City, KS

C. Advisory Pastor

Wadewitz, Nathan, Shawnee Mission, KS

D. Advisory Teachers

Ohlmann, Karl, Atchison, KS
Wolters, Paul E., Shawnee Mission, KS

Manitoba and Saskatchewan District

A. Voting Pastors

1. Kruesel, Richard, Saskatoon, Sask.
2. Murray, Milford, Middle Lake, Sask.
3. Mayan, R., Yorkton, Sask.
4. Holm, Roy., Estevan, Sask.
5. Dill, Brian, Lipton, Sask.
6. Schienbein, Gerald, Moose Jaw, Sask.
7. Kentel, Murvyn, Winnipeg, Man.

B. Voting Laymen

1. Molzan, Berthold, Oyen, Alta.
2. Brockman, Victor, Nipawan, Sask.
3. Ziprick, A. D., Inglis, Man.
4. Mitchell, Fred, Grenfell, Sask.
5. Krentz, Arthur, Regina, Sask.
6. Wonnick, Brian, Swift Current, Sask.
7. Wildeman, Herbert, Winnipeg, Man.

C. Advisory Pastor

DeBlock, Daniel, Saskatoon, Sask.

Michigan District

A. Voting Pastors

1. White, Harry W., Rogers City, MI
2. Welser, Carl, Hamburg, MI
3. Teuscher, Harold, Battle Creek, MI
4. Skamser, Lionel, Bay City, MI
5. Krugler, Richard, Reed City, MI
6. Gallert, Adolph R., Ionia, MI
7. Trosien, Carl O., Dearborn Heights, MI
8. Jehn, Anton D., Detroit, MI
9. Heumann, Alvin E., Detroit, MI
10. Lohrmann, Kurt, Detroit, MI
11. Heins, John L., Grand Blanc, MI
12. Murphy, John, Flint, MI
13. Schroeder, James, Grand Rapids, MI
14. Krieger, Eugene, Grand Rapids, MI
15. Balke, Fred, Livonia, MI
16. Narr, E. J., Fraser, MI
17. Fluegge, Wilton, Centerline, MI
18. Brown, Warren R., Midland, MI
19. Anderson, Marvin, Lambertville, MI
20. Klein, Theodore J., Port Huron, MI
21. Graupner, Herbert H., Muskegon, MI
22. Claus, Ralph, Clarkston, MI
23. Irsch, Ronald, Rochester, MI
24. Deterding, John G., Frankenmuth, MI
25. Lubben, Darrell, Saginaw, MI
26. Pankratz, Adolph, Sawyer, MI
27. Kangas, Gene R., Centreville, MI
28. Sattelmeier, Ferdinand J., Bach, MI
29. Brammeier, A. H., Prudenville, MI
30. Bird, Geary, Kalkaska, MI
31. Light, Gordon H., Trenton, MI

B. Voting Laymen

1. Roeske, Wallace, Rogers City, MI
2. Schelling, Karl, Jackson, MI
3. Helm, Norman, Parchment, MI
4. Pruetz, Reuben C., Bay City, MI
5. Gray, James, Ludington, MI
6. La Haine, Gilbert E., Sr., Lansing, MI
7. Sproul, Jack, Dearborn, MI
8. Schultz, Carl, Mt. Clemens, MI
9. Greer, James, Detroit, MI
10. Steinke, George, Detroit, MI
11. Fischer, Clarence, Davison, MI
12. Veittengruber, Donald, Clio, MI
13. Boeskool, Irvin, Grand Rapids, MI
14. Milnikel, Fred, Grandville, MI
15. Schulz, John, Livonia, MI
16. Rearick, Wesley, Sterling Heights, MI
17. Linsdeau, Vernon, St. Clair Shores, MI
18. Marshall, Dennis, Alma, MI
19. Haessler, Lincoln, Monroe, MI
20. Jaques, James R., Anchorville, MI
21. Block, Sievert, Montague, MI
22. Beam, Bradley M., Milford, MI
23. Geib, Frederick, Franklin, MI
24. Rupprecht, Nathan, Reese, MI
25. Emeott, Francis, Hemlock, MI
26. Krieger, Larry A., Bridgman, MI
27. Littman, Paul J., Sturgis, MI
28. Vargo, Edmund, Sr., Unionville, MI
29. Schwab, Hugo, Standish, MI
30. Cathcart, Benney M., Traverse City, MI
31. Ahrns, Paul, Southgate MI

C. Advisory Pastors

Boehnke, Roland W., Ann Arbor, MI
Fehner, Herbert B., Monroe, MI
Kleinhans, Walter O., Taylor, MI
Voorhees, David L., Lansing, MI

D. Advisory Teachers

Bathje, Arnold A., Detroit, MI
Beardsley, Ronald L., Monroe, MI
Freudenburg, Curtis C., Bay City, MI
Halter, Clifford A., Dearborn, MI
Kaiser, Roy G., Rochester, MI
Kosche, Norman F., Saginaw, MI
Middeldorf, Carl W., East Detroit, MI
Nast, Gerald H., Utica, MI
Newkirk, Rabel F., Rogers City, MI
Schultz, Lloyd N., Detroit, MI
Stoppenhagen, Arnold C., Saginaw, MI
Straub, Carl G., Walled Lake, MI
Waak, Lemoyne D., East Detroit, MI
Winter, Ernest A., St. Joseph, MI

Mid-South District

A. Voting Pastors

1. Pennekamp, Eugene, Rogers, AR
2. Haskell, Kenneth, Greenville, TN
3. Reese, Herman, Conway, AR
4. Jenkins, Donald, Forrest City, AR
5. Callies, David, Madison, TN
6. Bingenheimer, Roy, Waldenburg, AR
7. Albers, Paul, Chattanooga, TN
8. Klitzing, Leonard, Memphis, TN

B. Voting Laymen

1. Piersing, Richard, Fort Smith, AR
2. Hunze, Herbert, Knoxville, TN
3. Gruenewald, Felix W., North Little Rock, AR
4. Schol, Henry M., Pine Bluff, AR
5. Hall, Roy, Columbia, TN
6. Christiansen, Charles, Waverly, TN
7. Kolb, James, Oak Ridge, TN
8. Moeller, John, Memphis, TN

C. Advisory Pastor

Grese, Everett, Memphis, TN

D. Advisory Teacher

Herring, Louis, Stuttgart, AR

Minnesota North District

A. Voting Pastors

1. Hill, Klemens K., Alexandria, MN
2. Natzke, William, Appleton, MN
3. Gade, Edward H., Hackensack, MN
4. Heino, Donald, Moose Lake, MN
5. Raebel, Roger, Red Lake Falls, MN
6. Buchhop, Maurice J., Detroit Lakes, MN
7. Kramer, Lowell, Fergus Falls, MN
8. Palomaki, Thomas E., Hibbing, MN
9. Beck, A. E., Swanville, MN
10. Reinemann, Lewis R., Duluth, MN
11. Warneke, A. C., Madison, MN
12. Brockopp, David, Dryden, Ont., Can.
13. Blaske, Marvin, Princeton, MN
14. Franzmeier, W. C., Sauk Rapids, MN
15. Esala, Toivo, New York Mills, MN
16. Hasbargen, Roy, Dumont, MN

B. Voting Laymen

1. Timm, Everald, Garfield, MN
2. Pasche, Fred, Morris, MN
3. LaChapelle, David, Williams, MN
4. Gangelhoff, Leonard, Sandstone, MN
5. Schaumburg, John, Mahnomen, MN
6. Anderson, Victor, Frazee, MN
7. Winger, Bert, Fergus Falls, MN
8. Mowrey, David, Virginia, MN
9. Mittag, Earl, Eagle Bend, MN
10. Stresow, Gordon, Duluth, MN
11. Koepp, Ruben, Boyd, MN
12. Nojonen, John, Thunder Bay, Ont., Can.
13. Posey, William, Mora, MN
14. Brown, Orville, St. Cloud, MN
15. True, Ormand, Ottertail, MN
16. —

C. Advisory Pastor

Bendewald, Donald, Moorhead, MN

D. Advisory Teacher

Eggert, James, Alexandria, MN

Minnesota South District

A. Voting Pastors

1. Krogen, Richard, Coon Rapids, MN
2. Goehle, Theodore H., St. Paul, MN
3. Pfotenhauer, Paul, St. Paul, MN
4. Roberson, James, Red Wing, MN
5. Bertram, Arnold, Osseo, MN
6. Wedel, Alton, Minneapolis, MN
7. Becker, Bernard, Edina, MN
8. Strohschein, Marcus, Prior Lake, MN
9. Karner, Roy, Hopkins, MN
10. Fry, Henry, Young America, MN
11. Panning, John, Gaylord, MN
12. Michael, Gerhard, Howard Lake, MN
13. West, Donald, Plainview, MN
14. Gaertner, Henry, Rochester, MN
15. Harms, Raymond, Medford, MN
16. Marquardt, R. H., Austin, MN
17. Roth, Victor, Waterville, MN
18. Eifert, Erhard, Blue Earth, MN
19. Klemp, Paul, Sherburn, MN
20. Bongard, Ronald, Mankato, MN
21. Peterson, Leroy, Lewisville, MN
22. Kretzschmar, Arnold, Fulda, MN
23. Boeder, Charles, Pipestone, MN
24. Preuss, David, Jackson, MN

B. Voting Laymen

1. Hiel, Darrel, Coon Rapids, MN
2. Witte, Delores, Mrs., St. Paul, MN
3. Marth, W. Don, White Bear Lake, MN
4. Switzer, John, Farmington, MN
5. Avenson, A. Dale, Minneapolis, MN
6. Cotter, Nancy, Mrs., Minneapolis, MN
7. Wheeler, Roger, Bloomington, MN
8. Possehl, Robert, Burnsville, MN
9. Miller, Frank, St. Louis Park, MN
10. Henschen, Raymond, Cologne, MN
11. Schultz, Clarence, Glencoe, MN
12. Miller, Eldred, Hutchinson, MN
13. Himmer, Dale, Elgin, MN
14. Wick, Donald, Rochester, MN
15. Kispert, Eugene, Owatonna, MN
16. Georg, Arnold, Austin, MN
17. Dahle, Leon, Morristown, MN
18. Oelerking, Melvin, Wells, MN
19. Saggau, John, Ceylon, MN
20. Ikier, Robert, Vernon Center, MN
21. Wessel Jr., Ed., Truman, MN
22. Reineke, Victor, Brewster, MN
23. Benson, Perry, Jasper, MN
24. Penner, Clarence, Mountain Lake, MN

C. Advisory Pastor

Galchutt, Gary, St. Paul, MN

D. Advisory Teachers

Schiller, Evan, Plainview, MN
Schroeder, Erlen, Mayer, MN
Sylwester, Kurt, Lakefield, MN
Wenzel, Henry, St. Paul, MN

Missouri District

A. Voting Pastors

1. Leidholdt, James, Farrar, MO
2. Lohrmann, Harold, Sikeston, MO
3. Page, Ardle E., Illmo, MO
4. Rattelmuller, Geo., Carrollton, MO
5. Frerking, Kenneth, Columbia, MO
6. Miesner, W., Slater, MO
7. Meyer, Adolph, Warrensburg, MO
8. Drumm, Milton, Hillsboro, MO
9. Hofman, Martin F., California, MO
10. Pardieck, David C., Grandview, MO
11. Pool, Charles, Craig, MO
12. Loesche, Richard, Palmyra, MO
13. Hilsabeck, Howard, Rolla, MO
14. Geistlinger, Jack, St. Charles, MO
15. Hansen, William H., St. Louis, MO
16. Ott, John, St. Louis, MO
17. Spitz, Paul Ph., St. Louis, MO
18. Buege, William, St. Louis, MO
19. Otto, Arthur E., Manchester, MO
20. Fehl, George H., St. Louis, MO
21. Burgdorf, Lawrence, Bridgeton, MO
22. Roth, Samuel J., Ferguson, MO
23. Schoedel, Walter M., Kirkwood, MO
24. Hunt, Clifford, Clinton, MO
25. Lillie, Marvin, Lockwood, MO
26. Wyssmann, Robert, Marshfield, MO
27. Ludwig, Duane, Rosebud, MO

B. Voting Laymen

1. Heider, Ed., Frohna, MO
2. Thies, Walter F., Poplar Bluff, MO
3. Bohnsack, C. A., Cape Girardeau, MO
4. Ulmer, Jacqualyn, Moberly, MO
5. Langkop, Richard, Boonville, MO
6. Rinne, Delbert, Marshall, MO
7. Hollingsworth, Jack, Concordia, MO
8. Schubel, Dwight, Hillsboro, MO
9. Myhre, Gerald, Russellville, MO
10. Kirsch, Edgar, Raytown, MO
11. Berning, James D., Excelsior Springs, MO
12. Kohlenberg, Gilbert, Kirksville, MO
13. Leppanon, Carl, Sullivan, MO
14. Fisher, Ed., Middletown, MO
15. Belsha, Elmer, St. Louis, MO
16. Benz, Emil, St. Louis, MO
17. Steinbach, Harry, St. Louis, MO
18. Commotto, Don, St. Louis, MO
19. Lewis, Dale, Manchester, MO
20. Kreitner, Kenneth, St. Louis, MO
21. Hopkins, Robert H., St. Ann, MO
22. Kirk, Mildred, Mrs., Berkeley, MO
23. Kraemer, Elmer, Webster Groves, MO
24. Lumpe, W. J., Warsaw, MO
25. Hagebusch, Earl, Monett, MO
26. Henry, William, Phillipsburg, MO
27. Hoemann, Willard, Washington, MO

C. Advisory Pastors

Beins, Paul, St. Louis, MO
Brockopp, Roy, St. Louis, MO
Caemmerer, Sr., R., St. Louis, MO
Lange, Robert, Cape Girardeau, MO
Luker, Henry, St. Louis, MO
Repp, Arthur, St. Louis, MO
Smith, Robert, St. Louis, MO
Tiemann, Oscar, Carrollton, MO
Weyermann, Andrew, St. Louis, MO

D. Advisory Teachers

Becker, Larry, Ballwin, MO
Brandhorst, Alvin, Florissant, MO
Dieckhoff, Edwin, Freistatt, MO
Janssen, Leland, St. Louis, MO
Macke, Thomas, Cape Girardeau, MO
Palisch, W. T., Jackson, MO
Schlueter, Duane, Jefferson City, MO
—
Tormoehlen, Alger, Florissant, MO
Wunderlich, Marvin, Ellisville, MO

Montana District

A. Voting Pastors

1. Pullmann, Albert G., Billings, MT
2. Rahn, Robert L., Missoula, MT
3. Lehenbauer, Norbert C., Wolf Point, MT
4. Schudde, Arthur, Havre, MT

B. Voting Laymen

1. Erickson, Eric, Helena, MT
2. Patterson, Walt, Polson, MT
3. Larson, Harvey, Sidney, MT
4. Joseph, Robert, Lewistown, MT

D. Advisory Teacher

Holste, Kenneth E., Kalispell, MT

Nebraska District

A. Voting Pastors

1. Gierke, Eugene V., Spencer, NE
2. Harnapp, Harlan L., North Platte, NE
3. Zimmermann, Timothy J., Odell, NE
4. Schmidt, David H., Fullerton, NE
5. Juengel, Martin, Ruskin, NE
6. Stelzer, Harold T., Elk Creek, NE
7. Levenhagen, Donald, Fremont, NE
8. Meyer, Eldor, Grand Island, NE
9. Schirmer, Bertram, Kenesaw, NE
10. Caspersen, David, Shelton, NE
11. Reimnitz, Charles A., Lincoln, NE
12. Holling, Ronald, Ogallala, NE
13. Buss, Walter E., Pierce, NE
14. Engler, Albert, Omaha, NE
15. Schmidt, James, Ralston, NE
16. Dubs, E. R., Bloomfield, NE
17. Binger, E. A., Wakefield, NE
18. Juergensen, Eugene W., Pilger, NE
19. Wagner, William, Gresham, NE

B. Voting Laymen

1. Stolzenburg, Byron, Crookston, NE
2. Weinhold, Willard, Lexington, NE
3. Endorf, Otto, Daykin, NE
4. Muth, Howard, Creston, NE
5. Brewer, Peter, Hebron, NE
6. Huebner, Harold, Falls City, NE
7. Hokamp, Albert, Arlington, NE
8. Meyer, Wayne, Central City, NE
9. Peterson, David, Hastings, NE
10. Wittig, Donald, Broken Bow, NE
11. Schmidt, Dale, Lincoln, NE
12. Battreall, Robert, Maywood, NE
13. Schellpeper, Leo, Norfolk, NE
14. Pflug, Fred, Omaha, NE
15. Bigger, William, Omaha, NE
16. Sporleder, Raymond, Pierce, NE
17. Mann, Frederick H., Wayne, NE
18. Raabe, Vern, Wisner, NE
19. Witt, D. N., York, NE

C. Advisory Pastors

Kalthoff, Glenn, Fremont, NE
Sellman, Paul, North Platte, NE

D. Advisory Teachers

Elmshauser, Orville, Lincoln, NE
Mueller, Glenn, Fremont, NE
Peter, Victor K., Grand Island, NE
Rathe, Herbert C., Beatrice, NE

New England District

A. Voting Pastors

1. Lemkul, John O., Hanover, NH
2. Kotila, Herman J., Stow, MA
3. Gruel, Michael, Scituate, MA
4. Griesse, Robert L., Waban, MA
5. Mathisen, Howard, Webster, MA
6. Koenig, Richard E., Amherst, MA
7. Fisher, Edward, Storrs, CT
8. Fiehler, Daniel, Suffield, CT
9. Benken, F. Richard, Madison, CT
10. Wismar, Gregory, Naugatuck, CT
11. Kjoller, John, Ridgefield, CT

B. Voting Laymen

1. Hall, George, Mrs., Merrimack, NH
2. Weinschenk, Ernest, Bedford, MA
3. Henderson, Wendell, Hanover, MA
4. Finger, Marion E., Framingham, MA
5. Macafee, Leslie, Mrs., Northboro, MA
6. Mard, Richard E., South Hadley, MA
7. Wolfanger, Howard, Rockville, CT
8. Griswold, Wilbur R., Wethersfield, CT
9. Halvorson, William, Wakefield, RI
10. Dubay, Keith E., Bristol, CT
11. Madigan, Robert, Darien, CT

C. Advisory Pastor

Nehring, David, New Haven, CT

D. Advisory Teacher

Beckmann, Robert, Cranston, RI

New Jersey District

A. Voting Pastors

1. Martin, Walter, Teaneck, NJ
2. Johnson, Norman, Hoboken, NJ
3. Koepchen, Paul, Verona, NJ
4. Tauscher, Robert, Clifton, NJ
5. Yoss, Joel, Springfield, NJ
6. Armour, Thomas, Hackettstown, NJ
7. Tyler, Warren, Bridgeton, NJ
8. Biggs, Donald, New Shrewsbury, NJ

B. Voting Laymen

1. Wilson, H. Channing, Oradell, NJ
2. Schmitt, Louis, Secaucus, NJ
3. —
4. Seidel, Roger, Pines Lake Wayne, NJ
5. Wilfrid, S. Filip, Middlesex, NJ
6. Moss, Clarence, Flemington, NJ
7. Berger, Jeffrey, Valparaiso, IN
8. Wolke, Herbert, Spotswood, NJ

C. Advisory Pastor

Wiltenberg, Robert, Jersey City, NJ

D. Advisory Teacher

Janisko, David, Westfield, NJ

North Dakota District

A. Voting Pastors

1. Steenbock, Elmer G., Hillsboro, ND
2. Rutter, Edward J., Wahpeton, ND
3. Lueker, Arnold L., Edgeley, ND
4. Zutz, Alfred, New Rockford, ND
5. Markel, Jerry E., Beulah, ND
6. Bartels, Ernest, Williston, ND
7. Beck, Einar, Rock Lake, ND

B. Voting Laymen

1. Unke, John, Cavalier, ND
2. Fenske, Harold, Hankinson, ND
3. Rempfer, Chris, Monango, ND
4. Groskreutz, Eric, Carrington, ND
5. Bauer, Edmund, New Salem, ND
6. Senechal, Arthur, Drake, ND
7. Erdman, Paul, Willow City, ND

C. Advisory Pastor

Dressel, David, Grand Forks, ND

D. Advisory Teacher

Liebert, John, Fargo, ND

North Wisconsin District

A. Voting Pastors

1. Buelow, Leonard P., Green Bay, WI
2. Behling, David, Mountain, WI
3. Krueger, Willard L., Shawano, WI
4. Hintz, Robert E., Embarrass, WI
5. Hilgendorf, Hilbert P., Appleton, WI
6. Schwartz Vernon H., Hancock, MI
7. Dominkowski, Donald, Boulder Junction WI
8. Kath, Harvey G., Hamburg, WI
9. Praeuner, Herbert O., Wausau, WI
10. Murray, James E., Wisconsin Rapids, WI
11. Keller, Elfred T., Pittsville, WI
12. Fus, Donald, Bessemer, MI
13. Barg, Edgar, Ladysmith, WI
14. Pankow, David, Colby, WI
15. Bratz, Gary, Chippewa Falls, WI
16. Schedler, Edmund G., Augusta, WI
17. Gade, Clifford, Webster, WI
18. Schneider, DuWayne, Boyceville, WI

B. Voting Laymen

1. Bordeleau, Leo, Green Bay, WI
2. Finn, Jerry, Oconto, WI
3. Reichel, Edward, Shawano, WI
4. Fischer, Hugo, Bowler, WI
5. Struck, Victor, Manawa, WI
6. Kranz, Gary, Kingsford, MI
7. Resch, Charles, Antigo, WI
8. Bentz, Roman, Tomahawk, WI
9. Block, Myron, Ringle, WI
10. Thalacker, Harold, Wisconsin Rapids, WI
11. Hasz, Otto, Granton, WI
12. Lindquist, Kenneth, Marengo, WI
13. Schloer, James, Butternut, WI
14. Arnett, Eugene, Medford, WI
15. Miller, Verlyn, Eau Claire, WI
16. Deutscher, Bervel, Mondovi, WI
17. Norelius, Douglas, Rice Lake, WI
18. Seeger, Helmer, Prairie Farm, WI

C. Advisory Pastor

Schneider, James, Stevens Point, WI

D. Advisory Teachers

Kersten, DeForest, Wisconsin Rapids, WI
Roth, John, Manawa, WI

Northern Illinois District

A. Voting Pastors

1. Degner, Robert, Chicago, IL
2. Boehm, William, Chicago, IL
3. Lutz, John, Chicago, IL
4. Bruch, Bernard W., Waukegan, IL
5. Goerss, William, Park Ridge, IL
6. Wiegert, Raymond, Roselle, IL
7. Dommer, Ronald G., Dundee, IL
8. Heinemann, H. H., Barrington, IL
9. Harm, Frederick, Huntley, IL
10. Weiss, Theodore, A., Rochelle, IL
11. Precup, Lonnie, Chicago, IL
12. Gunderman, Ivan, Chicago, IL
13. Roeder, Eugene P., Westchester, IL
14. Ehlers, Robert B., Western Springs, IL
15. Nommensen, Herbert W., Bellwood, IL
16. Miles, T. H., Bensenville, IL
17. Dannenberg, Donald, West Chicago, IL
18. Lindemann, Jerald S., Aurora, IL
19. Gerken, Herbert M., Rockford, IL
20. Griebel, William W., Freeport, IL
21. Streufert, Norman, Chicago, IL
22. Martin, Leonard A., Chicago, IL
23. Gebauer, A. O., Chicago, IL
24. Ahrens, Daniel, Chicago, IL
25. Sedory, Elmer J., Chicago, IL
26. Schuth, Louis W., Joliet, IL
27. Rudow, Allen A., Tinley Park, IL
28. Rath, James, Steger, IL
29. Bohlmann, Herbert, Kankakee, IL
30. Strand, Ahlert, Chebanse, IL

B. Voting Laymen

1. Aaberg, John, Chicago, IL
2. Frenk, Robert, Chicago, IL
3. Schaper, John, Chicago, IL
4. Mattson, Carol, Mrs., Lake Villa, IL
5. Wachholz, Edward, Prospect Heights, IL
6. Kettel, Donald, Schaumburg, IL
7. Holste, Floyd, Carpentersville, IL
8. Nielsen, David, Cary, IL
9. Haase, Erich, Marengo, IL
10. Meier, Henry, Dekalb, IL
11. Engelbrecht, Anne, Ms., Chicago, IL
12. Christopher, Walter, River Forest, IL
13. Carino, Florence, Mrs., Maywood, IL
14. Raap, Henry, Downers Grove, IL
15. Holtman, Lou, Northlake, IL
16. Keating, Michael, Glendale Heights, IL
17. Wold, Edwin, Winfield, IL
18. Starck, Gerold W., Aurora, IL
19. Noffke, George A., Rockford, IL
20. Ahrens, Victor, Sterling, IL
21. Brewster, Oliver, Chicago, IL
22. Phillips, Nevis, Mrs., Chicago, IL
23. Sippel, Robert J., Munster, IN
24. Pape, Clarence, Alsip, IL
25. Marotzke, Walter, Summit, IL
26. Heidenrich, Harold A., Ottawa, IL
27. Becker, Oscar, Matteson, IL
28. Gehrt, Robert, Homewood, IL
29. Hoppensteadt, Walter, Beecher, IL
30. Balgeman, Gerhardt, Herscher, IL

C. Advisory Pastors

Brueggemann, Eugene, Evanston, IL
Dietrich, Adam, Palos Heights, IL
Lorenz, Albert, Bartlett, IL

D. Advisory Teachers

Bathje, Arthur, Lombard, IL
Berthold, Edward, Wheaton, IL
Black, Kenneth, Roselle, IL
Blatt, Richard, Chicago, IL
Brod, Charles, Forest Park, IL
Gronewold, Wilbur, Park Forest, IL
Knueppel, Henry, Park Ridge, IL
Kruse, Donald, Sycamore, IL
Marten, Donald, Chicago, IL
Moderow, Leroy, Addison, IL
Neuendank, Thomas, Bourbonnais, IL
Pohlmann, Lawrence, Chicago, IL
Schmidt, Joel, Skokie, IL

Northwest District

A. Voting Pastors

1. Kroll, Roland H., Cottage Grove, OR
2. Anderson, Walter A., Bend, OR
3. Hemplemann, L. Dean, Salem, OR
4. Maier, Simon, Portland, OR
5. Schuldheiss, Allen, Beaverton, OR
6. Kaczor, Kermit, Boise, ID
7. Laux, Richard, Ashton, ID
8. Kellermann, M., Richland, WA
9. Krupp, Earl F., Spokane, WA
10. Riedel, E. Paul, Wenatchee, WA
11. Steinke, Harold, Port Townsend, WA
12. Langford, Vic, Seattle, WA
13. Eckhoff, Raymond H., Tacoma, WA
14. Preisinger, David A., Seattle, WA

B. Voting Laymen

1. Culley, Roy J., Eastside, OR
2. Connor, M. Gary, Springfield, OR
3. Brandhorst, Carl, Monmouth, OR
4. Phillips, Ted, Tigard, OR
5. Madding, Ronald, Portland, OR
6. Wimmer, Fred, Pendleton, OR
7. Schutte, Henry, Eden, ID
8. Jacobson, Odin, Yakima, WA
9. Korus, Gideon, Spokane, WA
10. Bowes, Jerry, Okanogan, WA
11. Mohr, Armin A. A., Mount Vernon, WA
12. Menzer, Wesley, Eagle River, AK
13. Wurdeman, Willis, Seattle, WA
14. Jacobsen, Gordon, Bellevue, WA

C. Advisory Pastor

Jerke, Donald L., Eugene, OR

D. Advisory Teacher

Boehlke, Edward, Caldwell, ID

Ohio District

A. Voting Pastors

1. Rasch, Lyle, Cincinnati, OH
2. Kappeler, Eugene, Newark, OH
3. Kudart, Larry, Zanesville, OH
4. Lindner, Arthur, Fairborn, OH
5. Kretzmann, G. R., Independence, OH
6. Quitmeyer, H. Hugo, Fairview Park, OH
7. Latvala, Vilho V., Amherst, OH
8. Schnedler, E. W., Willoughby, OH
9. Wood, David, Mentor, OH
10. Schuler, Robert, Willshire, OH
11. Kaufmann, Louis A., Archbold, OH
12. Bode, Harold H., Toledo, OH
13. Raabe, Robert M., Hudson, OH
14. Weber, Robert L., Cleveland, OH

B. Voting Laymen

1. Allen, Emanuele E., Cincinnati, OH
2. Alrutz, Robert W., Granville, OH
3. Block, Roland D., Lancaster, OH

4. Muller, George, Dayton, OH
5. Fenko, Edward, Cleveland, OH
6. Nehrenz, Clyde W., Lakewood, OH
7. Krejny, Jerry, Avon Lake, OH
8. Gockel, George, Chagrin Falls, OH
9. Gertz, Reinhart, Geneva, OH
10. Houg, Marvin, Van Wert, OH
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Constien, Victor, St. Louis, Mo.
Hoyer, Robert, St. Louis, Mo.

Board of Youth Ministry

Board

Heerboth, Jonathan, St. Louis, Mo.
Stelmachowicz, M., Winfield, Kans.

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Eggers, Ben, St. Louis, Mo.
Dammann, Dean, St. Louis, Mo.

Commission on Architecture

Commission

Haertling, Charles A., Boulder, Colo.

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Commission

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Board

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Staff

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Commission

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Staff

Galen, Albert W., St. Louis, Mo.

Advance Editorial Commission

Dankenbring, Mrs. Lois, St. Louis, Mo.

Board for Lutheran Television

Board

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Neeb Jr., Martin J., St. Louis, Mo.
Albrecht, Ardon, St. Louis, Mo.

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Board

Deppe, David, St. Louis, Mo.

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Linnemann, Arthur, Park Ridge, Ill.

Staff

Reinke, Ralph, St. Louis, Mo.
Kassing, Gerald, St. Louis, Mo.

Commission on Church Literature

Commission

Preus, Robert, Clayton, Mo.

Board of Stewardship

Board

Bosma, Charles, Beech Grove, Ind.
Koehneke, Paul, St. Joseph, Mich.

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Grumm, A. Lorenz, St. Louis, Mo.
Wessler, William, St. Louis, Mo.

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Staff

Mennicke, Victor O., St. Louis, Mo.

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Board

Petering, Ralph, St. Louis, Mo.

Research and Statistics

Picard, Paul, St. Louis, Mo.

Legal Counselor

Draheim, Phil, St. Louis, Mo.

Board of Managers Worker Benefit Plans

Board

Kasch, Edward, Glen Ellyn, Ill.
Lichtsinn, Walter, Menasha, Wis.

Staff

Haake, Earl E., St. Louis, Mo.
Wahlers, Lorenz F., St. Louis, Mo.

Concordia Historical Institute

Board

Kramer, Gerhardt, St. Louis, Mo.

Staff

Suelflow, Aug. R., St. Louis, Mo.

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Preus, J. A. O., St. Louis, Mo.

Secretary's Office

Mueller, Herbert, St. Louis, Mo.
Rosin, Walter, Concordia, Mo.

Treasurer's Office

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

Controller's Office

Rauscher, Ray, St. Louis, Mo.
Streufert, E. R., St. Louis, Mo.
Barrioz, E. C., St. Louis, Mo.

Convention Manager

Barge, William, St. Louis, Mo.

Parliamentarians

Steege, Mark, Springfield, Ill.
Zitzelberger, Gilbert H., Riverview, Mich.

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Gierach, Lester H., Edmonton, Alta.

Atlantic District

Albers, Victor G., New York, NY
Engebrecht, Richard H., New York, NY

California and Nevada District

Hartkopf, Walter H., San Bruno, CA
Hough, Rolf, San Francisco, CA

Central Illinois District

Markworth, Kenneth, Springfield, IL
Scheuerlein, J. Richard, Springfield, IL

Colorado District

Wesch, Gustav W., Wheat Ridge, CO
Wessler, Arnold A., Littleton, CO

Eastern District

Kromphardt, Arnold E., Buffalo, NY
Kuhn, Wesley J., Buffalo, NY

English District

Frey, Bertwin L., Fairview Park, OH
Woldt, William, Farmington, MI

Florida-Georgia District

Behnken, L. Lloyd, Hollywood, FL
Frenk, Erdmann, Orlando, FL

Indiana District

Baringer, C. W., Fort Wayne, IN
Piepenbrink, Wilbur, Muncie, IN

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Heiden, E. A. Osage, IA
Studtmann, Martin, Cedar Rapids, IA

Iowa West District

Barry, A. L., Fort Dodge, IA
Wright, William R., Fort Dodge, IA

Kansas District

Jacobsen, J. G., Topeka, KS
Pullman, Martin A., Winfield, KS

Manitoba and Saskatchewan District

(None)

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Allwardt, Howard, Birmingham, MI
Hessler, Edward, Conklin, MI

Mid-South District

Buuck, Le Roy, Chattanooga, TN
Groteluschen, Norman, Memphis, TN

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—
Uhrinak, J. S., Brainerd, MN

Minnesota South District

Johnson, Dale, Minneapolis, MN
Maag, Raymond, Minneapolis, MN

Missouri District

Biesenthal, W. Leroy, St. Louis, MO
Gerken, Oscar, Cape Girardeau, MO

Montana District

(None)

Nebraska District

Harms, Robert W. F., Hastings, NE

New England District
Haffenreffer, John M., Boston, MA
Wangerin, Arnold, Bristol, CT

New Jersey District
Schreiber, Vernon R., Union, NJ

North Dakota District
Rubbert, Felix A., Fargo, ND

North Wisconsin District
Juedes, Emil, Shawano, WI
Parsch, Harold, Shawano, WI

Northern Illinois District
Bornemann, Theo. W., Algonquin, IL
Eckert, Edwin K., Chicago, IL

Northwest District
Schroeder, Delbert C., Portland, OR
Schroeder, Winfred, Vancouver, WA

Ohio District
Kane, Ewald, Olmsted Falls, OH
Toelke, O. W., Olmsted Falls, OH

Oklahoma District
Knippa, Clarence, Tulsa, OK

Ontario District
(None)

SELC District
Bajus, Luther, Norridge, IL
Kucharik, John J., Oviedo, FL

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Loessin, Merle, Summit, SD
Mueller, James, Sioux Falls, SD

South Wisconsin District
Lemke, Ervin R., Milwaukee, WI
Wegner, Mark H., Madison, WI

Southeastern District
Dannenfeldt, Paul, Glen Burnie, MD
Hinz, Richard, Rockville, MD

Southern District
Kleinhans, Lothar, Pensacola, FL
Lessmann, Richard P., Jackson, MS

Southern California District
Meyerhoff, Herman, Anaheim, CA
Pate, Vern G., Los Angeles, CA

Southern Illinois District
Oetting, Louis, Granite City, IL
Strieter, James F., Collinsville, IL

Texas District
Gruell, E. F., Austin, TX
Schkade, Ray, Austin, TX

Wyoming District
Bellamy, La Vern R., Casper, WY

Argentina District
(None)

Brazil District
(None)

OVERSEAS MISSIONARIES

Ottemoeller, Harold, Nigeria
Reiner, Kenneth, Nigeria
Groll, Douglas, Venezuela
Schmidt, Walter, Hong Kong
Berndt, Manfred, Hong Kong
Schneider, David, Philippines
Dretke, James P., Ghana
Engelbrecht, Luther, India
Groenewold, Douglas, New Guinea
Ewald, Elwyn, New Guinea
Grumm, Meinert, India
Halamka, Ronald F., Taiwan
Hinz, David, Japan
Ingebritson, Joel, New Guinea
Larson, James E., New Guinea
Lee, Keith, Japan
Mahler, Kenneth, Central America
Riemer, Hilbert, Korea

C. Special Representatives

AD HOC COMMITTEES
(Reporting to Convention)

125th Anniversary Committee

Committee
Buege, William A., St. Louis, MO
Schmidtke, William C., Dallas, TX

Staff
Harms, Oliver R., St. Louis, MO
Neeb, Martin J. Sr., St. Louis, MO
Rickman, Victor C., St. Louis, Mo.

Committee on Organization

Dauten, Carl, Kirkwood, MO
Olsen, Harold, Springfield, IL
Suelflow, August, St. Louis, MO

AATS Task Force

Klotz, John, Fort Wayne, Ind.

Committee on Adjudication

Haessler, Geo., Wahoo, Nebr.
Luessenhop, E., Arvada, Colo.

Committee on LCMS-ALC Fellowship

Warneck, R., Ellisville, Mo.

LCUSA Study Committee, Res. 3-18, II

Scharlemann, M., St. Louis, Mo.

Committee on World Hunger

Poch, Martin, Virginia Beach, Va.

YOUTH REPRESENTATIVES

Alberta and British Columbia District
Schoep, Mark, Lethbridge, Alta.

Atlantic District
Boorn, Stacey, Schenectady, NY
Kreielsheimer, Gregg, Yonkers, NY

California and Nevada District
Soals, Kathleen, S. San Francisco, CA
Swanback, Steve, Eureka, CA

Colorado District
Gardels, Judy, Denver, CO
Grasmick, Gary, Lakewood, CO

Eastern District
Critchlow, Debbie, Pittsburgh, PA
Sauer, Hugh, Eden, NY

English District
Brandt, James, Palos Heights, IL
Pollack, David, St. Paul, MN

Florida-Georgia District
Fremer, Joe, St. Petersburg, FL
Myers, Margo, Orlando, FL

Indiana District
Wilson, James, Columbus, IN
Lassanske, Sandra, Highland, IN

Iowa District East
Bahr, Pamela, Waverly, IA

Kansas District
Winchell, Patricia, Prairie Village, KS

Michigan District
Domke, Carol, Harper Woods, MI
Willman, Dale, Traverse City, MI

Mid-South District
Harrison, Steve, Knoxville, TN
Clark, Barbara, Bryant, AR

Minnesota North District
Gamm, Laurel, Park Rapids, MN
Johnson, Kurt, Elbow Lake, MN

Minnesota South District
Radunz, Paul, Burnsville, MN
Richter, Margaret, Lewiston, MN

Missouri District
Miesner, John, Brazeau, Mo.
Patty Sue Loesing, Boonville, Mo.

Montana District
Hall, Caylee, Missoula, Mont.
Wegner, Mark, Billings, Mont.

Nebraska District
Menter, Jim, Bellevue, NE
Wesch, Jean, North Bend, NE

New Jersey District
Baeder, Ellen, Westfield, NJ
Hemmer, Robert, Dumont, NJ

Northern Illinois District
Schramm, Pat, Mount Prospect, IL
Wehrmeister, Janine, Chicago, IL

Northwest District
Speed, Tom, Milwaukie, OR
Scales, Margie, Everett, WA

Ohio District
Bowles, Chas., Cincinnati, OH
Feldscher, Laurie, North Canton, OH

Oklahoma District
Karcher, Joy, Perry, OK
Kjergaard, Dorcas, Covington, OK

SELC District
Hudak, David, Norridge, IL
Zipay, Tom, Ballastown, PA

South Dakota District
Bousfield, Joan, Parker, SD
Schmidt, Ken, Winner, SD

South Wisconsin
Hessenthaler, Jean, Milwaukee, Wisc.
Bangert, David, New Berlin, Wisc.

Southeastern District
Mackel, Marina, Silver Spring, Md.
Saylor, Christie, Raleigh, NC

Southern District
Dittmann, Kathryn, Mobile, AL
Thames Jr., Eddie, Jackson, MS

Southern California District
Loesch, Rachel, Lakewood, CA

Southern Illinois District
Furfaro, Tina, Troy, IL
Neunaber, Kristine, Belleville, IL

Texas District
Maahs, Sheryl, Irving, TX
McHan, Breck, Austin, TX

Wyoming District
Baack, Pam, Potter NE
Crago, Bill, Laramie, WY

STUDENT BODY REPRESENTATIVES
(Guests)

Austin
Alice M. Kern

Bronxville
Gerald Coleman

Fort Wayne
Jonathan Kosec

Portland
Delilah Stanford

River Forest
David Estes

Saint Louis
Amandus Derr

Saint Paul
Christopher Dodge

Selma
Howard Alexander

Seward
John Garmatz

Springfield
John Dirk Reek

Winfield
Linda Resner

Tabular Survey

Synodical District	Delegates Present							Delegates Absent					
	Voting			Advisory				Voting		Advisory			
	Pastors	Laymen	Totals	Pres. and Brd. Dir.	Pastors	Teachers	Totals	Pastors	Laymen	Pastors	Teachers	Others	Total
Atlantic	14	14	28	3	3	5	11	0	0	0	1	0	1
California and Nevada	18	18	36	3	2	2	7	0	0	0	0	0	0
California, Southern	24	24	48	3	2	5	10	0	0	0	0	0	0
Colorado	10	10	20	3	1	2	6	0	0	0	0	0	0
Eastern	11	11	22	3	1	2	6	0	0	0	0	0	0
English	23	23	46	3	5	3	11	0	0	0	0	0	0
Florida-Georgia	13	13	26	3	1	2	6	0	0	0	0	0	0
Illinois, Central	12	12	24	3	1	2	6	0	0	0	0	0	0
Illinois, Northern	30	30	60	3	3	13	19	0	0	0	0	0	0
Illinois, Southern	7	7	14	3	1	2	6	0	0	0	0	0	0
Indiana	20	20	40	3	4	8	15	0	0	0	0	0	0
Iowa East	9	9	18	3	1	1	5	0	0	0	0	0	0
Iowa West	15	15	30	3	1	1	5	0	0	0	0	0	0
Kansas	13	13	26	3	1	2	6	0	0	0	0	0	0
Michigan	31	31	62	3	4	14	21	0	0	0	0	0	0
Mid-South	8	8	16	3	1	1	5	0	0	0	0	0	0
Minnesota North	16	15	31	2	1	1	4	0	1	0	0	1	2
Minnesota South	24	24	48	3	1	4	8	0	0	0	0	0	0
Missouri	27	27	54	3	9	9	21	0	0	0	1	0	1
Montana	4	4	8	1	0	1	2	0	0	0	0	0	0
Nebraska	19	19	38	2	2	4	8	0	0	0	0	0	0
New England	11	11	22	3	1	1	5	0	0	0	0	0	0
New Jersey	8	7	15	2	1	1	4	0	1	0	0	0	1
North Dakota	7	7	14	2	1	1	4	0	0	0	0	0	0
Northwest	14	14	28	3	1	1	5	0	0	0	0	0	0
Ohio	14	14	28	3	1	3	7	0	0	0	0	0	0
Oklahoma	6	6	12	2	1	1	4	0	0	0	0	0	0
SELC	3	3	6	3	0	0	3	0	0	0	0	0	0
South Dakota	10	10	20	3	1	1	5	0	0	0	0	0	0
Southeastern	15	15	30	3	2	2	7	0	0	0	0	0	0
Southern	11	10	21	3	1	1	5	0	1	0	0	0	1
Texas	18	18	36	3	3	4	10	0	0	0	0	0	0
Wisconsin, North	18	18	36	3	1	2	6	0	0	0	0	0	0
Wisconsin, South	20	20	40	3	3	7	13	0	0	0	0	0	0
Wyoming	6	6	12	2	0	1	3	0	0	0	0	0	0
Alberta and British Columbia	7	7	14	2	1	0	3	0	0	0	0	0	0
Manitoba and Saskatchewan	7	7	14	1	1	0	2	0	0	0	0	0	0
Ontario	7	7	14	1	1	0	2	0	0	0	0	0	0
Argentina	0	0	0	1	0	0	1	0	0	0	0	0	0
Brazil	11	7	18	1	0	0	1	0	1	0	0	0	1
Boards and Committees							119	0	0	0	0	0	0
General Officials							14	0	0	0	0	0	0
Boards of Control							17	0	0	0	0	0	0
Faculty Members							54	0	0	0	0	0	0
Overseas Missionaries							18	0	0	0	0	0	0
Totals	541	534	1075	103	65	110	500	0	4	0	2	1	7
Ad Hoc Committees 9								0	0	0	0	0	0
District Youth Representatives 58								0	0	0	0	0	0
Student Body Representatives 11								0	0	0	0	0	0
Guests 651								0	0	0	0	0	0
Other Visitors 4001								0	0	0	0	0	0

Comparative Figures

	1967	1969	1971	1973
Voting Delegates Present	875	993	1,020	1,075
Advisory Delegates Present	508	558	546	500
Total Delegates Present	1,383	1,551	1,566	1,575

CONVENTION FLOOR COMMITTEES

Key to Abbreviations

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

AB — Alberta and Brit. Col.
Ar — Argentine
At — Atlantic
Br — Brazil
CN — California and 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 and Sask.
Mc — Michigan
MdS — Mid-South
MnN — Minnesota North
MnS — Minnesota South
Mo — Missouri
Mt — Montana
Ne — Nebraska
ND — North Dakota
NE — New England
NJ — New Jersey
NW — North Wisconsin
NI — Northern Illinois
Nw — Northwest
Oh — Ohio
Ok — Oklahoma
On — Ontario
SD — South Dakota
SW — South Wisconsin
SE — Southeastern
So — Southern
SC — Southern California
SI — Southern Illinois
SELC — SELC District
Tx — Texas
Wy — Wyoming

Committee 1
MISSIONS

C: R. Schlecht (Mc)

P: E. Thompson (At), R. Haak (CI), W. Kuhn (Ea), Wm. C. Pebler (En), C. Baringer (In), A. L. Barry (IW), R. Krugler (Mc), J. Uhrinak (MnN), O. Gerken (Mo), Al. G. Pullman (Mt), E. Meyer (Ne), F. Niedner (Ne), E. Bartels (ND), L. Schuth (NI), John Korcok (On), A. Kuntz (SC), E. Gruell (Tx)

T: A. Gallmeier (Ok), J. Roth (SW)

Pr: R. A. Frantz (AB), H. Bredemeier (In)

L: N. Korschmann (Br), J. Goelzer (FG), W. D. Marth (MnS), K. Lindquist (NW), N. Phillips (NI), H. Raap (NI), G. H. Mohr (SW), J. Lopez (Tx)

Committee 2
THEOLOGY AND CHURCH RELATIONS

C: K. Barth (SW)

P: L. E. Jones (AB), E. Dauernheimer (Br), E. Reimnitz (Br), A. Levenhagen (CN), A. H. Moellering (En), L. Brighton (In), I. G. Kitzmann (IE), J. Heins (Mc), W. C. Franzmeier (MnN), A. Meyer (Mo), H. J. Kotila (NE), E. G. Steenbock (ND), A. O. Gebauer (NI), H. H. Quitmeyer (Oh), A. Marcis (SELC), H. Nierman (Wy)

T: L. W. Reins (SI), C. Perez (Tx)

Pr: W. A. Maier (CI), M. Stelmachowicz (Ks)

L: L. Haluska (CI), J. Gerriets (Ks), P. J. Littman (Mc), Byron Stolzenburg (Ne), R. Frenk (NI), David Goertz (On), B. Farmer (SW), J. Saacks (So), D. Schwene (SC)

Committee 3
SEMINARY ISSUES

C: L. Niemoeller (CI)

P: R. C. Sauer (En), W. Maas (In), J. G. Jacobsen (Ks), J. Murphy (Mc), R. Raebel (MnN), G. Michael (MnS), J. Ott (Mo), H. L. Harnapp (Ne), L. P. Buelow (NW), R. Humann (On)

T: L. Herring (MdS), C. T. Schoessow (Tx)

Pr: E. Klug (CI)

L: F. Shepherd (Co), R. J. Schutrum Sr. (Ea), A. Briel (In), D. Veitengruber (Mc), D. Lewis (Mo), Wm. Halvorson (NE), H. Meier (NI), R. J. Culley (Nw), C. W. Nehrenz (Oh), M. Koch (SE)

Committee 4
SYNODICAL ADMINISTRATION

C: A. Stanfel (On)

P: S. Eynon (In), P. Pfotenhauer (MnS), H. Scherer (Mo), C. Reimnitz (Ne), E. Schedler (NW), V. V. Latvala (Oh), L. Bellamy (Wy)

Pr: C. Halter (NI)

L: H. Stuckwisch (In), E. A. Heiden (IE), V. Linsdeau (Mc), R. Henschen (MnS), R. Sporleder (Ne), D. Korth (SW)

Committee 5
CONSTITUTIONAL MATTERS

C: E. Nieting (IW)

P: M. W. Lieske (MnS), L. Burgdorf (Mo), W. Boehm (NI), A. Ziegler (Oh), L. A. Eberhard (SD)

Pr: W. L. Wright (So)

L: J. Armbrecht (IE), G. LaHaine Sr. (Mc), R. Hopkins (Mo), D. Schubel (Mo)

T: O. Elmshaeuser (Ne)

Committee 6
HIGHER EDUCATION

C: E. H. Zimmermann (In)

P: J. Horn (Ar), H. H. Wiechmann (FG), E. Meyer (In), R. Mayan (MS), H. Stelzer (Ne), E. Happel (NI), J. Lutze (SW), G. Dworak (SI), A. Brondos (SELC), H. Graf (Tx)

T: R. Maag (MnS), V. K. Peter (Ne)

Pr: R. J. Schulz (CI), E. Fuhrmann (Mo)

L: J. Engel (Br), R. Miessler (CN), F. Webb (Ea), W. E. Dahlke (Ks), E. Laetz (Mc), E. Mittag (MnN), E. Wessel (MnS), E. Kirsch (Mo), O. Schurter (Ok)

Committee 7
PARISH SERVICES AND YOUTH

C: W. E. Griesse (MdS)

P: J. E. Schrul (At), A. Volmer (CN), B. Staake (Co), G. Renken (FG), P. Fry (MS), K. Haskell (MdS), W. Zeile (NJ), J. Markel (ND), W. Anderson (Nw), G. R. Kretzmann (Oh), H. W. Stelter (SW), E. Busch (SC)

T: R. J. Kaiser (Mc), J. Eggert (MnN), M. Wunderlich (Mo), R. Grewe (Oh), D. Marten (NI), R. Sylwester (SC)

Pr: E. Von Fange (Mc), W. Stuenkel (SW), R. Dinda (Tx)

L: F. Poeschke (At), A. D. Ziprick (MS), O. Brown (MnN), A. D. Avenson (MnS), E. Benz (Mo), H. Manfull (SD), P. Lehman (SC)

Committee 8
EVANGELISM

C: C. Heckmann (Tx)

P: R. Ressmeyer (At), M. Hartenberger (Co), N. Lach (En), T. Eisold (FG), P. Lemke (IW), H. Meier (Ks), L. Reinemann (MnN), C. Mueller (SE)

T: E. Dieckhoff (Mo)

Pr: J. Tietjen (Eng)

L: H. Wildeman (MS), C. Schultz (Mc), E. Allen (Oh)

Committee 9
SOCIAL MINISTRY

C: J. Zimmermann (IE)

P: M. Schemm (CN), W. Meyer (Co), N. Johnson (NJ), R. Ehlers (NI), E. Jaech (Nw), V. Langford (Nw), L. Rasch (Oh), A. Crosmer (SD), B. Jenkins (So)

Pr: W. T. Janzow (Ne)

L: I. Freeman (FG), E. Reichel (NW), J. Jaeger (SW), E. Erwin (SE), J. Paris (So), P. Reisig (SC)

T: C. Middeldorf (Mc), L. Schultz (Mc)

Committee 10
CHURCH LITERATURE AND COMMUNICATIONS

C: G. Wollenburg (Mt)

P: G. Rode (AB), R. Kriger (CN), A. L. Steinke (Ea), A. Bruns (Ks)

Pr: L. Koepke (In), A. Reiser (NI), C. Manske (SC), R. Martens (Tx)

T: K. Markworth (CI), T. Baden (In), R. Blatt (NI), D. Kruse (NI)

L: G. Glass (CN), C. Schwene (IW), W. Buck (SC)

Committee 11
SPECIAL AND SUNDRY MATTERS

C: A. Bernthal (FG)

P: J. Baumgaertner (En), Tom McBride (In), E. Juergensen (Ne), T. A. Weiss (NI), A. Dominick (So), H. Neunaber (SI), P. Holtzen (Wy)

T: W. D. Klein (Oh)

L: P. Morrison (CI), H. Brul (Co), J. Jaques (Mc), C. Resch (NW), R. Luethy (SW), A. H. Buls (SC), R. Schoen (Tx)

Committee 12
STEWARDSHIP AND FINANCE

C: L. Goetz (NW)

P: P. Jacobs (CN), P. E. Nicholson (IE), A. E. Beck (MnN), R. J. Riedel (NE), R. Tauscher (NJ), H. Parsch (NW), H. Brockhoff (Ok), E. Birner (SE), R. Faerber (SC)

Pr: R. Schnabel (At), H. Stegemoeller (MnS), A. Weyermann (Mo), E. P. Weber (Nw)

L: C. Meyer (At), J. Hopper (CN), R. Schuerlein (CI), A. Schey (En), G. Tessmann (En), O. Deines (Ks), G. Hall (NE), W. Yochum (NJ), C. R. Nixon (SE), E. J. Dube (Tx)

Committee 13
NOMINATIONS

C: R. Joeckel (Co)

P: P. Jacobs (CN), P. Schnelle (In), E. Zimmermann (In), A. Bruns (Ks), L. Dumer (Ks), J. Ott (Mo), K. Barth (SW)

T: W. Rusch Sr. (Mc), E. Duensing (Ne), W. Krause (Tx)

L: E. Bartels (MnS), G. Rummel (Mt), I. Heinicke (Ne), J. Wegener (Ok)

Committee 14
ELECTIONS

C: A. Mennicke (MnN)

P: H. Frincke (Ea), N. MacLachlan (IW), W. Wagner (Ne), W. L. Krueger (NW), W. Stoehr (SW)

Pr: F. Wippich (Ks)

T: R. Rath (At)

L: A. Roeper (En), A. Reinschmidt (SD), F. Miller (SC), W. Borgfeld (Tx)

Committee 15
REGISTRATION, CREDENTIALS, EXCUSES

C: A. Reimnitz (ND)

P: R. Benken (NE), M. Kellermann (Nw), A. Brase (Ok), J. Ellermann (So), M. E. Lundi (SC)

T: G. Herbold (En)

L: L. H. Hunze (MdS), R. Block (Oh), J. Lau (So)

Committee 16
WORK PROGRAM REVIEW

C: L. Goetz (NW)

P: P. Jacobs (CN), P. E. Nicholson (IE), A. E. Beck (MnN), R. J. Riedel (NE), R. Tauscher (NJ), H. Parsch (NW), H. Brockhoff (Ok), E. Birner (SE), R. Faerber (SC)

Pr: R. Schnabel (At), H. Stegemoeller (MnS), A. Weyermann (Mo), E. P. Weber (Nw)

L: C. Meyer (At), J. Hopper (CN), R. Schuerlein (CI), A. Schey (En), G. Tessman (En), O. Deines (Ks), G. Hall (NE), W. Yochum (NJ), C. R. Nixon (SE), E. J. Dube (Tx)

TELLERS

R. Rauscher, ch., Ed Barrioz, vice-ch., Pastors Lloyd Behnken, L. Biesenthal, R. Hohenstein, R. Knoll, A. Lorenz; Teachers A. Brandhorst, K. Lauterbach, A. Rogner, A. Tormoehlen

MINUTES OF THE CONVENTION

Opening Service

The opening service of the 50th regular convention of The Lutheran Church — Missouri Synod was held on Friday, July 6, 1973, at 7:30 p. m., in the Rivergate, New Orleans, La. Rev. Guido Merkens, Fourth Vice-President of the Synod delivered the sermon on the basis of Psalm 100. Also officiating were Rev. John Ellermann and Rev. H. William Lieske. Anthems were sung by the choir of the Selma, Ala., institution.

Session 1

July 7, Morning

Opening

The opening devotion of the 50th synodical convention was held at the Rivergate in New Orleans, La., July 7 at 8 a. m. The presidential address was based on Jer. 1:4 ff. Dr. Preus reflected on the origin, mission, and destiny of The Lutheran Church — Missouri Synod and urged the delegates of the convention to move forward in faith, unity, and love for each other centered around the love of the Lord Jesus Christ.

After calling on the chairman of the Credentials Committee who reported 484 voting pastoral delegates present and 456 voting lay delegates for a total of 940 as of the previous evening, Dr. Preus declared a quorum present for conducting business.

Gerhardt Kramer, a native and former citizen of New Orleans, representing the Concordia Historical Institute, presented a historic gavel to the President of the Synod to be used in this convention. This gavel was used by former presidents Pfotenhauer, Behnken, Harms, and by Dr. Preus at the convention in Milwaukee. The gavel is made from a beam from the log cabin in Perry County and contains carvings which represent the history and position of the Synod.

Using this gavel Dr. Preus declared the 50th convention in session in the name of the Father, Son, and Holy Spirit.

Welcome

President John Ellermann of the Southern District was introduced to the convention to welcome the delegates on behalf of the District. In his remarks he referred to the Southern District as one of the two fastest growing Districts of the Synod, and expressed the hope that the convention would present a positive Christian witness to the Southland through the actions of loving, reconciling, and forgiving of each other as brothers. He also took the opportunity to introduce the Convention Arrangements Committee to the delegates. Mr. Harry Barr responded to these words of welcome on behalf of the delegates thanking the Southern District for its hospitality.



The Selma choir

Presentation

Prior to the beginning of his report the President introduced Pastor and Mrs. David Jeske of Blue Hill, Nebr., who presented the Synod's seal made in needlepoint from a kit designed by Mrs. Jeske for the 125th anniversary of the Synod.

President's Report

In his report to the delegates Dr. Preus stated that if an immigrant who had arrived in this country in 1839 were to see the growth and development of the Synod today he would find it difficult to believe. The only appropriate response which can be made to this blessing from God is the theme of this convention, "Ever, Only, All for Thee." It is important to see the Synod panoramically, and it is the duty of the President to help the delegates achieve this view.

Viewing the total Synod Dr. Preus noted seven major aspects which describe it and its work for the future.

a. The Synod is a body committed to evangelism and missions. While missions are growing at a rate of 10% annually the Synod in 1972 for the first time joined other mainline churches in sustaining a total membership loss. The work of evangelism must be increased with top priority being given to this aspect of the church's life.

b. The Synod is a body dedicated to Christian education. This aspect of its work needs to be kept alive and upgraded, a fact which will require difficult decisions on the part of the Board for Higher Education as it seeks better utilization of available manpower.

c. The Synod is a body active in social ministry. Progress has been made in combating racism and in continued compassionate concern for people. Many moral and ethical questions will be confronting the delegates during the convention.

d. The church is a body involved in responsible ecumenism. Conversations have continued with the ALC, LCA, LCUSA, with more dialog being carried on today than ever before. There is increased involvement not only on a denominational but also on a local level. The Synod, however, must articulate its stance toward other church bodies.

e. The Synod is a body which has been generous with its financial support. Dr. Preus indicated

a steady increase in the financial strength of the church with the possibility of moving forward as a result of the 125th Anniversary Thankoffering. While the contribution per communicant rose by $6.55, only 42¢ of this amount is allocated for purposes of District and Synod. There is a need to improve the financial base.

f. The Synod is a body faithful to her doctrinal position. Doctrine is the basis for all other tasks and more theological study has taken place during the past biennium than at any time in Synod's history. We are faced with questions concerning the nature and authority of the Word of God. Delegates who have been studying in preparation for making decisions at this convention will profoundly affect the church's future. We have reached a doctrinal crossroads.

g. Synod is people. Dr. Preus reminded the delegates that the church consists of people who are brothers and sisters of Christ and who are not just a set of statistics.

The President's report will be made available to all convention delegates.

Dr. Preus concluded his report by thanking the boards and commissions, District Presidents, Vice-Presidents of the Synod, and all who have served faithfully during the past biennium.

He welcomed the delegates from Brazil as well as the increased number of delegates from newly formed Districts and other Districts which had previously been represented by smaller delegations.

"Sinners in a sinful world will have trouble," Dr. Preus said, "but with the exception of doctrinal problems few of the present problems facing our church come from within. We belong to a wonderful church with a wonderful heritage, a wonderful present, facing a wonderful future." The President's report concluded with the first and final stanzas of the hymn "Take My Life and Let It Be."

Announcement

Dr. Herbert Mueller, Secretary of the Synod, referred delegates to the nominating procedure to be followed for President and First Vice-President and asked those who wished to place names in nomination to file the consent form and biographical statements with him.

Convention Procedures

Dr. Roland Wiederaenders, First Vice-President of the Synod, addressed the delegates informing them of general convention procedures to be followed.

Synodical Program

A visual presentation of the program of the Synod's work was made to the convention. After the presentation, climaxed with the singing of the hymn "Take My Life and Let It Be," thanks were extended to Concordia Publishing House and the Rev. Victor Growcock for preparation of this presentation entitled "Synod in Action."

Preliminary Matters

After calling the convention to order Dr. Preus introduced the secretary and assistant secretary for the convention (Herbert Mueller and Walter Rosin) and the parliamentarians Dr. Mark Steege and Judge Gilbert Zitzelsberger.

Registration

Rev. Alwin Reimnitz, chairman of the Committee on Registration and Credentials, announced that Overtures 15-01A and 15-01B of the *Convention Workbook* had been withdrawn. A motion was made and approved that the delegates from the St. Paul circuit, English District, be seated.

Convention Rules

The standing rules of the convention (*TB* page 18) were adopted without a negative vote.

Constitutional Matters

Dr. Ellis Nieting, chairman of the Committee on Constitutional Matters, presented a resolution calling for the retention of Bylaw 2.129 b dealing with the nomination procedures for President and First Vice-President of the Synod (*TB* 63, 5-01). A motion was made to amend this resolution by replacing lines 13—39 of *TB* page 63 with the following resolution:

> *Resolved:* That in keeping with the sacredness of the divine call to ministerial service, the dignity of the office of the President of the Synod, the principle of fairness, and respect for the informed, sincere Christian conscience of the brother, the following sentence be deleted from Bylaw 2.129 b of Synod's *Handbook*, p. 72: "Each candidate shall reply within 10 days as to his willingness to serve if elected."

This motion was declined after the delegates had accepted the ruling of the chair and declined to call for a division of the house on the issue. After further discussion the convention adopted Resolution 5-01 as presented.

Resolution 5-02 (*TB* 63) providing for the reporting of the ballot tally for nominations to the office of President and First Vice-President of the Synod and in all other elections was introduced. An amendment asking the chair to instruct Committee 5 to determine their opinion as to whether the election to the presidency of the Synod constitutes a call was declined, as was an amendment asking that this matter be referred to a committee which the President of the Synod deemed appropriate. A further motion asking that the report regarding this matter be brought by Committee 5 to the convention before the close of the nominations for President was also rejected. Resolution 5-02 was then adopted as presented.

Nominations for President

Dr. Herbert Mueller, Secretary of the Synod, then made his report on nominations for President to the convention (*CW*, page 395, 13-01). He reported the ballot tally for all who had received at least five votes.

Those receiving the highest number of nominating ballots were:

J. A. O. Preus	2,678	Guido Merkens	15
Oswald Hoffmann	1,172	August Bernthal	14
Roland Wiederaenders	46	Emil Jaech	12
Charles Mueller	17	William Kohn	12

Drs. Hoffmann and Wiederaenders had declined nomination. Because of a tie the slate consists of six candidates.

After adopting a motion to close the nominations the convention accepted the slate of candidates as presented.

The morning session closed with a devotion led by Dr. Theo. Nickel, Second Vice-President of the Synod.

Session 2

July 7, Afternoon

Opening

Following the opening devotion led by Dr. Edwin Weber, Third Vice-President of the Synod, President Preus relayed greetings which had been received from Archbishop Hanna of the New Orleans diocese.

125th Anniversary

Dr. William Buege, chairman of the 125th Anniversary Committee, introduced Dr. Oliver R. Harms, former President of Synod, who addressed the convention regarding the plans and activities of the committee. He expressed gratitude to his co-workers in this endeavor and to the Aid Association for Lutherans for providing funds for the bulletin inserts. Referring to the goal of 125,000 souls reached he pointed out that while this goal had been exceeded the number of losses and estimated losses was high, making it impossible to assess the total net gains during the 15-month period of the anniversary celebration. The primary motivation and hope of the committee was that their efforts would "help all members of the Synod to elevate their priorities and to place proclamation and the accompanying deeds of love above all other considerations," and that "polarization might lose its vigor in the concentration on the one thing needful." Some of this has been achieved and some still needs to be achieved under the blessing of God.

Rev. Victor Rickman referring to the four objectives set by the Steering Committee to meet the goals of the Milwaukee convention indicated that these goals had been achieved. They are recorded on page 187 of the convention *Workbook*. According to the latest reports 2,383 congregations have given definite commitments totaling over $4½ million. This represents 38.4 percent of the 6,200 congregations in the Synod. He stated that many normally knowledgeable people are unaware of the Thankoffering, which means that there has been a breakdown in the line of total communication. Latest evaluations indicate a 125th Anniversary Thankoffering of 24—25 million dollars during the next 2 years to be used in mission and ministry for the Lord Jesus Christ. While the staff is concluding its services to the Synod it remains on call for future workshops and other areas where help is needed.

Elections

Rev. August Mennicke, chairman of the Committee on Elections, addressed the delegates briefly. Objections were raised to the handing out of publications in the electioneering manner providing slates for candidates to be elected. After considerable discussion a motion "that the Board of Directors take up the matter of politicking and how to prevent individuals and groups from securing the names and addresses of the synodical delegates" was declined.

President Mennicke explained the election procedures, and after distribution of ballots for the election of the President the election was declared closed.

Constitutional Matters

Rev. Ellis Nieting, chairman of the Committee on Constitutional Matters, introduced the resolution asking that the statement "All matters of doctrine and of conscience shall be decided only by the Word of God" be clarified (Res. 5-03, *TB* 64). A motion was made to recommit this matter to Committee 5 for further study and clarification. A motion to table the resolution for recommitment until the conclusion of floor discussion of the original motion was declared out of order when the chair sustained an objection raised from the floor. In response to a question as to whether recommittal meant that no doctrinal matters could be discussed until the original motion had been acted upon, the chair indicated that there might be difficulty in dealing with such issues and therefore if the matter were to be recommitted the committee should be allowed to bring the resolution back to the floor for discussion as soon as possible. The motion to recommit Res. 5-03 (*TB* 64) was declined. A motion to extend time one half hour to complete discussion of the Resolution was also declined.

Elections

Rev. Mennicke reported the results of the presidential elections:

August Bernthal	31	Guido A. Merkens	37
Emil Jaech	17	Charles Mueller	24
William Kohn	340	J. A. O. Preus	606

1,057 ballots were cast, 529 were needed for a majority, and two ballots were declared invalid. On the basis of this tabulation Dr. Preus was declared elected President of the Synod.

Dr. Preus stated that it was difficult to find words to respond to the action of the convention and thanked the delegates for their confidence in his leadership. He pledged to serve the Synod under the grace of God during the time of his presidency.

Rev. Mennicke stated that the committee would soon be ready to proceed with the election of the First Vice-President.

Missions

Rev. Richard Schlecht, chairman of the Missions Committee, introduced the committee report giving a

brief summary of the mission thrusts of the Synod during its history. He stated that the primary mission of the Synod today is missions.

Elections

Dr. Herbert Mueller, Secretary of the Synod, explained the process involved in nomination for First Vice-President and reported the following results in the nominating balloting on the part of the congregations:

Roland Wiederaenders	945	August Bernthal	324
Edwin C. Weber	851	Guido Merkens	252
Walter A. Maier	343	Theo. F. Nickel	140

Dr. Wiederaenders, however, had declined. The Secretary also read the tallies for all who had received at least 5 nominating votes as instructed in a previous resolution. A motion was made and seconded to adopt the slate as presented. At this point the convention added the name of Rev. Moses Dickinson as an amendment to the slate. It was then adopted as amended.

Missions

Dr. William Kohn, executive secretary of the Board for Missions, addressed the convention referring to the excitement surrounding missions from the first century to the present. He described it as a quiet, confident tension-filled excitement with missions closely tied to hope in this life and in the future life.

Award

As a part of the mission report the John of Beverly Award which is presented by the Board of Directors of Lutheran Friends of the Deaf and the Board of Trustees of Mill Neck Manor was given posthumously to Melvin Luebke for his outstanding service in missions to the deaf. The award was presented to his widow.

Missions

Chairman Schlecht reporting for the committee introduced Res. 1-01 (*TB* 50) calling for completion of the transfer of deaf work to the Districts of the Synod. The delegates approved this proposal.

Higher Education

Rev. Elwood Zimmermann, chairman of the floor committee on Higher Education, presented a resolution calling for revision of the Bylaws which would make the names of all nominees to college or seminary presidencies available for election. (Res. 6-13, *TB* 39). A motion was made to amend the resolution to read "The electors, including the Board of Control as individual members, may add any names from the list of nominees to those proposed by the faculty committee after consultation with said committee." After rejecting a motion to table the amendment and the original motion until Overture 6-27 had been presented to the convention, the delegates approved the amendment after a division of the house showed a majority favoring its adoption, 516 to 396. Because of lack of time the original motion as amended was not acted upon.

Evangelism

Rev. Carl Heckmann, chairman of the floor committee on Evangelism, asked the delegates the question, "Are we happy with the results of our activity in evangelism?" He pointed out that this is the first time the Synod has reported a loss of members and that 200 pages of the convention *Workbook* are devoted to controversy while 4½ pages are devoted to the number-one priority, evangelism. There is not one overture addressing itself to back-door losses or the need for increased adult accessions. Only one overture on evangelism appears in the convention *Workbook*. After pointing out these concerns he introduced Res. 8-01 (*TB* 68) asking the Synod to repent of its past failures to witness to the world, seek forgiveness in the Lord, and encourage the selection and implementation of an evangelism theme for the 1975 synodical convention. This motion was adopted.

Dr. Erwin Kolb, executive secretary of the Board for Evangelism, introduced Dr. Theo. Raedeke, executive director of Key 73. Dr. Raedeke stated that we are chosen, commissioned, empowered, and sent by God. It is Christ who unites and we need to ask ourselves the question "Are we still united in Christ?" We may be the last generation to carry out the Great Commission. We must consider whether we are helping people fulfill the prophecy regarding the teaching of Christ to all nations or the prophecy of the falling away which occurs before His return. Key 73 is being used by God to build the church, but the congregation level of evangelism will not rise above the level of its pastor. We need to face the personal question "Do you really love Jesus?" Dr. Raedeke challenged the delegates to answer that question, to commit themselves to a study of the Word of God and to establish a goal of letting God use each of them to bring one person to Christ.

Following the presentation Chairman Heckmann introduced Resolution 8-04 (*TB* 70) encouraging congregations to praise God for the opportunity presented by Key 73 and calling for a following of the Key 73 guidelines prepared by the Commission on Theology and Church Relations. This resolution was adopted.

Elections

Ballots for the election of First Vice-President were distributed to the delegates.

Nominations

Mr. Ray Joeckel, chairman of the Committee on Convention Nominations presented his report. He stated that because of the death of Mr. Wilbert Lahrmann the committee had substituted the name of Mr. William Borgelt for Treasurer. The name of Edgar L. Traugott was substituted for Grover C. Dixon as candidate for the Board of Control of Selma when Mr. Dixon declined the nomination, and the name of T. G. Van Der Bloemen was substituted for Rev. William Graumann as a pastoral candidate for the CTCR.

Elections

At this point the election of the First Vice-President was declared closed. During the nominations from the floor which followed, the elections committee reported

the following results of the election for First Vice-President:

August Bernthal	352	Guido Merkens	101
Moses Dickinson	58	Theo. Nickel	31
Walter Maier	54	Edwin Weber	431

Since no candidates received a majority of the 1,010 votes cast, the four receiving the highest number of votes will constitute the next slate for the office of First Vice-President.

Nominations

The following additional nominations were received from the floor:

Secretary

Gerhardt W. Hyatt

Treasurer

Victor Mennicke (see Minutes, Session 5)

Board of Directors

PASTORS
Harlan J. Hartner
Clemonce Sabourin
Marcus T. Zill

LAYMAN
Paul F. Bente

Committee for Convention Nominations

PASTORS
Clarence W. Knippa
Arthur H. Ziegler

TEACHERS
Richard H. Engebrecht
Richard P. Sauer

LAYMEN
Marvin F. Borgelt
Melvin H. Doering
Evelyn R. Hampe
Edgar E. Parent
Barbara I. Sager

Commission of Adjudication

PASTOR
Enno O. Gahl

LAYMEN
Walter A. Christopher
Gerhardt S. Jersild

Commission on Mission and Ministry

PASTOR
Raymond T. Eissfeldt

TEACHER
Walter H. Hartkopf

Commission on Theology and Church Relations

PASTOR
Albert Pero (see Minutes, Session 5)

TEACHER
Stephen A. Schmidt

Board of Appeals

PASTORS
Milton T. Berner
George A. Loose

LAYMEN
Walter F. Rogosheske

Evangelism

PASTOR
Arnold H. Heuman

Board for Higher Education

PASTORS
Richard C. Dickinson
Harry G. Coiner
Philip C. Gehlhar
Jaroslav Pelikan
Rudolph F. Rehmer

LAYMEN
John Quincy Adams
Milton W. Beckmann
Leo C. Fay
Elmer Jagow
Lowell A. Schoer
H. W. Wearth (See Minutes, Session 5)

Board for Missions

PASTORS
Edward F. Heinicke
Richard H. Meyer
Will Herzfeld (see Minutes, Session 5)

LAYMEN
Bernhard J. Mueffelman
Joseph L. Hughes

Board for Parish Education

TEACHER
Julius Jenkins

Board for Stewardship

PASTOR
Joseph G. Lavalais

Board of Youth Ministry

PASTOR
James B. Marshall

YOUTH
Elizabeth J. Griesse

Board of Control, Ann Arbor

PASTOR
Arthur J. Spomer

LAYMEN
Leonard O. Roellig
Merrill F. Wyble

Board of Control, Austin

PASTOR
George Fickensher

Board of Control, Fort Wayne

TEACHER
Herold C. Gersmehl

LAYMAN
Herbert H. Nordsieck

Board of Control, Milwaukee

PASTORS
Elmer A. Neitzel
William Rohlwing

Board of Control, Oakland

TEACHER
Harry G. Hebel

Board of Control, Portland

PASTOR
Walter A. Anderson

Board of Control, St. Louis

LAYMEN
Elmer F. Kraemer
Jay Pfotenhauer (see Minutes, Session 5)

Board of Control, Selma

PASTOR
Simon J. Bodley

Board of Control, Seward

PASTOR
Harold T. Stelzer

TEACHER
Louis B. Herring

Board of Control, Springfield

PASTORS
Clyburn Duder
Ernest L. Gerike

LAYMAN
Edwin G. Lawrence

Board of Control, Winfield

TEACHER
Thomas G. Kent

Board of Control, Porto Alegre, Brazil

PASTOR
Wernes Norberto Sonntag

After these nominations had been received nominations were closed and the slate of candidates as amended was adopted by the convention.

Closing Devotion

The afternoon session was closed with a devotion led by Dr. Edwin Weber, First Vice-President.

Session 3

July 8, Afternoon

Opening

Following the opening devotion led by Pastor Richard Lessmann, Chairman August Mennicke of the Election Committee distributed the ballots for the First Vice-President of the Synod. A motion "That this convention formally ask each delegate to vote, not according to any published list of candidates, but solely as the spirit moves him or her" was declined. President Preus pointed out that in spite of this action of the convention the delegates are nevertheless bound by the Bylaws.

Parish Services

Rev. Wilbert Griesse, chairman of the floor committee for Parish Services, introduced the report for the committee and presented Mr. Melvin Kieschnick, Executive Secretary of the Board of Parish Education, to the convention. Using an alarm clock as an audio visual aid he stated that the Lord has called us to awaken to a new day, but we are often reluctant to wake up. God's call awakens us to the needs and opportunities of Christian education and to its glorious call "You shall know the truth and the truth shall make you free." Christian education is a daily, lifelong call, a call to get up early because it takes time to carry out Christian education adequately. Like the ticktock of the clock it permeates life. With its alarm it calls us to commitment and rings for all of us.

Award

Mr. Richard Sauer, president of the Lutheran Education Association, presented the Christus Magister award to Mr. Norman Brinkman, principal of Lutheran High School, Denver. He is the first member of a Lutheran high school staff to win the honor. The award contains the inscription "A teacher come from God, John 3:2!"

Parish Services

The convention adopted a resolution to extend marriage and family counseling seminars and asked the Synod to fund these programs out of the 125th Anniversary Thankoffering as well as to engage a full-time project director to carry them out (Res. 7-02, *TB* 43). It urged congregations and school associations to foster a better understanding of Lutheran schools by communicating their purposes, programs, and contributions to others and by participating in activities and meetings of public, governmental, and other groups (Res. 7-07, *TB* 43). It asked congregations to study the possibility of engaging Directors of Christian Education and requested District executives to identify parishes where they might develop an effective ministry, assisting them financially where necessary (Res. 7-08, *TB* 44). Congregations were encouraged to carefully select and use parish educational materials since it is their responsibility to develop local educational programs (Res. 7-09, *TB* 44).

Theology and Church Relations

Beginning with a prayer that God might help us all to see, know, and do his will, Chairman Karl Barth of the floor committee for Theology and Church Relations introduced Res. 2-03 (*TB* 27) calling on the delegates to accept the position paper "A Statement on Death, Resurrection, and Immortality." After questions were raised regarding the meaning of "reference and guidance" and "accept," the floor committee chairman suggested a change of wording in the resolved so that it would read, "Resolved, That the Synod commend the position paper 'A Statement on Death, Resurrection, and Immortality' to its membership for reference and guidance." After a motion to recommit the resolution to the committee for reconsideration had failed, the amendment was adopted and the delegates accepted the resolution (2-04, *TB* 27) as amended. No negative votes were recorded. The committee next presented its resolution asking the delegates to declare homophile behavior sinful and urging that the Law and Gospel of the Scriptures be applied to such people with a view toward ministering the forgiveness of Christ to any and all sinners who are pentitent. Time for discussion of this resolution expired before the convention could take action.

Elections

Chairman August Mennicke of the floor committee reported the following election results for the office of First Vice-President of the Synod.

August Bernthal	356	Guido Merkens	79
Moses Dickinson	48	Edwin Weber	486

969 votes were cast with a majority of 485 needed for election. On the basis of the tabulation, Dr. Edwin Weber was declared elected. Addressing the convention, Dr. Weber stated that he would try his best under the direction of God's Holy Spirit to serve in the position to which he was elected.

Chairman Mennicke then explained the method of nominations for the remaining synodical vice-presidents on the basis of the Bylaws of the Synod. After ballots had been distributed the nominations were declared closed.

Social Ministry

Chairman John Zimmermann of the floor committee on Social Ministry introduced the report of the committee. He presented Dr. Leslie Weber, executive secretary of the Board of Social Ministry and World Relief, who gave a brief history of social work within the Synod. He pointed out that we do not do our work as humanitarians but because we believe in the crucified and risen Lord and strive to imitate Him in the helping process. Our ministry is a total ministry. He also asked the delegates to include Dr. Werner Kuntz, former executive secretary of the Board for World Relief from 1953 to 1970, in their prayers since he is critically ill at this time.

Chairman Zimmermann introduced Res. 9-01 (*TB* 52) after changing the subject to read, "To give serious consideration to priorities in social ministry and world relief" and eliminating the words "That we receive the report of the Board of Social Ministry and World Relief, and" from the resolution. The delegates agreed to urge their congregations to give serious consideration to the seven priorities included in the report of the Board of Social Ministry and World Relief (*Workbook* 313—317). Res. 9-02 (*TB* 52) was also adopted after changing the subject to read "To encourage the Commission on Social Concerns to continue to make their position papers and study documents available to the Synod" and altering the resolved to agree with the title. Res. 9-03 (*TB* 53) asking congregations to sensitize their members to the problem of world hunger was introduced and discussed. The words "Members of the Synod" were changed to "their members" in the first resolved by common consent. Rev. Martin Poch, secretary of the Commission on World Hunger, called attention to the first whereas giving special attention in his remarks to the needs in Nigeria and the drought-stricken district of the sub Sahara. An amendment was made and seconded to add an additional resolved reading, "That The Lutheran Church — Missouri Synod contribute $1 million during the next 2 years for helping to alleviate the hunger crisis in India, Africa, and Central America, and that it do this through Lutheran World Relief, Incorporated." Time again expired before the convention could complete action on the amendment and the resolution.

Synodical Administration

Chairman Albin Stanfel of the floor committee on Synodical Administration presented Res. 4-01, 4-02, and

4-03 (*TB* 23) which were adopted. As a result Trinity, Onarga, Ill., was transferred from the Northern Illinois to the Central Illinois District, St. Paul's, Venango, Nebr., was transferred from the Nebraska to the Colorado District and Christ the Cornerstone Congregation of San Diego, Calif., was received into membership of The Lutheran Church — Missouri Synod. Overture 4-44 (*Workbook* 197) calling for exercise of good stewardship with the Synod's budget was referred to administrations at the synodical, District, and circuit levels (*TB* 24, 4-04). The delegates adopted Res. 4-05 asking that The Lutheran Church — Missouri Synod abide by *Handbook* regulations regarding tenure offices in the Synod and by decisions of the New Orleans convention regarding faculty tenure (*TB* 24). They resolved that the Synod, Districts, and congregations should continue to give preference to firms which have equal opportunity practices (Res. 4-06, *TB* 24). As a result of convention action involving a change in Bylaw 1.37, convention *Proceedings* will be mailed to all congregations and to all voting and advisory delegates (Res. 4-07, *TB* 25). By adopting Res. 4-08 (*TB* 25) and Res. 4-09 (*TB* 26) the delegates declined to eliminate the review of proceedings of pastoral and teachers conferences and to eliminate the excuse committee for District conventions. A change in the Bylaws by the delegates will mean that in the future only member congregations of the Synod will receive copies of the *Statistical Yearbook* at synodical expense, although other copies will be available for sale at cost (Res. 4-11, *TB* 57). The convention agreed with the committee recommendation to continue the Commission on World Hunger but after considerable discussion declined its recommendation to commend and dismiss with thanks the Commission on Mission and Ministry in the Church. (Res. 4-12 and 4-14, *TB* 58)

Closing

Prior to the closing devotion Dr. Preus introduced Dr. Roland Wiederaenders, retiring First Vice-President of the Synod, and on behalf of the Synod thanked him for his outstanding work in District and synodical administration. Dr. Wiederaenders responded by expressing his thanks for this privilege which God had given him in serving in these capacities and reminded the delegates to continue reflecting the Savior's love for them in their outreach of love and compassion to others.

The session closed with the devotion led by Dr. Wiederaenders.

Session 4

July 9, Morning

Opening

The fourth session of the convention began with a devotion consisting of a hymn and prayer led by Rev. Lothar Kleinhans and a portion of the convention essay presented by convention essayist Dr. August Suelflow, director of Concordia Historical Institute and synodical archivist. He stated that since it is impossible to report all of the historical vignettes of our synodical history a judicial selection of them would be made. It was his hope that this would result in a deeper appreciation of God's blessings and would assist in rejoicing in His mercy. Today we can detect a nostalgia for the past, a past which is important since those who cannot remember it are doomed to repeat it. Our job is not to walk in the cemetery of the past but through the pages of the past in order to renew our commitment and help us meet the contemporary challenges. A proper response would be, "Not unto us, O Lord, but unto Thy name be glory." Dr. Suelflow then proceeded to present several vignettes from the early history of the Missouri Synod which reflected the difficult conditions which they experienced in their witness to their faith particularly during periods of disease and epidemic. The sacrificial work of these early leaders should be an inspiration for us today.



Holy Communion at the Sunday evening anniversary service

Elections

Chairman Mennicke of the Elections Committee reported that in the balloting for the remaining vice-presidential offices 1,054 votes were cast. Since a 75% majority or 791 votes were needed for election and no candidate had received this number, no election had occurred. Of the 70 names submitted the 12 receiving the highest number of votes would be placed on the next ballot. These were: Guido Merkens 599, Walter Maier 493, Theo. Nickel 492, August Bernthal 415, W. Krieger 400, Moses Dickinson 321, Emil Jaech 277, Paul Jacobs 215, William Kohn 124, Paul Harms 113, Charles Mueller 99, Karl Barth 45.

The remaining names and totals were also read to the convention as required by the Bylaws.

Prior to the vote for vice-presidential positions Charles Mueller and Emil Jaech requested that their names be withdrawn. A motion that the nominating ballot remain as stated was approved although these names were withdrawn from consideration. Delegates were reminded to vote for only four candidates and that a simple majority was needed for election.

Announcements

President Preus announced to the delegates that 170 resolutions had been presented thus far for action to

the convention. At this time 25 of these had been acted upon.

Seminary Issues

Dr. Lewis Niemoeller, chairman of the floor committee on Seminary Issues, began the committee presentation by pointing out that the committee had held 57 hours of meeting prior to the convention and 55 hours of meeting since their arrival here. They had met with many individuals in order to become fully acquainted with the issues and materials confronting them. Careful checks have been made of statements which had been brought to their attention. While the material of the resolutions is long, the resolutions themselves are rather short. He stated that it was the prayer of the committee that the Holy Spirit would guide the convention in its deliberations on these resolutions. The first resolution presented was Resolution 2-12 (*TB* 31), a joint resolution of the Committee on Theology and Church Relations and the Committee on Seminary Issues, asking that Article II of Synod's Constitution be understood as requiring the formulation and adoption of synodical doctrinal statements. After a motion had been made and seconded Dr. Niemoeller called upon President Preus to make a statement to the convention. The floor was cleared in order to make it possible for all of the delegates to give attention to it.

Dr. Preus stated that he had been elected by the delegates in spite of having been described as a controversial person. Criticism had come to him as a result of his efforts to maintain the doctrinal position of the Synod. The delegates must decide the question as to which doctrinal position the Synod shall hold. It had been his desire during the past 4 years to unite the church on the basis of its historic faith. While everyone in Synod professes to accept Article II of the synodical Constitution, under its umbrella many questions had not been resolved. These involved such matters as the historicity of Adam and Eve, original sin, New Testament miracles, the third use of the Law, and the origin, nature, and authority of Scripture. The convention must decide what it wants. Someone ought to have the authority to determine who should supervise doctrine and how our faith should be interpreted. We must retain the authority of the synodical voice and allow our officials to act. We should not delude ourselves as to what is at stake.

After extending time for discussion of the resolution for an unlimited period and imposing a two-minute time limit on speakers, discussion proceeded. Time to complete the discussion however was insufficient, and the decision on the resolution was postponed to a later time.

Evangelism

The agenda was altered to allow 15 minutes to the floor committee on Evangelism to present a group of young people to whom proclamation of the Gospel is a way of life. Dr. Erwin Kolb, executive secretary of the Board for Evangelism, described their activity as a part of the ongoing program of Ambassadors for Christ. After being introduced by their leader they gave their witness to Christ in word and song. Following their presentation the delegates adopted Resolution 8-07 (*TB* 71) calling upon the Synod to foster child and youth evangelism by preparing new and coordinated materials and sponsoring programs such as Ambassadors for Christ.

Elections

Chairman Mennicke of the Elections Committee reported the following results of balloting for the remaining vice-presidential positions. Karl Barth 94, August Bernthal 482, Moses Dickinson 412, Paul Harms 295, Paul Jacobs 285, Emil Jaech 2, William Kohn 277, W. H. Krieger 494, Walter Maier 532, Guido Merkens 628, Charles Mueller 9, Theodore Nickel 550.

On the basis of these results Guido Merkens was declared Second Vice-President, Theodore Nickel, Third Vice-President, and Walter Maier, Fourth Vice-President.

Chairman Mennicke announced that since the Fifth Vice-President had not been elected, in accordance with synodical Bylaws the ballot for Fifth Vice-President would contain only two names, those of August Bernthal and W. Harry Krieger. After distribution of ballots the election was declared closed.

Missions

Chairman Schlecht of the floor committee on Missions introduced William Kohn, executive secretary of the Board for Missions, who presented President Waesa of the Lutheran Church — New Guinea to the delegates. President Waesa spoke to them in Pidgin. His remarks were interpreted to the group by missionary Elwyn Ewald.

A presentation of concerns of black Lutherans was begun when Albert Pero introduced Rev. Will Herzfeld as spokesman for the group. The presentation of these concerns was made in symposium style and was directed particularly to two issues: black education in the church and black representation in seats of power. The presentations were made by Rev. Albert Pero, Rev. Moses Dickinson, Rev. Edwin Thompson, and Dr. Richard Dickinson. While the group noted changes which had occurred during the almost 100 years of the history of black Lutheranism in America, all were in agreement that there is need for intensified change in the future in order to change the white image of the Synod. It was suggested that machinery be set in motion for the celebration of a century of black Lutheranism to be observed in 1977. The presentation included the black national anthem, the last stanza of which is a prayer in which the delegates were asked to join. Rev. Herzfeld concluded by reminding the delegates that the Spirit was trying to get through to them. "Be careful how you listen," he said.

Theology and Church Relations

Discussion of Res. 2-04 (*TB* 27) asking that homophile behavior be declared sinful was resumed after Chairman Barth of the floor committee asked the dele-



Elected: Vice-Presidents W. Harry Krieger, Guido A. Merkens, Walter A. Maier Jr., Theo. Nickel, President J. A. O. Preus, Vice-President Edwin Weber

gates to read the resolution carefully to determine its actual content. After considerable discussion the question was called and the resolution was adopted as presented. The following asked to have their negative votes recorded: Allen A. Rudow, James A. Schroeder, John T. Hoelter, Charles G. Doe, Robert G. Heckmann, D. A. Mueller, W. A. Messner, Carol S. Mattson, Donald J. Dallmann, Marilyn Volker, John Heinemeier, John Puelle, Herbert Wolke, Clarence Petrowsky.

Elections

Chairman Mennicke of the Elections Committee reported that results of the balloting for Fifth Vice-President showed that August Bernthal had received 481 votes and W. Harry Krieger had received 560 votes. On the basis of this tabulation Dr. Krieger was declared elected as Fifth Vice-President of the Synod.

Synodical Administration

Chairman Albin Stanfel of the floor committee on Synodical Administration introduced Res. 4-15 (*TB* 58) calling for a revision of Bylaw 5.25 dealing with the jurisdiction of the synodical commission in the appellate process. The delegates adopted the resolution as presented. After adopting Resolution 4-16 (*TB* 60) which transferred Peace, San Diego, from the English to the Southern California District, the delegates agreed to approve by title Resolutions 4-17, 4-18, and 4-19 (*TB* 60 and 61). As a result of this action Christ the King, Sharonville, Ohio, was transferred to the English District, Christ, Birmingham, Michigan was transferred from the Michigan to the English District, and Faith, Girard, Pennsylvania was transferred from the English to the Eastern District.

By adopting Res. 4-23 (*TB* 61) the convention declined to create the office of General Editor and in accepting Res. 4-24 (*TB* 61) changed Bylaw 2.06 c to specify the fourth Sunday of September following elections as the date for assumption of office by the President, Vice-Presidents, Secretary, Treasurer, and members of the Board of Directors of the Synod.

Point of Privilege

One of the delegates requested that in the future discussion of Res. 2-12, 20 minutes be allotted for one presentation each on the issue pro and con. The chairman stated that this would require convention action and would be taken under advisement.

Closing

The session was closed with a hymn and prayer led by Mr. Edward Tewes.

Session 5

July 9, Afternoon

Opening

The fifth session of the 50th regular convention of The Lutheran Church — Missouri Synod began with the singing of a hymn and with Scripture reading and prayer led by Mrs. Thelma Mills.

Minutes

The secretary of the Synod, Dr. Herbert Mueller, presented the convention with a procedure for approval of minutes which had been followed at Milwaukee. The procedure at that convention was the following:

> Minutes shall be distributed every morning in *Today's Business*. The first item of business in the afternoon session shall be the formal approval of these minutes. However, at that time only corrections involving convention action shall be offered from the floor for consideration. Simple editorial corrections involving, for example, misspelling of names and faulty titles and references shall be submitted in writing to the Secretary for incorporation in the minutes after verification.

By common consent the delegates agreed to follow the same procedure at this convention. Thereupon the Minutes of Session 1 were approved.

Convention Rules

In response to a question from the floor regarding the extent of freedom of the press, President Preus asked that this freedom not be abused and that the general agreement which had been reached prior to the

convention be followed. By more than a two-thirds majority vote (692 to 271) the delegates added the following statement to the standing rules of the convention: "On any resolution that is being debated the convention shall be asked after each 30 minutes of debate if they are ready to vote and that this be done by the question being called." The two-thirds majority vote was determined on the basis of a call for a division of the house.

Nominations

Mr. R. Joeckel, chairman of the committee on Nominations, reported several corrections which were necessary in nominations from the floor. He pointed out that since Sao Paulo School in Brazil was no longer in existence there was no need for the election of the Board of Control. This matter will be taken care of by a resolution from another committee. In nominations for the office of Treasurer he reported that Mr. Victor Mennicke had asked that his name be withdrawn from the slate of nominees. The name of H. W. Wearth was withdrawn from the nominations for the Board for Higher Education since there was no signature on the document authorizing his name to be placed on the ballot. Chairman Joeckel then asked the convention to help determine the action which should be taken in several other cases. Judge Jay Pfotenhauer who had been nominated for the Board of Control of the Saint Louis seminary had qualified his authorization for nomination by stating that he would be willing to be placed on the ballot if meetings of the Board of Control could be scheduled to permit his attendance. After some discussion the delegates agreed to place his name on the ballot for this position. A question was also raised regarding the eligibility of Rev. Will Herzfeld for the Board for Missions because of a possible servant-master relationship which might arise due to his staff position with a standing committee of the Lutheran Council in the United States of America. The Commission on Constitutional Matters had ruled on the basis of Bylaw 2.15 which forbids the holding of more than one office when one office is responsible to another, that such an unnamed LCUSA staff person would not be eligible for nomination to a corresponding synodical board. By convention action, however, his name was placed on the ballot for a position on the Board for Missions. In response to a question regarding action which should be taken regarding a man under discipline who was placed on the ballot, the questioner was referred to the nominations committee for a discussion of this matter. Because the convention declined a motion stating "That for the purposes of this election, the term 'parish pastor' be regarded as referring to anyone on the clergy roster of the Synod," the convention removed the name of Rev. Al Pero from the slate of nominees for the Commission on Theology and Church Relations.

Elections

Chairman Mennicke of the floor committee on Elections directed the distribution of ballots for the boards and commissions of the Synod and instructed the delegates regarding the method of election and changes which were to be made on the 32 cards containing 331 names. Motions to remove cards 12 and 13 from the ballot were declined by the delegates.

Higher Education

At the request of Chairman Elwood Zimmermann of the floor committee on Higher Education Resolution 6-13 was referred to the committee for rewording of an amendment which had been previously approved by the convention. The committee was also asked to consider the meaning of the word "consultation" in its deliberations.

Social Ministry

Chairman John Zimmermann of the Committee on Social Ministry introduced Resolution 9-16 (*TB* 88) calling for a strengthening of our ministry in behalf of Indian Americans. Through amendments the heading of this resolution was broadened by substituting for the word "Indian Americans" the phrase "North American Indians, Eskimos, and Metis." After the elections had been declared closed by Chairman Mennicke, Chairman Zimmermann introduced Mr. Melvin Witt who presented Mr. Eugene Crawford of the National Indian Lutheran Board to the delegates. In his remarks he thanked the Synod for its support in the past and stated that American Indians need the help of Christians today more than ever before because of the loss of other sources of income, primarily federal sources. After declining to substitute the words "To implement the provision of funds for meeting the needs through the synodical treasury" for the last phrase in the final resolved and to change the wording of the second last resolved from "our congregations" to "members of our congregations," the delegates approved Resolution 9-16 (*TB* 88) as amended.

American Bible Society

President Preus introduced Dr. Norman Temme, representing the American Bible Society, to the delegates. In his statement he thanked the members of the Synod for their support of the society's work and stated that it would be his privilege next Sunday to present the 42nd million copy of *Good News for Modern Man* to a returned prisoner of war in North Vietnam, Air Force Captain William G. Byrns. Captain Byrns had used this book effectively in converting a number of his fellow servicemen to daily Bible reading. Dr. Temme stated that one of the reasons for the popularity of this common language translation was its use of simple line drawings which have universal appeal. The convention was given the privilege of hearing from the illustrator, Annie Vallotton of Vincennes, France. She gave particular thanks to the Aid Association for Lutherans for money which made it possible to do another series of 14 Bible stories which would soon be seen on television screens and would later appear on films for use in churches, Sunday schools, vacation Bible schools, and summer camps. She closed her presentation by yodeling a hello to all the members of the convention.

Dr. Temme then introduced Rev. John D. Erickson who is in charge of church relations for the American Bible Society. Since The Lutheran Church — Missouri Synod contributes to the work of the society he felt that the delegates should know what is being done to help in the distribution of the Scriptures and should receive a report on stewardship of the monies which were given. In his report he thanked the Synod for its help and pointed out the three major tasks which confront the American Bible Society. These are the need for translation, the need for printing, and the need for distribution of the Scriptures. At the present time 32 translation consultants are working with 3,000 translators in many different places. The American Bible Society is also attempting to put out the Scripture in an appealing format. It is distributed throughout the world with the exceptions of North Korea, North Vietnam, and Albania.

Constitutional Matters

In resuming discussion of Resolution 5-03 (*TB* 64) Chairman Nieting of the Committee on Constitutional Matters reminded the delegates that they were adopting the resolveds and not the whereases of the resolution. He stated his conviction that if the convention could not vote on doctrinal issues the Synod could not remain a confessional church. If one does not, for conscience sake, accept the conclusions of the Synod, there are proper procedures to be followed in making his concerns known.

He also called on Dr. August Suelflow, director of the Concordia Historical Institute, to explain the past practices of the Synod with regard to doctrinal resolutions. Dr. Suelflow stated that an interpretation of Article VIII requires an understanding of the past history of our Synod.

A lay member of the committee presented what he described as a layman's point of view. He stated that in his opinion the Synod has not only the right but the duty to make decisions regarding doctrine. In his view, the ongoing life of the congregations requires decisions of this nature.

After this presentation the committee proposed a change in the whereases of the resolution so that the words "Those who recognize the true doctrine" in lines 4 and 5 (*TB* 65) would read "who agrees with the doctrine and who does not." The chair ruled on the basis of a call for a point of order that amendments to the whereases were not to be discussed until the resolveds have been amended and adopted. In the discussion which ensued a motion to change number 2 of the resolved so that it would read "Voting on matters of doctrine and conscience shall be understood as the Synod seeking only to state its present understanding of the doctrine set forth in the Word of God with no judgment intended on those who disagree" was introduced. After some discussion the question was called since the time for discussion according to the standing rules of the convention had expired. The chair ruled that the call for the question had been adopted. However, responding to a point of order the chair ruled that debate would continue for 15 minutes because the committee presentation at the beginning of the discussion had consumed that amount of time. At this point a motion was made from the floor to call the question. Upon suggestion of the chair delegates agreed to vote immediately on the amendment and devote 15 minutes to continued discussion of the resolution. The amendment was declined.

In the continuing discussion a motion was made to amend the resolution substituting for lines 36 to 43 of *TB*, page 65, the following words "Resolved, 1. That the Synod reaffirm its historic position that matters of doctrine and conscience shall not be established by a majority vote, but 2. That all such matters shall be decided only by the Word of God consistent with the Synod's historic practice." This amendment was also declined as was a motion to call the question regarding the entire Resolution 5-03. By a voice vote the convention decided not to extend the time of the session for the further discussion of the resolution at this point.

Closing

Dr. Wiederaenders alerted the delegates to the possibility of evening sessions for the next two days of the convention. If they are necessary the schedule would call for adjournment at 9:00 p. m. on Tuesday and 10:00 p. m. on Wednesday. The session concluded with a hymn and with prayer led by Miss Kathy Dittman.

Session 6

July 10, Morning

Opening

The sixth convention session began with an opening devotion led by Mr. David Adam and included the presentation of another segment of the convention essay by Dr. August Suelflow. In his presentation he asked how often do we go beyond the photographs of our ancestors to their life of love? Sometimes we assume that they had no problems. However, the history of their activity does not bear this out. Prior to their coming to America and before the organization of the Synod there were three major pressures which confronted these people. These were the pressures of orthodoxy, pietism, and rationalism. In Europe the confessional Lutherans began to hold services in private homes to avoid rationalism. In these services laymen were often called upon to preach. The organization of a holy club at the University of Leipzig with its emphasis on emotion was a reaction to the rationalistic movement. The fathers of the future Missouri Synod were concerned for maintaining their faith in the midst of these pressures.

Dr. Suelflow stated that it is a myth that the initiative for the organization of the Synod came from the Saxons who arrived in America in 1839. It rather came from groups of pastors who were dissatisfied with the linguistic and confessional standards of their own groups.

Standing Rules

Before beginning the agenda for the day the convention considered a resolution amending the standing rules of the convention. The proposed resolution asked that "If after 30 minutes have been allowed for debate, the previous question fails to carry, an additional 15 minutes be allowed to debate the question, after which time the main motion before the house and all amendments will be voted on if the majority desires it." The convention did not accept this proposed change, since the vote, 504 to 432, fell short of the required two thirds.

A motion that the chairman instruct the Secretary to record not only the names of those voting negatively at their request but also the reason for their votes was also declined. The order of the day was called for from the floor.

Elections

Chairman Mennicke reported the results of the election for the offices of Secretary, Treasurer, and some of the boards and commissions of the Synod. (See election report attached to the Minutes.)

Progress Report

Chairman Edwin Weber alerted delegates to the fact that of the 231 resolutions which are before the convention, action has been taken on only 34 at this time.

