

APPENDIX D

News Releases from the
Wisconsin Evangelical Lutheran Synod's 1961 Convention

WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

PRESS, RADIO, TV COMMITTEE
PASTOR JAMES P. SCHAEFER, CHRMN.
PROFESSOR GERALD HOENECKE
PROFESSOR C.J. TRAPP

Wisconsin Ev. Lutheran Synod
Holds Convention Aug. 8-17
61-8-cl

For Immediate Release

Milwaukee, Wis. - Nearly 300 delegates are expected to attend the 36th convention of the Wisconsin Ev. Lutheran Synod, which will be held at the Wisconsin Lutheran High School, 330 N. Glenview, August 8 to 17. Of the total number of delegates, 190 will be voting and about 100 advisory delegates.

The opening service will be held Tuesday, August 8, at 10:00 A. M. in St. John's Church, Wauwatosa. The sermon at the opening service will be preached by the Rev. Irwin J. Habeck, pastor of Bethesda Church, Milwaukee, and 1st vice-president of the Wisconsin Synod.

Theme of the convention will be "Praise Ye the Lord!" The Rev. Oscar J. Naumann, Milwaukee, president of the Wisconsin Synod, in a pre-convention statement said that "we aim to praise Him by continuing to confess that His Word is the only infallible authority in all matters of doctrine, faith, and life."

The theme also suggest, continued President Oscar Naumann, that "we share that truth with men everywhere" by expanding mission fields and educational facilities.

In keeping with the theme delegates will be asked to speed up work in foreign mission fields by approving the establishment of a "Christian Missioners' Corps." The Missioners' Corps,

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Wisconsin Synod Convention - 2

as recommended by the Board for World Missions, is a mobile group of specially trained pastors who could be shifted from one foreign field to another as the need arises.

The delegates will also act on recommendations calling for a ten million dollar expansion of the educational facilities of the Synod during the next ten years.

A major item on the agenda will be the relationship of the Wisconsin Synod to the Lutheran Church - Missouri Synod. The Commission on Doctrinal Matters of the Wisconsin Synod has declared that "in our efforts to resolve our differences (with the Lutheran Church - Missouri Synod) with respect to the Scriptural principles of church fellowship an impasse has been reached." The convention will be asked in the light of this impasse to chart a course for the future.

The 350,000 member Wisconsin Synod with headquarters in Milwaukee has established churches in 14 states and Ontario. It maintains missions in Japan, Northern Rhodesia, and Nigeria. A 2500 member "free church" is also maintained in Western and Eastern Germany.

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Wisconsin Evangelical Lutheran
Synod Convention Opens

For Immediate Release

Milwaukee, Wis. Aug. 8 - The thirty-sixth conven-
tion of the Wisconsin Evangelical Lutheran Synod opened this
morning with a Communion Service at St. John's Church, Wau-
watosa. Its 300 delegates were encouraged by the Rev. Irwin
J. Habeck, Milwaukee, first vice-president of the Wisconsin
Synod, to continue faithfully to represent God's Word to a
world desperately in need of its saving truth.

"We are," he told the delegates, "heirs of the past -
Lutherans of the Wisconsin Synod - and debtors to the future to
pass this inheritance on."

The convention, which is being held at the Wiscon-
sin Lutheran High School, 330 N. Glenview, will continue to
August 17. Delegates from 18 states are in attendance.

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Death of Carl J. Niedfeldt
Wisconsin Synod Treasurer

The opening session of the Wisconsin Evangelical
Lutheran Synod was delayed half an hour in order to permit

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DELEGATES ATTEND
NIEDFELDT FUNERAL

delegates to attend the funeral services of Carl J. Niedfeldt, treasurer of the Synod for the last twenty years. Mr. Niedfeldt died last Friday from complications which followed a prostate operation four months ago.

The Rev. Oscar J. Naumann, president of the Synod, told delegates that a "faithful and devoted treasurer" had been lost by the Synod. "Those who worked in close cooperation with him," he said, "know how diligently and faithfully he applied himself to his task."

In 1941 Mr. Niedfeldt came to Milwaukee from Madison where he was in the investment field to accept the position of Synod treasurer. Mr. Niedfeldt was a director of the Church Mutual Insurance Co., Wausau, and a member and former officer of St. James Lutheran Church, Milwaukee.

Funeral services were conducted by the Rev. Waldemar Pless, pastor of St. James Church.

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Wisconsin Evangelical Lutheran Synod
Convention Begins First Session

For Immediate Release

Milwaukee, Wis. Aug. 8 - The thirty-sixth convention of the Wisconsin Evangelical Lutheran Synod was called to order by the Synod's president, the Rev. Oscar J. Naumann, this afternoon.

The president's report, the reading of which took the greater part of the afternoon, was heard by the convention delegates.

"Countless souls," Pastor Naumann told the convention, "are in need of an authoritative answer to life's most vexing questions: what is truth? where can I find true freedom?" He pointed out that Jesus had spoken of both truth and freedom when he said to His disciples, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This is still our answer today, he said.

Pastor Naumann also pointed out the need for more intensive mission work. "The hour is late," he said, "and the

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world grows older and older. Let us therefore not be found standing idle in the market place."

In financial matters Pastor Naumann called the delegates attention to steadily increased contributions and to conscientious and faithful housekeeping on the part of those who are entrusted with these duties. In this affluent land of ours, he said, we have the means to consecrate even more of our gifts to the Lord's service.

The report of Pastor Naumann also touched on the inter-synodical difficulties between the Wisconsin Synod and the Lutheran Church - Missouri Synod. "Our Synod's official representatives," he reported to the delegates, "have repeatedly stated that they believe, teach, and confess the same historical, Scriptural doctrine which has been the confession of the Synodical Conference since its organization. We have not been shown that our presentation on any doctrine has gone beyond the teaching of Scripture."

"We must therefore say with Luther," continue Pastor Naumann, "that unless we are shown from the clear Word of God where we have erred, we cannot recant or alter our position. And since we are convinced that our position in doctrine and practice is the Scriptural position, we ask all our confessional brethren around the world to rally round that doctrinal position."

"We pray the Lord, our Creator, Redeemer, and Sanctifier," he concluded, "to guide and direct all our thoughts, words, and actions during the convention and afterward so that we may in all things know and do His will."

Pastor Naumann also announced no evening session to permit floor committees to organize their work.

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Blume Addresses Wisconsin
Synod Convention
61-8-c4

For Immediate Release

Milwaukee, Wis. Aug. 9. - Delegates to the Wisconsin Evangelical Lutheran convention this morning heard an essay read by the Rev. Frederic E. Blume, professor of New Testament exegesis at the Wisconsin Lutheran Seminary, Mequon.

Professor Blume, speaking of current trends in theology said "everyone recognizes that the old-time religious liberal was unrealistic and naively optimistic." The old-time liberal, he said, imagined that "day by day in every way the world was getting better and better." A changed view of science has contributed to the downfall of the liberal.

"Everyone is quite willing, be he believer or unbeliever," pointed out Professor Blume, "to admit that science, rather than having the predicate of infallibility attached to it, in the hands of man has become a tyrant who has developed the

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Blume Addresses Wis. Synod Con.

possibility of and the potentiality for the destruction of at least large portions of human kind and the unimaginable misery that a conflict like this, once unloosed, would bring to all inhabitants of the earth."

Today, he continued, the prevailing theology is Neo-Orthodoxy. "I prefer to think of it," he told the delegates, "as merely the current phase of the old, unbelieving, Bible-denying Liberalism."