Stewardship and Finance

Chairman Goetz of the floor committee on Stewardship and Finance began his report in the context of the Apostles' Creed. He introduced Resolution 12-01 (*TB* 103) which called for a study of supplemental funding of the church's mission through private investment and business ventures. This resolution was adopted by the delegates. The convention approved the resolution calling for development and promotion of a comprehensive program of supplemental project giving asking that this program be developed in a manner which would enhance the ongoing work of the Synod (Res. 12-02, *TB* 103), and encouraged estate planning through The Lutheran Church — Missouri Synod Foundation (Res. 12-03, *TB* 103). They revised the Bylaw pertaining to terms of office of the Board of Trustees of The Lutheran Church — Missouri Synod Foundation (Res. 12-04, *TB* 104) and resolved that the Board of Parish Education and Youth Ministries should join the Stewardship Board in helping congregations develop an effective ongoing program of stewardship education (Res. 12-05, *TB* 104). By adding point c to Bylaw 9.71 they clarified the policy regarding appeals from agencies and institutions to the Synod and Districts for gathering of funds (Res. 12-06, *TB* 105). After the delegates agreed to consider Resolutions 12-07 through 12-12 (*TB* 105—107) as a group, these resolutions were approved by title. They called for accepting the reports of the various fiscal officers and boards, for commending the members and staff of the Board of Pensions and Support, for asking the Board of Managers and the staff of Concordia Plans for an ongoing study of adjustment of pension payments to the cost of living, for a continuing study of the possible release of personal savings from Synod's pension fund, for pursuing the possibility of instituting a more liberal vesting provision in the Concordia Retirement Plan, and for improving retirement arrangements for transferees.

Communications

Chairman George Wollenburg of the floor committee on Communications introduced Res. 10-08 (*TB* 75) thanking the Lutheran Laymen's League for its cosponsorship in the Synod's television ministry. After Rev. Robert Kamprath addressed the delegates regarding some of the future plans of the Lutheran Television Ministry the delegates adopted this resolution as well as a revision of the Bylaws relating to the purposes and operation of Radio Station KFUO AM and KFUO FM (Res. 10-09, *TB* 76). The convention declined to have the titles of the Bylaw changes read. The convention also accepted the recommendation of the floor committee to decline overtures asking the Synod to use Beck's translation of the Scriptures and not the Revised Standard Version as well as those asking that Concordia Publishing House publish Dr. William F. Beck's translation and reprint books by Maier, Arndt, Walther, and Engelder (Res. 10-01, 10-02, 10-03, *TB* 73). Concordia Publishing House is planning to publish the translation by Dr. Beck and will provide assistance in obtaining the other books. The delegates agreed that the 400th anniversary of the Book of Concord and 450th anniversary of the Augsburg Confession should be observed and that the Board of Directors of the Synod appoint a committee to plan appropriate anniversary events. It adopted the resolution (10-04, *TB* 74) after amending it by adding the following resolveds: "Be it further resolved, that the Board of Directors be directed to provide budgetary resources for the publication of a less expensive or paperback edition of the Book of Concord for use by all the members of the Synod and for use especially in adult membership instruction classes, and be it further resolved, that this less expensive or paperback edition of the Book of Concord be coedited by the chairmen of the Systematics Department of both seminaries in consultation with others of their joint choice." By assigning the responsibility for the Walther Publications project to the Commission on Church Literature the convention dissolved the special committee on publishing Walthers writings (Res. 10-05, *TB* 74). Since the *Lutheran Witness* and *Reporter* are available to Armed Services personnel at a reduced price through local congregations it agreed with the floor committee in declining Overture 10-04 which called for the dissemination of official periodicals to service men. (Res. 10-06, *TB* 75)

Announcements

Dr. Wiederaenders announced that because of the press of business the schedule for the evening session would probably be as follows: 6:00 p. m. dinner, 7:00 p. m. the group would reconvene and would consider resolutions presented by Committee 2, with the evening session closing at 9:00 p. m.

Convention Procedures

After some discussion the convention adopted the following proposed resolution: "Resolved, That the assembly in the spirit of love respectfully admonish those brothers and sisters who for whatever reason may be delaying the business of this convention through parliamentary procedures and unnecessary debate, and be it also Resolved, That the assembly encourage all brothers and sisters in the spirit of love, to cease engaging in unnecessary parliamentary delays and debates and to work together to bring the real issues facing this convention to a vote."

Following acceptance of this resolution the convention declined to extend the time of the afternoon session by one hour rather than meet in an evening session as well as a proposal that the chairman lead the convention in prayer prior to calling the vote on controversial resolutions.

In response to a question regarding the handling of matters not dealt with by the convention the Secretary replied that these matters were directed in the last convention to the attention of the Board of Directors of the Synod through an enabling resolution.

Seminary Issues

After a call for the orders of the day the convention began its discussion of seminary issues. Prior to the beginning of the discussion of Res. 2-12 (*TB* 31) several statements were read to the convention after a point of privilege had been granted by the chair. In the discussion which followed, the delegates first declined to approve an amendment which called for the addition of the following resolutions: "Resolved, That doctrinal statements once approved by the Commission on Theology and Church Relations be submitted by them to all synodical congregations together with proponent and opponent views, for discussion and review, and be it further Resolved, That each congregation submit its position toward such doctrinal statements within one year after receipt, and be it finally Resolved, That any doctrinal statement will have a binding nature upon all synodical members if three fourths of all congregations within the Synod indicate adoption of that statement." They also declined an amendment to substitute in line 4 (*TB* 34) following the words the "Lutheran symbols" the phrase "are to be accepted and used as helpful expositions and explanations." Calls for the question failed on two different occasions.

The convention was given notice by a delegate that at the next session of the convention when Resolution 2-12 came before it he would move the previous question on that motion and all amendments that might be pending on the resolution. After Dr. Theo. Nickel had quoted sections from Robert's Rules of Order which are designed to protect the rights of the majority, another delegate filed notice that he would "tomorrow move that the standing rules of the convention be changed to provide that following 30 minutes of debate on any motion the chair shall call the previous question and that only a simple majority of registered voters be required to terminate debate and, further, that should the motion to call the previous question fail to secure a majority the chairman shall after 15 more minutes of debate once more put the motion to call the previous question at which time if passed by a simple majority debate shall cease and that this procedure be followed after every 15 minutes of debate." It was decided to extend the time until the motion to adopt Res. 2-12 had been brought to a vote.

The delegates declined to accept a motion which stated that "Whereas there are around 200 overtures awaiting action by this convention; and Whereas precious time is being used at astronomical costs for the debate of only a few resolutions; and Whereas the discussion of these few resolutions has been acrimonious, resulting in the alienation of Christian brothers from each other; and Whereas we are under God's judgment for unnecessary misuse of his gifts supplied by the stewardship of our beloved people; therefore be it Resolved, That this convention complete action on the overtures of Committees No. 4, 6, 7, 8, 9, 10, 11, 12, 13, 14 15, and 16 before again considering the overtures of Committees No. 1, 2, 3 and 5."

When the question was again called, the convention brought debate on Res. 2-12 to a close by a two-thirds majority vote, 699 to 304. The convention then adopted the resolution by the vote of 653 to 381, thereby stating that Article II of the Synod's Constitution is to be understood as requiring the formulation and adoption of synodical doctrinal statements.

Questions were raised regarding the permissibility of revision of the preamble and whereases of the resolution. The chair ruled that with the passage of the resolution these sections had also been adopted since no objection had been raised at the time of approval.

Closing

The session closed with a hymn and prayer led by Mr. Clayton Fischer, principal of New Orleans Lutheran High School.

Session 7

July 10, Afternoon

Opening

The seventh session of the 50th regular convention opened with a devotion consisting of song, prayer, and Scripture reading, led by Mr. James A. Wallace Jr.

Minutes

The Minutes of Sessions 2, 3, and 4 stood approved as presented.

Elections

Chairman Mennicke continued his report on the election results (see report attached to the Minutes). Ballots for the unfilled positions were then distributed.

Honorary Degree

President Preus introduced Dr. John Tietjen who conferred the honorary degree of Doctor of Divinity upon Rev. Calvin Thompson in behalf of Concordia Seminary, St. Louis, and its Board of Control. Among

many other things Dr. Thompson was cited as being a "pastor to pastors and people."

Missions

Chairman Schlecht of the floor committee on Missions introduced Dr. Herman Kopplemann, who presented a series of guests to the convention. These guests consisted of overseas missionaries from many parts of the world such as Venezuela, New Guinea, Korea, Japan, Nigeria, Hong Kong, Argentina and others.

Reverend Samuel H. Beckmann, who has retired after 49 years of service in Argentina, was presented a plaque by Dr. J. A. O. Preus for his outstanding service to Christ. Dr. Meinert H. Grumm was presented a similar plaque by President Preus for his 41 years of service as a missionary in India. It was pointed out that he has been particularly involved in in-service training in that foreign field.

Chairman Schlecht then presented Res. 1-06 (*TB* 115) entitled "To Reaffirm Our Church's Mission." By adopting this resolution the convention reaffirmed the Synod's subscription to the Mission Affirmations and reaffirmed the necessity of verbal or written witness to the Gospel and to the Scriptural truth that deeds of love flowing from the Gospel are an indispensable part of the church's witness. It pledged those who are involved in the mission of the church to work out problems which confront them in a spirit of brotherly trust and mutual support. Although the resolution involved considerable debate, when it was adopted with no dissenting vote the delegates joined in singing the common doxology as an expression of their thanks to God for granting this unity.

While appreciating the concerns for our doctrinal and practical heritage expressed in Overtures 1-05 and 2-172 (*Workbook* pages 25, 96), the convention accepted the committee recommendation (*TB* 116, 1-07) to decline these overtures since channels, instruments, and safeguards exist for dealing with any evident deviation from a Scriptural or confessional position in either doctrine or practice. By adopting Res. 1-02 (*TB* 50) the delegates agreed to establish a missionary medical reserve fund to deal with unexpected health expenses of missionaries and their families. They asked that partial decentralization of responsibility for the Synod's mission program be expedited in order to assist in personalizing interest in the Synod's worldwide mission efforts. (Resolution 1-03, *TB* 51)

Congregations were asked and encouraged to study and respond on an individual basis to the specific needs of their communities (Res. 1-04, *TB* 51). The Districts and overseas Christian churches were commended for increased mission support and were encouraged in their continued efforts for future growth in the grace of mission giving and program outreach (Resolution 1-08, *TB* 117). After accepting a motion to extend the period of time for discussion, the convention directed the Board for Missions in conjunction with the Board for Evangelism to secure a full-time resource person to assist missionaries in developing greater expertise in effective techniques of evangelism in their areas and their cultures. (Res. 1-09, *TB* 117)

Higher Education

At the direction of the convention Res. 6-13 had been referred to the floor committee for rewording of an amendment which had previously been adopted by the convention. Chairman Elwood Zimmermann introduced the substitute Resolution 6-13A (*TB* 169) to the delegates. After some discussion a motion was made to amend the substitute motion by substituting the following resolved for that which had been presented by the committee: "Resolved, That the Bylaws of Synod's Constitution governing the election of college and seminary presidents be revised to read as follows:

> That the faculty committee be changed to a presidential screening committee. Such a screening committee shall consist of representation from the Board of Control, faculty, parish pastors, teachers, and laymen. Fifty percent of the committee shall be faculty members elected by the faculty. The remaining members shall be appointed by the Board of Control. The committee shall make careful analysis of the needs of the institution and requirements of the Synod as well as academic and personal qualifications of the nominees. To this end the secretary of the Board of Control shall make available to this committee all information, recommendations, and objections which he receives. On the basis of its studies, the screening committee shall make pertinent recommendations to the electors with regard to the choice of suitable persons from a list of candidates which they propose for the electors' consideration. The electors shall elect from the list of candidates proposed by the presidential screening committee.

Discussion of the amendment was called to a close in order to allow the amendment to be printed in the next issue of *Today's Business.*

Parish Services

Dr. Ben Eggers, executive secretary of the Board of Youth Ministry, presented 56 youth delegates to the convention. A number of them addressed the convention presenting their hopes, feelings, and concerns about the church and its future. They expressed concern over divisions within the church and fear for its future because of lack of unity. The presentation closed with the singing of the first stanza of "A Mighty Fortress" by the entire assembly and a prayer of one of the youth delegates that God would grant us peace.

Following this presentation a resolution calling for meeting the priority needs of youth ministry for 1973 to 1975 through provision of Christ-centered guidance and resources by the Board of Youth Ministry to congregations to assist them in their ministry to young people was adopted (Res. 7-19, *TB* 143). In keeping with the concern for youth, congregations were encouraged to study first Communion and confirmation classes and to implement changes which would enrich the spiritual growth of their children in the crucial years of their development (Res. 7-10, *TB* 45). The delegates expressed gratitude for volunteer church school workers and asked for improvement of their training through adequate systematic in-service education and joint inter-parish volunteer training events (Res. 7-11, *TB* 45). After amending Res. 7-15 (*TB* 46) by adding the words

"or her" after "his" in lines 54 and 55 (*TB* 46) and changing the last words of the resolved to read "equal work, responsibilities, qualifications and experience" the delegates urged congregations to make no pay differentiation on the basis of sex. They expressed support for inter-parish educational experiments and efforts and thanked the Aid Association for Lutherans for support of inter-parish projects in Phoenix, Ariz., and South Bend, Ind. (Res. 7-16, *TB* 47)

Greetings

Rev. Roger Nostbakken, Vice-President of the Evangelical Church of Canada, and Rev. Norman Threinen, representing the Lutheran Council — Canada, were introduced to the convention. They addressed the delegates briefly bringing the greetings of their respective organization.

Synodical Administration

The convention adopted Res. 4-20, 4-21, 4-22 and 4-28 (*TB* 127—128) as a group. By doing so, Highland Park Church was transferred from the Southern California to the English District, Oklahoma Avenue Evangelical Lutheran Church, Milwaukee, was transferred from the English to the South Wisconsin District, Pilgrim Lutheran Church, Chula Vista, Calif., was transferred from the English to the Southern California District, the Divine Redeemer Lutheran Church, Hartford, Wis., was received into membership, and Hazel Park Evangelical Lutheran Church, Hazel Park, Mich., was transferred from the English to the Michigan District.

The convention declined overtures calling for division of the Synod and encouraged all congregations to continue to walk and work together in the Lord (Res. 4-34, *TB* 168). It asked the Commission on Church Literature to supply guidelines to assist congregations in the mechanics of congregational administration and to provide these materials at cost (Res. 4-32, *TB* 168). On the basis of Bylaw provisions and the action of previous conventions, the delegates declined an overture asking that the property of Concordia Seminary, Saint Louis, Mo., be restored to the Synod (Res. 4-10, *TB* 56—57). After adopting an amendment to add the words "and as the church can affect such issues" at the end of the final resolved, they agreed to merge the Commission on Social Concerns with the Commission on Theology and Church Relations, with the former functioning on the level of a full committee of the CTCR. (Res. 4-13, *TB* 127)



A backstage view of the convention

Closing

Closing devotion for the session was led by Mr. Eddie Thames Jr.

Session 8

July 10, Evening

Opening

The eighth session of the convention, a special evening session called because of the large amount of business remaining to be transacted, opened with a devotion led by Rev. Theodore DeLaney, executive secretary of the Commission on Worship.

Protest

Calling for a point of privilege a delegate informed the convention that he would lodge a legal complaint with the Secretary of Synod regarding the process involved in the election.

Seminary Issues and Theology and Church Relations

A joint resolution of the floor committees for Seminary Issues and Theology and Church Relations asking the delegates to declare the document "A Statement of Scriptural and Confessional Principles" to be in all its parts Scriptural and in accord with the Lutheran Confessions and a "more formal and comprehensive statement of belief" in the sense of Resolution 5-24 of the 1971 Milwaukee convention, was introduced. (Res. 3-01, *TB* 93)

A motion to divide the convention with three people speaking 5 minutes each on each side of the issue was ruled out of order and a motion to limit debate to 2 minutes per speaker failed to receive the required two-thirds support. In keeping with the standing rules of of the convention, the question was called at the end of 30 minutes of discussion. Discussion continued when the motion to close debate failed to receive the required two-thirds majority necessary for such action. A motion to extend the time to allow the delegates to hear Dr. Oliver R. Harms, former President of the Synod, also failed to receive the required two-thirds majority.

Closing

Following adoption of a motion to adjourn the delegates were led in a closing devotion by Rev. Theodore DeLaney.

Session 9

July 11, Morning

Opening

The opening devotion led by Rev. Marvin Lehnhardt included a portion of the devotional essay of Dr. August Suelflow, convention essayist. In his essay he described the confessional struggle which existed among the early Lutherans, a confessional struggle which also involved linguistic difficulties. In this struggle laymen were often involved, but the involvement did not come easily or

voluntarily. At that time statements were made that the issues involved were too difficult for the laymen. Nevertheless they did play an important part in this solution. Dr. Suelflow closed this portion of the essay by quoting the writer to the Hebrews urging us to remember our leaders who taught to us the Word of life.

Progress Report

Dr. Preus reported that of the 279 resolutions before the convention one had been withdrawn, one was defeated, and 76 had been adopted. This means that 201 resolutions must still be brought before the convention.

Point of Privilege

Acting on a notice given to the convention during the sixth convention session held the previous day, delegate Gilbert LaHaine Sr. of Lansing, Mich., made, verbatim, the motion which is included in the minutes of the sixth session of the convention. After considerable discussion the question was called on the basis of a two-third majority delegate vote, 668 to 333. The chair declared the motion passed when a division of the whole house showed 548 for the motion with 479 against its passage. The vote for the passage was a majority of the 1,064 reported registered pastoral and lay voting delegates.

Elections

Chairman Mennicke of the floor committee on Elections made another election report to the convention (see attachment). He indicated that almost all positions were now filled and run-offs for the remaining positions would be carried out as soon as possible.

Point of Privilege

On a point of privilege one of the delegates notified the convention that this was a special day for one of the fathers among us, Dr. Roland Wiederaenders, First Vice-President of the Synod. This was his 65th birthday and the delegates were requested to join in celebrating his birthday in thankfulness to God by rising and wishing Dr. Wiederaenders a happy birthday and God's blessing in song.

In response to a question from the floor, Dr. Preus stated that he had been in touch with Dr. Harms since the last session of the convention and that Dr. Harms would appear later during the present session.

Point of Information

In response to a question regarding the proper procedure for requesting a secret ballot, Dr. Preus stated that the parliamentarians would be consulted and would provide the answer at a later time.

Dr. Harms

A motion from the floor asking that the convention express its public apology to Dr. Harms for not allowing him to appear last evening was discussed. By common consent the delegates agreed with Dr. Preus that the expenditure of time and money would best be used to hear Dr. Harms. He then presented him to the convention.

Dr. Harms stated that it was his love and concern for the Synod which had been so good to him which caused him to request permission to address the assembly. He indicated that he was concerned about the impossibility of arriving at agreement on many of the issues before the convention. He then proposed that the delegates place these difficult issues into the hands of the District Presidents and the Vice-Presidents of the Synod. He indicated that his remarks regarding seminary issues would be retained until a later time if the chair would allow this and concluded his presentation by expressing thanks for the privilege of addressing the convention.

Elections

At this point Chairman Mennicke declared the election for the remaining positions on the boards and commissions of the Synod closed.

Social Ministry

Resuming discussion of Res. 9-03 (*TB* 53) the convention first adopted an amendment adding an additional resolved to the resolution which asked "That The Lutheran Church — Missouri Synod establish a goal of $1 million over the next 2 years to meet the needs in India, Africa, Central America, and other parts of the world and that this be done through the Board for Social Ministry and World Relief." They then approved the entire resolution as amended calling upon the delegates to sensitize the members of Synod to the hunger problem in the world.

Before considering a resolution dealing with the problem of racism, the convention was addressed by Mr. Richard K. Fox Jr., former executive staff member of St. Paul and St. Louis Urban Leadership and president of the Lutheran Human Relations Association of America. He stated that the association had been in its existence almost 20 years, addressing itself to the issues of racism and lovelessness in the world and in the church. He pointed out that people in foreign lands find it difficult to understand how a nation which can do great things and produce great leaders can also bring about the death of such men as Martin Luther King and the Kennedys. In his opinion racism is still the most tragic problem of our times and he urged the delegates to love not only in words but in deeds and truth. After hearing this presentation, the convention adopted Res. 9-22 (*TB* 91) which instructed the Board of Social Ministry and World Relief to continue its efforts to combat racism and to promote equal opportunity in synodically controlled agencies and institutions.

Offering

On the basis of a resolution from the floor the delegates were urged to sensitize themselves to hunger through a fast here in New Orleans and to use any monies saved to provide an offering at this convention for relieving the hunger needs of the world.

Procedures

The delegates declined a motion to limit presentations of the floor committees to periods of from 5 to 8 minutes.

Constitutional Matters

Discussion of Resolution 5-03 (*TB* 64) asking for clarification of the statement "All matters of doctrine and of conscience shall be decided only by the Word of God" was resumed. Time allowed for the discussion once again expired before action could be taken on the motion.

LCUSA

LCUSA president Arnold Mickelson was presented to the convention. In his remarks he pointed out that Lutherans need a common agency to become acquainted with, to understand, to come to trust, and work with each other. He then introduced Dr. C. T. Spitz, executive secretary, who spoke on the work of the Council as it relates to The Lutheran Church — Missouri Synod. He pointed out that confessions grow out of differing opinions and that in the past the struggle had sometimes gone on for many years. Missouri knows that it is not all of Lutheranism. It knew and acknowledged and said it before the Council ever came into being. The three groups involved in the Council are now engaged in doctrinal discussions of various kinds. In his concluding remarks Dr. Spitz pointed to the need for an agency such as LCUSA in order to avoid duplication of efforts.

Elections

Chairman Mennicke reported that as a result of the last balloting only two offices remain unfilled, those of two pastors on the Board for Missions.

Point of Information

In response to the point of information which had been requested previously the parliamentarian stated that a secret ballot vote required a motion and majority approval on the part of the assembly.

Communications

Chairman George Wollenburg of the floor committee on Communications introduced Res. 10-07 (*TB* 75) declining overtures asking for the elimination of the Editorial Commission for Official Periodicals. The delegates agreed with the recommendation of the floor committee. They encouraged the expansion of the Lutheran television ministry through the giving of priority to increasing budget allocations for this purpose and by providing assistance through this agency in the development of regional and local television ministries. (Res. 10-10 and 10-11, *TB* 198)

Since many members of the Synod travel extensively and wish to attend churches of The Lutheran Church — Missouri Synod away from home, congregations were urged to publicize their synodical affiliation (Res. 10-12, *TB* 199). After noting and receiving reports from the various units of the Division of Communications and expressing thanks for the work of its members (Res. 10-13, *TB* 199) the delegates referred Res. 10-14 (*TB* 199) back to the committee for further consideration. This resolution called for the creation of a Board for Communications by the Board of Directors of Synod and asked for the preparation of Bylaws which would deal with this matter.

Orders of the Day

They called for following the orders of the day beginning with 2 p. m., July 11, after a motion calling for alteration of the orders was defeated.

Closing

The morning session closed with a devotion led by Mr. Roy Armstrong.

Session 10

July 11, Afternoon

Opening

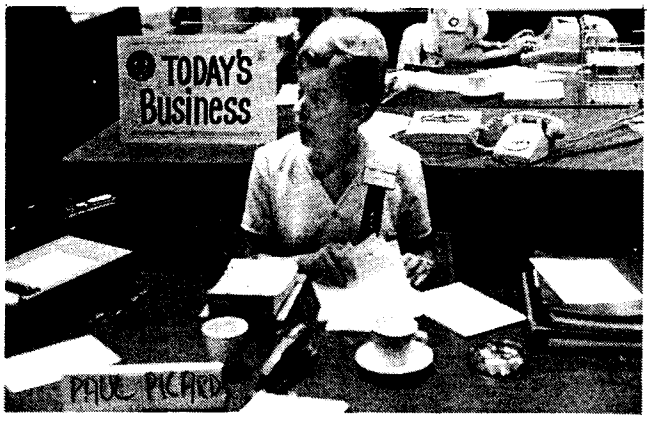
The opening devotion for the afternoon session was conducted by Mrs. Ida Mall who led the convention in the singing of a hymn, Scripture reading, and prayer. The Minutes of Session 5 were adopted as revised in being presented (inclusion of procedure for adopting minutes and of action approving previous minutes).

Elections

Chairman Mennicke reporting for the Election Committee indicated that elections for the Board for Missions were not yet complete. After the ballots were distributed he declared the election closed.

Stewardship and Finance

Chairman Lloyd Goetz of the floor committee on Stewardship and Finance introduced his committee's report, bringing Resolution 12-13 before the convention (*TB* 150). This resolution which called for the establishment of an *ad hoc* committee to revise Bylaws for the budget preparation also directed that the present practices and procedures for budget preparation be followed during the next biennium. It was adopted by the convention. The delegates commended the pension work committee for action taken and encouraged them to continue to pursue matters assigned to them (Res. 12-14, *TB* 150) with the same diligence they had exhibited in the past. Resolution 12-15 (*TB* 150) recommended that an overture asking for an open enrollment period for enrollment in the Concordia Welfare Plan be declined. The delegates agreed with the recommendation.



Paul Picard? ? ?

They urged the Board of Managers to study the matter of providing maternity benefits for new professional church work as well as the matter of providing adequate medical coverage for seminary students (Res. 12-16, *TB* 151). A request was made for the same group to carry out a feasibility study on providing benefit coverage to employees in the Concordia Welfare Plans to adopt a child through a legally certified adoption agency. (Res. 12-17, *TB* 151)

Chairman Goetz reported that this concluded the work of Committee 12 but indicated that the group would be returning as a new committee to present the work program of the Synod.

Greetings

A letter of greetings from Rev. Edward G. Thomas, President of the India Evangelical Lutheran Church, a sister church of The Lutheran Church — Missouri Synod was read to the convention. Rev. Thomas emphasized the fact that the two churches are one in faith and confession though they may be different in many things.

LWML

Vice-President Krieger introduced Mrs. C. R. Montz, president of the LWML to the delegates. In her remarks she said that she was bringing greetings from the 200,000 women in the organization to all of the missionaries who were sitting on the convention floor. When assuming her office she had chosen as her motto, "Be full of joy in the Lord." She had chosen this verse since it says something positive about serving our Lord. She said the task of the LWML was to inspire women to serve our Lord where they are. The League inspired women to be in a mission to women and a mission through women. The League has a program of mission study of the Word of God. Much of this is done through individual Bible studies called "Mustard Seeds." The latest of these is titled "The Spirit and Me." Although she recognized that most of the delegates were men and ineligible to join the LWML she asked them to join their hearts and minds in the pledge of this group. She left with the words "Go Ye" asking the delegates to spread the Word of Christ and His love in their homes, jobs, community, and throughout our great and wonderful world.

Brazil

The chairman next called upon Dr. Milton Carpenter to respond to a question which had been raised with regard to financial matters. He addressed himself to the floor regarding the investments made in the country of Brazil. In his response he made it very clear that no fees were involved in the Brazil transaction and that no one benefited from it in a personal financial way. This investment can be of great service to the church in Brazil and had a precedent in similar investments which have been made in Japan.

In response to a point of privilege delegates were informed that they might visit with the Treasurer to discuss any matters which were of concern to them after the session.

Lutheran Laymen's League

After the order of the day was called for, Chairman Krieger introduced Mr. Gus Melde, president of the Lutheran Laymen's League. In his presentation he emphasized the work which is carried out by the League through the Lutheran Hour, television ministry, preaching through the press program, and cassette ministries. Through these programs 2½ billion people are reached annually with the Gospel of Christ. The League provides materials for devotion, social ministry, and evangelism. He closed his remarks by inviting the delegates to the Lutheran Laymen's League convention which will be held in Tulsa at the end of July.

Theology and Church Relations and Seminary Issues

The committees on Theology and Church Relations and on Seminary Issues reintroduced Res. 3-01 (*TB* 93) asking the convention to adopt the document, "A Statement of Scriptural and Confessional Principles." A motion from the floor asking that this matter and similar resolutions be referred to the Council of District Presidents was declined. The question on this amendment was called prior to the completion of one half hour of discussion. It failed to receive the required two-thirds majority needed to close debate. After the expiration of 30 minutes, debate ceased when the convention, following the standing rule adopted earlier in the day provided the simple majority of registered voters needed to call the question. The delegates then declined the amendment to refer the resolution to the Council of Presidents by a vote of 435 to 572. A motion proposing a secret ballot was also declined.

An amendment was proposed from the floor, "Resolved, That The Lutheran Church — Missouri Synod declare "A Statement" may be used in judging the fitness for membership in The Lutheran Church — Missouri Synod of any official, minister, teacher, or confirmed lay member." In response to the amendment, floor committee chairman Karl Barth stated that in his personal opinion the proposed amendment went beyond anything which the committee envisioned.

The convention by a vote of 580 to 429 agreed to limit debate on both the amendment and the main motion. After further discussion, the chairman ruled that the time required for discussion by amended standing rules of the convention had passed and asked if the assembly would sustain him in his interpretation of the rules of order underlying the motion passed by the assembly that a majority of the registered voting delegates could end debate at specified intervals. This was done after an objection to the chair's interpretation of Robert's Rules of Order had been raised by a delegate. They did so sustain the chair by a vote of 579 to 386. The delegates then declined the amendment and thereupon adopted Resolution 3-01 (*TB* 93) by a vote of 562 to 455.

Point of Privilege

Speaking on a point of privilege Rev. Herman Neunaber, President of the Southern Illinois District, asked that his concerns about the resolution be entered into

the record. Rev. Samuel Roth also asked that his objections be recorded and invited those who agreed with him to present their names in an orderly way at the Secretary's desk and to join in singing the first stanza of "The Church's One Foundation." After this had been completed, the tenth business session of the convention came to a close.

Memorial Service

In the closing devotion, former synodical Vice-President Paul Streufert led the convention in a memorial service for those workers of the Synod who had died during the last biennium. In his address based on a section from Revelation he stressed the happy day which these workers now experience, the happy day which we still anticipate.

Session 11

July 11, Evening

Opening

Rev. Theodore DeLaney, executive secretary of the Commission on Worship, led the convention in prayer as it began its 11th business session of the 50th regular convention.

Point of Privilege

Rev. Paul Spitz, on a point of privilege, asked to read a statement into the convention record regarding his view of events involved in the close of the last session asking that all maneuvering be stopped in order to avoid leading the convention to rash action.

Elections

Chairman Mennicke of the floor committee on Elections announced that one position on the Board for Missions had not yet been filled.

Seminary Issues

Vice-President Guido Merkens called on Dr. Lewis C. Niemoeller, chairman of the floor committee on Seminary Issues, to present the committee's resolutions to the convention. The delegates were asked on the basis of Resolution 3-09 (*TB* 107) to declare that the majority position of the St. Louis seminary faculty was in violation of Article II of the Synod's Constitution.

In response to a question as to when the "whereases" of the resolution could be discussed, it was stated that the preamble to a resolution was open for discussion at any time but that it could not be amended until debate on the "resolveds" had been completed.

In response to another question it was stated that a motion to consider the resolution must be made and seconded before objections can be raised to its consideration by the assembly.

On the basis of a request from the floor, Resolution 3-09 was read in its entirety.

Point of Privilege

Dr. John Tietjen, president of Concordia Seminary, St. Louis, on a point of privilege, asked to be allowed to speak on behalf of the Concordia Seminary faculty regarding the resolution. He was granted permission by the delegates to speak from the speaker's podium.

After presenting his personal confession of faith, he stated that he would seek, in a few words, to cut through to the central issues. He rejected the charges of denying the formal principle of theology, of Gospel reductionism, of denial of miracles, and rejection of the third use of the Law and stated that the faculty of the St. Louis seminary did not regard the description of their position given in the resolution as accurate. He concluded his remarks with a prayer that the Holy Spirit would lead the convention in finding a better way to deal with the issues than has been proposed.

Response

Dr. Ernest Klug, professor of systematics at Concordia Seminary, Springfield, and a member of the convention floor committee on Seminary Issues, responded for the committee. He stated that while he appreciated the statement which had been made, the committee had spent a great deal of time discussing the issues involved for months prior to the convention and for many hours since the opening of the convention. Their study had involved documents prepared by the faculty of Concordia Seminary, St. Louis, reports of the Fact Finding Committee, reports of the seminary Board of Control, and many other items. The committee was convinced that on the basis of its study the statements in the proposed resolution were correct.

Suspension of Rules

Prior to a brief period of discussion, a motion was made to remove Resolution 3-09 from consideration by the convention. This motion failed to receive the approval of the majority of delegates. The convention then agreed by a two-thirds majority to suspend the standing rules of the convention to the extent indicated, namely, that discussion of the resolution be held at a more reasonable time with not less than 3 hours allowed for discussion, that the three advisory representatives of the St. Louis seminary faculty be given an opportunity to speak, and that Dr. Tietjen be granted speaking privileges equal to that of the floor committee.

Elections

The floor committee on Elections reported to the convention that one place still remained to be filled on the Board for Missions since no candidate had received a majority on the balloting just completed.

Closing

Rev. Theodore DeLaney led the convention in its closing prayer.

Session 12

July 12, Morning

Opening

Following an announcement by President Preus regarding a revision of the order of the day, the convention session opened with a devotion led by Rev. Edwin Coyner. As a part of the devotion, convention essayist Dr. Suelflow briefly described efforts of the Synod during its history in the areas of missions, education, and welfare. He pointed out that the involvement in works

of charity clearly indicated that Missouri could not be accused of dead orthodoxy. Missouri's historical faith is a faith which works by love. He concluded this section of his essay with the prayer that all of us might hear the words of Matthew 25 from our Savior's lips on the day of judgment as he speaks to us of the works of love and mercy which were an evidence of faith in Him.

Seminary Issues — Point of Privilege

In response to a point of privilege asking whether the St. Louis seminary faculty minority would be able to speak on the issues confronting the convention during its morning session, Chairman Wiederaenders indicated that all members of the seminary, faculty would have the privilege and opportunity of speaking although only three members in addition to Dr. Tietjen are the official representatives of the faculty.

Introduction

Prior to outlining the arrangements for carrying out the discussion Dr. Wiederaenders addressed some preliminary remarks to the convention. He reminded all of the delegates that we are brothers and sisters in Christ. To be brothers and sisters is a great thing, but this relationship is enriched when it is used with the name of Christ. The fact that we are brothers and sisters in Christ through faith is surely a great blessing. He pointed out that we are equally blessed in that God has chosen us to be brothers and sisters in Christ. If it were up to us we might not choose each other but by God's grace we are brothers and sisters. Dr. Wiederaenders said that it was his wish that by the power of God's Holy Spirit we would let ourselves be what we are, demonstrate it in our response to one another in thoughts, words, and deeds, and shrink from the thought of rejecting one another.

Procedure

Following the preliminary remarks, the procedures which had been arrived at by a group to which this task was assigned the previous evening were outlined. Dr. Edgar Krentz, Dr. Robert Bertram, and Dr. John Damm, the official faculty representatives, were to be given an opportunity to speak according to their choice of rotation at the beginning of each 45 minutes of discussion. The discussion during each of the periods was to revolve around one of the major charges presented in Resolution 3-09 (*TB* 107). After each 10 to 12 minute presentation by one of the faculty representatives, voting and advisory delegates would be permitted to ask questions of the man who had just spoken. Discussion might also be carried on rather than simply the asking of questions. Dr. Wiederaenders stated that the chair would not like to limit the length of speaking by individuals but asked each delegate to limit himself in making his remarks or in the addressing of his questions. It was also agreed that there be no applause and no demonstrations. In addition any members of the floor committee or any other knowledgeable person might be questioned. Furthermore, there was to be no rising for points of order or information and that if anyone wished to call for a point of order, personal privilege, or information, he should bring his request to the chair in writing. As a final point of procedure delegates were reminded that Dr. Tietjen would have speaking privileges equal to that of the floor committee and that President Preus would have these same speaking privileges.

Discussion

The chairman of the floor committee, Dr. Lewis Niemoeller, first introduced Dr. Edgar Krentz to speak to the issue of the formal principle in Lutheran theology. Following his presentation questions were addressed to him from the floor and statements were made pro and con by various delegates. After time for the discussion of this question had expired, Dr. Robert Bertram spoke to the delegates giving a demonstration of the type of teaching. Questions were then addressed to him and responses were made by Dr. Bertram, the convention floor committee, and delegates of the convention who were called upon to respond. Dr. Tietjen responded to a question from a member of the floor committee asking whether it was still his opinion that the document "A Statement of Scriptural and Confessional Principles" was indeed sub-Biblical and not in harmony with the Confessions. In his response he indicated that these statements which had been made had been withdrawn from discussion since they seemed to impugn the character and motives of the President of the Synod. President Preus also responded to this issue indicating in his remarks that the substance of the charge had not been withdrawn and that he believed that a minority ought not be allowed to impose its theology on the church.

The third faculty representative, Dr. John Damm, academic dean of the seminary, stated in his remarks that he was very sensitive to the development of the seminary curriculum in such a way that it would meet the needs of the church. He told the convention that the St. Louis seminary faculty is concerned with providing a theological education in such a way that it will prepare men to bring judgment and healing to people.

The floor committee called on Dr. Scharlemann, a member of the faculty of Concordia Seminary to address the delegates. In his remarks he pointed out that:

1. The basic question which confronts the convention is one of truth which is determined by facts and not by recognition or failure to recognize the facts on the part of the one who is charged.
2. That there was a refusal to answer questions briefly, directly, and concisely.
3. That there is such a thing as a historical critical method which undermines the authority of Scripture. Additional discussion and questions followed.

Greetings

After the 3-hour period for discussion of the seminary issues had expired, President Preus introduced

Dr. Robert Marshall, President of the Lutheran Church in America. In his address, Dr. Marshall congratulated Dr. Preus on his reelection and assured him of his prayers that the Spirit of God might guide and direct him in leading the church. He greeted the delegates as brothers and sisters in Christ and reminded them that the church is one body. He stated that he believes God wants this unity manifested but that we have not yet found the way to do this. In our efforts to achieve a manifestation of this unity we must resist ecclesiastical idolatry and ecclesiastical introversion. He pointed out that there are a number of areas in which cooperative work is being carried out either partially or completely. These include such things as campus ministry, theological studies, and other programs within LCUSA. Some cooperative efforts are also being carried on outside the Council in areas such as the preparation of a common hymn book and in the program of international world relief. "The church has a great deal going for it" he said. "We need to listen to the apostle's plea, 'endeavor to keep the unity of the spirit in the bond of peace' and then they will know we are Christians by our love."

Dr. Preus also introduced Dr. Naumann of the Wisconsin Evangelical Lutheran Synod who was present with the Commission on Doctrine from that church body as an observer.

Elections

After the ballots for the final position on the Board for Missions had been cast, the elections were declared closed.

Correction

Although the records of the Secretary of the Synod and the Assistant Secretary as well as those of the parliamentarians indicated that Resolution 3-09 had not been placed on the floor through a motion and second, the convention agreed with the ruling of the chair, based on a statement of several delegates, that this had indeed been done.

Procedure

Dr. Wiederaenders stated that in the further discussion of Resolution 3-09 the 2-minute restriction of time per speaker would apply and that the previous question would automatically be called after 30 minutes of discussion. If the previous question would be called for by a majority of the registered voting delegates, the resolution would be placed before the convention for a decision. The chair ruled on a question from the floor that it was not necessary for the Board of Control to have a hearing at this time unless the convention should so decide. A motion that the Board of Control be heard on the matters relative to consideration of Res. 3-09 was ruled out of order by the chair since it was made by someone making the motion after he had called for a point of order and was therefore not privileged to make the motion. By common consent the delegates agreed with the suggestion of District President Karl Barth that arrangements for the continuation of discussion should be determined by the same committee which prepared the procedures for the 3-hour morning discussion.

Closing

The morning session closed with a devotion led by Mr. Waldo White.

Session 13

July 12, Afternoon

Opening

Opening devotions for the afternoon session were led by Rev. William Wedig, a member of the executive staff of the Southern District.

Elections

Chairman Mennicke reporting on the committee on Elections declared that elections were now completed. The committee was dismissed with thanks for its work.

Point of Privilege

Calling for a point of privilege a delegate pointed out the difficulty of voting in the elections when there is little information available concerning nominees whose names are proposed from the floor. A motion was then made, seconded, and approved asking that an *ad hoc* committee made up of all areas and regions of our Synod be appointed to study the provisions for the nomination and election procedures. Another delegate calling for a point of privilege moved that points of order which are brought to the chair be read by the chairman and ruled on. This motion was adopted.

Procedures

Dr. Wiederaenders asked the delegates for approval for procedures which had been worked out by the committee which was designated to propose the procedures to be followed in discussion in the afternoon session. He indicated that four actions would be necessary and they would have to follow a certain sequence. First, Committee 3 wished to amend Resolution 3-09 by changing the resolveds on line 31 of page 114 of *TB* and adding another resolved. Second, a ruling would have to be made on a point of order which raised the question of the constitutionality of consideration of Res. 3-09. Thirdly, the convention would have to consider the request that a reply of the Board of Control of the St. Louis seminary, as well as an answer to that reply be distributed. Dr. Wiederaenders stated that he would ask the committee to place the amendment before the convention for consideration and adoption by means of a motion and a second. The convention then would not deal with the amended resolution immediately but would first hear the point of order challenging the validity of presentation of the resolution on the basis of the Constitution. If presentation of the resolution was found to be unconstitutional, this would eliminate Resolution 3-09 from consideration. If it was declared constitutional then the resolution would be considered. Before its consideration, however, the report of the Board of Control would be heard, and finally action would be taken on the amended resolution.

Discussion of Resolution 3-09

The floor committee on resolutions then proposed the following amendment. Line 29, *TB* 114, the words "and be it finally" were to be changed to "and be it further." The remainder of the resolution would then read: "Resolved, That the Synod recognize that the matters referred to in the second resolved are in fact false doctrine, running counter to the Holy Scriptures, the Lutheran Confessions, and the synodical stance and for that reason 'cannot be tolerated in the church of God, much less be excused and defended' (FC, SD, Preface, 9). And be it finally resolved, That these matters be turned over to the Board of Control of Concordia Seminary, St. Louis." The motion to amend the resolution was made and seconded. The question concerning the constitutionality of Res. 3-09 was then placed before the convention. A delegate stated that Res. 3-09 and 3-12 cannot be considered until the provisions of synodical *Handbook* 5.05 have been fully met or until they have been properly amended. The chair asked the parliamentarian and the Secretary for their opinions. The parliamentarian stated that it was his opinion that if the convention were to adopt the proposed amendment, since no faculty member is charged in that resolution, it would be constitutional to consider the entire Resolution 3-09. It was also the opinion of the Secretary that this resolution contains sufficient safeguards and does not preclude appeals procedures, so that it could be considered, although he stressed that this was not an opinion of the Commission on Constitutional Matters but his personal opinion. After hearing the opinions, the chair ruled that Res. 3-09 was in order and could therefore be considered. The Board of Control of the seminary of St. Louis was then asked to address the convention.

Rev. George Loose, chairman of the Board, introduced Dr. William Buege of the Board of Control to speak briefly for it. He stated that on the basis of Res. 2-28 of the Milwaukee convention, it was felt that the material of the Fact Finding Committee was to be turned over exclusively to the Board of Control, and that after one year a preliminary report was to be turned over to the President of the Synod. At the beginning there had been an attempt to isolate the issues. Because of problems, however, the Board of Control reversed itself and began to interview individuals. The results have been documented and turned over to the Board for Higher Education and the President of the Synod.

Chairman Loose reminded the delegates that it is part of the task of the Board of Control to supervise doctrine. He made it clear that the judgment of the Board which is closest to the problem was that no charge of heresy had been filed.

Board member Kurt Biel addressed himself to the supplemental reports prepared by several members of the Board. He stated that these reports had not been seen by members of the Board before appearing in the *Convention Workbook*. An official reply which had been prepared in executive session could not be made available to the delegates prior to the convention.

Board member Dissen, one of those preparing supplementary reports, indicated that the report had not been brought to the Board of Control because by a previous ruling the chairman of the Board had indicated that the Board had no authority to approve the issuing of minority reports. He indicated that he believed the Board of Control should not be brought into the issue which was presently before the convention.

Vice-President Weber, also a member of the Board of Control, said that he had objected to some of the things in the preliminary report which was sent to the President of the Synod. His conscience compelled him to submit the minority report. He believed the church needs to tell the seminary which things are to be taught and certain things which are not to be taught.

David Preus

Discussion was interrupted at this point in order that Dr. David Preus, President of the ALC, might address the convention. He was introduced by his cousin, Dr. J. A. O. Preus, President of The Lutheran Church — Missouri Synod. Dr. David Preus congratulated his cousin on his reelection to the presidency and greeted the delegates on behalf of the American Lutheran Church as sisters and brothers in Christ, partners in the Gospel. He stated that he believed the Holy Spirit is calling us to manifest our unity in the faith. When asking members of his church what he should say to The Lutheran Church — Missouri Synod, he was told that he should bring two words to them. The first of these was, "We love them." The second: "Tell it like it is." He briefly traced some of the difficulties which had been felt in discussions between The Lutheran Church — Missouri Synod and the American Lutheran Church and indicated that much of this difficulty was due to their differences in history. While the LCMS has been a single body, the American Lutheran Church is accustomed to putting together different people with different histories. It takes for granted that a long period of time is often needed for adjustment between the groups which are merged. Using an illustration, he described the church as something which is not like strained soup but rather like a fruit cake with room for even a few nuts.

Action on Res. 3-09

Following the presentation by the President of the American Lutheran Church, discussion of Res. 3-09 was resumed. On a point of privilege a delegate expressed concern about "just cause and due process."

The convention then approved the distribution of the reply of the Board of Control to the minority board report, as well as an answer to that reply.

A substitute amendment which would have added the words "And that these matters be decided by September 1st, 1973" to the amendment proposed by the committee was declined by the delegates after the substitute amendment had been discussed and the question called. Discussion then proceeded on the amendment as presented by the floor committee on Seminary Issues. After a period of 30 minutes had elapsed the question



Chief Teller Ray Rauscher and Ed Barrioz report still another tally to the Secretary

on the amendment was called by voice vote and the amendment was then adopted, 646 to 366. The question on the whole resolution as amended was called by a standing vote of 678 to 311.

Discussion was now begun on the preamble and whereases which preceded the resolution. After the 30-minute period of time had expired, the chair, as required, called the previous question. By a vote of 671 for and 321 against, the delegates agreed to cease debate on the whereases and preamble to the resolution. The delegates were now ready to vote on the entire resolution as amended. The question on the resolution was then called. By a vote of 574 to 451 the resolution was adopted as amended.

Points of Privilege

Various points of privilege were raised. Prior to the passage of Res. 3-09 a delegate read a formal letter of protest to the convention. A number of delegates also registered their negative votes with the Secretary. A motion to include the words of Pastor Duwe in the PROCEEDINGS failed to carry.

Legal Statement

Synodical attorney Philip Draheim then read a brief statement to the delegates. He said that this action was necessary because of the protest which had been filed. In his remarks he made a brief recap of the events which were involved in the protest which had been filed. The order of sequence of these events was as follows:

1. A delegate, understanding that he was permitted to do so by Robert's Rules of Order, filed notice with the assembly during a session on July 10, 1973, that at a subsequent session he would move that debate would be ended after an initial 30-minute period and at subsequent 15-minute intervals by a simple majority of the registered voting delegates.
2. At the morning session on July 11, 1973, the delegate did so move.
3. In the course of the debate of this motion the chair ruled, on advice of the parliamentarians, that the procedure of notice and resolution for this purpose was in accordance with Robert's Rules.
4. In the course of the debate and subsequently arguments were ably made that the procedure for this purpose was not authorized by Robert's Rules.
5. After the question had been called by a vote of 668 to 333, the motion was adopted by a vote of 548 to 479 (533 needed).
6. Following the first usage of the motion, at the afternoon session on July 11, 1973, a formal appeal of the ruling was made for the first time.

Committee 9

Following the orders of the day, President Preus called on Chairman John Zimmermann of Committee 9 to present its resolutions. Chairman Zimmermann of the floor committee on Social Ministry presented a resolution asking the delegates to adopt new Bylaws for the Board of Social Ministry and World Relief. They did so after adopting a resolution that the Bylaws be adopted by title (Res. 9-05, *TB* 54). They reaffirmed the place of Social Ministry and World Relief as a part of our ministry to the world and asked the Districts of Synod to fund these areas adequately (Res. 9-04, *TB* 53). After declining a substitute motion the delegates urged all congregations to observe and promote a world relief-world hunger Sunday (Res. 9-06, *TB* 83). After amending Res. 9-07 (*TB* 83) by striking the words "the members of our" in line 48 and the words "own congregation" and changing this phrase to the words "members" the convention encouraged congregations to demonstrate their concern in behalf of adequate housing for low- and moderate-income families as well as aging people and asked the Board of Social Ministry and World Relief to develop an approach to the congregations which would result in greater contributions to the much needed revolving "Keys for Christ" fund.

Synodical Administration

Chairman Albin Stanfel reporting for the Committee on Synodical Administration introduced an enabling resolution to deal with those resolutions which would not be dealt with by the convention before its close. Since this resolution would not appear until the next issue of *Today's Business* the convention did not consider action on it at this time.

Order of the Day

By more than a two-thirds majority vote the convention changed the orders of the day so that the evening session would involve resolutions presented by the floor committees on Higher Education and Constitutional Matters.

Special and Sundry

Dr. August Bernthal, chairman of the floor committee on Special and Sundry Matters, introduced a resolution asking for support of the work of the American Bible Society. After some discussion the question was

called and the resolution was adopted (Res. 11-01, *TB* 207, repl. *TB* 145). By convention action Synod was urged to make use of the reports of the Armed Forces Commission, the Department of Archives and History, Concordia Historical Institute, the Commission on Ministerial Health, and the Commission on Architecture. These boards and commissions were thanked by the Synod for their work. (Res. 11-02, *TB* 207)

Closing

After several announcements had been made, the afternoon session was closed with a hymn and a prayer led by Rev. Walter Schindehette.

Session 14

July 12, Evening

Opening

Rev. Theodore DeLaney led the delegates in prayer as the convention began its 14th business session.

Minutes

The minutes of sessions 6—8 were declared approved since no objections were raised to their substance.

Point of Privilege

Calling for a point of privilege, one of the delegates brought a resolution before the assembly asking that the publication *Affirm* be censured. Following brief discussion, Dr. Preus responded to a question addressed to him by stating that he is not and never has been a part of *Affirm*. He then called for the order of the day. A motion to this effect was made, seconded, and carried. Since such a call takes precedence over a pending motion, the business session began following the orders approved by the convention in its previous session.

Higher Education

After it had declined an amendment (*TB* 22) which would have changed the faculty screening committee for president to a screening committee with broadened representation, it adopted Res. 6-13A (*TB* 169, repl. *TB* 39) after amending it so that line 63 of the proposed wording would read "A majority of the electors, with the members of the Board of Control voting as individuals" and inserting the words "and request the Board of Control to" between the words "election" and "issue" and striking the word "or" in line 69. Dr. Willis Wright, president of Alabama Lutheran Academy and College at Selma, was introduced to the delegates. He told them that the college needed the good will, prayers, and support of the Synod and expressed his thanks for past support.

Following his presentation, the convention approved Res. 6-23 (*TB* 149) which urged the Board of Control of the college to proceed with plans for a dormitory which is to be paid for with funds allocated at the Denver convention in 1969, urged the allotment of additional funds during the next biennium for construction of additional buildings, and encouraged the Board of Control and staff to continue to strive for excellence in Christian education.

The delegates expressed their strong support for Hispanic Ministries when they adopted Res. 6-22 (*TB* 148) after amending it by adding the following resolution:

> *Resolved,* That the Board for Higher Education be instructed to implement immediately the Hispanic American Extension project (a model for which has been submitted to the Board for Higher Education) to prepare candidates for Hispanic American ministry in the manner in which they need to be prepared.

This resolution called for intensified recruitment of Spanish-speaking persons for full-time ministries, for the Board of Directors of the Synod to consider immediate provision of $50,000 in scholarship monies to persons wishing to enter ministries to Spanish-speaking people, and for the Board for Higher Education to establish and develop special curricula and arrangements at selected colleges and seminaries.

Constitutional Matters

Since the convention had found it difficult to act on Res. 5-03 (*TB* 64) which called for clarification of the statement "All matters of doctrine and of conscience shall be decided only by the Word of God," Chairman Nieting of the floor committee on Constitutional Matters was granted permission by the assembly to present other resolutions prior to final action on it.

Recognizing the need for consideration of other arrangements the convention concurred with the floor committee recommendation that the 1975 convention format be changed to provide for more information, inspiration, and fellowship. It asked that a special convention committee be established for structuring that convention and that a special floor committee review that convention before its close (Res. 5-04, *TB* 65). Prior to adoption the resolution was amended by adding a final resolved to read: "And be it finally Resolved, That in future conventions, the recommendations of the local committee be given serious consideration."

Recognition

At this point the floor committee report was interrupted in order that the convention might recognize Dr. Lawrence Meyer, former Planning Counselor of the Synod. The delegates wished him a happy 83d birthday.

Constitutional Matters

After lines 72 and 73 of *TB* 122 were restated to read,

> f. An instructor, administrator, or other staff member on the faculty of a synodical educational institution or of an educational institution recognized by the Synod,

the delegates revised the Bylaws relating to the establishment and maintenance of clergy and teacher rosters (Res. 5-13, *TB* 122). A resolution establishing Bylaw revisions for the purpose of clarifying delegate election procedures was introduced (Res. 5-27, *TB* 159). Time expired, however, before action could be taken.

Point of Privilege

Rising to a point of privilege President Elmer Reimnitz of the Brazilian District read a declaration of the Brazilian delegation to the convention responding to a

criticism of the government of Brazil which had been made in a previous session.

Closing

After declining to concur with a recommendation to extend the time of the session for one hour with consideration of further extension at the end of that period, the session closed with a devotion led by Rev. Theodore DeLaney. The closing prayer included a petition for President Nixon who was reported earlier in the session to have entered a hospital.

Session 15

July 13, Morning

Opening

The morning session began with an opening devotion of song and prayer led by Mrs. Bernade Capers. Dr. August Suelflow, convention essayist, in his anniversary essay which formed a part of the devotion, surveyed phases in the development of the Missouri Synod. In these phases the Synod always found its strength in the Gospel of the Lord Jesus Christ, with its watchword: "God's Word and Luther's doctrine pure shall now and evermore endure." The essay was closed with a quotation from 1 Thess. 5, a prayer for the church.

Personal Privilege

Dr. John Baumgaertner, President of the English District, asked that if and when the resolution concerning Dr. Tietjen was brought before the convention he might be permitted to speak as his District President. He also asked for the privilege of speaking when Resolution 11-21 would be brought to the floor. Both requests were granted.

Orders of the Day

By a two-thirds majority vote of those present the delegates agreed to change the orders of the day so that matters relating to Concordia Seminary, particularly those dealing with Dr. Tietjen, would be brought before the convention at 11:00 a. m.

Special and Sundry Matters

Chairman August Bernthal of the floor committee on Special and Sundry Matters introduced Res. 11-21 (*TB* 239) calling upon the English District Board of Directors to correct a wrong against the President of the Synod. After the motion had been made and seconded, District President Baumgaertner addressed the convention. He presented a brief background of the resolution of the District Board of Directors. The resolution was never intended to be made public, but through an oversight was included in other materials and thus was brought to public attention. He offered his apology to Dr. Preus for the offense.

Dr. Preus described the action of Dr. Baumgaertner as courageous and requested that the pending resolution be withdrawn. The committee withdrew it "with great joy."

The delegates then approved the amended Bylaws relating to the Armed Forces Commission (Res. 11-03, *TB* 145) and implementation of *Handbook* changes relating to the Department of Archives and History, Concordia Historical Institute (Res. 11-04, *TB* 146). They acknowledged the loss of Dr. Kent Knutson, former President of the ALC, to the church militant and expressed Christian sympathy to the Knutson family (Res. 11-05, *TB* 146). Taking note of the approaching 200th anniversary of our country and the blessing of God upon it, they asked for initiation of procedures which would enable the Synod to participate in the event with Christian propriety. (Res. 11-06, *TB* 146)

A resolution asking the Council of Presidents to reconsider its repudiation of *Christian News* was introduced (Res. 11-07, *TB* 147). No action could be taken on either the resolution or a proposed amendment when time for consideration expired and the delegates declined to extend it. The proposed amendment read as follows:

> *Resolved,* That The Lutheran Church — Missouri Synod repudiate the loveless reports often contained in *Christian News* and other publications.

Work Program

Chairman Lloyd Goetz, chairman of the floor committee for Work Program Review, presented Resolution 16-1 (*TB* 270). By adopting it, the Synod approved a work program of $28,750,000 for 1974 and a tentative program of $30,000,000 for 1975. It also asked that a high priority rating be given to a Synodwide leaders conference on work programs.

Recognition

Dr. Preus asked the assembly to give its recognition to Dr. Peter Hunt, one of the Synod's black leaders.

Higher Education

The delegates strongly urged that stress be placed on the recruitment and training of students from minority groups (Res. 6-14, *TB* 39) as well as the maintenance of the current subsidy level for higher education (Res. 6-04, *TB* 35). As a group they expressed thanks to donors to colleges and seminaries and urged the institutions individually to express their thanks (Res. 6-08, *TB* 37). In other actions they expressed thanks to God for His blessings on our synodical schools (Res. 6-09, *TB* 37). They asked for improvements of the sabbatical program at schools (Res. 6-19, *TB* 42) and encouraged parish experience for faculty members, particularly during sabbatical leaves (Res. 6-26, *TB,* 195). Because of changing educational needs and programs in Brazil they agreed with the floor committee to close the pretheological school at Sao Paulo. (Res. 6-32, *TB* 267)

Charles Manske, acting president of Irvine, spoke to the convention about the new proposed 4-year college at that location which will be known as Christ College. Following his presentation, Res. 6-31 (*TB* 266) asking that funds be made available for building Irvine was introduced. After some discussion, delegates declined an amendment to delete the second and third resolveds. Time, however, expired before action could be taken on the resolution.

Elections

Since the convention would not be closing until later in the evening and ballots needed to be destroyed, the delegates approved a resolution stating:

> *Resolved,* That the convention authorize and direct the Committee on Elections to destroy the ballots from the elections in this convention at a time convenient before the close of the convention, notwithstanding the provisions of Bylaw 2.121 d.

Recordings

The delegates approved a motion asking that two copies of the tape recordings of convention proceedings be made and that one be placed in the hands of Concordia Historical Institute and the other in the hands of the keeper of the corporate records of the Synod.

Greetings and Recognition

Greetings were brought to the convention from The Lutheran Church in Ghana. Rev. Jobst Schoene of the Lutheran Church in Germany was recognized.

Dr. William Kohn, executive secretary of the Board for Missions, introduced Dr. Nao who brought greetings from the Japanese Lutheran Church. At the end of his remarks which were interpreted, he presented Dr. Preus with a vase from Japan to be placed in the President's office. This year is the 25th anniversary of Lutheran missions in Japan.

Rev. Kenneth Mahler brought greetings from the Lutheran Church in Central America and wished for the convention the kind of unity which is being experienced in that area. This was also the 25th anniversary of Lutheran work in that area of the world.

Missions

By agreement of the delegates Resolutions 1-15 through 1-19 (*TB* 152) were adopted as a group by title. These resolutions dealt with matters relating to the Church Extension Fund, encouraging Districts to secure increased investments in such funds and to foster the expansion of loan services. They expanded the function of the Church Extension Fund through a revision of the Bylaws, asked for guidelines which would provide uniformity in Church Extension policies and programs, and requested that Church Extension Fund loans be made available only where fair employment contractors are involved or the goals of Project Equality are pursued. By a revision of the Bylaws membership in the Board for Missions was changed so that beginning with the 1975 convention two teachers would be included as members of the Board (Res. 1-20, *TB* 212). Another revision of the Bylaws relating to the Board for Missions resulted in a reduction of the number of advisory members on that Board (Res. 1-21, *TB* 212). This action was taken after delegates had declined to change line 69 (*TB* 212) to read "full-time advisory members in this category shall not exceed three" and to strike the remainder of the resolution. The resolution itself was adopted by a 437 to 419 vote.

Welcome

Representatives of the Evangelical Lutheran Church were welcomed to the convention by Dr. Preus.

Synodical Administration

Chairman Stanfel of the floor committee presented the committee's resolution calling for Bylaw changes in the area of general staff services (Res. 4-26, *TB* 185). After a period of discussion the orders of the day were called for before the convention had taken action on the resolution.

Seminary Issues

Chairman Niemoeller of the floor committee on Seminary Issues introduced Resolution 3-02 (*TB* 95) which called for a change in the Bylaws of the *Handbook* incorporating the recommendations of the special Task Force on accreditation. An amendment calling for the deletion of the words "or the synodical President" from Bylaw 6.80 (Line 66, *TB* 98) called forth considerable discussion. After the previous question on the amendment had been called by a vote of 630 to 294, the motion to delete the words "or the synodical President" failed by a vote of 467 to 478. The previous question on the resolution was then called by a vote of 602 to 350 and the resolution was adopted by a vote of 575 to 381.

Point of Order

Prior to the actual introduction of Res. 3-12A (a resolution distributed to the delegates), a delegate objected to the bringing of this resolution prior to the consideration of Res. 3-12. The committee stated that it was replacing 3-12 with Res. 3-12A. The chair ruled that since Resolution 3-12 had not been brought before the convention, it was permissible for the committee to introduce another resolution.

Seminary Issues

Resolution 3-12 was then presented to the convention for consideration. This resolution called for dealing with Dr. John Tietjen under the provisions of the Synod's *Handbook.* In the discussion which followed it was stated by the committee that Res. 3-12 no longer exists as far as the convention is concerned. Because of this, by common consent "Resolution 3-12" in the first whereas of 3-12A was replaced by the phrase "the above named overtures," and the following overtures were listed under the subject: "Overtures 3-112, 3-161, 3-162A—B, 3-163A—B, 3-164, 3-165, 3-196 (*CW,* pp. 145, 157—158)." Dr. John Baumgaertner made the statement he had requested earlier in behalf of Dr. Tietjen. A motion was made and seconded to amend Resolution 3-12A by adding the words: "Resolved, That we apologize to Dr. Tietjen for the appearance of Resolution 3-12 in *Today's Business.*" After the convention had agreed to extend the time of the session until Res. 3-12A had been considered and acted upon, the previous question on the amendment was moved by a vote of 768 to 43. A motion to vote by means of a secret ballot was declined. The amendment was then declined by a rising vote. By a vote of 743 to 38 the decision was made to call the question on the entire resolution as presented. On a point of privilege a motion was made and seconded to delete the first whereas from the resolution. This

amendment was declined after no negative vote had been registered against the calling of the question on the amendment. The assembly then returned to the main motion and adopted Res. 3-12A by a standing vote of 513 to 394.

Point of Privilege

At this point Dr. Tietjen was granted a point of privilege to respond to the vote which had been taken. He stated that he had two words to bring to the convention. The first was a hard word. He felt that he had been grievously wronged since in his opinion the overtures relating to his resignation were of such a nature that they should, on the basis of the Constitution, not have been allowed to appear in the *Convention Workbook*. He had declined to resign because he believed that the position which he held was a call from God. The second word which he had was a good word, a word of forgiveness, because he did not believe the convention knew what it was doing. It was a word of forgiveness because of the suffering and death of our Lord Jesus Christ. He stated that he felt no ill will towards anyone and prayed that God's love might surround the delegates and that they might know His peace.

Closing

The convention was declared recessed until 3 p. m.

Session 16

July 13, Afternoon

Opening

The afternoon session began with an installation rite at which Dr. Arthur C. Nitz officiated. Delegates who had been elected to various boards and commissions accepted their offices and pledged to carry out their tasks with the help of God.

Point of Privilege

On a point of privilege Committee 3, the floor committee on Seminary Issues, asked that the following statement be read into the record:

> Brethren: The following statement is being made in the interest of reading into the record of this convention a matter of privilege.
>
> In good faith, Resolution 3-12 was printed in *Today's Business* on Wednesday of this week.
>
> In good faith Committee No. 3 was ready to present the documentary support of every item in the resolution which is no longer before the convention.
>
> In good faith, the committee believed the convention schedule would allow ample time for full discussion and disclosure of facts where the committee was challenged.
>
> However, the convention and the chair have been impeded in carrying out their work. Therefore, through no fault of its own, the committee reached the point where, because of time restrictions, no reasonable person would expect that the convention could deal with a matter relating to President Tietjen.
>
> We are therefore grieved that we are accused of having grievously wronged Dr. Tietjen for presenting certain facts in *Today's Business*. The Convention has been likewise accused. Brethren, we regret this unfair condemnation of the Convention and the Committee.

Parish Services

Chairman Griese introduced Resolution 7-05 (*TB* 205) asking for the inclusion of female teachers on the roster of the Synod. This historic resolution was adopted by the convention.

Higher Education

Resolution 6-31 (*TB* 266) asking that funds be made available for the building of Irvine was reintroduced to the convention, since action on the resolution had not been completed in a previous session. After some further discussion the delegates asked the Board of Directors of the Synod to make 1 million dollars available immediately from capital funds or to borrow the money so that construction might be begun and further directed them to release the 2 million dollars designated for this project in the 125th Anniversary Thankoffering as soon as it was available. Immediately following this, they asked for the appointment of a Task Force to study Synod's program of Higher Education and to bring concrete resolutions to the 1975 convention for action on this matter (Res. 6-30, *TB* 265). They did this after changing the wording of the first resolved to read:

> *Resolved,* That the BHE convene a meeting with the president, a member of the Board of Control chosen by that board, and a member of the faculty of each synodical college and seminary chosen by that faculty,

with the remainder of that resolved remaining as printed.

They also changed the first line of the second resolved to read:

> *Resolved,* That the BHE, in consultation with the Board of Directors, appoint a Task Force outside of the membership and staff of the BHE to . . .

Minutes

The minutes of Sessions 9, 10, 11 stood approved as submitted.

Floor Committees

A proposed resolution relating to the appointment and makeup of convention floor committees did not receive a second and was not considered after the Secretary of the Synod pointed out that the synodical Bylaws govern these matters.

Evangelism

Resolution 3-07 (*TB* 69) asking the Synod to establish evangelism as a high priority and to bring at least 125,000 converts into The Lutheran Church — Missouri Synod as a fitting thankoffering in follow-up to the 125th anniversary was adopted after adding the following:

> *Resolved,* That we deeply regret and repent of the meager attention that we have been giving to the matter of evangelism at this convention in comparison to the attention being given to other matters, and that we request the President of the Synod together with the Vice-Presidents and all District Presidents to move up into the first priority of administrative leadership a positive, aggressive, and continuous emphasis on our Lord's great commission to preach the Gospel to every creature, undergirding the efforts of our synodical and District boards of evangelism.

Greetings

Dr. Carl Mau, representing the Lutheran World Federation, was presented to the convention delegates. In his remarks he indicated that it is difficult for members

of the Lutheran World Federation to understand the failure of The Lutheran Church — Missouri Synod to join that organization. Nevertheless the stance of the Synod is respected.

Constitutional Matters

Chairman Nieting of the floor committee on Constitutional Matters reintroduced Resolution 5-27 (*TB* 159) which had been discussed but not acted upon in a previous session. By common consent changes were made, deleting the second whereas at the top of page 160 of *Today's Business,* and changing the phrases in lines 16 and 17 to read "any other voting delegate or alternate," line 24, to "any remaining voting delegate or alternate," and line 30 to "any other voting delegate or alternate." A motion to include Overture 5-30 as an amendment was ruled out of order. The previous question was moved. After a delegate protested later because he had called for a division of the house on calling the question since he objected to the common consent procedure, the question was reopened and the proposed changes approved by formal motion. Then the previous question was called once again, whereupon the resolution (5-27) as amended was adopted.

By adopting Resolution 5-28 (*TB* 231) the delegates asked the Board of Directors of the Synod to establish a Task Force to study the Synod's Constitution and Bylaws and to determine the need for clarification of present articles and the addition of new articles. They asked that recommendations from the Task Force be brought to the 1975 convention.

Higher Education

Permission was granted to reopen consideration of Resolution 6-30 (*TB* 265), which had authorized earlier the creation of a Task Force to consider the restructuring of Synod's system of Higher Education, for the purpose of amending it. A motion was then made and seconded that an additional consideration No. 8 be added at the end of the resolution. This concern would read "8. the concerns of Overture 6-59 of the *Convention Workbook,* page 282, particularly the memorandum offered by W. Griffin and A. Pero." This was adopted.

Theology and Church Relations

A motion from the floor proposed that:

> *Resolved,* That this convention authorize the Commission on Theology and Church Relations to conduct an intensive study of the doctrine of inerrancy and also of the traditional interpretation of Genesis 1—3 and the interpretation of the Book of Jonah.

This proposal was not considered when there was a call for the orders of the day.

Communications

Chairman Wollenburg of the floor committee on Communications introduced Resolution 10-14A (*TB* 269) as a substitute for Resolution 10-14 (*TB* 199) asking the Board of Directors of the Synod to design a Board for Communication in consultation with various units, departments, and organizations of the Synod, to create administrative structures suitable for correlating the internal and external communications of the Synod, and to provide for sharing by the LLL in the decision making process in the areas in which it is involved. It asked that Bylaws covering these matters be presented to the 1975 convention. This substitute resolution was adopted after a proposed amendment to change line 36 of *Today's Business,* p. 269, to read "design a board, agency, or grouping" and to substitute the word "cooperation" for "consultation" in line 37 was declined. Resolution 10-14 was then adopted as amended by substitution (10-14A).

Theology and Church Relations

After a motion to change the orders of the day had been adopted by a two-thirds majority in order to allow 10 minutes for discussion of a resolution presented from the floor earlier in the session calling for an intensive study of the doctrine of inerrancy and interpretation of certain Old Testament passages, the delegates considered the resolution and adopted it as presented.

Registration and Credentials

Chairman Alwin Reimnitz and Pastor Edwin Coyner gave the final report of the floor committee on Registrations and Credentials. The report showed 1,065 voting delegates registered, 538 pastoral and 527 lay delegates. The number of advisory delegates registered was 481, 139 of whom were pastoral delegates, 256 official representatives, and 86 teachers. Total: 1,546, plus many visitors and guests. Including visitors and others: 6,218. [See final audited figures in the Tabular Survey.]

Synodical Administration

Discussion of Res. 4-26 (*TB* 185) calling for adoption of proposed Bylaws regarding General Staff Services was resumed. After some questions relating to the issue has been answered, the resolution was adopted as presented. Since it was obvious that not all of the proposed resolutions could be considered, the convention adopted a resolution referring all unfinished business to the Board of Directors for referral to the proper Boards or Commissions of the Synod (Res. 4-47, *TB* 277), after it had also approved an amendment from the floor which, "Resolved, That the Task Force on women be established with the recommendation that the majority of members on this task force be women representing the variety of women who are members of The Lutheran Church — Missouri Synod." They did this after the Synod's attorney had answered, in response to a question regarding withdrawn resolutions, that in his opinion a resolution that is withdrawn is as though it had never been placed.

The concerns of the New England District relating to its financial difficulties were referred to the Board of Directors for in-depth study in order that they might advise, assist, and direct the District in its present difficulties and plans for the future (Res. 4-37, *TB* 202). The delegates asked for continued study of establishment of a new District in the Southwest (Res. 4-38, *TB* 203) after adding amendments to the resolution which read:

Resolved, That the matter of organizing a Southwest District be committed for study to the Department of Research and Statistics in consultation with the English, Colorado, and Southern California Districts and the LCMS Phoenix area council; and be it further

Resolved, That an overture be presented to the 1975 convention which reflects the result of this study.

They also accepted the recommendations of the *ad hoc* committee on Organization which called for referral of the concerns of Overture 4-42 (*CW* 197) to a newly formed Committee for Reorganization (Res. 4-43, *TB* 217). The title of this resolution was changed to read "To appoint a Committee for Reorganization."

After declining an amendment to strike the second resolved of Resolution 4-33 (*TB* 202) the resolution was adopted, including the change proposed by the floor committee making the second resolved read:

Resolved, That the membership of this elected board shall include at least one member from the areas of real estate and finance.

This resolution changed the status of the Board for Church Extension from an appointive to an elective board.

Social Ministry

Chairman John Zimmermann of the floor committee on Social Ministry introduced a number of resolutions involving this area of the church's concern. The first, Res. 9-08 (*TB* 84), called for a demonstration of increased concern for the aging, and instructed the Board of Social Ministry and World Relief to develop a department of services to the aging, to sensitize congregations to contributions which can be made by older people to the mission and ministry of the church, to prepare a religious rite which would give recognition to members as they reach retirement age, to develop workshops to assist aging people in retirement planning, to encourage congregations to involve retirement age persons in programs such as Project Compassion, and to request the Synod and Districts to include retirement-age people on their boards wherever feasible. It was adopted by the delegates who also asked for continuance and strengthened involvement in Project Compassion as well as provision of necessary funds for a full-time staff person to provide guidance, supervision, and promotion of this ministry in relation to all institutional chaplains. (Res. 9-09, *TB* 84)

Recognizing a great need, the convention requested allocation of a minimum of $10,000 to provide part-time staff and material resources for a healing ministry to drug and alcohol dependents (Res. 9-23, *TB* 92) and urged use of the Appleton/Linkletter plan in combating drug abuse. (Res. 9-24, *TB* 92)

The delegates expressed thanks to God for the work of welfare agencies and institutions and urged stronger support by congregations of these agencies through their offerings and prayers (Res. 9-10, *TB* 85). They encouraged development of cooperative efforts in social welfare services and asked that the Synod continue to work through LCUSA in joint social ministry planning (Res. 9-12, *TB* 86). After striking the words "ill mannered and grossly" from the third whereas, the Board of Social Ministry and World Relief and the congregations of the Synod were encouraged to work toward prisoner rehabilitation and prison reform (Res. 9-13, *TB* 86). Res. 9-20 (*TB* 90) on Clinical Training Programs was adopted.

After declining to delete the first and third paragraphs of the statement the convention adopted a resolution commending a statement by LCUSA and the Commission on Social Concerns of the LCMS on amnesty to the congregations of the Synod for study and action (Res. 9-17, *TB* 88). A division of the house showed 445 in favor of the resolution with 288 opposed.

Presentation

At this point, Vice-President Krieger introduced Mrs. Preus to the delegates. She was given a large bouquet of roses and a standing ovation by the members of the convention. Mrs. Preus thanked them and said she would distribute the flowers to the pages who had served so well during the convention.

Social Ministry

In its final action in the area of Social Ministry, the delegates urged all members of the Synod to work for equal rights for women by informing themselves regarding the equal rights amendment and asked the CTCR and the Commission on Social Concerns to study the issues involved. (Res. 9-11, *TB* 85)

Theology and Church Relations

Chairman Karl Barth of the floor committee on Theology and Church Relations introduced Res. 2-40 (*TB* 245) which asked that the Synod declare its fellowship with the ALC to be in a "state of suspension." After brief discussion a motion "that until such a time as we do not have an atmosphere of fear pervading the discussion, no decision be made on this matter" was adopted by a vote of 473 to 327. On a point of order, the chair ruled that inasmuch as a motion to table had been sustained by a sizeable majority one could assume that the original motion would be lost and therefore the matter could be tabled by a simple majority.

By adopting Res. 2-29 (*TB* 200—201) the tenure of the executive secretary and assistant executive secretary of the CTCR was changed from 2 to 4 years.

In introducing a final resolution, the Synod was asked to continue evaluation of its membership and participation in LCUSA (Res. 2-39, *TB* 244). After some discussion an amendment calling for deletion of the second last resolved was declined. During the ensuing discussion on the resolution a motion for adjournment of the convention was adopted. The convention adjourned without taking action on Res. 2-39.

Closing

Dr. Preus addressed the delegates briefly. In his remarks he pledged to serve to the best of his ability in the office to which he had been elected. In dealing with the issues, the delegates had become aware of the problems which confronted him, problems which also confronted the delegates. In dealing with them he stated

his intention to act in as pastoral and evangelical a way as possible.

The convention was then brought to a close as it had begun in the name of the Triune God, Father, Son, and Holy Spirit.

WALTER ROSIN, *Assistant Secretary*

Election Results

	Nominating Ballot (Congregations)	Election Ballot (1)	(2)
President:			
* J. A. O. Preus	2,678	606	
O. C. J. Hoffmann	1,172	declined	
R. P. Wiederaenders	46	declined	
Charles S. Mueller	17	24	
Guido Merkens	15	37	
August Bernthal	14	31	
Emil Jaech	12	17	
William Kohn	12	340	
Edwin C. Weber	10		
Arnold G. Kuntz	8		
John H. Tietjen	7		
W. Harry Krieger	6		
Paul E. Jacobs	6		
George Rode	6		
Oliver R. Harms	6		
Herman R. Frincke	5		
First Vice-President:			
R. P. Wiederaenders	945	declined	
* Edwin C. Weber	851	431	486
Walter Maier	343	54	
A. Bernthal	324	352	356
G. A. Merkens	252	101	79
Theo. F. Nickel	140	31	
O. C. J. Hoffmann	113		
Paul E. Jacobs	71		
W. Harry Krieger	64		
J. A. O. Preus	61		
Emil G. Jaech	37		
Charles S. Mueller	37		
Wililam H. Kohn	34		
Karl L. Barth	31		
Moses S. Dickinson	28		
Arnold G. Kuntz	25		
Lloyd H. Goetz	21		
Herman R. Frincke	21		
George Rode	20		
Carl A. Heckmann	18		
Rudolph A. Haak	17		
Rudolph P. F. Ressmeyer	16		
Bertwin L. Frey	15		
Martin W. Lieske	14		
Arlen J. Bruns	14		
George F. Wollenburg	13		
Wilbert E. Griesse	13		
Walter W. Stuenkel	13		
Frederick A. Niedner	12		
Ellis Nieting	12		
John H. Tietjen	11		
Theo. A. Raedeke	11		
Paul A. Zimmerman	9		
Waldemar E. Meyer	9		
Harold E. Brockhoff	8		
Arthur H. Ziegler	8		
Paul G. Bretscher	8		
Paul W. F. Harms	8		
Herman C. Scherer	7		
August T. Mennicke	7		
Philip L. Fiess	7		
E. H. Happel	7		
Walter M. Schoedel	6		
John E. Ellermann	6		
Richard J. Schultz	5		
Herman F. Neunaber	5		
Ralph A. Bohlmann	5		
Elwood H. Zimmermann	5		
Oliver R. Harms	5		

Other Vice-Presidents:

	Nominating Ballot	Election Ballot (1)	(2)
(2) Guido Merkens	599	628	
(4) W. A. Maier	493	532	
(3) Theo. F. Nickel	492	550	
A. Bernthal	415	482	481
(5) W. H. Krieger	400	497	564
M. Dickinson	321	412	
Emil Jaech	277†	2	
Paul Jacobs	215	285	
William Kohn	124	277	
Paul Harms	113	295	
Charles Mueller	99†	9	
Karl Barth	45	94	
O. C. J. Hoffmann	42		
Arnold Kuntz	29		
Theo. Raedeke	25		
Oliver Harms	20		
Paul Bretscher	19		
F. Niedner	15		
B. L. Frey	15		
R. A. Bohlmann	15		
A. Mennicke	14		
Ellis Nieting	12		
H. R. Frincke	11		
Arlen Bruns	9		
L. Goetz	8		
W. Griesse	8		
C. A. Heckmann	8		
G. F. Wollenburg	8		
Herman Scherer	8		
R. Ressmeyer	7		
H. F. Neunaber	7		
E. H. Happel	7		
Walter Stuenkel	7		
J. E. Ellermann	7		
R. Haak	7		
H. Brockhoff	6		
Robert Preus	6		
E. H. Zimmermann	6		
J. H. Tietjen	6		
R. J. Schultz	6		
A. H. Ziegler	6		
Martin W. Lieske	5		

† Declined

The following are the results of balloting for officers and boards of The Lutheran Church — Missouri Synod other than the President and Vice-Presidents.

Those individuals who have been elected are indicated by means of an asterisk (*) to the left of the candidate's name.

Secretary	Vote
Hyatt, G. (SE)	299
* Mueller, H. (Mo)	712
Weiss, D. (IW)	44
Total	1,055
Majority	528

Treasurer	Vote
Borgelt, M. (MnS)	363
* Carpenter, M. (Mo)	687
Total	1,050
Majority	526

Board of Directors

PASTORS

	Vote
Hartner, H. (Ks)	378
* Mueller, A. (CI)	551
* Nitz, G. (Mo)	554
Pabor, L. (Tx)	62
Sabourin, C. (At)	371
Westcott, E. (SC)	91
Zill, M. (Neb)	93
Majority	529

TEACHER

Ramming, L. (IW)	481
* Steinberg, W. (NI)	551
Total	1,032
Majority	517

LAYMEN

* Barr, H. (MdS)	614
Bente, P. (SE)	401
Carter, W. (Co)	416
* Hinck, W. (MnS)	568
* Hirsch, R. (SD)	608
Strieter, R. (SC)	367
Zehnder, G. (SC)	144
Total	1,055
Needed	528

Convention Nominations

PASTORS

Behrmann, F. (CN)	446	189	426
Constien, V. (Mo)	466	272	430
Frincke, H. (Ea)	438	146	
Griffen, W. (NI)	407	105	
* Heilman, M. (Ea)	545		
Klug, E. (CI)	213	146	
Knippa, C. (Ok)	409	165	
* Krueger, W. (NW)	589		
* Nieting, E. (IW)	537		
* Quill, G. (SW)	506	403	506
* Schlecht, R. (Mc)	578		
* Stanfel, A. (On)	567		
Weichmann, H. (FG)	157		
Wismar, G. (NE)	404	92	
Ziegler, A. (Oh)	441	118	
* Reiss, H. (Co)	526	426	593
Total	1,056		
Majority	529		

TEACHERS

Bliese, R. (SW)	141
Bredehoft, W. (SC)	143
Endorf, W. (At)	388
Engebrecht, R. (At)	125
* Fitz, A. (AB)	532
* Ludwig, W. (Mt)	556
Sauer, R. (In)	407
* Zehnder, G. (Tx)	835
Total	1,049
Majority	525

LAYMEN

Borgelt, M. (MnS)	398
* Busch, K. (MnS)	579
Doering, M. (In)	119
* Elowsky, L. (Mc)	534
Hampe, E. (En)	356
* Kercher, C. (Wy)	532
Knocke, N. (Ks)	101
Nolte, A. (IE)	113
Parent, E. (Mo)	320
Reed, R. (Neb)	95
Roedel, B. (Ks)	122
Roth, J. (En)	401
Sager, B. (En)	369
* Schaefer, W. (In)	544
* Shepherd, F. (Co)	587
Total	1,047
Majority	524

Commission of Adjudication

PASTORS

Behrend, A. (Ok)	185
* Bellamy, L. (Wy)	586
* Elowsky, E. (IE) — 2 years	539
Gahl, E. (Oh)	413
Hafner, M. (In)	435
* Humann, R. (On) — 2 years	554
Lesslie, A. (At)	386
* Sauls, O. (En)	565
Theiss, H. (CN)	474
Total	1,058
Majority	530

LAYMEN

* Blessing, A. (Neb)	591
Christopher, W. (NI)	367
* Doggett, R. (Oh) — 2 years	530
Dudeck, J. (FG)	98
Fulton, C. (SE)	377
Jersild, G. (En)	350
Seltz, D. (MnS)	182
* Tesch, W. (SW)	532
Total	1,021
Majority	511

Commission on Mission and Ministry

PASTORS

Albers, V. (At)	439
Baringer, C.	124
* Brondos, A. (SELC)	535
Eissfeldt, R. (CI)	391
* Suelflow, R. (SW)	598
Total	1,049
Majority	525

TEACHERS

Bluma, G. (Neb)	89
Hartkopf, W. (CN)	380
* Heinicke, W. (Mt)	574
Total	1,043
Majority	522

LAYMEN

* Clinsmann, L. (Neb)	589
Nuss, V. (Ks)	471
Rudolph, J. (So)	149
* Turenne, R. (FG)	850
Total	1,045
Majority	523

Commission on Theology and Church Relations

PASTORS

* Moellering, H. (Eng)	619
Van Der Bloemen, T. (Ks)	422
Total	1,041
Majority	522

TEACHERS

* Saeger, L. (SW)	550
Schmidt, S. (En)	385
Walther, P. (CI)	113
Total	1,048
Majority	525

	Vote				
LAYMEN					
Bucka, G. (MnS)	464				
* Tanger, P.	583				
Total	1,047				
Majority	524				

Board of Appeals

PASTORS					
Berner, M. (Oh)	405				
Dockweiler, C. (NI)	90				
* Fortkamp, G. (Neb)	559				
Gross, H. (NI)	406				
Huscher, F. (Nw)	102				
* Krey, M. (On)	544				
Loose, G. (FG)	389				
* Wunderlich, L. (Mo)	617				
Total	1,051				
Majority	526				
LAYMEN					
Beckenhauer, K. (Neb)	199				
Behrmann, V. (Mc)	407				
* Bodenstab, R. (NI)	526				
* Drung, D. (FG)	529				
Rogoscheske, W. (En)	395				
Total	1,039				
Majority	520				

Concordia Publishing House Board of Directors

TEACHERS					
* Linnemann, A. (NI)	756				
Sauer. R. (In)	293				
Total	1,049				
LAYMEN					
Albers, G. (Mo)	481	484			
Guebert, K. (Mo)	134				
* Krueger, P. (CI)	867				
* Schemm, E. (Mc)	512	509			
Total	1,041				
Majority	522				

Board for Evangelism

PASTORS					
* Graff, A.	606				
Heumann, A. (SE)	374				
Lawrenz, R. (CI)	64				
Total	1,044				
Majority	523				
TEACHERS					
Doehrmann, L. (In)	170				
* Wright, W. (IW)	864				
Total	1,034				
Majority	518				
LAYMEN					
* Hartman, E. (Nw)	883				
Kaufmann, W. (Mc)	145				
Total	1,028				
Majority	515				

Board for Higher Education

PASTORS					
Coiner, H. (SE)	398	433			
Dickinson, R. (NI)	112				
Gelhar, P. (SC)	35				
Mueller, N. (Mc)	79				
* Niemoeller, L. (CI)	511	570			
Pelikan, J. (NE)	347	401			
* Pohl, M. (MnS)	517	575			
Rehmer, R. (In)	30				
Schauland, H (IW)	60				
Total	1,042				
Majority	522				
LAYMEN					
Adams, J. (So)	77				
Beckmann, M. (En)	94				
* Brackebush, A. (Mt)	540				
* Czanderna, A. (Ea)	497	524			
Fay, L. (In)	293	242			
Jagow, E. (En)	321	221			
Nesper, P. (In)	91				
Ostwald, P. (Co)	98				
Schoer, L. (IE)	68				
Total	1,042				
Majority	522				

Board for Missions

PASTORS						
* Bertermann, E. (SC)	576					
* Harms, P. (In)	482	439	420	486	525	
Heinicke, E. (IW)	98					
Kennell, W. (So)	501	446	453	497	496	
Krugler, R. (Mc)	72					
* Mayer, H. (Ks)	520	477	467	530		
Meyer, R. (So)	380	105				
Petersen, L. (CI)	387	154	137			
* Sohns, W. (Co)	536					
Spitz, P. (Mo)	156					
Hertzfeld, W. (CN)	435	351	381	467		
LAYMEN						
Balke, E. (Tx)	115					
Jordan, A. (Ks)	425					
Hughes, J. (So)	76					
* Kayser, W. (Mc)	524					
* Rosin, D. (NI)	785					
Mueffelman, B. (SC)	106					
Total	1,045					
Majority	523					

Board of Parish Education

PASTORS					
* Brandt, M. (IW)	591				
Kretzmann, J. (En)	446				
Meyer, R. (SC)	391				
* Peterson, E. (Mc)	630				
Total	1,041				
Majority	522				
TEACHERS					
* Boldt, H. (SW)	707				
Jenkins, J. (So)	87				
Moeller, W. (FG)	236				
Total	1,030				
Majority	516				
LAYMEN					
Lawonn, H. (Co)	471				
Lawrence, C. (In)	429				
* McCants J. (In)	551				
* Williams, J. (Mt)	586				
Total	1,037				
Majority	519				

Board of Stewardship

	Vote
PASTORS	
* Kavasch, R. (Mc)	525
Koehneke, P. (Mc)	431
Lavalais, J. (Ea)	92
Total	1,048
Majority	525
TEACHERS	
* Demske, R. (In)	858
Herring, L. (MdS)	181
Total	1,039
Majority	520
LAYMEN	
* Drews, H. (SW)	566
Saar, A. (On)	118
Schmidtke, W. (Tx)	515
* Schroeder, G. (CN)	837
Total	1,043
Majority	522

Board of Youth Ministry

	Vote
PASTORS	
* Fickenscher, R. (CN) — 2 years	619
Marshall, J. (So)	215
Symmank, L. (Tx)	210
Total	1,044
Majority	523
TEACHERS	
* Brill, P. (Ks)	526
Kinery, J. (Mc)	517
Total	1,043
Majority	522
LAYMEN	
* Graef, A. (In)	748
* Hilst, H. (Ok) — 2 years	693
Schmidt, S. (AB)	352
Volkman, P. (NI)	253
Total	1,038
Majority	520
PROFESSORS	
Glaess, H. (Neb)	277
* Stelmachowicz, M. (Ks)	763
Total	1,040
Majority	521
YOUTH (2 years)	
* Bahr, P. (IE)	798
Boriack, R. (CN)	322
Carter, D. (Co)	386
* Cress, D. (En)	691
* Grese, L. (MdS)	562
Griesse, E. (NE)	314
Lieske, R. (So)	256
* Phillips, M. (IW)	579
Thames, E. (So)	193
* Wachholz, H. (Tx)	698
Winchell, P. (Ks)	309
Total	1,042
Majority	522

Board of Control — Ann Arbor

	Vote
PASTORS	
* Bernthal, R. (Mc)	645
Kinne, L. (Mc)	51
Spomer, A. (Mc)	350
Total	1,045
Majority	524
LAYMEN	
* Benz, E. (In)	595
Fenker, A. (In)	71
Moeller, A. (Oh)	165
Roellig, L. (En)	337
* Staubitz, E. (Oh)	545
Wyble, M. (En)	338
Total	1,038
Majority	520

Board of Control — Austin

	Vote	
PASTORS		
Behrmann, N. (Tx)	217	
* Ellwanger, J. (Tx)	355	505
Fickenscher, G. (Tx)	461	480
Total	1,033	
Majority	517	
LAYMEN		
* Klein, H. (Tx)	624	
Pitcel, R. (Tx)	394	
Total	1,018	
Majority	510	

Board of Control — Bronxville

	Vote
PASTORS	
* Bahr, A. (Ea)	597
Haupt, R. (At)	439
Dittman, P. (NE)	406
* Meyer, M. (En)	585
Total	1,037
Majority	519
LAYMEN	
Mueller, F. (SE)	450
* Poch, D. (SE)	562
Total	1,012
Majority	507

Board of Control — Concordia, Mo.

	Vote
PASTORS	
* Heilman, C. (Mo)	585
Vogel, L. (Ks)	449
Total	1,034
Majority	518
LAYMEN	
* Alewel, R. (Mo)	559
Moentmann, E. (Mo)	455
Total	1,014
Majority	508

Board of Control — Edmonton

	Vote
PASTORS	
DeBlock, D. (MS)	293
* Raedeke, R. (MS)	747
Total	1,040
Majority	521
LAYMEN	
Borger, J. (AB)	386
* Otke, P. (AB)	645
Total	1,031
Majority	516

Board of Control — Fort Wayne

	Vote
PASTORS	
* Brighton, L. (In)	572
Rakow, E. (SI)	470
Total	1,042
Majority	522
TEACHERS	
Baden, T. (In)	95
Gersmehl, H. (Oh)	378
* Moldenhauer, H. (Mc)	564
Total	1,037
Majority	519
LAYMEN	
Gerken, L. (Oh)	209
* Gross, L. (Oh)	572
Guebert, A. (Mo)	414
* Hercamp, R. (Ind)	565
* Moellering, R. (In)	870
Nordsieck, H. (Oh)	232
Vogt, K. (Oh)	176
Total	1,039
Majority	520

Board of Control — Milwaukee

	Vote
PASTORS	
Kretzschmar, F. (SW)	122
Neitzel, E. (SW)	350
Rohlwing, W. (SW)	35
* Wallschlaeger, D. (SW)	539
Total	1,043
Majority	522
LAYMEN	
* Fairbert, G. (SW)	536
Seefeld, E. (SW)	479
Total	1,015
Majority	508

Board of Control — Oakland

	Vote
PASTORS	
Marting, L. (CN)	423
* Werfelmann, M. (CN)	600
Total	1,023
Majority	512
TEACHERS	
Beikman, J. (CN)	85
* Hafner, C. (CN)	587
Hebel, H. (CN)	351
Total	1,023
Majority	512
LAYMEN	
* Brohm, A. (CN)	870
Skoog, S. (CN)	152
Total	1,022
Majority	512

Board of Control — Portland

	Vote	
PASTORS		
* Anderson, W. (Nw)	459	493
Gerken, E. (Nw)	446	453
Preisinger, D. (Nw)	135	
Total	1,040	
Majority	521	

	Vote
LAYMEN	
* Bosch, B. (Mt)	886
Doblie, G. (Nw)	131
Lien, K. (Nw)	451
* Misterek, L. (Nw)	519
Total	1,032
Majority	517

Board of Control — River Forest

	Vote
PASTORS	
Kretzmann, A. (NI)	462
* Krueger, H. (NI)	589
Total	1,051
Majority	526
TEACHERS	
Eggerding, R. (Mo)	445
* Stoppenhagen, A. (Mc)	589
Total	1,034
Majority	518
LAYMEN	
* Brauer, R. (NI)	610
Forster, L. (NI)	415
* Haar, J. (SD)	601
* Kinley, W. (Ea)	844
Rieck, D. (CI)	141
Vragel, K. (Co)	437
Total	1,034
Majority	518

Board of Control — St. Louis

	Vote
PASTORS	
Buls, A. (Mo)	454
* Otto, E. (CI)	596
Total	1,050
Majority	526
LAYMEN	
* Briel, A. (In)	556
* Burmeister, C. (Mo)	603
Culp, R. (Ok)	423
* Fincke, E. (SI)	565
Kramer, E. (Mo)	395
Meints, C. (IW)	113
Scheller, B. (Mo)	72
Total	1,053
Majority	527

Board of Control — St. Paul, Minn

	Vote
PASTORS	
* Mickow, V. (ND)	523
Schweigert, H. (MnS)	507
Total	1,030
Majority	516
LAYMEN	
* Harms, J. (MnS)	573
Seltz, P. (IW)	437
Total	1,030
Majority	506

Board of Control — Selma

	Vote
PASTORS	
Bodley, S. (NI)	344
Collins, R. (FG)	130

	Vote	
* Dominick, A. (So)	550	
Total	1,024	
Majority	513	

LAYMEN

* Davis, J. (So)	862	
Ligon, J. (In)	350	419
* Newton, B. (So)	499	480
Traugott, E. (So)	251	
Total	1,028	
Majority	515	

Board of Control — Seward

PASTORS

Luessenhop, E. (Co)	347	420
Schlegelmilch, O. (Neb)	179	
* Stelzer, H. (Neb)	481	560
Total	1,007	
Majority	504	

TEACHERS

Dieckhoff, B. (IE)	127	
* Herring, L. (MdS)	489	491
Petersen, R. (Tx)	414	478
Total	1,020	
Majority	511	

LAYMEN

Cage, J. (Ok)	369
* Renzelman, A. (Co)	551
Scheer, D. (Neb)	436
* Toebben, D. (Neb)	630
Total	1,019
Majority	510

Board of Control — Springfield

PASTORS

Duder, C. (NI)	98
Gerike, E. (CI)	219
* Mass, W. (In)	579
Rassbach, J. (IW)	108
Total	1,004
Majority	503

TEACHERS

* Werner, E. (In)	549
Wessler, M. (SW)	484
Total	1,033
Majority	517

LAYMEN

Lawrence, E. (SI)	329
* Olsen, H. (CI)	546
Ziegler, E. (MnS)	160
Total	1,035
Majority	518

Board of Control — Winfield

PASTORS

* Bredehoft, J. (Ok)	602	
Wodtke, N. (Ks)	427	
Total	1,029	
Majority	515	

TEACHERS

Bickel, E. (Mo)	164	
* Kent, T. (Ks)	489	537
Raguse, C. (Ks)	377	428
Total	1,030	
Majority	516	

LAYMEN

Gable, W. (Ok)	155
* Helberg, W. (Ok)	874
Total	1,029
Majority	515

Board of Control — J. L. Suarez

PASTORS

* Elseser, O. (Arg)	765
Groh, J. (IELA)	240
Total	1,005
Majority	503

LAYMEN

* Grams, L. (Arg)	729
* Grauberger, S. (Arg)	687
* Groh, J. (Arg)	725
Haller, S. (Arg)	275
Mohr, J. (Arg)	251
Sturtz, H. (IELA)	282
Total	1,000
Majority	501

Board of Control — Porto Alegre

PASTORS

* Becker, R. (Braz)	589
Kelm, H. (Braz)	349
Lehenbauer, V. (Braz)	154
* Ott, N. (Braz)	531
Sonntag, W. (Braz)	367
Total	1,009
Majority	505

LAYMEN

* Engel, J. (Braz)	662
Kaminski, E. (Braz)	429
* de Oliveira, A. (Braz)	875
* Schelp, H. (Braz)	628
Toll, G. (Braz)	227
Total	1,000
Majority	501

Board of Control — Sao Leopoldo

PASTORS

* Flor, D. (Braz)	810
Jandt, B. (Braz)	186
Total	996
Majority	499

TEACHERS

Borkert, A. (Braz)	123
* Raschke, P. (Braz)	868
Total	991
Majority	496

LAYMEN

* Klein, W. (Braz)	573
Kunstmann, P. (Braz)	433
* Liechti, H. (Braz)	547
* Reith, A. (Braz)	814
Sturm, C. (Braz)	153
Wuerch, H. (Braz)	404
Total	996
Majority	499

Standing Rules of the Convention

(Adopted in Session 1)

Preamble

According to *Robert's Rules of Order,* Newly Revised, an assembly is free to adopt any rules it may wish (even rules deviating from parliamentary law) provided that, in the procedure of adopting them, it conforms to parliamentary law or its own existing rules.

Such Standing Rules of the convention supersede any rules in the parliamentary authority with which they may conflict. (Page 13)

The following Standing Rules of the convention are therefore offered for the consideration of and adoption by the convention:

1. The chair shall, at the opening of each session, announce the order of business to come before the convention. The Agenda as printed in *Today's Business* shall normally be followed.
2. Each delegate addressing the convention shall, when recognized by the chair, state his name and the District or board which he represents.
3. Reports of synodical boards, commissions, or committees published in the *Convention Workbook* shall not be recommended to the convention
   1) to be received (since this is meaningless in the case of printed reports); or
   2) to be accepted or adopted, unless the intention is that the convention endorse the entire report including its wording and its reasonings.

   NOTE: Recommendations contained in the reports are the responsibility of the respective floor committees.
4. A point of order may be raised only by a voting delegate. The chair shall not allow an individual member to abuse his right to the annoyance of the assembly.
5. Unless covered by these Standing Rules of the convention parliamentary procedure shall be governed by *Robert's Rules of Order,* Newly Revised (1970 edition).

PRESIDENT'S ADDRESS

TEXT: *Jeremiah 1:4 ff. NEB*

The Word of the Lord came to me: "Before I formed you in the womb I knew you for My own; before you were born I consecrated you, I appointed you a prophet to the nations." "Ah! Lord God," I answered, "I do not know how to speak; I am only a child." But the Lord said, "Do not call yourself a child; for you shall go to whatever people I send you and say whatever I tell you to say. Fear none of them, for I am with you and will keep you safe." This was the very Word of the Lord. Then the Lord stretched out His hand and touched my mouth, and said to me, "I will put My words into your mouth. This day I give you authority over nations and over kingdoms, to pull down and to uproot, to destroy and to demolish, to build and to plant."

The Word of the Lord came to me: "What is it that you see, Jeremiah?" "An almond in early bloom," I answered. "You are right," said the Lord to me, "for I am early on the watch to carry out my purpose." . . .

"Brace yourself, Jeremiah; stand up and speak to them. Tell them everything I bid you, do not let your spirit break at sight of them, or I will break you before their eyes.

"This day I make you a fortified city, a pillar of iron, a wall of bronze, to stand fast against the whole land, against the kings and princes of Judah, its priests and its people.

"This is the very Word of the Lord."

DEAR FRIENDS IN CHRIST:

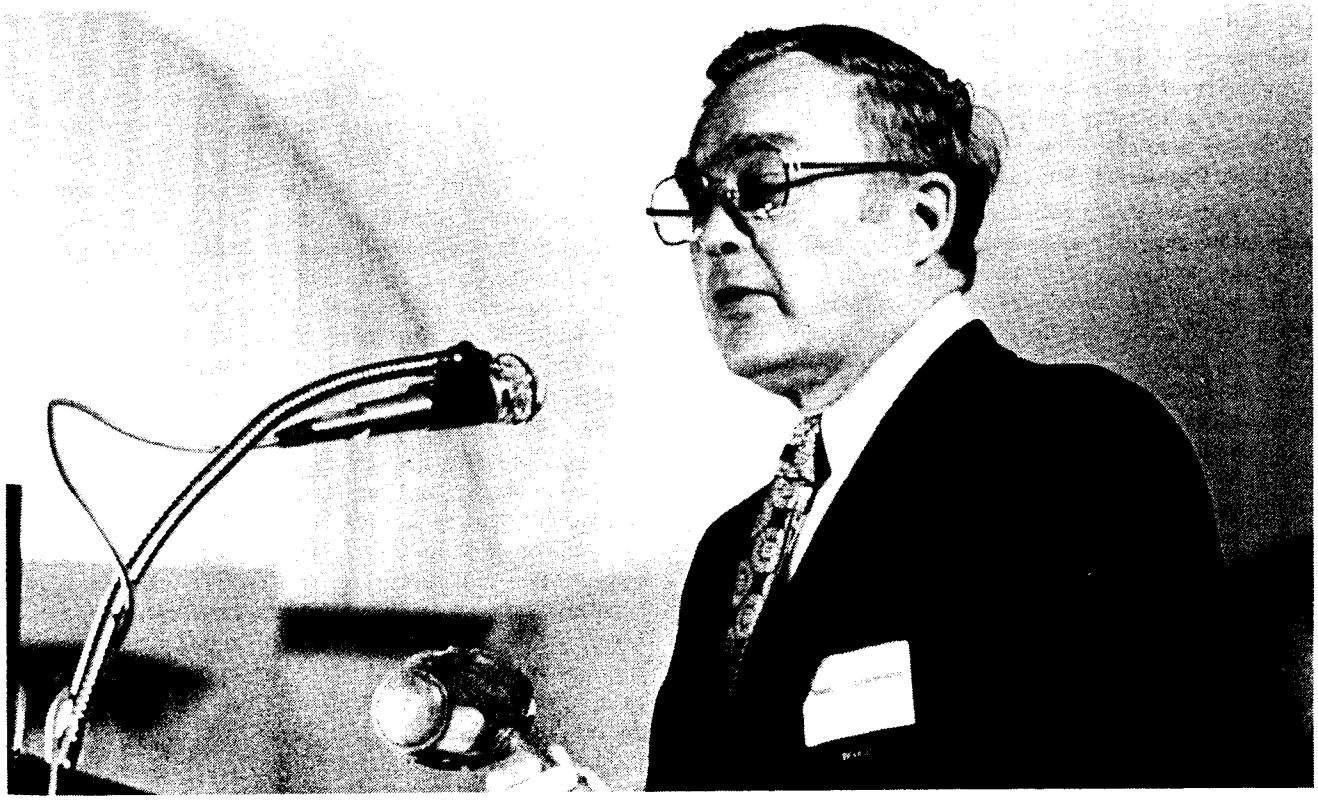
Today with this opening of our 50th synodical convention and celebration of our 125th anniversary of existence, we are observing the birth and development of a unique and great church body.

At a time such as this, we should look to the past, to the present, and to the future as we consider what is our origin, our mission, and our destiny.

The fathers of the Missouri Synod who set foot about three quarters of a mile from the place where we are here gathered on their first entrance into the United States in 1839 were people who had a clear sense of their origin, their mission, and a great dream and vision concerning their destiny. They were people who had made a definite decision, who had left their homes and their possessions and all they held dear to come to America in order to establish a truly Biblical and confessional Lutheran church. It is obvious from the history of the church which began to unfold almost as soon as they arrived in Perry County that they also had a real sense of their mission, and we who stand on their shoulders as pigmies on the shoulders of giants, have some glimpse of what God in His wisdom intended as their destiny. We of this day and this convention can know also of our origin, our mission, and under God and by His blessings we can have some vision also of our destiny as a church body.

In thinking such thoughts as these, one cannot forget these great words of our text, spoken to a young man, who referred to himself as a child without competence, without courage, without vision, without perhaps very many natural human resources. But he was a man who was laid hold on by God. As the subsequent chapters of the book of Jeremiah demonstrate, he lived in a difficult and turbulent time; he had a mission that brought him disgrace, imprisonment, humiliation, and ignominy,

President J. A. O. Preus



but he had a God who was as good as His Word. He had a God who knew him from the womb, who ordered him to His work, and who sustained him in his task. He had a God who truly kept His promise, "I will make you a fortified city, a pillar of iron, a wall of bronze." What marvels can God do with this human clay that He has created!

And from that point on in the life of Jeremiah for 52 long and sometimes tragic chapters, we hear this man of God entoning God's Word for the people of his time. It was not always a message of joy and happiness. He was called upon at times to "pull down and to uproot, to destroy and to demolish," but also to "build and to plant."

This is always the role of the church, as one man in a lighter vein has put it, "to comfort the afflicted and to afflict the comfortable." But the important thing is that Jeremiah was faithful.

We come from stock like this. There is no record in the early history of our Synod that anyone was seeking popularity, that anyone set out to gain for himself the acclaim of the world or even to receive the plaudits of other Christian denominations. But there is a long and honorable record of men who said, "Thus saith the Lord." There is a long record of "It is written." There is a long and honored record of bringing the Gospel to lost mankind, of helping the poor and oppressed, of ministering to the needs of all men. It is most proper that this convention be held in this the city where our fathers first set foot, and one can only believe that somehow New Orleans must always have loomed especially large and especially important in the eyes of those immigrants, because the first mission outreach on American soil beyond the German immigrant was to the black people of the South. We are celebrating the 95th anniversary of our entrance into black work this year, and there is no more noble action in the chronicles of our Synod than the decision to minister to these poor, confused, frightened, lonely, unhappy people.

And now we today with our affluence, our growth, our tremendous scientific advances, living in a great powerful nation, and as a great powerful church, stand here where our fathers stood 134 years ago, and to us also comes the Word of the Lord with its commands and its promises, with its assurances and its challenges. The question that we of the church today need to ask ourselves is, are we being faithful? Are we good stewards of the oracles and the mysteries of God? Have we been zealous in spreading this marvelous Gospel of forgiveness, grace, and eternal life to the millions of people in the world today? What are we doing with the enormous financial and human resources that are given into our care?

There is a terrible aftermath to this wonderful beginning chapter of Jeremiah as recorded in the 6th chapter of the book of this prophet. We read in verse 16

> These are the words of the Lord: Stop at the crossroads; look for the ancient paths; ask, "Where is the way that leads to what is good?" Then take that way and you will find rest for yourselves. But they said, "We will not." Then I will appoint watchmen to direct you; listen for their trumpet-call. But they said, "We will not."

Most of us know the tragic history that followed from this refusal of the people to follow the words which God spoke to them through His prophet. The rest of the entire book deals with almost nothing but catastrophes which befell the Jewish people.

We today stand also as a nation racked with corruption and distrust, in a world filled with war and hatred and human greed, in a church troubled and confused. We in many ways on this 125th anniversary stand also at a crossroads. Again the Lord through this observance is asking us to "look for the ancient paths." Our fathers laid great landmarks for us. Landmarks of faith, landmarks of heroic action, landmarks of doctrine and of conviction, landmarks of faithfulness in service and confession.

And often they did this in times of great difficulty. Think, for example of the controversy over conversion and election which took place in the 1870s and 80s. Here was a controversy on a truly Lutheran subject — are we saved by God's grace alone, or do we cooperate in our own conversion? Missouri stood fast. She was like a "pillar of iron, a wall of bronze." She looked neither right nor left but straight ahead to the clear light of Scripture and the Confessions. We lost members, we lost friends, but we kept the faith, and God blessed us with great growth, true unity, and our greatest heritage — our doctrinal purity. This was and still is our glory, our watchword. It was a Lutheran controversy and we settled it in a Lutheran way — on the basis of God's clear Word. At stake were the two great Lutheran principles of Grace Alone and Faith Alone. And Missouri held.

Today we face another great Lutheran controversy — this time on the third great principle of the Word Alone. Are we to base our faith and work on Scripture or on man's reason? Are we going to halt between two opinions? Not if I know the Missouri in which I learned the faith, with Christ at its center, with the Bible as its base, with love and service as its fruit, with the call to proclaim the Gospel to all the world, with the promise of peace, pardon, and eternal life. Under the same God who laid hold on Jeremiah, who made him a "pillar of iron and a wall of bronze" we shall go forward into a new era of mission, evangelism, service, and unity of faith and purpose.

I am confident that as we think of all of God's unspeakable mercy and goodness and kindness to us as individuals and as a church, as we meditate again on the sufferings of our Lord Jesus Christ, on His glorious resurrection and ascension, and on His promise to return and take us to Himself, that we will again be envigorated by the power of His Holy Spirit to move forward in faith, in unity, in love for one another, and in a fervent desire to bring the Gospel to all mankind. As one man has put it, the most tragic man in history is the one who can learn nothing from history. We see the history of the Jewish nation. We see the history of

other Christian churches, we see the failures and the catastrophes of human life all around us, when men depart from the Word of the Lord, when they turn their backs on the Lord Jesus Christ and His Gospel and forgiveness, but it is not at all necessary for us to follow in this tragic path.

As we rejoice in God's mercy given so bountifully for 125 years, may He preserve us and keep us steadfast in His Word now and forever. May God be with us at this convention, strengthen and unite us in our faith toward Him, our love toward Him and toward one another, and our zeal to bring the story of His love in word and deed to all mankind.

J. A. O. PREUS

PRESIDENT'S REPORT

BROTHERS AND SISTERS IN CHRIST:

If one of the Saxon immigrants who landed here at New Orleans in 1839 could see this convention today, 144 years later, I dare say that he would never believe his eyes. Could even the most hopeful and visionary of our forefathers ever have believed that that little band of 600 frightened and lonely people would ever multiply into a church body of 3,000,000 souls, in 6,000 congregations, served by 7,000 pastors and 7,000 teachers, in all 50 states, plus Canada, Argentina, and Brazil, carrying on the Lord's mission in 34 countries of the world! Truly, we must begin this convention by rejoicing in God's mercy for 125 years of undeserved and unexpected blessings, "Ever, Only, All for Thee" — the theme that has been chosen for this 50th convention of our church body — is indeed our only appropriate response to God's unspeakable goodness to our Synod.

The Big Picture

Yes, our church body has changed much since its beginning more than 125 years ago. In fact, it has grown so large and its operations have become so complex that most of us can get only a limited picture of our Synod. Quite naturally, each of us tends to see our Synod from his own perspective and in terms of his own interests and experiences. But it is important for all of us to attempt to see the *whole* church body, to view the many facets of its worldwide operation, to attempt to appreciate the enormity of both its strength and its weaknesses; in short, it is important for each of you to attempt to see the Synod *panoramically*. One of the genuine privileges of my office is the opportunity to travel widely throughout our church, to talk with the pastors, teachers, and laymen who make up our church body all over the world — from New Guinea and Africa, to the inner cities and farms of North America. To have this experience of seeing our Synod in all of its breadth and depth and complexity is to gain a new appreciation of the fact that under God's undeserved blessings we have been and continue to be a great and unique church body.

One of the chief functions of the President's Report to a synodical convention is to help the delegates to share this panoramic vision of the church, to see more clearly the big picture, to appreciate both our accomplishments and our challenges in the most critical areas of our synodical existence. I invite you to look with me at key aspects of The Lutheran Church — Missouri Synod. What do we see?

I. We See a Church Committed to Evangelism and Mission

When we look at The Lutheran Church — Missouri Synod today, we see, first of all, a church body that is serious in its desire to share Christ and His precious Gospel with people all over the world. We see a church committed to evangelism and missions, earnestly endeavoring to carry out our Lord's great commission to make disciples of all nations. I have been genuinely pleased with the renewed interest in evangelism and missions that have been demonstrated again and again in the past few years throughout our church. It was my privilege a few months ago to visit with many of our missionaries around the world. I wish that all of you could have that experience, and could see for yourself the tremendous dedication and zeal of our brothers and sisters in Jesus Christ, from the pastor in Hong Kong working among refugees from Mainland China, to the agricultural worker in India helping people feed their bodies while he endeavors to feed their souls with Jesus Christ, to the pastors and laymen all over the world whose chief aim in life is to share the Gospel and their new life in Christ with their fellowmen. During the time allotted to Committee 1 on Missions, there will be greetings from several of the presidents and representatives of our overseas churches. We are blessed with wonderful leaders in our sister churches throughout the world, and some excellent work is being done. Some of these churches are growing at the rate of better than 10% per year, surely a most encouraging sign. Truly, God has blessed our missionary and evangelistic efforts.

But must we not also confess that our evangelism and mission efforts have been too few and too feeble? After 125 years of steady, continuous, and in some cases astronomical growth, our church body in 1972 finally joined the ranks of other main line denominations in North America in recording for the first time in its history a loss in baptized membership. In our North and South American Districts the loss was slightly over 3,000 baptized members, but if we count only the North American Districts our loss in baptized membership was nearly 7,000. However, our confirmed membership continued to increase, at the rate of 17,000 in 1972. The reasons for this decline are to be traced primarily to the catastrophic decline in the national birth rate. To illustrate: One of our largest congregations graduated 60 children this past May from its parochial school, but is expecting only 26 children to enter the kindergarten in the fall. Although we have been able to organize a new synodical Board of Evangelism, and have the services of a fine executive and board members at both the Synod and District level, the fact still remains that we are falling behind in the area of evangelism. We expressed wonderful hopes in our Evangelism Affirmations in our 1971 convention in Milwaukee. We have participated in the Key 73 effort. But our work of evangelism has become increasingly difficult and needs our dedicated attention and effort.

It is the hope of your President that the Synod in this convention will not only discuss important resolutions on evangelism, but that the congregations throughout our church body will give top priority to this pri-

mary aspect of our church's life. For this, after all, is the reason our Lord Jesus has placed us here. With 2 billion people in the world who do not know the Lord Jesus Christ, and with more than 100 million in North America who have no affiliation with the Christian church, we have a tremendous field in which to work. We have the means in financial strength, in mass media techniques, in personnel, and in other modern methods for making the name of Jesus Christ known to the whole world. This should be a concern of every congregation, every circuit, every District, and of the Synod itself. The fact that we failed to achieve our goal of 125,000 new members for our church in the past biennium should not deter us from being about this all-important aspect of the church's mission.

II. We See a Church Dedicated to Christian Education

Secondly, when we look at The Lutheran Church — Missouri Synod today, we continue to see a church body that is convinced of the values of a strong Christian educational program at all levels of its organizational life. One of the great strengths of our Synod throughout its history has been its system of parish and higher education and the many dedicated teachers and professors who have served us in an effort to teach our people more and more about our Christian faith and life. God continues to bless our Synod with a fine system of parish schools, many outstanding Sunday schools and parish education programs, some of the finest religious high schools in the country, and a system of colleges and seminaries admired throughout the world. I hope that you have taken the time to study the reports in our *Convention Workbook* that deal with our educational programs.

But our church body's commitment to a strong and vital program of Christian educational needs to be kept alive as we face the difficult task of communicating the Gospel in what has been called "the post-Christian era." In keeping with our hopes for the continued expansion and improvement of our work, we need to be continually concerned about upgrading and improving our educational system at the parish, high school, college, and seminary level. Our Board for Higher Education will need to make some difficult decisions in the years that lie immediately ahead. The help, cooperation, support, and wisdom of all in the Synod will be needed and appreciated in arriving at right and good decisions. An educated pastoral and teaching ministry continue to be of primary importance in the mission and work of our Synod. One particular challenge deserving our attention is the gift of a great supply of dedicated and highly motivated young people who have been educated for the teaching profession. We need to give special thought to better utilization of these precious gifts of God for the service of ministry.

III. We See a Church Active in Social Ministry

Third, when we look at The Lutheran Church — Missouri Synod we see a church body that is active in social ministry; that is, in helping our fellowmen in all their needs and wants, including the effort to overcome some of the grave social ills of our time. As I reviewed the history of our Lutheran Church — Missouri Synod once again in connection with this past year's observance of our 125th anniversary, I was impressed with the great compassion for people that has characterized our church throughout our history. God has blessed our Synod with a large number of people who heed our Savior's words, "Whatsoever you have done unto one of the least of these, my brethren, you have done it unto me."

But a church body which has been so dedicated to ministering to the needs of our fellowmen needs to be particularly sensitive to the grave social problems facing our world in these days. I am happy that we have inaugurated a program during the last biennium to combat racism in all levels of our church's life. Sometime during this convention you will receive a report on this activity. I particularly want to emphasize this program because of a caucus of some of our black pastors and lay delegates here in New Orleans just prior to the convention. It is good that we have been able to give some emphasis to the concerns that we all share with this large segment of our population, together with other minority and ethnic groups. We are celebrating not only the 125th anniversary of Synod here at New Orleans but also the 95th anniversary of the beginning of working with our black brethren in the South. It is therefore encouraging to note that our Synod is undertaking work on a much larger scale, not only among the blacks of our country but also among Indians and people of Latin-American background. During the convention, you will receive further information on our needs and challenges in these areas from representatives of our mission board and staff.

There are other opportunities and problems in the social ministry area to which our Synod will need to give its most serious attention at this convention, and particularly in its congregations. Serious moral and ethical questions confront our nation and our world. While we continue to complain about the high cost of living and spiraling inflation, people throughout the world are dying because of poverty and hunger. Large numbers of people throughout the world live under the ignominy and pain of injustice and oppression. The ugly specter of prejudice raises its head even within the church. One of the most significant movements in our day is the so-called feminist movement, which has helped to sensitize many of us in our society, and in the church as well, to the many instances of injustice and inequality often suffered by women. Must we not, as followers of Christ, be concerned to help solve such problems, particularly as they affect our lives together?

IV. We See a Church Involved in Responsible Ecumenism

Four, when we look at The Lutheran Church — Missouri Synod, we see a church body that is attempting to relate itself more and more to other Christians and

other churches. I have been encouraged by the many instances of responsible ecumenism which I have encountered throughout our church body. At the denominational level, we have been engaged in more dialog and church relations meetings in recent years than ever before. We have participated in discussions with the American Lutheran Church and the Lutheran Church in America. We have worked with our fellow Lutherans in the many activities and programs of the Lutheran Council, including a study of ways to improve the Council's efficiency. But our Synod's increased involvement with other Christians has not been confined to the denominational level. For our pastors, teachers, and congregations throughout the Synod have been more interested and willing to engage in discussions of the Christian faith with other Christians, and to join them in carrying out Christian obligations whenever this can be done without compromise of our confessional position. While it remains true that our Synod, for reasons of principle, remains separated from the larger ecumenical organizations of our day, it is no longer accurate to characterize our church body as aloof or isolationistic. For we have found, especially in recent years, that it is important for all of us to work together to overcome the divisions and separations within Christendom. We have also learned that such divisions will be overcome, not by overlooking them but only by a responsible ecumenism that is characterized by faithful witness to the Word of God.

As a church body which has begun to have more and more contact and cooperation with other Christians at all levels, it is imperative that in the next biennium we give serious consideration to articulating our stance towards other church bodies. Our attitude toward other Christians also has a profound effect upon our sister churches overseas. It has often appeared that we have a kind of identity crisis when it comes to the question of what our doctrinal stance should be in relationship to other churches. It is my hope that this convention will encourage our Synod at all levels to give careful consideration to such questions during the next biennium, so that as a united church which stands firmly on God's Word and our Lutheran Confessions we can develop ways of working with other churches, without compromising our principles, in an effort to bring our particular witness to other Christians as a soundly orthodox Lutheran church.

V. We See a Church Generous with Financial Support

Five, when we look at The Lutheran Church —Missouri Synod today, we see a church body with a commendable record of Christian giving and increased financial strength. I am happy to report that the past biennium has been marked by a steady increase in the strength of our synodical financial position. We have reached the point where we no longer have deficit spending and are forced to revise our budget in midyear. We are actually able to think in terms of increasing our budget and of making sizeable investments overseas, as well as at home. With the growing hope that the 125th Anniversary Thankoffering will be a great success, and that our people at all levels will continue to be faithful stewards of God's good gifts, we can actually begin to think of getting out of debt as a church body and beginning to expand and improve our operations and activities in the various missions and ministries of our beloved church. Our overall contributions in 1972 showed an increase of 5%, or $6.55 per communicant. The Lord has certainly moved the hearts of His people. I wish time also permitted me to tell you about some of the exciting possibilities opening up in the area of church financing which will enable us to do some very wonderful things in God's kingdom. I am proud of you, and of the other pastors and people of our church body, for your continued support of our church's work through your gifts.

But when we look at our Synod's great challenges, we know that our financial performance will need to be improved still more. While we did have a substantial increase in the amount of per communicant giving, only 42¢ of this $6.55 increase actually came to the District and Synod. Yet the Districts of the Synod are expected to do nearly all of the home mission work, and the Synod is expected to carry out part of the home mission work, plus all of the foreign mission work. Therefore we need to give continued attention to improving our financial base, and thereby enable us to meet the many challenges facing us in the 1970s.

VI. We See a Church Faithful to Our Doctrinal Position

We have looked at The Lutheran Church — Missouri Synod in terms of some of its most important activities and characteristics, but we have not yet spoken about the major factor, namely, the doctrinal position and confession of our Synod. What most observers of The Lutheran Church — Missouri Synod have seen throughout our 125-year history is a church body which cares a great deal about its doctrine. That care and concern



Vice-President Edwin Weber and President J. A. O. Preus

was never more in evidence than it is today. Let us praise God for that concern! When we are tempted to lament the many doctrinal disagreements that we are experiencing, let us praise God that at a time when many Christians appear to be indifferent to doctrine and unable to articulate even the most basic elements of the Christian faith, God has blessed our Synod with pastors, teachers, and laymen who continue to care about doctrine, and to care because they know that the church's doctrine is the basis for all of its other tasks. I thank God that I am a member of a church like ours, for as I have traveled throughout the length and breadth of this great Synod, I have met literally hundreds of thousands of people who are concerned about the doctrinal questions facing us and who express in countless ways, but always with great sincerity, their desire and prayer that our church will continue to be faithful to the Holy Scriptures and the Lutheran Confessions.

I doubt that any time in the history of our church has witnessed more solid theological study than the past 2 years of our history. Bible classes, discussion groups, pastors and teachers conferences, and interested laymen throughout the church have met in literally hundreds of conferences and meetings to discuss serious theological questions on the basis of Holy Scripture and the Lutheran Confessions. This convention, as you surely must know, will have to make important decisions about doctrinal questions, particularly on the nature and authority of the Word of God. I have already spoken to you about the significance of our present controversy on the "Scripture alone" principle. At this point I merely want to express our gratitude to this great church body for preparing to make these decisions by studying these questions so seriously during the past biennium. I want to thank particularly the Commission on Theology and Church Relations and all of the District presidents and program committees who cooperated in sponsoring more than 50 conferences in 36 Districts of our Synod to study these issues before decisions are made in this convention.

My brothers and sisters in Christ, we *must* make important decisions about our doctrinal position in this convention. Your decisions at this convention will determine whether our Synod's future existence will be characterized by the same doctrinal confession and position as have characterized us for the past 125 years. Your decisions will have a profound effect not only upon the future direction of our church body as such, but upon the souls presently entrusted to our care and the generations of children yet unborn.

It is no secret to any of you that the controversy in our midst on the authority of Holy Scripture has centered largely between the synodical President's office and the administration and faculty of Concordia Seminary in St. Louis, although reverberations and problems in this area exist throughout all parts of the Synod. Because I plan to make additional remarks when Committee 3 on Seminary Relations reports to the convention, I will not present the details of this controversy at this time. But at the very beginning of this convention I want you to understand the gravity of the situation, affecting as it does not only all that you do in this convention but virtually all that we will do as a church body for years to come.

I have endeavored to the best of my ability, and with the help of God, to maintain the position of this church which it has held and confessed throughout its 125 years of history — the position that I believe the overwhelming majority of our pastors, teachers, and laymen still hold, and the position which I believe the Constitution of our Synod expects its President to maintain on the basis of Holy Scripture and the Lutheran Confessions. I have therefore emphasized that the Synod's position that Holy Scripture is the Christ-centered, authoritative, inspired, and inerrant Word of God is the position that the Synod expects to be upheld in its pulpits and classrooms, not because it is "someone's personal theology," but because it is the teaching of God Himself in Holy Scripture and the understanding of our Lutheran confessional writing as well.

But it must also be said that my efforts to maintain our theological position have been called "divisive," and the position itself condemned as "less than scriptural," "un-Lutheran," "sub-biblical" and "alien to Lutheran theology," etc. These allegations from some of the most important leaders in our Synod have never been withdrawn, in spite of the fact that our Commission on Theology and Church Relations, our Springfield Seminary, the Board for Higher Education, several Districts and pastoral conferences, and literally thousands of pastors and laymen have expressed their conviction to the contrary. I have said it elsewhere, and I say it to you now, that Synod stands at a doctrinal crossroads at this point in its history. For it cannot continue to profess one position on Holy Scripture, while tolerating attacks on that position from those who have another position.

I affirm before God and in the presence of all of you that I am convinced that the doctrinal position I have set forth and taught is nothing other than the position which has been confessed in our Synod on the basis of God's Word and our Lutheran Confessions for 125 years. It is truly Lutheran, for it honors the Gospel and puts it at the center of our teaching as the chief doctrine of the Scripture and the light by which all of Scripture is to be interpreted. It is a truly Lutheran position in that, together with Article II of our Constitution, it accepts without reservation the Holy Scripture as the "written Word of God, and the only rule and norm of faith and practice." It is truly Lutheran in insisting that a view of the Scriptures which puts the Scriptures at the mercy of man's reason, and teaches that the Scripture errs must ultimately put also the message of the Gospel at the mercy of the same human reason and render that message unsure. We can have no other Scripture than an inerrant Scripture as our norm, and no other Gospel than the Gospel of the Scripture as our message. Before God, we must stand on that basis until our Lord's return.

That is the Synod's position on the Holy Scriptures, and it is my position. I say to you in all candor, before you choose the man to occupy the President's chair, that it will continue to be my position next year, and the following year, and the year after that, and for as long as the Lord sees fit to use me as one of His ministers of the Gospel. It will be my position in whatever ministry or position the Lord calls me to fill. In fact, I could not in good conscience accept any position in this church body, whether as pastor, teacher, or official, if I were expected to carry out my responsibilities on any other terms. For the official position of this great church body is, and by God's grace shall ever remain, the position which I believe, teach, and confess with all my heart.

VII. We See That the Synod is People

This report began by inviting you to join me in taking a panoramic look at The Lutheran Church — Missouri Synod, particularly to see some of the accomplishments as well as some of the challenges which characterize our existence together in the 1970s. There is one more emphasis which we should look at together, and it is a very important one. For when we look at The Lutheran Church — Missouri Synod, we see *people,* not merely an institution. We see brothers and sisters in Jesus Christ, not merely statistics. We see millions of sinners forgiven by faith in Jesus Christ reaching out to all the world as God gives them strength and ability. These have not been easy years for the Christian church on earth nor for our Luthrean Church — Missouri Synod, and yet the dedicated help of all of our people has contributed mightily to the ongoing progress of the Gospel through our beloved church body.

Thank You

It is important not only that we accent the *personal* nature of the church, but that we recognize, at an occasion such as this, how richly God has blessed our church in giving us so many loyal and active servants. It would be impossible for me to single out all of those who have done special service, because all have worked so magnificently, and the Synod owes all of you a deep debt of gratitude. I want particularly to express the Synod's appreciation to all our pastors, teachers, synodical officials, boards, commissions, committees, executives, District officials, and all who have served so willingly and devotedly during the past biennium. A special word of thanks should go to our great vice-presidents, our synodical Board of Directors, the Board of Trustees, our synodical treasurer, Dr. Carpenter, our secretary, Dr. Herbert Mueller, the Board of Stewardship and its staff, and the 125th Anniversary Committee and its staff. To all of you who have contributed so much at the synodical, District, and local level of our church's existence, may I take this opportunity to say thank you and God bless you for all that you have done.

Our Departed Brethren

While we are emphasizing the gifts God has given our Synod, may I use this opportunity to honor the memory of the many synodical servants, both pastors and teachers, who have passed away during the past biennium. The text of my Report printed in the PROCEEDINGS will contain a complete list of those who have entered eternal life during the past 2 years, and later during the convention program we will conduct a special memorial service in their honor. To their widows and orphans and their loved ones, as well as to the congregations or groups they served, the Synod expresses its sincere sympathy as well as its profound gratitude.

Support Our Workers

Yes, when you look at The Lutheran Church — Missouri Synod, you see not just an institution, but people — people united in faith and joined together in service to their fellowmen. As we thank God for these gifts, we must also confess that we have not always shown our appreciation for the many servants God has given our church. If we are to maximize the efforts of all of us in carrying forth the mission of our church as we have been talking about it this morning, we need to do all that we can to support our pastors, teachers, and officials in their work. Every District president, circuit counselor, synodical and District executive, together with the lay leadership of the Synod, needs to be concerned that our pastors and professional church workers are happy in their work, that their morale is high, that they continue to learn, to develop, to be motivated and dedicated to the great tasks which challenge us all. I would urge the lay delegates here to carry back to the congregations in their circuits the need for adequate salaries for our pastors and teachers and other church workers. Many of our chuch workers are adequately paid but some are not.

Please also permit a few words regarding our lay men and women. Missouri was founded by a very real combination of clergy and lay people. Our fathers strove to make Luther's doctrine of the priesthood of all believers a reality. This shows up in our polity, our emphasis on strong lay auxiliaries and in our very convention structure. We need to devote attention here and at home to the further development of lay leadership and talents. What resources for service and mission we have! What resources for evangelism and financial development, for social service and ministry of many kinds!

Welcome to Delegates

We have been emphasizing and expressing our appreciation of the fact that the church is people — people united in Jesus Christ to carry out His mission to the world. In fact, people of The Lutheran Church — Missouri Synod come from all parts of North America and some parts of South America. We are particularly fortunate at this convention to have representatives of this church in much greater numbers from certain parts of our Synod. To mention one of these areas, I am espe-

cially happy to welcome the delegation from our Brazil District. In recent conventions, it was generally impossible for more than a few of our Brazil brethren to be present. However, because of the generosity of some of our congregations in North America, it was possible for more than 15 official delegates from Brazil to be present for this great convention, and to learn more of our congregational life in North America. They have cared enough about the affairs of this convention to familiarize themselves with our whole operation, and to visit with a number of our people in the United States. You should know that Brazil is our fastest growing District in The Lutheran Church — Missouri Synod. I do not doubt that the Brazilian delegates could teach all of us something about evangelism and dedication to the mission of the church. One of the pastoral delegates told me recently that he is presently serving 10 stations and that he has just been able to buy a new Volkswagen, which will enable him to open two additional stations. Think of it! Twelve congregations served by one pastor! On behalf of the Synod I want to take this opportunity to apologize publicly to the Brazil delegates, and to all our brethren in the Brazil District, for the unfortunate reference to these brethren as a "foreign invasion." I know that I speak for all of us in apologizing for such unbrotherly and tasteless language, in assuring these brethren that we are happy to have them here, and in inviting them to participate freely and responsibly in the decision-making process of their church body.

While we are welcoming delegates, we are also happy to welcome delegates for the first time from new Districts of the Synod, the representatives of the New Jersey and New England Districts, which were formerly part of the Atlantic District. In addition to the delegates from these two new Districts, we are also happy to welcome the larger number of delegates from certain Districts which have recircuited. The English District, for example, is sending 10 more delegates than were sent in 1971; the Florida-Georgia District has added 12 delegates; and the California and Nevada District has sent an additional 8. We welcome all of you and look forward to your positive and helpful contributions to our deliberations.

Convention Procedures

The church is people — people from various parts of the world and of various kinds and conditions, carrying out various purposes and callings in the name of Jesus Christ. That is never more in evidence than in a convention such as ours, which is the largest convention of our Synod ever held. Precisely because we are people concerned about other people, we will need to be careful to observe proper procedures in our convention sessions. Doctor Wiederaenders will be orienting the delegates with regard to convention procedures and protocol. I think it is safe to say that the delegates can reasonably expect a great deal of parliamentary maneuvering, points of order, and perhaps even some delaying and diversionary tactics, especially in the opening sessions of the convention. He will be showing you your rights in these matters and also explaining how you can take appropriate action to speed up our proceedings and keep us from getting bogged down in all kinds of hassles which neither edify the church nor advance the discussion of important issues. We will need to guard our time very carefully if we are to finish our work. Brethren, we need to accomplish our work in order that the mission of our Synod can move forward. I earnestly request all of you to reflect your Christian kindness and charity in your dealings with one another on the floor of this convention.

A Concluding Word

And now, a concluding word. We have been looking at various aspects of our life together in The Lutheran Church — Missouri Synod. We have emphasized that we are a church body dedicated to sharing Christ with all the world, committed to a strong program of Christian education, active in helping our fellowmen in programs of social ministry, interested in a responsible Christian witness to our fellow Christians in other churches, generous in our gifts and support, and determined to preserve our doctrinal heritage on the basis of Holy Scripture and the Lutheran Confessions. In all of these areas, God has enabled us to accomplish much, but much remains to be done.

It is to be expected that since we are sinners and live in a sinful world, we will have troubles. No president of any church body can ever report that all is completely well with the church. For, if such were the case, there would be no need for the church. We are an ever-living symbol of the sinfulness of man and of his need for the grace and forgiveness of our heavenly Father through Jesus Christ our Lord. However, with the exception of the doctrinal problems which we addressed earlier, it is my pleasure to report that few of our problems actually come from within. We are living in a highly secularized and materialistic society, in which we are surrounded on every side by sin, death, and the devil. Yet, despite this, under the wonderful mercy and grace of God, the Synod continues to move forward in nearly every area. My general report to the delegates, and through you to our congregations, is that you belong to a wonderful church, with a great heritage.

We are also a church with a very great present. God is laying before us in these days opportunities which have seldom been granted to the church of any other age. I am confident that under God's grace and blessing our church is capable of rising to meet these challenges and ministering faithfully for the spreading of His kingdom and the glory of His name.

I am also convinced that under God's grace and blessing we face a wonderful future. We are in many ways a unique church with a unique heritage, a unique origin, a unique history, and in the days that lie ahead also a unique and wonderful mission to people everywhere. We have no problems or challenges so great that we cannot meet them by the power of the Gospel of Jesus Christ. Let us draw from that Gospel of Jesus

Christ the strength and the courage that we need not only for our personal lives, but for our life together in The Lutheran Church — Missouri Synod.

As you listen to the reports of the various boards, commissions, and committees of Synod, I am sure you will thrill again and again to hear of the wonderful and dedicated work that is being done by thousands of people in North America and throughout the world. My only prayer for our church today is that we may be faithful to His Holy Word, faithful to the precious Gospel of our Lord Jesus Christ, faithful to our calling as His servants, and faithful to the needs of a dying world. No better words can express the feeling that I know lives and flourishes in the hearts of each one of us than the words of the hymn which forms our theme at this convention: EVER, ONLY, ALL FOR THEE.

Take my life and let it be Consecrated, Lord, to Thee;
Take my moments and my days, Let them flow in ceaseless praise.

Take my hands and let them move At the impulse of Thy love;
Take my feet and let them be Swift and beautiful for Thee.

Take my voice and let me sing Always, only for my King;
Take my lips and let them be Filled with messages from Thee.

Take my silver and my gold, Not a mite would I withhold;
Take my intellect and use Every power as Thou shalt choose.

Take my will and make it Thine, It shall be no longer mine;
Take my heart, it is Thine own, It shall be Thy royal throne.

Take my love, my Lord, I pour At Thy feet its treasure store;
Take myself, and I will be Ever, only, all for Thee.

J. A. O. PREUS

APPENDIX A

Assignments to the Administration by the 1971 Milwaukee Convention

Actions of the President on the following 1971 resolutions are reported in the convention *Workbook* in connection with Report 2-01, the Report of the Commission on Theology and Church Relations, on pages 29—45 of the 1973 convention *Workbook:*

2-13 *To Study Communion Practices and Policies*

3-03 *To Recognize Sister Church Status*

3-04 *To Hold a Fourth International Lutheran Theological Conference*

3-05 *To Express Regrets to Confessional Lutheran Church in Finland*

3-11 *To Study Selective Fellowship*

3-14 *To Encourage Continued Discussion with Lutheran Church in America*

3-21 *To Seek Better Relations with The American Lutheran Church*

3-26 *To Study "A Statement Regarding Lutheran Unity"*

9-22 *To Study the Role of Women*

Action on other resolutions:

3-18 *To Study Lutheran Council in the U. S. A.*
This report is found in Chapter 2 (Report 2-05) of the convention *Workbook.*

3-20 *To Engage in Fellowship Discussions with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod*
Our efforts to move toward harmony have again met with no success.

5-09 *To Study Kinds of Conventions and Representation at Conventions*
The committee appointed by the President reports on this item in Chapter 5, page 206, of the *Workbook.*

5-14 *To Establish Commission of Adjudication* (Final resolved: appointment of committee to review appellate process)
The report of the committee appears in Chapter 4 of the *Workbook,* Report 4-09.

9-20 *To Proclaim Annual World Hunger Day*
This resolution calls upon the President to proclaim an annual World Hunger Day. Each congregation was asked to observe Thanksgiving Day in 1971 and the First Sunday in December 1972 as Annual World Hunger Day.

11-17 *To Study the Relationship of Deaconesses to the Synod*
An *ad hoc* committee was appointed by the President; however the committee has requested to serve until the next synodical convention to explore further the questions concerning the relationship of deaconesses to the Synod and the expansion of women's ministry in the church.

APPENDIX B

Entered into Rest

Pastors

Albers, Marvin L.
Albohm, John H. C.
Albrecht, Immanuel W.
Bajus, John
Bast, J. Carl
Baxmann, Herbert W. J.
Bell, Charles F.
Bertermann, Martin A.
Beyer, Edwin P. W.
Birnbaum, Leon L.
Bleeke, August O.
Bliss, Elmer G.
Bohn, Luiz
Bouman, Walter H.
Brasch, Frank G.
Braunschweig, Otto A.
Brenner, Rudolph F. W.
Brueckmann, Albert
Bruss, Adolph M.
Busch, Ralph
Chatt, Gustav A.
Dannenfeldt, Paul L.
Duensing, Fred A.
Eckelman, Larry E.
Einspahr, Reinhard
Elbrecht, Paul G.
Elser, John G.
Engelbert, Edward F.
Engelbrecht, Harold H.
Engelder, Conrad J. H.
Ernst, Walter L.
Falk, Erich
Fechner, Walter G.
Fedder, Oscar
Fickenscher, Carl C.
Fisher, Henry A.
Foard, Frederick H.
Franke, Martin E.
Frohn, Henry H.
Gailes, Samuel L.
Gehring, Arthur
Geiswinkler, Frederick
Georg, Howard
Goehring, John G.
Goold, Peter B.
Graebner, Rudolph W. F.
Graumann, Oscar R.
Grote, Robert A. G.
Gruell, Herman F.
Guettler, Armin H.
Haas, Walter A.
Hafner, Walter H. W.
Hahn, Clyde R.
Harre, Carl W.
Harre, Paul F.
Hartenberger, Edmund K.
Hartmann, Emil C. F.
Hasz, Richard E.
Heinicke, Herman J.
Heinicke, Victor E.
Heintzen, Erich H.
Heuchert, Karl
Hoeppner, Lawrence C.
Hoffmann, George Wm. Sr.
Hoffmann, Kenneth R.
Huber, Albert
Huckaby, Charles W.
Jarosi, Leopald A.
Jesse, Richard A.
Jielde, Wilfred E.
Joesting, Edward H.
Jungkuntz, Henry G.
Kahle, Henry A.
Kebschull, Gustav O.
Kissel, Fred K.
Kleinhans, Theodore
Knorr, Carl W. G.
Knorr, Edwin C.
Koberg, Michael M.
Koch, Walter T.
Koehler, Leonard W.
Koehnken, Rudolph H.
Koepke, Robert T.
Kretzmann, Herbert R. E.
Kretzmann, Paul L. F.
Krueckeberg, Harry
Krug, Albert G. F.
Ladewig, Carl W.
Lang, Edward M.
Lemke, Waldemar A.
Link, Walter J.
Lochner, William O. R.
Ludwig, William F.
Luebke, Daniel F.

Luecke, W. L. Jr.
Luecke, Walter J.
Maack, Hans E.
Maahs, Herbert L. W.
Maas, Hermann
Mahler, Gerhardt
Malkow, Emanuel W.
Marcis, M. Dusan
Marozik, John E.
Mehlberg, Walter H.
Merz, John F. A.
Meyer, Carl S.
Meyer, Erwin L.
Meyer, Herman E.
Meyer, John H.
Meyer, Reuben W.
Meyer, Victor L.
Meyer, Walter C. F.
Michel, Ronald A.
Miessler, William R.
Motzkus, Herbert J.
Mueller, Carl H.
Mueller, Hugo J.
Mueller, William L.
Muhly, Edward C.
Naumann, Henry I.
Naumann, Martin J.
Neuhaus, Clemens H.
Neumann, Elmer H. W.
Neunaber, Elmer G.
Nieting, Otto
Oberschulte, Frederick L.
Pauperas, John
Pautsch, Edward C.
Pera, August
Peters, Edward E.
Plunkett, Peter F.
Poehler, William A.
Pohl, Walter A.
Pudell, William W.
Quade, Quintin F.
Redeker, William C.
Reik, Herman C.
Reinke, Leonard A.
Richert, Albert E.
Richter, Gene R.
Riedel, Erhardt A. H.
Roegge, Alex W.
Roehrs, Gerhard A.
Rolf, Albert C.
Rotermund, Fred A.
Scaer, Ernest F.
Scheibe, Frederick L.
Schelp, Paul W.
Scherf, Paul S.
Schildbach, William F.
Schlueter, William F.
Schlund, Jacobo
Schmid, Carl F. W.
Schmid, Walter H.
Schmidt, John T.
Schmidt, Otto H.
Schreiber, Lawrence E.
Schroedel, Theophilus H.
Schroeder, Conrad E.
Schroeder, Theodore
Schroeder, Victor E.
Schuett, Edgar A.
Schulz, Helmuth F.
Schulze, Eldor P.
Schutt, Ernest C.
Schwarz, Frank J.
Schwidder, Ernest F.
Senne, Anton B.
Siebert, Albert W.
Silins, Janis A.
Simon, John E.
Simonsen, Otto C.
Soderstrom, Conrad E.
Sonstroem, Emil W.
Stacy, Laurence M.
Staehr, Rudolf
Stein, Eduard W.
Steinmeyer, Joseph G.
Stelter, Gerhard R.
Strasen, Bernhard T.
Sylwester, Frank W. J.
Tessmann, Henry E.
Thiemecke, John W.
Thies, Siegmund
Thomae, Frederick W.
Tietjen, Henry
Van Steen, Frederick L.
Vogel, Adolph A.
Warneck, Walter J.
Warth, Frederico G.
Weber, William R.
Wentzel, Karl A. F.
Wesche, Walter C.
Wessel, Edward A.
Wilke, Frank E.
Wille, Ernst J.
Wilson, Edwin L.
Willuweit, Henry
Winterle, Joao
Witte, Louis F.
Wohlfeil, Louis T.
Zehnder, Clement R.
Zimmermann, George H.
Zorn, Kurt M.

Teachers

Affeldt, Waldemar
Albrecht, Arthur A.
Borchardt, Alvin H.
Brauer, Milford H.
Braunschweig, Ottomar
Bruening, Herbert D.
Deffner, Walter
Domroese, Eric
Dreyer, Walter T.
Dreyer, William E.
Erxleben, Arnold C.
Fischer, Louis W.
Gassner, Theodore L.
Glaess, Arnold J.
Griebel, Hugo
Gruber, Homer C.
Harnagel, David C.
Heinse, Howard
Helmcamp, William A.
Hopmann, Theodore
Hueschen, Erich
Kern, Herbert
Kolb, Ottomar
Krause, Edward J.
Kugath, Gerald
Leimer, Walter A.
Luebke, Melvin W.
Luedders, Edwin
Lutz, Erwin
Mader, Gerhard C.
Mantey, Edward G.
Markworth, Gerhardt
Marquardt, Emil L.
Marten, William C.
Mathwich, Richard J.
Meerkatz, Harold L.
Mertz, Otto
Meyer, Robert T.
Mueller, E. Charles
Mueller, Henry F. C.
Mueller, Henry H.
Mueller, Oswald
Osiek, Henry W.
Rabe, Edwin G.
Repp, Harold J.
Reuter, John P.
Rewinkel, Louis H.
Roemer, Karl
Rumsfeld, Alfred A.
Schaars, Herman
Schaefer, Erwin
Schild, John A.
Schmidt, William R.
Schmitzer, Herman
Schulenborg, William G.
Schuricht, Edward
Schwick, Clarence W.
Steiner, John
Stelling, Carl F.
Stout, Lawrence C.
Sund, Rudolph A.
Tetting, William H.
Trzynka, Carl E.
Twenhafel, Gustave W.
Waech, Herbert
Walther, Fred J.
Wendt, Fred A.
Winterstein, Paul
Wolters, Alvin P.

CONVENTION SERMON



Vice-President Guido A. Merkens

Psalm 100:1-5

REVEREND FATHERS AND BROTHERS, HONORED DELEGATES AND FRIENDS, FELLOW MEMBERS IN GOD'S HOLY FAMILY, Greetings in the name of Him who is both Lord and Christ! And welcome to the 50th regular convention of The Lutheran Church — Missouri Synod:

This is a unique and exciting time to be alive. We find ourselves in a world where the sun never sets on the church of Jesus Christ. 250 years ago, hymn writer Issac Watts wrote of a time when "Jesus shall reign where'er the sun does his successive journeys run." Today on a jet you can follow the sun around the earth and sing with certainty, Jesus does reign where'er the sun does its successive journeys run!

The church of our Lord has never been as widely represented, nor her message as broadly heard as today. And we as Synod, are a part of that amazing presence and powerful proclamation!

In another hymn we say "Oh, for a thousand tongues to sing . . ." That hymn was written back in 1738 by Charles Wesley at a time when the Bible had been translated into fewer than 100 languages. Today the Bible societies tell us that some part of the Scripture is available in some 1,500 languages which represent the sort of speech spoken by 97 percent of the world's people.

These global evidences underscore the words of our Lord who both promised and prophesied that the Gospel of "Repentance and forgiveness of sins should be preached in His name among all nations." (Luke 24:47)

"Oh, make a joyful sound unto the Lord . . . come before His presence with singing." If the church would praise God more, the world would doubt Him less.

The coming of our Lord Jesus Christ into the world was the greatest event in the history of mankind. His person and life was one of enormous contrasts. Jesus Christ was born in the lowliest of circumstances, but the sky above was filled with the hallelujahs of the heavenly chorus!

His first home was a cattle pen; but an unusual star drew distinguished visitors from great distances to bring Him worship and precious gifts.

Christ led no army, wrote no books, built no monuments, ruled no country, but after two thousand years He is still the central character of human history . . . the pivot around which the events of the ages revolve . . . the One by whom we rise or fall — the mighty Savior of the human family! God involved as flesh and blood in the body of history! . . . That's our Lord Jesus Christ!

When God's Son came over the world's horizon two thousand years ago and shed His blood for our sins and was raised for our justification that was the greatest series of events in the history of the world — greatest in bringing earthly peace and joy and largest in lasting results, even unto eternal life!

Now, in Christ's name we, His people, offer repentance and forgiveness. To His glory we "make a joyful sound." For His honor, we serve with gladness. "The Lord is good. His mercy is everlasting and His truth endures to all generations." Christ prophesied and promised that we would be a part of worldwide proclamation. Through the treasure store we pour at His feet by our offerings, this proclamation happens each day around the world!

Let's think of it this way: On Monday you help open a new mission in Mexico. On Tuesday you teach a Bible class in Africa. On Wednesday you relieve a child in India of an infected appendix. On Thursday you teach religion to children in Hong Kong. On Friday you instruct seminarians in St. Louis and Springfield. Saturday you canvass for a new church in San Antonio . . . And Sunday you conduct services on an aircraft carrier in the Pacific.

How marvelous is the chemistry of stewardship which transforms our gifts of money into avenues of salvation for millions! "Be thankful unto Him and bless His name."

A farmer became disenchanted with and discouraged about his farm. He was unhappy with his house, his barn, land, stock, and equipment. At his request, a real estate broker put it up for sale; and over the phone read the farmer his description of the property. The farmer said: "Wait a minute . . . Read that again and take it slowly, please!"

The salesman did read it again, and the farmer said: "Hey, I've changed my mind. I'm not going to sell! All my life I've been looking for a place like that."

Praise and prayer are like that phone call . . . They help us see things as they really are . . . the church . . . our Synod . . . our District . . . our congregation. "Know ye that the Lord He is God. It is He who has made us and not we ourselves. We are His people and the sheep

of His pasture." (Paraphrasing the farmer: "All our lives we've been looking for a church like that!")

Now God invites us to "Search for Him with all your hearts" (Jer. 29:13). That means more than knowing "about" God. A person can know a lot about God and not know God. He will never know God until he learns to trust Him and love Him through Christ.

I recently read the life of Mahalia Jackson — one of the outstanding singers of Gospel songs this country had ever known. Barriers she had aplenty. But she also had commitment to and faith in God through Christ.

Mahalia Jackson, up from poverty, sang to vast and enthusiastic crowds in many of the great concert halls of the world. She was born right over here on Water Street in New Orleans in 1911 between the railroad tracks and the levee of the Mississippi. Her father worked on the river docks during the week and was a lay teacher in church on Sundays. Mahalia had little schooling, not even a formal music education, but she heard the showboat music along the river Mississippi. She listened, fascinated, to the great jazz bands on Canal and Rampart. She came to realize that she had been given a truly great voice.

From the early joy of singing in the choir in her beloved church . . . where she would lift her magnificent voice in moving Gospel songs . . . she went on to great success.

At the close of her book, *Movin' On Up,* New Orleans' own Mahalia Jackson beautifully testifies to Christ her Savior. She says: "Along the way I will rejoice with the Lord and sing my Gospel music . . . spreading the good news!" And how she did!

Mahalia was a marvelous ambassador for Christ. Jesus says: "As the Father has sent Me, even so I send you." (John 20:21)

One evening in England I walked down a street on the west end of London and came on a large building with a great golden eagle set high upon it. It is the home of the Ambassador of the United States. That little plot of ground is America overseas. And the Ambassador who is quartered there lives in London, but his citizenship is in the United States and he carries out his work under the direction of those in leadership in Washington.

The Ambassador's task may not always be pleasant. If his country's interests clash with those of the foreign power, he may need to hold a difficult position. He may be quite unpopular for a while . . . but he has no choice if he is to carry out his mission!

And you and I in the midst of a perverse, wicked, and hostile world are to represent God and His interests . . . with love and with light . . . courageously and faithfully passing along His enduring truth to all generations. "God has made us His ambassadors. We are to be in the world but not of it — we are to represent the Lord in our communities. . . . We are not to be isolated but rather involved as His sent ones."

It is reported that before the Second World War, a certain college professor, sensing the tragedy which was about to descend upon the world, decided to take his family to a remote Pacific Island, hoping to remain safe there until the trouble blew over.

The island he chose was Guadalcanal, the site of one of the fiercest battles of the war. The fact is, we are all involved in the world, like it or not. There is no way to say: "Stop the world, I want to get off." Our faith is centered in the Incarnation . . . the fact that God, Himself, became personally involved in our world in Jesus Christ. We are to face the world with the Bible in one hand, the daily newspaper in the other, as God's people involved on a mission.

One month after President Kennedy was assassinated, a memorial service was held at Arlington Cemetery. In the dusk of that December evening, someone lit a candle from the flame over his grave. Then that candle lighted another and another until there was a long line of brightness flickering down the hillside to the bridge back to Washington and out into the Virginia countryside.

When we come to worship God it should be like that line of brightness. The end of worship is to signal the beginning of witness and service. We light our lives afresh at the eternal flame of Jesus Christ and then carry that flame of faith back to the darkness and let it radiate for Christ in our homes, schools, and businesses.

"If Christians would praise God more, the world would doubt Him less!" Isn't it time for us to cease "bad mouthing" the church? I think it's time for emphasizing the positive. "For the Lord is good, His mercy is everlasting, and His truth endures to all generations."

We are reminded: "The symbol of our convention represents this emphasis, the flow of concerns and efforts within the church, which receives its strength from God's act of redemption in Jesus Christ."

"A sunburst radiating from the Cross is a reminder that Christ is the Sun of Righteousness, whose love and triumph over the cross spreads to warm all creation." "Take my life and let it be Consecrated, Lord, to Thee; Take my moments and my days, Let them flow in ceaseless praise."

Now because of our sin, it doesn't always go that smoothly or ceaselessly! We seem to have shortages when there should be surpluses! The answer to our shortage of man and money power was given by a waitress in Washington during World Ward II when sugar was one of the rationed commodities. A customer who had already received his share loudly ordered some more sugar for his coffee. Her answer was a classic in brevity and plain speech. She said: "Stir what you've got!"

The psalmist is saying the same thing. He invites us to "Make a joyful sound unto the Lord . . . Come before His presence with singing . . . And into His courts with praise." The psalmist is saying in effect "Stir what you've got!" For renewal and commitment are wrapped up in the theme of this convention and in this text.

An 85-year-old woman was struck with what was feared to be her final sickness. When her children were

gathered to her room, the pastor came, and as he was about to lead them in prayer, he asked the Christian mother: "Is there any special portion of Scripture that you want me to read?"

She said, "Make it you own selection, Pastor, but let it be of praise."

What an exciting way to approach all of life! Let it be your own selection . . . but let it be of praise! Let it be the plus . . . let it be the yes.

To praise God is, to use an area expression, to "brag on the Lord." Mary said, "My soul magnifies the Lord." The psalmist said, "My soul shall make its boast in the Lord." (Ps. 34:2)

Let's praise God for being God! Praise Christ for His life, death, and resurrection . . . ascension and intercession . . . for His coming again. . . . For His miracles and His mercy and for the home He's preparing for us. Praise God for a church like ours! Instead of the debilitating criticism of our great church body that we have heard and endured, we need to praise and thank God for her and get her more fully on the move again.

God loves us and has a wonderful plan for our Synod. "For we are His people and the sheep of His pasture." Let's stir what we've got . . . in doctrine, in practice, in man and money power!

This call to thanksgiving and praise under the theme "Ever, Only, All for Thee" is what is so thrilling about our convention. The synodical "Rejoicing in Mercy" film tells some of the reasons for our praise. Imagine, if you will, five shiploads of pioneers traveling thousands of miles from civilized Europe, one of the five ships lost at sea . . . four of them arriving at New Orleans.

The weary immigrants went up the Mississippi to St. Louis, then to nearby Perry County, where they purchased the tract of land on the edge of the American frontier and courageously forged a new way of life for themselves and a new expression of Christianity for the world.

Over the years our nickname has stuck with us, "The Missouri Synod." Not as a matter of geography, but as the description of a church body known for its devotion to the inspired Scriptures and a commitment to an evangelical attitude."

As a Bible-based and evangelically operating church we have found ways to pull together our continuing concern for missions, and our ever-increasing sense of obligation to minister physically to people's needs. These social and evangelistic thrusts are two sides of the same coin. For "God so loved the world . . ." That makes God's Gospel social, proclamation and demonstration directed toward people! . . . in the now and to all eternity!

Our film history reminds us that today The Lutheran Church — Missouri Synod has congregations throughout the United States and Canada . . . and 34 other countries in the world.

Through our Concordia Publishing House, one of the world's largest church-owned publishers, Synod makes available Christ-centered resources of every modern type to our parishes and to other Christian churches throughout the world.

From the early publication of church papers, to the present *Lutheran Witness* and *The Reporter,* the Synod has moved forward . . .

. . . to the International Lutheran Hour . . .

. . . to worldwide television via "This Is the Life" . . .

. . . and seasonal specials like "Christmas Is" . . . To quote the farmer, "All our lives we've been looking for a church like this." . . .

"Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name." If the church would praise God more, the world would doubt Him less!

Our anniversary film history further reminds us of the great advances made in Christian education . . .

"Today our Synod maintains a system of 16 accredited seminaries and colleges in the United States and Canada . . . with 15 more overseas. We support the second largest program of parochial schools in the United States . . . plus high schools . . . and Valparaiso University . . . The Synod's devotion to Christian education at all levels has proven to be one of the great strengths of our church. And so today as a result, our Synod is able to carry the Gospel and Christian compassion in its fullest sense to people wherever they may be . . . in the cities and suburbs . . . and the rural areas throughout the United States and Canada . . . In 34 countries of the world and in all the lands where our radio and television programs are broadcast! In hospitals, nursing and retirement homes . . . to the deaf . . . the blind . . . and the mentally retarded . . . to the inner cities . . . ." All through the 3 million members and 6,000 plus congregations of our Synod.

And so today, as we possess the heritage of our past, given to us by thousands of consecrated men and women, we can rightfully rejoice in that legacy; but we do not strut arrogantly and blindly in a smog of smugness. We are not called to boisterous boasting of our accomplishments; but rather to vigorous and radiant praise of and faithful service to our Lord.

That's why we "enter into His gates with thanksgiving" and begin this convention with praise . . . "The Lord is good, His mercy is everlasting, and His truth endures to all generations."

People change, circumstances differ, and philosophies vary; but the truth of God is unchanging and enduring.

Jeremiah 6:16 invites us to "stand by the ways and see and ask for the old paths, where the good way is, and walk in it: and you shall find rest for your souls."

We "make a joyful sound unto the Lord" because He has preserved the Gospel among us, the timeless message of salvation by grace through faith in Christ. Since God is like Jesus, nothing is too good to be true! God's mercies are as old as eternity and yet as new as this morning! Our Christian faith is not a blind leap into the dark . . . but rather a trust based on God's promises and the marvelous redemptive events that happened in calendar history.

We serve the Lord with gladness who caused us to

believe that the inspired Scriptures are the sole source and norm of Christian doctrine . . . the ultimate guide for faith and life.

St. Peter says: "We did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty." (2 Peter 1:16)

We believe that God made all things by His creating Word and power. And so we call Him "Father," not "To Whom It May Concern."

We believe that Jesus Christ came into the world by a supernatural way to fulfill the Law for us and to suffer and die in our stead and that He rose from the dead, as the Scriptures said He would. We worship a living Lord, who commanded dead Lazurus to come forth from the grave! Because if He had not said "Lazarus," He would have had the whole graveyard of Bethany coming out in response to His command.

We believe that this risen Christ ascended to heaven and that He is interceding for us now and that He is coming again to judge the living and the dead. He is more than human "Superstar" . . . He is divine Christ, and coming Judge and living Lord.

By His mercy, we believe that Baptism is God's miraculous way of adopting us as His children, and that Holy Communion is the eucharistic sharing of Christ's body and blood for the strengthening of our faith and the forgiving of our sins. When we are wrong and repent, Holy Communion helps us to change; and when we are right, the blessed Sacrament makes us easy to live with.

And we praise Him that He assures the future of our church, as long as we remain faithful to His Word. Written and lived! For years we have listened to those who have urged us to "Get relevant."

We would agree with that call for relevance but we would also insist that in getting relevant, we remain reverent before the God of the Scripture who gave us the inspired and inerrant Word, the chief message of which is the Gospel.

Christ said: "The Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I said to you." (John 14:26)

That's a promise from God . . . and He keeps it! No church permanently divided against itself on the question of Biblical authority can endure, much less prosper.

Our Lord said "When He, the Spirit of truth, comes, He will guide you into all the truth."

We are brothers and sisters in the family of faith, empowered and equipped to carry this Word and work to the world. Because we are sinners, we make mistakes and we find our Synod imperfect; but Synod is ours and His . . . His by the blood, ours by the faith.

"From heaven He came and sought her To be His holy bride, With His own blood He bought her And for her life He died."

Glorying in His mercy we join hands to help others before it is too late for them! That's what Synod is all about . . . walking and doing God's work together for people!

A few years ago, in a small American town, a new family moved in. They found it hard to break through the cold cliquishness of that village.

This new family didn't feel at all welcome until an accident occurred. Late one afternoon, as the sun was setting on a cold day, their 6-year-old child wandered away from their backyard. They lived near a wheat field, and the mother and father frantically began a search for their daughter, but could not find her.

It became colder and darker when suddenly neighbors began to appear; people they had not even met . . . of various social strata and background . . . but all their searching was to no avail.

Finally the mayor of the town said to them: "Before it is too late, let's all join hands . . . and form an unbroken line and we will go up and down this field until we find the child."

Sure enough in 30 minutes they found her . . . half frozen, but alive. Her life was saved.

What the parents have never forgotten were the words of the mayor: "Let's all join hands before it's too late." What a magnificent invitation that is for all of us!

We face great challenges, the threat of war, doctrinal controversy, social inequities, immorality, crime, pollution . . . a breakdown in the very fabric of society itself. We must join hands before it's too late.

And in this time of severe challenge, loyalty and determination are not the least of the qualities we need to ask of God's Spirit . . . Christ didn't look to the left or to the right. He allowed nothing to deter Him from going to the cross. The Bible says in Luke 9:51: "And it came to pass when the time was come . . . He steadfastly set His face to go to Jerusalem."

As we seek to fulfill our mission in Him, we should know that we cannot win the world for Christ if we pit a lukewarm church against a burning paganism!

Our lack today is not primarily an absence of know-how or understanding! The failure of many is in faith and obedience! Those who are committed to Christ will always find a way.

Luther said, "If Moses had wanted to understand the end . . . how he could escape the army of Pharaoh, Israel would still be in slavery in Egypt today." As to churchmanship, Luther did not say "Here I sit." Theologically, he did not say "Here I lean." He said: (in effect) "Here I stand, walk, and run with the risen Christ." And now its our turn!

I believe there is a stirring today in God's people that has the signs of becoming one of the great periods of renewal in the history of the church.

We need to get our church body more fully on the move again in more aggresive evangelism, a broader concern in conservation and greater participation in relevant worship. On the move in sparking effective ministries to those in special need . . . the deprived, the sick, the lonely, the youth and the aged. Our Synod is the vehicle that God has given us to be in mission,

answering a worldwide hunger for forgiveness and peace and a churchwide yearning for renewal and reconciliation!

We would do well to pray with all earnestness that the excruciating tensions that we have experienced can now give way to a Spirit-led reconcilation and a God-pleasing time of accomplishment.

In that Spirit, we shall once again be able to maximize our church's exciting strengths for the people within and without our Synod. This holy impatience to be at God's work in new and exciting ways is the Lord's gift to an embattled church.

With this kind of Spirit-led synodical stance, we will be able more properly and effectively to relate to one another, to Lutherans in other synods, and to Christians around the world, to say nothing of the millions whom we yet may reach for Jesus Christ. What a fantastic prospect!

This renewal that we all pray for is not an event, but rather a process by which the church becomes and does what Christ intends the church to be and do. Luther said: "It is not yet done and accomplished, but it is going on. It is not all glistening and shining, but it is all being swept."

Whatever our past has been, by God's mercy we have a spotless future . . . If the church would praise God more, the world would doubt Him less!

There was this poor share-cropping family who, in the depression, didn't have enough money at Christmastime for each one to get a present.

So they all decided they would chip in together . . . father and mother . . . and little son Willie, on one present that they could all use . . . something they had never enjoyed before.

They looked in the big mail-order catalog and decided they would buy the family a mirror. With considerable excitement, they pooled their money and sent it off to the company. The day before Christmas, the present arrived and they proudly hung the mirror.

When it was up, Dad was the first to use it . . . and he looked in and he smiled. Mother looked next . . . and she giggled. And then little Willie looked in and he cried. Willie cried because he was seeing himself for the first time as he really was. Willie had been kicked by a mule as a young child and his face was badly scarred and disfigured. When he saw himself as he really appeared, he wept.

And he looked up at his mother and said: "Did you know all this time that I looked like this?"

And she put her arms around him and said: "Yes, Willie, we knew. We saw you as you are, but we loved you just the same, all this time, because you're ours."

The mirror of God's Law shows us as we are. We look up to God and say: "Did you know all this time that we looked like that?"

And He says: "Yes, I knew and I loved you just the same; I loved you because you were Mine. Mine because I made you. Mine because I redeemed you. I have called you by name."

"Amazing grace, how sweet the sound . . ." Because of that grace, because we are His: "All things work for good as we love Him." So the best is yet to come!

Our Lord came the first time to a crucifixion; He is coming the next time to a coronation! The first time to a tree; the second time to a throne!

His disciples saw Him going up with a real body, His followers will see Him come down with a real body . . . He is coming again to give glorious eternal life to His believing people . . . life without end, without sin, sickness, sorrow, pain, or death.

Seeing that this is how it will all climax . . . may God spare us from giving first-rate effort to second-rate causes. What the world needs now is truth, saving truth, and we've got the Book of truth and the Christ of truth . . . let's tell the truth to the world!

And what the world needs now is love, sweet love . . . and we've got it! Let's share it, better than ever before!

Delegates and friends, I beseech you by the mercies of God that we make of this convention a turning point in our church's life . . . a time of which we can all be proud. You can be a vital part in what could be our church's finest hour.

Let's see to it by the love of God that our church stands on Scripture . . . walks with Christ . . . and runs for the final victory. Because we are going to win the ultimate prize in the risen Christ. God cannot promise us more, and we dare not settle for less.

The theme of our convention is the last line of the final verse of this great hymn No. 400. The words are: "Ever, Only, All for Thee." Our mighty God stands ready to lead us to our greatest era of accomplishment as we rally around His cross and empty tomb and united sing in triumph:

> Take my love, my Lord, I pour
> At Thy feet its treasure-store;
> Take myself, and I will be
> Ever, only, all for Thee.

God bless you. Amen!

VICE-PRESIDENT GUIDO MERKENS

SOME GLIMPSES INTO MISSOURI'S 125 YEARS
(The Convention Essay)

I

On to New Orleans

IN THE NAME OF GOD THE FATHER, GOD THE SON, AND GOD THE HOLY SPIRIT. AMEN.

The three million members of The Lutheran Church — Missouri Synod are assembled here in New Orleans through you! We also remember at this 125th anniversary convention all who have held membership in the Synod during these years and who are now in the very presence of the Lord whom they served and worshiped, and in whom they died. We have an awesome responsibility which requires not only making wise and constructive decisions in the fear of God, but also taking an appreciative and reverent look at what God has given us and what He has worked through the four generations in the church body of which you and I are members.

When the invitation was extended to me to deliver these essays, I protested long and loud. I applied to myself the words of the prophet Moses:

> O Lord, I have never been a man of ready speech, never in my life, not even now that Thou hast spoken to me; I am slow and hesitant of speech. (Ex. 4:10 NEB)

My assignment poses special difficulties because my presentations are to combine the devotional with the historical. To adequately discuss 126 years of synodical history within 100 minutes is obviously impossible. We can actually devote only about 45 seconds to each year of grace. What, then, is required is an attempt to present a judicious selection of our history as objectively as possible.



Dr. August Suelflow, Essayist

It is my prayer that these brief historical vignettes may be helpful in developing an even greater and deeper love for the church which you now represent, and that above all, we may together "rejoice in mercy" in our gracious Lord. If this can be achieved, this historical overview will have been worth the effort.

Unfortunately, both our society and the church are only now emerging from a loss of the historical sense and sensitivity. Today we can detect a nostalgia for the past, for the good old days, especially among the younger generation. The music, clothing styles, and other customs of past generations or eras are popular again, all in efforts to recapture and relive the past.

But we need a rear-view mirror of our past history. Bildad encouraged Job, and he encourages us:

> Inquire now of older generations and consider the experience of their fathers; for we ourselves are of yesterday and are transient; our days on earth are a shadow. Will not they speak to you and teach you and pour out the wisdom of their hearts? (Job 8:8-10 NEB)

The Old Testament church amply demonstrates that a nation may lose it moorings, and after being tossed hither and yon, may experience an almost cataclysmic renewal.

George Santayana reminds us: "Those who cannot remember the past are condemned to repeat it."

We have not studied the history of our church during the past several decades as we ought. Undoubtedly, much of this was due to our transition from German to English with the result that a vast treasure of historical and theological literature became unavailable to the present generation because it was not translated into English. Although we are grateful for the renewed interest in historical research during the past decade or two, a close examination will indicate that such studies too often are not based on the original German documents but on more recent English accounts. This lack can lead to distortions or superficiality.

In this assignment we want to look reverently at glimpses of our past. While there may be a lot of excitement in debunking or in providing a postmortem on a cadaver in an antiseptic laboratory, we want rather to look at the children of God who preceded us in our Synod, review the environment in which they worked, see the Lord whom they proclaimed and the power of the Spirit which touched them.

Our job is not to walk about in a cemetery and to glorify the beautiful work a grandfather or grandmother did, or even to admire the tombstones that have been placed by previous generations, but rather, to walk through the pages of the past in order to renew

our commitment to our Lord and to meet contemporary challenges.

Surely, we do not want to ignore the sacred heritage bequeathed to us by those who went before us and left us a treasure, but rather learn to appreciate it more and more: our theology, our structures, our institutions, our facilities. We shall recognize more clearly what the Lord has provided and, rejoicing in mercy, respond "Not unto us, not unto us, O Lord, but unto Thee be the glory."

Our convention symbol and theme direct us to the Cross of our Lord Jesus Christ, superimposed over the sunburst, demonstrating to us that the Sun of Righteousness has triumphed over all things through His love and that His Cross warms and nourishes all creation. The dedication and stewardship life which Frances Havergal put into poetry also beautifully demonstrates the history of our Synod. Everybody and everything starts and ends in the Cross.

Sometimes we sing so glibly:

> Nothing in my hand I bring, Simply to Thy Cross I cling;
> Naked, come to Thee for dress; Helpless, look to Thee for grace;
> Foul, I to the fountain fly, — Wash me, Savior, or I die!
> (Hymn 376, v. 3)

And after singing, we greedily load up our hands with our self-righteous pride, our smugness, our 126-year history, and our intellectual achievements. But we need to remind ourselves that we must come before our Lord with empty hands, so that His Spirit can fill them with His grace and love. Seeing the nail-pierced hands of our Savior, we pray that we may be reminded of His forgiving, loving, heavenly heart. So we pray that our hands, at this convention, in whatever form they take, may reflect the Savior's hands as we speak and mingle with one another, and as He did, so we may speak to the tear-dimmed eye, the thirsty and parched lips, the depressed and downtrodden, the proud and boastful, the quivering and fearful.

A curious little pamphlet appeared in our Synod over 100 years ago entitled "Die Thränen Raphaels" (Raphael's Tears). It came from the imaginative pen of Pastor Friedrich Ruhland (1836—1879), a Missouri Synod clergyman. The account, which reads like the pages from the Book of Genesis, begins when the king of heaven sends the angel Raphael to visit various congregations of the Missouri Synod. He is given two huge bags, one to be filled with the gratitude garnered from the people, and the other with tears — representing Raphael's disappointments in the people's lack of response to their magnificent blessings. Raphael expected to fill his bag of gratitude in a hurry, but soon finds himself very disappointed when tear after tear fills the bag to overflowing.

But why this glimpse into the fictional and mythical visit? Because we ask in a more serious vein: If Raphael would actually visit this convention, what would he report? In the midst of our concerns for proper procedures, we need to remind ourselves that the crucified and risen Lord looks upon this Convention Hall as He does also into the impressive buildings owned and operated by the Synod, its Districts, congregations, and institutions. As He looks from the right hand of God, is He rejoicing as He did at the wedding at Cana? Or is He weeping as He did when He looked over the city of Jerusalem?

Missouri Revisits New Orleans

What God has accomplished in spite of the frailty of sinful and dying humanity! What a contrast can be noted between the first visit in 1839 and the return to this convention in 1973!

Four little sailing vessels carrying almost 700 wretched and miserable immigrants arrived in the port of New Orleans 134 years ago. Today, as our delegates gather for this convention, we are double that number. They came on decrepit ships across the stormy Atlantic, with the same mixed emotions which have brought us here. Most of them, with a Crusader's zeal, embarked with the hope of preserving their religious and spiritual heritage. Besides, all were determined to make a new life in the newly opened Midwest. The young and the old, the men, women, and children all plodded up the planks to their assigned ships. As we gather here in the same city, we carry similar hopes in our hearts and prayers on our lips that somehow the ship of this convention will bring us, in the fellowship of one another, closer to our goals and ideals.

Five sailing vessels had left Bremen in November 1838. They faced the rigors and hardships of the 8-week journey, enduring the cramped quarters, the stale food, and stagnant water. When the ships entered the tropics the passengers put up with insufferable heat which even melted the pitch and the caulking of the ship and forced the passengers from the stifling steerage to seek relief and sleep on the open deck.

Only two days after they had left harbor the angel of death struck the 2-year-old infant son of Franz Adolf Marbach. All of the ships were to witness death at sea and traumatic burials in the swirling waters. The fifth ship, the *Amalia* with its 56 passengers, was never heard from again. One out of every 10 immigrants who left Germany in the group lost his life before they reached New Orleans.

Just a few blocks from this convention the ships arrived one by one between Dec. 31, 1838, and Jan. 20, 1839. One of the passengers, a teacher, described and wrote his relatives:

> We finally arrived safely at New Orleans, thank God — this city is situated 107 miles from the mouth of the Mississippi. . . . The city, it is true, is unusually large (102,000 inhabitants) but it is hardly agreeable there for even one moment. The atmosphere is very unhealthful, and produce at times is very expensive. Many Indians with shaggy hair stroll about here, an ugly blanket about the body, a gun on the shoulder, and usually they are drunk. One sees almost more Negroes than white people. Owing to the great amount of navigation, etc., one here meets people of almost all nationalities. [J. F. Winter letter, published in CHIQ, XII (October 1939), p. 85]

The passengers remained in New Orleans for a few days. Anxious moments were spent as they awaited

their friends and relatives on the *Amalia*. But the ship did not come. Otto Herman Walther, the poet-laureate of the group, penned the famous poem, named after the ship. The poem consists of fervent pleas to the Savior to rescue the souls on board. Allow merely a sample:

Lord Jesus, Lord Jesus, the ship has not come,
The ship named *Amalia* is missing!
When wilt Thou, O Pilot, convey her back home
From the storms that are howling and hissing?
Have we, Lord, been favored Thy mercies to share?
Was their ship too small for Thy kindness and care?
Lord Jesus, come, still all our yearning,
And hasten *Amalia's* returning!

The poem then gives the reply of Jesus:

I granted her prayer
For kindness and care.
She was not too small
For tempest and squall.
My love went with her a-sailing.
My power and presence prevailing.
My sheep, neither hopeless nor craven,
Were led to a beautiful haven.

[*Amalia* was translated by W. M. Czamanske and appeared in Theo. Graebner, *Lutheran Pioneers* I: *Our Pilgrim Fathers* (St. Louis, CPH, 1919) p. 13]

Ever, only, all for Thee.

In spirit we reflect momentarily on the courageous spiritual antecedents whose arrival in New Orleans as pilgrims and strangers was directly responsible for our returning to this convention. Their trials and hardships in Perry County, Mo., still lay before them.

Some 14 years after Walther arrived as an immigrant in New Orleans, he returned in order to install a young seminary graduate, Georg Volck, as the first pastor of the Missouri Synod in this city. Someone quipped that Walther came back a second time because he had missed the Mardi Gras on his first stop.

News had reached St. Louis that St. John's Lutheran Church was seeking a confessional Lutheran pastor. The President of the Synod, F. C. D. Wyneken, commissioned Candidate Georg Volck to explore the field. Overjoyed at the reception he received and convinced that the Synod ought to send a permanent worker, Volck returned to St. Louis to render his report (*Der Lutheraner,* IX [5 July 1853], 158) and immediately President Wyneken instructed Walther to accompany Volck to New Orleans and arrange for his ordination and installation. The two, with a suitcase full of new hymnals, a gift to the congregation, arrived on May 19. Three days later, on the Feast of the Holy Trinity, Candidate Volck was installed as St. John's pastor.

Missouri had returned to New Orleans! But the joy and enthusiasm surrounding the 22-year-old pastor's ministry was short-lived. Only a little more than three months later, yellow fever snuffed out his life. Today the remains of this pioneer lie in the Hope Mausoleum in this city, awaiting the resurrection trumpet from the same Lord who will call us also.

But this gives us cause to reflect. The fact that we today, as a large Synod, can conduct our convention here has been due to the Lord's overwhelming blessings on the work of the hands of those who preceded us. Far too often we think of the Missouri Synod as an impersonal "they." We see only an organization, and forget the individual people, the lay men and women, the pastors and teachers who were at work bringing the Good News of God's love to people. Like St. Paul the missionaries and workers in the Synod, filled with his zeal and dedication, preached the Gospel, facing isolation, persecution, and even death. (2 Cor. 11:23-33)

As we focus on the Synod's planting here we note the frightful years which came as the result of the yellow fever scourge taking the lives of thousands upon thousands of the inhabitants of this city and surrounding territories. For almost 25 years it raged intermittently. Our Synod, too, witnessed a series of deaths among its youthful workers, and we do well to remember them as we are gathered for this 50th convention.

1. *Georg Volck* — after three months of service, age 22, died on 5 September 1853;
2. The *wife of Pastor C. C. Metz,* Volck's successor, died after two months of work in New Orleans, on 24 October 1854;
3. *William August Fick,* brother of Mrs. Metz — after a nine-month ministry, age 30, died on 15 August 1855;
4. *Friedrich Wilhelm Hermann Hattstaedt* of Shreveport — after eleven months of service, age 24, died on 17 September 1873. Only a week before his own death, Hattstaedt had written to a friend:

   For almost two weeks now the yellow fever epidemic is mowing down many people. Excitement is running high. The inhabitants of Shreveport are fleeing in all directions, two thousand in a few days. God be praised, I have been spared until now and have had only a few cases of illness in my congregation. So far, I have buried only one person. Don't worry about me; I am here, as well as elsewhere, in God's hand. . . [*Der Lutheraner,* XXIX (1 December 1873), 226 f.]

5. *Christoph Adolph Eirich of Algiers* — with less than 2 years of work, at age 24, on 4 September 1878;
6. *Gustav Adolph Julius Baumann,* of St. John's, New Orleans, after one and a half years of work, died at age 37 on 17 September 1878;
7. *Mrs. Gustav Adolph Baumann,* wife of the above, who died one week earlier than her husband, on 10 September 1878;
8. *Gustav Ernst Friedrich,* the third pastor of Zion, New Orleans, to die of yellow fever, after 5 months of work, age 25, on 23 October 1879.

Ever, only, all for Thee.

Read the records, the letters and reports issued by these men! See how together with the members of their congregations they ministered and served with untiring effort during the epidemics. They went from bedside to bedside, from pest house to pest house, from coffin to coffin, and finally from grave to grave. The church was planted through them and we stand as their heirs today.

With such a "cloud of witnesses" hovering about this convention we see they were personally and sacrificially involved in Christ's ministry. Would to God that we,

too, would emulate their spirit of service and sacrifice and give also all in His service!

Remembering them we join in the words of St. Paul to Philemon in verses 4-7:

> I'm always thanking my God when I mention you in my prayers, because I hear how you believe in the Lord Jesus and love Him and all the holy people, so that, knowing every good thing you have in Christ, you vigorously share your faith. Your love delighted and encouraged me very much because you, my fellow Christian, have refreshed the hearts of our holy people.

Today we thank God for His love to those who went before us and vigorously shared their faith with us, making this assembly possible. Amen.

II

Missouri's Founding

"How quaint." "How sweet!" we say as we look at the faded wedding photographs of our great-grandparents! But how often do we take the time to go beyond the photograph and look at the lives and loves of our antecedents? Too often this is the mistake we make when we look at our church organization, The Lutheran Church — Missouri Synod. As we do with an aged photograph, we give our church a passing glance and immediately go back to the business at hand. We naively assume that four or five generations ago the church had no problems and that nothing really ever happened. This attitude reminds one of the timid old bachelor who was encouraged to seek a wife. He glanced at his parents and innocently replied: "Papa married Mama, and now you want me to get married to a total stranger!"

Let us now look at some of the steps of the "courtship" necessary before The Lutheran Church — Missouri Synod could be organized 126 years ago.

Back in Europe, there were three theological pressures which affected the founders:

1. *Orthodoxy* — a soundness of doctrine as revealed in the Word of God and as enunciated in the Lutheran Confessions;
2. *Pietism* — with a deep concern for the development of the spiritual life, less emphasis of the intellectual and more of the emotional aspects — a religion of feeling rather than belief or confession;
3. *Rationalism* — which challenged both orthodoxy and pietism, emphasizing that neither the emotion nor Scriptures, but reason ought to be the final authority in all religion. Common sense must dictate belief and morality, they held. Under rationalism the Bible was studied as any other literature.

Orthodoxy had been fairly dominant in the church up to about 1675, when pietism was on the increase. But rationalism soon challenged both so that an observer commented that by 1819 four fifths of the educated class, one fifth of the middle class and one third of the peasants had been converted to rationalism. (Rudolf Herrmann, *Thuringische Kirchengeschichte* [Weimar; Hermann Bohlaus Nachfolger, 1947] 2, p. 388)

The rationalism, then active, was considered to be an emancipation from the authority of Scripture and the Confessions. This stance was typically expressed by G. J. Planck (1751—1833), a professor at Göttingen:

> Not only the forms, but also the basic ideas of the older theologians have been almost universally abandoned. We are aware that we have departed from them. And no one any longer fears that the spirit of our theology could on its own ever return to or even be forced back to them. For this reason these ideas are regarded as entirely inconsequential antiquities. [G. J. Planck, *Geschichte der Entstehung . . . unsers protestantischen Lehrbegriffs,* 1796, IV, p. vii, quoted in Emanuel Hirsch, *Lutherstudien* (Gütersloh: C. Bertelsmann, 1954), II, p. 123]

When the officialdom of the state churches of some of the German provinces joined hands in supporting rationalism, and attempted to force the Lutherans and the Reformed churches into a union in 1817, at first criticisms, and subsequently violent reactions, set in. Parish pastors, laymen, and university professors opposed the rationalism and dictation from the state. The new movement was variously called "The Awakening," "Old Lutheranism," and "Confessionalism."

On the eve of the Reformation in 1817, Klaus Harms, (1778—1855) one of the foremost Lutheran theologians in the early part of the 19th century, spoke out forcefully with his own new set of 95 theses. He described the conditions in the church:

> Reason is running wildly through the Lutheran church; it tears Christ from the altar, flings God's Word out of the pulpit, throws slime into the water of Baptism. . . . [Klaus Harms, *Lebensbeschreibung* (Kiel: Akademischer Buchhandling, 1851), p. 237]

The number of clergy and laymen returning to the study of the Lutheran Confessions, declaring their adherence to the old faith and rising in opposition to the church and state, was constantly growing. Most of the worship services and schools were conducted by rationalistic clergymen and teachers. As the only possible escape from the rationalistic pressure, confessional Lutherans began to conduct services in private homes. Laymen frequently were called on to conduct worship services because of a shortage of orthodox clergymen. Pressures began to mount, and the governing authorities did not hesitate to suspend orthodox clergymen from their pastoral offices, and even to send troops into the services, disrupting the worship and arresting the worshipers.

May I share with you just one example of rationalistic preaching? In his Christmas sermon on the familiar Gospel: "And they came in haste and found Mary and Joseph, and the Babe lying in a manger," one of the rationalistic pastors exhorted his farmers to exercise greater care in feeding their cattle! (Max von Boehn: *Biedermeier Deutschland 1815—57* [Berlin: Bruno Casirer, 1911], pp. 211—214)

At the same time, pietistic, evangelically minded students gathered for personal devotion at the universities. Such a "holy club" existed at the University of Leipzig which included students Walther, Fuerbringer, Brohm, Keyl, Buerger, Buenger, and others. With deeply dis-

turbed consciences and wrestling with the uncertainties of their personal salvation, they looked for spiritual security by downgrading what they judged to be non-spiritual desires. For help they turned to pietistic literature and hoped for emotional reactions.

Many Christians and Walther, in particular, experienced deep depression almost like that of Luther in the monastery. His friend Brohm urged him to consult Martin Stephan (1777—1846), a comforting Gospel preacher in Dresden. When Walther received Stephan's reply, he nervously opened it, praying fervently that God might preserve him from false comfort. But in a flash his anxiety was transformed into joy. Stephan assured Walther, as he did countless others, that he, too, no matter what he felt, was completely forgiven through the blood of Christ. Like St. Paul on the road to Damascus, and like Luther in his tower experience, so Walther, too, found his Savior!

But the opposition both from the government authorities and the church authorities continued. Pastors were suspended from their office, and laymen were barred from performing ministerial acts. Now, immigration seemed to be the only possible way of relief. Already in June 1838, 690 searchers for freedom from ecclesiastical tyranny boarded a ship for Australia. Others followed shortly. Simultaneously Martin Stephan in Saxony and J. A. A. Grabau (1804—1879) in Prussia made preparations independently to immigrate to America. Police harrassment continued, and both Stephan and Grabau, for various causes, were arrested. Immigration plans had to be hurried.

Under Stephan the Saxons organized an immigration society and, adopting a confession of faith, planned a theocratic community comparable to that of Old Testament Israel, and designated Stephan as the bishop of their community and church. Almost 700 people set sail. They arrived in New Orleans in the winter of 1839; later they resettled in St. Louis and Perry County, Mo.

Grabau, with approximately 1,000 immigrants, sailed from Hamburg in five vessels between June and August 1839, settling in Albany and Buffalo, N. Y., and Freistadt and Milwaukee, Wis. A large segment of this immigration was subsequently fused into the Missouri Synod.

Another force which was later to become a major factor in the organization of the Missouri Synod was guided by Wilhelm Loehe (1808—1872). A parish pastor in Bavaria, Loehe, instead of also emigrating, developed a magnificent center of support for the immigrant Lutherans in America.

The man responsible for drawing Loehe's attention to America was F. C. D. Wyneken (1810—1876) of the University of Göttingen and Halle, and later president of the Missouri Synod. He had been a member of the Pennsylvania Ministerium traversing a vast section of the newly settled midwest on foot, on horseback, and by boat. On one occasion he was caught in a swamp at nightfall. Having lost his direction, he simply jumped from one log to another, until he came to stand at the frustration point of no return. As he surveyed his situation, he spied a heavy tree trunk within reach, jumped on it, but knocked it over horizontally. What should he do now? In the darkness he straddled a log, face down, with arms and legs hanging down on both sides. Dead tired from the rigors of the day, he actually fell asleep in that position. (J. C. W. Lindemann, "Lebensbild . . . F. C. D. Wyneken," *Amerikanischer Kalender 1877*, p. 20)

A throat ailment in 1841 forced Wyneken to seek medical attention in Europe. He appealed for support in gripping terms:

> Enter into the large city; you will find thousands of people who have made their home there. . . . Horror and dismay fill me as I remember the shamelessness with which vice strutted about in the streets of the seaport, not hidden in the darkness of night, but in the broadest daylight, and how there I found the grossest indecency as well as the most abominable dens of vice owned by Germans. Others . . . do indeed live in outward decency, yet without God, without church, without hope. . . ! [Wyneken, Die Noth der deutschen Lutheraner (Pittsburgh: Druckerei der Luth. Kirchenzeitung, 1844), pp. 4—5]

Then he asked rhetorically:

> But who gives instruction to those who have been baptized? How can the washing of regeneration continue its action, grow and become powerful, when preaching and instruction is missing? Who will confirm the children? Who will administer Holy Communion? Perhaps their parents of German extraction are themselves heathen, unbaptized; just imagine that — German heathen! . . . Help, in the name of Jesus, help!" [Wyneken, Ibid., 11—12]

The appeal was answered! Beginning in 1842 Loehe sent a steady stream of missionaries or "emergency men" to America, men who were short on theological training but long on dedication and sacrifice. All were pledged to the Lutheran Confessions. He also initiated a colonization program in the Saginaw Valley of Michigan, establishing four colonies: Frankenmuth in 1845; Frankentrost in 1847; Frankenlust in 1848; and Frankenhilf in 1851. In addition to sending large numbers of emergency men to the American churches, Loehe also established a church extension fund for the colonies to assist the underprivileged to start life anew. His only request was that the loans be repaid and made available for the support of others. His colonization plan did much to keep the new immigrants within the church.

Saxon Vicissitudes

One of the myths which has persisted is that the initiative to organize the Missouri Synod came from the Saxon immigrants in Missouri. With the chaos and the agonizing trials which they faced, they would never have been in a position to take such initiative. The colonists suffered untold hardships. The unaccustomed physical labor and intermittent fever added weekly to their growing graves.

Even worse, with the expulsion of their leader, Martin Stephan, the colonists were thrown into spiritual chaos and virtual despair. Recurring questions were: "Can there be a church without a bishop?" — "Is there a church at all?" Differences between the clergy and

the laity were widening. Up to this time questions of doctrine had been decided by the clergy alone. But now several of the lay leaders began to exert themselves in putting forth solutions. Notable among them were two brothers-in-law, C. E. Vehse and F. A. Marbach. Marbach argued that the entire immigration had been built on false premises and that the immigrants had only one alternative, to repent, pack up their belongings, and return to Germany. Vehse, on the other hand, emphasized the "priesthood of all believers" and maintained that the responsibility for the work of the church rested in the laymen, who in turn exercised their responsibilities publicly via a clergy called to the office of the public ministry by them. When no one accepted his principles, Vehse returned to Germany.

Marbach, however, continued his agitation for a complete restudy of the doctrine of church and ministry. This finally culminated in the famous Altenburg Debate, April 1841. In the debate Marbach contended that the colonists were a disorderly mob, lacking both the power and the authority of a church. Walther, who debated these issues with him, presented a systematic, logical progression of theses and convinced the audience that the colonists did, indeed, have all the rights and prerogatives of a church — though an erring church. His fifth thesis clinched the matter: "Even heterodox societies (or churches) are not to be dissolved, but reformed." The colonies were saved. The debate became one of the great turning points in their history.

Already before this debate took place, a little known episode occurred among the immigrants. It points out that the immigrants were interested in joining an existing synod. George Albert Schieferdecker, one of the immigrant pastors, wrote to the president of the Pennsylvania Ministerium, applying for membership in that body. Was he merely requesting such membership for himself, or was he asking for others as well? (Manuscript Letter of G. A. Schieferdecker to "the Honorable Dr. Demme" postmarked August 1840, three pages, in C, II. 1). In his response the president, instead, encouraged Schieferdecker to join one of the western synods.

As stated earlier, the initiative to form the Missouri Synod did not come from the Saxons. Instead, it came from a group of pastors who were dissatisfied with the theological and linguistic position of the synod of which they were members. In decisive action in September 1845, these men met in Cleveland to protest, among other things, their synod's formula for the administration of Holy Communion and other un-Lutheran tendencies. They also called for a more extensive use of the German language at the seminary. Deliberately they allied themselves with the rising confessional trend.

When their demands were rejected, they adopted the "Document of Separation" which declared:

> It is certainly true that the undersigned bear a heartfelt displeasure toward every willful and factious separation; moreover, the misgivings, yes, the possible dangers connected with a just separation from a synodical organization are not concealed from them. However, there are two reasons which make it a matter of conscience with us, even though our spirits are reluctant and troubled, to separate ourselves from the existing Evangelical Lutheran Synod of Ohio. . . . The first of these two reasons is clearly ecclesiastical and confessional. . . . The integrity and determination of the Synod appears doubtful with reference to its ecclesiastical position and tendency and its lack of decided resistance against the false union of our time. [*Kirchliche Mitteilungen*, IV (1846), No. 2, Column 4. Translation by ARS in *Moving Frontiers*, p. 144, (St. Louis: CPH, 1964)]

The nine who had met in Cleveland next invited the Saxons in Missouri to work towards the organization of a new Synod. As a result, a meeting was held with them in early May 1846. At this conference the first draft of the constitution was adopted. A third preliminary conference was held shortly thereafter, in July 1846, in Fort Wayne, to which Michigan representatives also came. The groundwork was laid for the constituting convention held in Chicago in April 1847. Some 12 congregations were represented at the Chicago meeting, firmly committed to one another in the unity of faith asd confession. Certainly a small, inauspicious beginning! Missouri, in 1847, was one of 32 separate Lutheran synods active in America. Besides Missouri, the Central Virginia and the Wittenberg Synods were also formed in 1847. Anyone present ever hear of them?

What did the other Lutherans say about the founding of Missouri? An interesting editorial appeared in the *Lutheran Observer:*

> This new Synod is composed of genuine "old Lutherans" — the real, untainted, orthodox, whose theology is as straight as the Symbolical Books. . . .
>
> The principal *new measure* introduced by this body will strike your readers with surprise. If it had been first adopted by any of our American Lutheran Synods, what a hue and cry there would have been from many quarters! *The President must visit all the churches in the bounds of the Synod* and report on their condition. Every minister must preach before him at least once, and the President is to judge whether the preacher is orthodox and whether, in a word, he knows how to preach — He is to judge whether the minister is capable of imparting proper catechetical instruction — whether the liturgical services are rightly conducted — whether church discipline is observed, in short, he is to perform the duties of a diocesan bishop, excepting ordination and confirmation. What is this but the entering wedge of episcopacy! We tell these brethren that this *new measure*, however well meant, will not succeed in this country. They will have to abandon it before the presidential term of three years expires. . . .
>
> We believe that the members of this new Synod are honest men and anxious to do good. They hold on most pertinaciously to the ancient landmarks. . . . (Signed Hermann.) [*Lutheran Observer*, XV (2 Sept. 1847), p. 1]

In view of the historical developments, particularly the merger of various groups into a confessional body, the Synod, at this juncture, may properly remind itself of this statement in the Letter to the Hebrews (10:32-39):

> Remember those early days, how after you received the light you successfully came through a hard and painful struggle. Mocked and mistreated, you were made a public show, or you shared the life of those who were treated that way. You sympathized with the prisoners, and when you were robbed of your property, you took it cheerfully because you knew you had something better that is permanent.
>
> Then don't lose your courage. There's a great reward for it. You need endurance to do what God wants and so to get what He promised. Soon, very soon, He who is coming will come and will not delay, and by faith my

righteous one will live. If he shrinks back, I will not be pleased with him. Now, we're not those who shrink back and so are lost, but we have faith and so are saved.

The same Lord was in her midst motivating, directing, filling the hearts of His people with His love and willing sacrifice. In spite of the painful struggles and selfish pride He forged a willingness to endure, a Scriptural and confessional commitment, and we rejoice in His mercy. Amen.

III

The Theological Power Pack

Have you ever had the experience of trying to get away from one evil situation, only to find yourself confronting another? This is what happened to our synodical forefathers. Theologically, they jumped from the European frying pan into the American fire. Hardly had they emerged from the rationalism and pietism of European Lutheranism, when they found themselves in the fire of a similar problem in America. Today we will examine the theological climate in which the newly organized Synod found itself and the specific theological platform which it adopted.

At the time that the Frankonian, Saxon, Prussian, and other immigrants arrived in America, Lutherans in this country were going through one of the most severe struggles in their history. The period of the 1840s and 1850s in American Lutheranism can best be described as one of internal convulsion coupled with agonizing efforts to redefine the essence of Lutheranism.

At the center of this struggle was the General Synod, a federation of synods organized in 1820. In its own way it attempted to oppose rationalism which attempted to place reason above the Scriptures. Even among America's Lutherans, some held that faith in Christ was merely an imitation of a life-style.

> President F. H. Quitman (1768—1832), of the New York Ministerium, in his 1814 catechism raised the question "What is faith in Christ?" Without embarrassment he taught: "A firm belief in the divine authority of Jesus, and His doctrine and promises, expressed by a sincere zeal to cherish Christian sentiments and dispositions, and cultivate Christian graces." [F. H. Quitman, *Evangelical Catechism or a Short Exposition of the Principal Doctrines and Precepts of the Christian Religion, For Use of the Churches Belonging to the Evangelical Lutheran Synod of the State of New York* (Hudson: William E. Norman, 1814), pp. 47—48]

Closely allied with the problem of subjecting Scriptures to human reason was the transition from German to English. A lack of English Lutheran literature made it difficult for the pastors and people to make the change. The Lutheran Confessions, for example, did not appear in English in their entirety until 1851: *The Christian Book of Concord* (New Market: Published by Solomon D. Henkel and Brs. 1851). Besides, so many of the Lutherans were not even interested in theology, and thought that revivalism was the answer to the church's renewal.

Because of this, Lutherans in America developed two theological parties: those who agitated for none or as little support or subscription to Lutheran Confessions as possible, and those who advocated total commitment to them. Those who rejoiced in such subscription saw the Confessions as the proclamation of their faith and fellowship, and a bulwark against various un-Lutheran tendencies.



The Local Convention Committee

One of the most renowned leaders in Lutheranism in America at this time was Dr. S. S. Schmucker, president and professor at the only theological seminary Lutherans had, located at Gettysburg, Pa. At first he worked strenuously to introduce the Augsburg Confession when it was virtually unknown; however, he wrote a dogmatics textbook warning against a confessional subscription:

> The Lutheran divines of this country are not willing to bind either themselves or others to anything more than the fundamental doctrines of the Christian revelation, believing that an immense mass of evil has resulted to the church of God from the rigid requisition of extensive and detailed creeds. [S. S. Schmucker, *Elements of Popular Theology,* 2nd edition (New York: Levit, Lord and Co., 1834), p. 41]

To make things worse, Schmucker and his colleagues tried to demonstrate to the union church of Germany, that they were on the same theological wavelength with them, protesting against subscription to the Lutheran Confessions. In a letter written two years before the formation of the Missouri Synod Schumucker appealed to the German church:

> Now as to our doctrinal views, we confess without disguise, indeed confess it loudly and openly, that the greatest majority of us are not old Lutherans. . . . We are convinced that, if the great Luther were still living, he would not be a member of it either. We believe that the three last centuries have also produced men who were capable of independent thought, research and growth equal to the sixteenth.
> . . . But, nevertheless, we are Evangelical Lutheran. Committed to Luther's fundamental principle that God's Word is without error. . . . The distinctive views which separate the old Lutherans and the Reformed Church we do not consider essential; and the tendency of the so-called old Lutheran party seems to us to be behind our time. . . . The peculiar view of Luther on the bodily presence of the Lord in the Lord's Supper has been abandoned long ago by the great majority of our preachers. . . . ["Aus Amerika," *Zeitschrift für Protestantismus und Kirche,* XI (1846), pp. 263—264]

The climax of the controversy over confessional sub-

scription occurred when in 1855 the *Definite Platform* appeared mysteriously and anonymously in the mail. Soon the authorship of the document was attributed to Schmucker, Benjamin Kurtz, an influential editor of an English Lutheran publication, and Samuel Sprecher, president of Wittenberg College and of the General Synod. The *Platform* rewrote the Augsburg Confession so that any American Protestant could subscribe to it. It pointed out five errors contained in the Augsburg Confession, including the denial of baptismal regeneration and the real presence of the body and blood of Christ in Holy Communion.

The reaction was explosive! All Lutherans were affected. The Missouri Synod, only 8 years old at this time, at first reacted mildly. Almost a whole year later August Hoyer issued the following analysis:

> With deep sorrow and anxious misgivings, we declare: that theology — which expresses itself in such mishandling of the doctrine of Holy Communion, of Holy Baptism, and of Confession and Absolution or the Office of the Ministry — is not merely the theology of the three articles here adduced . . . but the same which is continually praised by the *Lutheran Observer* as the genuine theology of the American Lutheran Church . . . brought forth by professors and doctors of theology with appeal to scholarly Germans whose rationalistic bent and thinking are not recognized here. . . . [It interprets] Scripture not with Scripture but with common sense, thereby depriving itself of the sole means by which it could attain to a recognition of its own defects and to a blessed reformation of itself. [A. Hoyer, "Ist das etwa Theologie der Am.-luth. Kirche?" *Lehre und Wehre,* II (June 1856), pp. 182—183]

Missouri's Confessional Platform

While these things were going on among Lutherans in America, the Missouri Synod unequivocally committed itself to Holy Scriptures and the Lutheran Confessions in a statement presently contained in Article II of its Constitution. The first draft of the Constitution contained this commitment and has never been amended. It presented the theological "power pack" which, in the minds of those who subscribed to it, was worth sacrificing "life, goods, fame, child and wife" and needed to be transmitted to children and children's children. This subscription became a real shibboleth — the heart and core of all synodical theology.

No other element in the synodical Constitution was considered as highly important as the theological basis for the union of the Synod. The complete acceptance of Holy Scriptures and of *all* the symbolical books of the Lutheran church was for the founding fathers the banner of loyalty to God and to one another. They took this position consciously and with determination, and in direct contrast to most Lutheran church bodies already in existence in 1847. It is this which made the Missouri Synod, from its beginning, a church body without geographical limits — in spite of its geographical name — and different from other synods which had been formed on the basis of state lines. Missouri was organized because of its theological-confessional principle.