If Neo-Orthodoxy is followed Professor Blume warned the convention, "we firmly believe and confess it would take the sweet Gospel of our Salvation away from us since it would take away the certainty that the Bible is the Word of God."

We who believe in a verbally inspired, inerrant Scripture, he said, are pictured as a "people who believe that the writers of the Bible were animated penholders in the hands of the Holy Spirit, men who went into something like the trance the Delphic goddess went into when she produced her mutterings that her priest then interpreted as oracles from the god Apollo himself."

"Such a notion would be the rankest caricature of our position," said Professor Blume. "We believe that God called a very real person, in a very real and effective way endowed him with His gifts and Spirit, and placed him into a very real world, there to do the bidding of his God."

The Bible is unique, Professor Blume pointed out, for in no other literary work in all the earth do we find that which we have here: "the realism of a human being speaking out of and to the situation in the midst of which he dwells, using all the materials which experience, environment, research, and reflection

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Blums Addresses Wis. Synod Conv.

can furnish; and added to this realism another reality of a totally different kind, the very real, powerful, and active leading, guiding, directing, and prompting presence of the Holy Spirit of God.*

The convantion, which is being held at the Wisconsin Lutheran High School, 330 N. Glenview Ave., will continue to August 17. Delegates from 18 states are in attendance.

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Naumann Re-elected President
of Wisconsin Synod
61-8-c5

For Immediate Release

Milwaukee, Wis. Aug. 9. - The Rev. Oscar J. Naumann, Milwaukee, was re-elected president of the Wisconsin Synod for a two-year term. His re-election took place on the first ballot. /Pastor Naumann has been president of the Wisconsin Synod since 1953. Since 1959 the presidency has been a full time office.

"I accept the election as a call from the Lord through his church," said Pastor Naumann. "I pray for wisdom from on high," he told delegates, "that I do the Lord's will."

The Rev. Irwin J. Habeck, pastor of Bethesda Church, Milwaukee, was re-elected 1st vice-president on the first ballot.

The Executive Chairman of the Board for World Missions, Pastor Edgar Hoenecke, Phoenix, Arizona, told the delegates that the church must always advance; it knows no periods of "sitting tight." He said, "In this day of crisis in a world over which hangs the clouds of war, we cannot stand idle."

Greeting from the Japan Mission were brought to the convention by the Rev. Richard Seeger, Tokyo, Japan. He reported

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Wisconsin Synod Convention

that although mission work is slow among the Japanese, Japan is "wide open" to the Gospel. "The political climate is good," he said, "for carrying on intensive mission work. There is no discrimination."

The Apache Indians sent their greetings to the convention through Mr. Reese Bullis, president of the Peridot, Arizona, mission church. The Wisconsin Synod maintains 11 preaching stations among the Apache Indians of Arizona served by 8 pastors.

The Board for World Missions recommended to the convention that a greater share of independence be given to the Synod's "free church" maintained in Germany. "A growing spirit of materialism hinders our mission work in Germany," the Board reported. "Efforts will be concentrated in the future in the large cities," the Board said.

The twenty-fifth anniversary of the Nigerian Mission, maintained jointly with the Lutheran Church - Missouri Synod, was called to the attention of the delegates. The Board for World Missions reported that in the Nigerian Mission there are 33,500 members in 194 churches and 33 preaching stations.

The Board for World Missions reported the addition of two more missionaries to the staff of the mission in Northern Rhodesia, and asked for two more missionaries. It requested also funds for the erection of a Bible Institute for training native workers for the church. The medical mission dispensary, reported the Board, is ready for operation under the supervision of two nurses.

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Wisconsin Synod Convention

For Immediate Release

61-8-C6

Milwaukee, Wis., Aug. 10 - The Board of Control of the Milwaukee Lutheran Teachers College recommended to the Convention of the Wisconsin Evangelical Lutheran Synod a \$1,500,000 building program. The Milwaukee Lutheran Teachers College, established in 1959, has been using the facilities of the Wisconsin Lutheran High School.

The Board of Control recommends the erection of five buildings on a \$236,000 tract in Brookfield, Wisconsin. Included in the plans are an academic building, a dining and music hall, an auditorium-gymnasium, a dormitory, and a service building.

The written recommendation was submitted to 300 delegates of the Wisconsin Evangelical Lutheran Synod in convention at the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee.

The Reverend Karl Gurgel, Fond du Lac, chairman of the Board for Home Missions, reported to the delegates that "established mission congregations are suffering because of a serious manpower shortage." He said that there are now 170 mission congregations in the Synod, but that only six new missions were opened last year because of lack of pastors and funds.

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The delegates heard a report that the Calvary Student Chapel, Madison, is now serving 1800 Lutheran students. With the increased enrollment at the University of Wisconsin, Madison, the report stated, the Chapel must prepare to serve 3,000 Synodical Conference Lutheran students within the next decade.

Pastor Paul Kuehl, Milwaukee, chairman of the Lutheran Spiritual Welfare Commission, reported that 3,000 service men are served by the Commission. The Commission maintains regular contact with the service men by mail.

Dr. John W. Behnken, St. Louis, president of the Lutheran Church-Missouri Synod, brought the greetings of his Synod to the convention. The issues that have arisen between the Wisconsin and Missouri synods, he said, have arisen in the area of practice and not in doctrine. "If we have erred," he continued, "remain with us and help us correct these errors. . . . We are praying that God may graciously prevent a severance of relations in the Synodical Conference."

The Rev. Oscar J. Siegler, Mt. Calvary, Wisconsin, was elected second vice-president of the Synod, and Pastor Norman Berg, Plymouth, Michigan, was elected secretary.

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Kowalke Address Wisconsin
Synod Convention

For Immediate Release
61-8-c7

Milwaukee, Wis. Aug. 11. - The Rev. Professor Erwin E. Kowalke, Northwestern College, Watertown, Wis., presented an evaluation of the Synod's ministerial training course to the delegates of the Wisconsin Evangelical Lutheran Synod, meeting at the Wisconsin Lutheran High School, Milwaukee.

This evaluation is important, he told the delegates, because of the demand that educational requirements be eased in order to get more students for the ministry. The Synod also has before it, he said, a proposal for the establishment of a "practical" seminary.

A "practical" seminary would drop from the curriculum the heavy concentration of courses in the classical languages which the Wisconsin Synod has always included in its ministerial training program.

Speaking of the study of Latin, Professor Kowalke said, "there is no language ~~as~~ so useful for teaching a student the principles of grammar, whether that grammar be English, Greek, or German . . . The Romans were, without doubt, a people that are still worth knowing. Rome and its language cannot be brushed

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Wisconsin Synod Convention

aside as unimportant, or dead."

Pleading for the retention of the classics, Professor Kowalke told the delegates, "It would seem the wise course for us to give our future pastors as broad a base of knowledge as possible and to provide them well with the tools of their work."

"We want our pastors to be theologians, not social workers," he continued. "We want them to preach Biblically, exegetically, with an authority of interpretation and application based on independent study of the Scriptures, in the original whenever possible."

He pointed out that other Lutheran synods in spite of a pressing need for candidates for the ministry are raising their requirements instead of lowering them.

"We should not let ourselves be pressured into any kind of crash program," he warned the delegates. "Emergency programs, like emergency taxes, have a way of establishing themselves as fixtures that one can't ever get rid of."

"It is one of God's blessings," he concluded, "that we are free to lay plans for building His kingdom and free to carry them out without interference from city or state or federal governments. . . . We are still perfectly free to shape our course according to the ministry of the Gospel of Christ. There is nothing . . . that could make a radical change in our course of studies necessary or that would force us to weaken our course. . . . It would be a grave mistake deliberately to weaken the academic foundation on which the college and seminary work stands."