In opposition to some segments of America's Lutherans, C. F. W. Walther, the first president of the Missouri Synod, urged unwavering loyalty to the Confessions in spite of popular opinion. As early as 2 years after the founding of the Synod, he emphasized the need for such an expression because of the widespread theological confusion and laxity. He wrote:

> Upon the doctrine contained in these books, and upon none other, the first Lutherans were united in an ecclesiastical fellowship. Upon this book of confession [Book of Concord] therefore, the Lutheran Church is founded, for through it she has come into being, and through it she distinguishes herself from all factions and communions in Christendom. Therefore, he who says: "I want to be a Lutheran" confesses thereby and professes adherence to the Symbolical Books and to the doctrines contained in them. And he who says that he wants to be a Lutheran pastor confesses therewith not only that he holds the articles of faith in these books to be true and right but also that he will preach them, defend them, and seek to spread them as God gives him grace and power to do so. [C. F. W. Walther, "Warum sollen wir an den Bekenntnisschriften . . . jetzt unerschütterlich festhalten?" *Der Lutheraner,* V (23 January 1849), 81]

Walther frankly addressed those who argued that the Confessions were a coercion of faith, "a chain upon the spirit" or "the children's shoes of the past," and who were chafing under confessional subscription. In response to the criticism that the Confessions were merely "colored glasses through which a person sees the Bible," or "polluted channels through which the divine truth is not brought" Walther denied that anyone was coerced into joining the church and continued:

> Actually for 300 years the Lutheran Church has been accused of insisting too rigidly, too firmly, on the symbols, on the very letter of Holy Scriptures, but seldom has anyone dared to say — and never has anyone been able to prove — that they have departed from the Scriptures. If therefore we fell away from the teachings of the Symbols, we should not be falling away from the word of men but from the Word of God. We should not be denying Luther but Christ. We would not only cease to be true Lutherans but also yield the right to be called Christian. [Ibid., p. 82]

In another article Walther blamed the Rationalists and the Pietists for watering down and resisting subscription to the Lutheran theological platform:

> Not until the rise of Pietism . . . was a determined effort made to introduce a conditional subscription. The seed for this type of subscription is found in Spener, although he expresses himself very cautiously.
>
> But when the Rationalists finally arose, they ruthlessly tore down the bulwarks of the church, which had already been undermined, and planted the banner of reason and "common sense" on its ruins. If our church, which is now lying in the dust, shall rise again and not gradually degenerate into a body which is Lutheran in name only, without any characteristics of the church of the Reformation, then all the fine words about ecclesiastical propriety, about the reintroduction of ancient rites and ceremonies, all attempts to invest the office of the ministry with special glory and authority, all this will be utterly in vain. The only help for resurrecting our church lies in a renewed acceptance of its old orthodox confessions and in a renewed unconditional subscription to its symbols. [Western District *Proceedings,* 1858, pp. 7—25, translated by A. W. C. Guebert in *CTM,* XVIII (April 1947), 252—253]

In its position on Holy Scriptures, the Synod also followed a steady line of commitment and fidelity. God's Word was the absolute foundation and source of all preaching and teaching. Uniquely, Walther emphasized that the Holy Scriptures are God's testimony

or confession to us, while the Symbols serve as our response or confession to God:

> The Bible is the question of God to men: do you believe My Word? The symbolical writings are the answer of men: yes, Lord, we believe what You say! The Bible is the chest in which all treasures of wisdom and the knowledge of God lie hidden. The symbolical writings are the jewel room in which the church has deposited as in a spiritual storehouse all the treasures which in the course of hundreds of years she has with great effort drawn and dug out of the treasury of the Bible. The Bible with its teachings is the handwriting of God concerning our salvation, which Satan always wishes to falsify and declare as unauthentic. The symbolical writings contain the records which have been laid down, from which one can see how the church has believed these teachings from time to time and has ever held fast to them. [Walther, "Warum sollen wir . . ." *Der Lutheraner,* V (23 January 1849), 82. See also Carl S. Meyer, "Walther's Theology of the Word," *CTM,* XLIII (April 1972), No. 4, pp. 262 ff.]

At the 25th anniversary of the Synod, Walther proclaimed at the jubilee service:

> We have adhered, first, to the supreme principle of all Christianity, that the canonical books of the Old and the New Testament are from the first to the last letter inspired by the Holy Ghost as the Word of the great God, the only rule and norm of faith and life, of all doctrine and all teachings, and the supreme judge in all religious controversy. Next, we have adhered to the second supreme principle of our true evangelical church, that the doctrine of justification of the poor sinner before God by grace alone . . . is the chief fundamental article of the whole Christian religion, with which the church stands or falls. [C. F. W. Walther, *Brosamen* (St. Louis: CPH, 1875), pp. 556—557]

But in the 20th century new tensions were developing among Lutherans in America on the doctrine of Holy Scriptures. As early as 1927, Vergilius Ferm, a pastor of the Augustana Synod, saw the developing conflict when he presented a paper to a conference of that church:

> Where Protestants today follow literally in the footsteps of their theological fathers, and furthermore refuse to entertain the results of modern Biblical scholarship — *there lies the real rift in current controversy.* The two approaches in the appreciation and interpretation of Sacred Writ are so radically different, that it is no wonder that at the present early stage of revolutionized thinking there is quarreling in our backyards. [Vergilius Ferm, "The Present Status of Lutheran Theology in America," *Augustana Quarterly,* VI (September 1927), 248]

Already before 1927, the churches were struggling with the issues dealing with the authority of Scriptures and their interpretation. Time does not allow us to trace this development further.

Laity and Unity

The Synod did not believe that its theology was the exclusive concern of the clergy. It has always been the principle of the Synod that in theological discussions, such as at conferences and colloquies with other Lutheran synods, laymen be represented. But this did not come easily or automatically. The Saxon immigrants imported their baggage of clergy authoritarianism, and restricted the laity in the church to business matters. In their "Travel Regulations" they vested the management of all temporal and ecclesiastical affairs in their bishop:

> The chief management of all affairs of the entire society shall be exercised by its primate, who accordingly will combine in his person the supreme authority in spiritual and civil matters. [Forster, p. 572]

In his publication on "The Right and Power of a Christian Congregation . . ." Luther enunciated the role of the laity. He emphasized that the clergy have the right to teach, but that the members of the congregation, that is, the laity, have the duty to judge doctrine:

> Bishops, pope, theologians, and anyone else have the power to teach; but the sheep are to judge whether what they teach is the voice of Christ or the voice of strangers. [Luther, "The Right and Power of a Christian Congregation . . ." 1523, Holman Edition, Vol. IV (Philadelphia: A. J. Holman Co. and The Castle Press, 1931), p. 76]

Luther makes this further interesting observation:

> Indeed, there can be no false prophets among the hearers, but among the teachers alone. All teachers should and must, therefore, be subject with their teachings to the judgment of the hearers. [Luther, Holmon, p. 78]

In his book *Church and Ministry* Walther picked up Luther's cue and repeatedly referred to 1 Peter 2:9 in support of the position of the laity in the church:

> But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for His own, to proclaim the triumphs of Him who has called you out of darkness into His marvelous light. [NEB]

Walther consistently refers to the authority of the priesthood resting in the congregation, a principle which also launched the Missouri Synod into its congregational polity. On the other hand, Grabau and Loehe viewed the lay involvement of the Missouri Synod as "American mob rule" and a "strong inter-mixing of democratic independent [ideas] doubtful and deplorable." More outspoken, Grabau termed Missouri's polity as "anabaptistic democratic stupidity."

In spite of such opposition, the Synod continued to encourage lay participation. Laymen have taken an active interest not only in the business affairs of the general work of the Synod, but also in its theological enterprise. A well known miller in Wittenberg, Mo., so the story goes, read the theological journal *Lehre und Wehre* during slack moments at the mill. Throughout the five or six generations in synodical history, large numbers of lay men and women have inspired their pastors and teachers in the work of the church. They have been the driving force behind special projects of welfare services, education, missions, church extension, The Lutheran Hour, the Family Worship Hour, This Is the Life, and other widespread programs of the Lutheran Laymen's League and the Lutheran Women's Missionary League.

Occasionally the suggestion was made, particularly during periods of controversy, that the issues were too complex and ought not to disturb the lay men and women. During such a controversy between the Buffalo and the Missouri Synods on the church and ministry, Pastor Heinrich von Rohr of the Buffalo Synod suggested that the discussions between the two church bodies be carried on in Latin so as not to confuse the poor laymen. Of course his suggestion was not adopted. ("Das Buffaloer Colloquium" [St. Louis: Wiebusch und Sohn, 1866], p. 29)

The principle of involving laymen not only in dollars, but also in doctrine, was consistently applied during the conferences with other Lutheran bodies in subsequent years. Today one need only look at the structure of our synodical boards and commissions and the operation of Concordia Publishing House as evidence of the important role of the laity.

Two factors thus gave the Missouri Synod a tremendous power pack: its theology and its lay involvement. At the heart and center of its theology and proclamation has always been Christ the crucified. The oneness in spirit among the clergy, teachers, and laity had its source in the Cross. Whether one looks at obituaries published or news items, or an elaboration of a theological position, Christ the crucified remained central.

There have been times in the history of the Synod — as there may well be at this convention — when some thought that the future of the Synod rested exclusively upon the abilities and decisions of people. A review of the past 126 years, however, will quickly remind us that the church did not grow, expand, or move forward because of puny men, but in spite of them. To the Lord of the church who has "purchased and won" each individual member and still contines to direct and control all affairs — to Him belongs all praise and glory.

H. C. Schwan, a former president of the Synod, put it so succinctly when he spoke of the unifying factor in the Synod:

> What has kept us together until now was not our Constitution as good as it is, not the personality of those who bear the highest synodical offices. No, it was something radically different, something which God Himself has given us. This was the unity of spirit and faith. We remained together outwardly because we are one inwardly. . . .
> . . . As long as we by God's grace remain one in heart and soul through the Word and faith, then our bond of fellowship and the continued existence of the Synod will not be seriously challenged. If this [spirit] is ever lost, then no Constitution will coerce those who rebel, and the resultant cooperation will be of no value. [Missouri Synod *Proceedings*, 1884, p. 30]

The writer to the Hebrews summarizes what we have been trying to convey:

> Remember your leaders who told you God's Word. Consider how their lives ended, and imitate their faith. Jesus Christ is the same yesterday, today, and forever. Don't get carried away with different kinds of strange teachings. It is good to be inwardly strengthened by God's love. . . . [Hebrews 13:7-9]

As we remember our leaders and look at Jesus Christ as the same yesterday, today, and forever, the theological power pack will continue to be available to us today and into the future. It is Christ Himself. Amen.

IV

Launched Into Service

The space platform launched last May required 923,800 gallons of liquid oxygen, hydrogen, and kerosene in order to produce the necessary 8,850,000 pounds of thrust in order to launch it. An unbelievable amount of power! In contrast, our Synod had and still has an even greater thrust or power, the Gospel of our Lord Jesus Christ through the power of the Holy Spirit, the theological power pack as we saw yesterday. Whenever we have failed to use this power, and instead have looked to people, to organizations, and to gimmicks, as the source of power, we have failed. But we take comfort in our anniversary theme, "Rejoicing in Mercy."

Today we will glance at the work and service of the Synod motivated by its theological "power pack." We do this on the basis of St. Paul's second letter to the Corinthians 13:7-9:

> Examine yourselves to see if you really believe. Test yourselves. Don't you know Jesus Christ is in you — unless you fail in your test? I hope you'll see we haven't failed in our test. We pray God you will do no wrong — not to show we haven't failed, but we want you to do what is right even if we may seem to have failed. We can't do anything against the truth but only work for it. We are glad when we're weak and you're strong. And we're praying that you may grow to be perfect.

What gave the Missouri Synod its motive power, its "spirit"? Some have suggested that it was motivated by a sort of ecclesiastical imperialism similar to German nationalism which chanted "Deutschland, Deutschland, über Alles!" Others have identified it as a blind commitment either to a leadership or to an ideology.

After reviewing our past 125 years, one must admit that there is a blind commitment, a sacrificial dedication, a compulsion to serve. But not to a leader, to an institution, or to an organization, or even to a convention resolution. Much rather, it is an unyielding commitment to the Gospel of our Lord Jesus Christ. Like Saint Paul, who felt an inner compulsion in his restless dedication and commitment to Christ, so the members of the Synod felt that the Gospel must be proclaimed; Christ's people must be served!

At the time of its founding in 1847, the Synod consisted of some 23 pastors and 5 teachers serving 12 member and 7 nonmember congregations. Its baptized membership was slightly more than 4,000, the equivalent of one of our largest congregations today! These limited members have grown to 3,057,000 baptized members and 2,136,500 communicant members in 6,000 congregations. Today the church has three times as many pastors and teachers as it had members at the time of its founding.

Statistics can be misleading. Nevertheless it is interesting to note that during its first full decade of existence, from 1850 to 1859, the membership increased 343%! A similar growth rate continued during the 19th century, declining in the first decades of the 20th century, but increasing to 65% in the 1950s and 24% in the 1960s. Recent "backdoor" losses which in 1972 amounted to 52,012 must be of deep concern!

Today we will briefly survey some aspects of the Synod's work produced by its theological power pack. I wish we had the time for a thorough look at the mission outreach, the educational enterprise, and the welfare work because it is, indeed, a thrilling and gripping story. We are the heirs of this goodly heritage.

The Mission Enterprise

To understand the missionary concept practiced during the first several decades of synodical history, one must distinguish between the "innere" (inner) and "äussere" (foreign) mission concepts. The "innere" or inner mission concept included primarily the services to one's own countrymen and community. In contrast, "äussere" or "foreign" missions dealt with foreign tongues and other races, such as the Chippewa Indians.

That neither the inner or foreign work was pursued as extensively as it might have been was chiefly due to the Synod's limited resources of manpower and money. There was always a shortage of clergymen because of the steady stream of German immigrants. For example, between 1852 and 1854 over 500,000 arrived; between 1847 and 1874, it is estimated that 2,668,000 settled in America. The peak was reached in 1882 when within one year more than 250,000 settled in the mid and far west. This caused the Synod to set up an immigrant mission at the port of arrival in New York City (1869) and Baltimore, Md. (1872). In its strenuous efforts to assist the immigrants, the Synod even stationed a missionary in Bremen, Germany, in 1882.

From its beginning, the Synod operated with a decentralized concept of mission outreach. The primary responsibility for missions lay with the congregations. Pastors and people were expected to bring the Gospel to newly established settlements. We might call this the "leap frog" mission method. The mother congregation, observing new settlements in neighboring territories, sometimes a hundred or more miles away, called an assistant pastor to make exploratory trips and to organize new congregations. When the new settlement became strong enough to support its own ministry and school, it called its own staff and assumed responsibility for additional settlements.

It soon became apparent, however, that an organized plan and overall strategy were required. Thus, the Districts (1870s) and synodical (1878) mission boards were established in order to meet the constantly growing needs and to provide coordination in allocating available men and funds.

The "Macedonian calls" came from everywhere: Mobile, Houston, Memphis, Iowa City, Keokuk, San Francisco, and from many points in between, as well as from the huge Canadian west.

Permit just one illustration. Towards the end of 1859 a pleading letter was received from California which stated in part:

> Dear sirs over yonder: There are many Lutheran people here, at least in name; but they see nothing here but united churches. Dear sirs, if the Word applies also to you: go into the world, preach, and baptize, you ought to send a man into California. Work, and have no doubts concerning his maintenance. Our God is rich enough . . . [*Der Lutheraner*, XVI (13 December 1859), p. 70, translated in CHIQ, IV (April 1931), 25—26]

J. M. Buehler soon was sent to San Francisco.

To illustrate the limited financial resources available, we need only to look at the commissioning of John Hilgendorf of Omaha, Nebr. In 1872 he was asked to explore the Colorado Territory, 500 miles distant, and given a check of $50 for expenses. President Buenger wrote him: "This sum, of course, will not suffice, but a missionary knows how to help himself." No personal sacrifices were too great, no distances impossible, no financial allowance too small. The workers were willing to dare and to give their all to Christ and His Gospel.

Chippewa Indians

The first "foreign" mission which enlisted the support of the Synod centered on the Chippewa Indians in Michigan. Wilhelm Loehe had established this work in 1845, and 3 years later transferred the operation to the Synod (Missouri Synod *Proceedings*, 1848, p. 17 ff.). Beginning in Frankenmuth, Mich., the work was extended into several additional stations and by 1857 to Crow Wing, Minn.

The members of the Synod knew the concept of "mission to the whole man" well. Missionary and Mrs. F. A. Craemer among others practiced the concept in their little Indian mission school in the 1840s which at one time reached a peak enrollment of 30. Whenever the Indian youngsters returned from a visit to their homes, they were filthy beyond description, wearing tattered clothing. To Mrs. Craemer fell the lot of washing and delousing them and teaching them some of the amenities of life. She knew she had won the hearts of her little charges when they started calling her "Mutter" (Mother). Two of these early missionaries gave their lives in the service of their Lord. Missionary J. F. Maier (November 1850) died at the age of 27 in a storm at sea, and the wife of Missionary E. G. H. Miessler died in childbirth at the age of 26 and is the only white person buried in the Indian cemetery in St. Louis, Mich.

Foreign Missions

The transition from Chippewa and home missions to foreign missions was gradual. With the decline of the German immigration in the 1880s, the Synod initiated a Jewish mission in New York City in 1884, and Estonian and Latvian missions in 1889. That same year it also opened a new Indian mission in Wisconsin. Work among the deaf blossomed forth through the efforts of Pastor Augustus H. Reinke, "the father of deaf work," in 1893. Blind work followed. Further work was initiated among the Polish immigrants in 1908, the Persians in 1911, and the Italians in 1922.

In the decade following the Civil War, President H. A. Preus of the Synodical Conference urged that work be initiated among the blacks of our country. The suggestion was received with warm approval and immediately set into motion. The veteran home missionary, Pastor John Frederick Doescher, was commissioned as the first missionary in 1877 (Bakke, *Our Colored Missions*, p. 20; also *Der Lutheraner*, Vol. 33 [1 Nov. 1877], p. 167). Energetically he began to explore the southern states, moving through Tennessee, Arkansas, Louisiana, Mississippi, Georgia, and Florida, and soon established a number of preaching stations (Nau,

"The Lutheran Church in Louisiana" *CHIQ*, XXV [April 1952], p. 31). In 1962 the Synodical Conference transferred this work to the Missouri Synod with the result that today it has the largest number of black clergymen (approximately 62) and congregations (approximately 140) of all Lutheran bodies in America.

Foreign missions, in the sense in which we use the term today, had its beginning in the commissioning of Theo. Naether and Franz Mohn in 1894 for work in India. Thereafter, in the 20th century, work was begun in China, Nigeria, the Philippines, Japan, New Guinea, Hong Kong, Taiwan, Korea, Ceylon, Ghana, the Middle East and elsewhere. Today the Synod is working in approximately 30 countries.

Even though the Missouri Synod began with the exclusive use of the German language, over the course of years it made a complete transition to English. Including the languages used here in America and those currently used overseas, the Synod has preached the Gospel in more than 30 different languages — truly a Pentecostal miracle!

But in spite of this, we need to remind ourselves that only 9% of the world's population speaks English and that this 9% has 90% of all Christians, 94% of all full-time church workers, and 96% of every dollar. This leaves a mission imperative of staggering proportions!

The Educational Enterprise

At its second convention in 1848, the young synod received title to its first two educational institutions: the small log cabin seminary in Altenburg, Mo., and the tiny practical seminary in Fort Wayne, Ind. Together these two schools had a faculty of four with an enrollment of 16 students. Today these two institutions alone have a faculty of over 90 and a total enrollment of 1,100 students. During the years, a system of colleges and seminaries established and maintained by the Synod extends from the Atlantic to the Pacific and beyond the confines of this country to include eight foreign seminaries. In North America, the two original seminaries served as the forerunners of three teacher training schools, a senior college, and eleven junior colleges, totaling a faculty of almost 700 and an enrollment just under 9,000.

We can give only token attention to this entire enterprise. The desire to train pastors and teachers for service in the church lay at the very foundation. As the Synod grew, the overwhelming need for pastors and teachers demanded expansion of exisiting institutions and opening of new schools. Many such preparatory schools and colleges were established by local Lutheran initiative and sacrifices. As the schools' needs increased, they were then transferred to the District and subsequently to the Synod.

In the course of time, more than a dozen junior colleges were established. When local initiative seemed to get out of hand, the Synod, in 1896, urgently petitioned its districts not to found any new educational institution without permission from the synodical presidency. (Missouri Synod *Proceedings*, 1896, p. 74)

Parish and High Schools

It is well known that even while the immigrants were churning the Atlantic, pastors and teachers on board the ships continued instruction of the children. Immediately after they arrived in America, parish schools were established. When the Synod was founded, it committed itself to the principle of thorough instruction of the youth in the congregations. Today the system comprises almost 1,400 parochial schools and 29 associational high schools taught by a total of 7,675 teachers!

Traces of the establishment of private church-related "academies" or high schools did not become apparent until 1867. (C. F. W. Walther, "Die ev-luth. Höhere Bürgerschule zu St. Louis, Mo.," *Der Lutheraner*, XXIX [1 April 1873], 101)

Because of its importance, we give a glimpse into the educational philosophy:

> If we German Lutherans in America are not forever to play the role of "hewers of wood and drawers of water" as did the Gibeonites (Joshua 9:21), and if we wish to contribute our part to the advancement of the common welfare of our new fatherland according to the special gift which God has given us, then the situation dare not remain as it is. Rather we must establish institutions of higher learning, and offer more than our parish schools, regardless of how highly we value them. Certainly, there are enough American schools whose goal is higher education to which we could send our youth. Unfortunately, however our children would lose their irreplaceable treasure of the German language and nature (in the best sense). Worse, they would be subjected to the pressing danger of losing their Lutheran faith. . . . [*Der Lutheraner*, XXII (1 August 1866), p. 181]

Welfare Services

To what extent did the Synod over the years involve itself with welfare work? Did it carry on a bare minimum, expand it to the fullest, or ignore it? A. R. Wentz, dean of Lutheran church historians in America, describes the Missouri Synod in his monumental history:

> One of the largest and most aggressive synodical units of Lutherans in America is the Missouri Synod. It embraces nearly one-third of all Lutherans in the land. . . . Its zeal for the pure Lutheran interpretation of the Gospel, its thoroughgoing system of schools and publications, its rapid transition to the English language, its skillful use of mass communications, and its great energy spent in missions and benevolence have given the Missouri Synod great importance in Lutheranism in this country. [Wentz, *A Basic History of Lutheranism in America* (Philadelphia: Muhlenberg Press, 1955), p. 209]
>
> Christian benevolence has found ample support in this large and conservative synod. The lay membership, stoutly loyal, have shown themselves ready to accept the responsibilities of Christian discipleship and large resources have been placed at the services of the church and its agencies. . . . [Ibid., p. 227]

The immigrants' many and varied needs such as financial support, provision for orphans, poor, ill, and aged were great. The Synod held that the local congregation was primarily responsible for such assistance. In his blueprint for the work of the local congregation, Walther emphasized:

> To provide food, raiment, housing, and other necessaries for the poor, the widows and orphans, the aged and infirm, who are unable to procure these themselves and have no relatives, . . . The congregation should also re-

lieve the need and distress consequent upon special calamities, such as fire, dearth, famine, robbery, etc. . . . so that no brother or sister may be tempted to appeal to the mercy of them that are without, to the dishonor of the Gospel. . . . [Walther, "Proper Form of a Lutheran Congregation," *Walther and the Church* (St. Louis: CPH, 1938), p. 107. The original presentation was made at the Western District Convention of 1862. The separate volume was published in 1863.]

The earliest institutions of mercy in the Synod were Lutheran Hospital, St. Louis (1858), organized in a day when hospitals were considered "pest houses," only for the dying, and the Orphans Home at Des Peres, Mo. (1868). Lutheran Hospital, now known as the Lutheran Medical Center, today has a property valuation of $22,000,000, an annual budget of $15,000,000, and a staff of 1,200. Since then, both hospitals and "Children's Friend Societies" have dotted the countryside and extensively broadened their services.

The "City Mission" concept in the Synod was developed chiefly under Pastor F. W. Herzberger, beginning in 1899 (*Der Lutheraner,* LV [27 June 1899], p. 115). Such institutions as Bethesda, Watertown, Wis., and the former Wheat Ridge Sanitarium in Denver, Colo., are examples of the concern of God's people for the sick and unfortunate.

Some 50 years ago the Missouri Synod was charged with putting too much emphasis on pure doctrine and not enough on ministering to the whole man. F. W. Herzberger, involved in such work, replied to the charge:

In no boasting spirit do we review . . . the manifold and widespread charitable activities of our much-maligned Missouri Synod. Humbly and gratefully would we give all glory to God for the rich and undeserved blessings He has showered and continues to shower on our beloved Synod's multitudinous labor of love. Yes, Missouri is much maligned for her uncompromising Biblical position in doctrine and practice. But to charge her with "dead orthodoxy" is cruel slander. *Sham* orthodoxy, indeed, is dead and void of all true charity. But true Biblical orthodoxy is *always* full of spiritual life, full of missionary zeal, full of unfeigned helpful, compassionate love, for it is the work of God's Holy Spirit in the hearts of His believing children . . . By His grace, His divine grace alone, Missouri's faith is *no dead historical faith,* but *the faith that works by love.* . . . [F. W. Herzberger, "The Charitable Activities of the Missouri Synod," in *Ebenezer,* edited by W. H. Dau (St. Louis: CPH, 1922), pp. 446—447]

Of the 71 welfare and service agencies in the Synod today, a little more than half reported annual operating costs of almost $21,000.000. If the other half not reporting is spending an amount equal to that, such welfare agencies throughout the Synod by far exceed the total annual synodical budget of $27,320,000!

The blessings of almighty God upon the work of our hands have indeed been most undeserving, though lavish and uniquely rich. Even greater needs still lie before us. The Savior presents a highly personalized aspect of such services in His description of the last judgment:

Then the King will say to those at His right, "Come, you whom My Father blessed, inherit the kingdom prepared for you from the time the world was made. I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me a drink; I was a stranger, and you took Me into your homes; naked, and you gave Me something to wear; sick, and you looked after Me; in prison, and you visited Me." [Matt. 25:34-36]

May we hear those words directly from the Savior's lips on the day of judgment. Amen.

V

Transition, Americanization, and the Contemporary

We hope that these glimpses into our synodical past have been helpful in our self-understanding and raising our voices in gratitude to the God of all history. Much history, like water, has flowed down the Mississippi since our spiritual forefathers arrived on these shores. They faced a host of problems in establishing homes, institutions, churches, and the Synod. But they were determined, through their synodical organization, to conserve and promote the unity of the pure confession and the common defense against schism and sectarianism in an environment which was hostile ethnically, socially, linguistically, and theologically. They came with the conviction that their distinctive message must be preserved for their children and children's children, and to *transmit* this treasured message of the Gospel to their world. It is precisely this twofold concern, to preserve and to transmit, which has created tensions in the past as we have seen through the historical presentations and also at this convention. In addition to the theological, there are also sociological factors which produce such conflicts.

Sociological and Ethnic Considerations

Similarly to Lutheranism in America in the 1850s and 1860s, The Lutheran Church — Missouri Synod today is undergoing struggles for self-understanding and reinterpretation, especially on *sola Scriptura.* As we endeavor to understand ourselves, the studies supplied by Andrew Greeley's book, *Why Can't They Be Like Us?* (New York: E. P. Dutton & Co., 1971), can be helpful in a self-understanding. Greeley wrestles with the process of assimilation and Americanization of the white ethnic groups in our country. Although he does not address himself to Lutheranism, the author speaks words of caution:

In the human condition, diversity easily becomes a basis for distrust, suspicion and conflict. We find it profoundly disturbing that others are different from us; indeed, the very title of this book is the battlecry of the ethnic screaming for homogenization of society. . . . [P. 16]

Critics of the Missouri Synod have at times harshly castigated it for its unwillingness to become Americanized and assimilated. Such critics have held that the trouble with Missouri was that it was unwilling to hone down and dull its sharp edges which set it apart from other American churches. But immediately the question follows, How far should the Synod become Americanized or Protestant in the critics' eyes? Greeley cautions:

Some Americans become very uneasy when the subject of religious and ethnic diversity is raised. They insist that even to speak about the subject may be wrong since

> it emphasizes what is different about us instead of what is the same. . . . This uneasiness is manifested, I find, particularly among those who have just left their own ethnic heritage behind, convinced that it represents a benighted past, and that they must shed their ethnic identity to become truly a part of American society. I suspect that such people have a feeling of guilt about what has been left behind and a feeling of fear that it has not been left behind completely. Rejection of their own identity has become for them a matter of principle. [P. 14]

Particularly helpful to a self-understanding is the six-phase assimilative development of ethnic groups which Greeley outlines. One can readily see each one of these phases in the development of Lutheranism both in America and in our Synod.

1. *Cultural Shock:*

The immigrant group, says Greeley, is frightened, disorganized, and alien in a new environment. It is attacked by the new culture, and the primary problem of the leadership is to keep the people together. They merely survive. — Doesn't this remind us of the immigrant groups which later merged to form the Missouri Synod?

2. *Organization and Emerging Self-Consciousness:*

In the second phase, Greeley points out, organizations are established, and special clergy and lay leaders are emerging and consolidating the interests of the group in organizations. The brighter young people are becoming Americanized and begin to seek professional careers while others frantically work their way up the economic ladder. — Doesn't this sound like our Synod in the 1860s and 1870s?

3. *Assimilation of the Elite:*

The immigrants, through hard work, come to be identified, in Greeley's view, as middle class citizens. Parents have saved enough money to finance their children's college education. Some became pastors and teachers. Many talented individuals grasp the opportunities wherever they see them. They are breaking out of their ethnic limitations and seeking life in the American mainstream. — Not a few of them were members of the Missouri Synod.

4. *Militancy:*

In the fourth stage, Greeley says, the immigrants have arrived squarely in the middle class and continue to push upwards, sometimes violently militant. Aspects of the "in group" feelings continue, and the members are warned of the danger of associating too freely with the larger society. During this phase the group produces its own associations and societies. When put to the test, it may even demonstrate super patriotism, inferring that it is not inferior but superior to others. Pride in its achievements may make the group difficult to deal with. — These attitudes were evident in the Missouri Synod in the period of the 1930s and even 1940s. As someone recently said, Missouri's attitude was like the TV commercial: "What others can do, we can do better."

5. *Self-Hatred and Self-Criticism:*

By the time a group reaches the fifth phase, Greeley says, a substantial number of its members are a part of the upper middle and professional classes. Its young people in ever larger numbers attend college and become successful. The "spinning off" of the elite continues. Often they are embarrassed by what they call narrowness, militancy, rigidity, and provincialism of their own past and by the leaders of their organization. Greeley puts it this way:

> Self-hatred . . . finally comes out in the fifth phase, and devastating criticism is aimed at almost every aspect of one's own tradition and almost every institution which strives to keep one's culture alive. Yet, for most of the self-critics, there is no thought of abandoning the ethnic community or its culture completely. There are intense, emphatic demands for drastic and immediate modernization — demands which cannot possibly be met. . . . The self-critics cannot live with their ethnic background, and they cannot live without it. [P. 56]

Needless to say, as an ethnic group, the Synod has not been spared this phase.

6. *Emerging Adjustment:*

In the sixth phase, according to Greeley, a new generation emerges, secure in its upper middle class status. Conscious of its ethnic origins, but no longer ashamed of them, the new breed has no desire to run away, criticize, or become militantly aggressive. In fact, it does not understand the militant defensiveness of the fourth stage and the self-hatred of the fifth. There is a renewed interest in the cultural and ethnic background, no longer in criticism, but out of curiosity. — We see ourselves in this mirror.

Struggle for Reinterpretation

"The devil invented the name Missouri!" — this exclamation has been ascribed to C. F. W. Walther at the 1878 convention when it hoped to form a single Lutheran church in America. The word "Christian" was first used derisively by a jeering, suspicious people. The name "Lutheran," too, first used in 1519, was intended to be a stigma. Nor did Luther want the name to be used. In violent terms he objected: "No one should be named after my poor, stinking bag of maggots" (Weimar Ed., VIII, 685). "[Christians] do not believe in Luther, but in Christ Himself" (Luther to Hartmuth von Kronberg, 1522, St. Louis Ed., XV, 1899, Col. 1670). In the course of time, however, each of these terms came to be identified and stand for a distinct confessional group. Among Lutherans in America, the name "Missouri" has become a testimony to a confession.

A church body, like an ethnic group, undergoes certain phases of development, for better or for worse. Changes are inevitable; they have occurred in the past and they will continue to occur in the future. But God has not changed, nor has He changed His Gospel and the Ten Commandments. Unlike churches and synods, God has not amended His covenant, commandments, and love. We are merely fooling ourselves when we expect to remake, alter, modify, or amend the almighty Creator.

God's Word, too, remains unchanged, nor will it ever pass away. Neither have the Lutheran Confessions or Luther's doctrine disappeared. We still assert: "God's Word and Luther's doctrine pure shall now and evermore endure." It is here, and here alone, that The Lutheran Church — Missouri Synod has found its strength and power in the Good News of our Lord Jesus Christ. Modify and change elsewhere will allow the cross of Christ with His words "Father, forgive" to remain central in everything which is thought, said, or done!

Changes in language have also contributed to the complexity in our struggle to reinterpret our mission. The Missouri Synod had to make a transition from German to English. What's more, the "communication gap" within the English language itself is also affecting us theologically a second time. When, for example, the original meaning of words is replaced with a different meaning, communication problems arise. Readers make the mistake of reading into words meaning based upon their own personal experience and predilection. This little poem illustrates how the meanings of words can change:

> Remember when hippy meant big in the hips,
> And a trip involved travel in cars, planes and ships?
> When pot was a vessel for cooking things in,
> And hooked was what grandmother's rugs may have been? . . .
> When roll meant a bun, and rock was a stone,
> And hang-up was something you did with a phone?
> It's groovy, man, groovy, but English it's not.
> Methinks that our language is going to pot.
> [*Parade Magazine*, 14 November 1971, p. 12]

In view of the linguistic and sociological changes, the basic question confronting the Missouri Synod, namely: What is the Gospel message which we must bring to our world? becomes much more complex. Answers cover a broad field. On the one extreme there may be those who feel the Gospel message must include 126 years of synodical history. On the other extreme, there may be those who question or reject or ignore the theological statements of the past, who reject the Lutheran Confessions as authoritative, and who even deny that Christ is the only and exclusive way, truth, and life. Carried far enough, what results is a theological vacuum: no past, no present, no responsibilities, no message, no future, and no God. Ernest Hemingway in his book *A Clean Well Lighted Place* has an old cafe-waiter sitting quietly in the darkness of night reflecting on the theological emptiness of our times. He then prays the Lord's Prayer thus:

> Our nothing who art nothing, nothing be thy name; thy nothing come; thy nothing be done on nothing as it is in nothing; give us this nothing our daily nothings, as we forgive those who nothing against us. And lead us into nothing, but nothing us from nothing; for thine is the nothing and the nothing and the nothing.

In view of this nothingness and frustration, a view held by more than we are aware of, we must remind ourselves again of what our Savior said just before His ascension:

> Go therefore and make all nations My disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. [Matt. 28:19-20 NEB]

What are the problems we face in carrying out the Savior's Great Commission in 1973?

Church history through past centuries demonstrates that in the very process of presenting the message of forgiveness and in teaching everything He has commanded, that accommodation or resistance constantly tends to modify the message and the command "to observe all things." The result of such accommodation may be that a non-Christian life-style is approved and adopted, and the proclamation becomes a trumpet with an uncertain sound.

Today our Synod of some three million members, faced with new tensions in the world and involved in renewed Biblical studies, finds it much more difficult to engage in dialog and rapport than when it was small and involved in close, intimate relations.

We are living in a world in which man has harnessed hydrogen power and stands at the threshhold of manipulating the evolutionary process through controlling hormones and genes. Man has destroyed God's creation at a more feverish pace than ever before. Man has flaunted God, and as a result and in spite of progress there is more human suffering, hunger, and destruction than ever thought possible. It is to this condition that the church, as God's voice, must aggressively multiply its efforts to bring the Gospel and rescue a dying world.

Let us remind ourselves that there never has been a period in the history of the church when the status quo was maintained in the method of preaching Christ, without regard to changes in circumstances. Change changes everything. But the people of God are supplied with the power of the Holy Spirit who continues to motivate and challenge them, equipping them to meet the new requirements. As heirs of our cumulative history, it is incumbent upon us that our heirs understand their heritage, and to build confidently for the future, in spite of complexities, confusion, chaos, and death.

Amidst our gnawing doubts, our agonizing fears even of one another, our despair in defeat — or our rejoicing in victory — there can be only one joy in victory which is lasting and eternal, namely our faith in our Lord Jesus Christ as the Victor for us. The victory which has been gained in Him was not by a majority vote, but on Calvary's cross.

You and I need once more to step into the company of the disciples, because like Thomas we have been away from them too long as we engaged in our own saviorhood, with the blind pursuits of our own personal and immediate goals, rather than those of the suffering and resurrected Christ. I said we need to return to the company of the disciples and there, in spite of our doubts and fears, confess with Thomas: "My Lord and my God!"

We need to be led with St. Paul on the road to Damascus. Perhaps at this convention we have our pockets filled with the names and addresses of both our enemies and our friends, as did St. Paul (Acts 9:1). But on the road to Damascus a blinding light flashed around him and he fell to the ground and heard that unforgettable voice, "Saul! Saul! Why are you persecuting Me?"

Friends, allow the scales to fall from your eyes as they did from Saul's, and permit the power of the Holy Spirit to change and remake you into a Paul. Then, and only then, do we have the privilege — yes, the prerogative — to preach Jesus Christ the same yesterday, today, and forever.

As did the entire convention in 1857 when it emerged from its first internal theological dispute, so we ought to go down on our knees in the depth of repentance to ask for forgiveness for our sins: our resentments against and suspicion and fear of, one another; our trying to bend the wills of others; of playing God, or trying to manipulate Him, of our resistance to all forms of authority, and our ego worship. May the words of St. Paul in his first letter to the Corinthians, Chapter 3, work a responsive chord in our hearts:

> Fellow Christians . . . when you are jealous, quarreling and forming different parties, aren't you following your flesh and acting like other people? When one of you says, "I belong to Paul," and another, "I belong to Apollos," aren't you just ordinary people? What is Apollos anyhow? Or what is Paul? Men by whose help you came to believe and each helped only as the Lord gave him the ability. I planted, Apollos watered, but God made it grow. Now then, the one who plants isn't anything, or who waters, but God who makes it grow. . . . We are God's men, working together. You are God's field. . . .
>
> Don't deceive yourself. If anyone of you imagines he is wise in the ways of the world, he should become a fool to become really wise. God considers this world's wisdom to be foolish. . . . [1 Cor. 3:1-23]

St. Paul provides us with the blueprint for immediate action in his first letter to the Thessalonians (5:14-24) on which I cannot improve as a conclusion to these presentations:

> We urge you fellow Christians, warn those who are disorderly, cheer up those who are discouraged, help the weak, be patient with everybody.
>
> Don't let anyone pay back wrong for wrong, but always be eager to help one another and everybody.
>
> Always be happy. Never stop praying. Whatever happens, thank God, because that is what God in Christ Jesus wants you to do.
>
> Don't put out the fire of the Spirit. Don't despise God's Word when anyone speaks it. But test everything and cling to what is good. Keep away from every kind of evil.
>
> The God of peace make you holy in every way and keep your spirit and life and body sound and without a fault when our Lord Jesus Christ comes. You can depend on Him who calls you — He will do it.

Amen.

August R. Suelflow

125th ANNIVERSARY SERMON

For Mercy's Sake, Hold Fast — But Keep Moving

Christi crux est mihi lux!

Text: "And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with patience the race for which we are entered, with our eyes fixed on Jesus, on whom our faith depends from start to finish: JESUS, who for the sake of the joy that lay ahead of Him, endured the cross, making light of its disgrace, and has taken His seat at the right hand of the throne of God. Think of Him who submitted to such opposition from sinners: that will help you not to lose heart and grow faint." *Heb. 12:1-3* NEB

ESTEEMED DELEGATES AND FRIENDS,
BELOVED OF GOD IN CHRIST:

FOR MERCY'S SAKE, HOLD FAST — BUT KEEP MOVING! — This is what the text is saying, to put it more strongly. And appended there's a final plea never to let our zeal flag, never to become discouraged or to give up!

I

We are gathered for the climactic service commemorating an anniversary of our beloved church. The 7th verse of Ps. 31 provided the theme for the year-long observance: "I will be glad and rejoice in Thy mercy." Together we have rejoiced in His mercy which failed not year after year — not in all the 125 of them stretching back to the humble beginnings of a small synod composed of only 12 congregations. . . . So we counted the years and the multiplied blessings and began to celebrate: to note the events, to mark the growth — and always to rejoice in the mercy of God. As we look back with grateful hearts, we say: "You've come a long way, Missouri Synod; and through it all it was the hand of God that led you and guided you and held you fast. It was only God's mercy that enabled you to get where you are today!" . . . "Not unto us, O Lord, not unto us; but unto Thy name give glory!"

"And what of ourselves?" — we'd better get down on our knees with repentant hearts, right here at the beginning! As a church and as individuals we have failed Him so greatly and so often and "we are not worthy of the least of all the mercy" He has shown unto us. Only because His mercy in Christ still endures can we find forgiveness, and look upward, and rejoice.

Be very sure about this: it is not what Missouri has done for God that we celebrate, but what God has done for Missouri. It is what He has done with her and for her and through her. . . . Down through the years God has used millions of her Christian people, thousands of Christian pastors, and teachers, day schools, colleges, and seminaries, missionaries and chaplains, radio and TV and a vast complex of workers and agencies — worldwide in scope and service — getting out God's Word about Jesus to people. That's why the endless mercy of God has been stressed during this



Vice-President W. Harry Krieger

Anniversary Year. That mercy arches itself about our past much like a snowcapped mountain peak towers above the little cabin nestling at its base. And we rejoice and are glad! We look to the uncertain future and lay hold on His purpose for us in the world of today. It is because His mercies still endure that we like to sing,

> Like a mighty army Moves the Church of God;
> Brothers, we are treading Where the saints have trod.

The saints — this text urges us to fix our eyes upon them, "this large crowd of witnesses" — they have been around us like a cloud, men and women of God who have paved the way for the church of 1973. The first verse points us back to all that is written in chapter 11, which has been named the Old Testament "Hall of Fame." It calls the roll of God's people throughout history who stand forth as examples of the life of faith that is to be ours.

"By faith Abel . . . by faith Enoch . . . by faith Abraham . . . by faith Isaac and Jacob . . . by faith Sarah . . . by faith Joseph . . . by faith Moses . . . by faith Rahab" . . . so, on and on, the list grows. As a matter of fact the chapter ends as the writer stops in a kind of exhaustion and asserts that time would fail him to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and all the Prophets, who through faith conquered kingdoms, enforced justice, received promises, and lived their lives to the honor of God, the God who had loved them and lifted them up and done great things for them and through them.

And then in the same breath, as it were, he goes on to say, "Hold fast!" Hold fast to the Word, hold fast to

faith, hold fast to Jesus Christ! ". . . With all these witnesses around us like a cloud, as examples, hold fast!"

II

People of God, these words of the holy writer have special application to us.

Looking to our own history, is there a delegate who cannot marshal in review men and women of heroic faith? Such a roll call would read: By faith Martin Stephan took issue with the prevailing rationalism that diluted the Holy Scriptures in the State Church of Saxony in the 1830s. By faith a small band of 665 people decided to leave their homeland in 1838 to travel across the trackless ocean in order to settle in a strange land, hoping to find the freedom to worship the true God of their faith and life. By faith Wilhelm Löhe sent forth a stream of missionaries from a training school in Bavaria to a wilderness known as Michigan. What a blessing this Michigan "mix" proved to be for the Saxons! The plea of Chief Bemassikeh of the Chippewas among whom the Bavarians labored became a watchword and a battle cry: "TEACH MY PEOPLE THE TRUTH!" They themselves soon became "the missionary conscience" of the Synod soon to be formed. By faith 12 congregations sent delegates to found "The Ev. Luth. Synod of Missouri, Ohio, and Other States," in the city of Chicago, in 1847.

After the manner of the holy writer I, too, must say that time does not permit me to tell of Dr. Wyneken, Dr. Sihler, Dr. Pieper, Dr. Behnken, Dr. Harms, Dr. Preus, and hundreds of pastors and teachers and great lay men and women of God who through faith led and guided the church through these 125 years! "Holding fast the faithful Word" that held them fast, they kept moving — east and west and north and south — and very soon to lands beyond the seas. Like the writer to the Hebrews, we too must conclude this modern-day application by using the words of the text: "With all these witnesses to faith around us like a cloud, we must throw off every encumbrance . . . and run with resolution the race . . . with our eyes fixed on Jesus."

III

Those words are intended to hearten us — even prod us — to move into the future towards God's great goals. We are to be people in "mission motion" — no longer a "kleine Herde" but a mighty army. Jesus, the Savior of all men, bids us to follow Him. He's out there "on the wide and dangerous edge of things" where He beckons us and wants our company! We dare not dawdle along, for the year of celebration does not suggest that we live in the glories of the past. With "eyes fixed on Jesus" and remembering "the so great a cloud of witnesses," we are to KEEP MOVING forward and onward. No time left for complacency, for "ease in Zion." Time only "to redeem the time," to make what is left count for Christ!

This bids fair to explain why the Synod's Anniversary Committee has emphasized the thrilling history that is ours — all of it His-story of mercy! — but emphasized even more the task that is ours, urging us to move forward "looking unto Jesus upon whom our faith depends" — and everything else. A twofold thrust is urged upon us: Thank-outreach and Thank-offering. Two years ago our revered President challenged the Synod to win 125,000 souls for Christ before we convened in this city, to get the Word out to people, to all, as many as we can! Here is the secret of the church's strength and power, of her hope and joy! Oh, be very sure of it —

> Lose that Word — and we shall be lost.
> Deny that Word — and we shall be denied.
> Forsake that Word — and we shall be forsaken.

For this Word alone can teach men how to live, and how to die, and how to live forever — and no other word can! We must share it at home and abroad with the growing multitudes to whom our Christ is still a Stranger.

All of this is but an extension of the challenge of the text which calls it a race. "A race" — I like that, if only because it points up the urgency of the task. In a word it is *MISSION*. It is caring for others spiritually and physically after the pattern of Christ. It is doing all the things listed in that excellent little TG Guide.

Our Lord Jesus is still the only Light on the dark horizon of our time. And the JOY of the church is to hold Him up lovingly, patiently, and persistently that the world may see Him and be lifted up to God by Him! Our generation has had enough of the preaching of foolishness. What our dying world needs is "the foolishness of preaching" — of preaching the Gospel of Christ who stands in every man's place as Sin-Bearer and Substitute.

Some of you have read the play, "The Terrible Meek," and you will remember the scene where the mother of Jesus is standing with the Roman centurion, weeping in nameless sorrow. He is confessing with shame the dark deed that he and others had done that dark day. The mother sobs plaintively: "What makes them do this?" The centurion replies: "They want money; they want power; they want to possess the earth." And the mother, seeing her Son, hanging there limp in death, sobs: "They have it then; they have won." But the centurion answers with a flash of insight: "No, they have not won. Not while your Son hangs there!" — So it is today. And so it shall be in the time of man. The world has not won, the world cannot win, so long as God's Son hangs there, lifted up by us before all — for He alone can save all, and love all, and heal all, and forgive all.

To this blessed work He still calls us, and for it He has equipped us. "God is not yet done with Missouri." I believe this explains in part the Synod's remarkable growth — from 12 congregations to over 6,000, from one parish school to over 1,200, from one log-cabin college to a magnificent chain of 16 preparatory schools and seminaries, from a few scattered colonies in the Midwest to a great church at work in 34 countries of the world.

God means for us to KEEP MOVING FORWARD "with our eyes fixed on Jesus on whom our faith depends from start to finish." Remember, He did not give up, not even as He faced the cross for us.

And remember this: as we look back into the history of our fathers, we don't just see beauty and glory and power; we see also turmoil, and weakness, and the temptation to quit. But because of His mercy God's report of our history reads like this: "By faith Abel, by faith Moses, by faith Abraham, by faith Dr. Walther, by faith the Missouri Synod, by faith your congregation, by faith your pastor, by faith all of its members, — by faith in Jesus Christ we are what we are.

As we walk in the shadow of the saints before us, the church of tomorrow is saying something like this: "If we are to follow your footsteps, then please keep moving FORWARD!"

He depends upon us, this Lord we adore. And He's looking down upon us even now, and waiting for us to act, to rise in faith and to move forward.

I hope the contemplation of it makes us restless and leaves us no peace until we do it. As in the case of Angela Morgan, who expressed what she felt in a bit of verse. I'm going to close with it. In the midst of a tossing restlessness she cried out:

> Thou who art mighty hast forgot —
> Or art Thou God or art Thou not?
> When wilt Thou come to save this earth
> Where death has conquered birth?
>
> And the Lord God answered and said to me:
> These things shall be, these things shall be
> Nor help shall come from the scarlet skies
> Till My people rise.
>
> Till My people rise I cannot speak,
> My voice is weak till My people speak.
> Till My people rise My arm is numb,
> I cannot come till My people come.
>
> When My people rise, when My people rise,
> I will answer them from the scarlet skies
> And lift them to the level of My eyes
> — When My people rise!

Always, as we keep moving forward, there is the sure promise of His continuing mercy. More than this we do not need. More than this we dare not ask. Happy Anniversary, MISSOURI! For His tender mercy's sake, hold fast to Him — and move forward for Him. AMEN.

VICE-PRESIDENT W. HARRY KRIEGER

MEMORIAL SERVICE SERMON

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." *(Revelation 14:13)*

O happy day and yet far happier hour,
When wilt thou come at last,
When fearless to my Father's love and power,
Whose promise standeth fast,
My soul I gladly render?
For surely will His hand
Lead her with guidance tender
To heav'n, her fatherland.

BELOVED IN CHRIST, MEMBERS OF THE HOLY FAMILY!

Whenever the angel of death enters one of our homes and removes from us one of our loved ones whose hand we have held, whose voice we have cherished, whose life was so intimately intertwined with our own, there is struck in the human breast the deepest chord of sympathy and sorrow. The vacant chair at our fireside is but a daily reminder of the sword that pierced our soul at the moment we first became aware of their passing. Sorrow is part of the heritage bestowed on us by the folly of our first parents, Adam and Eve, when their sin turned Eden the beautiful into the shambles of Eden.

Who can measure the sorrow, who can count the tears that were shed at the more than 60,000 burials that took place in the churches of our Synod in the two years since the Milwaukee convention? We are not ashamed of those tears, because our Brother, Jesus, was not ashamed to have the tears He shed at Bethany recorded for all posterity to read. Our tears are accompanied by the laughter of the triumphant as they shout:

"O Happy Day!"

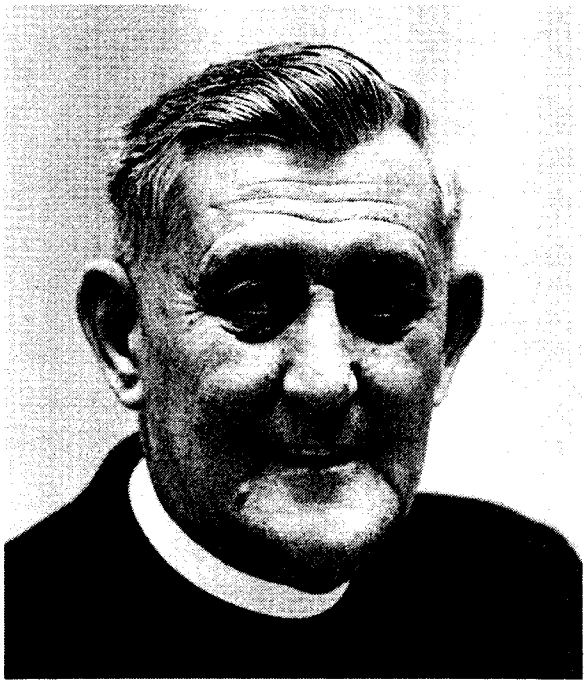
John was on the Isle of Patmos not by choice but by compulsion. God chose him to write what God would show him. The heavenly voice said, "What thou seest, write in a book and send it to the churches. I am Alpha and Omega, the First and the Last. Write the things which are and the things which shall be!" John did write and he told it like it is. Later the voice from heaven said, "Write also this: Blessed are the dead which die in the Lord." He meant to say, "O happy day — for them!"

Our memorial service is a service of thanksgiving for the faithfulness of God who by grace permitted these many thousands of our brothers and sisters to reach their destiny, the faithful laymen and lay women, the teachers, the professors, the missionaries, the pastors of our churches — we include them all as we sing, "O happy day!"

Some of these thousands fell quietly asleep in their Lord. Others struggled with death in their pain. They knew that death was the last enemy they shall ever meet. When they met Jesus after the struggle was over they could sing, "O happy day!" Others among them died in accidents. God could have prevented these accidents, but He did not. His angels were standing ready as a rescue squad to pull them out of trouble. But the Lord of life and death commanded His angels, "Don't touch them! I want them NOW!" The next moment these children of God were shouting, "O happy day!" They are the living ones. We are the dying ones.

Some of those whom we remember in our memorial service were very young. I wish to address a word to the youth representatives at our convention. It was my privilege to be the pastor of a promising young football player. He wished to dedicate his life to his country. He had finished his studies at West Point to become an Army officer. It was a few days before his graduation. His parents had given him a sports car as a graduation gift. He and his roommate wanted to take a short spin around the countryside at West Point. Within minutes the car hit the concrete side of a small bridge and was catapulted into the river. Both men were killed — two days before their graduation. At the funeral of our young member his parents sang amid their tears with the rest of us, "O happy day!" You young people, I advise you to walk through a cemetery and notice, some graves are very short.

Why is it such a happy day for all of these whom we remember today? The word says, "Blessed, yes, happy are they who die in the Lord." O happy day, they now see the victory of the Cross! No longer must they live by faith. Now they live by sight. O happy day, they now see that there is no other name under heaven given among men by which we must be saved but the name of Jesus! O happy day, they now see the effectiveness of the blood of Christ in blotting out every stain of sin in their lives! O happy day, they now see every promise of God in the Scriptures fulfilled! O happy day, they



Dr. Paul W. Streufert

now know that the Bible was not lying when it said, "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"! O happy day, they now know the eternal verity, "By works of the Law shall no man be justified. Christ has redeemed us from the curse of the Law, being made a curse for us"!

Shall we not say, "O happy day — for them"? They now see. They now know. They have conquered and have overcome through Christ.

Can we now also sing, "O happy day — for us"? The number of the redeemed is not yet filled. At the opening of this chapter 14 John writes about the 144,000 who shall be saved. This is not a mechanically computerized tabulation of heaven's population. This is the graphic way of describing the completeness of the number of the redeemed. Will you be among them? Will I be there?

This latter question is of deep concern to me. I know that after 70 years the day is near for me when shadows become deeper as we walk toward the last sunset — into the valley. "O happy day and yet far happier hour! When wilt thou come at last?" The whole church sings it with me.

And what is the church? It is but the narthex of heaven. Standing in the narthex we are saddened by the conditions of this glorious place. Do brothers quarrel, do they devour each other as they wait for the doors of the temple to open? When those doors open we shall sing with hearts and voices that are once more united, "O happy day — for us!"

O happy day, there will be no more elections for we shall be standing in the assembly of the elected ones! O happy day, no more problems of interpretation! We shall know, for everything will be made plain. O happy day, no more doubts about the Word! "My word shall not pass away." The logos of the Logos will remain forever. O happy day, no longer a divided Christendom! "They shall be ONE." O happy day, no more divisions among races and cultures and ages! No gap in the generations. O happy day, above all, no more fighting my own foolish heart to bring it into subjection to Him who loved me, who was my Creator, my Redeemer, and my Judge. O happy day, for when the Day of Resurrection dawns we shall see the completion of the blessed work of God's Holy Spirit.

O happy day! Can't you come any sooner? Amen.

PAUL W. STREUFERT



Dr. and Mrs. J. A. O. Preus

CLOSING COMMENTS

IF I MAY HAVE YOUR ATTENTION, PLEASE, BRETHREN:

Perhaps this is not a very good time to talk, but we are going home. We are going home with some very mixed feelings. We are going home after a very strenuous period which for all of us lasted nearly a week and for some of us has been a period of 2 weeks.

I feel that I'd like to say a few things to you, both to the lay delegates and to the pastoral and teacher delegates. What you have seen at this convention is what those of us who have been involved in the synodical administration have lived with almost every day. We have had a serious problem, involved with a great deal of distrust, a great deal of lack of confidence. We have indulged in all kinds of activities just as we have here, for which undoubtedly when we go home at night we will say, "Please, dear God, help me." And I say that in no judgment of any of you. I say it in judgment of myself and leave you to judge yourselves.

But the fact remains that we are still members of The Lutheran Church — Missouri Synod. We are still united in an organizational membership, and I am convinced we are also united in a deeper bond of faith than perhaps our antics would indicate.

(Applause)

Please, I'm not through yet; I have a few more things to say. I hope you will give me the indulgence.

I come back to what Vice-President Merkens said to you so long, long ago, in the opening service last Friday night when he spoke about the church and that farmer who wanted to sell his farm, and he said many other things which illustrated the same thing. One man came to me today. He has, I must admit, not been one of the members of my fan club. He said, "I have never seen one pastoral action from you." I would like him to see one now, and I hope he is here.

We are going home to our congregations, to our circuits, our parishes, our various callings, and I hope that we will go home not just to gird for further hassling and division but that we will go home remembering why we are here — to preach our Lord Jesus Christ and to do His will.

I would like to share with you my dilemma, and in many ways it, as has been demonstrated here, is your dilemma and the dilemma of every member of our church. We are caught between the desire on the one hand to be as faithful as we possibly can to the Word of our gracious and loving God. On the other hand, we want to be pastoral in our dealings with one another and with everyone. This creates a tension. And I want to say to you who have elected me under conditions that would lead anyone to believe he couldn't get elected to anything: Either you are unspeakably credulous or unspeakably charitable, I don't know which. But you have done so, and I want to pledge you this. (This is not a prepared speech. I didn't sit up all night preparing it with anybody; it just came to me with both the joys of this convention and the sorrows and the humiliations and the anguish of it, and, I know, the anguish of everyone here. Don't think you are the only one who suffers — we all do, and the church does.) And I want to pledge to you that I will do my duty as set forth in the Constitution of the Synod as faithfully as I know how. I want this church of ours to be a Biblical and confessional Lutheran church. On the other hand, I pledge you that I will do my duty as evangelically and pastorally and lovingly and kindly as God the Holy Spirit gives me the wisdom and understanding to perform it. That is my intention and, in a way, it is yours also.

So let us understand each other; let us be sympathetic and kind and helpful to one another. But remember that every one of us worships the same God, who has revealed Himself to us in the same Scripture and who asks each of us to be faithful to it, and to the Lord, who is the heart and soul and center of that Scripture. And let us in our dealings in the months that lie ahead, both lay and clergy, be pastoral, by which I think we all mean: kind and loving and charitable and forgiving as much as we possibly can in the ways that God has outlined for us in His holy Word.

I want to wish you all a most blessed trip home. It's like every convention, an opportunity to meet the people of the church, people you will never see again, people you have come to love, and perhaps in some cases to have other feelings toward, but I hope they will always be feelings of forgiveness.

I want to thank everyone, *all* of you, for all you have done to help this convention, for all that you have done to help the church make at least some plans, some progress, and some decisions for the years that lie ahead.

It's not the easiest time for our church, and yet we have such wonderful things to offer the world. Let us be faithful to what we have, diligent and willing in spreading it, and loving in dealing with one another.

May God bless you! Now, the orders of the day.

(Applause)

Thank you. Thank you also for that very great kindness that you showed Mrs. Preus.

J. A. O. PREUS

ADDRESS OF THE PRESIDENT OF THE AMERICAN LUTHERAN CHURCH

PRESIDENT PREUS
DELEGATES TO THE LCMS CONVENTION:

The American Lutheran Church greets you. We greet you as sisters and brothers in Christ, together members of the body of Christ and members of one another, partners in the Gospel, sharers of a rich, common Lutheran heritage.

We want you to know that the American Lutheran Church proudly waves high the historic Lutheran banner that says "Grace Alone, Faith Alone, the Word Alone." It is by the grace of God alone that we are joined with you and those millions of other Lutheran Christians who have learned to express their faith in the words of Luther's Catechism. It is by Grace alone that we can affirm: "I believe that God has created me and all that exists; I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord; I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him. But the Holy Ghost has called me through the Gospel."

It is by faith alone that we assert that we know no other Gospel than the Gospel of our Lord Jesus Christ, that we have no other good news than the good news of God's love poured out to a lost mankind through the sufferings, death, and resurrection of Jesus Christ. We live and breathe and have our being under the authority of the Word of God, the Scriptures. We believe deep in our bones that Word from the Gospel of John that says, "These are written that you may believe that Jesus is the Christ, the Son of the living God, and that believing you may have life in His name." We believe that we share now with all believers in Christ in the kingdom life won by Christ, and we look expectantly to that day when Christ will return to consummate that kingdom.

We know we share that faith, that heritage with you in The Lutheran Church — Missouri Synod. We believe that God's Word calls us in the ALC and LCMS to express together that unity of faith in our life and work in church and community. It was with profound conviction of our unity in the Gospel and with great joy that the American Lutheran Church a few years ago declared pulpit and altar fellowship with The Lutheran Church — Missouri Synod. We believe, as the words of the Joint Declaration adopted by our conventions states, "that we have discovered consensus 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." We treasure this altar and pulpit fellowship. We believe that consensus continues to exist, and indeed has been deepened and strengthened by our years of fellowship. We envision an ever deepening, mutually enriching fellowship in the days before us.

During the past weeks I have on many occasions asked informal groups of ALC persons what the ALC should say to Missouri here today. Two words reoccurred. The first, uttered again and again and universally affirmed in the ALC, was: "Tell them that we love them." I want to speak that word to you today because I believe it a genuine expression of the faithful of the American Lutheran Church to you. I speak from the heart of the ALC today in saying, "We love you."



Dr. David Preus, President of the American Lutheran Church

The second word reiterated is this: "Tell it like it is." We think it is important that you understand something of our ALC history and feelings. We try to understand you and why it is that you itch where you itch. We hope you will try to understand us and our itches as well.

Prior to the declaration of pulpit and altar fellowship a widespread ALC conviction was that Missouri did not seriously attempt to understand our history, our understanding of how the Spirit of God has led us. We felt the agenda always had to be Missouri's agenda. The theological questions for discussion always had to be Missouri's questions. We felt we were considered as less than Lutheran if we did not adopt Missouri's itches and start scratching the same spots. We felt that you expected us to appreciate your history but made little effort to understand ours; that we were often treated with suspicion rather than trust; and that there usually was the assumption that Missouri had been led by the Spirit of God while the ALC had not.

We have tried to understand this and place it in proper perspective and not just be paranoid. We think our histories are quite different, but equally "Lutheran." Missouri has been one body for 125 years. You have been unique among Lutherans in the land in that you have never given up your former synodical life in order to find new life, under God, with fellow Lutheran Christians of comparable numerical size.

We are quite different.

The ALC consists of congregations who, 55 years ago, were in eight different synods. We are accustomed to putting together Lutherans with different histories,

different concerns and problems. We take for granted that many years will be required to arrive at commonality on all concerns.

We have found strength in the process, a richness in the variety our mergers have brought us. We worked through an era of thinking the church to be like strained soup, with ingredients invisible, with consistency, flavor, and color all the same. We have known seasons when our patience with each other ran short. Then we would find our consensus in the Gospel and discover the church to be better illustrated by the fruitcake. In the cake each ingredient maintains its unique identity while making a distinct contribution to the whole, and there is even room for a few nuts. We believe our church strong because of this hard work in coming together, in dying that we might live.

These past few years of fellowship with Missouri have allayed our fears about a judgmental, domineering Missouri attitude. We have found each other at so many levels. Our joint labors in LCUSA have been productive and rewarding. We have met with the men on your Commission on Fellowship and had open, frank discussions around areas of continuing concern. We have been confident that, with all participants acknowledging each other's seriousness in submitting to the authority of the Scriptures, we would find God-pleasing solutions to our relatively peripheral differences without threatening the fellowship enjoyed. We have not imagined it would prove necessary to put any time constraints on the Spirit in these matters. It is our hope that our churches may continue to affirm our consensus in the Gospel and Sacraments, and to get on with the churches' tasks unimpeded.

One final word. I have attended conventions in 10 of our ALC districts. The congregations of the ALC have, out of our diversity, found an exciting unity of spirit and mission. ALC esprit is high. We are coming off a period of churchwide restructuring with excitement at the prospect of an all-out effort for the mission of the church. Our faces are turned outward. We are looking for the ways to bear witness to the Lordship and love of Christ in a worried and uncertain world. We see a great season of evangelism before us, at home and abroad. We intend to busy ourselves with works of love, serving the causes of justice and mercy in the affairs of men.

We hope and pray that we will be marching with The Lutheran Church — Missouri Synod in this great calling. God grant it may be so!

DR. DAVID PREUS

ADDRESS OF THE PRESIDENT OF THE LUTHERAN CHURCH IN AMERICA

Dr. Preus, I congratulate you upon your election to the presidency of the Synod. From holding a similar office I understand something of the heavy and significant responsibilities that you carry. I know how your conscience must weigh your influence on the decisions and work of the Synod and on the faith and life of people in your church body and even beyond. Be assured of my prayers that God will strengthen your faith in our Lord Jesus Christ and endow you abundantly with the gifts of His Spirit.

Delegates to this 50th regular convention of The Lutheran Church — Missouri Synod, it is a privilege and a joy to greet you as brothers and sisters in Christ. I am grateful for the invitation once again to visit the Synod's convention. I have been grateful, too, that President Preus has twice brought fraternal greetings to conventions of the Lutheran Church in America.



Dr. Robert Marshall, President of the Lutheran Church in America

These exchanges of convention visits show that our two church bodies do have a degree of fellowship. *What is the nature of our fellowship?*

The New Testament teaches us that the church is one body in Christ. I believe God wants that unity made manifest. Yet we who share the Christian faith have not found the way to show our God-given unity in Christ through organizational structures, nor even through agreement about altar and pulpit fellowship between our two church bodies.

I do not know whether St. Paul would belabor us for our divisions the way he did the congregation in Corinth. There is a strong possibility he would say to our two church bodies what is recorded in First Corinthians 4:6 and tell us we are too "puffed up," too proud, too self satisfied.

Of course each of us has a good reason to maintain an identity. We struggle for our institutional strength as a means to an end. That end is a pure confession of faith and a true witness to the Gospel.

At the same time the apostle's teaching is enough to warn us that each one stands in danger of allowing the struggle to show more clearly than the faith, of making the differences in our witness more evident than our

unity in Christ. May God keep us from enjoying our struggles and our differences too much.

If we see that our very attempts to be true and good may be spoiled by sin, we may all the more resoundingly affirm the emphasis of St. Paul, and of Luther, on the doctrine of justification by grace through faith. *If our fellowship must in our humanity be a fellowship in sin, it is by God's grace a fellowship in salvation.* Not our works but the work of Christ reconciles us to God and shapes us into a church. Saving faith and the communion of saints comes not by our attainment but by the Holy Spirit. Though it may come as a second thought all too often for either one of us, justification by faith must remain central to our proclamation of the Gospel.

A fellowship grounded in God's saving grace has clear implications as clarified in the Scriptures and the Lutheran Confessions. To mention just two of these implications, I would note two ecclesiastical sins.

One implication of a fellowship of grace resists ecclesiastical idolatry. While it is easy to belittle efforts to manifest the unity of the church through ecumenical organizations of church union, it is wrong to exalt our own church body as though God would never transcend it.

We are too ready to conclude that everyone in the church must be like ourselves. If we allow our own human narrowness, rather than the Gospel, to dominate in the church, we should look further at St. Paul's teaching. In the 12th chapter of First Corinthians, he asks about the body if it were all an eye, or all an ear. You and I know that such a body would be a freak. By our human nature we are moved to make the body of Christ into a freak.

Only by the Holy Spirit will the church include all people regardless of race, nationality, political persuasion, earthly attainment, neuroses, or whatever human idiosyncracies. Only by the Holy Spirit do we escape our tendency to commit idolatry by absolutizing our own church.

A second implication resists ecclesiastical introversion. The Spirit does not send out the Gospel to have humans build walls around it. Being justified and reconciled to God frees us for the Spirit to work through us not only in the church but also in the world. The end of Christian activity is not worship or church polity, not a monastic church, but service in daily life.

In line with the two implications, one to resist ecclesiastical idolatry and another to resist ecclesiastical introversion, we are fortunate that God has added to our fellowship of grace *a fellowship of study and service.*

Our two church bodies engage in this fellowship most extensively in the Lutheran Council in the U. S. A. The oldest form of our fellowship in service is embodied in the Division of Service to Military Personnel. That cooperation has increased recently. In campus ministry, the American Lutheran Church and the Lutheran Church in America have had a complete fellowship for a long time. The Missouri Synod has joined partially during the last 4 years and I hope for more in the future. In regional planning, the districts of the Missouri Synod and of the American Lutheran Church join with synods of the Lutheran Church in America in consultation. In the Division of Theological Studies the Missouri Synod has graciously agreed to discuss those crucial issues which stand in the way of declaring altar and pulpit fellowship with the Lutheran Church in America. All three participating churches cooperate in these theological studies and honor their commitment to work for theological consensus.

There are several cooperative efforts outside the council. In the Inter-Lutheran Commission on Worship we are making progress toward a hymnal and a service book.

In Lutheran World Relief we reach out to the poorest of people on the earth and to the victims of disaster.

In the Consultation on Lutheran Unity we both have followed the initiative of the ALC and seek new forms of cooperation. The Canadian segments of our church bodies are even ready to explore union negotiations.

I hope this fellowship in service and study will grow. And I hope fervently it will grow ever more certainly from our fellowship in the Gospel.

I have long respected the Missouri Synod for its insistence that unity can only exist, as the Augsburg Confession says, "where the Gospel is proclaimed in its purity and the sacraments are administered in accordance with the Word of God." As Ephesians 4:4 declares, there is already "one body and one Spirit, . . . one hope . . . , one Lord, one faith, one baptism, one God and Father of us all."

But we have a problem because we have so much trouble letting the Holy Spirit show that oneness through us.

On the bus to Kennedy Airport when I was catching the plane to come here, I sat next to a geologist who told me his wife belonged to an LCA congregation in Wisconsin. He was not a church member, he said, because the church was too disunited. More exactly he said, "With all the church has going for it, if it cannot pull together, what chance is there for anything else?" "With all the church has going for it" — as though he had heard of the Spirit, hope, Lord, faith, baptism, God and Father.

We do have a great deal going for church unity. To realize our unity, both of our church bodies and all of us, need to listen to the apostle's plea which precedes the sentence on oneness: "I therefore, a prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called, with a lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." Then "They [people everywhere] will know we [we Lutherans] are Christians by our love [a love activated by faith]." "They will know we are Christians by our love."

DR. ROBERT J. MARSHALL

ADDRESS OF THE PRESIDENT OF THE LUTHERAN COUNCIL IN THE U.S.A.

Members of that part of the body of Christ assembled as the 50th regular convention of The Lutheran Church — Missouri Synod —

GRACE, PEACE AND UNITY IN CHRIST!

In November 1966, representatives of The Lutheran Church — Missouri Synod, 14 in number, gathered in Cleveland, Ohio, with 15 representatives of the Lutheran Church in America and 13 representatives of the American Lutheran Church, to formally constitute the Lutheran Council in the United States of America.

Each of these three Lutheran church bodies in accepting the constitution of the council adopted a preamble which reads:

> 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 . . .

That was a significant event. It was a good experience for me, as the newly elected secretary of the ALC, to be a member of that constituting convention.

That meeting was the first time I had participated with people who were identified as representatives of the LCMS in a church function.

Since then I have had many opportunities in the Council and in inter-church committees to work with your President, Dr. Preus, your president emeritus, Dr. Harms, with Dr. Roland Wiederaenders and Dr. Herbert Mueller, with Dr. Ralph Bohlmann and Dr. Milton Carpenter, with Dr. William Griese and Mr. John Schuelke, with Dr. Oswald Hoffman, who served so effectively as president of the Lutheran Council for three terms, and with many other of your representatives. It has been a joy to experience with them the unity that we have in Jesus Christ, my Lord and yours. Deepening friendships have grown between us and I am grateful that the Council has provided such opportunity.

This is the third LCMS regular convention I have attended (Herb Mueller, you'll have to inform me sometime if you've ever had an "irregular" convention). At Denver I came as an observer for the ALC for two days and was there when you declared fellowship with us — at Milwaukee I attended the entire convention as the official observer of the ALC. I heard Dr. Knutson bring you the greetings of the ALC and was gratified by your warm, enthusiastic, spontaneous rising, singing response. Now I am back with you still as the official observer of the ALC but with a new added responsibility.

As I have tried to prepare for this greeting to you, despite the many opportunities I have cited, I realize that I don't understand you as well as I would like. I need to understand you more fully so that I can serve as the president of the Lutheran Council as effectively as the gifts God has given me and my stewardship of them will allow. Being with you at this convention helps me to know you better. I am grateful for this added opportunity. I look forward to others.

Hopefully many of you want to know more about the Lutheran Council — how it functions and seeks to carry out the responsibilities given it by the member church bodies.

One reason the LCMS, together with the ALC and the LCA, each in their own convention, formed the Lutheran Council was because " . . . of the conviction that they should and can further a Lutheran witness. . . ." Our church bodies, it seems to me, said we can and must build a common agency on our similarities — we must not function in all things separately because of some differences in understanding and practices.

I want you to know that I am committed to the Lu- Council because:

I believe that we Lutheran Christians share a common faith in Jesus, the Christ, as Lord and Savior;

I believe that Lutheran churches need a common agency to give witness to their unity of faith in Jesus Christ;

I believe that Lutheran churches need a common agency to give as much strength as they can possibly generate to those activities by which they can jointly give expression to their faith;

I believe that we Lutherans need a common agency to provide the occasions, the meeting place and the enablers —

to become acquainted with each other —
to learn to understand each other —
to deal with differences, real and imagined —



Dr. Arnold Mickelson, Secretary of the ALC and President of LCUSA

to come to trust each other —
to strengthen our partnership in the Gospel —
to give the greatest possible credibility to our witness to Jesus Christ to the world in which we live.

I know that the participating churches have all contributed significant resources of leadership, of time and effort, of funds for the good of all.

I am certain that the LCMS has benefited from this partnership in the Lutheran Council in ways that most of you have never personally experienced and that many of you have never had the opportunity to hear about.

One of the significant contributions of the LCMS to the Council has been the people who have been called to the Council staff from the LCMS. That contribution is most evident, physically and in terms of responsibility and leadership, in the person of Dr. C. Thomas Spitz. Dr. Spitz serves so very effectively as general secretary of the Council, a post to which he was just re-elected for another 4-year term. He knows more about the workings of the Council than anyone I know and I invite you to listen to him comment about its work as it relates to the LCMS. When he finishes I hope to have time for a closing paragraph.

* * *

Last May, a mother brought her 4-year old son to the Vacation Church School conducted by the congregation of which I am a member. This mother came to my wife, who serves as Director of Education on the congregation staff, and told her: "Last week our family drove by Calvary Church and our son exclaimed 'there's my church.'" She went on to say, "This disturbed me and I said, 'Now, Tommy, this is the first time we have driven by Calvary since last May when I brought you to Vacation Church School, and we have gone to our own church which isn't Lutheran nearly every Sunday since then. Why do you say Calvary is your church?' He thought quite a while and said, 'Because there is so much love there.'"

My hope and prayer is that the Lutheran Council may be such a witness that those who obeserve or relate to Lutherans working and acting together in their common agency will observe "There is so much love there."

God bless you, your convention, and the actions you take.

DR. ARNOLD R. MICKELSON

RESOLUTIONS

1. MISSIONS

To Complete the Transfer of Deaf Work to Districts

RESOLUTION 1-01

Report 1-01, II (*CW*, pp. 2—3)

WHEREAS, Our deaf brothers and sisters in Christ have organized the International Lutheran Deaf Association (ILDA) to foster their greater involvement and participation in Christ's mission of The Lutheran Church — Missouri Synod locally, nationally, and internationally (ILDA Constitution, Article III, paragraph I); and

WHEREAS, The Districts now administer all mission programs and congregations in North America except those for the deaf, resulting in an unavoidable separation of deaf congregations from their sister churches; and

WHEREAS, The Board of Directors upon recommendation of the Board for Missions has authorized and encouraged all Districts to assume the local administration of this ministry; and

WHEREAS, This transfer of administration is in keeping with the sound principles of decisions relating to mission being made best at the point of involvement; and

WHEREAS, In recent years requests have been made by deaf congregations and fields for District administration so that local needs might be adequately met; therefore be it

Resolved, That we commend and encourage the International Lutheran Deaf Association in its active involvement in the administration of the ministry to the deaf; and be it further

Resolved, That we encourage Districts to assume the responsibility for administration of ministry to the deaf in close liaison and planning with the International Lutheran Deaf Association and its regions; and be it further

Resolved, That the Board for Missions during the transitional period stand ready to offer financial support to the Districts on mutually agreeable terms; and be it finally

Resolved, That we encourage all congregations of the Synod to be alert to the ministry to the deaf in their respective communities.

Action: *Adopted (Session 2).*

To Establish Missionary Medical Emergency Reserve Fund

RESOLUTION 1-02

Overture 1-15 (*CW*, p. 27)

WHEREAS, Overture 1-15 purposes to fill a real need and reflects Christ-like love and concern for our missionary personnel; and

WHEREAS, Overture 1-15 has the support of both the Council for Christian Medical Work and the Board for Missions which endorsed it in April 1973; therefore be it

Resolved, That Overture 1-15 be adopted.

Action: *Adopted (7).*

(Overture 1-15 proposed:

1. That the Synod authorize the establishment of a $75,000 Emergency Reserve Fund for unexpected major health expenses of foreign missionary personnel.
2. That the administration of this fund be in the hands of the Board for Missions (through its Personnel Section, Office of Medical Secretary, and the Executive Secretary) which shall include in its annual budget request whatever amount is needed to bring the fund back to $75,000.
3. That the continuing need for the maintenance of such an Emergency Reserve Fund be reevaluated if and when Concordia Plans should expand medical coverage to include expatriate missionary personnel.)

To Expedite the Partial Decentralization of Financial Responsibility for the Synod's Mission Program

RESOLUTION 1-03

Overture 1-04 (*CW*, p. 25)

WHEREAS, A proposal for decentralization of financial responsibility for the Synod's mission program was submitted to the church in convention at Milwaukee (Overtures 1-21 and 1-22, pp. 27-28, *Convention Workbook*); and

WHEREAS, These overtures could not be dealt with due to the press of time; and

WHEREAS, There is always a need to explore new methods of supporting our world mission program; and

WHEREAS, The direct and personal approach to world missions offers many advantages; therefore be it

Resolved, That the Synod's Board for Missions and Board of Stewardship be requested to explore methods of further decentralization and personalizing interest in and financial support for the Synod's world mission program (cf. New Orleans *Convention Workbook*, page 419, item 1).

Action: *Adopted (7).*

To Respond to Specific Needs of Community

RESOLUTION 1-04

Overture 1-06A (*CW*, p. 25)

WHEREAS, Each congregation lives in a specific kind of neighborhood with specific needs and circumstances; and

WHEREAS, The Gospel, the power of Christ, must be applied to all; and

WHEREAS, District boards and agencies are to help congregations in their mission and ministry and are to work toward coordinating the work of individual congregations and relating their work to that of others; therefore be it

Resolved, That each congregation be encouraged to study the specific needs and circumstances of its community; and be it further

Resolved, That each congregation be encouraged to respond to the particular needs it finds in the manner that seems best; and be it further

Resolved, That each congregation be encouraged to carry on its Christian mission in its community in cooperation with other Christian congregations and groups in that community, respecting our Synod's stance on fellowship; and be it finally

Resolved, That such study of community needs and such response to found needs be undertaken in consultation with appropriate District boards and agencies.

Action: *Adopted (7).*

To Decline Overtures Re Student Groups

RESOLUTION 1-05

Overtures 1-08A, 1-08AA, 1-08AB, 1-08AC, 1-08AD, 1-08B, 1-08BA, 1-08C, 1-08CA (*CW*, p. 26)

WHEREAS, The Lutheran Church — Missouri Synod has a responsibility to its college-age members; and

WHEREAS, Our Synod's campus ministry, based on Word and Sacrament, takes its particular direction on a given campus as it meets the ministry needs of that campus situation; and

WHEREAS, This ministry "extends not to one group but to all students" (St. Louis convention, 1938); and

WHEREAS, Various Lutheran student organizations have been effective in fulfilling Lutheran student needs and in reaching out to the campus (e. g., Gamma Delta, Lutheran Student Movement, Beta Sigma Psi); therefore be it

Resolved, That the Synod commend the efforts of these various student organizations for their service to college-age youth; and be it further

Resolved, That the Synod recognize these organizations as forms of Christian witness to the campus and urge that they use the regular Student Recognition Sunday as a means of gaining exposure in the church; and be it finally

Resolved, That overtures 1-08A, 1-08AA, 1-08AB, 1-08AC, 1-08AD, 1-08B, 1-08BA, 1-08C, 1-08CA be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reaffirm Our Church's Mission

RESOLUTION 1-06

Report 1-01 (*CW*, pp. 1—22)

It is with an earnest and fervent prayer to God that the Missions Floor Committee presents this preface and accompanying resolutions to the 1973 synodical convention.

"God has reconciled us to Himself by Jesus Christ and has given to us the ministry of reconciliation" (2 Cor. 5:18). This statement of the apostle Paul summarizes for us also the reconciling act of God and our mandate, as ambassadors for Christ, to beseech all men in Christ's stead, "Be ye reconciled to God!" (2 Cor. 5:20)

In the spirit of this mission mandate, we have assembled in this convention to assess our work of the past biennium, to praise God for what has been accomplished, to implore His forgiveness for our failures, to look ahead and determine our goals for the future, and to encourage each other to be in Christ's mission, in the words of our convention motto, "Ever, Only, All for Thee."

The report of the Board for Missions causes us to rejoice over the great things that have happened in our worldwide mission. The development of the national sister churches, the excellent quality of leadership in the mission fields, the zeal and dedication of board and staff, the intensification of missionary outreach among minority groups in North America, the expansion of campus ministry, the new developments in deaf and blind ministry, the involvement in new and special ministries, the progress in medical work and the accompanying attention to opportunities for ministries of mercy, a growing spirit of evangelism consciousness — all of these cause us to rejoice and to praise God for His blessings.

We call attention to the growth and development which have taken place in the overseas churches and missions as this is documented on pages 15—21 of the *Convention Workbook.* It is impossible to read this thrilling story without experiencing joy and gratitude to God for what has been accomplished.

In reviewing the report of the Board for Missions, we are impressed by the commitment to mission on the part of the missionaries, the members of the Board for Missions, and the mission executives of our church body. However, we are deeply distressed by the divisions among board and staff as indicated in the majority-minority reports and fear these divisions will jeopardize the mission work of the Synod and sister churches.

We do not believe that the mission mandate will be fulfilled by debating the motives and merits of the actions of the past biennium. Rather, we believe that it is imperative for all of us to ask God's forgiveness for our shortcomings, to find joy in the Word of reconciliation, and to be reconciled also to each other in the spirit of the Gospel.

We dare not minimize the importance of speaking to each other the Word of God's grace and forgiveness through Christ. We call upon the members of board and staff to bend every effort to love and understand each other and to undergird and support each other in ministry.

It is in this spirit of reconciliation, rather than judgment, that we offer the following

Resolutions:

1. *Resolved,* That we reaffirm the Scriptural truth

that individuals can receive eternal life only by God's grace through faith in Jesus Christ;

2. *Resolved,* That we reaffirm the Scriptural truth that in the proclamation of the Gospel the verbal and/or written witness is indispensable;

3. *Resolved,* That we reaffirm the Scriptural truth that deeds of love which flow from the Gospel at work in the lives of God's people are an indispensable part of the church's mission;

4. *Resolved,* That we reaffirm our subscription to the Mission Affirmations adopted by the Detroit convention which state:

The church is God's mission;
The church is Christ's mission to the whole world;
The church is Christ's mission to the church;
The church is Christ's mission to the whole society;
The church is Christ's mission to the whole man;
The whole church is Christ's mission;

5. *Resolved,* That we who are involved in this mission, in a spirit of joy, determine to work together in brotherliness, trust, and mutual support;

6. *Resolved,* That the members of the Board for Missions refrain from involving themselves in the supervision and counseling of missionaries and sister churches which is properly the function of the mission staff;

7. *Resolved,* That staff members of the Board for Missions recognize and fulfill their role in implementing policies and decisions of the Board for Missions, supporting these policies and decisions, and refraining from encouraging and promoting a dissenting view;

8. *Resolved,* That we recognize the fact that there are different situations in mission fields which make it imperative for our missionaries and sister churches to follow practices which take into consideration the sociological and cultural setting in which they carry out their ministry;

9. *Resolved,* That we call upon our sister churches and mission fields overseas to recognize their responsibility to The Lutheran Church — Missouri Synod and to seek in love to avoid decisions, actions, and practices which foster tensions and divisions among us as partners in Christ's mission;

10. *Resolved,* That we commend the Board for Missions for the theological principles (cf. "Board Resolutions on Policy," *CW,* pp. 9—10) intended to undergird and amplify the Mission Affirmations and to maintain and uphold the policies and practices of our church in mission throughout the world;

11. *Resolved,* That the Board for Missions proceed, in consultation with staff, missionaries, sister churches, District mission departments, and the Commission on Theology and Church Relations in a study to produce a policy statement acceptable to the board, staff, missionaries, and sister churches; and finally

12. *Resolved,* That we pray for the direction and blessing of the Holy Spirit for a united proclamation of the Gospel.

Action: *Adopted (7).*

To Decline Overtures Re Loyalty of Mission Workers

RESOLUTION 1-07

Overtures 1-05, 2-172 (*CW,* pp. 25, 96)

WHEREAS, All of the workers in the Synod's mission have made their statement of loyalty to the Scriptures and the Lutheran Confessions through their ordination or induction vows; and

WHEREAS, The Synod accepts in good faith the sincerity and continuity of this subscription to Scripture and the Confessions; and

WHEREAS, The Synod has provided channels, instruments, and safeguards for dealing with any evident deviation from a Scriptural or Confessional position in either doctrine or practice and for discipline as circumstances may require; therefore be it

Resolved, That the Synod express appreciation for the concern for the doctrinal and practical heritage of The Lutheran Church — Missouri Synod which has been expressed by those who submitted Overtures 1-05 and 2-172; and be it further

Resolved, That Overtures 1-05 and 2-172 be declined.

Action: *Adopted (7).*

To Commend Districts and Overseas Sister Churches for Increased Mission Support

RESOLUTION 1-08

Report 1-01, IV, 3 (*CW,* p. 8)

WHEREAS, The Scriptures call upon God's people to share the Good News of reconciliation in Christ with the whole world; and

WHEREAS, Increased patterns of Christian giving for missions are vitally important for continued future expansion of this work; and

WHEREAS, During the past biennium the Districts and



President Waima Waesa of the Wabag Lutheran Church, New Guinea, addressing the convention in Pidgin. Missionary Elwyn Ewald translates

overseas sister churches have continued in program expansion and increased mission giving; therefore be it

Resolved, That we commend the Districts and overseas sister churches for their increased financial support for home and world missions; and be it further

Resolved, That we encourage them in continued efforts for future growth in the grace of mission giving and program outreach.

Action: *Adopted (7).*

To Send a Resource Person into Mission Fields

RESOLUTION 1-09

Overture 1-14 (*CW*, p. 27)

WHEREAS, Continuing education is a recognized principle in our Synod; and

WHEREAS, Our missionaries on other continents can benefit from such in-service training; and

WHEREAS, This can best be achieved in certain phases of their work by being done right in the field; and

WHEREAS, The Synod desires to give our missionaries the benefit of training in effective techniques of evangelism and thereby encourage them in their witness and ministry to people; therefore be it

Resolved, That the Synod direct the Board for Missions, in conjunction with the Board for Evangelism, to secure a full-time resource person who will work with our world missionaries in the field in developing a greater expertise in effective techniques of evangelism in their areas and cultures.

Action: *Adopted (7).*

To Pursue Mission Opportunities in Southeast Asia

RESOLUTION 1-10

Overture 1-03 (*CW*, pp. 24—25)

WHEREAS, Under the gracious guiding hand of the King of kings the war in Vietnam has now officially come to a halt; and

WHEREAS, Our Savior Jesus Christ has not only commanded us to "lift up your eyes and see how the fields are already white for harvest" (John 4:35), but has also commanded us to "disciple all nations" (Matt. 28:19); therefore be it

Resolved, That the Synod request its Board for Missions to pursue the possibility of expanding our mission activities in Southeast Asia.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reach Out to the Peoples Republic of China with the Gospel

RESOLUTION 1-11

Report 1-01 III, 1, d (*CW*, p. 6)

WHEREAS, The Lord is opening the doors to the People's Republic of China (800,000,000 citizens) in a variety of ways; and

WHEREAS, Church and missionary groups are endeavoring to discover by what means it might be possible for them to bring the Gospel to this land; and

WHEREAS, The Lutheran Church — Missouri Synod was involved in mission work there from 1913 to 1952; therefore be it

Resolved, That we thank the gracious Lord of the nations for reopening the doors of this land once again; and be it further

Resolved, That the Synod instruct the Board for Missions to seize opportunities to bring the Gospel to the People's Republic of China; and be it finally

Resolved, That the members of the Synod pray that the Lord may bring the Gospel to these people also through us.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Urge Christian Literature Production and Publication

RESOLUTION 1-12

Report 1-01, III, 1 (*CW*, pp. 6—7)

WHEREAS, The printed Word in Bible translations, worship and devotional materials, tracts, periodicals, study materials, etc., is essential in the task of making disciples of all nations and nurturing people in Christian growth; therefore be it

Resolved, That our Board for Missions promote the work of bringing the Gospel to all people in their native language through maximum practical use of the printed Word.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Appreciation to Our Enabling Friends in Mission

RESOLUTION 1-13

Report 1-01, II, 4 (*CW*, p. 4)

WHEREAS, The Lutheran Women's Missionary League, Lutheran Laymen's League, Lutheran Medical Mission Association, Wheat Ridge Foundation, Aid Association for Lutherans, and Lutheran Brotherhood have made significant contributions to the work of missions throughout the world again in the past biennium; therefore be it

Resolved, That we praise the Lord for such gifts to the church and herewith express the Synod's appreciation to the members of these organizations.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Support Lutheran Bible Translators

RESOLUTION 1-14

Overture 1-07 (*CW*, p. 25)

WHEREAS, There are many tribes and peoples in the world who do not have the Word of God written in their own language; and

WHEREAS, One of the unique blessings of Pentecost, with its worldwide impact, was the sharing of the Word of God with the people of many countries and nationalities "in their own language" (Acts 2:6, 11); and

WHEREAS, The Lutheran Bible Translators is an agency engaged in the translation of the Holy Scriptures into the languages of those people who do not have the Bible in a written form; and

WHEREAS, Christ, our Savior, urges us in these Scriptures to reach out into all the world with every means at our disposal; and

WHEREAS, The Lutheran Bible Translators will be celebrating the 10th anniversary of its founding in 1974 with over 100 workers in the field; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, assembled in convention in New Orleans, present to the throne of grace its prayers of thanksgiving for the effort and the dedication of all those connected with Lutheran Bible Translators, as well as petitions for continued blessings upon this organization; and be it further

Resolved, That the Synod encourage the Board for Missions and Lutheran Bible Translators to continue their cooperation in accordance with the guidelines found in Appendix B, page 20, *Workbook* for the 49th regular convention held at Milwaukee, entitled: "Relations Between the Board for Missions and the Lutheran Bible Translators."

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage Districts in Securing Increased Investments in the Synodical Church Extension Fund

RESOLUTION 1-15

Report 1-02, II, D, 1 (*CW*, p. 24)

WHEREAS, The synodical Church Extension Department is extending loan services to an increasing number of congregations and special ministries, also in our overseas fields; and

WHEREAS, The increased loan services are requiring more funds; therefore be it

Resolved, That the Synod encourage District Church Extension Departments to commit to the synodical Church Extension program an appropriate percentage of loans secured as a result of District promotional efforts.

Action: *Adopted (15).*

To Foster Expansion of Loan Services — Church Extension

RESOLUTION 1-16

Report 1-02, II, D, 2 (*CW*, p. 24)

WHEREAS, The need for church extension loan assistance to congregations has gone beyond assisting newly established and subsidized congregations; and

WHEREAS, Loan assistance and counseling in financing, refinancing, and budgeting can be beneficial and necessary to self-supporting congregations; and

WHEREAS, Church extension concerns and responsibilities should include all congregations of the District; therefore be it

Resolved, That the Synod encourage Districts to expand financial counseling and loan services to include all congregations of the District as funds permit.

Action: *Adopted (15).*

To Expand Function of Church Extension Fund

RESOLUTION 1-17

Report 1-02, II, D, 3 (*CW*, p. 24)

Resolved, That the Bylaws of the Synod be changed as follows:

8.53 Objectives

Financing the acquisition of sites and the erection of facilities to aid expansion for effective programs of ministry, witness, outreach, and service.

8.55 Functions

The Board shall —

a. provide funds to assist the Synod, Districts, and congregations with loans for sites and facilities in the church's program of expansion for the renovation and improvement of facilities, refinancing of existing capital indebtedness, and short-term loan assistance to Districts for mortgage and construction loan needs.

(8.55 b, c, and d remain as they are)

8.61 The Fund

a. The Church Extension Fund is a permanent fund from which disbursements are made for loans and/or expenditures for the purpose of acquiring anticipated church sites and erecting parish facilities for expansion, for renovation and improvement of church facilities, refinancing of congregations' existing capital indebtedness, and short-term loan assistance to Districts for mortgage and construction loan needs.

(8.61 b remains as is)

Action: *Adopted (15).*

To Provide More Uniformity in Church Extension Policy and Programs

RESOLUTION 1-18

Report 1-02, II, D, 4 (*CW*, p. 24)

WHEREAS, Differences in District church extension policies and operations have a tendency to confuse our members, especially as they move from District to District; and

WHEREAS, Districts have requested guidance in establishing policies for church extension operations; and

WHEREAS, Tested and proved patterns of church extension fund administration and management constitute a basic responsibility of those to whose care church extension operations have been entrusted; therefore be it

Resolved, That the synodical Church Extension Board, in consultation with District church extension representatives, prepare guidelines to achieve a greater degree of uniformity in all synodical and District church extension operations.

Action: *Adopted (15).*

To Make Church Extension Fund Loans Only Where Fair Employment Contractors Are Involved

RESOLUTION 1-19

Overture 1-12 (*CW*, p. 27)

WHEREAS, The Synod at Denver (*Proceedings*, 9-07) and at Milwaukee (*Proceedings*, 9-28) has spoken in support of Project Equality; and

WHEREAS, The Synod through its Board of Social Ministry and through Districts has subsequently acted in support of Project Equality; and

WHEREAS, The Synod's church extension funds support projects in areas where Project Equality staff and services are not available (e. g., overseas); therefore be it

Resolved, That congregations and agencies using District or synodical church extension funds be encouraged to engage contractors and use suppliers who are members of Project Equality; and be it further

Resolved, That in areas where Project Equality staff or services are not available, congregations and agencies be encouraged to pursue the goals of Project Equality.

Action: *Adopted (15).*

To Place Two Teachers on Board for Missions

RESOLUTION 1-20

Overture 1-09 (*CW*, p. 26)

WHEREAS, The Board for Missions of The Lutheran Church — Missouri Synod has responsibilities for many aspects of the church's educational mission, especially also outside the U. S. A.; and

WHEREAS, The Board for Missions is responsible directly or indirectly for many Lutheran elementary, secondary, and post-secondary schools and teachers throughout the world; and

WHEREAS, The Board for Missions is the only major board of the Synod for which there is no *Handbook* requirement that teachers be elected to that board; therefore be it

Resolved, That Article VIII, section 8.01 of the *Handbook* be amended to read:

> The Board for Missions shall consist of 13 members, who shall be elected by the Synod. Six of these shall be selected from the clergy roster, two from the teacher roster of the Synod, and five shall be laymen. Special attention shall be given to the wide range of interests and concerns of the board.

and be it further

Resolved, That this *Handbook* change become effective with the elections at the 1975 convention; and be it finally

Resolved, That the teachers be elected for terms of 4 years, except that for the election held in 1975, only the teacher receiving the highest number of votes be elected to a 4-year term and the teacher receiving the second highest votes be elected to a 2-year term to the end that the terms of the teachers be staggered.

Action: *Adopted (15).*

To Reduce Number of Advisory Members on Board for Missions

RESOLUTION 1-21

Overture 1-10 (*CW*, pp. 26—27)

WHEREAS, It is helpful to the Board for Missions to have advisory members; and

WHEREAS, It is important to exercise restraint regarding the number who are asked to serve as advisory members; therefore be it

Resolved, That Article VIII, Section 8.03 a of the *Handbook,* which reads:

> a. The board may invite the full-time or part-time advisory participation of individuals related to ministries or organizations concerned with missions.

be amended to read:

> a. The board may invite the full-time or part-time advisory participation of individuals related to ministries or organizations concerned with missions. However, the number of full-time advisory members shall not exceed five.

and be it further

Resolved, That Article VIII, Section 8.03 b of the *Handbook,* which reads:

> 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.

be deleted.

Action: *Adopted (15).*

(An amendment was proposed to have the first resolved state that "full-time advisory members in this category shall

not exceed three" and to delete the second resolved. After this amendment had been defeated the resolution was adopted, 437—419.)

To Decline Overture 1-11 (M. L. Kretzmann)

RESOLUTION 1-22

Overture 1-11 (*CW*, p. 27)

WHEREAS, Dr. Martin L. Kretzmann has served our Synod well and faithfully; and

WHEREAS, The matter of his future employment can best be resolved by duly established boards (two of which, the Board for Missions and the Board of Directors, have already addressed themselves to these concerns); therefore be it

Resolved, That the Lutheran Church — Missouri Synod, in convention assembled, commend Dr. Kretzmann for his contributions to the church; and be it further

Resolved, That Overture 1-11 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Facilitate Gospel Proclamation Among Jews

RESOLUTION 1-23

Overture 1-13 (*CW*, p. 27)

WHEREAS, The task of proclaiming the Gospel among *all* peoples is a continuing one — a task to which the Synod has been committed since its founding; and

WHEREAS, Our Lord's command to proclaim the Gospel to all peoples certainly includes God's original chosen people, the Jews; and

WHEREAS, Our concern for the proclamation of the Gospel to the Jews should be no less than that of the apostle Paul (Rom. 9—11); and

WHEREAS, There are special problems inherent in the successful pursuit of this work; therefore be it

Resolved, That the Synod instruct the District Boards for Evangelism to focus their attention also on this task of bringing the Gospel of the atonement through faith in Jesus Christ as the promised Messiah to the Jewish people; and be it further

Resolved, That the Synod's Board for Evangelism produce guidelines and materials which will aid individuals, congregations, and Districts in this effort.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Enlist Lay Members in the Mission of the Church

RESOLUTION 1-24

Report 1-01, III (*CW*, p. 6)

WHEREAS, In Baptism all Christians are called to witness to the saving grace of God in Jesus Christ; and

WHEREAS, God has blessed our Synod with nearly 3,000,000 baptized witnesses, clergy and laity; and

WHEREAS, Many lay witnesses regularly travel to and/or reside in foreign lands for varying periods of time; and

WHEREAS, Such lay witnesses have asked how they can be used in Christ's mission; and

WHEREAS, Members traveling or living overseas should be made aware of opportunities to witness and serve as partners in mission; therefore be it

Resolved, That the Board for Missions study and act on the matter of enlisting and equipping our laymen who travel overseas for witness and service in the mission of the church.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Intensify Mission to Minorities

RESOLUTION 1-25

Report 1-01, III, 2 (*CW*, p. 7)

WHEREAS, The number of minority people is increasing rapidly; and

WHEREAS, The Synod is not currently prepared to seize its opportunities to minister to the total needs of minorities, even though some scattered efforts have been made to improve the Synod's performance in this area; therefore be it

Resolved, That the Synod instruct its Board for Missions and District boards to review their mission priorities in order to take immediate advantage of opportunities for outreach and service to minorities; and be it further

Resolved, That institutions such as Concordia Teachers College, Seward, and Concordia Teachers College, River Forest, be commended for their Indian and Hispanic ministries program, and that all our institutions be encouraged to express concern and take positive action toward ministry to minorities; and be it finally

Resolved, That the Board of Directors appoint a task force of five people, representing the area of Missions, Parish Education, Higher Education, Stewardship, and Social Ministry, to develop and propose to appropriate boards and agencies a coordinated and intensified ministry to minorities, focusing primarily on ways to enable minority leaders to be in ministry to their own people.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Make Fuller Use of Minority Representation in the Mission of the Church

RESOLUTION 1-26

Report 1-01, III, 2, c (*CW*, p. 7)

WHEREAS, Different cultures demand different approaches to mission outreach; and

WHEREAS, Minority representatives know better than anyone the characteristics of their own culture; and

WHEREAS, Very few decision-making boards currently have the advantage of minority representation which could greatly improve the church's ability to witness and serve; therefore be it

Resolved, That the Synod strive for minority representation primarily on the Board of Directors, the Boards for Missions, Parish Education, Higher Education, and Social Ministry, not to the exclusion of other boards, commissions, and committees; and be it further

Resolved, That the Synod endeavor to do this both on synodical and District levels; and be it finally

Resolved, That the synodical *Handbook* be amended as follows:

> **2.143** (new c)
>
> c. The committee shall strive to place in nomination candidates from various minorities represented in the Synod.
>
> (present c, d, and e to be renumbered accordingly).

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Plan and Implement Programs for the Elimination of Racism in the Church

RESOLUTION 1-27

Report 1-01, III, 2, c (*CW*, p. 7)

WHEREAS, Our Lord Jesus lived, worked, relaxed, prayed, suffered, died, and rose again so that His followers could be one as He and the Father are one (John 17:11); and

WHEREAS, The New Testament is full of references to the unity of the church (Eph. 2:19-22; Gal. 3:28; 1 Cor. 12:12-13, to mention just a few); and

WHEREAS, The Lord Jesus told us to preach the Gospel to every creature and bring all His sheep into the sheepfold; and

WHEREAS, White racism with its assumption of superiority over against minority groups is entrenched in our society and also in the church, including The Lutheran Church — Missouri Synod; and

WHEREAS, Racism is very harmful to the life and work of the church, contributing to her denial of her mission mandate, hampering her outreach to minorities, and virtually precluding any effective work in changing neighborhood situations; and

WHEREAS, The Lutheran Church — Missouri Synod has so often resolved to correct this situation but has implemented little in that direction; therefore be it

Resolved, That the officials of The Lutheran Church — Missouri Synod, on all levels, regularly advise all congregations of the subtle and devastating effects of racism on the mission outreach to minority peoples; and be it further

Resolved, That the Synod place a high priority on the task of eliminating racism from its life and work; and be it finally

Resolved, That the Board of Social Ministry be instructed to authorize a staff member to devote the major portion of his time and energy to the planning and implementation of programs which will assist Districts and congregations to combat racism wherever it appears.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

2. THEOLOGY AND CHURCH RELATIONS

To Decline Overture 2-174 on Certain Organizations

RESOLUTION 2-01

Report 2-03, Overture 2-174 (*CW*, pp. 47, 97)

WHEREAS, The fraternal organizations referred to in Overture 2-174 have not changed their policy regarding membership requirements as documented by recent correspondence received by our Commission on Fraternal Organizations; and

WHEREAS, The Bylaws of The Lutheran Church — Missouri Synod do not permit membership in "societies, lodges, and organizations of an unchristian or antichristian character" (*Handbook*, p. 217, 14.01 a); therefore be it

Resolved, That Overture 2-174 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Retain the Present Structure of the Commission on Theology and Church Relations

RESOLUTION 2-02

Overture 2-09 (*CW*, p. 50)

WHEREAS, The present composition of the CTCR represents a broad cross section of membership (pastors, professors, teachers, and laymen); and

WHEREAS, The present structure of the CTCR provides for both elected and appointed members; and

WHEREAS, After a restudy of the structure and composition of this committee between 1969 and 1971 the Synod approved the present organizational form as defined in the *Handbook* (2.109); and

WHEREAS, The present workload and backlog of assignments to the CTCR does not suggest the desirability of reducing its size; therefore be it

Resolved, That the present structure and organizational composition of the CTCR be retained; and be it further

Resolved, That the CTCR be encouraged to continue seeking help by involving other competent individuals or groups by referring matters to them for additional study in accordance with provisions of the synodical *Handbook* (2.109 b, c); and be it finally

Resolved, That the Synod respectfully decline Overture 2-09.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Accept the Position Paper "A Statement on Death, Resurrection, and Immortality"

RESOLUTION 2-03

Statement Z-05 (*CW*, pp. 466—468)

In 1962 the Cleveland convention of The Lutheran Church — Missouri Synod requested the Commission on Theology and Church Relations to prepare a response to questions related to death, resurrection, and immortality. (1962 *CW*, p. 161)

WHEREAS, The CTCR has given its response in a position paper entitled "A Statement on Death, Resurrection, and Immortality" (*CW*, pp. 466—468); and

WHEREAS, We find the doctrinal content of this position paper to be in agreement with Holy Scripture and the Lutheran Confessions; therefore be it

Resolved, That the Synod commend the position paper "A Statement on Death, Resurrection, and Immortality" to its membership for reference and guidance.

Action: *Adopted as amended (3).*

(Originally the resolved had read: "That the Synod accept the position paper . . . and commend it to its membership. . . .")



President Karl Barth (S. Wis.), chairman of Committee No. 2 on Theology and Church Relations

To Declare Homophile Behavior Sinful

RESOLUTION 2-04

Overtures 2-106A, 2-106B (*CW*, p. 78)

WHEREAS, God's Word clearly identifies homophile behavior as immoral, and condemns it (Lev. 18:22; 20:13 and Rom. 1:24-27); and

WHEREAS, The Law and the Gospel of Jesus Christ are to be proclaimed and applied to all conditions of mankind; therefore be it

Resolved, That the Synod recognize homophile behavior as intrinsically sinful; and be it further

Resolved, That the Synod urge that the Law and Gospel of the Scriptures be applied to homophiles as appropriate with a view toward ministering the forgiveness of our Lord Jesus Christ to any and all sinners who are penitent; and be it finally

Resolved, That the Synod decline Overtures 2-106A and 2-106B.

Action: *Adopted (4).*

(This resolution had also been discussed in Session 3.)

To Refrain from Placing the Inter-Lutheran Commission on Worship Under LCUSA

RESOLUTION 2-05

Report X-03 (*CW*, pp. 416—418)

WHEREAS, The Commission on Worship has, by formal resolutions over a period of years, officially opposed placing the work of the Inter-Lutheran Commission on Worship under the umbrella of LCUSA since the commission sees no appreciable advantage accruing from such alignment either for the success or the rate of progress of the work of the ILCW; therefore be it

Resolved, That the Synod support the position of its Commission on Worship in this matter and so instruct its representatives to LCUSA.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Executive Officer for ILCW

RESOLUTION 2-06

Report 2-02, Overture 2-110 (*CW*, pp. 45—47, 79)

WHEREAS, In accord with the provisions of the 1967 convention resolution, the President of the Synod has reviewed the restructuring of the Inter-Lutheran Commission on Worship and approved the proposed structure in all but one point; and

WHEREAS, The President of the Synod upon the advice of the Commission on Worship has declined to approve the creation of an executive officer for the ILCW because the commission is not convinced that such action will of itself speed up the preparation and publication of a new hymnal and worship book; therefore be it

Resolved, That the Synod in convention assembled support the decision of its President regarding the restructuring of the ILCW, calling upon the ILCW to put the approved rules of organization and procedure into full operation; and be it further

Resolved, That the final request of Overture 2-110 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reaffirm Synod's Position on Women with Reference to the Pastoral Office

RESOLUTION 2-07

Overtures 2-47—2-49F, 2-50A—C, 2-52, 2-53A—C, 2-54A to C, 2-55—2-58 (*CW*, pp. 63—65)

WHEREAS, In previous conventions the Synod has, after study in depth by committees and commissions, repeatedly and at length stated its position on the place of women in the church according to the Scriptures; and

WHEREAS, The Synod stated in Detroit, 1965, "On the basis of 1 Cor. 14:34-35 and 1 Tim. 2:11-15, we hold that God forbids women publicly to preach and teach the Word to men and to hold any office or vote in the church where this involves exercising authority over men with respect to the Office of the Keys. We regard this principle as of binding force also today because 1 Tim. 2:11-15 refers to what God established at creation"; and

WHEREAS, The Synod stated in Denver, 1969, "Those statements of Scripture which direct women to keep silent in the church and which prohibit them to teach and to exercise authority over men, we understand to mean that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive functions of this office"; and

WHEREAS, The Synod stated in Milwaukee, 1971, "That the Synod reaffirm its position that the Word of God does not permit women to hold the pastoral office or serve in any capacity involving distinctive functions of this office"; therefore be it

Resolved, That the Synod reaffirm its position that the Scriptures forbid women to hold the pastoral office or serve in any capacity involving distinctive functions of this office.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Develop Worship Materials That Reflect Equality of Persons Before God

RESOLUTION 2-08

Overture 2-114 (*CW*, p. 80)

WHEREAS, Both the Synod's Commission on Worship and the Inter-Lutheran Commission on Worship are actively engaged in preparing worship materials for use

in our church by all persons, male and female; therefore be it

Resolved, That we call attention to the concern of Overture 2-114 and refer them to the Synod's Commission on Worship.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Continue Participation in Meetings of the Consultation on Lutheran Unity

RESOLUTION 2-09

Report 2-01, II, E (*CW*, p. 35)

WHEREAS, The President of the Synod, in consultation with the Commission on Theology and Church Relations, was directed to appoint four representatives to the discussions of the committee recommended by the Inter-Lutheran Consultation (1971 *Proceedings,* Res. 3-26); and

WHEREAS, Four representatives of the Synod have been appointed by the President of the Synod in consultation with the CTCR; and

WHEREAS, The appointed representatives of the Synod have participated in meetings of the Consultation on Lutheran Unity and reported to the President of the Synod and the CTCR; and

WHEREAS, Further meetings of the Consultation on Lutheran Unity are scheduled; therefore be it

Resolved, That our representatives to the Consultation on Lutheran Unity continue to be guided by the principles set forth in 1971 *Proceedings,* Res. 3-26; and be it further

Resolved, That the representatives keep the President of the Synod and the CTCR informed of the progress of the Consultation on Lutheran Unity; and be it finally

Resolved, That the President of the Synod keep the Synod informed of the progress of these meetings.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Withhold Action Regarding Membership in the National Council of the Churches of Christ and the World Council of Churches

RESOLUTION 2-10

Report 2-01, Section II, H; Overtures 2-160 point ("Resolved") 1, 2-162, 2-163 (*CW*, pp. 35—36, 93—94)

WHEREAS, The Lutheran Church — Missouri Synod in past conventions has declined to apply for membership in the NCC and WCC (Milwaukee Res. 3-07, Denver Res. 3-04); and

WHEREAS, The CTCR is continuing to study the operations and structural changes of both organizations in order to give a detailed report and recommendations to a future convention; and

WHEREAS, No overtures have been introduced to this convention to join either the NCC or WCC; therefore be it

Resolved, That the CTCR continue to keep itself informed concerning both the NCC and WCC; and be it further

Resolved, That no further action be taken concerning membership in the NCC and WCC.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Lutheran World Federation Membership

RESOLUTION 2-11

Report 2-01, II, G; Appendix E; Overtures 2-153, 2-154 point 1, 2-155, 2-156, 2-157 (*CW*, pp. 35, 40—42, 91—92)

WHEREAS, The Lutheran Church — Missouri Synod at Milwaukee, 1971, requested "Synod's CTCR carefully to review and evaluate the papers, reports, and recommendations of the LWF Fifth Assembly" (Res. 3-06); and

WHEREAS, The CTCR has fulfilled this responsibility in its document entitled "Evian in Retrospect" (p. 40 ff.), and its recommendations to this convention (cf. *CW*, p. 35); therefore be it

Resolved, That the Synod keep in contact with developments of the LWF by being represented in the role of observer at meetings and by other means, and that the Synod's President keep the membership informed of developments; and be it further

Resolved, That the Synod respectfully decline to make application for membership in the LWF at this time.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Understand Article II of the Synod's Constitution as Requiring the Formulation and Adoption of Synodical Doctrinal Statements

RESOLUTION 2-12

(Joint Resolution of Committees 2 and 3)

Overtures 2-12—2-34, 2-104, 2-105, 3-24A—3-29B, 3-99A, 3-190, 3-193A—3-195B, 5-47 (*CW*, pp. 51—58, 77—78, 121 to 123, 144, 162—163, 225)

Preamble

In his book, *Theology of the Lutheran Confessions* (Muhlenberg Press, Philadelphia, 1961), Edmund Schlink reminds Lutherans who are seriously committed to the Confessions of our church of an obligation which dare not be neglected. "Even the most solemn reaffirmation of the Confessions may be a denial of them, if the errors of the day are passed over in silence. . . . At the very least the church, confronted with new heresies, will have to furnish *up-to-date* and *binding interpreta-*

tions of her official Confessions." (P. 31, emphasis added.)

At Augsburg in the year 1530 A. D. the first generation of Lutherans promised, "If anyone should consider that [our Confession] is lacking in some respect, we are ready to present further information on the basis of the divine Holy Scripture." (Tappert, *Book of Concord,* p. 96:7)

The first generation of Lutherans kept this promise and fulfilled the obligation to explain the AC when there was need to do so. "An extensive Apology was prepared and published in 1531 to set forth clearly the true and genuine meaning of the Augsburg Confession with a view . . . to forestalling the possibility that under the name of the Augsburg Confession someone might surreptitiously undertake to insinuate into the church errors that had already been rejected" (504:6). For a meeting of theologians in Smalcald in 1537 Luther drafted some articles in which "the doctrine of the cited Augsburg Confession is repeated, [and] several articles are further explained on the basis of God's Word" (505:7) in order that in this way, for one thing, those who disagreed with the Lutheran doctrine of the Real Presence of Christ's body and blood in the Lord's Supper might be prevented from employing the loopholes in the Wittenberg Concordat of 1536 to interpret this document "to their own advantage." (572:17—18)

The second generation of Lutherans had to explain the true and genuine meaning of the Augsburg Confession to meet a need that arose after Luther's death. Some theologians departed from the Augsburg Confession "in several important and significant articles, either because they failed to grasp their true meaning or because they did not abide by them. Some, while boasting of and benefiting from their adherence to the Augsburg Confession, even dared to give a false interpretation of these articles. This caused serious and dangerous schisms in the true evangelical churches" (502:6—7). Because of this situation the authors of the Formula of Concord said, "Since within the past twenty-five years a number of divisions have occurred among some of the theologians of the Augsburg Confession . . . we wanted to set forth and explain our faith and confession" in order to "enable the pious reader, as far as is necessary, to compare our present position with the aforementioned doctrinal writings" for "such a comparison will show him clearly that there is no contradiction between what we taught and confessed originally and afterward expounded as occasion demanded and what we now report in this document." (507—508:19—20)

Sixteenth century Lutherans did not permit "fabricated slanders" to the effect that they were departing from the Augsburg Confession (pp. 5—6) and the charge that they "veer[ed] from one doctrine to another" (508:20) to deter them from preparing, accepting, approving, and subscribing the Formula of Concord "as the correct Christian interpretation of the Augsburg Confession" (p. 8). Anticipating the possibility that future circumstances might necessitate even other "doctrinal statements," the authors of the Formula of Concord insisted "we do not intend, either in this or in subsequent doctrinal statements, to depart from the aforementioned [Augsburg] Confession or set up a different and new confession" (502:5). The authors of the Formula of Concord acknowledged the Scriptures and earlier symbolical writings to be an adequate confessional base since "the Christian reader who really delights in the truth of God's Word will find in [them] what he should accept as correct and true . . . and what he should reject, flee, and avoid as false and wrong." They did not intend by their "doctrinal statement," therefore, to *broaden* the confessional base of Lutheranism, but intended only "to insure that the truth may be established the most distinctly and clearly . . . and likewise to ensure that familiar terminology may not hide and conceal something" (507:16). They were aware that some theologians who disagreed with the Augsburg Confession "sought forcibly to adduce and pervert the Augsburg Confession so as to make it appear to be in full agreement" with their false teaching (568:1) and that they even endeavored "to employ terminology which is as close as possible to the formulas and speech-patterns of the Augsburg Confession" to conceal their error (569:2). Far from wanting to set up a *new* confession by their document, the authors of the Formula of Concord wanted only to establish the *old* confession of Lutherans by explaining it correctly and applying it properly to current antitheses so that "anybody with Christian intelligence can see which opinion in the controverted issues agrees with the Word of God and the Christian Augsburg Confession." (503:10)

Nineteenth century Missouri Synod Lutherans followed the precedent established by their 16th-century forebears.

Toward the middle of the 19th century Walther prepared 19 theses on "Church and Ministry." This treatise was prepared "to repel the attacks of Pastor Grabau of Buffalo, New York." At Milwaukee in 1851 these theses were read to the fifth convention of the Missouri Synod and discussed in eight sessions. The Synod approved Walther's theses and ordered their publication. When this work came from the printer (Andreas Deichert, Erlangen) it appropriately bore the title, *The Voice of Our Church on the Question Concerning the Church and the Ministry,* for in its pages historic Lutheranism was permitted to speak through copious quotations from the Symbols and the fathers. Since the book spoke also for the Synod that ordered its publication, it was introduced to its readers as "a testimony of the faith of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Walther regarded the work as "an official manifesto of the Missouri Synod . . . . In Walther's *Kirche und Amt* spoke — and still speaks! — the entire God-blest Missouri Synod" (W. H. T. Dau, *Walther and the Church,* CPH, 1938, pp. 50—51). In this book the Synod found a voice to state its position on a controverted issue on the basis of the Scriptures and the Symbols, and the Synod gladly availed itself of this voice to express its acceptance of and adherence to the Scriptural and confessional doctrine.

Thirty years later when a controversy arose concerning the doctrine of election (predestination), a controversy that involved antagonists not only from without the Synod, but also from within, the Synod once again found a voice through which to declare its Scriptural and confessional position. Between January 15 and May 1, 1880, Walther published a series of articles in *Der Lutheraner* on the doctrine in dispute. At the synodical convention in Fort Wayne, May 11—21, 1881, these articles by Walther, called "Thirteen Theses," were read, discussed, and adopted by the Synod (*Proceedings,* 1881, pp. 35—41) as the doctrine of the Holy Scriptures and the Lutheran Confessions. To the question as to what steps would need to be taken against those who regarded the position of the Synod as false doctrine, the convention replied that in case they failed to heed admonition they would eventually be expelled from the synodical fellowship (*Proceedings,* 1881, pp. 42—43). The Synod had a voice that spoke with Scriptural and confessional authority, and the Synod required as a condition of membership that this voice be recognized as Scriptural and confessional.

In adopting such doctrinal statements which expressed the Scriptural and confessional position of the Synod, the Synod acted in a way that is not only permitted but even encouraged by the confessional writings of the Lutheran church. When the authors of the Formula of Concord listed the earlier Symbols to which they committed themselves, they immediately added: "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 they are in accord with the aforementioned pattern of doctrine they are *to be accepted* and *used* as helpful expositions and explanations." (506: 10)

Since it is not unconfessional to accept and use writings which conform to the confessional pattern of doctrine, it is therefore not unconstitutional. Article II of the Synod's Constitution commits the Synod and every member of the Synod to the pattern of doctrine in our Symbols. If in accordance with a right that the Symbols themselves grant, the Synod accepts and uses writings which agree with and uphold the confessional pattern of doctrine in order to show that the Synod in fact and not merely formally adheres to the confessional pattern of doctrine, then this, far from being unconstitutional, is the very thing that our commitment to the Symbols in Article II of the Constitution calls upon us to do!

"If they are in accord with the aforementioned patterns of doctrine" — this is the *single* condition for acceptance and use by the Synod of doctrinal statements. Nowhere do our Symbols even hint that a doctrinal statement depends for its validity upon unanimous acceptance, i. e., acceptance by *everyone.* If this were the condition for accepting and using doctrinal statements there would be no creed, no confession in all of Christendom! Not even Luther's articles were accepted by *everyone* at Smalcald — they were accepted "unanimously" only by those present who *agreed* with them!

One of the many standing votes



The very purpose of a vote in connection with doctrinal statements is precisely to determine how many "unanimously" (with one mind) agree with them and how many do not — it is never the purpose of a vote to validate a doctrinal statement. Nor do doctrinal statements come into being and finally get adopted by negotiating a position acceptable to *everyone.* When it comes to accepting doctrinal statements the only factor that Lutherans, who take seriously their commitment to the Scriptures and the Symbols, dare take into consideration is whether or not such statements "are in accord with the aforementioned pattern of doctrine."

If they "are in accord with the aforementioned pattern of doctrine" the church *must* accept and use doctrinal statements especially in times of controversy for the purpose of restraining contentious men who spread dissensions, in order to afford guidance to troubled and confused Christians, and for the sake of posterity.

The authors of the Formula of Concord prepared their doctrinal statement because they thought that "the *most acute* and *urgent necessity demands* that in the presence of so many intrusive errors, aggravated scandals, dissensions, and long-standing schisms a Christian explanation and reconciliation of all of the disputes which have arisen come into being . . . so that the way may not be left free and open to restless, contentious individuals, who do not want to be bound to any certain formula of pure doctrine, to start scandalous controversies at will" (emphasis added; Pref. to *Book of Concord,* Tappert, p. 13). Because controversies always "involve serious offense" for the weak in faith, some of whom "will doubt if the pure doctrine can coexist among us with such divisions, while others will not know which of the contending parties they should support . . . *necessity requires* that such controverted articles be explained on the basis of God's Word and of approved writings" (502—503:710) in order that "a correct explanation and direction might be provided for simple and pious hearts, so that they might know what attitude to take toward these differences" (Pref. *Book of Concord,* Tappert, p. 6). The Formula of Concord was written to give a public testimony not only to those then living, but also to *posterity* concerning that which is and *must remain* the position of our churches with reference to the controverted issues (FC.SD Antitheses, 16—German) because the fathers did not want it to happen that "nothing beyond uncertain opinions and dubious, disputable imaginations and views will be transmitted to future generations" (Pref. *Book of Concord,* Tappert, p. 13). On the contrary, they earnestly desired "that a pure declaration of the truth might be transmitted to . . . posterity" and therefore they exercised great care that "the Christian doctrine set forth in [their] explanation . . . might be fortified with the Word of God against all sorts of perilous misunderstanding, so that no adulterated doctrine might in the future be hidden thereunder." (Pref. *Book of Concord,* Tappert, p. 7)

Melanchthon asked the church of his day a question which the LCMS should ponder well in these trying times: "How many do you think there are . . . who have begun to doubt because of the controversies that have arisen on the most important questions? How much silent indignation is there because you refuse to examine these questions and adjudge them rightly, because you do not strengthen wavering consciences . . . ?" (201: 127)

Through the centuries the following words of admonition and warning ought to strike our ears and hearts in all the earnestness with which they were originally addressed by Melanchthon to a decadent church in the 16th century: "In these very serious and difficult controversies the people desperately want instruction in order to have a sure way to go . . . . You will some day have to give account of your stewardship." (281—282: 4—5)

Resolution

WHEREAS, The Lutheran church ever since Augsburg (1530) has reserved to itself the right to interpret and explain its confessional position over against aberrations of every sort; and

WHEREAS, The Lutheran Church — Missouri Synod from the beginning of its history did in times of controversy adopt doctrinal statements declaring the Synod's position on the basis of Scripture and the Confessions relative to controverted issues; and

WHEREAS, Such right and obligation is intrinsic to commitment to a confessional position and is inherent in the Synod's commitment to the confessional base stipulated in Article II of the Synod's Constitution; and

WHEREAS, The very concept of a Synod ("walking *together*") precludes individualism which allows every man to interpret Synod's confessional position according to his own subjective preference; and

WHEREAS, The Synod as recently as 1971, at its Milwaukee convention, has reaffirmed "the desirability of the formulation of doctrinal statements which clearly set forth the teachings of the Holy Scriptures and apply them to issues of our day" (Milwaukee *Proceedings,* Res. 5-24); and

WHEREAS, The Synod at the same convention has asked the church to "honor and uphold" such doctrinal statements and has interpreted "honor and uphold" as meaning "not merely to examine and study them but to support, act, and teach in accordance with them unless they have been shown to be contrary to God's Word" (Milwaukee *Proceedings,* Res. 2-21); therefore be it

Resolved, That the Synod recognize it as fully in accord with precedent established by our fathers both in the period immediately following the Reformation and in the early years of our Synod's history to produce and adopt statements of doctrine which apply the teachings of Scripture and the Confessions to controverted issues; and be it further

Resolved, That the Synod understand Article II of its Constitution as permitting, and at times even re-

quiring, the formulation and adoption of doctrinal statements as definitive of the Synod's position relative to controverted issues; and be it further

Resolved, That the Synod recognize Article II of its constitution as requiring the Synod to take seriously its confessional commitment to the pattern of sound doctrine contained in the Symbols and to "regulate all religious controversies and their explanation according to it" (Preface to the *Book of Concord,* Tappert, p. 14; cf. FC, SD, Rule and Norm, 10); and be it further

Resolved, That the Synod recognize that the only basis for the acceptance of such statements is that they are in accord with Scripture and the pattern of doctrine set forth in the Symbols; and be it finally

Resolved, That the Synod reaffirm its position (Milwaukee *Proceedings,* Res. 2-21 and 5-24) that such statements, insofar as they are in accord with the Scriptures and the pattern of doctrine set forth in the Lutheran Symbols, are, pursuant to Article II of the Synod's constitution, binding upon all its members. (Cf. also Article VII)

Action: *Adopted (6).*

(See Minutes of Sessions 4 and 6 under Seminary Issues for a detailed account of the debate.)

To Continue Discussion with the Lutheran Church in America

RESOLUTION 2-13

Report 2-01, II, D; Overtures 2-144A through 2-150 (*CW,* pp. 35, 89—90)

Preamble

1971 *Proceedings,* Resolution 3-14, asked the President of the Synod in conjunction with the Commission on Theology and Church Relations "to assure the Lutheran Church in America of our readiness to meet officially with a view toward finding the agreement in doctrine necessary for the establishing of pulpit and altar fellowship." Discussions have been held under the aegis of the Lutheran Council in the USA through its Division of Theological Studies. Representatives of The Lutheran Church — Missouri Synod and the Lutheran Church in America are presently engaged in these discussions. Additional meetings have been scheduled for 1973 and 1974.

WHEREAS, Formal doctrinal discussions are still impeded by the traditional position of the Lutheran Church in America that formal doctrinal talks are unnecessary for church bodies subscribing the same Confessions; and

WHEREAS, Agreement in doctrine has not been reached; therefore be it

Resolved, That we respectfully decline the overtures that ask the Synod to declare fellowship with the Lutheran Church in America; and be it further

Resolved, That The Lutheran Church — Missouri Synod express its appreciation for the discussions that have been held to date with representatives of the Lutheran Church in America; and be it further

Resolved, That the Synod encourage its President, in consultation with the Commission on Theology and Church Relations, to seek additional opportunities for multilevel doctrinal discussions with the Lutheran Church in America which include a discussion of the meaning of our mutual subscription to the Scriptures and the Confessions; and be it finally

Resolved, That the President of the Synod and the Commission on Theology and Church Relations be requested to report to the Synod on the progress and results of these discussions.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Continue Study of National Council of the Churches of Christ in the U. S. A.

RESOLUTION 2-14

Report 2-01, II, H; Overtures 2-160, 2-161 (*CW,* pp. 35—36, 93—94)

WHEREAS, The Lutheran Church — Missouri Synod at Denver, 1969, requested the Commission on Theology and Church Relations to study "the basis, structure, and operations of the National Council of Churches of Christ in the U. S. A." (Res. 3-06), and again at Milwaukee, 1971, "to continue to study this matter" (Res. 3-07); and

WHEREAS, The President of the Synod responded to an NCC invitation and requested the Executive Secretary of the CTCR to be an official observer to the 1972 NCC Assembly; and

WHEREAS, With the approval of the CTCR, the Executive Secretary accepted an appointment to the Faith and Order Commission of the NCC, to gain firsthand information; therefore be it

Resolved, That the Synod request the CTCR to continue its study of the NCC; and be it further

Resolved, That we respectfully decline Overtures 2-160, point 2, and 2-161.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Warn and Provide Guidance Concerning the Charismatic Movement

RESOLUTION 2-15

Report 2-01, I, B; Overture 2-87 (*CW,* pp. 30, 72—73)

WHEREAS, Some members of The Lutheran Church — Missouri Synod have become involved in the charismatic movement; and

WHEREAS, The influence of the charismatic movement has caused dissension in several Lutheran Church — Missouri Synod congregations; and

WHEREAS, The movement is characterized by emphasis on the "charismatic gifts," by unionistic worship practices, and by de-emphasis of other scriptural doc-

trines, such as the means of grace and justification by faith alone; and

WHEREAS, The Commission on Theology and Church Relations has released a position paper, "The Charismatic Movement and Lutheran Theology," which evaluates the charismatic movement on the basis of the Scriptures and the Lutheran Confessions; therefore be it

Resolved, That The Lutheran Church — Missouri Synod warn its members about the dangers of the charismatic movement; and be it further

Resolved, That the Synod commend the position paper, "The Charismatic Movement and Lutheran Theology," to its members for reference, study, and guidance; and be it further

Resolved, That the Commission on Theology and Church Relations in conjunction with their further studies prepare additional specific guidance for the use of congregations in dealing with the charismatic movement; and be it finally

Resolved, That when problems arise from church members' involvement in the charismatic movement, church officers and congregations exercise brotherly admonition and discipline as prescribed in the Scriptures.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Funding of "Concordia Theological Monthly" by Synod

RESOLUTION 2-16

Overture 2-96, Second Resolve (CW, p. 75)

WHEREAS, The *Concordia Theological Monthly* is not an official organ of The Lutheran Church — Missouri Synod; therefore be it

Resolved, That the policy of not funding the *CTM* from the synodical treasury be continued and that Overture 2-96, the second resolve, be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Establish Closer Liaison Re Doctrinal Supervision at Valparaiso University

RESOLUTION 2-17

Overture 2-39 (*CW*, pp. 59—60)

WHEREAS, The teaching of religion at Valparaiso University is a matter of vital concern to The Lutheran Church — Missouri Synod because the religious convictions of the many students attending this institution of higher learning are inevitably shaped by the theological views and teachings of the faculty; therefore be it

Resolved, That the faculty and administration of Valparaiso University be encouraged to establish closer liaison with the President of The Lutheran Church — Missouri Synod regarding doctrinal supervision so that the constituency of the Synod will have the constant assurance that doctrinal supervision is being maintained.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Denounce Euthanasia

RESOLUTION 2-18

Overture 2-62 (*CW*, p. 66)

WHEREAS, The willful taking of the life of one individual by another individual is contrary to the Word of God (Ex. 20:13); therefore be it

Resolved, That the Synod cannot condone euthanasia.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reaffirm Synodical Position on Abortion

RESOLUTION 2-19

Overtures 2-59 through 2-61G, 2-63A through 2-66, 2-68 (*CW*, pp. 65—68)

WHEREAS, Life is a gift of God and human beings are created for eternal life; and

WHEREAS, Resolution 2-39 passed at the Milwaukee convention stated: "that the Synod regard willful abortion as contrary to the will of God"; and

WHEREAS, The CTCR has prepared the document: "Abortion: Theological, Legal, and Medical Aspects"; and

WHEREAS, The CTCR intends to continue to review the issue of abortion and produce additional materials on the subject, giving attention to provisions for pastoral guidance, taking into account the continually changing situations in society and law, and including women and representatives of the Commission on Social Concerns in the production of these materials; therefore be it

Resolved, That The Lutheran Church — Missouri Synod reaffirm its position regarding willful abortion (abortion on demand) as contrary to the will of God; and be it further

Resolved, That the Synod receive the document "Abortion: Theological, Legal, and Medical Aspects" and commend it to the membership of the Synod for reference and guidance; and be it finally

Resolved, That The Lutheran Church — Missouri Synod make its position with respect to abortion known publicly.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Preserve a Proper View of Law

RESOLUTION 2-20

Overture 2-81 (*CW*, p. 71)

WHEREAS, In our Lutheran Church — Missouri Synod "We believe, teach, and confess that the Law is properly a divine doctrine, which teaches what is right and pleasing to God, and reproves everything that is sin and contrary to God's will," and that "For this reason, then, everything that reproves sin is, and belongs to, the preaching of the Law" (FC, V, 2, 3); and

WHEREAS, In our Lutheran Church — Missouri Synod "We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith," and that "Thus the Law is and remains both to the penitent and impenitent, both to regenerate and unregenerate men, one [and the same] Law, namely, the immutable will of God; and the difference, so far as concerns obedience, is alone in man, inasmuch as one who is not yet regenerate does for the Law out of constraint and unwillingly what it requires of him (as also the regenerate do according to the flesh); but the believer, so far as he is regenerate, does without constraint and with a willing spirit that which no threatenings (however severe) of the Law could ever extort from him." (FC, VI, 2, 6); and

WHEREAS, "All Scripture should be divided into these two chief doctrines, the law and the promises" (Apol. IV, 5); therefore be it

Resolved, That we reaffirm that the Law, as well as the Gospel, is the Word of God, and a divine doctrine; and be it further

Resolved, That we reaffirm our historic Lutheran position with respect to the use of the Law.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Study and Improve Process of Doctrinal Review

RESOLUTION 2-21

Overtures 2-10, 2-96, first resolve (*CW*, pp. 50, 75)

WHEREAS, The prime concern of the Synod in regard to doctrinal review is not censorship but is rather to insure that the doctrine set forth in its publications is in accord with the Scriptures and the Lutheran Confessions; and

WHEREAS, The Board of Doctrinal Review has been assigned the responsibility of carrying out this concern; therefore be it

Resolved, That the Board of Doctrinal Review be directed to continue to carry out its work as prescribed in the synodical Bylaws (11.151—11.163, pages 199—202, *Handbook*); and be it further

Resolved, That the Board of Doctrinal Review be directed to continue to study and evaluate the Bylaws with a view toward recommending to the Synod at its next convention any changes which the Board, on the basis of its experience and study, believes will improve the reviewing process; and be it finally

Resolved, That Overture 2-10 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Amend "Handbook" Bylaw 11.111

RESOLUTION 2-22

Report 2-02, *Handbook* Revision (*CW*, p. 47)

WHEREAS, The Commission on Worship should be representative of the total constituency of the church; and

WHEREAS, The present reading of the *Handbook,* 11.111 ("shall consist of seven *men* . . ."), precludes service by women as full members of the commission; and

WHEREAS, The Synod in previous conventions has approved and encouraged such service by women; therefore be it

Resolved, That *Handbook,* 11.111, paragraph a, the second sentence, substitute for the word "men" the word "persons."

PRESENT WORDING

11.111 Personnel and Appointment

a. A Commission on Worship shall be appointed by the President of the Synod after consultation with the Vice-Presidents. It shall be composed of seven men and include pastors, teachers, and laymen. They shall serve for terms of four years in such manner that the terms of three members shall alternate with the terms of the other four members.

PROPOSED WORDING

11.111 Personnel and Appointment

a. A Commission on Worship shall be appointed by the President of the Synod after consultation with the Vice-Presidents. It shall be composed of seven persons and include pastors, teachers, and laymen. They shall serve for terms of four years in such manner that the terms of three members shall alternate with the terms of the other four members.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Act on Matters Pertaining to "Openness and Trust"

RESOLUTION 2-23

Overtures 2-92A, B (*CW*, p. 74)

WHEREAS, The Milwaukee convention has dealt with the issues of "Openness and Trust" by repudiating the inadequacies of that document; and

WHEREAS, Any public espousal of this document should be dealt with by the proper officials in each case; and

WHEREAS, There may be those who have thus far

failed to act according to the request of the Milwaukee convention to repudiate the inadequacies of "Openness and Trust"; therefore be it

Resolved, That we re-emphasize the concern of the Milwaukee convention, voiced in Resolution 2-50, 1971 *Proceedings,* pp. 128 ff.; and be it further

Resolved, That we urge responsible officials to act in each case as may be required.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Include Both Traditional and New Forms in New Hymnal

RESOLUTION 2-24

Overture 2-109 (*CW*, p. 79)

WHEREAS, The Synod's Commission on Worship has sought to fulfill its responsibility and has prepared four contemporary worship forms; and

WHEREAS, It is the experience of congregations that many members prefer to retain the traditional Communion liturgy and to include the new forms only as alternate worship forms; and

WHEREAS, It is also essential that all new worship forms adopted for use in our church correctly present the historic Christian truths; therefore be it

Resolved, That the Synod direct the Commission on Worship to include the traditional Communion service in the new hymnal and to offer contemporary settings on alternate forms; and be it further

Resolved, That in the new worship forms the Nicene Creed, Apostles' Creed, and The Lord's Prayer be retained in their present English wording as published in *The Lutheran Hymnal* (1941 copyright edition).

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Give Attention to Hymns and Worship Forms

RESOLUTION 2-25

Overtures 2-109, 2-111 (*CW*, p. 79)

WHEREAS, The Lutheran churches now represent an amalgam of many cultural heritages and developments; and

WHEREAS, Forms of worship are to grow out of and be representative of their respective culture; and

WHEREAS, Such a cultural amalgam is best served in worship by a variety of forms of worship with which the various cultures within the church can identify; therefore be it

Resolved, That the Synod, through its representatives in the Inter-Lutheran Commission on Worship urge that in liturgy and in hymnody the church should strive to serve the needs of its total membership — providing, in addition to the traditional worship resources, also the familiar and the new.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Appreciation to the Churches in Mexico and Korea

RESOLUTION 2-26

Report 2-01, II, "Korea and Mexico" (*CW*, p. 33)

WHEREAS, The Korea Lutheran Church revised its constitution as suggested by the CTCR of the Synod; and

WHEREAS, The Lutheran Synod of Mexico included a paragraph in its constitution more specifically listing the Creeds to which that Synod subscribes as suggested by agencies of the Synod; therefore be it

Resolved, That the Synod recognize with appreciation that its sister churches in Korea and Mexico have concurred in the suggestions made by the Synod in 1971 Resolution 3-03 and pray that God will richly bless their labors for His Kingdom in their respective lands.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Pursue Altar and Pulpit Fellowship with the Lutheran Church of Australia

RESOLUTION 2-27

Report 2-01, II, B, "Australia" (*CW*, p. 34)

WHEREAS, The Lutheran Church — Missouri Synod feels a close kinship with fellow Lutherans in Australia; and

WHEREAS, The Denver convention (3-03, 1969 *Proceedings,* p. 94) expressed the desire of The Lutheran Church — Missouri Synod to enter into discussions leading to altar and pulpit fellowship with the Lutheran Church of Australia; and

WHEREAS, At the request of the Commission on Theology and Church Relations this desire was conveyed again to the brethren in Australia by the President of the Synod on his visit to Australia in February 1973; therefore be it

Resolved, That the Synod express its continued desire to establish altar and pulpit fellowship with the Lutheran Church in Australia and pray that God will richly bless our mutual efforts to that end.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage a United Position on Abortion in Harmony with Scripture and the Confessions

RESOLUTION 2-28

Overture 2-67 (*CW*, p. 67)

WHEREAS, It would be desirable for the American Lutheran Church, the Lutheran Church in America,

and The Lutheran Church — Missouri Synod to present a united position on abortion which is in harmony with Scripture and the Confessions; therefore be it

Resolved, That The Lutheran Church — Missouri Synod encourage its President, in consultation with the Commission on Theology and Church Relations, to seek ways in which a united position can be developed.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Change Tenure of Executive Secretary and Assistant Executive Secretary of CTCR

RESOLUTION 2-29

Report 2-01, III, D (*CW*, p. 37)

WHEREAS, The Synod's Bylaws provide that the Executive Secretary of the Commission on Theology and Church Relations shall serve for a term not to exceed a period of 2 years and also provide that the appointment may be renewed; and

WHEREAS, The Board of Directors has established a 2-year term for the presently unfilled position of Assistant Executive Secretary; and

WHEREAS, The term of office of executive secretaries and assistant executive secretaries of synodical boards is ordinarily 4 years (cf. Bylaw 2.12 a); therefore be it

Resolved, That the Synod establish renewable 4-year terms of office for the Executive Secretary and Assistant Executive Secretary of the Commission on Theology and Church Relations; and be it further

Resolved, That the Commission on Constitutional Matters be requested to make the necessary changes in the synodical Bylaws.

Action: *Adopted (16).*

To Endorse Plans to Hold Another International Lutheran Theological Conference

RESOLUTION 2-30

Report 2-01, II, A (*CW*, p. 33)

The fourth International Lutheran Theological Conference was held in Madras, India, in February 1973. This conference brought together the presidents of sister churches for a discussion of vital issues pertaining to the mission of the church. A fifth ILTC is tentatively planned for Brazil in 1974 or 1975. At that time, the conference plans to devote considerable time to a discussion of the proper relationship of sister churches to each other.

WHEREAS, Such conferences provide an important opportunity for our sister churches to develop a sense of international confessional Lutheran identity; therefore be it

Resolved, That the Synod endorse plans to hold another International Lutheran Theological Conference and encourage the Board of Directors to provide funds for this purpose.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Declare Altar and Pulpit Fellowship with the Independent Evangelical Lutheran Church of Germany

RESOLUTION 2-31

Report 2-01, II, B (*CW*, p. 34)

WHEREAS, Three Lutheran Free churches in Germany formed the new Selbständige Evangelisch-Lutherische Kirche (Independent Evangelical Lutheran Church) in 1972; and

WHEREAS, The Synod has for many years enjoyed altar and pulpit fellowship with these three Lutheran Free churches; therefore be it

Resolved, That the Synod in gratitude to God officially declare itself to be in altar and pulpit fellowship with the Selbständige Evangelisch-Lutherische Kirche, thereby continuing the fellowship it has enjoyed for many years with the member bodies of the new church.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Retain Synod's Position on Selective Fellowship

RESOLUTION 2-32

Report 2-01 (*CW*, p. 36, "Selective Fellowship"); Report of CMMC (*CW*, p. 184, B, 3); Overtures 2-151A through 2-152F, 2-170 (*CW*, pp. 90—91, 96)

WHEREAS, Resolution 3-11 of the 1971 synodical convention requested the President of the Synod, the Commission on Theology and Church Relations, the Commission on Mission and Ministry, and the Commission on Constitutional Matters "to make a thorough study of selective fellowship, that is, the possibilities of its member congregations practicing fellowship with such congregations as they find are in confessional agreement with them, and to make recommendations to the 1973 convention regarding such fellowship; and

WHEREAS, The President of the Synod asked the CTCR to assume primary responsibility for the study of selective fellowship in consultation with the other commissions named in the resolution; and

WHEREAS, The CTCR's report on this study is incomplete and is therefore not ready for submission to the Synod at this time; therefore be it

Resolved, That Synod abide by the resolution adopted at the Denver convention, namely "that the Synod urge all its members to honor their fraternal agreement with all members of the Synod by refraining from practicing altar and pulpit fellowship with con-

gregations of church bodies with whom the Synod has not yet declared fellowship" (Denver *Proceedings*, Resolution 3-18, page 101); and be it further

Resolved, That the CTCR be urged to complete its study at an early date, taking into consideration the CMMC study (cf. *CW*, p. 184) on this subject, and be asked to make appropriate recommendations to the 1975 synodical convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Coordinate Continuing Education for Pastors, Teachers, and Laymen

RESOLUTION 2-33

Report 2-01, III, C, "Continuing Education" (*CW*, p. 37)

WHEREAS, Continuing theological education is of vital importance for the theological development of the professional workers of the Synod; and

WHEREAS, It is important that the laymen of the Synod become more deeply involved in the study of important theological questions; and

WHEREAS, There is a need to coordinate the activities of the various agencies of the Synod involved in this area; and

WHEREAS, The Bylaws of The Lutheran Church — Missouri Synod assign the Commission on Theology and Church Relations the responsibility of "fostering and providing for ongoing theological education through institutes, seminars, and other means" (Bylaw 2.109 b 1 ee); therefore be it

Resolved, That the President of the Synod, in consultation with the CTCR, provide for the coordination of the activities and programs of the various agencies and institutions of the Synod in the area of continuing theological education of pastors, teachers, and laymen.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

(Editing correction upon notification by floor committee: "CTCR" for "Council of Presidents" in the resolved.)

To Study Issues of Human Sexuality

RESOLUTION 2-34

Overtures 2-69A, B (*CW*. p. 68)

WHEREAS, Holy Scripture both commends to mankind the blessings of sexual behavior and warns against its abuse; and

WHEREAS, There is need for study on the issues of human sexuality; therefore be it

Resolved, That a study on human sexuality be made by the Commission on Theology and Church Relations; and be it further

Resolved, That the Commission share results of said study with the membership of The Lutheran Church — Missouri Synod as a resource for study and discussion.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Complete Study on the Mission of the Church

RESOLUTION 2-35

Overtures 2-70 through 2-76 (*CW*, pp. 68—69)

WHEREAS, The Mission Affirmations, adopted by the Synod in 1965, have provided useful counsel to the Synod toward fulfilment of her mission and ministry; and

WHEREAS, These same Affirmations have prompted reflection and inquiry also with respect to their clarity and comprehensiveness as a statement for mission and ministry; and

WHEREAS, Recent developments in the theology of missions pose new issues for consideration as the church seeks to define and fulfill her mission to the contemporary world; and

WHEREAS, In response to the foregoing, the Commission on Theology and Church Relations has begun the preparation of a new and comprehensive statement on the mission of the church (*CW*, p. 30); therefore be it

Resolved, That the Synod urge the Commission on Theology and Church Relations to continue and complete its study, availing itself of the Mission Affirmations as resources together with recent insights into the theology of missions; and be it further

Resolved, That the Commission on Theology and Church Relations share its completed statement on the mission of the church with members of the Synod.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Commend the Document "Gospel and Scripture"

RESOLUTION 2-36

Report 2-01, I, A, "Gospel and Scripture"; Appendix III, Z-01; Overture 2-107 (*CW*, pp. 429—434, 78)

WHEREAS, The Gospel is the center of Scripture and the object of saving faith, and the Scriptures are the source and norm of all theology; and

WHEREAS, The question on the relationship between Gospel and Scripture is a subject that has come under extensive discussion and debate within Lutheranism; and

WHEREAS, The document "Gospel and Scripture," prepared by the Commission on Theology and Church Relations, enunciates the proper relationship, purpose, and use of Gospel and Scripture as confessed in the Lutheran Symbols; therefore be it

Resolved, That the Synod commend the position

paper entitled "Gospel and Scripture" to its members for reference and guidance.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reaffirm the Synod's Position Regarding Tri-Lutheran Campus Ministry

RESOLUTION 2-37

Overtures 2-98A through 2-101 (*CW*, pp. 75—77)

WHEREAS, The 1969 synodical convention (Cf. Res. 2-26, 1969 *Proceedings,* p. 90) expressed the Synod's position that "joint sponsorship or participation in matters not directly affecting the Synod's doctrinal position (cooperation in externals) is not only possible but desirable when this can be done without compromising the faith or confession of the church (cf. "Theology of Fellowship," Part Three, C, 4); and

WHEREAS, Members and agencies of the Synod are presently participating with other Lutherans in many such activities and programs at various levels of the church's life; and

WHEREAS, The members of the Synod have voluntarily united in a fraternal agreement to determine fellowship relations with other church bodies or congregations, not individually, but through convention action (cf. Bylaw 1.21); and

WHEREAS, The Synod has urged all its members to refrain from exercising local option either on a District or on a congregational level in regard to fellowship (Res. 2-18, 1967 *Proceedings,* p. 92); and

WHEREAS, Past conventions of the Synod have provided for consultative and coordinative planning with other Lutherans on matters pertaining to campus ministries (cf. Res. 3-20, 1967 *Proceedings,* pp. 101—102; Res. 1-20, 1969 *Proceedings,* p. 82), but has not authorized any activities that would violate the Synod's fellowship principles or its policies with regard to unionistic practices (cf. Constitution, Article VI); and

WHEREAS, Our Synod has directed its Districts to exercise considerable leadership in the planning and development of campus ministry programs, but has not authorized its Districts to disregard any synodical fellowship principles or policies; therefore be it

Resolved, That the Synod reiterate its desire for consultative and coordinative planning with other Lutherans in the development of campus ministry programs; and be it further

Resolved, That the Synod reaffirm its position that the achievement of doctrinal agreement and the subsequent synodical establishment of fellowship must precede joint involvement with other Christians in matters directly pertaining to the ministry of Word and Sacrament or directly affecting the doctrinal position of the Synod; and be it further

Resolved, That the Synod ask its Board for Missions and its various District boards and officials responsible for campus ministry programs to discharge their responsibilities with due regard for the distinction between such joint activities, funding, and administration which can be carried out without the prior establishment of fellowship (cooperation in externals) and those which should properly follow the synodical establishment of fellowship (cooperation in internals); and be it further

Resolved, That the Synod's Board for Missions examine the current campus ministry practices of all synodical Districts in terms of the above distinction and make recommendations to the 1975 synodical convention for any action which may be necessary to insure that the Synod's fellowship principles and policies are being observed; and be it further

Resolved, That the Synod urge all those involved in these matters to attempt to work out any differences of interpretation or opinion about specific activities with true Christian charity and fraternity, and with sincere regard for the cause of the Gospel of Jesus Christ; and be it finally

Resolved, That the Commission on Theology and Church Relations be urged to give the highest priority to its present study of the Synod's church relations policies and principles, and that this study include practical guidelines for the implementation of the Synod's church relations policies in those areas of its work which may be carried out jointly with other Christians.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Repudiate the Historical Critical Method of Interpreting Scripture

RESOLUTION 2-38

(Joint Resolution of Committees 2 and 3)

Report 2-01, I, "Historical Critical Method"; Appendix III, Z-01; Overtures 3-51 through 3-71 (*CW*, pp. 29—30, 130—138, 435—448)

WHEREAS, The Commission on Theology and Church Relations has for many years given intensive study and discussion to the problems raised by any use of the Historical Critical Method in interpreting Scripture; and

WHEREAS, Such study and discussion have clearly revealed that inherent in the use of the Historical Critical Method are presuppositions and procedures which (a) deprecate the authority and truthfulness of the canonical text of Scripture, (b) distort the concept of Biblical inspiration, (c) deny the unity of Scripture, and (d) dilute the principle of *Sola Scriptura;* and

WHEREAS, The CTCR has recommended to the Synod that any method which tends to deny the divine character and authority of Scripture be rejected and repudiated by the Synod; therefore be it

Resolved, That the Synod concur in the general judgment of the CTCR with regard to the Historical Critical Method (cf. *CW*, p. 30); and be it further

Resolved, That the Synod repudiate the use of the Historical Critical Method, or any other method which operates with the same presuppositions and procedures, and so direct that it not be employed at its colleges and seminaries in the task of interpreting the Scriptures; and be it finally

Resolved, That the Synod beseech its pastors, teachers, and congregations to exercise great care and vigilance in carrying out their responsibilities in the area of Biblical interpretation and instruction, to the end that throughout our Synod only such principles of Biblical interpretation shall be employed as are in harmony with historic Lutheran doctrine regarding the authority of the canonical text, the inspiration and the unity of Scripture, and the principle of *Sola Scriptura.*

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Continue Evaluation of the Synod's Membership and Participation in LCUSA

RESOLUTION 2-39

Overtures 2-04, 2-05, 2-115A through 2-121 (*CW*, pp. 47—48, 80—82)

The Lutheran Church — Missouri Synod joined LCUSA as a result of convention action in 1965 (Resolution 3-12, 1965 *Proceedings,* p. 110) with the intention of establishing a forum enabling Lutheran church bodies, "to seek to achieve theological consensus in a systematic and continuing way on the basis of Scriptures and the witness of the Lutheran Confessions" (LCUSA Constitution, Article IV) and also to become an agency through which the Synod might carry out joint Lutheran activities consistent with our fellowship principles. Inter-Lutheran participation within the structured agency of LCUSA has received both commendation and criticism. Resolution 3-18 of the 1971 synodical convention (1971 *Proceedings,* pp. 133—134) directed the President of the Synod "to petition the proper persons or boards of LCUSA to institute an independent and objective study of all its operations," particularly the need for the various divisions of LCUSA, the policies, fiscal programs and procedures. The Board of Directors has reported on the results of this study to date (*CW*, p. 47 f.). The Milwaukee resolution also made the President of the Synod "responsible for study and evaluation of the Division of Theological Studies of LCUSA . . . to determine the extent to which Synod's participation in LCUSA is achieving or hindering the promotion of unity in doctrine and practice; and that the findings and recommendations be reported to the Council of Presidents and to the next convention of the Synod." This study has not been completed. Resolution 3-18 of the 1971 synodical convention also authorized the Board of Directors "to determine on the basis of need, the program and services of which the Synod should avail itself and for which it will allocate funds."

WHEREAS, The cost of the Synod's partcipation in LCUSA (which was $742,000 in the 1972—73 fiscal year) has been the cause of considerable concern within the Synod; and

WHEREAS, The Synod's Board of Directors is of the opinion "that at the present moment in history the Synod may well regard its participation in LCUSA as primarily an investment in inter-Lutheran relationships" (*CW*, p. 48); therefore be it

Resolved, That The Lutheran Church — Missouri Synod continue membership in LCUSA on a selected program basis in an effort to achieve its original objectives of membership; and be it further

Resolved, That the Synod request the Council to intensify its efforts to "seek to achieve theological consensus in a systematic and continuing way on the basis of Scripture and the witness of the Lutheran Confessions"; and be it further

Resolved, That the Synod's Board of Directors and through them all boards and commissions be directed to keep the programs and activities in the Council under continuing scrutiny in order to determine those programs in which the Synod should participate, basing their judgment on such criteria as the effect on the Synod's doctrinal position, compatability with the Synod's fellowship principles, economic feasibility, and contribution to the achievement of the objectives of the Council; and be it further

Resolved, That the synodical Board of Directors, after consultation with the Commission on Theology and Church Relations, attempt to effect a substantial reduction in the cost of the Synod's involvement in the Council by withdrawing from any activities, departments, offices, or divisions of the Council (with the exception of the Division of Theological Studies) where this is deemed advisable on the basis of the above criteria; and be it finally

Resolved, That the study of the Lutheran Council requested in 1971 Resolution 3-18 be completed at a very early date, and that the findings be reported to the Synod prior to the 1975 synodical convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

(After an amendment to delete the fourth resolved had been defeated in the final session, a motion was made, seconded, and carried to adjourn.)

To Declare the Synod's Fellowship with the ALC to be in a "State of Suspension"

RESOLUTION 2-40

Report 2-01, II, 16, 2-06 and Appendix; Overtures 2-122A through 2-143, 2-171 (*CW*, pp. 34 f, 48—50, 82—89)

The Denver convention of The Lutheran Church — Missouri Synod, by a majority vote of its delegates, resolved to establish "pulpit and altar fellowship" with the American Lutheran Church (ALC). (Resolution 3-15, *Proceedings,* pp. 96—98).

The basis for this decision was, according to the resolution, that "the Scriptural and Confessional basis for altar and pulpit fellowship" (New York, 1967, Resolution 3-23) and "agreement in the Gospel" (Denver, 1969, Resolution 3-15) existed between the two church bodies.

However, nearly half the Denver delegates and many congregations did not believe that studies and discussions indicated a real doctrinal consensus. They held that basic differences existed between the two church bodies in their public teaching on the doctrine of the Scriptures, the nature and basis of church fellowship, and in their lodge practices.

An Inter-Synodical Commission on Fellowship, consisting of five representatives of each church body, was established to deal with the differences and concerns that existed between the two church bodies.

During the four years that this commission has met, it has been unable to bring about a resolution of the doctrinal differences existing between the two church bodies.

In 1970, the ALC resolved to permit the ordination of women to the pastoral office. The 1971 convention of The Lutheran Church — Missouri Synod asked the ALC to reconsider this action, and requested the Commission on Fellowship to continue its efforts to achieve a resolution of differences. The convention also recognized that there were "serious differences in the doctrine of the authority of Scripture." (1971 *Proceedings,* Resolution 3-21, fourth "Whereas").

Meanwhile, in October 1971 the Church Council of the ALC questioned whether or not The Lutheran Church — Missouri Synod had changed its position on the basis for fellowship since the declaration of fellowship in 1969. Our representatives responded by stating that our understanding of the nature and basis of fellowship had not changed.

In its 1972 convention, the ALC responded to the request of the Milwaukee convention by expressing its conviction "that the Scriptures do not teach that women are forbidden to serve as ministers of Word and Sacrament," but expressed its "willingness to continue to discuss this question."

In the light of the above, be it

Resolved, That the Synod state its deep regret that four years of discussions in the Commission on Fellowship have not produced evidence that "serious differences in the doctrine of the authority of Scripture" (1971 Resolution 3-21, fourth "Whereas") have been resolved, or that our two church bodies have achieved a common understanding "on what fellowship involves" (Resolution 3-21, third "Whereas"); and be it further

Resolved, That the Synod register its deep concern over the 1972 decision of the American Lutheran Church to abide by its 1970 resolution to permit the ordination of women to the pastoral office; and be it further

Resolved, That the Synod declare the denominational fellowship to be in a state of suspension. By this latter term we:

a. do not mean the termination of fellowship as though the bonds between us are herewith immediately and finally broken;

b. assert that consensus between the two church bodies does not exist in the following areas:

1. the authority of the Scripture;
2. an understanding of the nature and basis of fellowship;
3. position and practice with regard to membership in ecumenical organizations; and
4. the lodge question;

c. implore all involved, where doctrinal consensus has been discovered and fellowship practiced by local congregations of the two church bodies, to exercise such loving and pastoral care as recognizes the needs of God's people in the local congregation and the will of the Synod expressed in this resolution;

d. implore the Synod at its 1975 convention to reassess this entire question in the fear and love of God and with the fervent desire for a happy and God-pleasing resolution of this matter; and be it further

Resolved, That the Synod instruct its representatives on the Commission on Fellowship to intensify their efforts

1. to reach a God-pleasing agreement at the denominational level on the matter of ordaining women to the pastoral office;
2. to achieve and demonstrate a broadly based, multilevel consensus in the doctrine of the authority of Holy Scripture and the basis and nature of fellowship;
3. to arrive at a common position and practice on other matters which have been referred to the Commission on Fellowship, such as the lodge question and membership in ecumenical organizations;

and be it finally

Resolved, That the Synod implore the blessings and guidance of the Holy Spirit upon the discussions between our two church bodies.

Action. *Tabled (16).*

(The motion to table carried, 473 to 327. See Minutes, Session 16.)

To Urge Lutheran Church — Canada to Determine Its Goals for Lutheran Unity

RESOLUTION 2-41

Reports 2-01, II, A and 4-07, C; Overture 2-159A—C (*CW*, pp. 33, 181, 93)

WHEREAS, The Synod has encouraged Lutheran Church — Canada to pursue the course of Lutheran unity in Canada (*Proceedings,* 1971, Res. 3-09); and

WHEREAS, The President of the Synod requested

LC-C to respond to the invitation of the Evangelical Lutheran Church of Canada "to enter into official negotiations to bring about a merger of the Canadian constituencies of the LCMS and the ELCC"; and

WHEREAS, LC-C in its report to this convention (*CW*, pp. 181—182) submits the resolution of response adopted at the convention of the LC-C, February 16—18, 1973; and

WHEREAS, There are disparate opinions among the Districts as to the best course to follow regarding Lutheran unity to carry out Christ's mission in Canada more effectively; and

WHEREAS, It is desirable that the Synod's Canadian constituency speak as nearly as possible with one voice on the matter of the goal, shape, and scope of Lutheran unity in Canada and how they deem best to achieve it; therefore be it

Resolved, That the Synod call upon the constituents of the LCMS in Canada to set forth the goal, shape, and scope of the type of unity they seek in Canada and how they think they can best achieve them; and be it further

Resolved, That this be done in consultation with the CTCR and reported to the next LCMS convention; and be it further

Resolved, That the resolution of response to the invitation of the ELCC adopted by the Lutheran Church — Canada (*CW*, p. 181) not be implemented (with the exception of the provision for doctrinal discussion) until the above provisions have been satisfied; and be it finally

Resolved, That we pray that God will bless the efforts of the Lutheran Church — Canada to carry out Christ's mission in Canada.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Recognize Concerns Regarding Mission:Life Materials

RESOLUTION 2-42

Overtures 2-89, 2-90, 2-91 (*CW*, pp. 73—74)

WHEREAS, The Mission: Life materials are intended to provide parishes of the Synod with effective tools for Christian education; and

WHEREAS, The Board of Parish Education has assured the Synod of careful attention to sound doctrine in development, writing, and publishing of Mission: Life materials; and

WHEREAS, Members of the Synod continue to register concern over the doctrinal content of Mission: Life curriculum materials; therefore be it

Resolved, That the Synod direct Mission: Life editors and writers to give faithful and adequate expression of sound Lutheran doctrine in preparation of materials to be used in parishes of the Synod; and be it further

Resolved, That the President of the Synod together with the Board of Doctrinal Review be encouraged to make every effort to insure careful and painstaking doctrinal review of Mission: Life materials (*Handbook,* XI, B, 1 and 11.151); and be it further

Resolved, That the Synod reaffirm Milwaukee Resolution 7-20 (1971 *Proceedings,* p. 184) which encourages congregations "to evaluate Mission: Life materials, and to report their evaluations to the Board of Doctrinal Review and the Board of Parish Education"; and be it further

Resolved, That the Synod reaffirm Milwaukee Resolution 7-20 which states in part: "that congregations be encouraged to send all evaluations of Mission: Life materials to the Board of Doctrinal Review and Board of Parish Education for consideration" and "that the Synod remind every congregation of its responsibility to evaluate critically all the materials used in its educational program in order that they be soundly Scriptural and that the saving Gospel of Jesus Christ predominate"; and be it finally

Resolved, That congregations of the Synod continue to implore the guidance of the Holy Spirit (in behalf of) all those responsible for producing curriculum materials and related teaching aids for Christian education.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture 2-88

RESOLUTION 2-43

Overture 2-88 (*CW*, p. 73)

WHEREAS, The Synod has provided for orderly calling of candidates for the pastoral and teaching offices (*Handbook,* 4.11, 4.09, 4.15); and

WHEREAS, The Synod has provided for the orderly doctrinal supervision of all the pastors and teachers (*Handbook,* p. 20, Art. XI B, 1—3, p. 22, Art. XII, 6—8); therefore be it

Resolved, That the Synod decline Overture 2-88 (*CW*, p. 72); and be it also

Resolved, That the membership of the Synod urge the President, the District presidents, and the circuit counselors to exercise doctrinal supervision, pledging them support and cooperation in this exercise.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer Request to Study Lay Diaconate

RESOLUTION 2-44

Overture 2-95 (*CW*, p. 75)

WHEREAS, A brief statement concerning "The Nature and Function of the Diaconate in the Lutheran Church" (*CW*, p. 464) was included in the CTCR report, "The Ministry and Its Relation to the Christian Church"; and

WHEREAS, The words "Lay Diaconate" are a new term; therefore be it

Resolved, That the maker of Overture 2-95 submit to the CTCR a more definitive description of the "Lay Diaconate" for evaluation and recommendation.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Continue Ecumenical Dialogs

RESOLUTION 2-45

Report 2-01, II; Overtures 2-164, 2-169 (*CW*, pp. 36, 94 to 95)

WHEREAS, The CTCR has recommended "that the Synod encourage its members to continue their interest and participation in all ecumenical dialogs"; therefore be it

Resolved, That the Synod acknowledge with thanksgiving to God the blessings reached thus far in both the Lutheran-Roman Catholic dialogs, as well as the dialogs with other bodies in the Christian world; and be it further

Resolved, That the Synod continue to participate on every level in ecumenical dialogs that permit a clear witness to the Gospel of Jesus Christ as set forth in the Holy Scriptures and the Lutheran Confessions.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Affirm the Inerrancy of the Holy Scriptures

RESOLUTION 2-46

Overtures 2-78A—B, 2-79, 2-80 (*CW*, p. 70)

WHEREAS, The Synod has repeatedly affirmed the inspiration and inerrancy of the Holy Scriptures, the source and norm of all theology; therefore be it

Resolved, That the Synod reaffirm its confession that the Scriptures are the inspired and inerrant Word of God; and be it also

Resolved, That the members of the Synod be alerted to "The Theses of Agreement and Inerrancy" of the Australian Lutheran Church (distributed recently by the CTCR) for study and reflection on this historic Lutheran doctrine.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Call for Unity of the Church in Mission

RESOLUTION 2-47

Overtures 2-12, 2-13, 2-30, 2-103 (*CW*, pp. 51—52, 57, 77)

WHEREAS, It is incumbent upon all Christians to live together in the unity of the Spirit and in the bond of peace (Eph. 4:3); and

WHEREAS, One of the stated objects of the Synod is "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)"; and

WHEREAS, Unity of spirit and purpose among members of the Synod is essential if the Synod is to pursue its mission in joyful obedience to our Lord's command (Matt. 28:19); therefore be it

Resolved, That members of the Synod repent of the divisiveness which has hindered our church's unified witness to the Gospel of Christ; and be it further

Resolved, That members of the Synod deal with one another in Christian love so that we may continue to enjoy a spirit of unity and harmony which has been our heritage for 125 years; and be it finally

Resolved, That members of the Synod implore the Holy Spirit to unite us in dedicated and joyful proclamation of the Gospel of Christ.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Answer Protests

RESOLUTION 2-48

Report 2-01, II, A (*CW*, p. 34)

The Evangelical Lutheran Free Church of Germany and the Evangelical Lutheran Church — Synod of France and Belgium expressed concern about alleged doctrinal aberrations in our church body (1971 *Proceedings,* Resolutions 11-10, 3-25; pp. 222—223). The Synod of France and Belgium continues in a state of protest. The Evangelical Lutheran Free Church is now a part of the Independent Evangelical Lutheran Free Church in Germany. The new group of three Free churches in Germany has not entered a protest.

WHEREAS, The Synod of France and Belgium continues in a state of protest; and

WHEREAS, The Lutheran Church — Missouri Synod desires to maintain fellowship with the Synod of France and Belgium; therefore be it

Resolved, That we assure our sister church of our continued fidelity to Holy Scripture and the Lutheran Confessions and entreat the Synod of France and Belgium to continue the bond of fellowship with which God has blessed us.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Establish a Task Force to Study Women's Role

RESOLUTION 2-49

Report 2-01, 6, Overtures 2-43, 2-44, 2-45, 2-46 (*CW*, pp. 31, 61—63)

WHEREAS, Both the Denver (1969) and Milwaukee (1971) conventions of The Lutheran Church — Missouri

Synod have called for the increased participation of women in the life of the church; and

WHEREAS, The Synod recognizes its need for the utilization of the talents of women in many areas of congregational and synodical responsibility; and

WHEREAS, Both the CTCR and CMMC point to the need for a study further clarifying the role of women in service to the church; therefore be it

Resolved, That the Synod establish a task force (with at least equal representation of women) to study the role of women in The Lutheran Church — Missouri Synod and that this task force be appointed by the President of the Synod in consultation with the CTCR and the leadership of the Lutheran Women's Missionary League; and be it further

Resolved, That the guidelines for the work of the task force be developed by the task force with the approval of the President; and be it finally

Resolved, That the task force report and make recommendations to the Synod through the CTCR six months prior to the 1975 synodical convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

(See Res. 4-47, second resolved.)

To Refer Overture 2-86 to the CTCR

RESOLUTION 2-50

Overture 2-86 (*CW*, p. 72)

WHEREAS, Overture 2-86 raises a question which is being addressed in the ongoing study of Biblical interpretation by the CTCR; therefore be it

Resolved, That this overture be referred to the CTCR.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Study CTCR Documents

RESOLUTION 2-51

Report 2-01, A, 2; D, 5, a (*CW*, pp. 30—31)

Resolved, That the following CTCR documents submitted to this convention be commended to the Synod for study:

a) "A Comparative Study of Varying Contemporary Approaches to Biblical Interpretation" (*CW*, pp. 435 ff.)

b) "The Ministry in Its Relation to the Christian Church as Seen on the Basis of Holy Scripture and the Lutheran Confessions" (*CW*, pp. 458 ff.)

c) "An Opinion of the CTCR on the Interpretation of *A Review of the Question, What Is a Doctrine?*" (*CW*, p. 38 ff.)

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer "CW" Overtures Not Processed by Committee No. 2

RESOLUTION 2-52

Resolved, That Overture 2-11 be referred to the Board of Doctrinal Review; Overture 2-40, 2-41, 2-42, 2-77, 2-82, 2-83, 2-84, 2-85, 2-86, 2-108, 2-167, 2-168, 2-169, 2-173 to the Commission on Theology and Church Relations; 2-94, to the Board for Lay Ministry; 2-97, to the Saint Louis seminary Board of Control; Report 2-01, I, G, No. 7 (*CW*, p. 31) (with which Committee No. 2 is in general agreement), to the Board of Parish Education and Concordia Publishing House; 2-112—2-113, to the Commission on Worship (with the general endorsement of Committee No. 2); 2-166, to the Board of Social Ministry and World Relief; Report 2-01, II, A, 12, b (*CW*, p. 34), to the Commission on Constitutional Matters. With Report 2-01, III, F, No. 25 (*CW*, p. 37) Committee No. 2 expresses general agreement; with 2-102 A and B, general disagreement.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

3. SEMINARY ISSUES

To Adopt "A Statement"

RESOLUTION 3-01

(Joint Resolution of Committees 2 and 3)

Overtures 2-35, 2-36, 3-21—3-23, 3-30—3-46, 3-171—3-176C, 3-191, 3-193A—3-195B, 6-44, 6-62 (*CW*, pp. 58 to 59, 123—130, 277—278, 282—283)

Preamble

The Formula of Concord, in the Lutheran Confessions, mentions Doctor Luther as asserting that "the Word of God is and should remain the sole rule and norm of doctrine, and that no human being's writings dare be placed on a par with it, but that everything be subjected to it." The next paragraph begins: "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 they are in accord with the aforementioned pattern of doctrine they are to be accepted and used as helpful expositions and explanations." (FC, SD, Summary, paragraphs 9—10)

Doctor Walther's "Thirteen Theses," which emerged during the Predestinarian Controversy in America, surely fits into this category. The first of these theses appeared in *Der Lutheraner*, 15 January 1880, and the last in the 1 May 1880 issue. The entire 13 were approved one year later by a vast majority at the synodical convention in Fort Wayne, 11—12 May 1881. (Missouri Synod *Proceedings*, 1881, pp. 35—36, 41)

Our Synod has continued to be greatly concerned with doctrine, as past convention resolutions indicate (1950—1971). Also, in order to clarify the status of doctrinal statements, the Synod approved Resolution 5-24, "Status of Synodically Adopted Doctrinal Statements," at the Milwaukee convention, July 1971, which reads:

> *Resolved*, That the Synod reaffirm the desirability of the formulation of doctrinal statements which clearly set forth the teachings of the Holy Scriptures and apply them to issues of our day; and be it further
>
> *Resolved*, That the Synod clearly state that such doctrinal formulations are subordinate to the Lutheran Confessions; and be it further
>
> *Resolved*, That the Synod distinguish between resolutions concerning doctrine formulated and adopted at a convention and more formal statements of belief which are produced by officially authorized groups, and which are then presented to the congregations and clergy of the Synod for study and discussion, and which are subsequently adopted by a synodical convention; and be it further
>
> *Resolved*, That the Synod reaffirm the resolutions of recent conventions that the Synod "honor and uphold the synodically adopted statements as valid interpretations of Christian doctrine" (1969 *Proceedings*, p. 91); and be it finally
>
> *Resolved*, That in the case of the aforementioned more formal and comprehensive statements of belief that the Synod declare —
>
> (1) its position that these statements, together with all other formulations of doctrine, derive their authority from the Word of God which they set forth from the Holy Scriptures;
>
> (2) its insistence that the ministry of the church regard these formulations with special seriousness and that those who disagree with these formulations in part or in whole be held to present their objections to them formally to those officials whom the Synod has given the immediate supervision of their doctrine;
>
> (3) its conviction that as a result of joint study of the Word of God the Holy Spirit will lead the Synod into all truth, that possible errors in the aforementioned statements will be discovered and corrected, that instances of failure to submit to the clear teaching of the Holy Scriptures will be evangelically dealt with on an individual pastoral basis, and that the Synod can speak with a voice that is Scriptural, Gospel oriented, truly Lutheran, and that we will continue to "walk together" as a true Synod.

Accordingly, the following resolution is herewith submitted.

WHEREAS, *A Statement of Scriptural and Confessional Principles*, issued by the President of The Lutheran Church — Missouri Synod in consultation with the vice-presidents of the Synod, 3 March 1972, addresses itself to the doctrinal issues troubling the church today; and

WHEREAS, *A Statement* presents what the Synod throughout its history has confessed and taught on these issues, as witnessed to by synodical statements, catechetical expositions, and convention resolutions; and

WHEREAS, *A Statement* is, therefore, neither a new standard of orthodoxy nor a document "based on private writings, but on such books as have been composed, approved, and received in the name of the churches which pledge themselves to one doctrine and religion" (FC, SD, Comp. Summary, paragraph 2); and

WHEREAS, The Synod's Commission on Theology and Church Relations has evaluated *A Statement* as follows:

> We find the doctrinal content of *A Statement* to be in accord with the Scriptures and the Lutheran Confessions and to contain nothing contrary to them. We also find the doctrinal content of *A Statement of Scriptural and Confessional Principles* to be in accord with the doctrinal position of The Lutheran Church — Missouri Synod as it has been taught historically and expressed in the official doctrinal statements of the Synod [Adopted 3 November 1972];

and



The patient ones, not shouting but quietly awaiting their turn.

WHEREAS, *A Statement,* in its entirety, has been presented to the congregations and clergy of the Synod, and during the past 16 months has been studied and discussed throughout the church, and has been approved by various synodical boards (Board of Control, Springfield; Board for Higher Education) and congregations; and

WHEREAS, The Lutheran church in the past, when confronted with doctrinal controversy and crisis, has accepted expressions of belief which are in agreement with Scripture and the Lutheran Confessions, e. g., the *Thirteen Theses of Doctor Walther,* 1881; therefore be it

Resolved, That The Lutheran Church — Missouri Synod declare *A Statement of Scriptural and Confessional Principles,* in all its parts, to be Scriptural and in accord with the Lutheran Confessions, and therefore a formulation which derives its authority from the Word of God and which expresses the Synod's position on current doctrinal issues; and be it further

Resolved, That The Lutheran Church — Missouri Synod declare *A Statement of Scriptural and Confessional Principles* to be a "more formal and comprehensive statement of belief" in the sense of Resolution 5-24 of the 1971 Milwaukee convention, and that the Synod further declare that *A Statement* shall hold the status defined in said resolution (Preamble, above).

Action: *Adopted (10).*

(This resolution was discussed in Session 8. When the automatic call for the question was put after 30 minutes it failed to carry by the necessary two-thirds vote. A motion to extend the time of the session also failed. In Session 10 the resolution was taken up again. A motion that this matter and similar resolutions be referred to the Council of Presidents was declined, as well as an amendment concerning the use of *A Statement.* Finally the convention resolved to close debate by a vote of 580 to 429, a clear majority of the registered voting delegates under a special rule adopted in Session 9. The assembly by a vote of 579 to 386 upheld the ruling of the chair with respect to the amended standing rules of the convention. The resolution was then adopted by a vote of 562 to 455. A demonstration of protest followed. See Minutes for Sessions 8 and 10.)

To Change Bylaws of the "Handbook" as Recommended by the Special Task Force on Accreditation

RESOLUTION 3-02

Reports 3-01D, 4-04, V, I; Overtures 3-81A—D, 3-83, 3-93, 3-94, 3-96—3-100; Referred Resolutions 5-47, 5-92, 6-01 (*CW*, pp. 107—117, 141—145, 172, 424—426)

WHEREAS, The Special Task Force on Accreditation has carefully studied the synodical Bylaws in an effort to protect the interests of the Synod and to meet the concerns of the American Association of Theological Schools; and

WHEREAS, The *Handbook* changes recommended by the Special Task Force on Accreditation protect the rights and interests of the Synod and meet its needs; and

WHEREAS, Carefully spelled out procedures are necessary in cases in which a faculty member is charged with offenses which may result in dismissal or termination of tenure under present *Handbook* Section 6.77; and

WHEREAS, The procedures spelled out under proposed *Handbook* Section 6.77, Removal from Office, provide protection to the Synod, to faculty members, and to complainants; and

WHEREAS, The granting of tenure is generally accepted in educational circles, and the procedures recommended by the Special Task Force on Accreditation in proposed *Handbook* Section 6.54 provide adequate safeguards to the interests of both faculty members and the Synod; and

WHEREAS, The *Handbook* changes proposed by the Special Task Force on Accreditation in proposed Sections 1.09 d, 1.09 e, and 6.80 clearly place pastor and teacher faculty members under ecclesiastical jurisdiction just as other pastors and teachers are; and

WHEREAS, The Commission on Accrediting of the AATS has given assurance that the proposed Bylaw changes "should provide adequate legal structures for the determination of policy and operation of the seminary (Concordia Seminary, St. Louis) by its Board of Control" and for "the matter of due process with regard to adequate procedural protection of the academic freedom of faculty in Concordia Seminary in St. Louis"; therefore be it

Resolved, That the following proposed Bylaw changes be made in the *Handbook:*

1.09 Relation of the Synod to its Members

a. (Remains as is)

b. (Remains as is)

c. (Remains as is)

d. Clergy and teacher members of the Synod shall hold their synodical membership in that District in which the congregation they serve holds membership or in which they are serving as District executives. Clergy and teacher members of the Synod who are serving an educational institution of the Synod shall be under the ecclesiastical supervision of the President of the geographical District in which the institution is located.

e. While retaining the right of brotherly dissent, members of the Synod are expected as part of the life together within the synodical fellowship to honor and to uphold the resolutions of the Synod. If such resolutions are of a doctrinal nature, dissent is to be expressed first within the fellowship of peers, then brought to the attention of the Commission on Theology and Church Relations before finding expression as an overture to the convention calling for revision or recision. While the conscience of the dissenter shall be respected, the consciences of others, as well as the collective will of the Synod, shall also be respected.

2.143 Duties of the Committee for Convention Nominations

a. (Remains as is)

b. The committee shall inform itself as to the duties and requirements of each position to be filled and be thereby guided in its selection of nominees. In the case of the Boards of Control of synodical institutions the committee shall consult with the Board for Higher Education and receive their nominations for the various Boards of Control for their consideration.

(Last sentence in b represents change)

6.23 Personnel of Boards of Control

a. Except for the two theological seminaries each Board of Control shall include the following voting members:

1. The President of the geographical District in which the synodical institution is located. He may designate a District vice-president as his standing representative.

2. At least five and no more than nine members, as specified by the charter or corporate articles of the institution, who shall be elected at the conventions of the Synod for terms of 4 years in such manner that about one half of the members shall be elected at each convention of the Synod. The elective members shall include one to three pastors, one or two teachers, and three to five laymen.

b. The Board of Control of the theological seminaries shall consist of the following voting members.

1. Three pastors, two teachers, and four laymen elected by the Synod. These shall be elected at the convention of the Synod for terms of 4 years in such a manner that approximately one half of the elected members shall be elected at each convention of the Synod.

2. A vice-president of the Synod appointed by the President of the Synod.

3. The President of the geographical District in which the seminary is located.

6.53 Appointment of Members of the Faculty

a. The Board of Control on recommendation of the president of the institution shall appoint the members of the faculty.

b. The initial appointment to the faculty shall require the prior consent of the Board for Higher Education, and in the case of initial appointment to a theological seminary also the prior approval of its electors. Appointments shall ordinarily be for terms of one to 4 years and may be extended, but not beyond a total service period of 6 years in the respective college or seminary, at the end of which time the contract shall expire and the question of tenure under Section 6.54 b shall be considered.

c. Proposals for renewal of appointment shall be submitted for prior review and recommendation to the Board for Higher Education. The Board for Higher Education at its discretion may offer a report in person prior to the taking of action by the Board of Control. Final decision on the renewal of appointment shall be the sole prerogative of the Board of Control.

d. Appointments with permanent tenure may be made if the candidate has already been granted permanent tenure by another educational institution of the Synod or if the requirements for the granting of permanent tenure are satisfied at the time the appointment is made.

e. The Board of Control may decline to renew the appointment of a faculty member without tenure at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the Board of Control shall so notify the faculty member through the president of the institution at least 6 months prior to the expiration of the current appointment.

f. The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed.

g. The Board for Higher Education after consultation with its Advisory Council shall provide policy statements on academic, professional, theological, ministerial, and other criteria for the appointment and advancement of faculty members.

h. Ordinarily candidates for teaching positions with tenure on the Synod's instructional staffs shall be graduates of a theological seminary or teachers college affiliated with the Synod or shall have achieved such status by colloquy. When, in exceptional cases, laymen are involved, they should be persons who are solemnly pledged to the Holy Scriptures as the inspired Word of God and to the Lutheran Confessions.

6.54 Permanent Tenure

a. The Board of Control may grant permanent tenure at any time to any member of the faculty, regardless of rank, upon the recommendation of the president and with the prior consent of the electors of the institution. Proposals for granting permanent tenure shall be submitted for prior review and recommendation to the Board for Higher Education. The Board for Higher Education at its discretion may offer a report in person prior to the taking of action by the Board of Control. The electors may then grant such consent by any procedure which they deem appropriate. Such action shall be taken no earlier than 6 weeks after a notice of the intent to grant tenure has been published in the official periodicals of the Synod. The Board of Control shall give the faculty member the opportunity to respond to any negative comments prior to the Board's final action.

b. If a faculty member has completed 5 years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod of collegiate or seminary level, at least the last 2 years of which shall have been in the institution he is currently serving, and has not been granted permanent tenure, the president is obligated to take up the question of permanent tenure with the Board of Control. The Board of Control shall either carry forward the procedure for granting permanent tenure or inform the faculty member of its decision not to grant tenure and thus terminate his contract at least 6 months before the expiration of the 6th year of service. If the Board of Control does not take up the question of permanent tenure at least 9 months prior to the end of the 6th year of service, the faculty member shall petition the Board of Control to take up the question of permanent tenure. Tenure may be granted only by direct action of the Board of Control.

c. The granting of permanent tenure shall in no case be construed as requiring or indicating advancement in rank.

6.59 Faculty Organization and Meetings

a. (Remains as is)

b. (Remains as is)

c. (Remains as is)

d. (Remains as is)

e. (Remains as is)

f. The faculty shall elect a standing hearings committee or assign the functions of such a committee to another standing committee.

6.77 Removal from Office

a. The Board of Control may decline to renew the appointment of a faculty member without permanent tenure at the time of the expiration of the term of the appointment in accordance with paragraph 6.53 e.

b. No member of the faculty who has been granted permanent tenure and no member of the faculty without permanent tenure at times other than the expiration of the term of his appointment shall be removed from the faculty either by eccle-

siastical authority or by the Board of Control except for causes hereinafter enumerated and by procedures hereinafter described.

c. The only causes for which members of a faculty may be removed from office (within the definitions of a and b above), other than honorable retirement, are:

1. professional incompetency;

2. incapacity for the performance of duty because of physical, mental, or emotional disabilities;

3. refusal to cooperate;

4. neglect or refusal to perform duties of office;

5. conduct unbecoming a Christian;

6. advocacy of false doctrine (Constitution, Article II).

6.78 Board Supervision

The Board of Control shall have the sole prerogative, subject only to the action of the convention, to investigate through procedures hereinafter set forth charges of professional incompetency, incapacity for the performance of duty because of physical, mental, or emotional disabilities, refusal to cooperate, or neglect of or refusal to perform duties of office; in these cases the president of the institution shall normally present the charges. Through procedures hereinafter set forth, the Board of Control shall also have responsibility to investigate charges of false doctrine or conduct unbecoming a Christian.

6.79 Procedures for Exercising Board Supervision

a. When the Board of Control receives a charge against any member of the faculty of an educational institution of the Synod, in the spirit of Christian love it shall first call upon the complainant to communicate directly with the person against whom he has a complaint and attempt to find a peaceful and amicable resolution of the matter.

b. If subsequently the complainant desires to pursue the matter, he shall so notify the Board of Control and present the charge in writing, formulated with reasonable definiteness, and the evidence. The Board of Control shall then direct the president of the institution to attempt to deal with it to the satisfaction of all concerned. Charges against the president of the institution shall be dealt with by the chairman of the Board of Control.

If the complainant does not notify the Board of Control and present his charge in writing within 60 days, the Board of Control may rule that the matter has been resolved to the complainant's satisfaction.

c. If the board decides not to proceed, or if the board has not acted within 90 days after the complainant has notified the Board of Control in writing that he wishes to pursue the matter, and if the complainant is dissatisfied and the charge involves conduct unbecoming a Christian or advocacy of false doctrine (Constitution, Article II) the complainant may take his complaint to the District President. If he finds the action of the District President unacceptable, he may take his complaint to the synodical President under the pertinent provisions of Bylaw 6.80.

d. If the board should decide to proceed, and if the charge is of a theological nature, the Board shall submit the theological question at issue to the Commission on Theology and Church Relations for an advisory theological opinion. If in such a case the Board decides that the charge is serious enough to threaten immediate harm to the accused or others by his continuance as a member of the faculty, the board may suspend the faculty member from his teaching duties; contractual obligations of the institution, however, shall continue until the charge is resolved.

e. Furthermore if the Board of Control has decided to proceed it shall also direct the faculty hearings committee to hold a hearing with respect to the validity of the charge that has been made. The notification of the hearing, approved and issued by the board through the president of the institution at least 4 weeks in advance and sent to the chairman of the committee, to the complainant and the accused, shall contain (a) a statement of the charge or charges, (b) a summary of the evidence on which the charges are based, (c) a statement that the hearings committee will conduct a hearing and that the time and the place thereof shall be determined by the hearings committee, (d) a formal invitation to the complainant and the accused to attend the hearing, (e) a statement to the complainant and the accused that they are entitled to counsel and (f) the opinion of the Commission on Theology and Church Relations if a theological issue is involved.

f. No less than 2 weeks prior to a suitable date set for the hearing, the accused shall submit to the president, to the hearings committee, and to the complainant his written answer to the charges or he shall state that he desires no hearing to be held.

g. If the accused fails to answer the statement of charges or declares that he desires no hearing to be held, the hearings committee shall consider whether the grounds stated constitute adequate cause for dismissal, and in its discretion may independently investigate the truth of the charges.

h. If a hearing is held it shall be private unless the accused requests a public hearing. However, the president or his representative, and the complainant, the accused, and their advisers shall have the right to be present at the hearing at all times. Opportunity for cross examination and for presenting testimony by competent witnesses shall be afforded.

i. The hearings committee shall forward its findings to the complainant, to the accused, to the president, and to the Board of Control.

j. After the findings of the hearings committee have been conveyed to the Board of Control, the board after hearing whatever additional witnesses it may desire to hear and considering all pertinent evidence, including, if it is a theological issue, the opinion of the Commission on Theology and Church Relations, shall render a decision. This decision shall in no case be rendered without having given the accused a personal hearing, with right of counsel, and with adequate opportunity for the preparation of a response to the charge, as well as having given an opportunity for the complainant with right of counsel to appear before the Board of Control.

k. If the decision of the Board of Control is that the accused is to be removed from the faculty, the Board of Control shall formally, in writing, notify the accused that his appointment to the faculty is being terminated and shall specify the effective date of the termination.

l. If the charge sustained against the individual is of such a nature that it could disqualify him from further membership in the Synod under Article XIII, the District President of the accused shall be so notified and a transcript of the proceeding shall be forwarded to the District President. The District President shall then proceed in the manner prescribed in the Constitution and Bylaws.

m. If a faculty member has lost his membership in the Synod through the ecclesiastical route (Bylaw 6.80) he shall automatically forfeit his membership on the faculty after the appeals procedure has been applied or after he has failed to file an appeal within 90 days. During the 90-day period and during the appeals procedure, if an appeal is made, the Board of Control shall suspend him

from teaching activity but shall continue to meet its contractual obligations.

6.80 Ecclesiastical Supervision

A faculty member who is a clergy or teacher member of the Synod is under the ecclesiastical supervision of the Synod. In cases in which such a faculty member is charged with false doctrine or conduct unbecoming a Christian and in which the complainant finds unacceptable the decision of the Board of Control not to pursue the charge, he may be dealt with by the District President or the synodical President and be removed from membership in the Synod and therefore from office in harmony with the provision of the Constitution and Bylaws of the Synod (e. g., Constitution Article III 7—8; VI; XI B; XII 6—9; XIII; Bylaws 1.05, 1.09, 2.27, 3.45, 3.49, chapter V, Bylaw 6.79 c).

6.81 Appeals

The normal appeals procedure set forth in chapter V of the Bylaws shall apply, with the provision that if the case has been handled by the Board of Control (Bylaw 6.79) and not by the ecclesiastical authorities (Bylaw 6.80) the Commission of Adjudication shall be bypassed, notwithstanding the provisions of chapter V of the Bylaws, and the case shall go directly to the Board of Appeals. Either the accused or the complainant may resort to such an appeal, but the appeal must be made within 90 days after the action has been communicated. If the complainant makes no appeal, the accused shall have the right to request a public announcement that the charge has been dismissed.

6.82 (The number only of existing 6.79 should be changed to 6.82)

6.81 (Delete present 6.81; it is covered by proposed 6.77 c)

6.83 (Delete present 6.83; it is covered by proposed 6.79 and 6.80)

Action: *Adopted (15).*

(An amendment to delete "or the synodical President" from 6.80 failed to carry.)

To Maintain Accreditation

RESOLUTION 3-03

Overtures 3-84, 3-87A—B, 3-89, 3-91A—E (*CW*, pp. 138—141)

WHEREAS, Article III of the Synod's Constitution states as a first object of the Synod "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" and as a third object of the Synod "the training of ministers and teachers for service in the Evangelical Lutheran Church"; and

WHEREAS, The third object must be carried out in the light of and in keeping with the first object; and

WHEREAS, The Synod is committed to a program of quality education at its colleges and seminaries; and

WHEREAS, Accreditation by regional and professional accrediting agencies is a recognition of the achievement of certain standards; and

WHEREAS, Accrediting agencies have given repeated assurances that it is not their intention to infringe on the doctrinal position of the Synod or its special interests, rights, and privileges; and

WHEREAS, The synodical President is charged with the duty of supervising the doctrine and administration of all such as are employed by the Synod (Constitution, Article XI B, 1 b); therefore be it

Resolved, That the synodical President, the Board for Higher Education, the Boards of Control, the administrations and faculties of the Synod's colleges and seminaries shall be firmly reminded of their charge and responsibility to protect with all diligence the doctrinal position of the Synod; and be it further

Resolved, That the Board for Higher Education, the Boards of Control of the Synod's colleges and seminaries, and the administrations and faculties of these institutions be encouraged to maintain the high standards that have enabled the colleges and seminaries to become regionally and professionally accredited and to take whatever steps are necessary to maintain accreditation and to improve the quality of professional education so long as the doctrinal position, and the interests, rights, and privileges of the Synod are not infringed upon; and be it finally

Resolved, That the above named again call the attention of professional and regional accrediting agencies, when the occasion arises, to their pledges not to involve themselves in the doctrinal affairs of a denomination whenever their actions seem to threaten the doctrinal position and the interests, rights, and privileges of the Synod.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Direct Board of Control to Appeal Probation

RESOLUTION 3-04

Report 3-01, D; Overtures 3-82, 3-85A—B and 3-86 (*CW*, pp. 109, 139)

WHEREAS, The Special Task Force on Accreditation has expressed the opinion that the action of the American Association of Theological Schools in placing Concordia Seminary, St. Louis, on probation was unjustified and has given valid reasons for this judgment in its report and in the resource materials which it has prepared for possible appeal; and

WHEREAS, The Special Task Force on Accreditation has expressed the opinion that an appeal to the Executive Committee of the AATS acting as a Board of Review under Article VII of the Constitution of the AATS "would have been in order" and "would still be in order"; and

WHEREAS, Concordia Seminary, St. Louis, is threatened with the loss of its accreditation if probation is not lifted prior to June 1, 1974; therefore be it

Resolved, That the Board of Control of Concordia Seminary, St. Louis, be directed to submit and diligently prosecute an appeal to the Executive Committee of the AATS, forthwith; and be it further

Resolved, That in preparing this appeal the Board of Control consult with the Special Task Force on Accreditation or its representatives and with the President of the Synod.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Pursue Concerns with AATS

RESOLUTION 3-05

Report 3-01, D; Overtures 3-82, 3-88, 3-90 (*CW*, pp. 107—111, 140—141)

WHEREAS, The Special Task Force on Accreditation has called attention to a number of unusual procedures of the American Association of Theological Schools with regard to Concordia Seminary, St. Louis, e. g.,

1. Failing to share the report of the visiting team with the Board of Control of the institution involved or with its executive officer;
2. Publicizing reports of probation proceedings through news releases to the public press;
3. Censuring an agency involved, such as the Board for Higher Education, without interviewing any members of its staff or the board and without consulting in any way with it;
4. Giving an institution that has been placed on probation only 2 years in which to correct what the AATS believes to be inadequacies, at the end of which time the AATS constitution requires that probation must be lifted or accreditation removed;
5. Taking an action which goes beyond the recommendation of the on-site visiting team; therefore be it

Resolved, That the Boards of Control of Concordia Seminary, St. Louis, and of Concordia Theological Seminary, Springfield, be instructed to pursue these concerns of the Synod with the commissions, boards, and members of the AATS.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Seek Additional Accreditation

RESOLUTION 3-06

Overture 3-92 (*CW*, p. 141)

WHEREAS, Some 60 theological seminaries and schools of theology have been granted accreditation by a regional accrediting agency, either in addition to accreditation by the American Association of Theological Schools or in place of AATS accreditation; and

WHEREAS, There are marked advantages to affiliation with a larger and more experienced accrediting agency such as the North Central Association of Colleges and Secondary Schools; and

WHEREAS, Continued accreditation by the AATS is also important for the Synod's seminaries; therefore be it

Resolved, That in addition to accreditation by the AATS, the Boards of Control of Concordia Seminary, Saint Louis, and of Concordia Theological Seminary, Springfield, be directed to seek accreditation by North Central Association of Colleges and Secondary Schools as soon as this is feasible; and be it further

Resolved, That Overture 3-92 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Confidence in the Board for Higher Education

RESOLUTION 3-07

Overtures 3-95A and 3-95B (*CW*, p. 142)

WHEREAS, The role assigned by *Handbook* Section VI to the Board for Higher Education in coordinating and supervising the Synod's system of colleges and seminaries is in keeping with modern trends in higher education as pointed out in Overtures 3-95A and 3-95B; therefore be it

Resolved, That the Synod reject the criticisms of its policy in assigning particular authority and responsibilities to the Board for Higher Education, implied by the action of the American Association of Theological Schools in placing Concordia Seminary, St. Louis, on probation; and be it further

Resolved, That the Synod go on record as expressing its confidence in the Board for Higher Education, and commend the board for its actions in carrying out the responsibilities assigned to it by the Synod; and be it finally

Resolved, That the Synod continue to support the concepts outlined in Section 6 of the synodical *Handbook* in providing coordination of its system of colleges and seminaries through the Board for Higher Education.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify Questions of Suspension

RESOLUTION 3-08

Report 3-01, D (*CW*, p. 110)

WHEREAS, The Special Task Force on Accreditation has recommended that a committee or commission be asked to study *Handbook* regulations regarding the meaning of suspension, suspension procedures, and the rights of individuals under suspension; therefore be it

Resolved, That the President of the Synod, after consultation with the Commission on Constitutional Matters, refer these matters to that committee or commission of the Synod which he deems appropriate, or establish a special *ad hoc* committee to study these matters; and be it further

Resolved, That this committee or commission be

asked to bring its recommendations to the 1975 synodical convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Declare Faculty Majority Position in Violation of Article II of the Constitution

RESOLUTION 3-09

Overtures 3-11A—C, 3-12, 3-13, 3-14A, 3-14B, 3-14C, 3-15A, 3-15B, 3-16, 3-17, 3-18A, 3-18B, 3-19, 3-68, 3-69, 3-70A, B, 3-71, 3-159, 3-171—3-176C, 3-191, 3-192, 3-193A to 3-195B (*CW*, pp. 117—120, 136—138, 156, 163—164)

Introduction

Unity in the church is every Christian's earnest desire. Moreover, it is the express will of God to His people on earth that they "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Divisions are sinful and ungodly, particularly when they result from a refusal to bow before God's clear Word. The apostle Paul rightly urges "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). At the same time God does not countenance a unionistic spirit which tolerates false doctrine in any way or sanctions diversity of teaching, for God's truth can in no way be compromised with error. (Rom. 16:17; 1 Tim. 6:3-5; Matt. 7:15; Matt. 12:30)

With the Reformation came the clear avowal in a sorely torn Christian world that "the Word of God shall establish articles of faith and no one else" (SA, II, II, 15). Even with the clear-cut affirmation, however, men continued to subject the Scriptures to their own ideas, and the Lutheran church itself was terribly torn by divisions resulting from doctrinal controversies. Even the Augsburg Confession (and the rest of the Confessions that arose during the lifetime of Luther) could be, and were, subverted. The deep-felt rifts and divisions were not healed until 1577, when concerned Lutherans subscribed the Formula of Concord. It was viewed not as a new confession but exposition and defense of the Lutheran Symbols. Unequivocally and without compromise it asserted against the erroneous opinions the true, pure stance of Scripture's teaching in accord with the Confessions previously subscribed. "Being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession," the Confessors stated in the Preface to the *Book of Concord* (*Trig.*, 21). Against "troublesome and contentious men" they issued the *Book of Concord* that "the pure doctrine might be discriminated and separated from the false" (Ibid.). For concord and unity in the church they resolved that "we will also take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding offense, without long and dangerous digressions." (*Trig.*, 25)

Our forefathers in this land were convinced of the Scriptural and Confessional rightness of the Confessors of 1580; also that the articles of faith as they had defended them against various foes were "the ecumenical truths of Christendom" and "nothing but consistent Christianity" (Bente, F., *Trig.*, Intr., 256). Unity was God's gift to His church, even as purity of teaching itself; for unity and purity both were linked to the Prophetic and Apostolic Scriptures.

It was this spirit and stance for which our forefathers opted in the early days of our Synod's history. They struggled with the doctrine of the church, in view of the fact that they were such a little band, fleeing from a sterile, rationalistic theology in Europe. Bowing neither to separatism nor to unionistic spirit, they affirmed: "The Ev. Lutheran Church is that body of Christians which unreservedly receives the doctrine that was again brought to light through Luther's Reformation, summarized and publicly confessed at Augsburg in 1530 and reaffirmed and unfolded in the other Lutheran Symbols, as the pure doctrine of the Word of God" (*Walther and the Church*, 121). "Not our size but rather our *unity in doctrine*, is 'our treasure,'" wrote Walther in 1866 to Friedrich Brunn, who was leading a similar struggle for Scriptural truth at Steeden, Germany, where the Lutheran Free Church had its birthplace, a century ago. (*Walther Speaks to the Church*, Selected Letters, Carl S. Meyer, ed., Concordia, St. Louis, 1973, 23)

Quite rightly, at the 49th convention of our Synod, Milwaukee, 1971, Dr. J. A. O. Preus, asked in his presidential report:

> Does an evangelical and confessional church body such as ours have the right and duty to adopt doctrinal statements which are in complete conformity with Scripture and the Lutheran Confessions — and then expect her pastors, teachers, and professors, out of faithfulness to Scripture and the Confessions, to believe, teach, and confess according to such statement[s]?

"In the past," stated Dr. Preus, "the answer has been a resounding *yes*" (*Proceedings*, 1971, 54). In the Predestinarian Controversy, e. g., Walther authored a series of articles in the *Lutheraner*, 1880. At the convention in 1881 these theses were adopted. "Whoever opposes the doctrine which we teach according to Scriptures and the Confessions and declares such a doctrine heretical," stated the Synod, "must be taken into church discipline." Expulsion from the Synod was to follow, if the error was persisted in. (*Proceedings*, 1881, 42—43)

Loyalty to Holy Scripture and the Confessions sets before us "a very great theological reason for insisting on sound doctrine," according to Dr. Preus, and our people have a right to "expect their pastors, teachers, and professors to teach in harmony with them" (*Proceedings*, 1971, 54). In line with our forefathers within the Lutheran Church, all the way back to the Reformation, at no time was there room within the church for the opinion that matters clearly taught in Scripture could be relegated to the position of open questions.

Dr. Preus laid before the Milwaukee convention the

disturbing facts concerning "doctrinal diversity" threatening Synod's disruption. Specifically he cited the following:

> a very *restrictive* understanding of what constitutes 'doctrine' "; a confessional subscription . . . limited to the doctrinal points at issue; the contention that "regarding the inspiration of Scripture . . . there is no precise and uniform confessional position"; "difference of opinion on the nature of Biblical authority"; "difference among us on the doctrine of the inerrancy of Scripture"; that they "are inerrant only in their function"; refusal to recognize "the relationship between the material and formal principles of theology," leading to the assertion that "the Gospel rather than the Bible . . . [is] the norm of our theology," a view sometimes called "Gospel reductionism"; reinterpretation of certain Biblical miracle-stories into parables or other literary devices. (*Proceedings,* 1971, 54 f.)

Since the issues centered primarily in the faculty of the St. Louis seminary, Dr. Preus explained that a Fact Finding Committee had been appointed to probe into the "criticisms and questions [that] have been voiced for several years about the theological position of members of this faculty" (*Proceedings,* 56). The Synod supported his judgment and action (Milwaukee Res. 2-23), directing at the same time the Board of Control of the St. Louis seminary "to take appropriate action on the basis of the report." (Milw. Res. 2-28)

In March of 1972, Dr. Preus, in consultation with the vice-presidents, issued *A Statement of Scriptural and Confessional Principles* with the declared purpose that "these guidelines [were] not to serve as a new standard of orthodoxy, but rather to assist the board of control in identifying areas which need further attention in terms of the Synod's doctrinal position." The St. Louis seminary board "made no use of *A Statement* except to receive it and to ask the faculty to respond."

Response came from the faculty in a sharp and critical reply, April 4. Their "Response" termed the President's *Statement* "unnecessary," "improper," "inadequate theologically," of "a spirit alien to Lutheran confessional theology," "divisive," and "invalid both as an assessment and as a solution of presumed problems at our seminary."