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61 - 8 - 08

Milwaukee, Wis. Aug. 11 - The Wisconsin Evangelical Lutheran Delegates, assembled in convention at the Wisconsin Lutheran High School, 330 N. Glenview Ave., voted today to establish a Public Relations Committee.

The lack of such a committee, according to the report adopted by the delegates, has often worked to the disadvantage of the Wisconsin Synod.

The Public Relations Committee will be appointed by the president and vice-presidents of the Synod and is, according to the report, "to disseminate information on and to interpret the activities of the Synod to the general public through mass communication media."

A new constitution for the nine districts of the Synod was also adopted by the convention.

Two congregations, 28 pastors, and 15 male teachers were received into membership by the convention. Twenty-five of the pastors were graduates of the Wisconsin Lutheran Seminary, Mequon; one transferred from the Lutheran Church-Missouri Synod; and two were received from the United Lutheran Church after a colloquy.

MORE

Pastor Walter A. Seidensticker, Watertown, reported that Bethesda Lutheran Home, an institution for mentally retarded children and maintained by the Lutheran Synodical Conference, has 550 residents. Within the next year, the Home plans to accommodate fifty more, according to Pastor Seidensticker. He reported that a budget of over \$ 1,000,000 is necessary to operate the Home.

The convention expressed thanks to God for the Christian Day School as "a very effective method of imparting Christian education." Congregations of the Wisconsin Synod maintain 218 parish schools with an enrollment of 24,067 pupils, taught by 795 teachers. Synod's congregations also support eight Lutheran High schools, with a total enrollment of 2,111.

The Conference of Presidents was instructed by the convention to "formulate a statement on federal aid to church-related schools for the information of the constituency of the Synod."

It was reported to the convention that an attorney has been engaged to deliver a legal opinion on the constitutionality (state and federal) of the right of "governmental agencies to set up certification requirements for our Christian Day school teachers."

Delegates were told that the study by the faculty of Dr. Martin Luther College, New Ulm, preliminary to the accreditation of the school, was progressing. The faculty was urged by the convention to complete its study by the 1963 convention of the Synod.

The Rev. Prof. Gerald Hoenecke, Mequon, was elected to the Board of Directors of Northwestern Publishing House, Milwaukee together with Mr. John Metzger, Thiensville. The Rev. Harold Eckert, Milwaukee, was re-elected executive chairman of the Synod's Board of Trustees.

MORE

Wisconsin Evangelical Lutheran Synod convention (3)

The following Milwaukeeans were elected to the Board for World Missions: the Rev. Paul Behn, the Rev. Harry Shiley, and Dr. Arthur Tacke, together with the Rev. Alvin Degner, Manitowoc, Wis. and Dr. William Schweppe who was elected as executive chairman of the Board for World Missions. The Rev. Raymond L. Wiechmann, Milwaukee, was elected chairman of the General Board for Home Missions.

The convention will continue until August 17.

END

WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
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Wisconsin Synod Convention
Approves Pension System
61-8-e10

For Immediate Release

Milwaukee, Wis. Aug. 12 - Delegates to the thirty-sixth convention of the Wisconsin Evangelical Lutheran Synod, meeting at Wisconsin Lutheran High School here, approved a pension system on Saturday.

At present the Wisconsin Synod supports its retired pastors and teachers on an individual basis.

The delegates empowered a Pension/Commission, to be appointed by the president and vice-presidents, to choose an insurance carrier under such conditions as it shall deem advisable, subject to the approval of Synod's Board of Trustees.

The Pension Commission was also instructed to promote the pension system in the congregations and among the pastors and teachers of the Synod.

Numerous pension systems have been under discussion by the Wisconsin Synod for the last two decades.

In a move to bolster the Synod's scholarship program, the convention resolved that its Board for Information and Stewardship advise the members of the Synod what scholarships are presently available for ministerial and teacher students.

Monies available for scholarship purposes have not always been fully used.

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Wisconsin Synod Convention
61-8-111

For Immediate Release

Milwaukee, Wis., Aug 14 - Delegates to the convention of the Wisconsin Evangelical Lutheran Synod meeting at the Wisconsin Lutheran High School here through Thursday encouraged the Synod's Commission on Evangelism to step up its production of evangelism materials in order to enlist more laymen to work on evangelism committees in local congregations.

"Our zeal for the truth of the Gospel should be matched by our zeal to spread its truth," said a committee report to the convention. It was pointed out in the committee report that the members of the Wisconsin Synod's congregations "represent a reservoir of witnesses whose abilities have remained largely untapped."

The Rev. Wilmer Vallesky, Detroit, reported that in evangelism workshops held in Michigan in the spring more than 1,000 laymen were in attendance.

The Wisconsin Synod's Board for Information and Stewardship was urged by the convention to "continue its service to the members of our Synod by providing materials which help us to be good stewards of every talent with which God has blessed us."

The convention, however, declined to establish the office of

MORE

Wisconsin Synod Convention
Executive

full time/secretary of the Board for Information and Stewardship. The ac-
tion was taken after the Board reported that there was no need for a full
time executive at this time.

The convention was told that the use of visual aids distributed
by the Synod's Audio-visual aids Committee had doubled in the past year.
The Committee was authorized to make a nominal charge for its services to
the congregations using its materials.

The convention also voted to establish the second music pro-
fessorship at Northwestern College, Watertown, Wis. One professor has
been handling the requirements of the music course at the 425 student
school.

To take the place of a voluntary vicar system which has been in
effect for a number of years, an obligatory vicar system will be established
for students at the Seminary in Maquon. The obligatory system, according to
the Rev. Professor Carl Lorenz, Maquon, President of the Synod's theological
seminary, would not go into effect for several years because of the man-
power shortage in the Wisconsin Synod.

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Wisconsin Synod Convention
61-8-cl2

For Immediate Release

Milwaukee, Wis. Aug. 14 - Delegates to the convention of the Wisconsin Evangelical Lutheran Synod, meeting here at the Wisconsin Lutheran High School, voted today to "suspend work on all plans, contemplated and previously approved, and refrain from authorizing new work" on buildings at the Synod's educational institutions.

The action was taken after the convention was told that the Bureau of Field Studies and Surveys of the College of Education of the University of Minnesota is being engaged to survey the educational institutions of the Wisconsin Synod.

"This will in the long-run accelerate our educational build-up, not slow it down," said Karl W. Fuge, Fort Atkinson, chairman of the Synod's Planning Board.

The resolution affects expansion plans at Dr. Martin Luther College, New Ulm, Minn. Alterations to the administration building, the erection of a gymnasium-student union, and the erection of a girls' dormitory, authorized by the convention two years ago, will now be held in abeyance

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pending evaluation of the educational consultant's report.

According to the schedule, the educational consultant's report will be ready February 1, 1962.

The Madison Student Mission, maintained by the Wisconsin and Missouri Synods on the campus of the University of Wisconsin, Madison, was allowed \$184,500 for the erection of a new chapel. This represents 41 percent of the total cost. The other 59 percent will be given by the Missouri Synod.

To provide greater flexibility in meeting local problems and opportunities, congregations in California, supported by the Synod, were granted "Mission District" status. According to the convention resolution, the California congregations will operate under their own mission board. At present a mission board from Arizona supervises the field.

The Synod's Lutheran Spiritual Welfare Commission was encouraged to continue the "development of student work at colleges and universities, trade and technical schools." The Wisconsin Synod is seeking to coordinate and bolster its spiritual program on the campuses of the nation.