On Sept. 1, 1972, the *Report of the Synodical President* appeared, a book of 160 pages, issued in compliance with Resolution 2-28 and compiled after the President had received the Board of Control's report on June 22, 1972. ("The board to this date has found no false doctrine among the members of the seminary faculty," was the announced conclusion, though problem areas were recognized as existing, and a minority report of the St. Louis seminary board charged that "we cannot report in good conscience that there is no false doctrine.") The synodical President's *Report* was drawn up on the basis of interviews with individual faculty members by the Fact Finding Committee. In his prefatory letter Dr. Preus stated: "We do have problems at the seminary, which have increasingly threatened the unity of our Synod . . . We have been divided too long . . . While the issues are many and complex, the basic issue is the relationship between the Scriptures and the Gospel. To put the matter in other words, the question is whether the Scriptures are the norm of our faith and life or whether the Gospel alone is that norm." (P. 3)

The President pointed out with dismay that the evidence gathered by the Fact Finding Committee substantiated the following, if not with reference to all, then at least with reference to individual faculty members:

a. A false doctrine of the nature of the Holy Scriptures coupled with methods of interpretation which effectually erode the authority of the Scriptures.

b. A substantial undermining of the confessional doctrine of original sin by a *de facto* denial of the historical events on which it is based.

c. A permissiveness toward certain false doctrines.

d. A tendency to deny that the Law is a normative guide for Christian behavior.

e. A conditional acceptance of the Lutheran Confessions.

f. A strong claim that the seminary faculty need not teach in accord with the Synod's doctrinal stance as expressed in the Synod's official doctrinal statements and resolutions. (P. 25)

With care and in detail the *Report* enlarges on each of the above areas, documenting the fact that, as Dr. Preus sums up in his epilog, "it is evident that the use of the historical-critical method has brought about changes both in our doctrinal stance, our certainty, and our attitudes toward doctrine . . . We have two theologies. With the influential position the seminary holds in the church, its views will prevail unless the Synod directs otherwise and sees to it that its directives are implemented." (P. 148)

Within a week, Sept. 8, 1972, came the *Fact Finding or Fault Finding?* answer of Dr. John H. Tietjen, president of the seminary. The double-column 35-page document rejects the validity of the *Report,* calling it "unfair," "unreliable," "untrue," "less than Scriptural," and "unLutheran," even though the accompanying letter by Dr. Tietjen admits that "there are indeed genuine doctrinal issues that must be confronted and resolved," that the "issue is a doctrinal issue." The same letter characterizes Pres. Preus and the members of the Fact Finding Committee as "our adversaries" (a term used in our Confessions for heretics who reject the Gospel), and expresses doubts about the disagreement with "our adversaries' basic understanding of the nature of the Gospel itself." ("The alternatives are *sharp* and *mutually exclusive,*" according to the *Concordia Theological Monthly,* Nov. 1972, p. 666.)

The issues stated by the *Report* are in no way recognized as true; the procedural method of the Fact Find-

ing Committee is crudely dismissed as "garbage in, garbage out"; its "theology threatens our Synod with grave danger," is Dr. Tietjen's charge, and "is an incipient distortion of the Biblical Gospel of our Lord and Savior Jesus Christ." And Dr. Tietjen concludes by questioning the theology of the President's committee, implying that it is less than adequate, because "of what it [the *Report*] says about the theology of the Committee" (p. 35). The faculty majority on Sept. 9, 1972, stated: "We agree with Pres. Tietjen's letter in response to the *Report* and with his analysis of the fact finding process."

In that same month (Sept. 18—21, 1972) the Council of District Presidents stated that it was "mindful that the church is deeply troubled at the apparent impasse in the matter of the seminary investigation" and offered its assistance in a pastoral way to help adjudicate the problem. It saw fit to "commend the Board of Control for its diligence" and to "encourage each of the professors of Concordia Seminary, St. Louis, to assure the church of his Biblical and confessional stance." No reference was made by the District Presidents to the efforts of Dr. Preus to confront the issues face-on. Also conspicuous by its absence was any reference to *A Statement,* which the President had offered as guideline to the seminary Board of Control for its task, and to the Fact Finding Committee's "Report" according to which that board had been mandated (Milw., Res. 2-28) "to take appropriate action."

Meanwhile a "Study Edition" of *A Statement* was compiled by the office of the Executive Secretary of the CTCR in Nov. 1972. It called attention to the overwhelmingly favorable response elicited by *A Statement* since the time of its appearance. Without changes to the text of that document, it endeavored merely to amplify the "number of Biblical and confessional references as well as citations from various synodical documents — all without comment — on the matters treated in *A Statement.* It should be noted that, while the Council of Presidents declined to commit itself on *A Statement,* and the faculty had already branded it as not only "unnecessary" and "improper" but also as "inadequate theologically," "alien to Lutheran theology," and "divisive," the response from a grateful church was positive. It was viewed as an urgently needed response which addressed the issues by reaffirming on the one hand the disputed truths on the basis of the Word of God and which, in true Lutheran fashion, including antitheses, clearly rejected the new errors circulating in the church, especially such as had gained some currency among given faculty members.

It is significant for the church, and particularly for the delegates assembled at the 50th convention of the Synod in New Orleans, that the Synod's Commission on Theology and Church Relations, seeking to help the members of Synod see things clearly in the dispute troubling the church, declared its position as regards *A Statement* to be as follows:

> We find the doctrinal content of *A Statement* to be in accord with the Scriptures and the Lutheran Confessions and to contain nothing contrary to them. We also find the doctrinal content of *A Statement of Scriptural and Confessional Principles* to be in accord with the doctrinal position of The Lutheran Church — Missouri Synod as it has been taught historically and expressed in the official doctrinal statements of the Synod. [Nov. 21, 1972]

Similar statements of approval have come from every quarter of the Synod, from individuals, pastors and laymen, from congregations, circuits, pastoral conferences, and whole Districts. The Board of Control of Concordia Theological Seminary, Springfield, Ill., and its faculty have likewise indicated similar support. Our sister churches throughout the world have joined their voices, too, in approval. Negative responses have been minimal in number and lacking in substantial criticism. It seemed that *A Statement* had cleared the air, spelled out the issues, and prepared the Synod for its testing theologically at New Orleans.

Meanwhile late in 1972 the St. Louis faculty majority, responding to the Council of Presidents' recommendation, sought to vindicate its position through the publication of *Faithful To Our Calling, Faithful To Our Lord,* an affirmation in two parts. The first and shorter part represented the joint stance of the faculty (excluding the "minority five"); the second and longer booklet provided individual statements by the faculty members. The latter are by their very nature less significant, since they are of uneven quality and pertinence over against the issues. *Faithful . . . I* is, on the other hand, evidence of a most crucial nature, particularly because "these *Discussions* present positions responsibly taken on the basis of our Scriptural and Confessional commitment," according to the faculty (p. 4). What is here stated must, therefore, be seen alongside the Fact Finding Committee's "Report" and Dr. Preus' *A Statement.* Close examination will reveal that the main issues detailed by the latter two documents are addressed by the faculty majority in *Faithful . . . I* in such a way as to leave the matters unresolved. Just recently, May 22, 1973, the faculty majority adopted yet another document, titled "Response of the Faculty of Concordia Seminary, St. Louis, to the 'Report of the Synodical President.' " This document serves to reiterate the faculty's views as expressed in the *Faithful* documents, and, in addition, refuses to recognize the validity of any of the charges of false teaching.

Preamble

In view of the provisions of the Synod's Constitution, Art. II, which binds its membership to unqualified commitment to Holy Scriptures and the Confessions, there are, in the current controversy, three areas of particular concern to every member of our church. The first focuses on the *authority of the Scriptural Word.* The second involves the *threat to the Gospel through "Gospel reductionism."* And the last involves the matter of Law and Gospel, not particularly in their distinction, but as regards a proper view of the function of the Law under what the Confessions call *"the Third Use" of the Law,* as a guide to Christian behavior. Failure to speak clearly and unequivocally on, or in fact to deny, any

of these articles cited above would constitute a *de facto* violation of Article II of the synodical Constitution, and would, moreover, indicate that a new, unLutheran, un-Scriptural theology is present in the faculty stance.

We shall endeavor now to point out the deviations, limited by space though we must be. We therefore refer the members of the Synod to the respective documents (cited above, Introduction) for their own study and verification of the charges.

1. To begin, the St. Louis seminary faculty in fact abolishes the formal principle, *sola Scriptura* (i.e., that all doctrines are derived from Scripture and that Scripture is the sole norm of all doctrine), by asserting its "freedom in the Gospel," explaining that "the Gospel gives the Scriptures their normative character, not vice versa" (*Faithful . . . I*, p. 21). The Gospel as "governing principle" pervades both *Faithful . . . I* and the more recent faculty "Response." To the question whether there could be any other "governing principle for Lutheran theology" than the "Gospel," the faculty answers:

> It is our conviction that any effort, however subtle, to supplement the Gospel so that it is no longer the sole ground of our faith or the governing principle for our theology is to be rejected as unLutheran, contrary to our Confession, and injurious to the mission of the Church. (P. 3)

The same point is repeated with emphasis by the St. Louis seminary faculty in their "Response" (May 22, 1973), p. 21, where they say: "We contend that the Gospel is the basic issue in *both* interpretation *and* authority." (Their emphasis)

Clearly, then, not the Scriptures themselves, inspired of God and infallible, are the formal principle in theology for the St. Louis seminary faculty majority, but the "Gospel" abstracted from them. This is an assault against the very heart and marrow of the Lutheran Confessions. Lutherans are pledged to this stance: "Holy Scripture remains the *only* judge, rule, and *norm* according to which as the only touchstone all doctrines should be understood and judged as good or evil, right or wrong" (FC, Epit., Pref.). In similar, clear-cut fashion Luther stated in the Smalcald Articles with reference to the Scriptural Word: "The rule is that the Word of God shall establish articles of faith, and no one else, not even an angel." (II, II, 15)

Faithful . . . I grounds its theological approach on the contention that the so-called "historical-critical methodology is neutral" and, in fact, "that all the techniques associated with 'historical-critical' methodology, such as source analysis, form history, and redaction history, are legitimated by the fact that God chose to use as His written Word human documents written by human beings in human language" (p. 41). Actually it can be shown that commitment to this methodology lies at the root of *Faithful . . . I's* regarding the following as in the area of exegetical, open questions: the creation account as given in Gen. 1 and 2; the historicity of Adam and Eve as real, historical persons; the Fall as a historical event detailed factually in Gen. 3; miraculous details throughout the Scripture, even events recorded by the evangelists in connection with Christ's life; predictive prophecies in the Old Testament ("The Old Testament — on its own terms — does not explicitly bear witness to Jesus Christ" according to the faculty majority's most recent "Response," "but it proclaims to us the words and deeds of God for Israel."), etc.

Justification for the use of the historical-critical methodology is claimed on the basis of its use under what are termed "Lutheran presuppositions" — being baptized, ordained, professed subscribers to the Scriptures and the Lutheran Confessions. The history of Biblical studies has relentlessly borne out, however, that such "neutral" use is a fiction. The substituting of the "Gospel" as the "governing principle" in theology is part of the overall process of the erosion of the Biblical Word as authoritative. The fact that Scripture's inerrancy, verbal inspiration, absolutely unique and divine character are also attacked — ever so subtly at first — simply fits the tragic picture of what has gone on elsewhere in the Christian world.

It is an illusion to think that the Gospel can be held on to, even though the formal principle is yielded by being fused into the "Gospel principle." Christian content and Christian teaching authority are two distinguishable, but two inseparable dimensions of the same God-given reality, God's Word to men. The question cannot be whether the Gospel did not come first, before the written Word; but rather, whether we today have any other rule, judge, norm, touchstone, by which the Gospel may be known among us than Holy Scripture!

2. A second error in the faculty stance concerns "Gospel reductionism."

The term suggests various applications. The first and usual meaning is that where the "Gospel" is established as the "governing principle" instead of the Scriptural Word, then such "Gospelism" reduces to a minimum the content of Christian belief and discards whatever does not seem to serve it directly. Pres. Preus addressed the matter in a *Lutheran Witness* article, "Two Kinds of Bible Authority," April 22, 1973. He stated:

> A subordination or limitation of the *normative* authority of Scripture to its Gospel content or function is what we call "Gospel reductionism." By this we mean a reducing of all doctrine to the one doctrine of the Gospel and making the Gospel (often undefined) the only *norm* for all doctrine and life.

As Pres. Preus correctly points out, this often leads to an erosion of the Scripture's authority, especially as regards matters like "history, geography, and nature but also of such important matters as the orders of creation and other expressions of God's will for what we are to believe and do."

Such "Gospelism" corresponds to "fideism," a chief fault in contemporary theology. It separates matters of belief from fact, from miraculous events or details, and questions Scripture's accuracy and historicity in a ruthless manner. That it resembles the "Enthusiasm" ("Schwärmerei") spoken against by our Confessors should be noted.

However, "Gospel reductionism" must be seen as having another dimension, one even more damaging. The Gospel itself becomes clouded, when it no longer has the clear vertical dimension of God being reconciled with sinners through the vicarious atonement of Jesus Christ. As St. Paul states, it is this word of reconciliation which must be proclaimed to men everywhere, in keeping with our Lord's own mandate to carry it to the ends of the world (cf. Matt. 28:19; 2 Cor. 5:19-20). The charge cannot be that the faculty overtly denies this Gospel. This would be unfair and untrue. Nonetheless, it must be pointed out that throughout *Faithful . . . I,* in spite of the emphasis on "Gospel," there is only a subdued ...

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Please return to:

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St Louis Mo 63122

It is pertinent in this connection to observe that the historical-critical methodology, by its very presuppositions, acts as a judge over Scripture, and subjects it to cold rationalistic judgment as one would any other human document. This means that the anthropocentric (man-centered) approach, which the historical-critical method uses on the text, regularly spills over in judgment against the content of Scripture. Francis Pieper, in a very discerning insight, years ago, stated: "Synergism in soteriology is basically related to and on a par with synergism in Scriptural interpretation; both proceed on the analogy of the human ego" (*Lehre u. Wehre,* 53, 531). This simply means that when man lords it over the text, he ends by lording it over his own salvation as well.

The *seeds* of "Gospel reductionism" appear throughout the faculty's documents. At the same time it must be granted in all fairness that the faculty's stress on the Gospel — when understood in Scripture's terms of God's forgiving grace to sinners for Christ's sake — is a very salutary, healthy emphasis in theology at all times, the chief and central article of the Christian faith, as our Confessions attest. What is lacking is a clear, unambiguous attestation that this Gospel is ours today as a result of the Holy Spirit's working through the normative and causative authority of Holy Scripture. Without this mooring other "gospels" and "doctrines of men" are bound to intrude. In the Large Catechism Luther puts his finger on this point precisely: "I and my neighbor and, in short, all men may err and deceive, but the Word of God cannot err or deceive." (*Trig.,* 57)

3. The proper and clear distinction between Law and spel is crucial in Christian theology. Particularly heran theology has in this matter rendered distinshed service to all of Christendom, since the time he Reformation. The faculty has rightly stressed importance of the Law/Gospel distinction for they, particularly in its pastoral application. Never, ever, dare this important distinction be used against Scripture at any point, particularly not as a deing mechanism by which given material, passages, odes, etc., are accounted as incidental or even unssary for faith's acceptance.

or may the stress on the third use of the Law, as de for Christian behavior, and as testified by the ula of Concord in Article VI, be set aside. It is latter stress which is conspicuously side-tracked faculty's most recent document, "Response." The ance is first given, that "no one on the faculty re- the third use of the Law as outlined in the Formula of Concord." Yet the explication which follows upon this is a studied effort at emphasizing "the continuing significance of the Ten Commandments as God's law exposing human sin" — a thing which no Lutheran denies but which is the *Second Use* of the Law! The faculty then adds the ambivalent assertion that "the Christian is led by the Spirit of Christ to be free and to face up to the criticism of the Law and move beyond that criticism to deal in love with people" and that "the Scriptures do offer guidance in what it means to love one's neighbor as oneself." The same kind of "confusion and ambiguity," in fact "rejection of the third use of the Law," was noted in the Fact Finding Committee's Report. (120 ff.)

This manner of speaking fits exactly contemporary neo-Lutheranism's denial that Luther ever taught the third use of the Law. The fact is, of course, that Luther did teach it. (In his *Galatian Commentary* he calls the Law "the command" or "the rule" (*LW* 27, 82) and urges that "when we have taught faith in Christ, then we also teach about good works" (*LW* 26, 133); thereupon he lists the commandments and makes his exhortation according to them. (Cp. also Luther's Catechisms and his hymn, "That man a godly life might live, God did these Ten Commandments give . . ." *Lutheran Hymnal,* No. 287.) Above all, and in keeping with Holy Scripture, the Formula of Concord asserts very clearly and emphatically the fact and the significance of the

However, "Gospel reductionism" must be seen as having another dimension, one even more damaging. The Gospel itself becomes clouded, when it no longer has the clear vertical dimension of God being reconciled with sinners through the vicarious atonement of Jesus Christ. As St. Paul states, it is this word of reconciliation which must be proclaimed to men everywhere, in keeping with our Lord's own mandate to carry it to the ends of the world (cf. Matt. 28:19; 2 Cor. 5:19-20). The charge cannot be that the faculty overtly denies this Gospel. This would be unfair and untrue. Nonetheless, it must be pointed out that throughout *Faithful . . . I,* in spite of the emphasis on "Gospel," there is only a *subdued* reference to Gospel expressed in terms of the forgiveness of sins, in fact, total avoidance, in term and concept, of vicarious satisfaction, substitutionary atonement, imputation of Christ's righteousness (1 John 1:7: "The blood of Jesus Christ, His Son, cleanses us from all sins"), and the hope of eternal life in heaven. In its place there appears rather a strong emphasis upon what at best can be described as a lateral-moving sort of "Gospel" that seeks for "the liberation of human beings from all evils" and waits to be instructed by "the thought patterns of every culture" (cp. *Faithful . . . I,* 32, 20, 24). With this there is a definite, studied avoidance of Christ's avowal concerning the Old Testament Scriptures that "they are they which testify of Me." (John 5:39)

Existentialistic theology (freedom to achieve self-understanding and authentic existence by internalizing of personal religious experience) has severely undercut the content of Christian faith in our day. It is with considerable apprehension, therefore, that note must be taken of the faculty's emphasis on the "meaning" of a given Biblical episode rather than on both the fact and its meaning together (cp. *Faithful . . . I,* 17, 19, 23, 25, 26, 37). *There is no possible way of protecting the Gospel, once the fact is separated from the meaning. Both must stand, or the Gospel is destroyed.*

It is pertinent in this connection to observe that the historical-critical methodology, by its very presuppositions, acts as a judge over Scripture, and subjects it to cold rationalistic judgment as one would any other human document. This means that the anthropocentric (man-centered) approach, which the historical-critical method uses on the text, regularly spills over in judgment against the content of Scripture. Francis Pieper, in a very discerning insight, years ago, stated: "Synergism in soteriology is basically related to and on a par with synergism in Scriptural interpretation; both proceed on the analogy of the human ego" (*Lehre u. Wehre,* 53, 531). This simply means that when man lords it over the text, he ends by lording it over his own salvation as well.

The *seeds* of "Gospel reductionism" appear throughout the faculty's documents. At the same time it must be granted in all fairness that the faculty's stress on the Gospel — when understood in Scripture's terms of God's forgiving grace to sinners for Christ's sake — is a very salutary, healthy emphasis in theology at all times, the chief and central article of the Christian faith, as our Confessions attest. What is lacking is a clear, unambiguous attestation that this Gospel is ours today as a result of the Holy Spirit's working through the normative and causative authority of Holy Scripture. Without this mooring other "gospels" and "doctrines of men" are bound to intrude. In the Large Catechism Luther puts his finger on this point precisely: "I and my neighbor and, in short, all men may err and deceive, but the Word of God cannot err or deceive." (*Trig.,* 57)

3. The proper and clear distinction between Law and Gospel is crucial in Christian theology. Particularly Lutheran theology has in this matter rendered distinguished service to all of Christendom, since the time of the Reformation. The faculty has rightly stressed the importance of the Law/Gospel distinction for theology, particularly in its pastoral application. Never, however, dare this important distinction be used against the Scripture at any point, particularly not as a delimiting mechanism by which given material, passages, episodes, etc., are accounted as incidental or even unnecessary for faith's acceptance.

Nor may the stress on the third use of the Law, as a guide for Christian behavior, and as testified by the Formula of Concord in Article VI, be set aside. It is this latter stress which is conspicuously side-tracked in the faculty's most recent document, "Response." The assurance is first given, that "no one on the faculty rejects the third use of the Law as outlined in the Formula of Concord." Yet the explication which follows upon this is a studied effort at emphasizing "the continuing significance of the Ten Commandments as God's law exposing human sin" — a thing which no Lutheran denies but which is the *Second Use* of the Law! The faculty then adds the ambivalent assertion that "the Christian is led by the Spirit of Christ to be free and to face up to the criticism of the Law and move beyond that criticism to deal in love with people" and that "the Scriptures do offer guidance in what it means to love one's neighbor as oneself." The same kind of "confusion and ambiguity," in fact "rejection of the third use of the Law," was noted in the Fact Finding Committee's Report. (120 ff.)

This manner of speaking fits exactly contemporary neo-Lutheranism's denial that Luther ever taught the third use of the Law. The fact is, of course, that Luther did teach it. (In his *Galatian Commentary* he calls the Law "the command" or "the rule" (*LW* 27, 82) and urges that "when we have taught faith in Christ, then we also teach about good works" (*LW* 26, 133); thereupon he lists the commandments and makes his exhortation according to them. (Cp. also Luther's Catechisms and his hymn, "That man a godly life might live, God did these Ten Commandments give . . ." *Lutheran Hymnal,* No. 287.) Above all, and in keeping with Holy Scripture, the Formula of Concord asserts very clearly and emphatically the fact and the significance of the

third use of the Law in the life of the Christian believer. (Cp. FC, SD, V, 17; VI, 15, Epit. VI, 1)

These three areas of concern are sufficient to demonstrate that the theological, doctrinal stance of the faculty is at variance with our Synod's teaching. Other specific points of deviation could be listed (e.g., the eroding of the doctrine of original sin by a *de facto* denial of the historical events on which this doctrine is based), but these have already been accounted for in the President's *A Statement* and the Fact Finding Committee's "Report." The validity of this charge, that another theology has intruded into our Synod through the faculty majority's stance, is borne out by their own documents, which corroborate and underscore the specific points at variance.

It now becomes evident that by: (1) the subverting of the Scriptural Word as the formal principle, or touchstone, by which all teachers and all teaching are to be judged; (2) by introducing a Gospel-reductionism (by whatever definition it is considered); (3) by adopting neo-Lutheranism's rejection of the third use of the Law; the faculty has in effect and in fact put itself in opposition to Article II of the Synod's Constitution. While subscription of that article is professed — and in given individual instances may indeed still be true and real — the fact remains that by the *de facto* denial of the formal principle, *sola Scriptura,* by the establishing of the "Gospel" as the "governing principle" in theology, and by all the attendant aberrations and reductions of Scriptural teaching which follow upon such methodology, the end result is that Article II has been effectually, but sadly, eroded. The faculty majority exults in the "freedom of the Gospel," but the documents show another course of freedom: not merely that two sides are talking past each other, or that so-called allowable variations in theological opinion are at issue, or that unwisely the faculty has accused Dr. Preus, the Commission on Theology and Church Relations, et al. — all who have expressed their support of *A Statement* and its supporting evidence — of being *unLutheran, unScriptural, unConfessional;* but also that the faculty itself has opted for neo-Lutheran theological stance which allows historical-critical methodology to dictate given judgments, both against Scripture and also against the Confessions. To claim at this point that the Synod's concern for doctrinal discipline is "Law" and "legalistic," and to plead that we must deal "pastorally with one another," "evangelically," and, with a wringing of the hands, to claim that the "Gospel alone must rule," is to confuse the issue. As the apostle Paul makes sharply plain in Gal. 1:8-9, the Gospel, and all of the facts and acts of God that belong to it, are, if anything, even more intolerant of deviation than the Law. The "freedom in the Gospel" does not allow us to depart from the "old paths" spelled out by our Constitution in Art. II with its unequivocal upholding of and subscription to the Scriptures and the Confessions.



Dr. Lewis Niemoeller reporting for Committee 3

WHEREAS, The Synod is pledged under its Constitution, as the first objective of its organization, to "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)" (cf. Art. III, 1); and

WHEREAS, "The Synod, and every member of the 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 . . ." (Art. II); and

WHEREAS, The theological, doctrinal stance of the faculty majority of Concordia Seminary, St. Louis, has been shown to be in violation of Art. II of the Synod's Constitution, specifically on

1. the three points listed and explained above:
   a. subversion of the authority of Scripture (formal principle);
   b. "Gospelism" or "Gospel reductionism" whereby the authority of Scripture is reduced to its "Gospel" content;
   c. denial of the third use of the Law, i.e., the function of the Law as guide for the Christian in his life;

2. the issues as described in the Fact Finding Committee's *Report of the Synodical President,* Sept. 1, 1972 (p. 25 and previously listed above); and

WHEREAS, The St. Louis faculty majority, with Dr.

John Tietjen, in their several responses [*Fact Finding or Fault Finding?* (Sept. 8, 1972); "Response of the Faculty of Concordia Seminary, St. Louis" to Dr. Preus' *A Statement* (April 4, 1972); *Faithful To Our Calling, Faithful To Our Lord,* Parts I & II (Dec. 1972); "Response of the Faculty of Concordia Seminary, St. Louis, to the 'Report of the Synodical President'" (May 22, 1973)], have refused to acknowledge as true any of the charges of false doctrine, thus any violation of Art. II of the Constitution; and

WHEREAS, Said documents provide written evidence of the deviations in doctrine as charged; and

WHEREAS, The synodical floor committee on seminary issues has met with Pres. Tietjen and his advisory faculty committee and ascertained that there has been no retraction or change relative to the faculty's position; and

WHEREAS, The Board of Control of Concordia Seminary, St. Louis, has failed to recognize the validity of the charges contained in Pres. Preus' *Report* (Sept. 1, 1972) as based on the Fact Finding Committee's report; and

WHEREAS, It is in keeping with our Lutheran heritage, specifically our commitment to and under the Lutheran Confessions "that the opinion of the party in error cannot be tolerated in the church of God, much less be excused and defended" (Formula of Concord, SD, Preface, 9); therefore be it

Resolved, That the Synod assert its continuing concern for "the conservation and promotion of the unity of the true faith" in accord with Holy Scripture and the Lutheran Confessions; and be it further

Resolved, That the Synod repudiate that attitude toward Holy Scripture, particularly as regards its authority and clarity, which reduces to theological opinion or exegetical questions matters which are in fact clearly taught in Scripture (e.g., facticity of miracle accounts and their details; historicity of Adam and Eve as real persons; the fall of Adam and Eve into sin as a real event, to which original sin and its imputation upon all succeeding generations of mankind must be traced; the historicity of every detail in the life of Jesus as recorded by the evangelists; predictive prophecies in the Old Testament which are in fact Messianic; the doctrine of angels; the Jonah account, etc.); and be it further

Resolved, That the Synod recognize that the matters referred to in the second resolved are in fact false doctrine running counter to the Holy Scriptures, the Lutheran Confessions, and the synodical stance and for that reason "cannot be tolerated in the church of God, much less be excused and defended" (FC, SD, Preface, 9); and be it finally

Resolved, That these matters be turned over to the Board of Control of Concordia Seminary, St. Louis.

Action: *Adopted as amended (13).*

(Originally the resolution had contained only three resolveds, with the third reading: "That the Synod recognize that the theological position defended by the faculty majority of Concordia Seminary, St. Louis, Mo., is in fact false doctrine. . . ." After the resolution had been discussed in Sessions 11 and 12, the floor committee offered an amendment rewording the third resolved as finally adopted and adding the fourth resolved. Special rules introduced from the floor and developed by a group including the chairman of the floor committee and the president of the seminary were followed. A motion to remove Resolution 3-09 from consideration was defeated in Session 11, as was an amendment in Session 12 "that these matters be decided by September 1, 1973." After debate on the amendment proposed by the floor committee had been concluded the amendment was adopted, 646 to 366. The question on the resolveds as now amended was called by a standing vote of 678 to 311. After the preamble and whereases had been discussed the question was called for and delegates agreed to close debate, 671 to 321. The entire resolution as amended was then adopted, 574 to 451. Legal counsel for the Synod read a statement into the record in view of a protest which had been filed. For an extended report see Minutes for Sessions 11, 12, and 13.)

To Deal with the St. Louis Board of Control

RESOLUTION 3-10

Overtures 3-11A—C, 3-82, 3-141—3-150B
(*CW*, pp. 150—153)

WHEREAS, The Constitution of The Lutheran Church — Missouri Synod provides as the first object of the Synod "the conservation and promotion of the unity of the true faith" and as the third object of the Synod "the training of ministers and teachers for service in the Evangelical Lutheran Church"; and

WHEREAS, The third object of the Synod must be carried out in the light of the first object; and

WHEREAS, The Board of Control has defined "commending" as "the equivalent of stating that the professor was not guilty of false doctrine but was teaching in accord with the Scriptures and the Confessions"; and has defined "to correct" as "the equivalent of saying that the professor was not teaching in accord with Scriptures and the Confessions and was therefore open to the charge of false doctrine"; and

WHEREAS, The Board of Control has failed to carry out its responsibilities in protecting the doctrinal position of the Synod as is evident from its "commending" the entire faculty; therefore be it

Resolved, That the Synod express its grave concern for the failure of the Board of Control to carry out its responsibilities; and be it further

Resolved, That the Synod call upon those board members who have supported President Tietjen and the faculty majority to repent; and be it finally

Resolved, That the Synod call on those board members who cannot in good conscience carry out their responsibilities under the synodical *Handbook* or who are unwilling to do so to resign.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline "Special Rules for Action"

RESOLUTION 3-11

Overture 3-22 (*CW*, p. 121)

WHEREAS, The standing rules of the convention, *Today's Business,* Saturday, July 7, 1973, have been approved by the convention; therefore be it

Resolved, That Overture 3-22, which calls for special rules of parliamentary procedure, be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Deal with Dr. John Tietjen Under the Provisions of Synod's "Handbook"

RESOLUTION 3-12A
(replacing Res. 3-12)

Overtures 3-112, 3-161, 3-162A—B, 3-163A—B, 3-164, 3-165, 3-196 (*CW*, pp. 145, 157—158)

WHEREAS, The committee is mindful of the fact that less than a day remains for convention deliberation and that the matters contained in the above named overtures cannot be adequately dealt with on the floor of the convention, because of the press of other business and the time available; and

WHEREAS, Adequate procedures are available in the *Handbook* of Synod to deal with the matter; therefore be it

Resolved, That the matter of Dr. John H. Tietjen as president and professor of Concordia Seminary, Saint Louis, shall be dealt with in such manner as is permitted under applicable substantive and procedural provisions of the *Handbook* of the Synod.

Action: *Adopted as amended by common consent (15).*

(Resolution 3-12 was distributed in Wednesday's *Today's Business* prior to Session 9. With time running out, Committee 3 introduced Resolution 3-12A in Session 15 as a replacement. By common consent the pertinent overtures were inserted into the heading and reference to them substituted for a reference to Res. 3-12 in the first whereas. A motion to amend the resolution to include an apology to Dr. John Tietjen for the appearance of Res. 3-12 in *Today's Business* was declined by a rising vote after the previous question on the amendment had been called, 768 to 43, and a motion asking for a secret ballot vote had failed to carry. During the discussion the convention agreed to extend the time until Res. 3-12A had been considered and had received action. By a vote of 743 to 38 the question on the entire resolution was eventually called. A motion to delete the first whereas was defeated. Resolution 3-12A was then adopted by a standing vote, 513 to 394. Dr. Tietjen was granted the privilege of responding to the vote. His statement is summarized in the Minutes for Session 15.

It should be carefully noted that in introducing Resolution 3-12A as a replacement for Res. 3-12, Committee 3 stated that Res. 3-12 no longer existed as far as the convention was concerned. It is reprinted at this point because of the motion to apologize to Dr. Tietjen for its appearance in *Today's Business.* Attention is also called to the Minutes of Session 16 in which is recorded a statement of Committee 3 with reference to the printing of Res. 3-12.

RESOLUTION 3-12
(replaced by 3-12A)

To Take Action Regarding the President of Concordia Seminary, St. Louis, Mo.

Overtures 3-112, 3-161, 3-162A—B, 3-163A—B, 3-164, 3-196 (*CW*, pp. 145, 157—158)

Introduction

According to the report of the Board of Control of Concordia Seminary, St. Louis, Missouri, the board interviewed 29 members of the faculty on the basis of the report of the Fact Finding Committee. While the board expressed its awareness of the fact that there are *"theological issues* both at the seminary and throughout the Synod which must be dealt with in fraternal discussion" (*CW*, p. 100), the board voted to "commend" 44 professors thereby declaring, according to the board's own interpretation of this action, that no professor is "guilty of *false doctrine."* The board thus distinguishes between "theological issues" and "false doctrine," and reports to the Synod that even with respect to areas of concern on which they *concentrated* in the interviews, including "the nature of Scripture's authority" (*CW*, p. 99), it recognizes the existence of problems of a *theological* nature but not of a *doctrinal* nature.

The report of the President of the Synod does not agree with the report of the Board of Control. The President's report holds that in the report of the Fact Finding Committee there is evidence of "false doctrine" pertaining to the nature of the Holy Scriptures (Blue Book, p. 25). When the CTCR evaluated the faculty document titled *Faithful To Our Calling,* etc., Part I, the CTCR concluded that this faculty document "points up the fact that there are substantive differences within our Synod on important *doctrinal* matters" (*CW*, p. 40). That *doctrine* is involved is recognized by both parties to the current debate in our Synod. In a public letter dated Sept. 8, 1972, the president of the St. Louis seminary said concerning both the Fact Finding Committee and the President of the Synod, whom he characterizes as "adversaries" (a term used in our Symbols for heretics who reject the Gospel!), that he had grave misgivings about their *doctrinal* positions, and that he had something to say to them about their *doctrinal* soundness. It is worthy of note that Immanuel Lutheran Church, Valparaiso, Ind., whose pastor, Doctor Paul Bretscher, is a member of the CTCR and a defender of the St. Louis faculty's position, submitted an overture to this convention of the Synod which reads in the third Whereas as follows: "The disagreements which presently trouble our church are indeed 'matters of *doctrine* and of conscience.'" (Overture 3-182A, *CW*, pp. 160—161)

Not only do those on both sides of the dispute which troubles our church recognize that the issues are *doctrinal,* but they also recognize that the disagreements have to do with central articles of our faith. In the letter of the president of the seminary referred to above, he stated that his "basic concern is not about some minor aberration but over our adversaries' basic understanding of the nature of the Gospel itself," thereby indicating that he regards the disagreement between him and the FFC (and between him and the President of the Synod) as involving the chief topic of the total Christian doctrine. In his document titled *Fact Finding or Fault Finding?* the president of the St. Louis seminary charges that the theology of the FFC and of the Synod's President "is an incipient distortion of the Biblical Gospel of our Lord and Savior Jesus Christ" which "threatens our Synod with grave danger" and which "needs to be exposed and *corrected* lest it worsen, and in worsening, destroy the faith by which we live" (p. 12). Given the seminary Board of Control's understanding of the significance of declaring that a professor needs to be *"corrected,"* namely that this is the equivalent of declaring him open to the charge of *false doctrine* (*CW*, p. 100), the statement that the FFC's and the synodical president's theology needs to be *corrected* amounts in this context to a charge of false doctrine relative to the Gospel itself!

Those on both sides of the dispute in our Synod are aware also that the differences and disagreements pertaining to important doctrinal issues in our Synod are *deep* and *radical.* With reference to the doctrine of the authority of the Holy Scriptures the *CTM* of November 1972, p. 666,

observes that "the alternatives are *sharp* and *mutually exclusive.*" This assessment of the situation confirms the judgment of the President of the Synod when in his report he concludes that "the Synod must face the grave issue of *fundamental* disagreement in the *doctrine* of the Holy Scriptures with its far-reaching implications for *all* of Christian faith and theology" (*Report,* p. 25). The president of the seminary used such drastic terminology as "less than Scriptural" and "un-Lutheran" in order to express his own deep-rooted disagreement with the FFC's view of Scripture interpretation and its theology in general (*Fact Finding or Fault Finding?* p. 2). At a meeting of the Council of Presidents, the seminary president characterized the theology of the Synod's President and of the FFC as sub-Biblical and un-Lutheran (Minutes of the Council of Presidents, Sept. 18—21, 1972, p. 15). The faculty of the St. Louis seminary indicated how seriously it disagrees with the doctrinal position of the Synod's President when it called his *Statement of Scriptural and Confessional Principles* "divisive," thereby declaring that in the faculty's opinion the synodical President's position is so radically opposed to the faculty's position that the synodical President's position must be regarded as injurious to the unity of the Synod.

The fundamental disagreement in our church, posing alternatives that are sharp and mutually exclusive, has to do principally with a doctrine of basic importance for Lutheran theology, namely the doctrine of the authority of the Holy Scriptures as confessed in Article II of the Synod's Constitution.

In his *Statement of Scriptural and Confessional Principles* the synodical President sets forth the following points relative to the Holy Scriptures:

1. Inspiration pertains to the Holy Spirit's *authorship of every word* of the Scriptures (IV, A);
2. Inerrancy pertains to the truthfulness of the Scriptures in all their parts and words. The view is rejected that the Scriptures are inerrant only in matters that pertain directly to the Gospel (IV, F);
3. The soteriological purpose of Scripture in no sense permits us to call into question or deny the historicity or factuality of matters recorded in the Bible. (IV, B)

Relative to these same three points the faculty document, *Faithful To Our Calling, etc.,* Part I, expresses itself as follows:

1. The inspiration of the written Word pertains to the effective *power* of the Scripture to bring men and women to salvation (p. 36);
2. Inerrancy of the Scriptures pertains only to the disclosure of the truth about what God was doing in Jesus Christ (p. 37);
3. Since faith rests in the promises of a faithful God and not in the accuracy of ancient historians (p. 26), it is not necessary to insist on the historicity of every detail of the life of Jesus as recorded by the evangelists. (P. 25)

A comparison of the two positions relative to the above three points substantiates the judgment that with respect to the doctrine of Holy Scriptures the alternatives *are* sharp and mutually exclusive, and that the Synod must face the grave issue of fundamental disagreement which has far-reaching implications for *all* of theology.

The Synod must also face the question as to the *source* and *cause* of this disagreement.

The doctrinal position of the President of the Synod as set forth in his *Statement* has been recognized within and without the Synod as fully in accord with the teachings of the Synod throughout the 125 years of its history. The CTCR has declared that there is nothing in the President's *Statement* contrary to the Scriptures, the Symbols, or the historic position of the Synod. The Board of Control and the faculty of the Springfield, Ill., seminary have made similar declarations. Even Lutherans in other Synods have recognized the *Statement* as being nothing but a restatement of the position our Synod has always held (Jordahl). The present disagreement in our Synod, then, must stem from those who cannot accept the President's *Statement* and who are therefore in disagreement with the position of the Synod itself.

On the basis of the considerations set forth in this Preamble, Floor Committee 3 unanimously offers to the Synod the following resolution:

WHEREAS, Overture 3-182A (*CW,* pp. 160—161) addressed to the 50th regular convention of The Lutheran Church—Missouri Synod *correctly* observes that the disagreements which presently trouble our Synod are indeed matters of *doctrine* and of conscience; and

WHEREAS, These disagreements especially pertaining to the inspiration, inerrancy, and authority of the Scriptures have been *correctly* assessed as so *fundamental* that the alternatives are *mutually exclusive* (President's *Report,* p. 25, *CTM,* November 1972, p. 666); and

WHEREAS, These disagreements pertaining to the doctrine of the Holy Scriptures have far-reaching implications for *all* of theology (to wit: the doctrines of creation, the fall, the third use of the Law, etc.); and

WHEREAS, These disagreements stem from those in the Synod who disagree with the Synod's position; and

WHEREAS, The faculty of the St. Louis seminary is largely responsible for these disagreements by promulgating doctrine at variance with the Synod's position as this is evidenced not only by the FFC's Report but also by Part I of the faculty document, *Faithful To Our Calling, etc.;* and

WHEREAS, The president of the St. Louis seminary not only concurs in the doctrinal departures of the faculty from the position of the Synod, but also defends the faculty members and their doctrinal aberrations, and thereby has declared himself opposed to the Synod's position, and therefore unable to exercise doctrinal discipline; and

WHEREAS, The president of Concordia Seminary, St. Louis, is required by Bylaw 6.91 to be the spiritual, academic, and administrative head thereof; and

WHEREAS, Doctor John H. Tietjen as the president of aforesaid seminary has failed in all three categories in that he—

1. Allowed and fostered the teaching and dissemination of doctrine contrary to the Scripture and the Synod's historic confessional stance (Constitution, Article II, and the Charter of Concordia Seminary);
2. Became a principal party and failed to mediate and settle professorial and doctrinal disagreements;
3. Was administratively irresponsible;
4. Presumptuously and wrongfully assumed Board of Control duties and prerogatives;
5. On occasion intimidated Board of Control members;
6. Demeaned the integrity and position of certain faculty members;
7. Demeaned the office of the synodical President and defied the executive authority thereof;
8. Refused to cooperate with the synodical President particularly in doctrinal considerations;
9. Was insubordinate to the authority of the Board for Higher Education;
10. Failed to maintain careful watch over the spiritual welfare, personal life, and conduct of the student body; and



Dr. John Tietjen speaking to the press

WHEREAS, For more than 2 years, attempts at conciliatory discussions and procedures have proved fruitless and the gravity of the situation calls for immediate action; and

WHEREAS, The *Handbook* of the Synod states, that, "the Synod, its boards and its members shall *first of all* hold him responsible in *all matters* pertaining to the institution" (6.91); therefore be it

Resolved, That The Lutheran Church — Missouri Synod in convention assembled, with deep regret, nonetheless, for cause hereinbefore stated, and in the best interests of the Synod, respectfully invite the resignation of Dr. John Tietjen as president and professor of Concordia Seminary, St. Louis, Mo., effective Aug. 1, 1973; and be it further

Resolved, That should the resignation herein invited not be forthcoming by the time of the adjournment of this convention, it appearing to this convention that a special authorization to the President of the Synod is in the best interests of the Synod, the President of the Synod be and hereby is authorized and empowered pursuant to Article XI, A 2 and B 8, of the Constitution to forthwith dismiss Dr. John H. Tietjen from the office of president and professor of Concordia Seminary, St. Louis; and be it further

Resolved, That the Board of Directors of Synod in either event attend to the financial needs of Dr. John H. Tietjen for an appropriate period of time; and be it finally

Resolved, That all proper and appropriate steps be taken for the election and calling of a new president of Concordia Seminary, St. Louis, Missouri.)

To Decline Further Action Regarding Dr. Arlis Ehlen

RESOLUTION 3-13

Overtures 3-166, 3-167A, 3-167B, 3-168A, 3-168B, 3-169, 3-170 (*CW*, pp. 158—159)

WHEREAS, The Board for Higher Education of The Lutheran Church — Missouri Synod did not grant its consent to the appointment of Dr. Arlis Ehlen to the faculty of Concordia Seminary, St. Louis; and

WHEREAS, This action was taken in keeping with *Handbook* Section 6.53 a as interpreted by the Commission on Constitutional Matters on Jan. 22—23, 1970, which opinion was reported to the Milwaukee convention (*CW*, p. 241) and not challenged; and

WHEREAS, The Board of Control of Concordia Seminary continued the salary of Dr. Arlis Ehlen for a full year on the understanding that his appointment was terminated June 30, 1972; and

WHEREAS, This matter has been properly handled by the properly constituted boards; therefore be it

Resolved, That no further action be taken in the matter; and be it also

Resolved, That Overture 3-166 to reinstate Dr. Ehlen, Overture 3-167A and 3-167B to declare him not guilty of false doctrine, Overture 3-168A and 3-168B to furnish particulars, Overture 3-169 to reopen the case, and Overture 3-170 to admonish Dr. Ehlen be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Implement Bylaw 6.53 d

RESOLUTION 3-14

Report 3-01D (*CW*, pp. 107—112)

WHEREAS, The Commission on Accrediting of the American Association of Theological Schools cited as one of the reasons for placing Concordia Seminary, Saint Louis, on probation the following: "The freedom of the faculty to teach and publish research is circumscribed in ways not defined in the terms of a contract of employment" (Report 3-01D, *CW*, p. 107); and

WHEREAS, Bylaw 6.53 d says, ". . . Limitations of academic freedom because of the religious nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed"; and

WHEREAS, The concern of the AATS is not the substance of Bylaw 6.53 d but rather the fact that it is not being implemented throughout the Synod; and

WHEREAS, The Special Task Force on Accreditation recommends that this Bylaw be implemented (Report 3-01D, *CW*, p. 110); and

WHEREAS, The Constitution of The Lutheran Church — Missouri Synod, Article II, clearly sets forth the unique Scriptural and Confessional nature of the Synod and therefore also of its institutions (cf. Articles of Incorporation, Article II Objects, d." "To establish, build, conduct, and maintain theological seminaries, colleges, academies, schools, and other institutions of learning"); and

WHEREAS, The Constitution of The Lutheran Church — Missouri Synod, Article III Objects, clearly sets forth the unique objects ("aims") of the Synod and therefore of its institutions, specifically in this case:

1. 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);
3. The training of ministers and teachers for service in the Evangelical Lutheran Church;
7. The supervision of the ministers and teachers of the Synod with regard to the performance of their official duties;

and

WHEREAS, The Articles of Incorporation of the Synod in Article II Objects clearly sets forth the unique purposes for which the Synod was incorporated, namely:

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.

And

WHEREAS, In the "Act to Incorporate the 'Concordia College' of the German Evangelical Lutheran Synod of

Missouri, Ohio, and Other States," of 1853, the single "Whereas" states as the purpose for such a college the following: ". . . for the purpose of aiding in the dissemination of knowledge, including all branches of academic, scientific, and theological instruction in general, and giving moreover to suitable persons, desiring it, *instruction in the creed and tenets of said denomination in particular. . . .*" (emphasis added); therefore be it

Resolved, That The Lutheran Church — Missouri Synod in convention affirm its right to establish "limitations of academic freedom" (Bylaw 6.53 d) in the light of its Articles of Incorporation and its Constitution, which clearly set forth both the unique Scriptural and confessional nature and the unique objects of the Synod; and be it further

Resolved, That The Lutheran Church — Missouri Synod in convention state that the "limitations of academic freedom because of the religious nature and aims of the institution" (Bylaw 6.53 d) are those expressed in the Articles of Incorporation Article II, in the Constitution Articles II and III, and in doctrinal statements and resolutions from time to time adopted by the Synod in convention as explications of Article II of the Constitution; and be it further

Resolved, That such "Statement on Limitations of Academic Freedom" *expressly state* the "limitations" in reference to the Constitution Articles II and III, the Articles of Incorporation Article II, and doctrinal statements and resolutions from time to time adopted by the Synod in convention as explications of Article II of the Constitution; and be it further

Resolved, That the Synod in convention direct the Board for Higher Education, after consultation with the President of the Synod and the Commission on Theology and Church Relations, to implement Bylaw 6.53 d by formulating a "Statement on Limitations of Academic Freedom"; and be it finally

Resolved, That the Synod in convention direct all Boards of Control to incorporate this "Statement on Limitations of Academic Freedom" in all documents of appointment and call of persons under their jurisdiction as stated in Bylaw 6.53 d.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overtures 3-181 through 3-189 (Actions Re Seminary)

RESOLUTION 3-15

Overtures 3-181, 3-182A, 3-182B, 3-183, 3-184, 3-185, 3-186, 3-187A, 3-187B, 3-187C, 3-188, 3-189 (*CW*, pp. 160—162)

WHEREAS, The convention has acted with respect to the concerns raised in the overtures; therefore be it

Resolved, That Overtures 3-181, 3-182A, 3-182B, 3-183, 3-184, 3-185, 3-186, 3 187A, 3-187B, 3-187C, 3-188, 3-189 be repectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Deal with Concerns

RESOLUTION 3-16

Overtures 3-111 through 3-130, 3-155A through 3-155F (*CW*, pp. 145—150, 154—155)

WHEREAS, These overtures express serious concerns of member congregations of the Synod; therefore be it

Resolved, That the synodical President or his representative on the Board of Control of Concordia Seminary, St. Louis, Mo., call a meeting of the said Board of Control as soon as possible; and be it also

Resolved, That these concerns be turned over to the Board of Control for action.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

4. SYNODICAL ADMINISTRATION

To Transfer Trinity, Onarga, Ill., from Northern Illinois to Central Illinois District

RESOLUTION 4-01

Overtures 4-26A, 4-26B, 4-26C (*CW*, p. 194)

WHEREAS, The Boards of Directors of the Northern Illinois and Central Illinois Districts have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Trinity Lutheran Church, Onarga, Ill., to the Central Illinois District.

Action: *Adopted (3).*

To Transfer St. Paul's, Venango, Nebr., from Nebraska to Colorado District

RESOLUTION 4-02

Overtures 4-27A, 4-27B, 4-27C (*CW*, p. 194)

WHEREAS, The Boards of Directors of the Nebraska and Colorado Districts have given their approval; therefore be it

Resolved, That The Lutheran Church — Missuori Synod transfer St. Paul's Lutheran Church, Venango, Nebr., to the Colorado District.

Action: *Adopted (3).*

To Receive into Membership Christ the Cornerstone Congregation, San Diego

RESOLUTION 4-03

Overture 4-33 (*CW*, p. 195)

WHEREAS, Christ the Cornerstone Lutheran Church was duly organized under the sponsorship of the Southern California District and the president of the Southern California District has advised Christ the Cornerstone Congregation to apply for membership with The Lutheran Church — Missouri Synod at the New Orleans convention; therefore be it

Resolved, That Christ the Cornerstone Lutheran Church, San Diego, Calif., be received into membership with The Lutheran Church — Missouri Synod.

Action: *Adopted (3).*

To Exercise Good Stewardship with Synod's Budget

RESOLUTION 4-04

Overture 4-44 (*CW*, p. 197)

Resolved, That the concerns of Overture 4-44 be referred to the administrations at the synodical, District, and circuit levels.

Action: *Adopted (3).*

To Decline to Abolish All Permanent Tenure Offices, Including Faculty Positions

RESOLUTION 4-05

Overture 4-47 (*CW*, p. 198)

WHEREAS, *Handbook,* The Lutheran Church — Missouri Synod, 1971; Section 2.12, governs tenure and termination of all executive secretaries, associate and assistant executive secretaries, and their equivalents; and

WHEREAS, Committee 6 — Higher Education — is handling the question of faculty tenure; therefore be it

Resolved, That The Lutheran Church — Missouri Synod abide by *Handbook* regulations regarding tenured offices in the Synod; and be it also

Resolved, That The Lutheran Church — Missouri Synod abide by decisions of the New Orleans convention regarding faculty tenure.

***Action:** Adopted (3).*

To Strive to Do Convention Business Only with Project Equality Members

RESOLUTION 4-06

Overture 4-51 (*CW*, p. 199)

WHEREAS, Acts of mercy and justice are basic to the life of the Christian (cf. Amos 5:23-24 and Luther's 41st Thesis and the explanation thereof); and

WHEREAS, The Synod has seen fit to endorse Project Equality (cf. Denver *Proceedings* Resolution 9-07); therefore be it

Resolved, That the Synod, Districts, and congregations continue to give preference to those firms which have equal opportunity practices.

Action: *Adopted (3).*

To Amend Bylaw 1.37 (Mailing of Proceedings)

RESOLUTION 4-07

Overture 4-52 (*CW*, p. 199)

WHEREAS, Some advisory delegates to synodical conventions do not receive copies of the official convention *Proceedings;* and

WHEREAS, Some congregations do not receive copies of the official convention *Proceedings;* therefore be it

Resolved, That all delegates (voting and advisory) be included in the mailing of the official *Proceedings* of each convention; and be it further

Resolved, That all congregations be included in the mailing of the official *Proceedings* of each convention; and be it finally

Resolved, That Bylaw 1.37 be amended as follows:

PRESENT WORDING

The official proceedings of each convention shall be sent by Concordia Publishing House to every pastor in the Synod for the information and use of the pastor and his congregation. Each lay delegate and lay members of synodical boards and commissions shall be sent a copy. The cost shall be paid by the Synod.

SUGGESTED CHANGE

The official proceedings of each convention shall be sent by Concordia Publishing House to every congregation in the Synod for the information and use of the pastor and his congregation. All delegates (voting and advisory) and all members of synodical boards and commissions shall be sent a copy. The cost shall be paid by the Synod.

Action: *Adopted (3).*

To Decline to Eliminate Review of Conference Proceedings

RESOLUTION 4-08

Overture 4-53 (*CW*, p. 199)

WHEREAS, There is value in informing District conventions of the proceedings at its pastoral and teachers conferences; and

WHEREAS, There is value in having a representative committee to review these proceedings and to inform District conventions regarding them; therefore be it

Resolved, That Overture 4-53 be declined.

Action: *Adopted (3).*

To Decline to Eliminate Excuse Committee for District Conventions

RESOLUTION 4-09

Overture 4-54 (*CW*, p. 199)

WHEREAS, Committee 4, Synodical Administration, feels that paragraph 3.19 requiring an Excuse Committee for District conventions remains a valid practice; therefore be it

Resolved, That the Synod retain its present practice.

Action: *Adopted (3).*

To Decline Overture 4-43 to Restore Seminary Property to Synod

RESOLUTION 4-10

Overture 4-43 (*CW*, p. 197)

WHEREAS, The Lutheran Church — Missouri Synod in its 44th regular convention adopted Resolution 45, Committee 1, *Title to Property at Concordia Seminary, Saint Louis, Mo.*, as follows:

WHEREAS, The Synodical *Handbook*, par. 2.79 h, stipulates that "property shall be taken in the name of Synod under its corporate title except in cases where the property to be acquired is to be purchased for the use and benefit of a seminary or college which has been separately incorporated under the synodical resolution of 1935 and to which corporation the present real-estate holdings have been conveyed with the necessary reversionary clause"; and

WHEREAS, Concordia Seminary, St. Louis, is one of the colleges and seminaries incorporated under the laws of the particular state where it is located (*Proceedings*, 1935, page 191); and

WHEREAS, At the present time all Concordia Seminary property is vested under the corporate title of The Lutheran Church — Missouri Synod; and

WHEREAS, From time to time the Board of Control of Concordia Seminary, St. Louis, must engage in transactions which involve its property, buildings, utilities, or other improvements and where questions arise concerning taxes, contracts, and easements; and

WHEREAS, The fact that the Synod holds title to all the subject property causes considerable confusion and delays prompt action; and

WHEREAS, In order to have a uniform practice among the Synod's respective institutions so concerned in the matter of title to properties and to simplify future transactions involving property; therefore be it

Resolved, That all properties presently owned or acquired in the future for use by Concordia Seminary be conveyed to Concordia College of St. Louis, Mo. (the corporate name of Concordia Seminary) with reversionary clause to The Lutheran Church — Missouri Synod.

Action: This resolution was *adopted;*

and

WHEREAS, *Handbook, The Lutheran Church — Missouri Synod, 1971,* Section 6.21:

6.21 Purpose of Boards of Control

The Synod administers each educational institution of the Synod through a Board of Control, which is to provide effective local administrative organization, to facilitate achievement of the purposes for which the Synod operates and maintains the respective institution, and to foster and safeguard its religious, academic, and financial interests in it.

and 6.37, paragraph a:

a. Each Board of Control shall operate and manage its institution as the agent of the Synod, in which ownership is primarily vested and which exercises its control through the Board of Directors as custodians of the Synod's property, the Board for Higher Education, and the respective Board of Control. All matters which according to synodical regulations require the attention of any board, agency, or officer of the Synod shall be submitted to the Board for Higher Education for referral to the appropriate board, agency, or officer.

and paragraph f:

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.

govern the ownership of Concordia Seminary, St. Louis, and the property used by it, as well as that of each other college and seminary of the Synod; and

WHEREAS, The Board of Directors of the Synod, as part of its continuing responsibility for the property of the Synod, acts to protect the best interest of the Synod with respect to the property used by all colleges and seminaries of the Synod; therefore be it

Resolved, That Overture 4-43 be declined.

Action: *Adopted (7).*

To Revise Bylaws Re Distribution of "Statistical Yearbook"

RESOLUTION 4-11

Report 4-04, V, G (*CW*, p. 172)

WHEREAS, We find the cost of publishing and mailing continually rising; and

WHEREAS, The *Statistical Yearbook* is really the property of our congregations; therefore be it

Resolved, That Concordia Publishing House shall, at the expense of the Synod, mail a copy of the *Statistical Yearbook* to every member congregation; and be it further

Resolved, That Bylaw 11.25 f which currently reads

> f. Concordia Publishing House shall, at the expense of the Synod, mail a copy of the *Statistical Yearbook* to every active and retired pastor and every active and retired male teacher of the Synod for his own and his congregation's information and use.

be revised to read

> f. Concordia Publishing House shall, at the expense of the Synod, mail a copy of the *Statistical Yearbook* to every member congregation. Copies other than the aforementioned shall be made available for sale at cost.

Action: *Adopted (3).*

To Continue the Commission on World Hunger

RESOLUTION 4-12

Report 4-04, V, B; Overtures 4-40, 4-41 (*CW*, pp. 172, 196—197)

WHEREAS, The Committee on Organization recognizes the difficulty to achieve an effective reorganization of the various commissions with patchwork attempts; and

WHEREAS, The Commission on World Hunger continues to perform a valuable service; therefore be it

Resolved, That the Commission on World Hunger continue to function in its present form until such time as the Committee on Organization can make specific recommendations regarding the reorganization of the various commissions.

Action: *Adopted (3).*

To Merge the Commission on Social Concerns with the Commission on Theology and Church Relations

RESOLUTION 4-13

Reports 2-01, III, B, 4-04, III, V, D (*CW*, pp. 37, 172)

WHEREAS, The Committee on Organizations, the Board of Directors, and the two commissions concerned all recommend the merger; and

WHEREAS, The resources of the CTCR will serve to enlarge the capacity of the church to study and speak on contemporary world problems; therefore be it

Resolved, That the Commission on Social Concerns cease functioning as a separate commission and that consequently Sections 13.11—13.15 be deleted from the *Handbook;* and be it further

Resolved, That the Commission on Social Concerns function on the level of a full committee of the Commision on Theology and Church Relations; and be it finally

Resolved, That the functions of the Commission on Social Concerns as previously outlined in 13.13 a and b be incorporated in the functions of the Commission on Theology and Church Relations in 2.109 b 1 dd by amending this function as follows:

> dd. In suggesting and outlining studies of contemporary issues, including also current social issues, as they affect the church and as the church may affect such social issues;

Action: *Adopted as amended (7).*

(The amendment was adopted to add the final words: "and as the church may affect such social issues." A motion to turn this over to the Commission on Mission and Ministry in the Church was defeated.)

To Dismiss the Commission on Mission and Ministry in the Church with Thanks

RESOLUTION 4-14

Report 4-04, V, C; Overtures 4-37, 4-38, 4-39A, 4-39B, 4-39C (*CW*, pp. 172, 196)

WHEREAS, The Commission on Mission and Ministry in the Church was called into being by the 1965 convention in Detroit (Res. 1-37) to foster and help disseminate the Mission Affirmations of our church; and

WHEREAS, This was the primary thrust of said resolution without intent to perpetuate another commission; and

WHEREAS, The commission has achieved its original objectives; therefore be it

Resolved, That the commission be commended for its work and dismissed with thanks effective January 1, 1974; and be it finally

Resolved, That the development of new means of mission and ministry shall be the ongoing creative responsibility of all boards and commisions in the Synod.

Action: *Declined (3).*

(The vote: 475 to 512.)

To Revise Bylaw 5.25 Re Adjudication Process

RESOLUTION 4-15

Overture 4-09 (*CW*, p. 185)

WHEREAS, In compliance with Milwaukee Resolution 5-14, a Study Committee reviewed the appellate process; and

WHEREAS, The study revealed the need for a Bylaw clarification; therefore be it

Resolved, That Bylaw 5.25, which presently reads:

5.25 Jurisdiction of the Synodical Commission

The synodical Commission of Adjudication shall handle all matters to which the Synod itself, a District of the Synod (other than a matter within the provisions of Section 5.21 (b), (d) or (e) hereof), an organization owned and controlled by the Synod, or any person, whether or not a member of the Synod, holding a position with the Synod or any organization owned and controlled by the Synod (other than a case within the provisions of Section 5.21 (a) or (b) hereof), is a party and all matters involving members of the Synod who held, and at the time of the occurrence which gives rise to the controversy held, membership in different Districts.

be revised to read

5.25 Jurisdiction of the Synodical Commission

The Synodical Commission on Adjudication shall have jurisdiction in the following situations:

a. All matters in which the Synod itself is a party.

b. All matters in which a District of the Synod is a party *except*

1. Cases involving expulsion under Article XIII of the Constitution;

2. Cases in which a person, whether or not a member of the Synod, is removed from the position which he holds with that District of the Synod;

3. Cases involving that District and a congregation within that District.

Each of these exceptions shall be handled by the Commission of Adjudication of the District in which the person or congregation involved held his or its synodical membership.

c. All matters in which an organization owned and controlled by the Synod is a party.

d. All matters in which a person, whether or not a member of the Synod, holding a position with either the Synod or an organization owned and controlled by the Synod, is a party *except*

1. Cases involving procedural questions in excommunication, which shall always be handled by the Commission of Adjudication of the District in which exists the congregation which is responsible for the excommunication;

2. Cases involving expulsion under Article XIII of the Constitution, which shall be handled by such Districts' Commissions of Adjudication.

e. All matters involving members of the Synod who hold, and who held at the time of the occurrence which gives rise to the controversy, their synodical membership in different Districts.

Action: *Adopted (4).*

To Transfer Peace, San Diego, from English to Southern California District

RESOLUTION 4-16

Overture 4-34 (*CW*, pp. 195—196)

WHEREAS, The Boards of Directors of the English District and the Southern California District have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Peace Lutheran Church, San Diego, Calif., to the Southern California District.

Action: *Adopted (4).*

To Transfer Christ the King, Sharonville, Ohio, to English District

RESOLUTION 4-17

Overture 4-31 (*CW*, p. 195)

WHEREAS, The Boards of Directors of the Ohio District and the English District have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Christ the King Lutheran Church, Sharonville, Ohio, to the English District.

Action: *Adopted (4).*

To Transfer Christ, Birmingham, Mich., from Michigan to English District

RESOLUTION 4-18

Overture 4-28 (*CW*, p. 195)

WHEREAS, Christ Lutheran Church, Birmingham, has requested a transfer from the Michigan District to the English District of The Lutheran Church — Missouri Synod as part of an amalgamation plan with Ascension Lutheran Church; therefore be it

Resolved, That Christ Lutheran Church, Birmingham, Mich., be granted a transfer to the English District of The Lutheran Church — Missouri Synod.

Action: *Adopted (4).*

To Transfer Faith, Girard, Pa., from English to Eastern District

RESOLUTION 4-19

Overtures 4-29A, 4-29B, 4-29C (*CW*, p. 195)

WHEREAS, The Boards of Directors of the English District and the Eastern District have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Faith Lutheran Church, Girard, Pa., to the Eastern District.

Action: *Adopted (4).*

To Transfer Highland Park Church from Southern California to English District

RESOLUTION 4-20

Overtures 4-30A, 4-30B (*CW*, p. 195)

WHEREAS, The Boards of Directors of the Southern California and English Districts have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Highland Park Lutheran Church, Los Angeles, Calif., to the English District.

Action: *Adopted (7).*

To Transfer Oklahoma Avenue Ev. Lutheran Church, Milwaukee, from English to South Wisconsin District

RESOLUTION 4-21

Overture 4-32 (*CW*, p. 195)

WHEREAS, The Boards of Directors of the English and South Wisconsin Districts have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Oklahoma Avenue Ev. Lutheran Church, Milwaukee, Wis., to the South Wisconsin District.

Action: *Adopted (7).*

To Transfer Pilgrim Lutheran Church, Chula Vista, Calif., from English to Southern California District

RESOLUTION 4-22

Overture 4-35 (*CW*, p. 196)

WHEREAS, The Boards of Directors of the English and Southern California Districts have given their approval; therefore be it

Resolved, That The Lutheran Church — Missouri Synod transfer Pilgrim Lutheran Church, Chula Vista, Calif., to the Southern California District.

Action: *Adopted (7).*

To Decline to Create Position of General Editor at This Time

RESOLUTION 4-23

Report 4-04, V, A (*CW*, p. 172)

WHEREAS, New procedures for doctrinal review have been recently adopted by the Synod; and

WHEREAS, This action may preclude the necessity for a General Editor; be it therefore

Resolved, That the creation of the office of General Editor be declined at this time.

Action: *Adopted (4).*

To Change Date of Assumption of Office

RESOLUTION 4-24

Report 4-04, V, F (*CW*, p. 172)

WHEREAS, The stipulation in Bylaw 2:06 c "The President, Vice-Presidents, Secretary, Treasurer, and members of the Board of Directors shall assume office on the last Sunday of September following their election" has at times caused confusion; be it therefore

Resolved, That Bylaw 2:06 c be revised to read: "The President, Vice-Presidents, Secretary, Treasurer, and members of the Board of Directors shall assume office on the fourth Sunday of September following their election."

Action: *Adopted (4).*

To Encourage Extension of Social Security Act

RESOLUTION 4-25

Overture 12-18 (*CW*, p. 391)

WHEREAS, Many of our full-time church workers are not currently eligible for Social Security coverage on a self-employed basis; therefore be it

Resolved, That the Board of Directors, together with Synod's legal department, make a careful study of the situation and take the necessary steps to obtain a possible ruling that would make all full-time church workers eligible.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Adopt New Bylaws Re Administration

RESOLUTION 4-26

Report 4-04, V, L (*CW*, p. 172)

WHEREAS, The Milwaukee Resolution 4-25 instructed the Board of Directors to recommend additions to the Bylaws outlining the structure of the Division of General Staff Services; and

WHEREAS, In carrying out this assignment additional refinements in the administration of the Synod seemed to be desirable; therefore be it

Resolved, That the following changes be incorporated in the Bylaws of the Synod:

PRESENT WORDING

2.11 General Regulations for Boards and Commissions

d. Every board and commission shall submit annually to the Board of Directors through the Council of Administrators its work program with accompanying cost estimates. The same requirement shall apply to officers and officials not directly accountable to a board or commission.

PROPOSED WORDING

2.11 General Regulations for Boards and Commissions

d. Every board and commission shall submit annually to the Board of Directors through the Council of Administrators its proposed budget with accompanying cost estimates in the format and under the timetable prescribed by the Board of Directors. The same requirement shall apply to officers and officials not directly accountable to a board or commission.

2.27 Powers and Duties of the President

2.27 Powers and Duties of the President

(Add a new paragraph (a) and reletter the following paragraphs.)

a. The President shall be the chief executive officer of the Synod.

2.81 Duties in Planning

a. The Board of Directors shall require the Council of Administrators through the Administrative Officer of the Board of Directors to submit long-range and short-range plans of synodical work which shall include the plans of all divisions and departments of the Synod together with their operating and capital budgets.

2.81 Duties in Planning

a. The Board of Directors shall require the Council of Administrators through the Administrative Officer of the Board of Directors to submit long-range and short-range plans of synodical work which shall include the plans of all divisions and departments of the Synod together with their operating and capital budgets. The Board shall provide such staff assistance as is needed in the planning process.

(Add a paragraph "e" as follows and delete bylaw 2.99)

e. The Board of Directors shall provide the necessary personnel to coordinate and insofar as practical to conduct the research and statistical activities for the Board of Directors, boards, commissions, operating departments, and agencies of the Synod; to maintain a continuing analysis of the growth characteristics of the Synod and prepare periodically short-range and long-range forecasts of synodical growth in terms of significant factors; to provide technical advice and guidance to the agencies of the Synod in the performance of their research work; to gather the parochial, District, and synodical statistics annually and publish such statistics in tabulated form with the necessary analysis and annotations in the *Statistical Yearbook* (all pastors, officers, District boards, etc. within the Synod shall furnish the department with the requested data on the prescribed forms); and to maintain the official rosters of the Synod.

2.83 Duties with Respect to Synodical Personnel

a. The Board of Directors shall appoint the following subject to the approval of the President of the Synod:

An Administrative Officer of the Board of Directors
A Controller
A Director of Personnel
An Executive Secretary for Medical Missions
A Research Director
A Statistician
A Transportation Secretary
An Assistant Treasurer

b. The Board of Directors, after consultation with the respective synodical board or commission, shall establish policies and conditions of employment of all employees of the Synod and its various boards and commissions.

c. The Board of Directors shall establish the remuneration of elected synodical officers and of staff personnel who report directly to it.

d. The Board of Directors shall appoint the executive secretaries and staff members in cases where there is no board or commission.

2.83 Duties with Respect to Synodical Personnel

a. The Board of Directors shall appoint, subject to the approval of the President of the Synod:

An Administrative Officer of the Board of Directors
A Controller
Assistant Treasurer(s)
An Executive Secretary for Medical Missions, and
Such other personnel as the Board of Directors feels it requires to perform its responsibilities.

b. (As at present.)

c. (As at present.)

d. (As at present.)

(Add a paragraph "e" as follows and delete Bylaw 2.101.)

e. The Board of Directors shall provide a Personnel Director who shall be advisory to the boards, commissions, and officers of the Synod upon their request. He shall also, in cooperation with all boards, commissions, and departments of the Synod, maintain current position descriptions; maintain historical information on service, salary, and performance evaluations; advise on salary schedules and adjustments, also when annual performance reviews, salary reviews, and personnel reappointments are due; assist in employee training programs; process applications for positions; and maintain in cooperation with the Statistician an adequate information file on persons who are

eligible and qualified for ministerial, teaching, literary, and other duties in the church and make the resources of this file available to congregations, Districts, and other agencies of the Synod for purpose of selection, call, or appointment.

2.85 Financial Duties

c. *Special Offerings*

1. The Board of Directors, in the event of need or unusual circumstances, shall make recommendations to the Fiscal Review Commission regarding a special offering for synodical purposes.

2.85 Financial Duties

c. *Special Offerings*

1. The Board of Directors, in the event of need or unusual circumstances, may, after consultation with the Council of Presidents, provide for special offerings for synodical purposes.

2.91 Administrative Officer of the Board of Directors

b. The Administrative Officer of the Board of Directors shall —

1. serve as administrative officer of the Board of Directors and as such carry out the decisions of the Board of Directors as it may direct;

2. assist the President, as he directs, in the President's supervisory responsibility with reference to the operating and service divisions of the Synod (Missions and Special Ministries; Higher Education; Parish Services; Communications; General Staff Services);

3. represent the Board of Directors on the Council of Administrators;

4. exercise leadership in planning, budgeting, and personnel matters among the chairmen of all the operating and service divisions of the Synod;

5. encourage and promote effectiveness and economy through competent planning, good organization, and willing self-control;

6. promote the utilization of research facilities, research data, and research conclusions in the formation and integration of plans;

7. present integrated plans and budgets as prepared by the Council of Administrators to the Board of Directors and communicate to the board the requests and inquiries of the agencies of the Synod.

8. act as the agent of the Board of Directors in conveying to the agencies of the Synod the decisions of the board (copies of transmission to be sent to the President and the Secretary of the Synod) and act as its agent in supervising the observance of these decisions;

9. keep the board adequately informed on progress toward the development and execution of synodically adopted plans and on the observance of policies.

10. perform such other duties as may be assigned to him by the Board of Directors;

11. report regularly to the Board of Directors and to the President on the activities of his office.

2.91 Administrative Officer of the Board of Directors

b. The Administrative Officer of the Board of Directors shall —

1. (As at present.)

2. assist the President, as he directs, in the President's supervisory responsibility with reference to the operating and service divisions of the Synod (Missions and Special Ministries; Higher Education; Parish Services; Communications; Stewardship Services; Administration);

3. (As at present.)

4. (As at present.)

5. (As at present.)

6. (As at present.)

7. (As at present.)

8. act as the agent of the Board of Directors in supervising the observance of its decisions as transmitted to the agencies by the Secretary;

9. (As at present.)

10. through independent certified public accountants or internal auditors provide periodical audits of synodical accounts and agencies as the Board of Directors may require;

11. (Present "10.")

12. (Present "11.")

2.93 Controller

b. The Controller shall —

1. head the Department of Controllership and supervise the personnel in this department in their duties;

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

2.93 Controller

b. The Controller shall —

1. (As at present.)

2. (As at present.)

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;

3. maintain all accounting records, including the general ledgers of the Synod, which may feasibly and conveniently be maintained in a centralized accounting department of the Synod;

4. conduct continual audits of synodical accounts; approve or prescribe and employ or supervise the employment of effective methods of controlling expenditures;

5. analyze and interpret accounting data, to discover opportunities for economy, to anticipate fiscal problems, and to develop cost standards;

6. administer the classification and authorized disbursement of special funds of the Synod;

7. prepare, publish, or disseminate, in consultation with the synodical Treasurer, financial statements and reports;

8. assemble and assist in the integration of the synodical budget, assist in conforming expense budgets with concomitantly and realistically estimated budgets of income;

9. prescribe and supervise appropriate procedures for the control of commitments and the preaudit of expenditures of the Synod;

10. prepare vouchers and checks for all disbursements (except in instances of necessarily decentralized fiscal operations), approve these for payment, and convey them to the Treasurer for signature and release;

11. serve as a voting member of the Council of Administrators and as an advisory member of any other board, commission, or committee in which his membership or attendance is required;

12. serve as custodian of salary and payroll records; be responsible for the preparation and maintenance of salary schedules and payroll checks; and assist in initiating periodic salary reviews.

13. cooperate with the Division of General Staff Services, especially the personnel department and central office service department, for the purpose of achieving economy and efficiency;

14. examine, analyze, and report regularly to the Board of Directors on all fiscal business of the Synod;

15. account directly to the Board of Directors for the performance of his duties and for his direction of the Department of Controllership and on such related duties as the Board of Directors may assign to him;

2.99 Department of Research and Statistics

a. *Personnel and Duties*

1. A Department of Research and Statistics shall be attached to the Division of General Staff Services. Its personnel shall consist of a Research Director, a Statistician, and such other assistants as may be required. The Research Director shall head the department.

2. Nominations for the offices of Research Director and Statistician shall be made by the Synodical Service Commission.

3. The department shall perform staff services to the Board of Directors and shall work in close cooperation with the synodical agencies, especially with the Council of Administrators.

4. The department shall keep the constituency

3. maintain on behalf of the Treasurer all accounting records, including the general ledgers of the Synod, which may feasibly and conveniently be maintained in a centralized accounting department of the Synod;

4. (Delete this paragraph.)

5. (As at present.)

6. administer the classification and authorized disbursement of special funds of the Synod and assist all departments for the purpose of achieving economy and efficiency;

7. (As at present.)

8. (As at present.)

9. (As at present.)

10. (As at present.)

11. (As at present.)

12. serve as custodian of salary and payroll records; be responsible for the preparation and maintenance of salary schedules and payroll checks; and participate on the Synod's salary review committee;

13. administer the purchasing function for the Synod including centralized purchasing for the Synod and its agencies where practical;

14. (As at present.)

15. (As at present.)

16. perform such other duties as may be assigned to him by the Board of Directors.

2.99 Department of Research and Statistics

(Delete all of Bylaw 2.99. It is adequately covered in the proposed Bylaw 2.81 e.)

of the Synod informed on its activities and regularly report to the synodical convention.

b. The Research Director shall —

1. study continually the growth characteristics of the Synod, prepare long-range and short-range forecasts of synodical growth in terms of significant growth factors, and revise these forecasts from time to time;

2. prepare long-range and short-range estimates of synodical income and fiscal needs in consultation with the Controller;

3. study continually the utilization in the Synod of pastoral, teaching, administrative, and other personnel and prepare periodic estimates of the future needs for such personnel;

4. study continually the social, economic, and political environment of the Synod and estimate the impact of change in this environment on the Synod;

5. coordinate and eventually centralize much of the scattered research work now being done in synodical agencies;

6. provide technical advice and guidance for the agencies of the Synod in the performance of their research work.

c. The Statistician shall —

1. gather the parochial, District, and synodical statistics annually;

2. in consultation with the Controller, annually gather the financial reports of the Districts and the Synod, especially in the areas of Church Extension, Pensions and Support, Concordia Publishing House, and auxiliary organizations as well as the contributions and expenditures of the Synod.

3. publish such statistics in tabulated form with the necessary analysis and annotations in the *Statistical Yearbook;*

4. prepare the blank forms to be used in collecting and gathering the necessary statistical information. All pastors, officers, District boards, etc., within the Synod shall furnish him the data requested.

2.101 Personnel Department

a. *Personnel and Duties*

1. The Personnel Department shall be attached to the Division of General Staff Services.

2. The department shall be advisory to the boards, commissions, and officers of the Synod.

3. Nominations for the office of Director of Personnel shall be made by the Synodical Service Commission.

b. The Director of Personnel shall —

1. cooperate with all boards, commissions, and departments in the preparation of job specifications for all positions in the administrative organization and in keeping these specifications up-to-date;

2. assemble job specifications for any new position, executive or other, and approve them;

3. maintain accurate and up-to-date files of job specifications, applicants for positions, all personnel in the administrative organization, with adequate historical information on service, salary, and other significant factors;

4. prepare job evaluations with classifications for all positions in the organization and advise on salary schedules and adjustments;

5. conduct and prepare material for suitable administrative training programs for all executive personnel in the administrative organization;

6. maintain an adequate information file on persons who are prepared for ministerial, teaching, literary, and other duties in the church and make the resources of this file available to congregations, Districts, and the administrative divisions for purposes of selection, call, or appointment.

2.101 Personnel Department

(Delete separate Bylaw and combine with 2.83.) (See above.)

To Modify Provision of Retirement Policies

RESOLUTION 4-30

Report 4-04, V, E; Overture 4-59 (*CW*, pp. 172, 200)

WHEREAS, Many contributions in time and energy have been made by persons over 65; and

WHEREAS, In compliance with Milwaukee Resolution 4-46, the Board of Directors has reviewed the retirement and further service of staff members; and

WHEREAS, The study revealed the need for a Bylaw change; therefore be it

Resolved, That Bylaw 2.105 a 1 which presently reads,

> 1. Each such person may retire at age 65, but shall be retired on the first day of the month following the month in which his 70th birthday occurs.

be revised to read:

> 1. Each such person may request early retirement under the applicable provisions of the Concordia Retirement Plan, but he shall be retired at the end of the calendar year in which his 65th birthday occurs. Any further service beyond this mandatory date shall be on a contract basis not to exceed one year in duration, upon medical certification, with a provision for annual renewal to age 70.

and be it also

Resolved, That all pertinent Bylaws be amended accordingly, any Bylaws to the contrary notwithstanding.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Reconstitute the Commission on Mission and Ministry

RESOLUTION 4-31

Report 4-08, III, 1, 2, 3 (*CW*, pp. 182—185)

WHEREAS, The convention assembled has chosen to retain the Commission on Mission and Ministry in the Church; and

WHEREAS, The Commission has requested that its size be reduced; therefore be it

Resolved, That Bylaw 2.111 which presently reads:

> **2.111 Commission on Mission and Ministry in the Church**
>
> a. *Membership.* Membership of the Commission on Mission and Ministry in the Church shall be constituted as follows:
>
> 1. ten voting members elected by the synodical convention in the same manner as other elected boards, commissions, and committees: four pastors, two teachers, and four laymen who are recognized in their respective fields of endeavor, representing some of the areas concerned with the cultural factors affecting the church;
>
> 2. nine voting members appointed by the President of the Synod in consultation with the Vice-Presidents: four laymen with qualifications similar to those described above, and one representative from each of the theological seminaries and from the colleges which confer the baccalaureate degree in teacher education;
>
> 3. four advisory members: the President of the Synod or his representative; and three members from among the executive leadership of the Synod, appointed by the President of the Synod in consultation with the Vice-Presidents.

be revised to read:

> 1. five voting members elected by the synodical convention: two pastors, one teacher, and two laymen;
>
> 2. five voting members appointed by the President of the Synod in consultation with the Vice-Presidents: two laymen, two members, one from each of the theological seminaries, and one member from a college which confers the baccalaureate degree in teacher education;
>
> 3. one advisory member, who shall be the President of the Synod or his representative.

and be it further

Resolved, That all pertinent Bylaws be amended accordingly, any Bylaws to the contrary notwithstanding.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Supply Guidelines to Assist in the Mechanics of Congregational Administration

RESOLUTION 4-32

Overture 4-55 (*CW*, p. 199)

WHEREAS, Officers and committees of congregations throughout the Synod face common tasks and common problems in the mechanics of congregational administration; and

WHEREAS, It would be of assistance to congregational officers and committees to have suggested guidelines regarding bookkeeping, corporation reports, government reports, etc.; therefore be it

Resolved, That the Commission on Church Literature be directed by the Board of Directors to prepare an instrument of assistance in those matters which would aid congregations in their administrative task, and that said instrument be provided at cost.

Action: *Adopted (7).*

To Make the Board for Church Extension an Elective Board

RESOLUTION 4-33

Overture 4-58 (*CW*, p. 200)

WHEREAS, Resolution 4-40 of the Milwaukee convention *Proceedings* revised Section 2.04 of the *Handbook* providing for the appointment of the synodical Board for Church Extension; and

WHEREAS, The committee's report on synodical organization reporting on "II. Synodical Convention Matters, Short and Long Ballot" (p. 215, Milwaukee *CW*), states the following: "It generally agreed that boards entrusted with larger amounts of operating funds serving a vast number of synodical and nonsynodical people and involved in highly important policy decisions, including relationships with nonsynodical agencies and

churches, ought to be elected by the delegates at the convention"; and

WHEREAS, The reasons mentioned for election of board members are applicable to responsibility, activity, and interchurch relationships of the Board for Church Extension; therefore be it

Resolved, That the synodical Board for Church Extension be an elective board; and be it further

Resolved, That the membership of this elected board shall include at least one member from the areas of real estate and finance and be it further

Resolved, That the Secretary of the Synod insert this change in Bylaw 8.51; and be it further

Resolved, That all pertinent Bylaws be amended accordingly, any Bylaws to the contrary notwithstanding; and be it finally

Resolved, That proper procedures be made to elect members to this board at the next convention of the Synod.

Action: *Adopted (16).*

(The second resolved had included a reference to the area of law. This was eliminated by the committee. An amendment to strike the second resolved was declined.)

To Encourage All Our Congregations to Continue to Walk and Work Together with Our Lord

RESOLUTION 4-34

Overtures 4-12, 4-13A—B, 4-14, 4-15, 4-24, 4-25A, 4-25B (*CW*, pp. 190—194)

WHEREAS, By God's grace our congregations have joined hands in order to walk together in the Lord; and

WHEREAS, God has bestowed upon our church His abundant blessings for more than 125 years; and

WHEREAS, We recognize that certain difficulties still confront us as a church body; and

WHEREAS, We have suffered a loss of harmony and concord in our differing theological viewpoints; and

WHEREAS, By God's grace we are still able to consider ourselves as brothers and sisters in Christ; and

WHEREAS, Our convention and church are still seeking reconciliation within our spiritual family; therefore be it

Resolved, That we ask all members of the Synod to stand on and under the Word of God in repentance and faith; and be it further

Resolved, That we do not consider it feasible to dissolve or realign the Synod, to divide its property, or to create nongeographical Districts; and be it further

Resolved, That we decline Overtures 4-12, 4-13A—B, 4-14, 4-15, 4-24, 4-25A and 4-25B; and be it finally

Resolved, That we encourage all our congregations to continue to walk and work together with our Lord.

Action: *Adopted (7).*

To Recognize with Thanks the Reports of the Administrative Units

RESOLUTION 4-35

Reports 4-01, 4-02, 4-03, 4-04, 4-05, 4-06, 4-07, 4-08, 4-10A to B (*CW*, pp. 167, 168, 179, 180, 182, 185, 185—190)

WHEREAS, The reports of the following administrative units of the Synod have been received and duly noted; therefore be it

Resolved, That we recognize with thanks the work done by the President, the First Vice-President, the Secretary, the Board of Directors, the Department of Research and Statistics, the Synodical Service Commission, the Lutheran Church — Canada, the Commission on Mission and Ministry in the Church, the 125th Anniversary Observance Committee, the 125th Anniversary Progress Committee, together with their reports.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Advise President in Appointments

RESOLUTION 4-36

Overture 4-46 (*CW*, p. 198)

WHEREAS, The Synodical *Handbook* already sets down the procedures regarding presidential appointments; and

WHEREAS, These procedures are of long standing and have proven effective; therefore be it

Resolved, That Overture 4-46 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Direct the Concerns of the New England District to the Board of Directors

RESOLUTION 4-37

Report 4-04, II, K (*CW*, p. 169)

WHEREAS, The Milwaukee convention granted permission for the division of the Atlantic District into three separate Districts, namely, the New England, Atlantic, and New Jersey Districts; and

WHEREAS, The granting of such division was dependent upon assurances of no subsidy request on the part of any of these three newly created Districts; and

WHEREAS, Recent developments reveal that the financial forecasts relating to this division were in error; and

WHEREAS, The New England District is currently experiencing financial difficulties and urgently needs assistance; therefore be it

Resolved, That the problems of the New England District be referred to the Board of Directors and proper synodical departments for an in-depth study; and be it further

Resolved, That the Board of Directors further advise,

assist, and direct this District in its present difficulties and also assist it in more realistic plans for the future.

Action: *Adopted (16).*

To Continue Study of the Establishment of a New District in the Southwest

RESOLUTION 4-38

Report 4-05 (*CW*, p. 179)

WHEREAS, The Department of Research and Statistics, in response to Denver Resolution 5-27 and Milwaukee Resolution 4-07, has completed an exhaustive and detailed study on the feasibility of forming a new District in the Southwest; and

WHEREAS, The results of this study indicate that establishment of such new District is not feasible at this time; and

WHEREAS, It is evident that our Lord is providing increasing opportunities for the work of our church in the Southwest; and

WHEREAS, Recent studies show a population growth in Arizona well above the national average; therefore be it

Resolved, That the matter of organizing a new District in the Southwest be given continuing study; and be it further

Resolved, That further proposals concerning the establishment of a new District in the Southwest be presented to a future convention of the Synod.

Action: *Adopted (16).*

To Give Further Study to the Formation of National Churches

RESOLUTION 4-39

Overtures 4-17, 4-18, (*CW*, pp. 192, 193)

WHEREAS, The whole matter of mission churches overseas becoming national churches is currently under study; therefore be it

Resolved, That we await the results of this study before taking any definite action; and be it further

Resolved, That the matter of non-USA Districts forming national churches be a part of this same study.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Reveal Salaries

RESOLUTION 4-40

Overture 4-49 (*CW*, p. 198)

WHEREAS, The salaries of synodical and District personnel receive annual review and are subject to change; and

WHEREAS, There are very few positive purposes to be achieved by such a revelation; therefore be it

Resolved, That Overture 4-49 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Provide for the Orderly Assimilation of the English District

RESOLUTION 4-41

Overtures 4-19, 4-20, 4-21, 4-22, 4-23 (*CW*, pp. 192, 193)

WHEREAS, The Lutheran Church — Missouri Synod has divided itself into Districts in order to bring Christ to all people in an efficient manner; and

WHEREAS, The English District has been an able minister in the Synod for over 62 years of its 100-year history; and

WHEREAS, The administration and ministry of the English District overlap that of the geographic Districts; and

WHEREAS, The English District could bring leadership and strength to the geographic Districts; and

WHEREAS, The purpose of the English District as designed in 1911, namely to minister to English-speaking people, has long since ended; therefore be it

Resolved, That the Lutheran Church — Missouri Synod express its appreciation and gratitude to the English District for the valuable Kingdom work done during the past years of our Synod's history; and be it further

Resolved, That the English District be instructed by Synod to take steps to assimilate its congregations into the geographical Districts; and be it further

Resolved, That this assimilation be reached by the time of the 1977 synodical convention; and be it finally

Resolved, That the Board of Directors and the respective departments of the Synod work together with the English District in this process.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Study the Rights of Withdrawing Congregations and/or Clergy

RESOLUTION 4-42

Overture 4-16 (*CW*, p. 192)

WHEREAS, The Lord wants our Christian dealings and love in relation to our fellow believers to transcend any political or theological divisions and differences; and

WHEREAS, Situations may arise which may lead to withdrawal from our fellowship; therefore be it

Resolved, That the Board of Directors direct a thorough study of the rights and privileges of congregations and/or clergy who may wish to withdraw from the Synod; and be it also

Resolved, That the results of this study be made available at the time of the synodical convention in 1975.

2.173 Division Chairmen

b. The division chairmen are to supply guidance and assistance to the agencies in their divisions in regard to the preparation of balanced and coordinated plans and budgets and in the development of policy manuals, job specifications, and organizational arrangements.

2.173 Division Chairmen

b. In cooperation with the Administrative Officer of the Board of Directors the division chairmen shall assist the respective boards, commissions, and operating departments in their division in developing annually long-range plans, work programs, and budgets and in determining adjustments to such plans which the Board of Directors may require in the exercise of its responsibilities or which may otherwise become necessary during the course of the year; and shall provide guidance to the respective departments in the development of policies, job specifications, and organizational planning. The Board of Directors shall provide needed staff assistance.

2.175 Council of Administrators

a. The Council of Administrators shall consist 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, who shall serve as secretary of the council.

6. The Administrative Officer of the Board of Directors.

7. The Chairman of the Division of Missions and Special Ministries.

8. The Chairman of the Division of Higher Education.

9. The Chairman of the Division of Parish Services.

10. The Chairman of the Division of Communications.

11. The Chairman of the Division of Stewardship Services.

12. The Chairman of the Division of General Staff Services as an advisory member.

c. *Duties* (Replace in its entirety)

The Council of Administrators shall —

1. assemble. interpret and, after review and approval by the Board of Directors, distribute among the divisions and departments long-range forecasts concerning synodical growth; synodical income, disbursements, and fixed investments; mission opportunities; needs for pastors, teachers and other workers and the consequent developmental requirements of synodical educational institutions; other auxiliary and service activities; and headquarters staff requirements;

2. prepare and submit to the Board of Directors long-range and comprehensive plans of synodical work in which the principles of balance and coordination will be significantly reflected in all their important implications;

3. prepare and submit annually to the Board of Directors short-range, comprehensive, and reasonably detailed plans in which the opportunities and the limitations of the Synod will be expressed in relation to current expectations but within the framework of the long-range plans;

4. develop, with the approval of the Board of Directors, the procedures by which such plans best can be made, and develop suitable forms of presentation which will permit such plans to be presented concisely, intelligibly, and fairly;

5. recommend periodically to the Board of Directors adjustments or revisions of long-range plans as experience indicates the need for such revisions;

2.175 Council of Administrators

a. The Council of Administrators shall consist of the following synodical officers and members of the administrative staff:

1. The President of the Synod, who shall serve as chairman of the Council, or in his absence designate the chairman.

2. The Secretary of the Synod, who shall serve as secretary of the Council.

3. The First Vice-President of the Synod.

4. The Treasurer of the Synod.

5. The Controller of the Synod.

6. The Chairman of the Division of Missions and Special Ministries.

7. The Chairman of the Division of Higher Education.

8. The Chairman of the Division of Parish Services.

9. The Chairman of the Division of Communications.

10. The Chairman of the Division of Stewardship Services.

11. The Administrative Officer of the Board of Directors as an advisory member.

c. *Duties*

The Council of Administrators shall —

1. in cooperation with the Administrative Officer review the long-range plans, work programs and budgets of the respective divisions, boards, commissions, and operating departments of the Synod and submit to the Board of Directors recommendations thereon in line with the projected income and growth of the Synod; and in keeping with the concept of a balanced budget;

2. review monthly the actual performance of all departments and assist the respective departments in making necessary revisions to the current year plans and programs;

3. recommend to the Board of Directors such changes in approved plans as may become necessary when income forecasts fail to materialize or when for other reasons the approved plans of the Synod cannot be carried out;

4. recommend to the Board of Directors policies and procedures for more effective management of the Synod and encourage a uniform observance throughout all departments of sound and efficient administrative and operational procedures and routines;

5. with the assistance of necessary subcommittees, coordinate the development, implementation, and operation of programs to avoid duplication and provide timely and efficient programs which will

2.103 Synodical Service Commission

a. *Membership.* The Synodical Service Commission shall consist of five persons appointed by the President of the Synod.

b. *Functions.* The commission shall function in the selection of all executive secretaries of the synodical boards and commissions. Its services may be called on in the selection of District executive secretaries and all appointive staff personnel above clerical rank in the Synod and in the Districts.

c. *Duties.* The commission shall —

1. require of the board or commission which is to be served by a prospective appointee a reasonably detailed statement of the duties and personal requirements of the position which is to be filled;

2. solicit, from all appropriate sources, suggestions or nominations of persons for the position which is to be filled and receive nominations from any other sources. In the case of executive secretaries or their equivalent, the list of nominees shall be published in the official periodicals of the Synod at least four weeks prior to the date on which the appointment of the executive secretary is to take place;

3. gather, analyze, and prepare information on nominees;

4. certify, after having examined the qualifications of all nominees in the light of the specifications of the position, at least three nominees as candidates to the appointing authority. The appointing authority may then select one of the nominees or call for a new slate of nominees. Each nominee must have the approval of the President of the Synod;

5. request the Administrative Officer of the Board of Directors to provide the Synodical Service Commission with necessary technical assistance primarily through the office of the synodical Director of Personnel.

d. *Designations.* Administrative positions and their corresponding appointing authorities shall be designated as follows:

1. the Administrative Officer of the Board of Directors, by the Board of Directors;

2. executive secretaries and staff members of boards and commissions, by the respective board or commission, or by the Board of Directors in cases where there is no board or commission;

3. other appointive synodical officials and staff personnel, by the Board of Directors, or, at its discretion, an official, board, or commission designated by it;

4. division chairmen, by the Board of Directors on recommendation of its Administrative Officer, who shall consult with the synodical official, board or commission concerned.

2.117 Transportation Secretary

The Transportation Secretary shall be appointed for a term of 4 years. He shall be responsible to the Board of Directors. He shall represent the interests of the Synod at the various transportation offices throughout the country, and he shall always be guided by the interests of the Synod as a whole. He shall appoint as many assistants as he needs, shall give them the necessary instructions, and shall publish their names.

2.103 Synodical Service Commission

a. (As at present.)

b. *Functions.* The commission shall function in the selection of all chief executive officers who are directly accountable to the synodical boards and commissions and such assistant officers as may be determined by the Board of Directors. Other executives shall be filled by the respective boards and commissions from a slate of at least three certified candidates gathered by the personnel department and approved by the President of the Synod prior to submission of the slate to the boards or commissions involved.

c. *Duties.* The commission shall —

1. (As at present.)

2. solicit, from all appropriate sources, suggestions or nominations of persons for the position which is to be filled and receive nominations from any other sources. The list of nominees shall be published in the official periodicals of the Synod at least 4 weeks prior to the date on which the appointment is to take place;

3. (As at present.)

4. after having examined the qualifications of all nominees with respect to the specifications of the position, certify at least three nominees for the approval of the President of the Synod and after such approval provide an approved slate of at least three nominees as candidates to the appointing authority. The appointing authority may then select one of the nominees or call for a new slate of nominees.

5. (As at present.)

(Set up present "d" as a separate Bylaw 2.104. Add new "d" as follows:)

d. *Other services.* The assistance of the commission may be requested in the selection of District executive secretaries.

2.104 Designation of Appointing Authorities

(Same as present "d.," 1, 2, 3, 4.)

2.117 Transportation Secretary

(Delete this Bylaw. It is covered in other proposed Bylaws since this function will be combined with other functions.)

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Appoint a Committee for Reorganization

RESOLUTION 4-43

Report 5-02, Council of Administrators and Divisions; Overture 4-42 (*CW*, pp. 211, 197)

WHEREAS, The *ad hoc* Committee on Organization recommends a new Committee on Organization, appointed by the President and provided with staff, to study and consider the development of a reorganizational structure for the Synod; and

WHEREAS, The committee recommends that the new Committee on Organization study Milwaukee Resolution 4-08 (*Proceedings*, 1971, p. 141) regarding the number of members of each board and commission of the Synod; therefore be it

Resolved, That the aforementioned recommendations of the committee be adopted; and be it further

Resolved, That the concerns of Overture 4-42, "To Provide for Greater Use and Control of Boards and Commissions" be referred to the new Committee for Organization; and be it finally

Resolved, That this committee be named "The Committee for Reorganization" so as not to be confused with the Commission on Organizations.

Action: *Adopted (16).*

(The committee revised the title to conform with the last resolved. In *Today's Business* the second line of the first whereas was overlooked. It is added here after verification.)

To Call Circuit Counselors' Convocation

RESOLUTION 4-44

Overture 4-56 (*CW*, pp. 199—200)

WHEREAS, The study of God's Word is essential to the growth of our pastors and our church; and

WHEREAS, Face-to-face, brotherly sharing of theological concerns needs to continue; and

WHEREAS, The circuit counselors should play a vital role in leading and guiding the pastors of their circuits in theological discussions; therefore be it

Resolved, That a theological convocation for circuit counselors be called by the Synod on a Synodwide basis, for the purpose of continued study of the great truths of God's Word; and also be it

Resolved, That such a convocation be held in the fall of 1974.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Spend Only Those 125th Anniversary Thankoffering Funds Which Are Available

RESOLUTION 4-45

Overture 4-50 (*CW*, pp. 198—199)

WHEREAS, The Board of Directors recognizes the wisdom of not spending monies until monies for a specific category or for a designated project of the 125th Anniversary Thankoffering are actually received; therefore be it

Resolved, That no 125th Anniversary Thankoffering project be begun until sufficient funds are actually received and available for use.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Study Establishment of Office of Conciliation

RESOLUTION 4-46

Overture 4-57 (*CW*, p. 200)

WHEREAS, Overture 4-57 asks for the establishment of the office of conciliation to assist the President in dealing with complaints, grievances, and charges that are directed to the Office of President; and

WHEREAS, Bylaw 2.31 b states "The President, with the approval of the Board of Directors, shall be empowered to engage sufficient staff to carry out the duties of his office"; therefore be it

Resolved, That the concerns of Overture 4-57 be referred to the President and Board of Directors for study and possible implementation.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer Unfinished Business

RESOLUTION 4-47

WHEREAS, A large number of those resolutions which have been placed before the assembly will not be acted upon by the assembly before adjournment; and

WHEREAS, It is desirable that the concerns expressed in and action sought by reports and overtures submitted to the convention, the work of the floor committees, and the information supplied in open hearings shall be dealt with; and

WHEREAS, Certain work of all segments of the Synod must continue unhindered despite lack of convention action; therefore be it

Resolved, That such resolutions as have been printed in *Today's Business,* have not been withdrawn or replaced, and have not been adopted or defeated at the time of adjournment of this convention shall be, and they are hereby, referred to the Board of Directors of the Synod. It shall be the responsibility of the Board of Directors to consult with the appropriate boards, com-

missions, officers, and administrators so that such decisions may be made and actions may be taken as are permitted by the Articles of Incorporation, Constitution, and existing Bylaws of the Synod; and be it further

Resolved, That the Task Force on Women be established with the recommendation that the majority of members on this task force be women representing the variety of women who are members of The Lutheran Church — Missouri Synod.

Action: *Adopted as amended (16).*

(This resolution was first presented in unwritten form in Session 13 and considered in printed form in Session 16. The first resolved had read "That such resolutions as have been duly placed before the convention and have not been adopted or defeated. . . ." Legal Counsel incorporated suggestions from the floor in the reading given above. The second resolved was added by amendment.)

5. CONSTITUTIONAL MATTERS

To Retain Bylaw 2.129 b (Prior Consent to Serve)

RESOLUTION 5-01

Overtures 5-48—5-52 (*CW*, pp. 225—226)

WHEREAS, The present nomination and election procedure was determined by the Milwaukee convention, without any voice recorded in opposition to it, on the basis of a recommendation made by a special task force authorized by the previous convention in response to demands for a more satisfactory method of nomination; and

WHEREAS, Our congregations have acted in accord with this resolution and nominated men for these offices; and

WHEREAS, Your floor committee has studied the procedure adopted by the last convention in Milwaukee (1971) and found nothing objectionable in this procedure; and

WHEREAS, We have five men nominated for each position who have indicated their willingness to serve if elected; and

WHEREAS, If one of them were to be elected and then indicated that in the four or five months since the commitment was made a changed situation made it necessary for him to decline the election, the church would certainly recognize the validity of such a decision; and

WHEREAS, The present procedure provides for an orderly and thoughtful approach for our congregations to have a voice in electing leaders to these responsible positions and for the Synod to have opportunity to learn to know the candidates and their position on issues facing the church and thus be in a position to exercise democratic church government by voting with full information at the time of the convention; therefore be it

Resolved, That in fairness to the congregations who have followed this procedure in nominations and in fairness to the men who have agreed to offer their service to the Synod under the terms of the election procedure adopted by the Milwaukee convention we decline this overture.