The Board of Trustees reported to the convention that there were 3 million dollars in the Synod's church extension fund on loan to various mission congregation for the purchase of land and erection of churches. The convention

authorized the Board of Trustees "to borrow the necessary funds for the conduct of a financially sound expansion of the church extension fund program."

Till now the Wisconsin Synod has had a policy of not borrowing money for its church extension fund. It was

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pointed out to the delegates that "sound business practice permits the borrowing of funds for capital investment for expansion purposes."

In a committee report, the synod declined to officially endorse the Lutheran Girl Pioneers because "it is contrary to the policy of the Synod to give official sanction to organizations within the congregations of the Synod."

The Lutheran Girl Pioneers is a youth organization for Synodical Conference girls. Its activities program is similar to that of the Girl Scouts.

The report encouraged those organizations and pastors who choose to use this program "to utilize the opportunities it offers to emphasize spiritual matters in keeping with the real purpose of the Church."

Dr. John Daniel, Bethlehem, Pa., president of the Lutheran Synodical Conference, addressed the convention. He said that the Synodical Conference "can be a beacon representing Christ before other Lutherans who need her testimony."

"We shall do our utmost," he continued, "to preserve the Synodical Conference as a Biblically oriented and confessionally sound Lutheran body in the United States."

Dr. John Bradac, Whiting, Indiana, honorary president of the Lutheran Synodical Conference, told the convention delegates that "we should not be discouraged in combating the spirit of religious unionism in the United States . . . The world needs the Synodical Conference."

Elected to the Board of Directors of the Northwestern Publishing House, Milwaukee, was Edward Wentker, Milwaukee.

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Wisconsin Synod Convention
61-8-cl3

For Immediate Release

Milwaukee, Wis. August 14 - Delegates to the convention of the Wisconsin Evangelical Lutheran Synod meeting at the Wisconsin Lutheran High School here instructed its representatives to continue to participate in the work of the Intersynodical Committee on Hymnology and Liturgics, a committee composed of representatives of the four Synods of the Lutheran Synodical Conference.

It was reported that the Intersynodical Committee was working on a revision of the Lutheran Hymnal and Lutheran Agenda. No publication date has been set for the appearance of the revised Lutheran Agenda, but the Committee estimates that the new hymnal will be ready for publication within six to ten years.

The floor committee on World Missions reported to the delegates that great mission opportunities exist among the Spanish-speaking people of the United States. The convention urged the Board for World Missions to expand its work.

- M O R E -

Wisconsin Synod Convention

Upon recommendation of the same floor committee, the Church of the Evangelical Lutheran Confession, a "free church" supported by the Wisconsin Synod in Germany, was given greater administrative freedom.

Up to now the administration of the German "free church" has been vested in a director residing in the United States.

The convention also authorized the calling of two more missionaries to the staff of Northern Rhodesia, where four of the Synod's missionaries are already stationed.

The additional staff is necessary because a Bible Institute will soon be established to train native workers for the ministry.

The delegates approved the formation of a Christian Missioners' Corps. The Missioners' Corps is intended to be a mobile group of specially trained pastors who could be shifted from one foreign field to another as the need arises and opportunities present themselves.

The floor committee on World Missions noted that this "promises to be a wise and efficient manner of investigating promising foreign fields and establishing indigenous churches there."

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WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

Wisconsin Synod Convention
61-8-cl4

PRESS, RADIO, TV COMMITTEE
PASTOR JAMES B. SCHAEFER, CHRMN.
PROFESSOR L. H. HOENECKE
PROFESSOR C. J. TRAPP

For Immediate Release

Milwaukee, Wis. Aug. 15 - Delegates to the Wisconsin Evangelical Lutheran Convention, meeting at Wisconsin Lutheran High School, Milwaukee, voted to raise the training standards for its Christian Day school teachers.

A resolution adopted by the convention called for the discontinuance of a two-year, two-summer school program at Dr. Martin Luther College, New Ulm, Minn.

Beginning in September 1962 Wisconsin Synod teachers will be able to take only the three-year course leading to a teaching certificate, or a four-year course leading to a B. S.E. degree. These two courses have been in effect for some years.

The floor committee on education told the delegates that the Synod must always be "zealous to keep our teacher-training standards on a level with, or superior to, the requirements of the state." It further pointed out that the two-year, two-summer program produced teachers that can be used in only two states in which the Synod maintains schools.

Delegates also approved the establishment of a practical seminary in which a number of requirements of the normal curriculum for ministerial teaching would be relaxed. These would be largely in the field of classical languages.

MORE

A special department for such special students will be established at Northwestern College, Watertown, Wis., and at the Wisconsin Lutheran Seminary, Mequon. A Dean for Special students was authorized for both schools.

Like all church bodies in the United States, the Wisconsin Synod has faced a crippling shortage of pastors. The new practical seminary was based on findings that there are indications of an increasing number of men beyond college age in the Synod who desire to study for the ministry.

The floor committee on education warned, however, that education must be "sufficient for maintaining the high standards expected of ministers today."

Action on requests for the implementation of a teacher training course for secondary teachers at Dr. Martin Luther College, New Ulm, Minnesota, and authorization to build at Milwaukee Lutheran Teachers' College were tabled until the report of an educational consultant, engaged by the Wisconsin Synod, has been completed.

The convention, did, however, authorize the purchase of land for a possible college in the Milwaukee area. It was pointed out by the floor committee of the convention that "it would appear that a college in or near Milwaukee will remain in the thinking of the Synod's overall educational program." It would be good stewardship, the committee said, to secure the possession of the property now.

The delegates declined to establish a board for higher education which would supervise and coordinate the work of the five colleges and academies of the Synod. An advisory committee on education, recently established by the Synod, the committee said, has not been fully tested in this area.

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WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

PRESS, RADIO, TV COMMITTEE
PASTOR JAMES P. SCHAEFER, CHRMN.
PROFESSOR GERALD HOENECKE
PROFESSOR C.J. TRAPP

Wisconsin Synod Convention
61-8-cl5

For Immediate Release

Milwaukee, Wis. Aug. 15 - Delegates to the Wisconsin Evangelical Lutheran Synod Convention, meeting at the Wisconsin Lutheran High School here, heard a committee of the convention recommend "that we now suspend fellowship with the Lutheran Church-Missouri Synod on the basis of Romans 16: 17,18, with the hope and prayer to God that the Lutheran Church- Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister synod of Wisconsin from whom she has estranged herself."

Debate on the resolution is expected to continue today and Wednesday.

The chief issue between the Wisconsin Synod and the Missouri Synod is the doctrine of fellowship.

The issue came to a head in the principles embodied in a recent document on fellowship prepared by the Missouri Synod's two theological faculties. The doctrine of fellowship involves the question of religious fellowship- pulpit, altar, and prayer fellowship - and joint church work with other Lutherans who are not in agreement with the Synodical Conference.

MORE

The Wisconsin Synod maintains that there can be no religious fellowship or joint church work with other church bodies unless full doctrinal agreement has been reached. It further maintains that the fellowship principles set forth in the document by the Missouri Synod theological faculties constitutes a radical departure from the Scriptural principles on fellowship held and defended jointly for many decades by the Synodical Conference.

Specifically, the Wisconsin Synod charges that leaders and official boards of the Missouri Synod have for a number of years engaged in joint devotions, prayer, and church work with leaders and boards of Lutheran bodies not in full doctrinal agreement.

Because the Missouri Synod's Doctrinal Unity Committee subscribes to and defends these principles and practices, the Wisconsin Synod's Commission on Doctrinal Matters has declared that discussions have reached an "impasse."

The Synodical Conference is composed of the Wisconsin Evangelical Lutheran Synod, the Lutheran Church-Missouri Synod, the Synod of Evangelical Lutheran Church^{es} and the Evangelical Lutheran Synod.

The floor committee, appointed to study the report of the Commission on Doctrinal Matters, also stated that "we stand ready to resume negotiations with the Lutheran Church-Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations." These negotiations, however, are to be "conducted outside the framework of fellowship."

The committee reported that "we are not passing judgment on the personal faith of any individual member of the Lutheran Church-Missouri Synod, but that we are addressing the stern admonition, required by love, to the Lutheran Church-Missouri Synod as a corporate body."

Joint projects carried on by the Synodical Conference and by groups within the Synodical Conference, according to the report, would continue to be supported "until we can adjust to the new conditions brought about by the suspension of fellowship with the Lutheran Church-Missouri Synod."

Members of the Synod were called upon by the report "to manifest the understanding, consideration, and patience of love during this period of change and adjustment."

The report specifically excluded the other member churches of the Synodical Conference from the suspension of fellowship.

"We welcome all who are of a like mind with us in this matter," the report concluded, "to rally to the Scriptural, historical position of the Synodical Conference, that this position may be preserved."

The Rev. Werner Franzmann, Milwaukee, Wis., chairman of the floor committee, commenting on the meaning of this statement, said that "we are speaking to Lutherans everywhere to rally to the support of our position. This is not to be interpreted as interfering in the internal affairs of other synods."

The report of the committee pointed out that "many admonitions and protests with the Lutheran Church-Missouri Synod during the past twenty years to win her from the path that leads to liberalism in doctrine and practice . . . have largely gone unheeded and the issues have remained unresolved."

It referred also to the "impasse" declared by the Synod's Commission on Doctrinal Matters brought about by the principles espoused in the fellowship presentation of the joint theological faculties of the Missouri Synod.

The floor committee saw no hope in the creation of another committee, suggested at the recent convention of the Synodical Conference. "We see no new solution that will lead to the removal of the radical difference" between the synods, it said.

The Synodical Conference suggested that theologians from other parts of the world in fellowship with the Synodical Conference meet together in an attempt to resolve the differences.

In other action the convention appropriated \$10,000 for the Foundation for Reformation Research which was "formed to preserve the written records of the sixteenth century which form the intellectual, cultural, economic, and religious heritage of our Western Civilization."

The convention also instructed the Board of Trustees to secure the Southern Arizona Boys' School, Tucson, Arizona, "in a manner most suitable to it."

The proposed school would be the fifth academy maintained by the Wisconsin Synod for the training on the high school level of its future pastors and teachers.

The Wisconsin Lutheran Seminary, Mequon, was granted another professor by the convention.

E N D

WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

PRESS, RADIO, TV COMMITTEE
PASTOR JAMES P. SCHAEFER, CHRMN.
PROFESSOR GERALD HOENECKE
PROFESSOR C.J. TRAPP

Wisconsin Synod Convention
61-8-cl6

For Immediate Release

Milwaukee, Wis. Aug. 15 - Delegates of the Wisconsin Synod convention voted to set aside the present method of collecting money for its budget.

The convention of the Wisconsin Evangelical Synod is meeting through Thursday at the Wisconsin Lutheran High School here.

At present the budget requirements are distributed among the congregations on a per communicant basis. Congregations are asked to remit this "quota".

The new proposal, approved by the delegates, provides that congregations of the Synod establish their own synodical budget goal, after a careful consideration of the Synod's budgetary needs.

N E R E

Wisconsin Synod Convention

"It may not assure us of more money," said the Rev. Norman Berg, chairman of the Synod's Board for Information and Stewardship, "but at least we will know how much we are going to get." He also pointed out that congregations will feel the responsibility for the Synod budget, if they are responsible for setting their own goals.

Debate continued on the resolution that "we now suspend fellowship with the Lutheran Church-Missouri Synod," introduced by a committee of the convention.

Debate is expected to continue through Wednesday on this resolution.

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WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

PRESS, RADIO, TV COMMITTEE
PASTOR JAMES P. SCHAEFER, CHRMN.
PROFESSOR GERALD HOENECKE
PROFESSOR C.J. TRAPP

Wisconsin Synod Convention
61-8-cl7

For Immediate Release

Milwaukee, Wis. Aug. 17 - Delegates to the convention of the Wisconsin Evangelical Lutheran Synod voted to adopt a \$4,093,264.78 budget.

The convention is meeting at the Wisconsin Lutheran High school here and is scheduled to adjourn today.

Of the \$4,000,000 budget \$1,610,000 is earmarked for foreign and domestic mission work. Another \$1,180,000 was budgeted for the operation of educational institutions. Set aside for capital improvements was \$380,000. The allocation of other capital improvement funds must await the report of an educational consultant schedule to appear next February.

This is an increase of a quarter of a million dollars over the budget for the last fiscal year.

Debate on the resolution, introduced by a floor committee, that "we now suspend fellowship with the Lutheran Church-Missouri Synod" is expected to continue most of the day.

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WISCONSIN EV. LUTHERAN SYNOD

THIRTY-SIXTH CONVENTION
WISCONSIN LUTHERAN HIGH SCHOOL
MILWAUKEE, WISCONSIN

PRESS, RADIO, TV COMMITTEE
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PROFESSOR C.J. TRAPP

Wisconsin Synod Convention
61-8-cl7

For Immediate Release

Milwaukee, Wis., Aug. 17 - Delegates to the convention of the Wisconsin Evangelical Lutheran Synod today voted that the Wisconsin Synod "now suspend fellowship with the Lutheran Church-Missouri Synod on the basis of Romans 16;17,18 with the hope and prayer to God that the Lutheran Church-Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister (Wisconsin Synod) from which she has estranged herself."

Another resolution adopted by the delegates, however, stated that "we are not passing judgment on the personal faith of any individual member of the Lutheran Church-Missouri Synod, but that we are addressing the stern admonition required by love to the Lutheran Church-Missouri Synod as a corporate body."

The report pointed out that the Wisconsin Synod has "lodged many admonitions and protests with the Lutheran Church-Missouri Synod during the past twenty years to win her from the path that leads to liberalism in doctrine and practice."

The vote to suspend fellowship was carried by a vote of 124 to 49.

MORE

The Commission on Doctrinal Matters of the Wisconsin Synod had reported to the convention that differences in the Scriptural principles of church fellowship had brought the two Synods to an "impasse."

The issues between the Synods came to a head in the principles embodied in a recent document on fellowship prepared by the Missouri Synod's two theological faculties. The doctrine of fellowship involves the question of religious fellowship - pulpit altar, and prayer fellowship - and joint church work with other Lutherans who are not in agreement with the Synodical Conference.

The Wisconsin Synod maintains that there can be no religious fellowship or joint church work with other church bodies unless full doctrinal agreement has been reached. It further maintains that the fellowship principles set forth in the document by the Missouri Synod theological faculties constitutes a departure from the Scriptural principles on fellowship held and defended jointly for many decades by the Synodical Conference.

Specifically, the Wisconsin Synod charges that leaders, and official boards of the Missouri Synod have for a number of years engaged in joint devotions, prayer, and church work with leaders and boards of Lutheran bodies not in full doctrinal agreement.

The Synodical Conference is composed of the Wisconsin Evangelical Lutheran Synod, the Lutheran Church-Missouri Synod, the Synod of Evangelical Lutheran Churches, and the Evangelical Lutheran Synod.