Action: *Adopted (1).*

To Provide for Reporting of Ballot Tally

RESOLUTION 5-02

Overtures 5-56A, 5-56B, 5-56C (*CW*, p. 227)

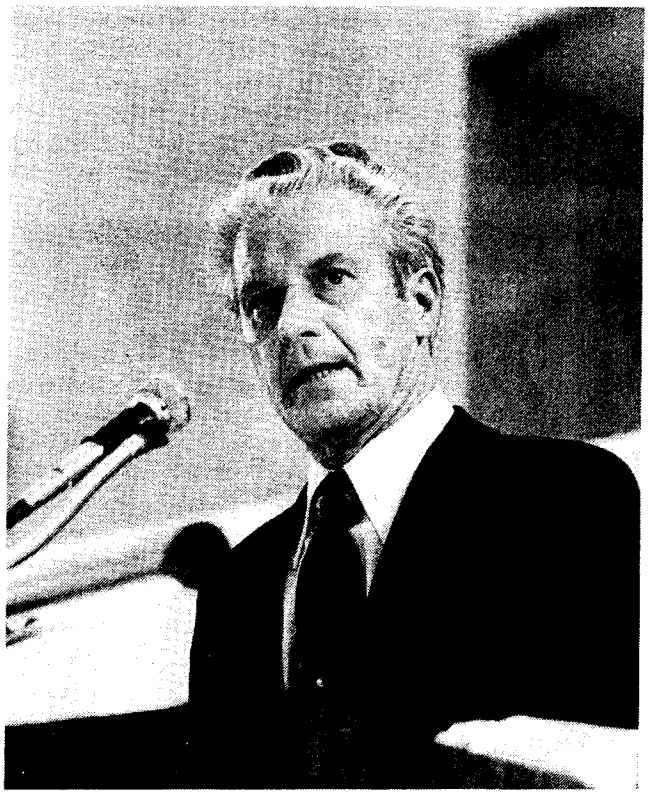
WHEREAS, It is desirable that synodical elections be fair to each candidate; and

WHEREAS, All voting delegates should have access to facts rather than to rumors; therefore be it

Resolved, That effective immediately the Secretary of the Synod be instructed to report the number of votes received by each clergyman who received at least five nominating votes for the office of President of the Synod or for the office of First Vice-President of the Synod in the nominating process; and be it also

Resolved, That the chairman of the Committee on Elections report the tally of the votes cast for each candidate following each ballot in all elections.

Action: *Adopted (1).*



Dr. Ellis Nieting, chairman of Committee 5

To Clarify "All Matters of Doctrine and of Conscience Shall Be Decided Only by the Word of God"

RESOLUTION 5-03

Overture 5-46 (*CW*, p. 224)

WHEREAS, Article VIII C of the synodical Constitution, "Resolutions at Synodical Meetings," reads, "All matters of doctrine and of conscience shall be decided only by the Word of God. All other matters shall be decided by a majority vote. In case of a tie vote the President may cast the deciding vote"; and

WHEREAS, Overture 5-46 requests that the meaning of this paragraph "be clarified before any 'matters of doctrine and conscience' are presented for decision by vote at the 1973 New Orleans Convention"; and

WHEREAS, Article VIII as presently formulated dates back to the earliest texts of the synodical constitution, including the original draft of May 1846; and

WHEREAS, It is therefore instructive to see how the

Synod understood and operated under this article in the past; and

WHEREAS, The first President of our Synod, Dr. C. F. W. Walther, in his "Form of a Christian Congregation" (Translated J. T. Mueller, St. Louis, CPH, 1963) states in Thesis 16, "Matters of doctrine and conscience are to be resolved unanimously according to God's Word and the Confession of the church (Is. 8:20). Adiaphora, however, that is, matters which in God's Word are neither commanded nor forbidden, are decided according to the principles of love and fairness, after a previous deliberation, in Christian order by a majority of votes (1 Cor. 16:14; 14:40 . . . Col. 2:5)"; and

WHEREAS, Isaiah 8:20 quoted by Walther follows a section in which the prophet complains that the people have been seeking wisdom from witches and wizards rather than from God and there states "To the law and the testimony: if they speak not according to this word, it is because there is no light in them," thus making clear Walther's contention that God's people in matters of doctrine and conscience should seek the answer in the Scriptures rather than deciding what is right by seeking what the majority favored, thus calling for unanimity in that all should submit to the Word of God, man's opinion having no authority; and

WHEREAS, In a controversy concerning the doctrine of the millenium from 1855 to 1857 the Synod adopted *with one dissenting* vote a statement condemning the doctrine of millenialism and adding "that the Synod has ascertained that Pastor Schieferdecker no longer stands in the same confession of faith with it, and therefore it is compelled to sever the synodical fellowship with him" (Missouri Synod *Proceedings,* 1857, p. 47), thus making clear that the fathers did not hesitate to vote on a matter of doctrine and to come to a decision even if the vote was not unanimous; and

WHEREAS, In the controversy concerning the doctrine of predestination the Synod voted affirmatively in answer to the question "Does the Synod acknowledge the position of the doctrine of predestination as presented in the Thirteen Theses just read *as the doctrine* of *holy Scripture* and the Lutheran Confessions?" (Missouri Synod *Proceedings,* 1881, p. 41), and the convention then showed how it operated under Article VIII of the Constitution by taking the position that those who voted "no" had accused the Synod of false doctrine and then resolving "As long as they do not honestly repent . . . there can be no talk of further cooperation or walking together" (Missouri Synod *Proceedings,* 1881, pp. 42—43); and

WHEREAS, C. F. W. Walther wrote in his *Pastoral Theologie,* 1872, p. 372, "If, when matters of this kind are under consideration, a vote is taken this dare not be done in order to let the majority of votes decide, but to learn by way of the vote whether *all* have *recognized what is right* and are in agreement with it"; and

WHEREAS, The learned dogmatician and the President of the Missouri Synod, Dr. Franz Pieper, wrote in *Christian Dogmatics,* Vol. III, p. 430, "The only purpose of voting in matters of doctrine is to see whether all now understand the teaching of the divine Word and agree to it; the purpose of the vote is not to decide the correctness of a doctrine by majority vote or even by unanimous vote. The orthodox Christian church remains aware of the fact that it cannot by resolution make or give birth to Christian doctrines, but must always merely set forth from Scriptures and *profess over against the prevailing error* the doctrines submitted and settled in Scripture"; and

WHEREAS, Both of these synodical fathers thus make clear that a vote may be taken and that it need not be unanimous and that the vote does not *establish* the doctrine, but determines those who *recognize* the true doctrine; and

WHEREAS, The Synod in 1950 adopted a doctrinal statement called "The Common Confession" as a statement of "doctrine in harmony with Scriptures" (1950 *Proceedings,* p. 585); and

WHEREAS, In the aforementioned action in 1950 there were "nay" votes and the 1953 convention was asked in view of Article VIII C of the Constitution to declare that the "nay" votes cast in a matter of doctrine "have made the action null and void"; and

WHEREAS, The 1953 convention rejected this contention that "nay" votes in a matter of doctrine or conscience rendered an action of the Synod null and void, the Synod referred to the aforementioned statement by Dr. Pieper and the Synod adopted a Sept. 28, 1951, ruling of the Committee on Constitutional Matters which reads, "Therefore when Article VIII C deals with matters of doctrine and conscience, it says nothing about a unanimous vote or majority vote, but demands that all such matters are decided by the Word of God" (1953 *Proceedings,* pp. 485—489); and

WHEREAS, To interpret Article VIII C to mean that the Synod cannot vote on a doctrinal matter in order to recognize what the Word of God says or to insist that such a vote must be unanimous is not only to go contrary to the history of the Synod, but also contrary to sound reason, to wit, to insist on a unanimous vote or no vote at all would be to condemn the Synod to forever being unable to take a doctrinal stance or to settle a doctrinal controversy; and

WHEREAS, Such a condition would turn The Lutheran Church — Missouri Synod into a church body where each could go his own theological way so long as he insisted that he was in harmony with the Scriptures and the Confessions; and

WHEREAS, Such a condition would be in manifest violation of Article III 1 of the synodical Constitution which gives as the first object of the Synod "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); therefore be it

Resolved, That the Synod reaffirm its past understanding of Article VIII C of the Constitution, to wit, that

1. Resolutions at synodical conventions dealing with "matters of doctrine and conscience shall be decided only by the Word of God" (as opposed to appeals to human wisdom and opinion).

2. Voting on matters of doctrine and conscience shall be understood as the Synod recognizing the doctrine set forth in the Word of God.

3. In the event the vote is not unanimous the action is not to be regarded as null and void.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

(A detailed review of the floor activity on this Resolution in Sessions 2, 5, and 9 is given in the Minutes. The point of order raised in Session 2 was to the effect that a motion to table the motion to recommit would take the main motion with it. This point was sustained by the chair. The amendment offered in Session 5 was addressed to the 11th whereas. After further discussion in Session 9 the committee in Session 14 was given permission to present other resolutions for action before returning to Resolution 5-03. The convention did not have time to address itself again to this resolution.)

To Change Format of Conventions

RESOLUTION 5-04

Report 5-02 (*CW*, p. 206); Overtures 5-12A, 5-12B, 5-13A, 5-14, 5-15 (*CW*, pp. 216—217)

WHEREAS, Resolution 5-09 of the Milwaukee convention (*Proceedings* 1971, p. 155) assigned to the Committee on Organization a study and report on the nature, function, and frequency of synodical conventions including the kind of conventions best suited to meet the needs of the Synod; and

WHEREAS, The Council of Administrators has recommended that the conventions of the Synod continue to be held on a biennial basis; and

WHEREAS, There was no consensus among the Districts on the frequency of synodical conventions; and

WHEREAS, A majority of the 26 Districts which responded favored a different type of convention, calling for more inspiration, information, and fellowship; therefore be it

Resolved, That the Synod retain the biennial convention cycle and its essentially legislative function; and be it further

Resolved, That in 1975 the format of the synodical convention be changed to provide for more inspiration, information, and fellowship; and be it further

Resolved, That a special convention committee be established, consisting of the President and the Secretary of the Synod, the Convention Manager of the Synod, three District Presidents elected by the Council of Presidents, three members of the Board of Directors elected by it, and three members, a pastor, teacher, and a layman, appointed by the President of the Synod, all of whom shall have been delegates at the 1973 convention; and be it further

Resolved, That the committee shall be charged with structuring the 1975 convention, with the understanding that it be given freedom in planning the structure and format of the convention in order to achieve the purpose mentioned in the second resolved; and be it further

Resolved, That before the close of the 1975 convention a special floor committee review the effectiveness of the 1975 format and make recommendations for the format and structure of future conventions; and be it finally

Resolved, That in future conventions the recommendations of the local committee be given serious consideration.

Action: *Adopted as amended (14).*

(The last resolved was added by amendment.)

To Reaffirm Presidential Authority and Responsibility

RESOLUTION 5-05

Report 5-01; Overtures 5-60A, 5-60B, 5-63, 5-64A—F, 5-71 5-72, 5-90 (*CW*, pp. 201—203, 227—229, 231, 238)

WHEREAS, Suggestions have been made that the authority of the office of the President should be strengthened; and

WHEREAS, Others have suggested that the authority of the office of the President be curtailed and divided among either the Vice-Presidents or the District Presidents; and

WHEREAS, The Commission on Constitutional Matters, after consultation with many knowledgeable people, has made an in-depth study on the question of presidential power and responsibility; and

WHEREAS, Their findings indicate that extensive authority does indeed exist and needs to exist in the office of the President for effective administration; therefore be it

Resolved, That this convention reaffirm the authority and responsibility vested in the office of the President by our Constitution and Bylaws.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Change Regarding Board of Directors

RESOLUTION 5-06

Overture 5-09 (*CW*, p. 215)

WHEREAS, The request concerning the makeup of the Board of Directors to include a teacher is covered by Bylaw F 2.17; therefore be it

Resolved, That the request to change the Constitution of the Synod in this regard be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Revise Bylaws Re Appointment Method of Boards and Commissions

RESOLUTION 5-07

Report 5-02, I, 2 (*CW*, p. 204)

WHEREAS, The President of the Synod is given the authority (responsibility) and charged with the accountability provided in the synodical *Handbook,* Bylaw Section II B and related and supplementary constitutional and Bylaw provisions; and

WHEREAS, The Board of Directors is given the authority (responsibility) and charged with the accountability provided in synodical *Handbook* Bylaw Section II F and related and supplemental Bylaw provisions; and

WHEREAS, The exercise of the appointment authority by the President in consultation with the Board, or the Board appointing the various boards and commissions of the Synod, is in keeping with that responsibility and accountability; and

WHEREAS, There is no clear basis for the existing differences in appointment method; and

WHEREAS, General criteria for such differences would be most helpful; therefore be it

Resolved, That the Bylaws be revised to establish criteria for classifying boards and commissions as to the method of appointment used; and be it further

Resolved, That the affected organizations be reclassified accordingly; and be it finally

Resolved, That, to implement these changes, Sections 2.03 and 2.05 of the *Handbook* be deleted and the following sections be added:

2.02 Boards and Commissions

The Synod shall establish several boards and commissions with specific responsibilities to further the work of the church.

a. *Boards*

Normally a board is charged with the responsibility for an established operating or administrative program or for adjudicative functions of the Synod.

b. *Commissions*

Normally a commission is charged with the performance and execution of specific service functions assigned to it by the Synod.

2.03 Elective Boards

The Boards of the Synod elected by the delegate convention of the Synod are:

A Board of Directors
A Board for Missions
A Board of Stewardship
A Board of Directors of Concordia Publishing House
A Board of Evangelism
A Board of Parish Education
A Board of Youth Ministry
A Board for Higher Education
A Board of Control for each educational institution
A Board of Appeals
A Board of Adjudication

2.04 Appointive Boards and Commissions

a. The criteria for determining the appointing body shall normally be:

1. Those boards or commissions dealing primarily with financial and/or business affairs of the Synod, or which require special technical competence shall be appointed by the Board of Directors after consultation with the President.

2. Other boards and commissions shall be appointed by the President of the Synod after consultation with the Board of Directors:

b. The boards and commissions appointed by the Board of Directors, after consultation with the synodical President, shall be:

A Board for KFUO
A Board for Lutheran Television
A Board of Managers for Concordia Plans
A Board of Pensions and Support
A Board of Trustees for The Lutheran Church — Missouri Synod Foundation
A Board of Trustees for Trust Funds
A Board for Church Extension

c. The boards and commissions appointed by the President of the Synod, after consultation with the Board of Directors, shall be:

A Board for Public Relations
A Board of Social Ministry and World Relief
A Commission for Doctrinal Review
A Commission on Architecture
A Commission on Social Concerns
A Commission on Lay Higher Education
A Commission for Christian Medical Work
A Commission for Services to the Mentally Retarded
A Commission on Church Literature
A Commission on Constitutional Matters
A Commission on Fraternal Organizations
A Commission on Ministerial Health
A Commission on Worship
A Synodical Service Commission
An Armed Forces Commission
An Editorial Commission for Official Periodicals
An *Advance* Editorial Commission

2.05 Boards and Commissions with Special Elective and Appointive Procedures

a. The following shall have both elective and appointive positions, as hereinafter provided in these Bylaws:

A Commission on Theology and Church Relations
A Commission on Mission and Ministry in the Church
A Board of Governors of Concordia Historical Institute

b. The following shall have specific and unique appointive and elective procedures, as hereinafter provided in these Bylaws:

A Colloquy Board for the Pastoral Ministry
A Colloquy Board for the Teaching Ministry
A Colloquy Board for the Deaconess Ministry
A Board for Lay Ministries

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Change Bylaws Re Staff Officers in Elective and Appointive Positions, Milwaukee Convention Resolution 4-42

RESOLUTION 5-08

Report 5-02, I, 1 (*CW*, p. 204)

WHEREAS, Resolution 4-42 (Milwaukee) referred to the Board of Directors by the Milwaukee convention expresses the desire that all conflict of interest which may be incurred by a staff member's service on boards of the Synod or its Districts should be avoided; and

WHEREAS, The Committee on Organization also agrees with the concerns expressed by this overture; and

WHEREAS, Adequate safeguards are provided in Bylaw 2.15, Section a, b, c against such possible conflict of interest; therefore be it

Resolved, That Milwaukee Convention Resolution 4-42 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Amend Bylaws Relating to Executive Administration

RESOLUTION 5-09

Report 5-02, I (*CW*, p. 205); Overture 4-39 (*Proceedings*, 1971, p. 148)

WHEREAS, The synodical Constitution clearly establishes the President of the Synod as the chief executive officer of the Synod (Article XI, B); and

WHEREAS, It is desirable that certain current working arrangements of synodical officers in and with the Board of Directors and Council of Administrators be clarified in the Bylaws; therefore be it

Resolved, That the following Bylaw changes be approved:

1. That Bylaw 2.27 receive a new paragraph "a" reading:

> a. The President is the chief executive officer of the Synod.

and that the present paragraph "a" be redesignated as paragraph "b," the present paragraph "b" be redesignated as paragraph "c," etc.

2. That a new paragraph "l" be added to Bylaw 2.27 which reads as follows:

> l. The President shall serve as a member and chairman of the Board of Directors.

3. That Bylaw 2.75 be amended to read:

> **2.75 Officers of the Board**
>
> The President of the Synod shall serve as chairman of the Board of Directors, and the Secretary of the Synod shall serve as its Secretary. The Board shall elect its own vice-chairman and such other officers as may be necessary.

4. That Bylaw 2.17 a 1, dealing with the Council of Administrators, be amended to read:

> 1. The President of the Synod, who shall serve as chairman of the Council, or in his absence, designate the chairman.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Retain Present Practice of Receiving Overtures

RESOLUTION 5-10

Report 5-02 (*CW*, p. 207); Overture 5-44 (*CW*, p. 224)

WHEREAS, Milwaukee Resolution 5-12 (*Proceedings*, 1971, p. 153) assigned to the Committee on Organization the matter of receiving overtures and reports from councils, auxiliaries, and individuals at the synodical convention; and

WHEREAS, The recognized auxiliaries (17.01, 17.03, 17.05, and 17.07) have a unique privilege to submit short reports to the synodical conventions upon the President's request; and

WHEREAS, Other councils and groups have several channels open to them to report their concerns to a convention, primarily through the reports of boards, as well as the Board of Directors; and

WHEREAS, Such groups have an opportunity to report directly to the convention on the assignments given to them by the convention; therefore be it

Resolved, That Bylaw 1.27 be retained in its present form, and that the Synod continue its present practice of receiving overtures.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture 5-29 (Milwaukee)

RESOLUTION 5-11

Report 5.02, I (*CW*, p. 206)

WHEREAS, It is not in keeping with the spirit of the Constitution to restrict congregations from being heard in convention; and

WHEREAS, Sufficient limitation has been imposed in the Synod's Bylaw (1.27 c) to reject certain overtures which provides:

> c. Overtures requesting the Synod to take action which is in conflict with the Constitution or Bylaws of the Synod or in matters for which the Constitution or Bylaws have provided specific procedures; which contain defamatory allegations; or overtures which may subject the President of the Synod or the Synod to civil actions for libel or slander, shall not be published or presented to any floor committee or to the convention; nor shall any overture be accepted with reference to any case involving suspension, expulsion, or appeals.

therefore be it

Resolved, That Overture 5-29 (Milwaukee) be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture 5-45 (Convention Committee Appointments)

RESOLUTION 5-12

Overture 5-45 (*CW*, p. 224)

WHEREAS, The delegates to the synodical convention are elected by their respective circuits and their names are ordinarily submitted to the President through the District Secretary's office; and

WHEREAS, District Presidents are able to offer pertinent information regarding the qualifications and aptitudes of such delegates; and

WHEREAS, The President of the Synod in appointing committees for the convention from the list of delegates has therefore much information available to him in making his selection from the various Districts; and

WHEREAS, Conventions in session have the power to accept or reject or amend such committee recommendations as they see fit; therefore be it

Resolved, That we decline Overture 5-45 and continue with our present arrangement of convention committee appointments as outlined in the *Handbook* Bylaw 1.27 f.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Revise Bylaws Re Clergy and Teacher Rosters

RESOLUTION 5-13

Report 5-01 (*CW*, p. 203); Overture 5-17 (*CW*, p. 217)

WHEREAS, The Commission on Constitutional Matters has offered its proposals of criteria for the determination of the official clergy and teacher rosters as well as its proposed wording for inclusion in the Bylaws of the *Handbook;* therefore be it

Resolved, That the following Bylaws be accepted according to their designated numbers, and that the present Bylaws 3.51 and 3.49 be removed from the *Handbook:*

C. CLERGY AND TEACHER ROSTERS

4.41 Placement and Removal

Subject to the provisions of the Constitution and Bylaws the District President shall be responsible for the initial placement of the names of all clergymen and teachers on the clergy and teacher rosters respectively of the Synod and also for their removal.

4.43 Continuing Eligibility

To be retained on the roster, a clergyman or teacher, as the case may be, must be performing the duties of one of the following offices:

a. A pastor called to serve a parish;

b. A teacher called or appointed to serve a parish;

c. An officer of the Synod or a District, elected by the Synod or a District;

d. An executive or professional staff member appointed by the Synod or by one of its controlled organizations;

e. A missionary called or appointed by the Synod or by one of its Districts;

f. An instructor, administrator, or other staff member on the faculty of a synodical educational institution or of an educational institution recognized by the Synod;

g. A military or institutional chaplain called by the Synod or by one of its Districts;

h. An executive or professional staff member called or appointed by a church-related agency recognized by the Synod.

4.45 Emeritus

A clergyman or teacher who has retired after reaching the age of 55 or for reasons of total and permanent disability shall be eligible for retention on the roster. Any unusual case shall be decided by the Council of Presidents.

4.47 Candidate Status

a. A clergyman or teacher who is eligible to perform the duties of the offices of ministry specified in Bylaw 4.43 but who is not currently performing those duties and who is not retired may be continued on the roster for a period not to exceed three consecutive years, subject to annual review by the President of the District of which he is a member. For the extension of the candidate status beyond three consecutive years the Council of Presidents shall require an annual application from the candidate as well as an evaluation by his District President. The Council shall determine by written ballot whether or not the request shall be honored, in each instance, for an additional year.

b. Among criteria for determining whether candidate status should be granted or continued are: the health of the applicant; the extent of his current involvement on a part-time and assisting basis in the ministry of Word and Sacrament; a demonstrated willingness to consider a call or appointment to a position recognized by the Synod under its Bylaw regulations.

4.49 Reinstatement

All applications for reinstatement to the clergy or teacher roster of the Synod shall be addressed to the President of the District in which the applicant last held membership. The President of the District shall review the matter and shall make a recommendation to the Council of Presidents, which shall decide the issue by means of a written ballot. If the applicant is reinstated, the District President shall announce this fact in the *Reporter.*

3.49 Official Rosters of Clergymen and Teachers

The District President shall annually revise the official rosters of clergymen and teachers in the *Lutheran Annual* as far as his District is concerned and remove the names of those who have died, have severed their connections with the Synod, have been eliminated from the roster by the Council of Presidents, have resigned their status as clergymen or teachers in the Synod, or have in some way disqualified themselves for service in the church;

and be it finally

Resolved, That Bylaw IV, Section C, become Section D, with paragraphs renumbered.

Action: *Adopted (14).*

(The committee accepted a suggested rewording of 4.43 f to include "other staff member" and to restore a typist's oversight in the same paragraph, "or of an educational institution.")

To Retain Present Voting Rights

RESOLUTION 5-14

Report 5-02 (*CW*, p. 209)

WHEREAS, It is well that all congregations, pastors, and teachers study the constitutional terms which are foundational to any discussion of the franchise in synodical conventions; and

WHEREAS, It should always be remembered that the Synod is not a union or association of individuals, but a federation of congregations, who alone have the franchise, and may delegate the right to vote to pastors and lay persons chosen by them; and

WHEREAS, The membership in the Synod acquired by pastors and teachers is according to their calling a professional membership, and quite distinct from voting membership which only the congregations of the Synod possess; and

WHEREAS, The Committee on Organization has made a study of the concerns dealing with voting rights at synodical conventions, and has summarized its report on *CW* p. 209; therefore be it

Resolved, That the historic balance of one pastoral vote and one lay vote be retained (Constitution, Art. V A); and be it further

Resolved, That in case of multiple parishes, voting privileges continue to be extended on the basis of one pastoral and one lay vote for the entire parish; and be it further

Resolved, That the current requirements (Bylaw 1.51) concerning the number of communicant members and number of congregations in electoral circuits be retained for the present, but be subject to ongoing review by the Commission on Constitutional Matters; and be it finally

Resolved, That the franchise not be extended to individuals, but continue to rest with member congregations of the Synod as the Constitution presently prescribes in Art. V A and Art. IX.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify and Affirm the Right of Franchise and to Decline the Request for a General Franchise of Church Workers of All Categories

RESOLUTION 5-15

Report 5-02, II; Overtures 5-21A, 5-21B, 5-21C, 5-22, 5-23, 5-24A, 5-24B, 5-25A, 5-25B, 5-26, 5-27 (*CW*, pp. 208—209, 220—221)

WHEREAS, The request that the Synod grant voting rights to all professional church workers within The Lutheran Church — Missouri Synod at the conventions of both the Synod and its Districts is not a question similar to that of the equal rights of persons in a civil government which follows the rule of "one person, one vote"; and

WHEREAS, It is always fitting that the Synod in convention assembled give an answer to those who make requests not in keeping with the principles underlying the polity of our Synod; and

WHEREAS, It is well to remember that the Synod is not a union or association of professional church workers, but a federation of congregations, who alone have the franchise, which they may delegate to pastors and lay persons chosen by them to vote in their behalf at the conventions of the Synod and in its Districts; and

WHEREAS, The right to vote at the conventions of the Synod and its Districts is neither a personal right nor a professional right of church workers inherent in them by virtue of their respective status, but a right delegated or conferred upon a pastor and a lay person chosen to represent a congregation; and

WHEREAS, It is the rightful call issued by a congregation, or by congregations acting in concert, or by congregations who delegate the function of calling pastors or teachers to a joint agency established by them — it is such a call which confers the office of pastor or of teacher to persons qualified for such ministry; and

WHEREAS, The membership in the Synod, acquired by pastors and teachers, is a professional membership, and as such is entirely distinct from voting membership, which only the congregations of the Synod possess; and

WHEREAS, Every request that the right to vote be granted to church workers as individuals instead of being delegated to the chosen representatives of congregations, would not merely subvert the integrity of representative government in The Lutheran Church — Missouri Synod, but actually create an ecclesiastical status or rank in the church by virtue of a professional service rendered and destroy the balance of pastoral and lay representatives of congregations; and

WHEREAS, There are different functions in the congregations as well as in the institutions established by them to serve them, such differences in function must never be interpreted as warrant for the establishment of differences in rank, so that church workers have voting rights independent of election by congregations and inherent in them by virtue of their professional qualifications; and

WHEREAS, Voting rights delegated by a congregation to a pastor or layman are a commission by the congregation that their representatives serve the interests and objectives of the congregation by the exercise of its franchise in the conventions of the Synod and its Districts; therefore be it

Resolved, That the requests made for voting rights for all professional church workers of all categories mentioned in the overtures cited above be declined as contrary to the principles set forth by the Constitution of the Synod.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Change the Legislative Process in the Synod and Districts

RESOLUTION 5-16

Overture 5-08 (*CW*, p. 215)

WHEREAS, Major recommendations of this overture would entail fundamental changes in the Synod's Constitution; and

WHEREAS, Other studies dealing with these topics are now in progress; therefore be it

Resolved, That Overture 5-08 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Study of the Adjudicatory Process

RESOLUTION 5-17

Report 5-02 (*CW*, p. 211)

WHEREAS, The Committee on Organization has examined the comprehensive Milwaukee convention Res. 5-14 which established the Commission of Adjudication (*Proceedings*, 1971, pp. 156—159); and

WHEREAS, This new adjudicatory board ought to be given sufficient opportunity to prove itself capable of meeting the expectations of the Synod; therefore be it

Resolved, That Res. 5-11 (Milwaukee) be declined; and be it also

Resolved, That the name of this adjudicatory commission be changed to Board of Adjudication.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Provide Biographical Data on Candidates

RESOLUTION 5-18

Report 5-02 (*CW*, p. 209)

WHEREAS, The Committee on Organization concluded, after examining the pros and cons, on the one hand, that more information is needed on a man's background, competence, and qualifications for an office, etc., because uninformed voting often results in the election of a man by chance, the alphabetical position of his name on the ballot, or because he has a well-known name; and

WHEREAS, On the other hand, the nominating committee already has a formidable task, so that it may not be possible or feasible for them to provide such needed biographical information on candidates for synodical offices; and

WHEREAS, After consulting various groups on the matter, the Committee on Organization concluded that in the time available to them they could not find a more acceptable method of gathering adequate biographical information on candidates for the Synod's elective offices; therefore be it

Resolved, That the present procedure be retained, but that maximum data on the candidates be presented to congregations and delegates to synodical conventions; and be it further

Resolved, That the President of the Synod, in consultation with the Board of Directors, appoint a Committee on Biographical Data of Candidates for Elective Synodical Offices who will continue to study as fully as possible all aspects of this problem, particularly the ethical aspects of providing information on candidates for positions on elective boards, commissions, and committees.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Request for Regulation Change Regarding District Secretary

RESOLUTION 5-19

Overture 5-59 (*CW*, p. 227)

WHEREAS, The Synod's *Handbook* Bylaw 3.21 requires that the District secretary shall be elected from the clergy roster; and

WHEREAS, This regulation has proven of value in the past; therefore be it

Resolved, To decline Overture 5-59.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Limiting Tenure of Elected Offices

RESOLUTION 5-20

Overture 5-58 (*CW*, p. 227)

WHEREAS, Bylaw 2.07 of our *Handbook* says: "The offices of the President, of the First Vice-President, and of the Secretary of the Synod shall be without limitation as to reelection"; and

WHEREAS, The Synod in setting forth this regulation recognized the value of not limiting these offices as to terms and age; and

WHEREAS, The Synod always has the option of limiting tenure of these offices by not reelecting candidates for office; therefore be it

Resolved, To decline Overture 5-58.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify Function of Council of Presidents

RESOLUTION 5-21

Report 5-02, II; Overtures 5-10, 5-65, 5-66, 5-67, 5-68, 5-69A, 5-69B, 5-69C, 5-70, 5-73A, 5-73B, 5-73C, 5-73D, 5-74A, 5-74B, 5-74C, 5-74D, 5-74E, 5-74F, 5-75, 5-76A, 5-76B, 5-76C, 5-76D, 5-76E, 5-76F, 5-76G, 5-76H, 5-77A, 5-77B (*CW*, pp. 210, 215, 229—234)

WHEREAS, The District presidents are historically the arms of the synodical President and responsible to him (*Handbook* 3.41); and

WHEREAS, The role of the Council of Presidents, as historically carried out in our church, would be one in which the Council exists in an advisory capacity to the synodical President, that the Council of Presidents would have the prerogative to offer suggestions to the President, would assist the President in carrying out his duties, and would perform those duties which the Synod would prescribe from time to time and allocate to it; and

WHEREAS, Such functions of the Council of Presidents should be enumerated in the Bylaws; therefore be it

Resolved, That the last sentence of Bylaw 3.41 be

deleted, which reads: "The District Presidents, together with the President and Vice-Presidents of the Synod, shall form the Council of Presidents"; and be it also

Resolved, That a new Bylaw Section 3.53 be adopted as follows:

> **3.53 Council of Presidents**
>
> The President and Vice-Presidents of the Synod and the District Presidents shall form the Council of Presidents. The Council shall meet at the call of the President:
>
> a. to enable the President to advise and counsel his representatives in the Districts;
>
> b. to enable the District Presidents in turn to give counsel to the President when requested;
>
> c. to counsel with one another on matters regarding the doctrine and administration of the Synod and its Districts;
>
> d. to edify and support one another in the work which they share;
>
> e. to carry out such assignments as the Synod may give to the Council from time to time.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline a Study Regarding the Election of Vice-Presidents and of Involving District Presidents in All Affairs

RESOLUTION 5-22

Overtures 5-54A, 5-54B (*CW*, p. 226)

WHEREAS, The concerns expressed in these overtures are met satisfactorily by the present provisions of the Synod's Constitution, Article XII; therefore be it

Resolved, That these overtures be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline the Changing of the Synod's Name

RESOLUTION 5-23

Overture 5-96 (*CW*, p. 239)

WHEREAS, There is no real groundswell of opinion in the Synod in favor of changing the 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 we decline Overture 5-96.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Change Manner of Appointment of Commission on Constitutional Matters

RESOLUTION 5-24

Report 5-02, Overtures 5-82A, 5-82B, 5-83A, 5-83B, 5-84A, 5-84B, 5-85A, 5-85B (*CW*, pp. 210, 236—237)

WHEREAS, The Committee on Organization was assigned at the Milwaukee convention (*Proceedings,* 1971, Res. 5-17, p. 160) the task of evaluating the Commission on Constitutional Matters; and

WHEREAS, This committee studied the appointing authority, tenure of office, and membership serving on boards and commissions in the Synod and District; and

WHEREAS, This committee found no conflict of interest; and

WHEREAS, This committee considered suggestions that the Commission on Constitutional Matters be elected rather than appointed; and

WHEREAS, The history of the Commission on Constitutional Matters has shown that there has been a beneficial continuity of service; therefore be it

Resolved, That this convention reject the overtures dealing with the election of the Commission on Constitutional Matters and reaffirm the practice of appointing this commission; and be it also

Resolved, That with regard to the appointment of this commission, Bylaw 2.107 be revised to read:

> a. The Commission on Constitutional Matters shall be appointed by the President after consultation with the Board of Directors. The commission shall consist of five members: two pastors, two laymen, at least one of whom shall be an attorney, and the Secretary of the Synod. The President shall appoint one of the Vice-Presidents as an advisory member.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Permit Restriction of District Clergy Offices to Parish Pastors

RESOLUTION 5-25

Report 5-02, I, 4 (*CW*, p. 205)

WHEREAS, In the interest of uniform procedures within the Synod, Districts should follow synodical procedures of election; and

WHEREAS, The results requested in Overture 5-36 (Milwaukee) can be obtained through regular nominations and elections; therefore be it

Resolved, That Overture 5-36 (Milwaukee) be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify Bylaws 1.57 and 1.61 (Advisory Delegates)

RESOLUTION 5-26

Report 5-02, II, Overtures 5-39, 5-40A, 5-40B, 5-41 (*CW*, pp. 208, 223—224)

WHEREAS, The election procedure of advisory delegates has seemed unclear to some members of the Synod; and

WHEREAS, The Committee on Organization has also

recommended clarification of Bylaws 1.57 and 1.61; therefore be it

Resolved, That Bylaw 1.57 shall be amended to read:

a. Each District shall send one advisory delegate for every unit of 30 advisory clergymen and one advisory delegate for every unit of 30 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 conventions. Fractions of less than half a unit shall be disregarded except that each District shall be entitled to at least one advisory delegate in each category.

b. Advisory members of the Synod who are eligible to serve as advisory representatives to the convention under the terms of Bylaw 1.61 shall not be counted in determining the number of advisory delegates from a District; neither shall they participate in their selection nor be eligible to serve as such advisory delegates;

and be it also

Resolved, That Bylaw 1.61 f. be deleted.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify Delegate Election Procedures

RESOLUTION 5-27

Report 5-02, II, Overtures 5-28, 5-29, 5-30, 5-31, 5-32, 5-33, 5-34, 5-35, 5-36A, 5-36B, 5-36C (*CW* pp. 207—208, 221—223)

WHEREAS, The Bylaw on the election of delegates to synodical conventions is derived from the terms of the Constitution which explicitly describe the Synod to be a federation of congregations which alone possess the franchise and have the power to determine who shall exercise the pastoral and lay vote at synodical conventions; therefore be it

Resolved, That Bylaw 1.53 be amended to read:

a. 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. All pastors who are not advisory members under Article V B shall be eligible for election. The privilege of voting shall be exercised by one pastor and one layman from each member congregation of the circuit. Multiple parishes shall be entitled to a lay vote from each member congregation. Each delegate shall vote for two pastors, and balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received support from a majority of the voters, whereupon he shall be declared the pastoral delegate. The congregation or congregations served by the elected pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

b. Prior to the meeting of the electoral circuit, each congregation shall nominate one layman, either from its congregation or from the circuit, the name to be submitted to the Circuit Counselor. All congregational nominees shall be eligible for election. The election shall follow the same procedure as in paragraph "a" above, until a lay delegate has been chosen by majority vote, whereupon he shall be declared the lay delegate. The congregation from which the lay delegate has been elected shall then be removed from consideration for supplying any remaining voting delegate or alternate to that particular convention.

c. Balloting shall continue in the same manner on the remaining pastoral candidates until another has gained majority support, whereupon he shall be declared the alternate pastoral delegate. The congregation or congregations served by the elected alternate pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

d. Balloting shall continue in the same manner on the remaining lay candidates until another has gained majority support, whereupon he shall be declared the alternate lay delegate.

e. 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).

Action: *Adopted as amended (16).*

(This was discussed in Sessions 14 and 16. The minutes for Session 16 detail the action which included amendments and a point of order. Amendments: elimination of a second whereas, "Whereas, granting the vote at synodical conventions to advisory members of the Synod would destroy the historic constitutional concept of congregational families," and the recasting of the final words of a, b, and c to include the words "voting" and "or alternate." The committee also stated by way of clarification that in the initial ballot in both categories — pastoral and lay — each voter shall vote for two persons, but in subsequent ballots for only one person until both a delegate and an alternate in both categories have gained majority support.)

To Establish a Constitutional Study Committee

RESOLUTION 5-28

Report 5-03, Overtures 5-04, 5-05A, 5-05B, 5-05C, 5-05D, 5-05E, 5-05F, 5-05G, 5-05H, 5-05I, 5-05J, 5-05K, 5-06, 5-07, 5-11, 5-16, 5-61, 5-62, 5-93A, 5-93B, 5-95 (*CW*, pp. 211—214, 216—217, 228—229, 238—239)

WHEREAS, The Constitution of the Synod has served well in providing a solid base of direction for our Synod for 125 years, and its Bylaws have spelled out specifics for the concepts contained in the Constitution, thus indicating that any changes in the Constitution itself should be made very cautiously and deliberately; and

WHEREAS, The CTCR intends to complete its document on the mission of the church before reviewing the revision proposed by the CMMC (1969 *Proceedings,* Res. 1-15A); and

WHEREAS, There have been requests for continued study, evaluation, and revisions; therefore be it

Resolved, That the Board of Directors be directed to appoint a task force for an ongoing study of the Constitution and Bylaws and that this task force be directed to consider:

1. A study of the Constitution itself to determine whether possible clarification or additional articles are necessary;
2. A study of the Bylaws for clarification, better coordination, and simplification;
3. A study of the Synod's organization and structure;

and be it further

Resolved, That this task force bring its recommendations to the 1975 convention, and in succeeding conventions.

Action: *Adopted (16).*

To Amend Bylaws Regarding Pastor and Teacher Conferences

RESOLUTION 5-29

Overture 5-80 (*CW*, pp. 234—236)

WHEREAS, The Commission on Constitutional Matters, after consultation with District Presidents, has thought it necessary to suggest a more precise definition of "an official pastoral or teachers conference" (Bylaw 1.27 b); therefore be it

Resolved, That the wording proposed by the Commission on Constitutional Matters (*CW*, p. 235 ff.) for Bylaw Section IV H, be adopted.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Authorize Selection of Teacher Delegates at Teachers Conference

RESOLUTION 5-30

Overture 5-42 (*CW*, p. 224)

WHEREAS, Bylaw 1.57 (*Handbook*, p. 34) authorizes the selection of advisory delegates by the respective groups therein authorized to select; therefore be it

Resolved, That Bylaw 1.57 be amended to authorize the selection of teacher delegates at a District teachers conference held prior to the District convention; and be it further

Resolved, That Bylaw 1.57 be amended by striking the words: "meeting at the call of the District secretary during the District convention" and inserting a period after the word "groups" in the second sentence thereof.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture 5-81 (Title to Properties)

RESOLUTION 5-31

Overture 5-81 (*CW*, p. 236)

WHEREAS, The congregations of the Synod hold title to property by various forms; and

WHEREAS, Present provisions pertaining to the ownership by congregations of the Synod appear to be adequate for present needs (cf. Constitution, Article VII; Bylaw 1.09); therefore be it

Resolved, That Overture 5-81 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Keep the Privilege of Executive Sessions

RESOLUTION 5-32

Overture 5-94 (*CW*, p. 239)

WHEREAS, Every board and commission, in order to be objective, must keep its right of executive session; therefore be it

Resolved, That Overture 5-94 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Elect All Members of the Board for Higher Education at This Time

RESOLUTION 5-33

Overtures 5-91A, 5-91B (*CW*, p. 238)

WHEREAS, The Commission on Constitutional Matters has ruled that the individuals appointed to a 4-year term on the Board for Higher Education after the Milwaukee convention shall not stand for election at New Orleans; and

WHEREAS, The positions filled by 2-year appointment were subject to election at this convention; therefore be it

Resolved, That Overtures 5-91A and 5-91B be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Elect District Presidents at Synodical Convention

RESOLUTION 5-34

Overtures 5-78, 5-79 (*CW*, p. 234)

WHEREAS, The duties and responsibilities of the District President involve a relationship between the President and his District; and

WHEREAS, The relationship between the District and its President is best served and maintained in an atmosphere of mutual compatibility and confidence; therefore be it

Resolved, That the present method of electing District Presidents by the congregations of the District be continued and Overtures 5-78 and 5-79 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Retain Bylaw Regarding Circularization of the Synod

RESOLUTION 5-35

Overture 5-53 (*CW*, p. 226)

WHEREAS, Bylaw 2.127 e (*Handbook*, p. 71), in urging groups and individuals not to circularize the Synod in regard to the nomination of President and first Vice-

President, seeks to encourage a wholesome restraint; therefore be it

Resolved, That Bylaw 2.127 e be retained and that Overture 5-53 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Adopt Bylaws Re Youth Representation and Student Participation

RESOLUTION 5-36

Report 5-02, II, Overture 5-43 (*CW*, pp. 208, 224)

WHEREAS, The *ad hoc* Committee on Organization has reviewed in depth the participation and floor privileges of youth and student representatives at synodical conventions, as reflected in its report and recommendations (*CW*, p. 208); and

WHEREAS, The lowered voting age makes it possible for young people to be chosen by their congregations as delegates of the congregation to the conventions of Districts and of the Synod; and

WHEREAS, Attendance of these young people at the convention is beneficial, and in order to provide this opportunity for them and to be consistent with constitutional principles of the Synod; and

WHEREAS, The limited time available to the convention for the transacting of its business prohibits the indiscriminate granting of speaking rights on the floor to special groups; and

WHEREAS, Such groups or individuals have the opportunity to make their desires known to the various floor committees in open hearings; therefore be it

Resolved, That Bylaw 1.65 be amended to read as follows:

> **1.65 Youth Participation**
>
> Each District may invite one or two young people to attend the convention under District sponsorship with guest status, without floor speaking privileges. The synodical Board of Youth Ministry shall be responsible for arranging a program of meaningful activity for the young people during the convention;

and be it further

Resolved, That a new Bylaw on student participation be added to the *Handbook* as Section 1.67 to read as follows:

> **1.67 Student Participation**
>
> Each educational institution of the Synod may invite one member of its student body to attend the convention under its sponsorship with guest status, without floor speaking privileges. The synodical Board for Higher Education shall be responsible for arranging a program of meaningful activity for these students during the convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Study of Office of District President

RESOLUTION 5-37

Overture 5-62 (*CW*, pp. 228—229)

WHEREAS, Studies and recommendations have heretofore been made of the office of District President by the *ad hoc* Committee on Organization, and the relationship of this office to the Synod and to the synodical President is in consideration before this convention; therefore be it

Resolved, That Overture 5-62 be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture 5-45 (Committee Appointments)

RESOLUTION 5-38

(This resolution was identical to Res. 5-12.)

To Decline Milwaukee Overture 4-71

RESOLUTION 5-39

Report 5-02, Item 6 (*CW*, p. 206) (Milwaukee Overture 4-71, 1971, *CW*, p. 230) Res. 4-44 (Milwaukee)

WHEREAS, Adequate procedures exist in the Synod for proper checks and balances in the selection and election of synodical personnel; therefore be it

Resolved, That Overture 4-71 (Milwaukee) be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Define Conflict of Interest (Milwaukee Convention Res. 5-43)

RESOLUTION 5-40

Report 5-02, I, 5 (*CW*, pp. 205—206)

WHEREAS, This overture predicates its decision on Bylaws 2.12 and 3.37 in the *Handbook;* and

WHEREAS, The overture misconstrues the intent and concept of stated Bylaws 2.12 and 3.37; and

WHEREAS, The concerns of Overture 5-86 have been satisfied by Milwaukee convention Res. 5-23; therefore be it

Resolved, That Milwaukee Overture 5-86 be declined (*Proceedings,* 1971, p. 169).

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Referenda

RESOLUTION 5-41

Report 5-02, II, Overtures 5-97, 5-98
(*CW*, pp. 209, 239—240)

WHEREAS, The Commission on Constitutional Matters has unanimously recommended that the question of the constitutionality of the congregational referenda must be answered in the negative; and

WHEREAS, The Milwaukee convention (*Proceedings*, 1971, p. 168) gave the Council of Presidents the assignment to study referenda in the context of Milwaukee Overtures 5-41 and 5-42; and

WHEREAS, The Council of Presidents cited the 1969 opinion of the Commission on Constitutional Matters in its recommendations; and

WHEREAS, The opinion rendered by the Commission on Constitutional Matters was studied by this New Orleans convention floor committee; therefore be it

Resolved, That the use of referenda be declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Limit Binding Nature of Opinions of Commission on Constitutional Matters and to Authorize Selective Publication

RESOLUTION 5-42

Overtures 5-86A, 5-86B, 5-86C, 5-87A, 5-87B
(*CW*, pp. 237—238)

WHEREAS, The opinions of the Commission on Constitutional Matters are binding in respect to the questions decided (Bylaw 2.107 e, *Handbook*, p. 63); and

WHEREAS, Some of its opinions are of general interest and may affect the decisions of the various boards, councils, and commissions of the Synod, and others are personal and should be kept confidential; therefore be it

Resolved, That the opinions of the Commission on Constitutional Matters continue to be binding unless overruled by the Synod in convention; and be it further

Resolved, That the Commission on Constitutional Matters be encouraged to [publish] such of its opinions which it deems of general interest and effect in carrying out the work and administration of the Synod.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

6. HIGHER EDUCATION

To Dissolve Colloquy Board for Pastoral Ministry

RESOLUTION 6-01

Report 6-02 (*CW*, pp. 250—253)

WHEREAS, For the past 10 years Concordia Seminary, St. Louis, Mo., and Concordia Seminary, Springfield, Ill., have been charged with the responsibility of training and recommending persons for admission to the pastoral ministry of The Lutheran Church — Missouri Synod; and

WHEREAS, Both of these seminaries have adjusted their curricula to enable them to enroll colloquy students; and

WHEREAS, All students presently enrolled in the colloquy program attend one of the Synod's seminaries as students for one or two years and acquire a vicarage experience under the supervision of the seminary they attend (*Handbook*, 4.61 a and b); and

WHEREAS, Both seminaries use screening techniques for the enrollment of students which are equally professional and accurate as those used by the Colloquy Board for the Pastoral Ministry; therefore be it

Resolved, That the Colloquy Board for the Pastoral Ministry be dissolved; and be it further

Resolved, That the present admission policy of the Colloquy Board be assigned to the theological seminaries of the Synod and be administered by them in accordance with the regulations adopted by the Synod as set forth in the Synod's *Handbook*, 4.51 through 4.71; and be it further

Resolved, That the Board for Higher Education supervise the performance of these functions to assure that they are carried out in accordance with the regulations of the Synod; and be it finally

Resolved, That all provisions of the *Handbook* affected by these resolutions be amended to agree thereto.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Dissolve Colloquy Board for Teaching Ministry

RESOLUTION 6-02

Report 6-02 (*CW*, p. 251)

WHEREAS, Concordia Teachers College, River Forest, Ill., Concordia Teachers College, Seward, Nebr., and Concordia College, St. Paul, Minn., have been and are charged with the responsibility of training and recommending persons for admission to the teaching ministry of The Lutheran Church — Missouri Synod; and

WHEREAS, These schools presently receive applications to the teaching ministry colloquy, evaluate the applicants, recommend these for admission, determine their courses of study and certify them as qualified teachers in The Lutheran Church — Missouri Synod; therefore be it

Resolved, That the Colloquy Board for Admissions to the Teaching Ministry be dissolved; and be it further

Resolved, That the present admission policy of this board be assigned to the Synod's terminal teacher colleges and be administered by them in accordance with the regulations adopted by the Synod and set forth in the Synod's *Handbook* 4.75 through 4.87; and be it further

Resolved, That the Board for Higher Education supervise this function of the Synod's terminal teacher colleges to assure that they are carried out in accordance with the regulations of the Synod; and be it finally

Resolved, That all provisions of the *Handbook* affected by these resolutions be amended to agree thereto.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Promote Continuing Education

RESOLUTION 6-03

Report 6-01 (*CW*, pp. 241—250)

WHEREAS, The ministry of all professional church workers continues to change and become more complex; and

WHEREAS, Continuing professional education is a valuable asset in performing this ministry; and

WHEREAS, In the past such continuing education has been sought by only a small percentage of the total number of church workers; therefore be it

Resolved, That the Board for Higher Education continue its efforts to make available a variety of educational programs for the church's professional workers; and be it further

Resolved, That the congregations through their circuit counselors be asked to make time and funds available to their full-time workers for such continuing education; and be it finally

Resolved, That the circuit counselors recommend to all church workers of their circuits that they take advantage of the programs of continuing education made available to them.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Maintain Current Subsidy Level for Higher Education

RESOLUTION 6-04

Report 6-01 (*CW*, pp. 241—250)

WHEREAS, The Synod can and should maintain a high level of education for professional church workers; and

WHEREAS, Adequate funding is a prerequisite for maintaining such a level of education; and

WHEREAS, The percentage of income in our colleges and seminaries from synodical subsidies has declined during the past biennium to an average of 36.6 percent of their budgets; and

WHEREAS, A potential danger exists to the Synod's educational programs for church workers if this trend continues; therefore be it

Resolved, That the subsidy for higher education be maintained at or above the current level.

Action. *Adopted (15).*

To Decline Overture 6-20 to Restructure Board for Higher Education

RESOLUTION 6-05

Overture 6-20 (*CW*, p. 271)

WHEREAS, The concerns expressed in Overture 6-20 are provided for in the *Handbook* 6.01 (note), 6.53 c, d, e, and 6.54; therefore be it

Resolved, That Overture 6-20 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Experiment with New Models for Higher Education

RESOLUTION 6-06

Overture 6-22 (*CW*, p. 272)

WHEREAS, A variety of educational models may serve more effectively in meeting the needs and educational goals of a changing society; therefore be it

Resolved, That the Board for Higher Education continue to experiment with pilot programs at strategic locations in cooperation with the several Districts.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Appreciation for Work of the Board for Higher Education

RESOLUTION 6-07

Report 6-01 (*CW*, pp. 241—250)

WHEREAS, The comprehensive report of the Board for Higher Education reveals that many individuals have given much dedicated attention to the task of guiding our colleges and seminaries; therefore be it

Resolved, That the Synod express appreciation for conscientious service rendered again during this biennium by the members and the staff of the Board for Higher Education.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Thank Donors to Colleges and Seminaries

RESOLUTION 6-08

Report 6-01 (*CW*, pp. 241—250)

WHEREAS, The reports of the Board for Higher Education and of the various Boards of Control of Synod's institutions of higher education point out that many foundations, corporations, auxiliary organizations, alumni, congregations and individuals have contributed large amounts of money for buildings, equipment, and programs on the campuses of our colleges and seminaries; and

WHEREAS, Such contributions are actually contributions to the mission and work of the Synod; therefore be it

Resolved, That The Lutheran Church — Missouri Synod gratefully recognize the contributions of donors to its institutions of higher education; and be it further

Resolved, That the president of all institutions of higher education convey the gratitude of the Synod in writing to the individuals and organizations who have contributed to the effectiveness of our colleges and seminaries.

Action: *Adopted (15).*

To Express Thanks to God for Blessings to Our Synodical Schools

RESOLUTION 6-09

Reports 6-04 through 6-19 (*CW*, pp. 253—271)

WHEREAS, The reports of synodical schools demonstrate that God is continuing to bless the Synod's program of higher education richly; therefore be it

Resolved, That the Synod express its thanks to God for the blessings bestowed; and be it further

Resolved, That we recognize the faithful service rendered by members of the Boards of Control, faculties, and staffs of the synodical schools.

Action: *Adopted (15).*

To Study Requirements of Special Ministries

RESOLUTION 6-10

Overture 6-26 (*CW*, pp. 272—273)

WHEREAS, A constant challenge to the church is that it remain responsive to the needs of those it serves; and

WHEREAS, The church can provide a sense of direction to its colleges and seminaries for the training of the church's ministers; therefore be it

Resolved, That the Board for Higher Education gather information concerning various forms of special ministries now in use in Districts and congregations, and analyze the results as a basis for counsel to the colleges and seminaries.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline to Interview Theological Candidates

RESOLUTION 6-11

Overtures 6-21A, 6-21B (*CW*, p. 271)

WHEREAS, The faculties of Synod's seminaries are in the best position to assess the qualifications of graduating students for certification, and are required to do so (*Handbook* 6.61 a and 4.15 a 2); and

WHEREAS, The Council of Presidents functions in the acceptance and placement of candidates; and

WHEREAS, The pastor supervising a student during his vicarage provides additional assessment of qualification and potential; and

WHEREAS, Sufficient safeguards are provided in the existing certification and placement structure; therefore be it

Resolved, That Overtures 6-21A and 6-21B are respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Promote Recruitment of Students for Professional Service in the Church

RESOLUTION 6-12

Report 6-01 (*CW*, pp. 241—250)

WHEREAS, The total enrollment at our synodical schools has been declining; and

WHEREAS, Recruitment efforts to date have generally failed to reverse this trend; and

WHEREAS, Such a continued decline will cause a serious shortage of church workers in the near future; therefore be it

Resolved, That the Board for Higher Education be asked to work through the District Presidents and circuit counselors to reach all congregations of the Synod, apprising them of these predicted shortages; and be it further

Resolved, That through this process every congregation be asked to search its membership for young people who might prepare for professional service in the Church; and be it further

Resolved, That every congregation be asked to encourage such young people, in every way possible, to enter one of Synod's schools; and be it finally

Resolved, That in light of the financial obligation such education involves, every congregation be strongly urged to support such students financially where necessary throughout their schooling.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Revise Bylaws Making Names of All Nominees to College or Seminary Presidencies Available for Election

RESOLUTION 6-13

Overtures 6-28, 6-29, 6-30, 6-31, 6-32, 6-33, 6-34, 6-35, 6-36, 6-37, 6-40, 6-41, 6-42 (*CW*, pp. 273—277)

WHEREAS, The election of the president of a synodical college or seminary affects the church's teaching program and the character of future pastors and teachers, and other professional church workers; and

WHEREAS, The Synod has committed the election of college and seminary presidents to designated electors; and

WHEREAS, The Synod has authorized the selection of a committee of the faculty representing the college or seminary involved to rate the academic and personal qualifications of the nominees; and

WHEREAS, This faculty committee is empowered to make its choice of the nominees which eliminates all other nominated persons; and

WHEREAS, The electors cannot add any of the rejected nominees to the list without the approval of the faculty committee; therefore be it

Resolved, That the Bylaws of the Synod governing the election of college or seminary presidents be amended to include the following change:

> the electors may add any names from the list of nominees to those proposed by the faculty committee after consultation with said committee.

Action: *Recommitted at request of the floor committee (5).*

To Revise Bylaws Making Names of all Nominees to College or Seminary Presidencies Available for Election

RESOLUTION 6-13A

Overtures 6-28, 6-29, 6-30, 6-31, 6-32, 6-33, 6-34, 6-35, 6-36, 6-37, 6-40, 6-41, 6-42 (*CW*, pp. 273—277)

WHEREAS, The election of the president of a synodical college or seminary affects the church's teaching program and the character of future pastors and teachers, and other professional church workers; and

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WHEREAS, The Synod has authorized the selection of a committee of the faculty representing the college or seminary involved to rate the academic and personal qualifications of the nominees; and

WHEREAS, This faculty committee is empowered to make its choice of the nominees which eliminates all other nominated persons; and

WHEREAS, The electors cannot add any of the rejected nominees to the list without the approval of the faculty committee; therefore be it

Resolved, That *Handbook* Bylaw 6.117 be amended as follows:

PRESENT WORDING

> The election shall be held on the day designated in the notice published in the official publications of the Synod or as soon thereafter as feasible and after due consideration of the recommendations and statements of qualifications submitted on behalf of all nominees, or of objections to any, there shall be elected from the list of candidates proposed by the faculty committee or as amended by it after mutual consent with the electors, as the case may be, the person best qualified for the position to be filled, or the Board of Control shall be requested by the electors to postpone the election or to issue a new call for nominations as conditions may indicate.

PROPOSED WORDING

> The election shall be held on the day designated in the notice published in the official publications of the Synod or as soon thereafter as feasible. The electors shall give due consideration to the recommendations and statements of qualifications and objections submitted on behalf of all nominees. A majority of the electors, with the members of the Board of Control voting as individuals, may add to the list supplied by the faculty committee (6.113), after consultation with the faculty committee. If the electors are unable to complete the election, they may postpone the election and request the Board of Control to issue a new call for nominations.

Action: *Adopted as amended (14).*

(After Resolution 6-13 had been presented in Session 2, an amendment was adopted, 516—396: "The electors, including the Board of Control as individual members, may add any names from the list of nominees to those proposed by the faculty committee after consultation with said committee." The amended resolution was then taken up again in Session 5. At that time Resolution 6-13 was referred at the request of the committee back to the floor committee for rewording of the amendment which had been previously approved. The committee was also asked to consider the meaning of the word "consultation" in its deliberations. In Session 7 the floor committee presented Resolution 6-13A as a substitute resolution. After some discussion a motion was made to amend the substitute motion to broaden the faculty committee to include representation from the Board of Control, faculty, parish pastors, teachers, and laymen. Discussion was called to a close in order to allow that amendment to be printed in the next issue of *Today's Business.* In Session 14 the convention declined this amendment. It then amended substitute Resolution 6-13A, the third and fourth sentences, which had read originally: "The electors and the members of the Board of Control acting as individuals may add to the list supplied by the faculty committee (6.113), after consultation with the faculty committee. If the electors are unable to complete the election, they may postpone the election or issue a new call for nominations." The convention then adopted as a substitute for Resolution 6-13 the entire Resolution 6-13A as amended and as given above.)

To Stress the Recruitment and Training of Students from Minority Groups

RESOLUTION 6-14

Overtures 6-51A, 6-51B, 6-59 (*CW*, pp. 279, 281—282)

WHEREAS, Blacks, Spanish-Americans, and other minority groups can usually be served best by pastors and teachers from their own social and ethnic background; and

WHEREAS, Representatives from minority groups have indicated that there is need for improvement in the recruitment and training of such students at all of our colleges and seminaries; therefore be it

Resolved, That we direct the Board for Higher Education to study this concern and to implement necessary changes as quickly as possible in all of the schools under their supervision; and be it further

Resolved, That the officials and congregations of our Synod be informed of the results of that study and be urged to participate actively in the recruitment and employment of these workers.

Action: *Adopted (15).*

To Exercise Caution in Granting Honorary Degrees

RESOLUTION 6-15

Overture 6-65 (*CW*, pp. 283—284)

WHEREAS, Honorary degrees are properly conferred upon persons rendering outstanding and/or unusually noteworthy service; and

WHEREAS, The schools conferring these degrees have an obligation to the church to seek out the most deserving candidates and to avoid any appearance of personal favoritism or conflict of interest; therefore be it

Resolved, That we advise the faculties at our colleges and seminaries that there is a growing concern in the church about the possibility of abuse in the conferring of honorary degrees; and be it also

Resolved, That we ask these faculties to exercise utmost care in the selection of those who are so honored.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage the Commission on Lutheran Lay Higher Education

RESOLUTION 6-16

Report 6-03 (*CW*, p. 253)

WHEREAS, The 1969 convention of The Lutheran Church — Missouri Synod established a Commission on Lay Higher Education; and

WHEREAS, This commission was appointed after the 1971 convention, but according to its own report, has not been very active; and

WHEREAS, The need and opportunity for Lutheran lay higher education still exist; therefore be it

Resolved, That the Synod encourage this commission to carry out more actively its duties as stated in the Synod's *Handbook* 6.183.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Restudy Cooperative Seminary Training Arrangement with Lutheran Theological Seminary, Saskatoon, Saskatchewan

RESOLUTION 6-17

Overtures 6-55, 6-56, 6-57, 6-58 (*CW*, pp. 280—281)

WHEREAS, The Milwaukee convention of the LCMS (Res. 6-20, *Proceedings,* p. 176) authorized establishment of an LCMS theological chair on the faculty of Lutheran Theological Seminary, Saskatoon, Canada; and

WHEREAS, The aforementioned resolution failed to give specific approval to the program of ministerial training that had been proposed, thus taking incomplete action (cf. *Workbook,* 1971, p. 285); and

WHEREAS, To date no chair has been established on the basis of Resolution 6-20, interim arrangements only having been effected; and

WHEREAS, The Lutheran Seminary at Saskatoon is jointly owned and operated by The Lutheran Church in America — Canada Section and by the Evangelical Lutheran Church in Canada; and

WHEREAS, The LCMS is not in fellowship with the LCA — Canada Section; and

WHEREAS, The mere establishment of a theological chair (one man on a theological faculty) gives no control over the doctrine taught at the aforementioned seminary; and

WHEREAS, Many of the Canadian brethren in the LCMS have expressed grave concern over this arrangement; and

WHEREAS, This arrangement constitutes a dangerous precedent for the LCMS in terms of delegating away the theological training of its future ministers to others and thereby surrendering effective control; therefore be it

Resolved, That the LCMS restudy Resolution 6-20 of the 1971 convention and the arrangement with the Lutheran Theological Seminary, Saskatoon, as well as alternative courses of action; and be it further

Resolved, That this study be conducted by the president of the Synod, the presidents of the three Canadian Districts of the LCMS, three persons from the CTCR designated by its executive secretary, and by two persons designated by the chairman of the Board for Higher Education; and be it further

Resolved, That the results of this study and the consideration of alternate possibilities for training Canadian theological students be presented to the 1975 convention of the LCMS; and be it further

Resolved, That in the interim that chair of theology authorized by Resolution 6-20 at Milwaukee remain unfilled and that the Board for Higher Education be permitted to continue the present interim arrangement until the 1975 convention; and be it finally

Resolved, That Overtures 6-55, 6-57 and 6-58 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Review Admission Requirements and Policies for Synodical Colleges and Seminaries

RESOLUTION 6-18

Overture 6-60 (*CW*, p. 282)

WHEREAS, Admission policies are prepared by the faculties of the respective synodical colleges and seminaries (*Handbook* 6.61 a.) and approved by the local Boards of Control (*Handbook* 6.63 a); and

WHEREAS, The Board for Higher Education is directed to review such admission policies (*Handbook* 6.05 c, 6.63 c); therefore be it

Resolved, That the Board for Higher Education regularly review all admission policies to "determine whether they are consistent with the stated objectives of the Synod's educational system and its institutions."

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Improve and Revise Synod's Policy on Sabbatical Leaves

RESOLUTION 6-19

Overtures 6-47, 6-48, 6-49 (*CW*, pp. 278—279)

WHEREAS, The Synod has recognized that "each faculty shall pursue the improvement of teaching and learning and the evaluation of their effectiveness in every segment of the institution and its curriculum" (synodical *Handbook,* Bylaw 6.61 b); and

WHEREAS, The Synod has recognized a sabbatical leave as an opportunity for a faculty member "to pursue advanced studies in his special field of work or in any other acceptable program of experience or research" (synodical *Handbook* 6.71 a); and

WHEREAS, The rapid development of specialized knowledge necessitates a more frequent schedule of sabbatical leaves than presently exists so that our colleges and seminaries remain abreast of current trends and bring new competence to their teaching staffs; therefore be it

Resolved, That the Synod continue to encourage faculty members to undertake projects that will improve

their teaching and contribute to the work of equipping people for their ministries in the Synod; and be it also

Resolved, That the Synod revise synodical *Handbook* Bylaw 6.71 to read as follows:

> a. The Board of Control, with approval of the Board for Higher Education, may grant any member of the instructional staff who has served 7 years at synodical institutions a sabbatical leave for one-half year with pay or for an entire year with half pay, to pursue advanced studies in his special field of work or in any other acceptable program of experience or research or to gain additional parish experience.

Action: *Adopted (15).*

To Establish Term of Office of College and Seminary Presidents

RESOLUTION 6-20

Overtures 6-38, 6-39 (*CW*, pp. 276—277)

WHEREAS, Some limitations are already placed on the term of office for the presidents of the Synod's colleges and seminaries (*Handbook*, 6.79 a); and

WHEREAS, The appointment or election of full-time synodical and District officers and executive secretaries with specific limitations of terms is accepted in the Synod as not militating against the divinity of the call; and

WHEREAS, The office of college and seminary presidents is a significant and sensitive position with great potential to influence the professional personnel, programs, and progress of the whole Synod; and

WHEREAS, The significance of the office of president makes it desirable that college and seminary presidents of the Synod be subject to review at regular periods by the respective Boards of Control according to the requirements of their call and their duties as outlined in *Handbook* 6.91; therefore be it

Resolved, That the term of office of the presidency of synodical colleges and seminaries be defined as a term of 4 years subject to review and renewal by the Board of Control with the approval of a majority of the electors; and be it further

Resolved, That the provisions of this resolution become effective immediately with regard to all election procedures in process; and be it further

Resolved, That the incumbent presidents of the Synod's colleges and seminaries be asked to place themselves voluntarily under the provisions of this resolution; and be it finally

Resolved, That presidents who place themselves voluntarily under the provisions of this resolution will be subject to review 4 years from the date of adoption of this resolution.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Take No Action on Portland Request

RESOLUTION 6-21

Overture 6-64 (*CW*, p. 283)

WHEREAS, Overture 6-64 has been withdrawn, the floor committee on Higher Education recommends that no action be taken on this overture.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage Support of Hispanic Ministries

RESOLUTION 6-22

Overtures 6-50, 6-52A—6-52H (*CW*, p. 279)

WHEREAS, There are approximately 13 million Hispanic Americans (Mexican Americans, Puerto Ricans, Cubans, Central and South Americans) representing a language and cultural minority; and

WHEREAS, These Hispanic Americans are concentrated largely in urban areas of the United States; and

WHEREAS, There are only 120 Spanish-speaking Lutheran congregations in the United States and Puerto Rico; therefore be it

Resolved, To intensify recruitment of Spanish-speaking persons and others for full-time ministries; and be it further

Resolved, To urge the Board of Directors of the Synod to provide at once a minimum of $50,000 for scholarships to assist any who wish to enter the ministry to the Spanish-speaking people and are qualified for it; and be it further

Resolved, That the Board for Higher Education establish and develop special curricula and arrangements at selected colleges and seminaries for the training of future workers; and be it further

Resolved, That the Board for Higher Education arrange with appropriate agencies for the development of Hispanic Christian Literature to serve the ministries among Hispanic Americans; and be it finally

Resolved, That the Board for Higher Education be instructed to implement immediately the Hispanic American Extension project (a model for which has been submitted to the Board for Higher Education) to prepare candidates for Hispanic American ministry in the manner in which they need to be prepared.

Action: *Adopted as amended (14).*

(The final resolved was added by amendment.)

To Increase Our Support of Alabama Lutheran Academy and College at Selma

RESOLUTION 6-23

Overture 6-18 (*CW*, p. 269)

WHEREAS, Previous conventions of the Synod (Cleveland 1962, Milwaukee 1971) have urged the recruitment

and training of more black Christians for ministry in the church; and

WHEREAS, The need for black leaders in the church continues to be urgent (see BHE Report, *CW*, p. 244 and the Griffen-Pero Memorandum, *CW*, p. 282); and

WHEREAS, Our academy and college at Selma, Alabama, has been our most effective agency for the recruitment and training of black clergy; and

WHEREAS, The need is critical for better facilities at this school; therefore be it

Resolved, That the Board of Control at Alabama Lutheran Academy and College be urged to proceed immediately with its plans for a men's dormitory and an academic building with funds allotted at our Denver convention in 1969; and be it further

Resolved, That this convention urge the allotment of additional funds, during this biennium, for the construction of a combination library-student center and an additional wing for the men's dormitory; and be it finally

Resolved, That the board of control and staff at ALAC be asked to emphasize the recruitment of potential pastors and teachers and that they be encouraged to continue their efforts to achieve excellence in Christian education.

Action: *Adopted (14).*

To Continue Present Policies of Establishing Tenure of Faculty Members

RESOLUTION 6-24

Overtures 3-100, 3-101, 3-102, 6-43 (*CW*, pp. 144—145, 277)

WHEREAS, Present regulations for granting tenure are carefully established in *Handbook* Bylaws 6.53 and 6.54; and

WHEREAS, There is supervision of professional competence and provisions for termination of tenure in *Handbook* Bylaw 6.77; therefore be it

Resolved, That Overtures 6-43, 3-100, 3-101, 3-102 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Seek Superior Qualifications for Heads of Graduate Schools

RESOLUTION 6-25

Overture 6-61 (*CW*, p. 282)

WHEREAS, The head of a graduate school must excel in his specialized field as leader, administrator, and motivator; and

WHEREAS, It is customary and desirable that a director of any graduate school have the highest recognized degree; therefore be it

Resolved, That the Synod encourage the Boards of Control of all institutions that have graduate schools to be guided by these principles in making such appointments.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage Parish Experience for Faculties of the Synod's Educational Institutions

RESOLUTION 6-26

Overtures 6-45, 6-46 (*CW*, p. 278)

WHEREAS, The supreme task of the instructors at the colleges and seminaries of the Synod is that they, as confessors of the faith, prepare men and women who are able to preach, to teach, and to minister in our congregations and institutions in the context of today's world; and

WHEREAS, Experience in active service in the parish or in related ministries better qualifies men and women for the capable performance of such a teaching task; therefore be it

Resolved, That the Synod express its view that parish experience (pastoral, teaching, and so forth) for faculty members should be given a high priority in the rating of qualifications for faculty and administrative positions at our colleges and seminaries.

Action: *Adopted (15).*

To Adopt "Handbook" Regulations for the Colloquy Board for Lay Ministers

RESOLUTION 6-27

Report 6-02 (*CW*, pp. 251—252)

Preamble

The entire concept of training Lutheran laymen for a full-time Lay Ministry is comparatively new in The Lutheran Church — Missouri Synod. Since 1961 the Lutheran Lay Training Institute has been incorporated into the program of Concordia College, Milwaukee. The Colloquy Board for Lay Ministers was authorized by the 1971 Milwaukee convention of the Synod, elected by the Council of Presidents, and organized in January of 1972. From the very outset, in harmony with an enabling resolution of the 1971 Milwaukee convention, the Colloquy Board has worked in harmony and cooperation with the Lutheran Lay Training Institute at Concordia College, Milwaukee.

A 60-page document entitled *Lutheran Lay Ministry* has been prepared, which spells out the method and procedure to be followed by both the Lutheran Lay Training Institute and the Colloquy Board for Lay Ministers. This document has been presented to the Council of Presidents for review.

Lutheran Lay Ministry points to a great variety of ways by which a trained lay minister may serve the church. "In the individual parish, for example, there

are such specific areas as Christian education, stewardship, evangelism, youth work, family services, church administration, visitation, urban and rural affairs, music, and secretarial duties to name just a few. On the synodical level, graduates can be used in lay preaching, service to the deaf, institutional service, and overseas service." (Page 5 — *Lutheran Lay Ministry*)

With the prayer that God's guidance and gracious blessing may be upon this effort of the church to train qualified and dedicated Christian men and women for service in His kingdom as Lay Ministers, the following resolution is offered:

WHEREAS, There are presently no Bylaw provisions in the Synod's *Handbook* governing the Colloquy Board for Lay Ministers; and

WHEREAS, The 1971 Milwaukee convention authorized the Colloquy Board for Lay Ministers to draw up proposed Bylaws to be presented to the New Orleans convention; therefore be it

Resolved, That the following *Handbook* regulations be adopted by this convention to govern the Colloquy Board for Lay Ministers:

G. LAY MINISTERS

4.101 Colloquy Board for Lay Ministers

a. *Membership*

The Colloquy Board for Lay Ministers shall consist of one District President, one parish pastor, one member of a synodical seminary faculty, one member representing the lay ministry program at Concordia College, Milwaukee, a Vice-President of the Synod, who shall serve as chairman, and, in an advisory and nonvoting capacity, the executive secretary of the Board for Higher Education or his representative.

b. *Election*

The voting members of this board shall be elected with overlapping terms by the Council of Presidents.

c. *Function*

The Colloquy Board for Lay Ministry shall:

1. Direct the colloquy program for lay ministry according to regulations adopted by the Synod.

2. Serve as the Advisory Council to Concordia College, Milwaukee, in its lay ministry program.

3. Work in harmony and cooperation with the lay ministry program of Concordia College, Milwaukee, of which it is an extension.

4. Establish the academic and theological standards for admission with the faculty of Concordia College, Milwaukee.

5. Approve for admission to the colloquy program for lay ministry those applicants who meet the preliminary requirements.

6. Examine applicants as to readiness for acceptance into the lay ministry of the Synod and recommend approved candidates to the Board of Assignments for placement.

7. Make a full report of its activities to every convention of the Synod.

4.102 Eligibility

Applicants shall be at least 20 years old, or have 2 years of college, and agree to have administered prescribed aptitude, achievement, personality, and vocational entrance tests. Personal interviews may be required.

4.103 Application for Admission

a. Application of men and women for admission to the lay ministry colloquy program shall be directed to Concordia College, Milwaukee. The application shall be accompanied by the following documents:

1. Complete background information setting forth clearly the applicant's background, religious affiliation, previous church work, activity, and experience, employment record, formal and informal education, and reasons for wishing to qualify for lay ministry service in the Synod.

2. Official transcripts of the applicant's secondary and collegiate 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 the applicant's pastor and two references from previous employers or persons who have observed the applicant for at least two recent years.

4. A letter of endorsement from the applicant's District president.

4.104 Publication of Applicant's Request

The name of an applicant requesting admission to the lay ministry program shall be published in the official periodicals of the Synod after his application has been endorsed by the District President and approved by the Colloquy Board. If no valid objection is filed within 4 weeks after publication of such notice, the colloquy procedure may continue.

4.105 Academic and Theological Requirements

Applicants for admission to lay ministry by colloquy shall be expected to meet the following academic and theological requirements before their final examination by the board.

a. A college program culminating in the associate in arts degree or its demonstrated equivalent.

b. The completion of required courses or their equivalent in the areas of general education, Christian doctrine, Biblical interpretation, church history and practice, to meet the academic and theological standards established by the Colloquy Board.

c. Evidence of successful service in a church agency within the Synod prior to regular placement in the church.

d. Residence at a synodical college as determined necessary or desirable by the Colloquy Board.

4.106 Certification

Applicants who have satisfactorily passed their colloquy for the Lay Ministry shall be given a certificate of eligibility by the Colloquy Board.

4.107 Placement

a. The Colloquy Board shall recommend placement of those applicants who have satisfactorily completed their colloquy studies and passed their colloquy examination.

b. The Colloquy Board shall report its action to the President of the District in which the candidate resides and publish a report of its favorable action in the official periodicals of the Synod.

Every applicant whom the board declares qualified for lay ministry shall be assigned his first placement by the Board of Assignments.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Improve Our Ministry to Women

RESOLUTION 6-28

Overture 6-63 (*CW*, p. 283)

WHEREAS, The need for a greater awareness both of the special gifts and the special concerns of women has become increasingly evident; and

WHEREAS, Our Mission Affirmations commit us to a ministry "to the whole society" and

WHEREAS, The concern expressed in Overture 6-63, that the special needs of women "do not now receive sufficient focus in current programs of instruction at our seminaries, or in discussions at pastoral conferences," would seem to be a valid one; therefore be it

Resolved, That we ask the Board for Higher Education, the faculties at our colleges and seminaries and the program committees for our pastoral conferences to be alert to this problem and to seek the advice and assistance of qualified women in the planning of educational programs.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Review the Requests of Ann Arbor and Milwaukee

RESOLUTION 6-29

Overtures 6-53A, 6-53B, 6-54A, 6-54B (*CW*, pp. 279—280)

WHEREAS, The Michigan District and the South Wisconsin District have expressed strong encouragement and support for the establishment of 4-year college programs at Ann Arbor and at Milwaukee, respectively; and

WHEREAS, The Synod has given direction and authority to the Board for Higher Education, *Handbook* 6.05 r, to develop carefully prepared 4-year programs which serve the purposes of the church and are economically defensible; therefore be it

Resolved, That the New Orleans convention direct the Board for Higher Education to review the requests as expressed in Overtures 6-53A, 6-53B, 6-54A, and 6-54B.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Consider Restructuring Synod's System of Higher Education

RESOLUTION 6-30

Report 6-09; Overtures 6-23, 6-24, 6-25, 6-27 (*CW*, pp. 260—261, 272—273)

Floor Committee 6 on Higher Education of the New Orleans convention has considered numerous reports and overtures, and has drafted resolutions which speak of the competence and dedication of faculties, administrators, and the members of the Board for Higher Education (BHE). These resolutions are sincere statements made after interviews with the persons involved, and after careful study of the Synod's program of Higher Education as it is being carried out on our 16 campuses. Yet, we realize that there are some concerns which should be brought to the attention of this convention, so that some positive action might be taken. We would call attention particularly to the role of the BHE and its relationship to the various Boards of Control of the schools in the system. This needs to be reviewed. We also call attention to the system as a whole, its purpose and its structure.

The statement is made that "recent years have seen the deterioration and destruction of something called 'the System,' and that this idea is based largely on myth." (*CW*, pp. 249—250)

Without seeking to find fault or to place the blame at anyone's doorstep, it appears that the Synod's educational system has departed from the concept of "system," held as late as 1967, when the Synod in convention reaffirmed the concept of the "Junior College-Senior College System," in the training of students for the pastoral ministry. There has been a steady trend away from this system, so that at present, the continued existence of the Senior College in Fort Wayne is seriously threatened. Contributing factors are:

1. State aid to students discourages junior college students from transferring out of state to attend the Senior College in Indiana.
2. Junior college enrollments, which supply the base for the Senior College enrollment, are declining.
3. Students preparing for the pastoral ministry are enrolling at all 4-year colleges.
4. Language requirements at the St. Louis seminary have been reduced significantly.
5. Both Milwaukee and Ann Arbor continue to seek 4-year status.
6. The 1971 Milwaukee convention decided to develop a 4-year college at Irvine, to coincide with the closing of Oakland Concordia College.



Young people from the Districts and from the synodical campuses once again brightened the days

7. Both seminaries presently recruit students who hold degrees and who meet basic entrance requirements.

It appears that the system has changed considerably, and that we have moved perceptibly to a 4-year college approach.

It seems unlikely that the present and projected enrollments at the junior colleges can supply a sufficient number of ministerial students who will follow the Senior College route to warrant the continuation of the Senior College as we have known it for the past 15 years.

If the Senior College is to continue serving its present function, the trend toward the expansion of 4-year schools must be reversed, and, indeed, ministerial students must be referred to the Senior College, to maintain that school as a viable step in the route to the pastoral ministry.

Committee 6 has assumed that there is a sense of interdependence among the schools in the system. However, it must be understood that each school is under pressure to enroll 250 young people in each freshman class, in order to justify its continued existence within the system. In order to meet enrollment goals, greater emphasis has been placed on general education, because all schools cannot hope to enroll that large a number of prospective church-worker students. In order to enroll the stated number of students, several schools face major expansion needs that cannot be supported with current income and synodical subsidy.

We face a situation in the Synod's system of higher education that requires action.

Each school administration must concern itself more directly with the needs and concerns of other synodical schools, so that instead of competing with each other, they may complement one another. Therefore, be it

Resolved, That the BHE convene a meeting with the president, a member of the Board of Control chosen by that board, and a member of the faculty of each synodical college and seminary chosen by that faculty, in order to discuss aims, objectives, and functions of the synodical system and of the individual schools; and be it further

Resolved, That the BHE, in consultation with the Board of Directors, appoint a task force outside of the membership and staff of the Board for Higher Education to study the Synod's program of higher education and to bring concrete resolutions to the 1975 convention for action; and be it finally

Resolved, That the task force consider such concerns as:

1. The establishment of a seminary program in Canada at Edmonton or elsewhere;
2. Program offerings and specializations at the various schools;
3. Combining existing programs and the reduction of the number of synodical schools;
4. The development of 4-year schools versus the present "Junior-Senior College System";
5. The number of graduates needed to meet present and projected professional church-worker needs;
6. The present trend of increased numbers of general education students;
7. The basis for synodical subsidy;
8. The concerns of Overture 6-59 of the *Convention Workbook,* pages 281—282, particularly the memorandum offered by W. Griffen and A. Pero.

Action: *Adopted as amended (16).*

(The following were added by amendment: "chosen by that board . . . chosen by that faculty . . . outside of the membership and staff of the BHE." Later in the session point 8 was added to the resolution.)

To Make Funds Available for Building Irvine

RESOLUTION 6-31

Report 6-01; Overtures 6-66, 6-67 (*CW*, pp. 241—250, 284)

WHEREAS, The Synod carefully planned (1962—1967), studied (1967—1969), and restudied (1969—1971) the educational needs of the Synod in the western states; and

WHEREAS, The Cleveland convention of the Synod (1962) authorized "a total of $6,850,000 be made available as a project budget for construction, plus cost of a suitable site and faculty housing"; and

WHEREAS, On the basis of these studies, the Milwaukee convention (1971) of our church coordinated the closing of California Concordia College, Oakland, with the opening of the new Irvine College; and

WHEREAS, The Milwaukee convention (1971) authorized "two million dollars enabling the school to be opened by the fall of 1973"; and

WHEREAS, The Synod has previously determined to develop 4-year colleges on the East and West coasts; and

WHEREAS, California Concordia College, Oakland, closed June 30, 1973, thus placing an additional hardship on families who desire to send students to synodical schools; and

WHEREAS, The millions of people who live in the 13 Western states form a major recruitment center for the Synod; and

WHEREAS, The new Irvine College is firmly committed to the training of future pastors and teachers and other full-time church workers; therefore be it

Resolved, That the Synod take note of the educational vacuum created by the closing of California Concordia College, Oakland, and the failure to open the Irvine College as previous conventions have directed; and be it further

Resolved, That the Board of Directors of the Synod respond to the educational needs of the Western states by making available one million dollars immediately out of capital funds or by borrowing the monies so that the construction of the first unit can begin by December 1, 1973; and be it further

Resolved, That the Board of Directors of the Synod

release the two million designated for Irvine in the 125th Anniversary Thankoffering as soon as it is available, so that the first phase of development may be completed; and be it further

Resolved, That the Synod express its expectation that the congregations and Districts served by the Irvine College will support this new synodical school with substantial financial contributions; and be it finally

Resolved, That the Synod respectfully decline Overtures 6-66 and 6-67 (*CW,* p. 284).

Action: *Adopted (16).*

(Discussed in Sessions 15 and 16. An amendment to delete the second and third resolveds was defeated in Session 15.)

To Close the Pretheological School at Sao Paulo, Brazil

RESOLUTION 6-32

Report 6-01 (*CW*, p. 246)

The public education system of Brazil was recently changed from 5 years primary, 4 years intermediate, and 3 years secondary school to 8 years primary and 4 years secondary schools.

In the past the Synod's pretheological schools in Brazil enrolled students for both intermediate (4 years) and secondary (3 years) schools.

Because Brazil's system has changed, it has now become more practical to conduct only one secondary school (4 years).

This resulted in such reduced enrollment that the BHE concurred with the Board of Directors of the Brazil District that the regular student program at Sao Paulo be discontinued in 1973.

WHEREAS, The pretheological school in Sao Leopoldo has capacity for more students than are presently enrolled; and

WHEREAS, This school can accommodate the students who would normally attend the school at Sao Paulo; therefore be it

Resolved, That the Synod declare the pretheological training school at Concordia Institute, Sao Paulo, closed; and be it further

Resolved, That the Board for Higher Education and the Brazil District study the future use of these facilities; and be it finally

Resolved, That the Synod's Board of Directors appoint a committee to safeguard the Synod's interest in this property.

Action: *Adopted (15).*

7. PARISH SERVICES

To Accept the Report of the Board of Parish Education

RESOLUTION 7-01

Report 7-01 (*CW*, pp. 285—295)

WHEREAS, The Board of Parish Education (BPE) is committed:

a) to education that is Christian;

b) to education for all people of all ages;

c) to education in a variety of settings;

d) to providing the best possible study programs and media for teaching and learning the faith;

e) to help train teachers of the faith;

f) to the principle that the family is the basic teaching-nurturing unit;

g) to Lutheran education in elementary and secondary schools;

h) to build on what is good in our past while exploring new potentials in the future; and

WHEREAS, The Board as a Christian education community is committed to the Lord, His church, and His purposes; therefore be it

Resolved, That the Synod accept the report of the BPE (*CW*, pp. 285—295); and be it further

Resolved, That the Synod commend the Board and staff for the services they have continued to provide to the Synod; and be it finally

Resolved, That congregations of the Synod be urged to study and utilize the report of the Board as it applies to the local situation.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Extend Marriage and Family Counseling Seminars

RESOLUTION 7-02

Report 7-01, Recommendation 1, Overtures 7-18A, 7-18B (*CW*, pp. 296, 306)

WHEREAS, The 1969 convention of The Lutheran Church — Missouri Synod authorized a series of marriage education and counseling seminars for pastors and their wives to be sponsored by the Wheat Ridge Foundation, the Board for Higher Education, the Board for Missions, the Board of Social Ministry, and the Board of Parish Education, which cost approximately $120,000; and

WHEREAS, District requests for the seminars exceeded the 25 allocated by the Synod and a similar follow-up project has been requested by participating pastors, District Presidents, education executives, and their wives; and

WHEREAS, Professional church workers and their spouses may desire the help, both personally and professionally, offered by these seminars; therefore be it

Resolved, That an expanded marriage education and counseling program be arranged for all our professional church workers and spouses beginning March 1, 1974, and terminating Feb. 28, 1978; and be it further

Resolved, That the Districts be offered 21 8-day seminars for those who did not participate previously and 21 4-day seminars for those who attended the first seminar; and be it further

Resolved, That the program be sponsored by the Wheat Ridge Foundation, the Board for Higher Education, the Board for Missions, the Board of Social Ministry, and the Board of Parish Education; and be it further

Resolved, That the estimated 4-year cost to the Synod of $150,000 be financed out of the 125th Anniversary Thankoffering as projected and/or be included in the regular work program of the Synod; and be it finally

Resolved, That the Board of Parish Education be authorized to implement and administer the program, engage a full-time project director, and make reports to the Synod.

Action: *Adopted (3).*

To Encourage Development of Early Childhood Education Program

RESOLUTION 7-03

Report 7-01, Recommendation 2 (*CW*, pp. 296—297)

WHEREAS, Early childhood experiences and impressions are important to a person's total life; and

WHEREAS, An increasing awareness of this has resulted in the development of many educational agencies, schools, and programs for the benefit of the very young and their parents; and

WHEREAS, The Synod's Board of Parish Education and other synodical groups have recognized the importance of a Christian atmosphere to help these children and their parents during this crucial time of development by preparing materials and programs for the use of congregations desiring to establish Christian day care centers, nursery schools, prekindergartens, kindergartens, weekday schools, nursery rolls, parent education programs, or materials centers; therefore be it

Resolved, That the Synod direct the Board of Parish Education to devote special efforts in the next biennium to this specialized field, in order that:

1. Each congregation of the Synod may become aware of the needs, opportunities, and available materials for the Christian nurture of the very young in the congregations and their communities;

2. Each congregation may be helped to analyze its

own situation and resources to determine how it can best serve these children of God and their parents;

3. Teachers may have the opportunity to receive in-service training for early childhood education; and be it further

Resolved, That the Board of Parish Education continue to develop materials for the use of congregations in this endeavor; and be it further

Resolved, That the synodical teachers colleges be directed to prepare more specialists for this ministry; and be it finally

Resolved, That the Districts be encouraged to consider ways of incorporating this emphasis especially in their inner city programs.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

RESOLUTION 7-04

(No resolution with this number was presented.)

To Include Female Teachers on the Roster of the Synod

RESOLUTION 7-05

Report 7-01, Recommendation 4 (*CW*, p. 297), Overtures 5-18A, B, C, 5-19, 5-20, 7-13 (*CW*, pp. 219, 220, 305)

WHEREAS, Synodically trained female teachers earn the same teaching credentials as the synodically trained male teachers; and

WHEREAS, The Synod at the 1965 Detroit convention, Resolution 2-21 (*Proceedings,* p. 99), stated:

> The scope of activity of a certified graduate woman teacher would seem limited only by the abilities which she has and the assignment which the congregation gives her in keeping with Scriptural principles . . ."; and

WHEREAS, The question of ordination is distinct and separate from the point of this resolution (male teachers currently are listed on the roster of the Synod, but are not ordained); therefore be it

Resolved, That all teachers, male or female, who have met all requirements for inclusion in the official roster of the Synod be considered eligible for membership under the terms of Articles V and VI of the Constitution.

Action: *Adopted (16).*

(This historic resolution was adopted without any delegate asking for the floor.)

To Encourage Lutheran School Funding

RESOLUTION 7-06

Report 7-01, Recommendation 5 (*CW*, p. 297)

WHEREAS, A commitment to the total purpose and spirit of Lutheran schools is a commitment to support Lutheran schools; and

WHEREAS, Congregations and school associations are finding it increasingly difficult to fund Lutheran elementary and secondary schools; and

WHEREAS, Additional funds are often essential in order to assure high quality programs, satisfactory facilities, respectable salaries, and adequate student aid; and

WHEREAS, Individuals and organizations exist which would gladly aid in the support of Lutheran schools were they given more information and opportunity; therefore be it

Resolved, That the Synod urge the Board of Parish Education, District education leaders, and local congregations and associations, in cooperation with the Board of Stewardship of the Synod, to develop emphases directly related to the purposes of Lutheran schools, as part of stewardship programs; and be it further

Resolved, That the Synod urge that special local, District, or synodical committees be established in situations where they might be effective in probing and implementing creative funding ideas to gain additional support for Christian education from sources in and outside the church, such as industry, foundations, bequests, and gifts; and be it finally

Resolved, That special efforts be made by congregations so that adequate funds may be available for student aid.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Foster a Better Understanding of Lutheran Schools

RESOLUTION 7-07

Report 7-01, Recommendation 6 (*CW*, p. 297)

WHEREAS, The responsibilities and concerns of education in our country are complex and diverse, making advisable the coordinated efforts of public educators, nonpublic educators, government officials, and many other individuals and groups; and

WHEREAS, It is desirable that the educators and supporting agencies of non-Lutheran schools, government officials, and the general public understand the purposes of Lutheran schools to overcome any feelings of distrust, isolation, false purposes, inadequate information, and negativism which might exist regarding Lutheran schools; therefore be it

Resolved, That the Synod urge congregations and school associations to communicate to others the purposes, practices, and civic contributions of their schools; and be it further

Resolved, That the Synod encourage its church members generally, but especially Lutheran school educators, to participate actively, when appropriate, in the activities and meetings of public and nonpublic school personnel, governmental and nongovernmental groups, local, state, and national, that have educational concerns and jurisdiction.

Action: *Adopted (3).*

To Encourage Calling Directors of Christian Education

RESOLUTION 7-08

Report 7-01, Recommendation 7 (*CW*, p. 297)

WHEREAS, The high priority of Christian education in the mission and ministry of the church demands the best possible quality of educational leadership and instruction in every congregation; and

WHEREAS, The Lord has blessed the Synod with leaders specifically trained to serve congregations as Directors of Christian Education (DCE); and

WHEREAS, The Board of Parish Education and the Department of Pastors and Directors of Christian Education of the Lutheran Education Association now offer congregations printed and visual tools for investigating the possibility of engaging a DCE; therefore be it

Resolved, That every congregation be encouraged to study the possibility of engaging a synodically trained DCE either alone or together with sister congregations; and be it further

Resolved, That District education executives seek out the most promising parishes or combinations of parishes where Directors of Christian Education can be called to develop an effective ministry of Christian education, and that Districts be encouraged to assist financially where necessary.

Action: *Adopted (3).*

To Encourage Careful Selection and Use of Parish Education Materials

RESOLUTION 7-09

Report 7-01, Recommendation 8 (*CW*, pp. 297—298)

WHEREAS, The Synod at its Milwaukee convention rightly acknowledged that "the parish is ultimately responsible for what is taught in its educational agencies" and resolved to "remind every congregation of its responsibility to evaluate critically all the materials used in its educational program"; and

WHEREAS, This freedom of choice for what is taught or not taught is a serious responsibility that dare not be discharged lightly; and

WHEREAS, Recent surveys have indicated that some congregations are using a variety of religious educational materials that have not undergone critical examination by the synodical Board of Parish Education, the synodical review process, or District and local review committees; therefore be it

Resolved, That the Synod encourage member congregations to develop local educational programs with whatever curricular resources and helps are thought to be most helpful for carrying out their educational task; and be it also

Resolved, That the Synod also call to the attention of all its members, especially its educational leaders, their grave responsibility to look critically at both the methods and the materials in their parish programs, and to use curricular materials not developed by the Synod only when adequate concern and review have been provided.

Action: *Adopted (3).*

To Study First Communion and Confirmation Practices

RESOLUTION 7-10

Report 7-01, Recommendation 9, Overture 7-09 (*CW*, pp. 298, 304)

WHEREAS, The 1971 Milwaukee convention of the Synod (Resolution 2-47) urged congregations to evaluate their confirmation and first Communion practices with a view toward improving these practices; and

WHEREAS, It seems that few congregations of the Synod have evaluated their confirmation and first Communion practices in the past biennium; and

WHEREAS, Materials both for study and for transition in these practices are now available and the Board of Parish Education reaffirms its recommendations to the 1971 Milwaukee convention in regard to these practices; therefore be it

Resolved, That the Synod urge all its congregations to study their present practice of confirmation and first Communion if they have not yet done so, and to implement any changes in these practices which will enrich the spiritual growth of their children in the crucial years of their development.

Action: *Adopted (7).*

To Express Gratitude for Volunteer Church School Workers and to Improve Their Training

RESOLUTION 7-11

Report 7-01, Recommendation 10 (*CW*, p. 298)

WHEREAS, The educational ministry of our churches requires also the dedicated service of volunteer teachers who need in-service teacher education to enable them to mature in their personal faith, to grow as Christian persons, to further their understanding of Holy Scriptures and Lutheran theology, to understand better their students and their world, and to improve their skills in communicating the Gospel; and

WHEREAS, Research has shown that the magazine *Interaction* is useful as a resource for teachers, yet only one third of the congregations of the Synod provide their teachers with this resource; therefore be it

Resolved, That the Synod in convention assembled in New Orleans, July 6—13, 1973, express its gratitude to God for the dedicated service of its volunteer church school teachers, and that this gratitude also be conveyed to the teachers participating in the Fifth North Ameri-

can Lutheran Church School convention, St. Paul, Minn., July 27—29, 1973; and be it further

Resolved, That the Synod encourage all congregations to provide volunteer church school workers with adequate, systematic in-service education experiences and a subscription to *Interaction* for their ministry in the church; and be it finally

Resolved, That the Synod encourage congregations to join sister congregations in inter-parish volunteer teacher training events such as circuit or area institutes, District and synodical church school conventions, and similar teacher education events, especially utilizing the facilities and resources of synodical colleges and Lutheran high schools where practical.

Action: *Adopted (7).*

To Increase the Number and Improve the Quality of Christian Education Programs

RESOLUTION 7-12

Report 7-01, Recommendation 11; Overture 7-11 (*CW*, pp. 298, 304)

WHEREAS, The Lord of the church has blessed the Missouri Synod with a strong commitment to Christian education; and

WHEREAS, The *Study of Generations* has demonstrated that Bible knowledge tends to correlate positively with a Gospel-oriented life-style; and

WHEREAS, The study also has shown that Christian education is effective if engaged in over longer periods of time, but may be ineffective or even negative if the time is short; therefore be it

Resolved, That the Synod urge its congregations to commit themselves and their resources to provide the best possible programs of Christian education for their members for a life-long study of the Word by establishing more education possibilities, such as nursery, kindergarten, elementary, middle and high schools, vacation church schools, weekday and/or evening schools for children, youth, and adults.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Support "Lutheran Effectiveness Training for Parents and Teachers"

RESOLUTION 7-13

Report 7-01, Recommendations 10—11 (*CW*, p. 298)

WHEREAS, Our Lord has clearly commanded parents and teachers: "Do not provoke your children to wrath but bring them up in the nurture and admonition of the Lord"; and

WHEREAS, Many parents and teachers desire to improve their effectiveness in these God-given roles; and

WHEREAS, The Board of Parish Education is offering a Synodwide program to increase the effectiveness of parents and teachers as they relate to children and students; therefore be it

Resolved, That the Synod support the Board of Parish Education sponsorship of "Lutheran Effectiveness Training for Parents and Teachers"; and be it further

Resolved, That our congregations and schools be encouraged to make this program available to parents and teachers; and be it finally

Resolved, That the Synod thank members of the Aid Association for Lutherans for their generous grant of $120,000 which is helping to make this program possible.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Request of the Commission on Mission and Ministry in the Church

RESOLUTION 7-14

Overture 7-08 (*CW*, p. 304)

WHEREAS, The Board of Parish Education is already reviewing all educational materials, also in reference to "images of Christian personhood"; therefore be it

Resolved, That the concerns of Overture 7-08 are being met.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Support Nondifferentiation of Salaries

RESOLUTION 7-15

Overtures 7-12, 7-14A, 7-14B (*CW*, p. 305)

WHEREAS, It is a Christian as well as a democratic principle that the laborer is worthy of his or her hire, entitled to a salary commensurate with his or her responsibilities and duties; and

WHEREAS, State and federal laws support nondifferentiation between salaries paid female and male workers for identical jobs; and

WHEREAS, A resolution (7-05), speaking to this same concern was adopted at the 1971 Milwaukee convention, and some real progress has been noted during the past two years for which we are thankful; therefore be it

Resolved, That the Synod urge congregations to make no pay differentiation on the basis of sex for equal work, responsibilities, qualifications, and experience.

Action: *Adopted as amended (7).*

(Amendment: insert "or her" twice in the first whereas and add "qualifications and experience" to the resolved.)

To Support Inter-Parish Experiments and Efforts

RESOLUTION 7-16

Overtures 7-05, 7-06 (*CW*, pp. 303—304)

WHEREAS, Economic limitations of some congregations prohibit the calling of full-time education ministers or the operation of day schools; and

WHEREAS, Many congregations are finding value in inter-parish cooperation in educational programs, such as sharing specialized teachers and Directors of Christian Education; coordinating bus routes, centralized purchasing, joint faculty in-service meetings; and participating in inter-parish schools; and

WHEREAS, We desire to be good stewards of both our human and financial resources; therefore be it

Resolved, That the Synod encourage the Board of Parish Education and District education executives to continue to support inter-parish experiments in Christian education; and be it further

Resolved, That congregations be encouraged to investigate potential cooperative educational efforts with sister congregations; and be it finally

Resolved, That the Synod extend its thanks to the members of the Aid Association for Lutherans for their financial support of inter-parish education projects in Phoenix, Ariz., and in South Bend, Ind.

Action: *Adopted (7).*

To Establish and Support Urban Lutheran Schools

RESOLUTION 7-17

Overtures 7-07A, 7-07B (*CW*, p. 304)

WHEREAS, The Gospel remains the focus of Lutheran education, and the schools of the church proclaim this freeing Word of good news; and

WHEREAS, Congregations of the Synod still maintain numbers of schools within rapidly changing urban areas; and

WHEREAS, Many of these parishes and schools are no longer able to support financially such full-time parish education; and

WHEREAS, Such schools provide a viable educational alternative where options are limited, and thereby enhance the church's outreach; and

WHEREAS, The mission of the church is to the whole person, and such schools can serve persons in serious need; therefore be it

Resolved, That education executives in Districts with large urban concentrations be encouraged to coordinate efforts of the District Boards of Parish Education and of Missions in providing funds for continuing the work of existing Lutheran schools and for developing new ones in carefully selected urban settings, and to develop guidelines for shared parish financing, enabling suburban parishes to share in urban ministry; and be it further

Resolved, That the Board of Directors of the Synod be encouraged to fund and implement Resolution 7-11 of the 1971 Milwaukee convention regarding urban education.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Accept the Report of the Board of Youth Ministry

RESOLUTION 7-18

Report 7-02 (*CW*, pp. 298—302)

WHEREAS, The Board of Youth Ministry has reported significant progress in establishing diverse patterns for youth ministry, such as Care Ministry, Encounter Schools, Volunteer Youth Ministry, and Youth Gatherings, and has continued to encourage young people to serve in the various functions of ministry in the church, and has also provided leadership workshops to develop the various abilities of youth leaders; therefore be it

Resolved, That the convention accept the report of the Board of Youth Ministry, commending the board and staff for their progress in fulfilling the purposes as set forth in the synodical *Handbook.*

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Meet Priority Needs of Youth Ministry for 1973—75

RESOLUTION 7-19

Report 7-02, Overture 7-15 (*CW*, pp. 301—302, 305)

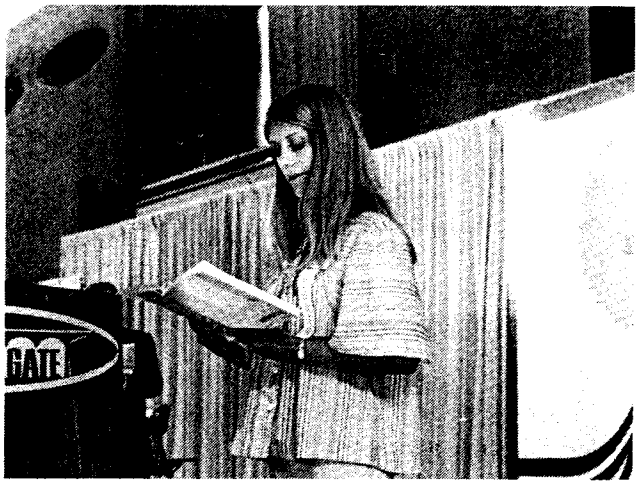
WHEREAS, Plans for the future of youth work must be done in such a way that the church's ministry will be a sign of God's presence, a demonstration of hope, and a signal of promise; and

WHEREAS, There is continued need for the development of Christ-centered resource materials for youth leadership; and

WHEREAS, The following specific needs are to receive special attention in 1973—75 by the Board of Youth Ministry:

a. to assist congregations in developing a clear concept of ministry by adults and youth in response to the Gospel call to discipleship;

b. to assist the local congregation in the develop-



Youth rep Kathy Dittman leads a closing devotion

ment of diverse ministries in reference to needs, goals, and plans for youth ministry;

c. to encourage congregations to utilize the ideas, materials, and planning helps provided by the Board of Youth Ministry and to provide resource persons and materials to congregations desiring such help;

d. to help young people to see how their special gifts and individual life situations can determine their styles of Christian witness;

e. to provide and encourage leadership opportunities for youth in the local congregation, e.g., membership on boards and committees, participation in choirs and Bible classes, serving as teachers and helpers in Vacation Church School and Sunday School;

f. to provide opportunities for the development of youth leadership on a professional basis; therefore be it

Resolved, That the Board of Youth Ministry be heartily encouraged to provide decidedly Christ-centered guidance and resources to meet these needs; and be it also

Resolved, That all congregations and all Districts of the Synod be encouraged to use the resources (people and materials) provided by the Board of Youth Ministry as a positive way of strengthening their efforts in ministry with youth.

Action: *Adopted (7).*

To Accept the Report of the Council of Administrators on the Walther League

RESOLUTION 7-20

Report 7-04 (*CW*, pp. 302—303)

WHEREAS, In the 1971 Milwaukee convention, Resolution 7-15, the Synod requested the Council of Administrators "to define the role and relationship of the Walther League to the Synod and to report to the next convention"; and

WHEREAS, The Council of Administrators has submitted an acceptable definition in its Report 7-04; therefore be it

Resolved, That the report of the Council of Administrators be accepted as a definition of the role and relationship of the Walther League to the Synod.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Encourage the Walther League

RESOLUTION 7-21

Overtures 7-16, 7-17 (*CW*, pp. 305—306)

WHEREAS, The Walther League is attempting to respond to the concerns of the Synod expressed at the 1971 Milwaukee convention; and

WHEREAS, The Walther League is presently evaluating its purposes and is making organizational changes to facilitate the carrying out of their approved purposes; therefore be it

Resolved, That the Walther League be encouraged to develop programs which are in harmony with the doctrine and practice of the Synod, and which provide avenues for youth to serve Christ and people; and be it further

Resolved, That the Walther League and the Board of Youth Ministry continue to consult with each other in seeking ways to assist Districts, circuits, and congregations in youth ministry.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Accept and Implement the Report of the Commission for Services to the Mentally Retarded

RESOLUTION 7-22

Report 7-03 (*CW*, p. 302)

WHEREAS, The labors of the Commission for Services to the Mentally Retarded have been blessed with success; and

WHEREAS, The educational materials produced in response to Res. 4-21 of the 1969 Denver convention have been widely accepted and used by our church and others; and

WHEREAS, New opportunities and challenges to the ministry of the Gospel in this field of services dictate a need for additional high quality educational materials for the mentally retarded; therefore be it

Resolved, That the convention accept with gratitude the report of this commission as it appears in the *Convention Workbook,* that it commend the commission for its leadership, and that it encourage the commission to continue its devotion to its increasing tasks; and be it further

Resolved, That the convention encourage the commission in its efforts to carry forward an informational program to the District and parish level; and be it further

Resolved, That the Synod reaffirm its willingness and responsibility in planning, coordinating, and producing essential high quality educational materials for the mentally retarded; and be it finally

Resolved, That the Synod provide funds and authorize the commission to employ a capable and experienced editor who has the ability and creativity to design new lesson materials as well as revise existing materials, and that the continued need for such editorial service be reviewed at the next synodical convention.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Continue to Issue Bible Study Helps

RESOLUTION 7-23

Overture 7-10 (*CW*, p. 304)

WHEREAS, The Board of Parish Education is continuously preparing study guides on specific books of the Bible; and

WHEREAS, A listing of Bible study helps published by the Synod, e.g., "Guide to Growth," is provided annually by the Board of Parish Education; therefore be it

Resolved, That the Board of Parish Education be encouraged to continue publishing study guides on books of the Bible and an annual listing of the study guides available.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

To Decline the Request of the Commission on Mission and Ministry in the Church

RESOLUTION 7-24

(This was practically a duplicate of Res. 7-14 and was apparently resubmitted by mistake to *Today's Business.* No action was taken on this resolution.)

To Encourage Attendance at Youth Gatherings

RESOLUTION 7-25

Overture 2-175 (*CW*, p. 97)

WHEREAS, Inter-Lutheran youth gatherings and programs can provide experiences that are spiritually rewarding; and

WHEREAS, Such gatherings and programs involving the youth and adults of the Synod can be developed and conducted without violating the fellowship principles of the Synod; therefore be it

Resolved, That the youth and adults of the Synod be encouraged to participate in such inter-Lutheran gatherings and programs where the Synod's fellowship principles are observed.

Action: *None. Referred under omnibus Res. 4:47 to the Board of Directors.*

8. EVANGELISM

To Establish 1975 Synodical Convention Theme

RESOLUTION 8-01

Report 8-01 (*CW*, pp. 307—311)

WHEREAS, We live in a world obviously in need of the Gospel message entrusted to us by our Lord; and

WHEREAS, The back door losses of our Synod in 1972 numbered over 1,000 communicant members each week; and

WHEREAS, We have been more apt to talk and to approve resolutions which speak about evangelism than to go out and bring the Gospel to our world in need; therefore be it

Resolved, That as a church we repent and make active efforts to improve our witness to the world and live and serve in the same forgiveness through our Lord that we are expected to proclaim to others; and be it further

Resolved, That we encourage the President of Synod and others responsible for the planning of the 1975 synodical convention to select and implement an evangelism theme for that convention.

Action: *Adopted (2).*

To Thank Boards, Committees, and Auxiliaries

RESOLUTION 8-02

Report 8-01, 2, b, c, (*CW*, p. 308)

Resolved, That we thank those boards, committees, and organizations such as the LLL and the LWML within the Synod who have cooperated in making 1973 a year of evangelism and that we urge all boards, committees, and organizations to include a strong evangelistic concern in all of their materials and programs in cooperation with the Board for Evangelism.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Establish Evangelism Priority

RESOLUTION 8-03

Overture 8-01, 1 (*CW*, p. 307)

Resolved, That since "making disciples" is the great commission of our Lord and therefore should receive top priority in the work of our church, we ask congregations, circuits, and Districts to establish goals in evangelism in terms of programmed evangelism efforts and the increase in souls that they will pray for, and that we request the Board for Evangelism to redouble its efforts to prepare those thousands of our lay members and pastors who recognize this Christian responsibility and opportunity to bring at least 125,000 converts into The Lutheran Church — Missouri Synod as a fitting thank-offering and follow-up to the 125th Anniversary; and be it further

Resolved, That we deeply regret and repent of the meager attention that we have been giving to the matter of evangelism at this convention in comparison to the attention being given to other matters, and that we request the President of the Synod together with the Vice-Presidents and all District Presidents to move up into the first priority of administrative leadership a positive, aggressive, and continuous emphasis on our Lord's great commission to preach the Gospel to every creature, undergirding the efforts of our synodical and District boards of evangelism.

Action: *Adopted as amended (16).*

(Amendment: the second resolved.)

To Implement Key 73

RESOLUTION 8-04

Report 8-01, 2, d; Overture 8-02 (*CW*, pp. 308 and 311)

Resolved, That we thank and praise God for all those who with us realize that the Gospel of Christ is His power unto salvation to all who believe it and for the opportunity that the Key 73 program represents to proclaim that saving message in "Calling our Continent to Christ"; and be it further

Resolved, That we encourage our congregations to continue to follow the Key 73 guidelines as set up by our Commission on Theology and Church Relations.

Action: *Adopted (2).*

To Encourage Confrontation Evangelism

RESOLUTION 8-05

Report 8-01, 7 (*CW*, p. 315)

WHEREAS, The Kennedy method of confrontation evangelism has gained some prominence in our nation, and improvements and variations have been tailored to fit local needs in The Lutheran Church — Missouri Synod; and

WHEREAS, This general category of evangelism continues as an important means of sharing the Gospel; therefore be it

Resolved, That we further implement one-to-one sharing of Law and Gospel; and be it further

Resolved, That those who participate in these types of outreach be trained to do this work; and be it finally

Resolved, That the synodical Board for Evangelism provide guidelines, materials, and trained instructors for training pastors and lay people in confrontation evangelism.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Develop PTR Types of Outreach

RESOLUTION 8-06

Report 8-01, 8 (*CW*, p. 311)

In view of the apparent decrease in evangelism effectiveness, we feel that every method of sharing the Gospel should be utilized.

In the past the PTRs were beneficial and effective tools of evangelism in The Lutheran Church — Missouri Synod. New variations are being developed presently in the Synod. Therefore be it

Resolved, That we develop and conduct PTR-type services and other outreach efforts; and be it further

Resolved, That the Board for Evangelism produce appropriate materials for supporting our congregations in this endeavor.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Foster Child and Youth Evangelism

RESOLUTION 8-07

Report 8-01, 5 (*CW*, p. 309)

Resolved,

1. That we direct our Board for Evangelism together with the Board of Youth Ministry and the Board of Parish Education to provide new and coordinate materials for equipping children and youth to be better ministers of the Gospel in witness and service;

2. That we direct the District Committee for Young People's Work and the District Evangelism Committee to sponsor cooperatively such programs as the Ambassadors for Christ and to include evangelism training and outreach programs in their youth conferences and gatherings;

3. That we direct our Board for Evangelism to cooperate with our leaders in Campus Ministry in our Synod and in other Lutheran bodies in providing materials and programs for training college students to witness and outreach on college campuses;

Action: *Adopted (4).*

To Establish Required Evangelism Courses in Synodical Schools

RESOLUTION 8-08

Report 8-01, 6 (*CW*, pp. 309—310)

Since all our pastors and teachers should be effective witnesses to their faith in Jesus Christ as Lord and Savior and be able to equip God's people in their ministry of witness and service; therefore be it

Resolved, That we direct our terminal schools to establish a required course in evangelism; and be it further

Resolved, That all other synodical schools provide an elective course in evangelism; and be it further

Resolved, That all synodical schools assign a faculty advisor to voluntary programs in evangelism training and experience; and be it finally

Resolved, That the thousands of pastors presently in parishes who have not received evangelistic training participate in the present evangelism training courses, clinics, and programs available.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Increase Evangelism Workers

RESOLUTION 8-09

Report 8-01, 3 (*CW*, p. 309)

Resolved,

a. That the Districts be directed to evaluate their evangelism board or committee as to the involvement of youth, teachers, and representatives of the auxiliary organizations, especially the LLL and the LWML;

b. That the Districts be directed to hire/call full-time or part-time executives for evangelism, or to assign the area of evangelism to one of its other full-time executives;

c. That the Districts be directed to use a circuit or regional organization, with both a pastor and a lay person in each circuit or region as their evangelism representatives, and to provide specific programs and materials for the circuit or region; and

d. That the congregations assign evangelism to a specific committee, or evangelism director where they can not have a committee, and that the District and circuit representative be in close contact with the committee chairman or evangelism director, providing his materials and personal training and motivation for winning and integrating new members into each congregation's life and work.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Budget for International Congress on World Evangelism in Lausanne, Switzerland

RESOLUTION 8-10

Report 8-01 (*CW*, pp. 307—311)

Resolved, That an additional $10,000 be included in the 1974 budget for the Board for Evangelism to assist youth, lay, and clergy representatives of the Synod to attend the International Congress on World Evangelism in Lausanne, Switzerland, in July, 1974.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

9. SOCIAL MINISTRY

To Give Serious Consideration to Priorities in Social Ministry and World Relief

RESOLUTION 9-01

Report 9-01 (*CW*, pp. 313—317)

WHEREAS, The Board of Social Ministry and World Relief has presented an informative and thorough report of its activities and projected goals; therefore be it

Resolved, That we commend the Board for emphasizing the "In Jesus' Name" motivation for its important work; and be it further

Resolved, That we urge all of our congregations and members to give serious consideration to the 7 priorities referred to in the report, namely,

1. We must do a better job of combating racism and developing wholesome Christian relationships among all people.
2. We must provide concern for the 6 million Vietnam-era veterans.
3. We must face realistically the seriousness of alcoholism and drug dependency.
4. We must continue our involvement in housing for low and moderate income families.
5. We must give growing attention to the increasing number of older persons.
6. We must take more aggressive steps to help the poor and hungry throughout the world.
7. We must help our nation to show greater concern for our environment and the world that God has given to us.

Action: *Adopted (3).*

(In presenting this resolution for action the committee withdrew from the title and from the first resolve the reference to "receiving the report of the Board.")

To Encourage the Commission on Social Concerns . . .

RESOLUTION 9-02

Report 9-02 (*CW*, pp. 317—318)

WHEREAS, The Commission on Social Concerns has given a very precise report of its work; and

WHEREAS, The Commission's studies on current social issues, and the position papers and study documents which it has produced, have been helpful to many members in the Synod; therefore be it

Resolved, That we encourage the Commission on Social Concerns to continue to make their position papers and study documents available to the Synod.

Action: *Adopted (3).*

(Also in this instance the committee suggested a change in wording which originally had provided "that we receive the report of the commission.")

To Sensitize the Synod's Members to World Hunger

RESOLUTION 9-03

Report 9-03; Overtures 9-04, 9-05 (*CW*, pp. 318—320)

WHEREAS, The Commission on World Hunger has been active since it began 4 years ago, and its task is far from completed; and

WHEREAS, More than half of the people on earth are hungry, hungry because they are poor; and

WHEREAS, We as Christians approach this situation from the point of view that God loves and cares for all His creatures; and

WHEREAS, It is imperative that we do not content ourselves with mere words, but take concrete steps to help where help is needed; therefore be it

Resolved, That we sensitize the congregations and members of the Synod to the hunger problem, using the Synod's publication and education resources to achieve this goal; and be it further

Resolved, That we give increasing support to the Synod's Board of Social Ministry and World Relief, both for emergency feeding operations and for more comprehensive efforts aimed at long-range alleviation of hunger; and be it further

Resolved, That we ask each congregation and member within the Synod to be active in their help to the poor by serving as their advocates, taking determined steps in their behalf, and that wherever feasible they cooperate with government and other agencies to achieve these goals; and be it further

Resolved, That the Board of Social Ministry and World Relief be asked to submit budget requirements for this purpose to the Board of Directors of the Synod; and be it finally

Resolved, That The Lutheran Church — Missouri Synod establish a goal of $1 million over the next 2 years to meet the needs in India, Africa, Central America, and other parts of the world and that this be done through the Board of Social Ministry and World Relief.

Action: *Adopted as amended (9).*

(Discussed in sessions 3 and 9. The amendment adding the last resolved was adopted, 401 to 322. It was then further amended to establish a *goal* of $1 million instead of committing the Synod to *contribute* $1 million.)

To Fund Adequately Social Ministry and World Relief

RESOLUTION 9-04

Overture 9-27 (*CW*, p. 326)

WHEREAS, Scripture clearly teaches that the Christian is to be concerned with the material needs of our fellowmen as well as his spiritual needs (James 2:14-17; 1 John 3:16-18; Luke 10:24-37); and

WHEREAS, The Synod has recognized social ministry and world relief to be an integral, legitimate, and valid part of the work of the church at large, and of the local congregation; and

WHEREAS, The various Districts of Synod are the arm of Synod through which much of Synod's ministry is performed; and

WHEREAS, Adequate funding is vital to the efficient execution and fulfillment of almost any program or ministry; therefore be it

Resolved, That Synod reaffirm the place of social ministry and world relief as a part of our ministry of the church to our world; and be it further

Resolved, That the Districts of the Synod be reminded that the social ministry programs and resolutions, which may originate on the synodical level, are the responsibility of each District; and be it finally

Resolved, That each District of Synod avoid giving merely token support to these needs, and instead provide adequate funding.

Action: *Adopted (13).*

To Adopt New Bylaws for Board of Social Ministry and World Relief

RESOLUTION 9-05

Overture 9-28 (*CW*, pp. 326—327)

WHEREAS, The Bylaws for the Consolidated Board of Social Ministry and World Relief were approved by the Board of Social Ministry and World Relief as well as the Board of Directors of Synod in 1971, but were not acted upon by the Milwaukee convention; and

WHEREAS, Both the Board of Directors and the Board of Social Ministry and World Relief concur with the Bylaw revisions which spell out the regulations of this board which was merged in 1969; therefore be it

Resolved, That the following Bylaws be approved by the convention:

A. BOARD OF SOCIAL MINISTRY AND WORLD RELIEF

13.01 Personnel and Appointment

A Board of Social Ministry and World Relief consisting of seven members, at least four of whom shall be lay members, shall be appointed by the Board of Directors of the Synod upon the recommendation of the President of the Synod.

13.02 Duties and Functions

The board shall serve as the administrative, programmatic, and evaluative agency for social ministry interests of, within, and in behalf of the Synod, both within the United States and abroad.

Each District shall provide for a Board of Social Ministry and World Relief to assist in the implementation of the program.

a. *Within the United States*

1. The board shall 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 or arrange for studies of social ministry needs prior to the establishment of health and welfare agencies and programs so that good stewardship of the church's efforts might prevail; give counsel to the Board of Directors of the Synod regarding social ministry concerns; arrange for institutes and seminars on social ministry concerns nationally and regionally; participate in social education and encourage endeavors to remove or alleviate human suffering, enlisting where possible, and in keeping with the adopted policies of the church, national, state, and municipal services; maintain liaison with the Division of Welfare Services of LCUSA as well as other religious or secular agencies that may have a bearing on Synod's program of social ministry.

2. The board shall accredit health, social service, and chaplaincy agencies, upon the recommendation of the staff, as an assurance that the agencies meet and maintain acceptable standards of performance in meeting demonstrated needs and have achieved a responsible relationship with the Synod and its jurisdictional units according to the approved Polity Statement.

3. The board shall give guidance to and coordinate the efforts of Districts and agencies within the Districts that plan or conduct institutional chaplaincy services in the following areas:

aa. arrange for studies regarding new or existing programs;

bb. encourage adherence to approved standards and procedures for institutional chaplaincy programs;

cc. give counsel regarding calls, appointments, and training of chaplains;

dd. 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;

ee. stimulate concern within congregations and Districts for increased volunteer involvement of pastors and lay people in the ministry to institutionalized people.

4. The board shall administer scholarships for social workers, administrative personnel in agencies, and institutional chaplains.

5. The board shall endeavor to identify emerging social problems, and provide counsel so that the church might respond as a healing instrument of Jesus Christ for the broken as well as be a concerned Christian force in the prevention of injustices, inhumanities, and other evils within society.

6. The board shall give assistance to congregations or through them to their members, or to others, in dire emergencies or disaster situations resulting from floods, famines, fires, earthquakes, wars, and related situations, for rehabilitation and refugee service with limited assistance as an incentive to develop self-help programs in underdeveloped communities. Assistance may take the form of cash grants, loans without interest, distribution of food, clothing, medical or other supplies, or whatever other means best suit the need.

7. The board shall advise individuals, congregations, or Districts in instances of disaster. Emergency needs which cannot be met with gifts from congregations in the area or District, shall, upon endorsement by the District Board of Social Ministry, be considered eligible for assistance.

b. *Outside the United States*

1. The board shall serve as a channel for the love and compassion of the church and its members by helping the homeless, persecuted, sick, and needy throughout the world as a witness to our faith in Jesus Christ.

2. The board shall give wholehearted assistance to the suffering and needy of the world through its

proportionate participation in the program and projects of Lutheran World Relief, Inc.

3. Liaison with other groups such as Church World Service, as well as governmental agencies which are involved with the underdeveloped nations of the world, shall be maintained.

4. When appropriate and without duplicating the program of Lutheran World Relief, and after consultation with the Board for Missions, the board may serve as an additional resource to developing national churches related to our Synod and to our missionaries serving in areas where basic human needs are urgent, enabling them to prove their ministry of the Word with the service of Christian compassion.

5. While special concern must be given for those of the "household of faith," the board shall engage in projects throughout the world that shall seek to "do good unto all men" on the basis of need, regardless of nationality, color, creed, or political persuasion so that a largely non-Christian world may see reflected in these actions of the Lutheran church the grace and love of God in Christ Jesus.

6. Loans and grants for relief, rehabilitation, and development programs shall be made in accordance with criteria developed by the board.

c. *Funding of Programs*

1. While the administrative costs of the board are part of the Synod's ongoing financial responsibility through the budget, funds for the relief program at home and abroad may be gathered through an annual appeal to the congregations of the Synod, with the approval of the Board of Directors. The collection of funds shall be made in cooperation with the Board of Stewardship of the Synod. The District Boards of Social Ministry shall assist in the solicitation and distribution of funds and materials.

2. In special emergencies additional appeals may be made in keeping with the Synod's policies.

3. Funds raised by a District for major emergencies and not expended for the emergency shall be deposited with the Treasurer of the Synod in the World Relief account.

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. The board shall delegate the application of its policies and the execution of its resolutions to the Executive Secretary as the executive officer.

13.09 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. The members of the professional staff shall be responsible to the Executive Secretary for the performance of their duties.

Action: *Adopted (13).*

(The convention resolved to adopt these Bylaws by title only, in order to expedite the matter.)

To Promote a World Relief-World Hunger Sunday

RESOLUTION 9-06

Reports 9-01, 9-03 (*CW*, pp. 313—317, 318—322)

WHEREAS, The Board of Social Ministry and World Relief is dependent upon the support of the congregations of the Synod to carry on the world relief aspects of its work; therefore be it

Resolved, That we urge all of our congregations to observe an annual World Relief-World Hunger Sunday, including the solicitation of a generous offering.

Action: *Adopted (13).*

(A substitute motion was declined.)

To Support Keys for Christ Program

RESOLUTION 9-07

Overtures 9-06A, 9-06B, 9-07, 9-26 (*CW*, pp. 320—321, 325—326)

WHEREAS, Our Keys for Christ Program has not only sensitized many of our members to the extremely serious housing needs of our country, but has also resulted in more than 25 million dollars worth of housing being erected through our concern; and

WHEREAS, The current moratorium on subsidy for new housing starts, declared by the Department of Housing and Urban Development, will add to the serious housing shortage which has existed for a long time; therefore be it

Resolved, That the Synod express its concern to government authorities concerning the impoundment of funds at a time when housing needs are steadily increasing; and be it further

Resolved, That the congregations be encouraged to demonstrate their concern in behalf of adequate housing for low and moderate income families as well as aging people by

1. Continuing to alert each other to the ongoing need for such housing;

2. Encourage their members to explore possibilities for providing such housing in their communities, even though it might be on a small scale;

3. Communicating with members of the Congress urging them to develop and support appropriate legislation which will more effectively meet housing needs in our cities and rural communities; and be it finally

Resolved, That the Board of Social Ministry and World Relief develop an approach to our congregations whereby more of them will contribute to the much-needed revolving Keys for Christ fund.

Action: *Adopted as amended (13).*

(Originally the first resolved had read, "that the members of our congregations . . ." and point 2 of the second resolved, "Encouraging their own congregations to explore . . .")

To Demonstrate Increasing Concern for the Aging

RESOLUTION 9-08

Report 7-01, X, Recommendation 3; Overtures 9-08; 12-15 (*CW*, pp. 297, 321, 388)

WHEREAS, Twenty million persons, or one of every 10, in the United States have passed their 65th birthday,

1.4 million are newcomers to this group annually, and at least 300,000 members of our Synod are in this age bracket; and

WHEREAS, Aging people in the church including retired church workers, and especially those outside the church, face serious problems such as loneliness, loss of status, failing health, social isolation, dwindling finances, and spiritual frustration; and

WHEREAS, The dignity and worth of every person is derived from his creation, redemption, and sanctification by our Triune God, which dignity and worth are not diminished by advancing age; and

WHEREAS, Aging Christians should have the opportunity to share as active participants in the mission and ministry of the church; therefore be it

Resolved, That the LCMS affirm the importance of our aging people by instructing the Board of Social Ministry and World Relief to:

1. Develop a department of services to the aging through a subcommittee of its present membership which is to give attention to the needs of the aging as well as providing opportunities in which they may serve;

2. Sensitize our congregations to the importance of the contributions that can be made by our older people in the mission and ministry of their church;

3. Prepare a religious ceremony or rite, in consultation with the Commission on Worship, which will give recognition to our members as they reach retirement age, thereby acknowledging their valued membership and service in the church;

4. Develop, in consultation with the Board for Parish Education and other appropriate synodical departments, suitable materials and workshops which will assist our aging people in retirement planning as well as equip them for continuing service in the church;

5. Encourage congregations to involve retirement age persons in such programs as Project Compassion, meals-on-wheels, telephone assurance, etc.; and finally

6. Request the Synod and its Districts to include on their boards, commissions, and committees retirement age men and women wherever feasible.

Action: *Adopted (16).*

To Strengthen Project Compassion and Assist Institutional Chaplaincy Programs

RESOLUTION 9-09

Overtures 9-09, 9-10, 9-11, 9-12 (*CW*, pp. 321—322)

WHEREAS, Project Compassion, established by the Denver convention for the purpose of enlisting and training volunteer workers in nursing homes and other similar institutions, has recruited over 10,000 persons in the Synod for such a ministry; and

WHEREAS, This effort has opened the way for many among our laity to share the Gospel of Jesus Christ by word and deed; therefore be it

Resolved, That the Board of Social Ministry and World Relief be encouraged not only to continue but to strengthen the Synod's involvement in Project Compassion, urging all Districts to continue recruiting participants as well as to provide effective training programs which meet the needs of their respective areas; and be it further

Resolved, That the Synod during the next biennium provide the necessary funds already requested in the board's budget for that period so that a full-time staff person may be employed who shall offer the necessary guidance, supervision, and promotion of this important ministry in the church; and be it finally

Resolved, That this staff person shall also relate to all institutional chaplains, assist them in their professional ministry, and provide staff services for the Clinical Pastoral Education program of the Synod.

Action: *Adopted (16).*

To Support Welfare Agencies

RESOLUTION 9-10

Overture 9-13 (*CW*, p. 322)

WHEREAS, Our Lutheran social service institutions and agencies have been an integral part of the mission and ministry of our Synod throughout its history; and

WHEREAS, Many of these institutions have been developing and improving their programs to meet the diverse human needs of our pluralistic society; therefore be it

Resolved, That the Synod in convention assembled give thanks to almighty God for the works of these institutions and agencies; and be it further

Resolved, That The Lutheran Church — Missouri Synod, its Districts and member congregations, be encouraged to more strongly support these institutions and agencies by their offerings, prayers, and action participation in their endeavors in the Lord's name.

Action: *Adopted (16).*

To Work Toward Equal Rights for Women

RESOLUTION 9-11

Overture 7-14B (*CW*, p. 305)

WHEREAS, We recognize that women have not always been accorded equal rights in our society; and

WHEREAS, The Equal Rights Amendment is under consideration in many states, having been accepted by some and rejected by others; therefore be it

Resolved, That we urge all of our people to inform themselves concerning the Equal Rights Amendment and that we work toward the goal of giving women equal rights before the law; and be it further



Mrs. Thelma Mills, Bethlehem, New Orleans, conducts an opening devotion

Resolved, That we ask the CTCR and the Commission on Social Concerns to study the issues involved.

Action: *Adopted (16).*

To Encourage Cooperative Welfare Services

RESOLUTION 9-12

Overtures 9-14A, 9-14B (*CW*, pp. 322—323)

WHEREAS, Cooperation and coordination of social ministry services with other Lutheran groups, and at times with other Christian groups can be done successfully and in ways which are consistent with the sacred Scriptures and the Lutheran Confessions; therefore be it

Resolved, That the Synod urge that in all Lutheran social ministry programs we be alert to opportunities for extending the influence of the Gospel and sharing the love of God through cooperative efforts; and be it further

Resolved, That the Synod encourage further study and work toward developing models of Christian cooperation in social ministry consistent with the Scriptures and the Confessions; and be it finally

Resolved, That the Synod continue to work through the Lutheran Council, U. S. A., in joint social ministry planning, development, and consultation.

Action: *Adopted (16).*

To Work Toward Prisoner Rehabilitation and Prison Reform

RESOLUTION 9-13

Overtures 9-15, 9-16 (*CW*, p. 323)

WHEREAS, Christianity is an essential factor in the rehabilitating process; and

WHEREAS, The mandate to come to the side of those in prison is clear from Jesus and from the Scriptures; and

WHEREAS, Many of the prisons in our country are overcrowded, and in need of general reform; therefore be it

Resolved, That the Board of Social Ministry and World Relief encourage and support Districts in their prison chaplaincy programs; and be it further

Resolved, That this Board be encouraged to study and implement programs of rehabilitation of persons before and after their release from prison; and be it further

Resolved, That congregations be encouraged to urge their members to participate in programs of prisoner rehabilitation; and be it finally

Resolved, That the Board of Social Ministry and World Relief encourage our Districts and congregations to promote an informed awareness of the injustices wherever they have developed in our judicial and correctional systems, suggesting appropriate action in the matters of prison reform, establishment of public defender systems, and reform of our bail system.

Action: *Adopted (16).*

(The committee revised the third whereas which had read, ". . . overcrowded, ill-managed, and grossly in need of . . .")

To Decline Overtures Supporting Capital Punishment

RESOLUTION 9-14

Overtures 9-17, 9-18 (*CW*, p. 323)

WHEREAS, The recent Supreme Court decision provides for discretionary legislation on the part of each state in the matter of capital punishment, which legislation may vary from state to state; and

WHEREAS, This entire matter gives rise to complex social and theological implications; therefore be it

Resolved, That individual Christians throughout the Synod be guided by Christian knowledge and conscience when making judgments regarding capital punishment; and be it further.

Resolved, That because of the many implications surrounding this issue we ask the Commission on Social Concerns to prepare and disseminate guidelines designed to assist our membership in making these judgments, and be it finally

Resolved, That we respectfully decline Overtures 9-17 and 9-18.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Overture on Additional Participation in Rebuilding Vietnam

RESOLUTION 9-15

Overture 9-21 (*CW*, p. 324)

WHEREAS, Government and private agencies, including the church's agencies of world relief, are already

involved in significant efforts to alleviate the sufferings of the people in Vietnam and may become involved to a greater extent in the future; therefore be it

Resolved, That Overture 9-21 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Strengthen Our Ministry in Behalf of North American Indians, Eskimos, and Métis

RESOLUTION 9-16

Overtures 9-19A, 9-19B, 9-20 (*CW*, pp. 323—324)

WHEREAS, Problems facing the Indian American and his acculturation in 20th-century society are not well-known to the members of the Synod; and

WHEREAS, The needs of Indian people are immeasurably great and for the most part unattended; and

WHEREAS, Our Synod is committed by its previous resolutions to assist all victims of prejudice and injustice; and

WHEREAS, We have the Christian obligation "to help and befriend our neighbor in every bodily need," and to worship our Lord with deeds as well as with words; therefore be it

Resolved, That we make our members aware of the spiritual and physical needs facing the Indian American; and be it further

Resolved, That to this end materials be developed in cooperation with the National Indian Lutheran Board for an Indian Concerns Program designed to help Indian Americans; and be it further

Resolved, That we encourage our congregations to initiate, promote, and support such programs which may give Indian Americans the opportunities and the benefits that are the right of all our citizens; and be it finally

Resolved, That the President of the Synod urge Districts to establish an Indian Concerns Sunday in 1973 and 1974 for the purpose of highlighting the unique needs of Indian people in our society, and to gather an offering which shall be distributed by the Board of Social Ministry and World Relief to designated Indian projects.

Action: *Adopted as amended (5).*

(Amendment: the title originally had referred only to "Indian Americans." This was amended as indicated above. The convention declined to substitute for the last clause of the final resolved the words, "to implement the provisions of funds for meeting the needs through the synodical treasury.")

To Commend Statements on Reconciliation and Amnesty to Our Congregations for Study and Action

RESOLUTION 9-17

Overtures 9-22A—E, 9-23 (*CW*, pp. 324—325)

WHEREAS, Living in a reconciled relationship is a basic goal of all Christian interaction; and

WHEREAS, Our participation in the Vietnam War has led to deep division in our land; therefore be it

Resolved, That the Synod commend the following excerpts from the February 1972 LCUSA statement "Toward Reconciliation" to all congregations for study and action:

> Both the events leading to war and consequences of war remind us humbly of man's sinful nature and of God's call for man's repentance. As a nation we have become deeply divided by our participation in the Vietnam War.
>
> We affirm that reconciliation to the Christian life and that forgiveness is central to the meaning of Christ's life, death and resurrection. The concern of the churches must be for understanding, acceptance and reconciliation among Americans who disagree about the war.
>
> We cannot claim fully to know God's mind and judgment, but we can appeal to Him for guidance in resolving the division among us. We believe it is in the interest of furthering our national healing that the following particulars are offered.
>
> 1. We call for acts of reconciliation between those who believe they served their nation by supporting this war and those who believe they served their nation by refusing to support this war.
>
> 2. We urge loving concern for those who conscientiously participated and now return to a society which may forget their service or give it only a negative meaning. We express our approval of new initiative from both government and private agencies in job training and placement, drug rehabilitation, and other helps toward re-entry to civilian life.
>
> 3. We urge loving concern also for those who refused to participate for reasons of conscience, including those who chose to face prosecution or to leave our land and seek refuge in another. We express our approval of new initiative from both government and private services, in order to facilitate re-entry into the life of our nation.
>
> 4. We transmit this statement to the participating church bodies with the hope that they will commend it to their congregations for a response in study, prayer, acts of reconciliation, and the resolve to be caring communities. Let all seek from God the strength to accept one another, the willingness to renew relationships, the recommitment to faith in God's desire that this healing come to all men, and the trust that through God's guidance mankind may find peace and the means for its maintenance.

And be it further

Resolved, That we commend to all our congregations and members for study and action the document entitled, "The Issue of Amnesty: A Framework for Christian Reflection," prepared by the Commission on Social Concerns of The Lutheran Church — Missouri Synod, and published in the January 23, 1973, issue of the *Lutheran Witness.*

Action: *Adopted (16).*

(The convention declined an amendment to delete points 1 and 3. The resolution was then adopted, 445 to 288.)

To Reaffirm the Social Ministry Affirmations

RESOLUTION 9-18

Overtures 9-24, 9-25 (*CW*, p. 325)

WHEREAS, The Social Ministry Affirmations adopted by the Synod at its 1971 convention at Milwaukee state that "the church has only one ministry, centered in Word and Sacraments"; and

WHEREAS, "The Statement on Principles of Social Action, with special reference to corporate positions" adopted by the Synod at its 1969 convention in Denver states that this ministry "must be to the whole man and even to the whole society of men"; therefore be it

Resolved, That the Social Ministry Affirmations adopted by the Synod at its 1971 convention in Milwaukee be reaffirmed; and be it further

Resolved, That Overtures 9-24 and 9-25 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Support Community and Economic Programs

RESOLUTION 9-19

Overture 9-26 (*CW*, pp. 325—326)

WHEREAS, Central city and rural communities frequently suffer serious handicaps because of low income levels, unemployment, substandard housing, substandard education, inadequate recreational facilities, lack of community-owned businesses, etc.; and

WHEREAS, Christians are called to minister to the total needs of the total man; therefore be it

Resolved, That the Board of Social Ministry and World Relief provide resource and encouragement to District social ministry committees to survey community and economic needs both in central city and rural areas and stimulate action whereby self-help development programs may be initiated either by Districts, circuits, clusters, or individual congregations; and be it further

Resolved, That, where needed, seed-money funds be made available to assist these depressed areas in effecting improved living standards; and be it finally

Resolved, That wherever possible these efforts be developed and implemented together with other interested church and/or community groups.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Appreciation to Aid Association for Lutherans for Its Support of the Clinical Pastoral Education Scholarship Program

RESOLUTION 9-20

Overture 9-29 (*CW*, p. 327)

WHEREAS, The Aid Association for Lutherans has been a great blessing to our church in its generous support of our Clinical Pastoral Education Program for the training of our institutional chaplains; and

WHEREAS, The Aid Association for Lutherans has helped to stimulate a higher quality of institutional chaplaincy service over the past 8 years (1965—1972), by supplying $56,000 to 50 qualified applicants through the Chaplaincy Services Committee of the Board of Social Ministry and World Relief and this has proven to be an important aspect of the total Gospel Ministry; therefore be it

Resolved, That Synod express its gratitude to the Aid Association for Lutherans for its continuing assistance in enabling our church to provide clinically trained chaplains for our program of ministry to troubled people.

Action: *Adopted (16).*

To Provide Scholarships for Clinical Pastoral Education and to Express Appreciation to Wheat Ridge for Its Support

RESOLUTION 9-21

Overture 9-30 (*CW*, p. 327)

WHEREAS, Wheat Ridge Foundation has been a tremendous blessing to our church in helping to develop unique Gospel ministries in areas of special need that are relevant to the times and needs; and

WHEREAS, It is the policy of Wheat Ridge Foundation to demonstrate the value of a program so that the church might then continue it; and

WHEREAS, Wheat Ridge Foundation has generously helped stimulate a higher quality of institutional chaplaincy services over the past 9 years by supplying $91,-218 to 62 qualified applicants through the Chaplaincy Service Committee of the Board of Social Ministry and World Relief, and this has proven to be an important part of the Gospel ministry to God's world and to His people; therefore be it

Resolved, That Synod express its gratitude to Wheat Ridge Foundation and to God for Wheat Ridge Foundation in having moved the church to produce a more understanding and relevant Gospel ministry through the institutional chaplain; and be it further

Resolved, That beginning in the next biennium, Synod subsidize the Clinical Pastoral Education Scholarship Program for pastors, deaconesses, and seminarians interested and qualified for institutional ministry, in the amount of $7,500 per year so that Wheat Ridge can apply its resources to other areas of special need for creative and unique ministry.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*



Lay delegate Mildred Kirk

To Continue Efforts to Combat Racism

RESOLUTION 9-22

Overture 9-31 (*CW*, pp. 327—328)

WHEREAS, Our Synod through action of the 1971 Milwaukee convention accepted the responsibility of putting forth a special effort to combat racism; and

WHEREAS, The Board of Social Ministry and World Relief, which has been assigned leadership for this effort, has been allotted $15,000 for each of 2 years; and

WHEREAS, Many positive actions have been taken in the Synod, Districts, and on local levels, to sensitize our members to existing racist attitudes and behavior; and

WHEREAS, An effective affirmative action program cannot be accomplished in a 2-year period with such limited resources; therefore be it

Resolved, That the Board of Social Ministry and World Relief be instructed to continue its effort to combat racism, and that the Synod provide the required financial support to demonstrate that we really give this matter the priority it deserves; and be it further

Resolved, That the Synod promote an equal opportunity policy which would be implemented by an affirmative action effort in its employment and business practices in all its departments, its Districts, and in all synodically controlled agencies and institutions.

Action: *Adopted (9).*

To Provide a Healing Ministry to Drug and Alcohol Dependents

RESOLUTION 9-23

Overture 9-32 (*CW*, p. 328)

WHEREAS, Our people face a nationwide crisis in drug abuse and alcohol dependency which is spreading from the cities into smaller communities; and

WHEREAS, The Department of Health, Education, and Welfare estimates that alcoholism is the No. 1 drug problem in the United States, and more people die of alcohol than cancer; and

WHEREAS, More American youth died from drug abuse than from the Vietnam War; and

WHEREAS, The pastors, teachers, and lay leaders of our Synod are in a good position to help combat drug and alcohol dependency because they are in direct contact with youth and other age groups; and

WHEREAS, The Board of Social Ministry and World Relief is currently developing a program in cooperation with Aid Association for Lutherans to provide a series of workshops for pastoral and teachers' conferences, create resource kits, and develop a series of cassettes on pastoral care for alcoholic and drug dependent persons; therefore be it

Resolved, That we endorse the program of the Board of Social Ministry in regard to drug and alcohol dependency by allocating a minimum of $10,000 to provide part-time staff and material resources.

Action: *Adopted (16).*

To Encourage Utilization of Appleton/Linkletter Plan

RESOLUTION 9-24

Overture 9-33 (*CW*, p. 328)

WHEREAS, The members of the Committee on Alcohol and Drug Dependency of the Synod's Board of Social Ministry and World Relief have studied and approved the Appleton/Linkletter Community Action Program, which is primarily an educational effort alerting people to the dangers of drug abuse; and

WHEREAS, Pastors, teachers and lay leaders of the Synod are continually seeking meaningful programs to organize their communities against drug abuse; and

WHEREAS, The Aid Association for Lutherans is willing to assist by presenting the Appleton/Linkletter Plan on the District level; therefore be it

Resolved, That The Lutheran Church — Missouri Synod express appreciation to the AAL for their concern and assistance to combat drug abuse; and be it further

Resolved, That The Lutheran Church — Missouri Synod recommend and encourage all Districts to request the AAL to present the Appleton/Linkletter Plan in District conferences.

Action: *Adopted (16).*

10. CHURCH LITERATURE AND COMMUNICATIONS

To Decline Overture 10-09 (To Use Beck's Translation and Not the RSV)

RESOLUTION 10-01

Overture 10-09 (*CW*, p. 341)

WHEREAS, The Lord has blessed the church with many new and contemporary Bible translations, including the translation by William F. Beck and the RSV; therefore be it

Resolved, That we thank the Lord for these gifts, using them with joy and reverence; and be it further

Resolved, That Overture 10-09 be declined.

Action: *Adopted (6).*

To Decline Overture 10-10A, 10-10B, and 10-11 (To Publish Dr. Beck's Old Testament Translation)

RESOLUTION 10-02

Overtures 10-10A, 10-10B, 10-11 (*CW*, pp. 341—342)

WHEREAS, Concordia Publishing House plans to publish the complete Bible translation by Dr. William F. Beck early in 1974, and therefore the concerns raised in these overtures are being dealt with; therefore be it

Resolved, That Overtures 10-10A, 10-10B, and 10-11 be declined.

Action: *Adopted (6).*

To Decline Overture 10-12 (To Ask Concordia Publishing House to Reprint Books by Maier, Arndt, Walther and Engelder)

RESOLUTION 10-03

Overture 10-12 (*CW*, p. 342)

WHEREAS, The books referred to in the Overture can be obtained with the assistance of Concordia Publishing House, and from other sources (such as Concordia Historical Institute); therefore be it

Resolved, That Overture 10-12 be declined.

Action: *Adopted (6).*

(By common consent 10-01, 10-02, 10-03 were presented by title only.)

To Observe the 400th Anniversary of the Book of Concord and the 450th Anniversary of the Augsburg Confession

RESOLUTION 10-04

Overtures 10-15, 10-16 (*CW*, pp. 342—343)

WHEREAS, The year 1980 marks the 400th anniversary of the Book of Concord and the 450th anniversary of the Augsburg Confession; and

WHEREAS, Our commitment to the Confessions suggests interest in an observance of these anniversaries; therefore be it

Resolved, That The Lutheran Church — Missouri Synod observe 1980 as an anniversary year of the Book of Concord and the Augsburg Confession; and be it further

Resolved, That the Board of Directors of the Synod appoint a committee to plan appropriate anniversary events; and be it further

Resolved, That the committee secure the services of the Commission on Church Literature for the production of study materials to be used during and after this anniversary celebration; and be it further

Resolved, That the committee explore the possibility of making this an inter-Lutheran observance; and be it further

Resolved, That the Board of Directors be directed to provide budgetary resources for the publication of a less expensive or paperback edition of the Book of Concord for use by all the members of the Synod and for use especially in adult membership instruction classes; and be it finally

Resolved, That this less expensive or paperback edition of the Book of Concord be co-edited by the chairmen of the Systematics Department of both seminaries in consultation with others of their joint choice.

Action: *Adopted as amended (6).*

(Amendment: the two final resolveds.)

To Transfer the Responsibility for the Walther Publications Project

RESOLUTION 10-05

Report 10-08; Overtures 10-18, 10-19 (*CW*, pp. 341, 343)

WHEREAS, The Committee on Publishing Walther's Writings has assembled and indexed Dr. C. F. W. Walther's writings, and has produced typed transcriptions of his correspondence and personal papers; and

WHEREAS, The Committee has encountered serious obstacles in implementing the project due to a lack of funds; and

WHEREAS, The completion of the project might be more effectively assumed by the standing agency responsible for planning, publishing and distributing literature in the Synod; namely the Commission on Church Literature; therefore be it

Resolved, That the Synod tender its thanks to the Committee on Publishing Walther's Writings, commending them for their diligent efforts; and be it further

Resolved, That the Committee on Publishing Walther's Writings be dissolved; and be it further

Resolved, That the responsibility for continued development and publication of the Walther material be assigned to the Commission on Church Literature in consultation with Concordia Historical Institute; and be it finally

Resolved, That the Commission on Church Literature pursue their task with all diligence towards completion of this project.

Action: *Adopted (6).*

To Decline Overture 10-14 (To Send Official Periodicals to Servicemen)

RESOLUTION 10-06

Overture 10-14 (*CW*, p. 342)

WHEREAS, Concordia Publishing House offers the *Lutheran Witness* and *Lutheran Witness Reporter* to Armed Services personnel at a reduced rate through the local congregations, and provides direct mail service; therefore be it

Resolved, That congregations be encouraged to avail themselves of this service; and be it further

Resolved, That Overture 10-14 be declined.

Action: *Adopted (6).*

To Decline Overture 10-13 (To Eliminate Editorial Commission for Official Periodicals)

RESOLUTION 10-07

Report 10-03; Overture 10-13 (*CW*, pp. 332, 342)

WHEREAS, The Editorial Commission for Official Periodicals is appointed by the President of the Synod after consultation with the Vice-Presidents; and

WHEREAS, The Editorial Commission and editorial staff recognize the importance of the communications task and have committed themselves to a responsible program of continued excellence in the Synod's official periodicals; therefore be it

Resolved, That Overture 10-13 be declined.

Action: *Adopted (9).*

To Thank Lutheran Laymen's League for Co-Sponsorship

RESOLUTION 10-08

Overture 10-21A (*CW*, p. 348)

WHEREAS, The International Lutheran Laymen's League has been a co-sponsor of the Synod's television ministry since 1968; and

WHEREAS, The League continues to offer generous support for the TV ministry; therefore be it

Resolved, That the Synod offer its sincere thanks to the LLL for the substantial contribution to the Gospel proclamation and for its continuing service to the Synod's television ministry.

Action: *Adopted (6).*

To Amend Bylaws Re KFUO

RESOLUTION 10-09

Report 10-06B (*CW*, pp. 338—340)

WHEREAS, The Task Force appointed by the Synod's Board of Directors in fulfillment of Resolution 10-21 of the 49th regular convention of The Lutheran Church — Missouri Synod has completed its study of the future administration, operation, and ownership of Radio Stations KFUO-AM and KFUO-FM; and

WHEREAS, The Task Force has concluded that the most efficient and effective operation of Radio Stations KFUO-AM and KFUO-FM for the purpose of proclaiming the Gospel of Jesus Christ is to have the stations maintained and controlled by The Lutheran Church — Missouri Synod, to be operated by a board hereafter called the Board for Lutheran Radio; and

WHEREAS, The Synod's Board of Directors and the KFUO Operating Board concur with the findings of the Task Force; therefore be it

Resolved, That, for the present time, Radio Stations KFUO-AM and KFUO-FM shall be maintained and controlled by The Lutheran Church — Missouri Synod, operated by a board called the Board for Lutheran Radio; and be it further

Resolved, That Sections 12.11, 12.13, 12.15, 12.17, 12.19, 12.23, and 12.25 of Bylaw XII of the Bylaws of The Lutheran Church — Missouri Synod, be deleted and 11 new sections substituted in lieu thereof, to be known as "B. Radio" with Sections 12.11, 12.13, 12.15, 12.17, 12.19, 12.21, 12.23, 12.25, 12.27, 12.29 and 12.31, to read as set forth in Exhibit A attached hereto and made a part hereof; and be it finally

Resolved, That Section 12.27 of Bylaw XII of the Bylaws of The Lutheran Church — Missouri Synod be renumbered to read 12.51, and shall be headed with the title: "C. Television."

Action: *Adopted (6).*

B. RADIO

12.11 A Statement of Purpose

The Lutheran Church — Missouri Synod shall maintain and control Radio Stations KFUO-AM and KFUO-FM through a board called the Board for Lutheran Radio for the purpose of glorifying the Lord of the church, Jesus Christ, and proclaiming the Word to all men, both Christian and non-Christian.

12.13 The Board for Lutheran Radio

a. *Membership.* The Board for Lutheran Radio shall be composed of eight members: one pastor, one teacher, one faculty member of Concordia Seminary in St. Louis, one faculty member from another terminal school of the Synod, and four lay persons.

b. *Appointment and Term.* The members of the Board for Lutheran Radio shall be appointed by the President of the Synod soon after each biennial convention of the Synod for 4-year terms in accord with synodical procedures.

c. *Removal of Board Members.* The Board for Lutheran Radio, by and with the consent of the President of the Synod, shall have power by a

majority vote, at a special meeting called for that purpose, to remove any board member from office, for cause.

d. *Vacancies.* Vacancies occuring in the Board for Lutheran Radio by resignation, death, or otherwise shall be filled for the unexpired term by appointment of the President of the Synod.

e. *Compensation of Board Members.* Board members shall receive no salary or compensation for their services as members of this board, except that board members shall be reimbursed for expenses incurred in the performance of their services.

f. *Powers of the Board for Lutheran Radio.* The Board for Lutheran Radio shall be accountable to the Synod in all things and shall conduct and manage the business and affairs of Radio Stations KFUO-AM and KFUO-FM solely for the benefit of the stations and the Synod and shall exercise all the powers that may be exercised or performed under these Bylaws.

g. *Duties of the Board for Lutheran Radio.* The Board for Lutheran Radio shall operate Radio Stations KFUO-AM and KFUO-FM, develop and provide for the church creative ideas, information and programs for radio ministry, and encourage and assist in the church's educational program for training in radio ministry, and report to conventions of Synod on all significant matters concerning Radio Stations KFUO-AM and KFUO-FM and other responsibilities of the board. It shall also keep the Board of Directors of the Synod informed by means of regular board minutes and financial and administrative reports.

h. *Committees of the Board for Lutheran Radio.* The Board for Lutheran Radio may, by resolutions passed by a majority of the total number of board members, designate one or more committees, each such committee to consist of two (2) or more of the members of the board. Such committee or committees shall have such powers and duties in the management of the business and affairs of Radio Stations KFUO-AM and KFUO-FM as may be determined from time to time by resolution adopted by the board. The Board for Lutheran Radio shall have power at any time to fill vacancies in, to change membership of, or to dissolve any such committee.

12.15 Board Meetings

a. *Regular Meetings.* Regular meetings shall be held at such time and place as the Board for Lutheran Radio shall by resolution adopt, except that at least one regular meeting shall be held annually in the month of February and shall also be known as the Annual Meeting.

b. *Special Meetings.* Special meetings of the Board for Lutheran Radio may be called by the chairman of the board, the General Manager, or any two members of the board by giving two (2) days written or verbal notice to each board member, to be held at such time and place as specified in such notice, unless otherwise indicated in the notice thereof. Any and all business may be transacted at a special meeting.

c. *Quorum.* A majority of the members of the board shall constitute a quorum, and the act of a majority of the members of the board present at a meeting at which a quorum is present shall be the act of the Board for Lutheran Radio. In the absence of a quorum, a majority of the board members present may adjourn the meeting from time to time until a quorum be had. No notice other than announcement at the meeting need be given of such adjournment.

12.17 Officers

a. *Officers.* The officers of the Board for Lutheran Radio shall be a chairman of the board, a vice-chairman of the board, a secretary, and such other officers as the Board for Lutheran Radio may from time to time determine to be desirable for the efficient operation of the board.

b. *Election.* At the Annual Meeting following the convention of the Synod, the members of the board shall elect from among its members a chairman of the board, a vice-chairman of the board, and a secretary.

c. *Terms of Office.* The terms of office of the chairman of the board, the vice-chairman of the board, and the secretary shall commence upon their election and shall expire upon the election of their successors at the Annual Meeting of the Board for Lutheran Radio following the next succeeding convention of the Synod, provided that during such term such officers or any of them may be replaced by a majority vote of the total number of board members.

12.19 Duties of Officers

a. *Chairman.* The chairman shall preside at meetings of the Board for Lutheran Radio. In addition he shall be available to the General Manager for consultation and advice.

b. *Vice-Chairman.* The vice-chairman shall have such powers and perform such duties as may be assigned to him by the Board for Lutheran Radio. He shall, in the absence or disability of the chairman of the board, perform the duties and exercise the power of the chairman of the board.

c. *Secretary.* The secretary shall keep a record of the minutes of all meetings of the Board for Lutheran Radio. The minutes shall be promptly entered in a book provided for that purpose and duly attested by his signature. He shall send copies of the minutes to each voting board member, the General Manager, the Board of Directors for the Synod, and to others so designated by the Board for Lutheran Radio. The secretary shall also give notice, as required by these Bylaws, of all meetings. He shall have custody of all books, records, and papers of the board except such as shall be in charge of some other person authorized to have custody and possession thereof by a resolution of the Board for Lutheran Radio. In general he shall perform all the duties incident to the office of secretary, subject to the control of the Board for Lutheran Radio.

12.21 Employees

a. *General Manager.* The Board for Lutheran Radio shall prepare a job description for the executive position of General Manager, and shall employ a person for that position in accordance with synodical personnel policies. In the event that no qualified candidate is available through the regular synodical procedures, the Board for Lutheran Radio may then employ a person for that position without reliance upon a particular personnel procedure or policy, provided employment of said person shall have been approved by the President of the Synod. The General Manager shall hold his position only during the pleasure of the board, and may be dismissed by the board only with the approval of the President of the Synod.

b. *Department Heads.* The Board for Lutheran Radio shall prepare, or ask the General Manager to prepare, a job description for the position of department head, and may employ a person for each such position when needed in the operation of Radio Stations KFUO-AM and KFUO-FM. Department heads shall hold their position only during the pleasure of the Board.

c. *Other Employees.* The Board for Lutheran Radio may employ such other employees for Radio Stations KFUO-AM and KFUO-FM to perform such duties as the Board for Lutheran Radio may from time to time determine. The Board for Lutheran Radio may delegate to the General Man-

ager the authority to employ such other employees.

d. *Compensation.* Compensation, terms, authority, and duties of the General Manager, Department Heads and all other Employees shall be determined and fixed by the Board for Lutheran Radio in accordance with synodical policies, except that the Board for Lutheran Radio may delegate to the General Manager the authority to determine and fix compensation, terms, and duties of the employment of all such department heads and other employees in accordance with synodical policies.

12.23 Prohibition of Conflict of Interest

In addition to the prohibition against conflict of interest as detailed in Section 2.12a of these Bylaws, members of the Board for Lutheran Radio shall not enter into gainful business contracts or transactions with Radio Stations KFUO-AM and KFUO-FM.

12.25 Fiscal Year

The fiscal year shall coincide with the fiscal year of The Lutheran Church — Missouri Synod.

12.27 Operating Funds

a. All funds received by gifts from those interested in supporting Radio Stations KFUO-AM and its work; from subsidy as may be voluntarily granted or specifically requested from organizations, agencies, and subsidiaries of the church; from advertisements which are in keeping with the purpose as detailed in Section 12.11; from revenue derived from sale or rental of facilities, property, materials, and merchandise as may be properly produced and offered by the Board for Lutheran Radio; from legacies, bequests, and annuities shall be used for the operation of Radio Stations KFUO-AM and KFUO-FM. Such legacies, bequests, and annuities shall be cleared through the Synod's records and shall be in the custody of the Treasurer of the Synod until maturity. Title to tangible and intangible assets of Radio Stations KFUO-AM and KFUO-FM, including real property and equipment, shall be titled in the name of the Synod.

b. The Board for Lutheran Radio may solicit operating funds from interested individuals and groups and from congregations in areas served by Radio Stations KFUO-AM and KFUO-FM.

12.29 Surplus Operating Funds

a. *Development Purposes.* Surplus operating funds, when not needed for maintenance, expansion, and development of Radio Stations KFUO-AM and KFUO-FM, may be ordered by the Board for Lutheran Radio to be used for the purpose of creating, developing, and producing such recordings, program material, scripts, aids, films, and counsel as will tend to encourage and help Christian congregations and pastors in broadcasting the Gospel and to encourage and assist in the church's educational program for training in radio ministry.

b. *Private Use Prohibited.* Such surplus operating funds, income, increase, issues, rents, or accruals of every kind and nature whatsoever and any and all of the property shall in no wise or in any manner inure to, or be used for the benefit of any private person or persons or any officer, director, employee, or agent of the Board for Lutheran Radio or Radio Stations KFUO-AM and KFUO-FM; but these shall be used wholly and solely for the exclusive use of The Lutheran Church — Missouri Synod.

12:31 Miscellaneous

a. An employee, during his employment with Radio Stations KFUO-AM and KFUO-FM, shall not be engaged in any other business or be employed by any other person, firm, or organization, or corporation, without the prior knowledge and written consent of the Board for Lutheran Radio.

b. Unless otherwise instructed by the Synod, the Board for Lutheran Radio shall determine what shall be broadcast by Radio Stations KFUO-AM and KFUO-FM in accordance with Article II of the Constitution of The Lutheran Church — Missouri Synod, and in accordance with all the rules and regulations of the Federal Communications Commission under the terms of the radio licenses for KFUO-AM and KFUO-FM and in accordance with the desirable code of the broadcasting industry.

c. The Board for Lutheran Radio shall be represented at the biennial convention of the Synod by two of its members. A written report of the financial condition and operation of the business of Radio Stations KFUO-AM and KFUO-FM for the previous 2-year period shall be submitted to the convention.

d. The Board for Lutheran Radio may submit overtures to the convention of the Synod.

e. A member of the Board of Directors of The Lutheran Church — Missouri Synod shall serve as liaison between the Board for Lutheran Radio and the Board of Directors of The Lutheran Church — Missouri Synod.

To Expand Lutheran Television Ministry

RESOLUTION 10-10

Report 10-05; Overture 10-20 (*CW*, pp. 333—337, 343)

WHEREAS, The Lutheran Church — Missouri Synod has been blessed with exceptional opportunities to proclaim the Gospel via mass communications media; and

WHEREAS, The Synod has repeatedly committed itself to the fullest possible use of the most modern available technology in bringing the Gospel of salvation in Jesus Christ to people wherever they are; and

WHEREAS, The Synod in convention (Milwaukee 10-11, 10-19; Denver 1-12) requested the Division of Communications and the Board for Lutheran Television to present plans and projects with appropriate budgetary requests to the 1973 New Orleans Convention; and

WHEREAS, A definite need has been recognized for increased assistance in developing regional and local television productions and programming; therefore be it

Resolved, That the Synod encourage and authorize an expanded use of television as a mission medium; and be it further

Resolved, That the Synod express its strong interest in television as a key ministry in the mission of the church and ask its Board of Directors to give high priority and increasing budget allocations to this ministry; and be it finally

Resolved, That the Board for Lutheran Television provide assistance in developing regional and local television ministries.

Action: *Adopted (9).*

To Thank Television Stations for Donating Sustaining Time

RESOLUTION 10-11

Report 10-05; Overture 10-21B (*CW*, pp. 333—337, 343)

WHEREAS, Over 400 worldwide television outlets donate sustaining time for the showing of the Synod's television ministry program; therefore be it

Resolved, That the Board for Lutheran Television express the Synod's appreciation to these stations for donating sustaining time for these programs.

Action: *Adopted (9).*

To Urge All Congregations to Publicize Their Synodical Affiliation

RESOLUTION 10-12

Overture 10-17 (*CW*, p. 343)

WHEREAS, Many members of The Lutheran Church — Missouri Synod travel extensively; and

WHEREAS, Many of these wish to attend churches of The Lutheran Church — Missouri Synod when away from home; therefore be it

Resolved, That the Synod urge all congregations publicly to identify their synodical affiliation.

Action: *Adopted (9).*

To Note Reports Received and to Express Thanks

RESOLUTION 10-13

Reports 4-11, 10-1 through 10-08 (*CW*, pp. 190, 329—341)

Resolved, That the Synod note the reports received from the various units of the Division of Communications and express its gratitude to all those persons who have faithfully served the Synod in the various boards and commissions.

Action: *Adopted (9).*

To Correlate Internal and External Communications of the Synod

RESOLUTION 10-14

Reports 10-04 and 4-11 (*CW*, pp. 332, 190)

(The whereases are the same as those listed in Res. 10-14A.)

Resolved, That the Board of Directors of the Synod create a Board for Communication through the Committee on Organization in consultation with the various units of the Division of Communication, the departments of the Synod, and the Lutheran Laymen's League; and be it further

Resolved, That the Board of Directors create an administrative structure suitable for correlating the internal and external communications of the Synod and make the administrative structures operational prior to the 1975 convention of the Synod; and be it further

Resolved, That the right of the Lutheran Laymen's League to share in the decision making process in those areas in which the Lutheran Laymen's League is involved and which it supports financially be guaranteed in such administrative structure; and be it finally

Resolved, That appropriate Bylaws and amendments be prepared for adoption at the 1975 convention of the Synod.

Action: *Referred back to the floor committee (9).*

To Correlate Internal and External Communications of the Synod

RESOLUTION 10-14A

(Recommitted Res. 10-14)

Reports 10-04 and 4-11 (*CW*, pp. 332, 190)

WHEREAS, The Report of the Public Relations Board of the Synod indicates "a lack of correlation in the synodical communications, both internally and externally," and expresses the board's conviction of the need for organizational change in order to more effectively use the Synod's resources to communicate the Good News; and

WHEREAS, The report of the Division of Communications (4-11, *CW*, p. 190) concurs in the need for closer coordination between the various units of the Division of Communications, the departments of the Synod, and the Lutheran Laymen's League in order "to strengthen their respective effort to proclaim the Gospel and edify the members of the Synod . . ."; and

WHEREAS, Studies conducted during the past two bienniums recommend that the entire Division of Communications be placed under a central board ("Task Force Group to Study Mass Communications," Sept. 8, 1970, pp. 3—4; Conley Report, 1971, pp. 44—45), in order to avoid duplication and fragmentation of effort and dissipation of the Synod's resources and talents (Conley Report, p. 7); and

WHEREAS, A central board, agency, or grouping of the different units of the Division of Communications would enable the members of the division more effectively to serve the Synod and its member congregations in communicating the Good News of Jesus Christ; and

WHEREAS, The Lutheran Laymen's League has demonstrated a competence and interest in mass media communication and continues to give leadership and substantial financial support to the Synod's TV ministry; therefore be it

Resolved, That the Board of Directors of the Synod design a Board for Communication through the Committee on Organization in consultation with the various units of the Division of Communication, the departments of the Synod, and the Lutheran Laymen's League; and be it further

Resolved, That the Board of Directors create an ad-

ministrative structure suitable for correlating the internal and external communications of the Synod; and be it further

Resolved, That the right of the Lutheran Laymen's League to share in the decision making process in those areas in which the Lutheran Laymen's League is involved and which it supports financially be guaranteed in such administrative structure; and be it finally

Resolved, That appropriate Bylaws and amendments be prepared to make the administrative structures operational for adoption by the Synod at the 1975 convention.

Action: *Adopted (16).*

(This was proposed by the committee as a substitute for Res. 10-14 which had been referred back to the committee. The convention declined an amendment to change the first resolved to read, ". . . design a board agency or grouping" and to substitute "cooperation" for "consultation" in the same resolved.)

11. SPECIAL AND SUNDRY MATTERS

To Support the Work of the American Bible Society

RESOLUTION 11-01A

(Replacing Res. 11-01)

Special Assignment No. 1

WHEREAS, The American Bible Society continues to render an essential worldwide missionary service through translating and publishing the Scriptures without doctrinal note or comment, and distributing them at a price people can afford — or free, if need be —; and

WHEREAS, The American Bible Society in cooperation with 55 other national Bible societies at the first World Assembly of the United Bible Societies held at Addis Ababa, Ethiopia, in October, 1972, adopted an eight-part program of advance for the 1970's under the theme "Let the Word Speak," designed to achieve a minimum annual distribution of 500 million Scriptures by 1980; and

WHEREAS, One phase of this program recognizes the rapid growth of literacy around the world, and promises to place Scripture Literacy Selections at five progressive reading levels in approximately 200 languages into the hands of people whose reading ability is greatly limited and for whom there is little, if any, reading material available at present; and

WHEREAS, the American Bible Society provides Scriptures without charge to chaplains for distribution to personnel in the Armed Forces, and to patients in Veterans' Hospitals; and

WHEREAS, The American Bible Society continues its 138-year service to the blind by making the Scriptures available to the sightless and those with impaired vision, free of charge when the need exists, in Braille, and on records, tapes and cassettes; and

WHEREAS, The American Bible Society renders additional and special services to The Lutheran Church — Missouri Synod by providing Scriptures designed for the use of its churches in the area of Bible study and evangelism, the commemorative portion containing the Gospels of Luke and John and titled "Hope for Modern Man" and offered throughout the 20th anniversary season of *This Is the Life* being one example; therefore be it

Resolved, That we urge all congregations and their members to support the American Bible Society generously, in order to enable it to carry on its worldwide program of supplying Scriptures to everyone, everywhere; and be it also

Resolved, That we re-emphasize in our families the need for a wider reading and sharing of God's Word, both in the home and in our social relationships to the end that many may come to know its saving truths and be strengthened in the one true faith.

Action: *Adopted (13).*

(In reporting to the floor, Committee No. 11 offered 11-01A as a replacement of previously printed 11-01. Res. 11-01A merely contains an expanded preamble giving additional information; the thrust of the resolveds remains the same.)

To Express Commendation and Urge Support of Certain Commissions and Departments

RESOLUTION 11-02A

(Replacing Res. 11-02)

Reports 11-01, 11-02, 11-03, 11-04 (*CW*, pp. 345—351)

WHEREAS, The reports of the Armed Forces Commission, the Department of Archives and History, Concordia Historical Institute, the Commission on Ministerial Health, and the Commission on Architecture indicate that a wide variety of needs is being served; therefore be it

Resolved, That we commend these boards for their service; and be it also

Resolved, That we urge the Synod to make use of these reports and continue in support of the ministry and endeavors to which they refer.

Action: *Adopted (13).*

(The original, never presented formally to the floor, had called upon the convention to "accept" the report. Committees had been advised against presenting such resolutions.)

To Amend Bylaws — Armed Forces Commission

RESOLUTION 11-03

Report 11-01, Bylaw Revisions (*CW*, pp. 346, 347)

Resolved, That the Bylaw revisions proposed by the Armed Forces Commission be adopted.

Action: *Adopted (15).*

To Adopt "Handbook" Changes — Dept. of Archives and History Concordia Historical Institute

RESOLUTION 11-04

Report 11-02, Recommend *Handbook* Changes (*CW*, pp. 349, 350)

Resolved, That the *Handbook* changes recommended by the Institute's Board of Governors be adopted.

Action: *Adopted (15).*

To Acknowledge Passing of Dr. Knutson

RESOLUTION 11-05

Overture 11-16 (*CW*, p. 353)

WHEREAS, The spirit of Overture 11-16 has, in effect, already been fulfilled in various ways; be it

Resolved, That the Synod in convention acknowl-

edge the loss to the Church Militant of Dr. Kent Knutson, the late President of the American Lutheran Church; and be it also

Resolved, That the Synod in convention extend its deepest sympathy and the comfort of Christ's Holy Gospel to the Knutson family.

Action: *Adopted (15).*

To Commemorate 200th Anniversary of the United States

RESOLUTION 11-06

Overture 11-35 (Unprinted)

WHEREAS, The United States of America will be celebrating the 200th anniversary of its birth on July 4, 1976; and

WHEREAS, God through His abundant grace has blessed our country which for two centuries has enjoyed religious freedom; therefore be it

Resolved, That The Lutheran Church — Missouri Synod give thanks to God for the blessings that have been bestowed on us as a nation; and be it also

Resolved, That the Board of Directors of The Lutheran Church — Missouri Synod initiate procedures that will enable our church body to participate with Christian propriety and dignity in this great historical commemoration.

Action: *Adopted (15).*

To Reconsider Repudiation of "Christian News"

RESOLUTION 11-07

Overture 11-21 (*CW*, p. 355)

Resolved, That The Lutheran Church — Missouri Synod ask the Council of Presidents of The Lutheran Church — Missouri Synod to reconsider its repudiation of *Christian News.*

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

(This was discussed in Session 15. The substitute motion was offered "That the LCMS repudiate the loveless reports often contained in *Christian News* and other publications." No action could be taken on either the amendment or the original resolution since the time for consideration expired and the delegates declined to extend it.)

To Minimize the Effects of Smoking at Conventions

RESOLUTION 11-08

Overture 11-10 (*CW*, p. 352)

WHEREAS, As brothers and sisters in Christ we should be vitally concerned with the health of one another, including as a part of our concern abstaining from that which may be detrimental to others; and

WHEREAS, Delegates to our conventions, conferences, etc., could be both nonsmokers and allergic to tobacco smoke; therefore be it

Resolved, That all smokers are urged to use good judgment as individuals in this matter and respect the concern and comfort of others in order to minimize the effects of smoking at conventions.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer Overture 11-15 to the Council of Presidents

RESOLUTION 11-09

Overture 11-15 (*CW*, pp. 352—353)

WHEREAS, Synodical Bylaws Section 2.112 provides for the use of vocational redirection; therefore be it

Resolved, That Overture 11-15 be referred to the Council of Presidents for their consideration within these existing synodical Bylaws.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer Overture 11-11 to Convention Planning Committee

RESOLUTION 11-10

Overture 11-11 (*CW*, p. 352)

WHEREAS, The concerns expressed in Overture 11-11 require consideration during the planning stages of a convention; be it

Resolved, That Overture 11-11 be referred to the convention planning committee for review and implementation as feasible.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Practice Love, Expedite Convention Business, Grant Equal Opportunity, Provide Equal Opportunity of Debate, Invite Guests to Attend and Address

RESOLUTION 11-11

Overtures 11-05, 11-06, 11-07, 11-08, 11-09 (*CW*, pp. 351—352)

WHEREAS, Great concern has been expressed in the referenced overtures with regard to varied aspects of convention decorum; therefore be it

Resolved, To refer Overtures 11-05, 11-06, 11-07, 11-08, 11-09 to the synodical Board of Directors; and be it further

Resolved, That the Board of Directors review these matters in light of the Statement on Ethics and established convention procedures and implement them with respect to future conventions; and be it finally

Resolved, That the chair of this convention make note of their applicability to this convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Establish Realistic Salaries for Pastors

RESOLUTION 11-12

Overture 11-29 (*CW*, p. 357)

WHEREAS, The Milwaukee convention requested all Districts to set up salary guidelines (Res. 11-06, Convention *Proceedings,* 1971, p. 207); and

WHEREAS, All Districts have apparently not established this plan; and

WHEREAS, The establishment of equitable salaries for church workers is a matter which should demand their immediate attention; therefore be it

Resolved, That all Districts be encouraged to implement fully and without delay Milwaukee resolution 11-06; and be it further

Resolved, That the LC-MS in convention assembled in New Orleans, 1973, urge all congregations to use these guidelines so as to provide adequately for the needs of their pastors and teachers.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify the Theological Stance of Candidates for Calls in The Lutheran Church — Missouri Synod

RESOLUTION 11-13

Overtures 11-12, 11-13 (*CW*, pp. 352—353)

WHEREAS, The Lord of the church, through the inspired prophet Jeremiah, declares "He who has My Word let him speak My Word faithfully." "I am against the prophets," says the Lord, "who cause my people to err by their lies" (Jer. 23:28—32); and

WHEREAS, The Lord Jesus Christ foretold that before the end of the world many false prophets will arise and will mislead many (Matt. 24:11); and

WHEREAS, The inspired apostle John lovingly warns the church: Beloved, believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world (1 John 4:1); and

WHEREAS, Every congregation and every board of the LCMS has the right to expect and to demand that every called servant of the Word, whether he be pastor or teacher is a trustworthy steward of the mysteries of God (1 Cor. 4:1-2) and will honor his ordination and/or installation vows; and

WHEREAS, The only fair and ethical way that a congregation can determine what a pastor or teacher believes is by interrogation; therefore be it

Resolved, That the President of the Synod direct the CTCR to formulate a theological characterization questionnaire, basing it on the Holy Scriptures and the Lutheran Confessions and doctrinal resolutions that have been accepted by the Synod; and be it further

Resolved, That this characterization serve as a guideline for the Boards of Control at the Synod's colleges and seminaries, when considering candidates for the teaching office, and for congregations when calling pastors or teachers; and be it finally

Resolved, That the District Presidents who share the responsibility of the doctrinal supervision of the pastors and teachers of their District, supply congregations with copies of this form whenever a vacancy develops.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Make More Effective Use of Synodical Literature

RESOLUTION 11-14

Overture 11-30 (*CW*, p. 357)

WHEREAS, A large segment of the professional ministry of the Synod does not receive the literature sent to pastors and male teachers; and

WHEREAS, Information contained in this literature can contribute to a more effective ministry; therefore be it

Resolved, That correspondence emanating from the office of the President of the Synod and the CTCR currently being sent only to pastors and male teachers be sent also to all faculty members of synodical institutions who formally request it; and be it further

Resolved, That the Commission on Mission and Ministry study the existing policies governing the distribution of synodical literature and implement where economically feasible all changes which they feel will increase its effective use; and be it finally

Resolved, That the Commission on Mission and Ministry report on progress and submit recommendations to the next convention.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Encourage Writers of Articles in Various Periodicals to Follow Ethical Procedures

RESOLUTION 11-15

Overtures 11-19, 11-20, 11-21, 11-22A, 11-22B (*CW*, pp. 354—355)

WHEREAS, Our Synod has resolved at Milwaukee (49th synodical convention) to follow ethical principles which are of God (see Res. 5-23 of that convention); and

WHEREAS, The President of the Synod together with other elected and appointed officials of the Synod have been subjected to journalism contrary to those ethical principles; therefore be it

Resolved, To deplore the action of such journalism; and be it further

Resolved, To encourage writers of articles in various church-related periodicals to follow ethical procedures.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Express Concern and Prayerful Support for All Christians Living Under Oppression

RESOLUTION 11-16

Overture 11-31 (*CW*, p. 357)

Resolved, That Overture 11-31 be adopted as is.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Decline Requested Addition to "Lutheran Annual"

RESOLUTION 11-17

Overture 11-32 (*CW*, pp. 357—358)

WHEREAS, The implementation of the overture has been determined to be financially unfeasible; therefore be it

Resolved, That Overture 11-32 be respectfully declined.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Clarify the Case of First Lutheran Church and Pastor Martin A. Buerger

RESOLUTION 11-18

Overture 11-34U (*TB*, p. 22)

WHEREAS, The Missouri District requests that the case of the Rev. Martin A. Buerger be brought to a conclusion at this convention; and

WHEREAS, A review of the case indicates that the charges brought against the Rev. Martin A. Buerger have been rescinded by First Lutheran Church of Birmingham, Ala.; therefore be it

Resolved, That this convention publicly declare that all charges against Pastor Buerger have been rescinded; and be it further

Resolved, That any matters from the past which for various reasons cannot be properly adjudicated be left without further adjudication.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Honor the Memory of Dr. Walter E. Buszin

RESOLUTION 11-19

Special Assignment 2

WHEREAS, The Lord from time to time grants special gifts to His church in the persons of exceptional leaders, one of whom was recently sainted: Walter Edwin Buszin; and

WHEREAS, Through the leadership and vision given by Dr. Buszin the cause of good church music and liturgical practice was given great impetus among Lutherans in North America; therefore be it

Resolved, That the Synod thank God for the gift of Dr. Walter Buszin; and be it also

Resolved, That the Synod's congregations, pastors, teachers, and musicians be urged to promote and foster the example of good worship leadership held before us by Dr. Buszin.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Refer the Herman Otten Case to the President of Synod for Resolution

RESOLUTION 11-20

Overtures 11-24, 11-25A, 11-25B, 11-26 (*CW*, pp. 355—356)

WHEREAS, There are many unanswered questions concerning the technical, legal, and theological justification for having denied the Rev. Herman Otten of New Haven, Mo., entry into the pastoral ministry of the Lutheran Church — Missouri Synod; and

WHEREAS, This continued denial of Rev. Otten's entry, now well into the second decade, constitutes longstanding unresolved injustice; and

WHEREAS, All avenues of resolution of this situation have systematically been closed to Rev. Otten; therefore be it

Resolved, That The Lutheran Church — Missouri Synod in convention assembled at New Orleans direct the President of the Synod to deal with this case or to place it in the hands of a committee as he might deem appropriate.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

To Call upon the English District Board of Directors to Correct a Wrong

RESOLUTION 11-21

Overtures 11-17A, 11-17B (*CW*, p. 354)

WHEREAS, The Nov. 5, 1972, English District edition of the *Lutheran Witness Supplement* printed a resolution of the Board of Directors adopted at a regular session at Chicago, Ill., on Sept. 11—12, 1972; and

WHEREAS, The English District Board of Directors in the resolution made an unjust attack on Dr. J. A. O. Preus by charging him with "attempts to usurp power" and of "violating the rights and privileges of the office of president conferred upon him by election"; and

WHEREAS, The same resolution of the English District Board of Directors states, "We reject and repudiate

Dr. Preus' imposition of his 'Statement of Principles' as a rule, guide, or standard for the Board of Control of Concordia Seminary, St. Louis, its faculty or students and any members of the Synod," and also referred to "consistent efforts of Dr. Preus to bind the consciences of the members of the Synod to doctrinal or exegetical opinions adopted in synodical resolutions outside the Lutheran Confessions"; and

WHEREAS, The English District Board of Directors also attacked Dr. Preus for "flagrant violation of the Bylaw provision (Section 2.29) which limits the president's exercise of executive power to those special directives of the Synod for dealing with professors of an educational institution through its prospective elected Board of Control"; and

WHEREAS, The aforementioned resolution of the Board of Directors of the English District in other ways spoke in unbrotherly and unloving manner concerning the President of the Synod, merely agreeing with the opinion of the president of the English District; and

WHEREAS, The statements expressed were in direct opposition to the Synod's statement on ethics, adopted at its convention in Milwaukee, Res. 5-23; and

WHEREAS, The English District Board of Directors, on Jan. 31, 1973, withdrew its resolution without referring to the unjust and unloving accusations concerning the synodical President so that this offense still stands as a flagrant and public violation of the law of Christian love; therefore be it

Resolved, That we ask the Board of Directors of the English District to publicize a statement of suitable amends to the President of Synod and to the Synod in keeping with Christian conscience and the law of Christian love.

(After adoption of this resolution had been moved and seconded in Session 15. President John Baumgaertner of the English District read a statement of explanation and apology. Dr. J. A. O. Preus and Dr. Baumgaertner embraced each other at a floor microphone. Dr. Preus expressed his thanks and asked that the pending resolution be withdrawn. The chairman of the floor committee replied, "With great joy." See Minutes, Session 15.)

To Recognize 100th Anniversary of Ministry Among Black Brothers

RESOLUTION 11-22

Overtures 11-27A, 11-27B, 11-28A, 11-28B, 11-28C (*CW*, pp. 356—357)

WHEREAS, The year 1977 marks the 100th anniversary of ministry by the Synodical Conference among black people; and

WHEREAS, The Lutheran Church — Missouri Synod, as a member of the Synodical Conference, participated in this ministry; and

WHEREAS, During this 100-year period the Lord of the church has seen fit to use a goodly number of the young black men and women in the ministerium of the Lutheran church; and dedicated lay men and lay women in the various leadership positions; and

WHEREAS, The Lord of the church continues to this day to use the black constituency within the LCMS in demonstrating the liberating power of the Gospel of Jesus Christ as the offsetting force to both covert and overt racism; therefore be it

Resolved, That the convention of the LCMS, meeting in New Orleans, La., in the year of our Lord 1973, call on the entire membership of the Synod to proclaim the year 1977 for a Synodwide celebration of the black centennial; and be it further

Resolved, That this convention request the President of the Synod in consultation with the Director, Department of Archives, Concordia Historical Institute, and the chairman of the Black Pastors' Caucus to appoint a special Centennial Committee which shall also serve an ongoing purpose. This committee's task shall be to concretize a program whereby:

1. The church may be edified by the Word and Sacraments and moved to repentance for any missed opportunities, either consciously or unconsciously, which may have occurred during the years, and offer gratitude and thanksgiving for her black brethren;

2. We all be encouraged by the past 100 years of black participation to be ambassadors for Christ in the ministry of reconciliation; and

3. The entire membership of the Synod be urged to give thanks to the Lord of the church and to set positive goals for internal and external growth for the decade of the eighties; and be it further

Resolved, That this committee also address itself to the matter of presenting the particular problems of black congregations before the Synod in an ongoing manner; and be it finally

Resolved, That this committee advise the President of the Synod:

1. In the establishment of a massive recruitment program of blacks into church-related vocations in our own country; and

2. In the intensification of our ministry among all ethnic minorities, nationally and internationally.

Action: *None. Referred under omnibus Res. 4-47 to the Board of Directors.*

12. STEWARDSHIP AND FINANCE

To Study Supplemental Funding

RESOLUTION 12-01

Report 12-01 (*CW*, pp. 359—375)

WHEREAS, Christian prudence suggests the maximum use of God-given talents and treasures; and

WHEREAS, Definite interest has been shown in supplemental funding of the church's mission through private investment and business ventures; therefore be it

Resolved, That the Board for Stewardship appoint an *ad hoc* committee to study the feasibility and advisability of such supplemental funding and, if found desirable, to formulate the necessary policies and procedures for implementation of such supplemental funding and submit them for approval to the 1975 synodical convention.

Action: *Adopted (6).*

To Develop and Promote Supplemental Project Giving

RESOLUTION 12-02

Report 12-02 (*CW*, pp. 375—378)

WHEREAS, Individuals, groups, and congregations are looking increasingly for opportunities to provide financial support for their Synod's work in addition to their regular contributions and remittances through prescribed channels; and

WHEREAS, Such individuals, groups, and congregations indicate a strong desire to designate this additional synodical support to causes and projects of an extra-budgetary nature as well as for the regular budgeted program; and

WHEREAS, The Synod at this time does not have a comprehensive program offering such a service; therefore be it

Resolved, That the Division of Stewardship Services develop and promote a comprehensive program of giving which will make it possible for individuals, groups, and congregations to give additional financial support beyond their fair share amounts to synodically approved projects which are not included within the regular budget, as well as to budgeted projects; and be it further

Resolved, That this program of giving be developed in a manner which will supplement and enhance the ongoing work of the Synod carried out by means of its regular budget.

Action: *Adopted (6).*

To Encourage Estate Planning Through The Lutheran Church — Missouri Synod Foundation

RESOLUTION 12-03

Report 12-06 (*CW*, pp. 386—387)

WHEREAS, God has blessed His people with an abundance of resources and has challenged them to provide for the continued extension of His church; and

WHEREAS, The Lutheran Church — Missouri Synod Foundation has been established for the purpose of helping to promote the future growth of our church through proper estate planning, using such devices as unitrusts, annuities, life reserve, and life income agreements to transfer cash, securities, and real estate to the church for the immediate and future growth of our Lord's kingdom; therefore be it

Resolved, That the members of The Lutheran Church — Missouri Synod be encouraged to use estate planning also to provide additional resources for the extension of Christ's church in the future; and be it further

Resolved, That the Foundation seek to expand its various deferred giving programs within The Lutheran Church — Missouri Synod for the promotion of the church's mission and ministry.

Action: *Adopted (6).*

To Revise Bylaw Pertaining to Terms of Office of Board of Trustees, Lutheran Church — Missouri Synod Foundation

RESOLUTION 12-04

Report 12-06 (*CW*, pp. 386—387)

WHEREAS, The Articles of Incorporation and Bylaws of The Lutheran Church — Missouri Synod Foundation have been amended with the concurrence of the members of the Foundation (Board of Directors) in order to give the Board of Trustees a greater management role in the Foundation and have recommended the reduction of its membership from seven clergymen and 14 laymen to three clergymen and eight laymen; and

WHEREAS, It is inappropriate to establish specific terms of office for trustees because this is a specialized area; therefore be it

Resolved, That paragraph 9.65 b of the *Handbook* of The Lutheran Church — Missouri Synod be revised to read as follows:

> *Terms.* Members of the Board of Trustees shall be elected in such manner and shall serve for terms of such duration and number as shall be set forth in the Bylaws of the Foundation.

Action: *Adopted (6).*

To Develop Congregational Stewardship Education

RESOLUTION 12-05

Report 12-02 (*CW*, pp. 375—378)

WHEREAS, Many current challenges of mission and ministry are not being met despite the extraordinary affluence of God's people because of underdeveloped stewardship attitudes and habits on the part of young and old alike; and

WHEREAS, The Boards of Stewardship, Parish Education, and Youth Ministries share a unique position to assist the congregations in awakening their membership to a renewed sense of commitment to and a willingness to become active in and supportive of the church and its mission; therefore be it

Resolved, That the Board of Parish Education and Youth Ministries join the Stewardship Board in helping congregations develop an effective ongoing program of stewardship education; and be it further

Resolved, That this stewardship education thrust be developed and implemented during the next biennium.

Action: *Adopted (6).*

To Clarify Policy Regarding Appeals from Agencies and Institutions to Synod and Districts

RESOLUTION 12-06

Overture 12-16 (*CW*, pp. 388—389)

WHEREAS, The synodical *Handbook* regulations pertaining to the "solicitation of funds" need clarification in respect to the role of supervising agencies, boards, and commissions; therefore be it

Resolved, That the following be added as point "c" to 9.71:

> c. Requests to the Synod or District Board of Directors shall be accompanied by the recommendation of the appropriate synodical or District supervising board or commission as well as of the respective Board of Stewardship.

Action: *Adopted (6).*

To Accept Reports of Various Fiscal Officers and Boards

RESOLUTION 12-07

Reports 12-01, 12-02, 12-03, 12-04, 12-05, 12-06, 12-19 (*CW*, pp. 359—387, 391—392)

Resolved, That this convention accept with thanks the reports of the Controller (12-01), the Treasurer (12-19), the Board of Stewardship (12-02), the Board of Managers for Worker Benefit Plans (12-03), the Board of Pensions and Support (12-04), the Board of Trustees for Trust Funds (12-05), and the Missouri Synod Foundation (12-06).

Action: *Adopted (6).*

(Resolutions 12-07 through 12-12 were considered as a package and approved by title.)

To Commend the Members and Staff of the Board of Pensions and Support

RESOLUTION 12-08

Report 12-04 (*CW*, pp. 383—384)

WHEREAS, The Board of Pensions and Support has rendered its final report to the Synod; and

WHEREAS, The duties of this board have been assigned to the Board of Managers for Worker Benefit Plans; therefore be it

Resolved, That the Synod commend the board and staff for their faithful efforts, recognizing especially the lengthy dedicated services of the members of the Board of Pensions and Support, Walter E. Lichtsinn, Clarence M. Moses, Emmett H. Fastenau, Fred A. Heisler, and Robert D. Murray, and express its gratitude to them for their efforts and devotion; and be it further

Resolved, That the Synod express a special recognition and commendation to the Reverend John C. Knippenberg, the retiring executive secretary, for his dedication and his leadership in initiating progressive changes in the prior Pension Plan, resulting in improved benefits to the participants.

Action: *Adopted (6).*

To Provide for Relaxed Retirement Requirements and to Adjust Pension Payments to Cost of Living

RESOLUTION 12-09

Overtures 12-07A, 12-07B, 12-07C, 12-08 (*CW*, p. 387)

WHEREAS, The concerns expressed in these overtures have merit; and

WHEREAS, The board and staff of Concordia Plans are constantly studying ways of improving the benefits; and

WHEREAS, Benefits have in the past been increased due to rises in the cost of living; and

WHEREAS, The proposals in these overtures may result in a considerable rise in the costs of the Concordia Retirement Plan and the Concordia Survivor Plan; therefore be it

Resolved, That these concerns be directed to the Board of Managers and the staff of Concordia Plans for ongoing study and possible implementation.

Action: *Adopted (6).*

To Study Release of Personal Savings from the Synod's Pension Fund

RESOLUTION 12-10

Overture 12-09 (*CW*, p. 387)

WHEREAS, The Pension Work Committee has studied various possibilities of increasing benefits for its members; and

WHEREAS, The committee has under consideration the

matter of lump-sum or other alternate optional benefit payments at retirement; and

WHEREAS, Further study of the legal and actuarial aspects of the various forms of payments is required before recommendations can be made; therefore be it

Resolved, That the Pension Work Committee be directed to continue its study of the concerns expressed in this overture and report to the Synod at its next convention.

Action: *Adopted (6).*

To Pursue Improving Vesting Provisions of the Concordia Retirement Plan

RESOLUTION 12-11

Overture 12-10 (*CW*, p. 387)

WHEREAS, The Board of Managers — Concordia Retirement Plan has demonstrated a concern for and has taken action to improve the vesting provisions of the Concordia Retirement Plan as indicated in its report to the convention (*CW*, p. 379); and

WHEREAS, Further action by the Board of Managers awaits final action by the United States Congress relative to vesting provisions for qualified retirement plans; and

WHEREAS, Any action to improve vesting carries with it a corresponding cost consideration; therefore be it

Resolved, That the Board of Managers continue to pursue the possibility of instituting more liberal vesting provisions in the Concordia Retirement Plan in accord with sound financing.

Action: *Adopted (6).*

To Improve Retirement Arrangements for Transferees

RESOLUTION 12-12

Overture 12-11 (*CW*, p. 388)

WHEREAS, The concerns embodied in this overture have already been met in Resolution 10-05 of the New York convention (*Proceedings*, p. 153); therefore be it

Resolved, That this overture be respectfully declined.

Action: *Adopted (6).*

To Establish an Ad Hoc Committee to Revise Bylaws for Budget Preparation

RESOLUTION 12-13

Overture 12-17 (*CW*, pp. 389—390)

WHEREAS, The suggested revision in Bylaws for budget preparation (9.01 to 9.17) proposed in Overture 12-17 does not resolve satisfactorily current difficulties; and

WHEREAS, Revision is necessary if work programming and budget preparation are to be efficient and effective; therefore be it

Resolved, That the present practices and procedures be followed during the next biennium; and be it further

Resolved, That an *ad hoc* committee consisting of the administrative officer and finance committee chairman of the Synod's Board of Directors, the executive secretary of the Synod's Board of Stewardship, and two District stewardship secretaries appointed by the Synod's Board of Stewardship, be appointed to study the Synod's long-range planning, programming, and budget preparation, submitting their recommendations to the 1975 convention of the Synod.

Action: *Adopted (10).*

To Recognize Efforts of the Pension Work Committee

RESOLUTION 12-14

Report 12-03 (*CW*, p. 383)

Resolved, That the members of the Pension Work Committee be commended for the action taken as outlined in their report and that they be encouraged to continue to peruse the matters assigned to them with the same diligence as exhibited in the past.

Action: *Adopted (10).*

To Decline Overture Re Open Enrollment Period in the Concordia Welfare Plan

RESOLUTION 12-15

Overture 12-12 (*CW*, p. 388)

WHEREAS, The enrollment provisions of the Concordia Welfare Plan allow an ample period of time for making a decision regarding enrollment; and

WHEREAS, Such enrollment provisions are included for the purpose of safeguarding the Plan against adverse selection; and

WHEREAS, The Concordia Welfare Plan requires adequate prefunding for the payment of certain benefits; and

WHEREAS, Programs such as Social Security, which allow periods of open enrollment and provide benefits directly related to contributions, cannot be compared to the Concordia Welfare Plan which provides full and immediate protection upon enrollment; therefore be it

Resolved, That Overture 12-12 be respectfully declined.

Action: *Adopted (10).*

To Study Maternity Benefits for New Professional Church Workers

RESOLUTION 12-16

Overture 12-13 (*CW*, p. 388)

WHEREAS, Any change in the maternity benefits provided by the Concordia Welfare Plan would have to be

applied to all workers and could not be made available only to the professional church workers; and

WHEREAS, The provisions of the Concordia Welfare Plan relative to maternity benefits which are based on an "inception requirement while covered under the Plan with extended benefits after termination" is already more liberal than a plan requiring a "9-month waiting period"; and

WHEREAS, The Board of Managers, as indicated in their report on page 379, *CW*, is presently assisting the seminaries in securing adequate medical coverage for married students; therefore be it

Resolved, That the Board of Managers study the matter of providing maternity benefits for new professional church workers along with the matter of providing adequate medical coverage for seminary students.

Action: *Adopted (10).*

To Study Welfare Plan Benefits for Adoption Costs

RESOLUTION 12-17

Overture 12-14 (*CW*, p. 388)

WHEREAS, The Synod's Welfare Plan covers a variety of physical ills including dental care; and

WHEREAS, The Plan contains maternity benefit provisions; and

WHEREAS, Employees of the Synod enrolled in the Plan receive no benefits to assist in paying the agency and legal fees involved in adoption proceedings, although in many instances these costs exceed the amount expended in maternity cases; therefore be it

Resolved, That the Synod request the Board of Managers to make a feasibility study on providing benefit coverage to employees in the Plan who adopt a child through a legally certified adoption agency.

Action: *Adopted (10).*

13. NOMINATIONS

For the first time the congregations participated directly in the process of nominating clergymen for President and First Vice-President under the new Bylaw 2.127. See the convention *Workbook*, page 395 ff., and the Minutes of Sessions 1 and 2 for the reports on this process. The tabulations are appended to the Minutes.

The report of the Committee for Convention Nominations (see *Workbook*, pages 405—412) was presented and adopted with several additions and changes listed in the minutes. Other names were placed in nomination from the floor. See Minutes, Sessions 2 and 5.

14. ELECTIONS

The complete results of the elections held during the convention are appended to the Minutes.

15. REGISTRATION, CREDENTIALS, EXCUSES

In the first session Committee 15 reported 940 voting delegates present — a quorum — as of the previous evening. Voting delegate representation eventually reached 1075. The complete audited listing of voting and advisory delegates is given in the introductory section of the PROCEEDINGS.

In the first session the committee also reported that Overtures 15-01A and B had been withdrawn since the synodical President had acceded to the request that an exception be granted. The convention thereupon resolved that the delegates involved be seated.

16. WORK PROGRAM REVIEW

To Adopt a 1974 Work Program

RESOLUTION 16-1

(*CW*, p. 413)

WHEREAS, Insufficient time and documentation were available to this committee to permit adequate study and evaluation of all the program needs of the various departments of the Synod; and

WHEREAS, It appears from the documentation that the program recommendations of the Council of Administrators and the Board of Directors of the Synod represent an adequate and challenging summary of synodical program fiscal requirements commensurate with our congregations' growing financial capabilities; and

WHEREAS, Our Lord's loving will and our gratitude for His 125 years of bountiful blessings, as well as the challenge of multiplying opportunities for expanded ministries at home and abroad, leave us no alternative but to marshal our resources in full proportion to our unprecedented affluence; and

WHEREAS, The rapidly changing and expanding nature of the work opportunities and needs confronting our church especially in recent years would seem to be better met through a full-scale, intensive review, evaluation, and response-planning conference of Synodwide and circuit leadership as outlined and approved by the 49th regular convention of the Synod held at Milwaukee in 1971 (*Proceedings*, Res. 12-17, p. 215); therefore be it

Resolved, That this 50th regular convention of our Synod herewith adopt the recommended program goals for 1974 totalling $28,750,000 and the tentative goals for 1975 totalling $30,000,000, and that we herewith also commend them to our churches and Board of Directors for fullest possible implementation in the respective year's adopted budget(s); and be it further

Resolved, That the Board of Directors be herewith instructed to include with high priority rating in the 1974 budget provisions for a Synodwide leaders' conference on work programs and fiscal plans for 1975, as approved by the aforementioned Milwaukee convention in Res. 12-17.

Proposed Work Programs for 1974 and 1975

Program Divisions	1973 Budget	1974 Work Program	1975 *Work Program
Missions and Special Ministries	$10,589,768	$11,203,000	$11,688,000
Higher Education	9,542,320	10,006,163	10,443,000
Communications	1,090,721	1,316,300	1,374,000
Parish Services	721,333	826,260	861,000
Stewardship	287,575	323,575	339,000
Theology and Church Relations	200,280	185,050	192,000
Church Government	68,085	71,500	75,000
General Administration and Finance	1,571,643	1,425,000	1,564,510
Pension and Support	1,786,490	1,786,490*	1,786,490
Lutheran Council in the U. S. A.	730,200	730,200*	762,000
Lutheran Council — Canada	40,000	40,000*	42,000
Grants, Special Endeavors	302,785	340,000*	354,000
Sub-Totals	$26,931,200	$28,253,538	$29,481,000
Debt Service	275,000	275,000	288,000
Contingent Reserve	113,800	221,462	231,000
Totals	$27,320,000	$28,750,000†	$30,000,000

* Estimates

† N. B. — It should be noted that the recommended work program totals closely approximate what our actual budget totals for the respective years should be, since the total for 1974 is only 5.2% higher than our 1973 budget and that for 1975 only 4.3% more than for 1974 — barely compensating for anticipated losses to inflation in 1973 and 1974. Also, these work program figures are not to be regarded as firm spending commitments; the actual spending budgets are set by the Board of Directors when pledges have been received from the Districts and in accordance with anticipated income.

Action: *Adopted (15).*

LATE OVERTURES ACCEPTED FOR CONSIDERATION

(Bylaw 1.27 b)

4-60U

To Receive Divine Redeemer Congregation, Hartland, Wis.

Resolved, That a letter be written to the Secretary of Synod recommending that the synodical convention at New Orleans accept Divine Redeemer Lutheran Church of Hartland, Wis., into membership in The Lutheran Church — Missouri Synod.

We have examined the constitution of the congregation and it has been approved most favorably.

BOARD OF DIRECTORS
SOUTH WISCONSIN DISTRICT
Bernard O. Raabe

(Supporting documents have been filed with the synodical Secretary)

4-61U

To Transfer Hazel Park, Mich., from English to Michigan District

WHEREAS, Hazel Park Evangelical Lutheran Church, presently a member of the English District of The Lutheran Church — Missouri Synod, desires to have fuller fellowship with the sister congregations of the Missouri Synod in its geographical area; and

WHEREAS, Hazel Park Evangelical Lutheran Church, Hazel Park, Mich., in its voters' assembly gathered on the first Monday of April 1973, unanimously passed a motion requesting a transfer of membership to the Michigan District of The Lutheran Church — Missouri Synod; therefore be it

Resolved, That the Hazel Park Evangelical Lutheran Church, Hazel Park, Mich., have its District membership transferred from the English District to the Michigan District of The Lutheran Church — Missouri Synod.

HAZEL PARK EVANGELICAL LUTHERAN CHURCH
Hazel Park, Mich.
William Balzer, *President*
Thelma Lucas, *Secretary*

11-34U

To Rescind or Substantiate Charges Against Martin A. Buerger

Prologue

On November 18, 1963, the Rev. Martin A. Buerger was removed from the pastorate of First Lutheran Church, Birmingham, Ala. The charge against him was promoting false doctrine, specifically, denying the doctrine of the Priesthood of Believers. This charge came after Pastor Buerger, together with the other Lutheran pastors of Birmingham, had called for repentance and concerted action to love our fellowmen in the wake of the bombing of the 16th Street Baptist Church in Birmingham, Ala., on Sept. 15, 1963, which resulted in the death of four black Sunday school children.

Resolution

WHEREAS, The Rev. Martin A. Buerger was dismissed as pastor of First Lutheran Church, Birmingham, Ala., on Nov. 18, 1963; and

WHEREAS, The charges for dismissal as compiled by the Board of Deacons and adopted by the congregation, including a charge of false doctrine, have never been rescinded and still stand against Pastor Buerger; and

WHEREAS, Even with these charges against Pastor Buerger the Southern District brought no charges against him but readily transferred him to another synodical District; and

WHEREAS, The then Western District of The Lutheran Church — Missouri Synod (now Missouri District) authorized his installation as pastor of Bethlehem Lutheran Church, St. Louis, Mo.; and

WHEREAS, Many efforts have been made over the years by Pastor Martin Buerger, synodical Vice-President Roland Wiederaenders, Missouri District President Herman Scherer, the North St. Louis Circuit Counselor, Roy Moeller, and others through Southern District officials and officers of First Lutheran Church, Birmingham, to have these charges rescinded without fully satisfactory results; and

WHEREAS, Eight years surely should have been sufficient time for such action; therefore be it

Resolved, That the Missouri District convention of June 1972 reaffirm the intent of Resolution 6, *Proceedings,* pp. 54—55, Missouri District convention, 1970; and be it further

Resolved, That the Missouri District does not accept the validity of these charges made against Rev. Martin A. Buerger; and be it further

Resolved, That the Missouri District in convention at St. Louis, Mo., June 19 to 21, 1972, petition The Lutheran Church — Missouri Synod in the 1973 synodical convention to charge the Southern District, and its presidium to cause First Lutheran Church of Birmingham, Ala., to rescind or substantiate all charges against the Rev. Martin A. Buerger, unless resolved in the interim; and be it finally

Resolved, That if no satisfactory solution is possible, The Lutheran Church — Missouri Synod and the Districts involved admit failure, and publicly declare that the problem cannot be solved.

MISSOURI DISTRICT
Herman C. Scherer, *President*

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Compiled by John H. John

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