Wisconsin Synod Convention

The delegates adopted a resolution specifically excluding the other member churches of the Synodical Conference from the suspension of fellowship. It also excluded any other body outside the Synodical Conference with which the Synod has been in fellowship.

Another resolution adopted by the delegates stated that "we stand ready to resume negotiations with the Lutheran Church-Missouri Synod with the aim of re-establishing unity of doctrine and practice and of restoring fellowship relations." These negotiations however are to be "conducted outside the framework of fellowship."

"We encourage all who are of a like mind with us in this matter," the report concluded, "to identify themselves with us in supporting the Scriptural, historical position of the Synodical Conference."

The report saw no hope in the creation of another committee suggested at the recent convention of the Synodical Conference. "We see no avenue in this leading to the removal of the differences in regard to church fellowship principles."

Of joint projects carried on between the two synods, the convention said, it was ready to continue their support "until we can adjust to the new conditions brought about by the suspension of fellowship with the Lutheran Church-Missouri Synod."

Another resolution warned that "all our members manifest the understanding, consideration, and patience of love during this period of change and adjustment."

The resolutions were debated for ten hours by the convention before voting.

The convention adjourned Thursday evening.

APPENDIX E

Wisconsin Evangelical Lutheran Synod's
Report to 1961 Convention

DOCTRINAL

DOCTRINAL MATTERS

OUTLINE OF THE REPORT OF THE COMMISSION ON DOCTRINAL MATTERS

1. Meetings of the Joint Doctrinal Committees of the Synodical Conference.
2. The Theologians' Conference, July 20-30, 1960.
3. Synodical Conference Convention (August 2-5, 1960)
 - a. Action on the Proposal and Counterproposal
 - b. Analysis of the Above Resolutions
 - c. Requested Information Promised
 - d. A Recessed Convention for Doctrinal Issues Only.
4. Theology of Fellowship, Part II.
5. Fellowship Then and Now.
6. Meeting with the Overseas Brethren
 - a. The Discussions
 - b. Report to the Joint Meeting
 - c. The Revised Theses of the Overseas Delegation.
7. The Recessed Convention of the Synodical Conference
 - a. Resolution III
 - b. The Text of Further Resolutions
 - c. Our Commission's Conclusions
 - d. Our Commission's Communication to the Synodical Conference on Scripture, and the Floor Committee Report Received by the Synodical Conference.
8. Supplements to Our Presentation on Fellowship.

THE REPORT OF THE COMMISSION ON DOCTRINAL MATTERS

Dear Brethren:

Your Commission on Doctrinal Matters herewith presents the following report:

1. Meetings of the Joint Doctrinal Committee of the Synodical Conference
Your Commission participated in three further three-day meetings, October 14-16, 1959; January 19-21, 1960; May 17-19, 1960.

At our Synod's 1959 convention your Commission had been instructed to continue and to accelerate the discussions of these committees and to give primary consideration to the area of Fellowship. Thus your Commission eagerly looked forward to receiving a full statement on Fellowship from The Lutheran Church—Missouri Synod. This statement was, however, not supplied at the first of these three meetings, in October. During the January sessions the Doctrinal Unity Committee of The Lutheran Church—Missouri Synod presented *Theology of Fellowship, Part I*, worked out by their joint theological faculties, making this document the

first part of their own committee's presentation on the subject of Fellowship. Since *Theology of Fellowship, Part I*, did not as yet enter in upon the real area of controversy, our Commission was constrained to make the following declaration at the close of the January sessions:

January 21, 1960

To the Doctrinal Unity Committees, Synodical Conference

Since our Commission on Doctrinal Matters holds that agreement on the Scriptural doctrine of church fellowship is fundamental in resolving the issues that have arisen between us;

Since we have not as yet received from the Missouri Synod Committee on Doctrinal Unity a full presentation of the fellowship principles, particularly as they apply to the points at issue; Since an increasing number of new Missouri Synod programs and endeavors have been initiated which violate our convictions concerning Scriptural principles of church fellowship, and since during these last days the Missouri Synod Committee's evaluation of these new programs and endeavors, as well as our general discussion on fellowship principles, have given us little assurance that we are reaching agreement on the doctrine of church fellowship;

Since an un-Scriptural practice or doctrine in the area of church fellowship would eventually undermine any joint statement on doctrine that we have drawn up or might yet formulate in the future;

Therefore, we feel constrained to state that our Commission on Doctrinal Matters does not feel free to participate in further meetings of the Synodical Conference doctrinal committees until the Missouri Synod Committee on Doctrinal Unity is able to give us its presentation of Scriptural fellowship principles as they apply to the points at issue between our synods.

In the name of the Wisconsin Synod Commission on Doctrinal Matters,
Oscar J. Naumann, President
Wisconsin Evangelical Lutheran Synod

The Joint Doctrinal Committees of the Synodical Conference met a third time in St. Louis, Missouri, May 17-19, 1960, after the requested document had been received. Six sessions were again held, including one evening meeting. In all of these sessions the matter of Church Fellowship was before the Committees, the evening meeting of Wednesday, May 18, being devoted to a consideration of practical matters in the area of Church Fellowship.

The fellowship document of the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod, supplementing their previously submitted *The Theology of Fellowship, Part I*, was here formally presented to the Joint Doctrinal Committees and was thoroughly studied in all of its parts.

In this presentation it was held that ordinarily Christians unite to exercise, extend, and guard the fellowship, which the grace of God has

bestowed upon them, on the basis of a confession which expresses a common, total submission of faith to the whole revealed counsel of God. It was, however, contended that we also have a responsibility and an obligation to express the "growing edge" of fellowship in a limited way toward those who are outside our confessional-organizational grouping. Hence, in reaching out to those not yet in confessional fellowship with us there is the possibility of the beginning of the practice of fellowship.

The Missouri Synod Committee maintained that when we have the practical opportunity to witness before those not in confessional fellowship with us we cannot simply in principle exclude joint prayer, but that the propriety or impropriety of joint prayer must in each case be decided on the basis of a conscientious evaluation of the situation and of the character, purpose, and effect of that joint prayer. It was also contended that the justifiability of public prayer at civic functions must be determined on the same basis.

This viewpoint was tested in the Wednesday evening meeting at the hands of a number of specific cases. The items discussed were: The Conference of Lutheran Professors of Theology (June 7-9, 1960), and the National Lutheran Educational Conference (January 10-12, 1960), the Intersynodical Committee on Parish Education meetings (also held annually), and those of its subcommittee, the Intersynodical Catechism Committee (February 18-19, 1960). All of these are conferences between Missouri Synod leaders and leaders of other Lutheran church bodies with whom they are not in doctrinal unity and hence not in confessional fellowship. Our Wisconsin Synod men have also been repeatedly invited to participate in these conferences. The meetings mentioned are in each case held within the framework of conference devotions.

According to the Scriptural principles of fellowship as we hold them, such joint devotions with people with whom confessional fellowship has not been established would simply be ruled out as unionistic. Thus proper discipline would mean for us asking those within our confessional fellowship not to participate in these expressions of fellowship.

In contrast, the Missouri Synod representatives held that such joint devotions could not simply be ruled out in principle. Hence for them an earnest concern for discipline would merely mean carefully evaluating each of these interconfessional conferences and gaining the assurance from the men participating that their approval of such devotions was justifiable on the basis of the situation (a fruitful opportunity to bear witness to Scriptural truth) and on the basis of the character, purpose, and effect of those joint devotions.

This discussion therefore revealed that these instances of Missouri Synod practice and their official evaluation were in full harmony with the viewpoint on fellowship set forth in their presentation.

We as a committee therefore believed that our full admonitory testimony on the Scriptural support of our convictions and on our adverse evaluation of the Missouri Synod viewpoint had been given and that the differences had not been resolved. In this sense we then declared to the Joint Doctrinal Committees that we had reached an impasse. Our communication to the Joint Doctrinal Committees reads as follows:

St. Louis, Missouri, May 19, 1960

To: The Joint Committees on

Doctrinal Unity — Synodical Conference

Our Synod in its convention of 1959 instructed our Committees on Doctrinal Matters "to continue and accelerate the discussions in the Joint Union Committees to bring about complete unity of doctrine and practice in the Synodical Conference . . . to give primary consideration in their discussions to the area of fellowship . . . to continue its efforts in the Joint Union Committees until agreement on doctrine and practice has been reached, or until an impasse is reached and no such agreement can be brought about." (Wisconsin Synod Proceedings, 1959, page 195.)

Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship — differences which we hold to be divisive — an impasse has been reached. Pursuant to the instructions given to our Commission, we shall need to report this to the constituents of our Synod. We feel that this our conviction ought also to be brought to the attention of the Synodical Conference Convention.

Commission on Doctrinal Matters

Wisconsin Ev. Lutheran Synod

Carl Lawrenz, Chairman

Oscar Siegler, Secretary

Since the Missouri Synod had not yet put its viewpoint down in the finished form of a printed document that could be examined and evaluated by everyone, but was in the process of doing so in keeping with its synodical resolution, we considered it advisable to await its appearance.

The Joint Doctrinal Committees went on record recommending that the sad situation of this impasse be taken under discussion at the forthcoming Conference of Theologians and at the Synodical Conference Convention.

2. The Theologians' Conference, July 20-30, 1960

At the second Theologians' Conference, held at Wisconsin Lutheran Seminary, Mequon (Thiensville), Wisconsin, July 20-30, 1960, the proposed program which provided for a thorough treatment of the Doctrine of the Church — including a discussion of its Scriptural basis, its reflection in the Lutheran Confessions, its historical expression, its practical aspects, and its mission outreach — was adjusted in such a manner that time was available for the reading and discussion of the four statements on fellowship prepared for discussion at the joint meetings of the doctrinal committees of the synods of the Synodical Conference.

The overseas brethren then submitted an overture proposing that a group of men from overseas be added to the four committees discussing fellowship in an effort to get these discussions off to a new start after the declaration of an impasse by the Wisconsin Synod delegation. This proposal proved unacceptable to the Wisconsin Synod delegation. The overseas delegates then revised their overture and presented it at a meeting

of the Theologians' Conference adjourned to Wednesday evening of the Synodical Conference convention. The floor committee on doctrinal matters of the Synodical Conference convention sat with the Theologians' Conference and after considerable discussion was instructed to consider both the overture of the overseas brethren as well as the Wisconsin Synod counterproposal in framing the resolution which it would lay before the convention.

Your Commission saw also in this revised proposal of the overseas brethren the creation of a new forum of discussion. We felt likewise that this proposal was not clearly reflecting the fact that also in its position on Church Fellowship our Synod stood in a state of confession in the conviction that in its position it merely was upholding the historic Scriptural position of the Synodical Conference. Hence we replied that "in keeping with the synodical instructions under which our Commission on Doctrinal Matters is doing its work, our Commission cannot enter upon the proposals of the overseas delegates."

We, however, felt that we had an obligation to hear our brethren from overseas, whose confessional fellowship we have enjoyed. For that reason the following counter-proposal was suggested by our Commission: "that our chairman be instructed to inform the Conclave that we shall be happy to receive a study from the overseas delegates with respect to the doctrine of church fellowship, and shall carefully consider any statement received."

3. Synodical Conference Convention, August 2-5, 1960

a. Action on the Proposal and Counter-Proposal

The following resolutions were adopted concerning the overture of the overseas delegates and your Commission's counterproposals:

WHEREAS, The four doctrinal committees of the constituent synods of the Synodical Conference have drafted statements in the matter of Church Fellowship, both theological and practical; and

WHEREAS, While these committees found areas of agreement, they also found areas of divergence; and

WHEREAS, The areas of divergence have caused the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod to submit a communication to the Synodical Conference wherein they have advised that in their efforts to resolve the differences with respect to the Scriptural principles of church fellowship — differences which they hold to be divisive — an impasse has been reached; and

WHEREAS, The impasse was discussed at the Conclave of Theologians held at Thiensville, Wisconsin, July 20 to 30, 1960, and at its recessed meeting held at this session of the Synodical Conference; and

WHEREAS, The overseas delegates at the Conclave, desirous of being of assistance in this matter, presented an overture which together with another proposal of the Wisconsin Synod Commission on Doctrinal Matters was adopted by the Conclave and referred to the floor committee on doctrinal matters at the Synodical Conference for formulation of recommendations to this session of the Synodical Conference; and

WHEREAS, The Word of God sets forth an example of guidance in cases of controversy, Acts 15; therefore be it

(1) Resolved, That we respectfully request the overseas delegates from Australia, Brazil (in view of its impending status as an independent church), England, Germany, and India, to formulate an evaluation of the statements on fellowship prepared by the doctrinal committees of the four synods; and be it furthermore

(2) Resolved, That we further request the overseas delegates to supplement the said evaluations by whatever additional material they deem pertinent and necessary; and be it furthermore

(3) Resolved, That the material named in resolutions 1 and 2 be presented to each of the doctrinal committees of the four constituent synods, and that we urge that in view of the gravity of the situation this presentation be made, if at all possible, in person by the overseas delegates by early spring of 1961; and be it furthermore

(4) Resolved, That the findings gained from these individual presentations be given into the hands of the elected officials of the Synodical Conference; and be it furthermore

(5) Resolved, That the Synodical Conference provide the means to carry out this undertaking; and be it furthermore

(6) Resolved, That the officers of the Synodical Conference implement these resolutions; and be it finally

(7) Resolved, That we request all our churches to pray for God's blessings upon these endeavors.

b. Analysis of the Above Resolutions

It was noteworthy that these resolutions did not go beyond that to which your Commission in its various declarations was ready to commit itself. There was also a special resolution which requested that it be recorded in the minutes that the above resolutions were not to be construed as submitting the impasse on the fellowship question to the overseas delegates for *arbitration* and *settlement*. These resolutions were rather to be understood as an invitation to them to make their *contribution* toward resolving the crucial problem.

c. Requested Information Promised

In addition, this second set of resolutions, proposed by the Floor Committee, was adopted by the Synodical Conference Convention:

WHEREAS, It is important that individual members of the Synodical Conference become familiar with the matters at issue; and

WHEREAS, This is possible only if the pertinent documents are made available and are carefully examined; therefore be it

Resolved, That we respectfully request the presidents of the four constituent synods of the Synodical Conference to make copies of the statements on fellowship prepared by the doctrinal committees of the four synods available for distribution to all pastors, teachers, and presidents of congregations within their synods; and be it further

Resolved, That we urge all pastors of the Synodical Conference, together with their members, to give these documents careful study.

d. A Recessed Convention for Doctrinal Issues Only

At the Synodical Conference Convention it was quite obvious that not only many of the lay delegates, but particularly also pastors, especially of the Missouri Synod, were not sufficiently informed for a conclusive discussion of the fellowship question. The above resolutions made possible the preparatory study and thought on the part of all delegates that could lead to a fruitful discussion of the fellowship problem at a recessed convention of the Synodical Conference. Such a recessed convention was provided for in the following resolutions, submitted by the Praesidium of the Synodical Conference and the Synodical Presidents, and adopted by the convention:

WHEREAS, It is obvious that the time remaining at this Convention is insufficient to deal with the central problems of the Synodical Conference; and

WHEREAS, Time is required to carry out the resolutions of the Convention regarding the assistance of our overseas brethren; and

WHEREAS, Every possible avenue should be explored for the purpose of being led to God-pleasing solutions of our problems; therefore be it

Resolved, That this Convention be convoked for a recessed meeting after Easter, 1961; and be it further

Resolved, That the Praesidium of the Synodical Conference together with the several Synodical Presidents be empowered to determine exact time and place; and be it further

Resolved, That the entire program of the recessed Convention be devoted to the doctrinal issues; and be it further

Resolved, That the Synodical Conference Praesidium and the Synodical Presidents be designated the interim committee to deal with all matters related to our current problems; and be it finally

Resolved, that all members of the Synodical Conference be asked to keep the welfare of the Synodical Conference and of the kingdom of our Lord Jesus Christ in their unceasing intercessions before our Heavenly Father.

4. Theology of Fellowship, Part II

Theology of Fellowship, Part II, Principles Governing the Exercise of Fellowship (pp. 39-47 of the Four Statements on Fellowship sent out to all pastors of the Synodical Conference during December of 1960) is the revised edition of the original document of the Doctrinal Unity Committee on the basis of which your Commission had recognized and declared an impasse at the close of the May 1960 meeting of the Joint Doctrinal Committees of the Synodical Conference.

During a meeting on January 24, 1961, of our Synod's Advisory Committee on Doctrinal Matters, which includes the Commission on Doctrinal Matters, this revised Missouri Synod document on the Principles Governing the Exercise of Fellowship was studied and the following resolutions were adopted:

WHEREAS, The Theology of Fellowship, Part II, of the Missouri Synod, contained in the pamphlet Four Statements on Fellowship does not in

substance differ from Part II, submitted on April 29, 1960, by the Missouri Synod's Committee on Doctrinal Unity, the discussion of which resulted in our commission's declaration of an impasse in the deliberations on fellowship; and

WHEREAS, The changes are either changes in wording or further elaborations and expansions which, if anything, make the objectionable viewpoints on fellowship even more apparent; therefore be it

Resolved, That it is the consensus of this body that the changed Part II does not alter the situation from what it was when the impasse was declared; and be it further

Resolved, That the above resolution be reported through our church papers.

5. Fellowship Then and Now

During its meetings on January 24-26, 1961, our Advisory Committee on Doctrinal Matters resolved to submit for publication in our *Northwestern Lutheran* in successive installments a document entitled *Fellowship Then and Now*, which had been prepared by a subcommittee consisting of Professors Gerald Hoenecke, Joh. P. Meyer, and Armin W. Schuetze. The purpose of this series of articles was to state very concisely, first of all, the two conflicting positions on church fellowship involved in the present impasse, and then to show at length that in its position on fellowship our Wisconsin Synod Commission on Doctrinal Matters is merely restating the historical Scriptural principles of church fellowship which have been jointly held in our Lutheran synods both before and since the founding of the Synodical Conference. This document has in the meantime also been offered in pamphlet form.

6. Meeting with the Overseas Brethren

a. The Discussions: Your Commission met with the Overseas Delegation on April 25 and 26. The Overseas Delegation consisted of Dr. Henry Hammann, Jr., of the Evangelical Lutheran Church in Australia, Chairman, Drs. William Oesch and Manfred Roensch of the Lutheran Free Churches in Germany, the Rev. Norman Nagel from the Evangelical Lutheran Church in England, and Dr. Hans Rottmann of Brazil.

At the close of the discussions your Commission informed the Interim Committee of the Synodical Conference that we had discussed our position with the Overseas Committee on the basis of both our presentation on Church Fellowship and of the first draft of their theses, *Fellowship in Its Necessary Context of the Doctrine of the Church*. We stated that we had found these discussions profitable in removing certain misunderstandings as to formulation on both sides. We added, however, that we had found nothing to warrant any modification of our position on Church Fellowship. We also called attention to the fact that we had not been apprized by the Missouri Synod Doctrinal Committee of any modification of its position. Hence these circumstances did not make it possible for our Commission on Doctrinal Matters to resume any discussion on fellowship or the other issues in controversy. We did, however, express our willingness to participate in a joint meeting on Thursday, April 27, of the four doctrinal com-

mittees of the Synodical Conference together with the Overseas Committee for the purpose of hearing a report from the Overseas Committee at the conclusion of its individual discussions with the four doctrinal committees, also for the purpose of hearing a report of the other three doctrinal committees following their discussions — and to give our report. To assure accurate reports for the constituents represented by the five committees, we promised to submit a written report to such a joint meeting and respectfully requested that the other committees do likewise.

- b. The following is the report which our Commission read at this brief joint meeting:

April 27, 1961

Our Communication to the Meeting of the Four Doctrinal Committees of the Synodical Conference together with the Committee of the Overseas Brethren:

We have discussed our position on Fellowship with the Overseas Committee on the basis both of our presentation and of their Statement. We have found these discussions profitable in removing various misunderstandings as to formulation in both documents. We feel that our discussions have made for better mutual understanding of our positions on Fellowship and have revealed a great measure of agreement in the doctrine of Fellowship. The discussion of some portions of the Overseas Statement would have to be carried farther before we could make a full evaluation of it.

Thus far we have found nothing to warrant any modification of our position on Church Fellowship. We also have not been apprized by the Missouri Synod Doctrinal Committee of any modification in its position. These circumstances do not make it possible for our Commission on Doctrinal Matters at this time to resume any discussion on Fellowship or the other issues in controversy.

For when our Commission on Doctrinal Matters declared in May 1960 that an impasse had been reached in our discussions, we understood this to mean that the discussions could not be resumed by our Commission on Doctrinal Matters unless either our own position or that of the Missouri Synod, or both, had been modified.

In connection with the evaluation of our presentation received from the Australian brethren, we on March 1, 1961, clarified our Commission's presentation on Church Fellowship, making clear why we had defined it in this particular manner. This clarification was also sent to the other overseas groups. Now our Commission wishes to make that clarification a part of our presentation on Fellowship.

We have released our presentation on the Doctrine of the Church for publication in *The Northwestern Lutheran* and want that presentation as there published to be considered in the context of our presentation on Fellowship. (In the form in

which it was released for publication, there has been a change at D 4, line 13, in the mimeographed copy in your hands, where the word *always* has been changed to *usually*; and in the 12th line of the mimeographed copy the word *regularly* has been transposed to a position following the word *faith*.)

Before taking any further action in response to these discussions, we shall want to await the instructions of our Synod. Commission on Doctrinal Matters

Wisconsin Evangelical Lutheran Synod

C. The Revised Theses of the Overseas Delegation
**FELLOWSHIP IN ITS NECESSARY CONTEXT OF THE
 DOCTRINE OF THE CHURCH**
 (Statement of the Overseas Committee)

1. The holy, catholic, and apostolic church is one body in Christ, incorporating all believers, whose faith is created, sustained, fulfilled, and known by God alone. The church and the faith of the heart (*fides qua*) are outside the competence and the direct comprehension of men.

(The following abbreviations will be used in the references to the various paragraphs):

SC — Small Catechism

CA — Augsburg Confession

AS — Smalcald Articles

Tractatus — Appendix to the Smalcald Articles

SD — Solid Declaration of the Formula of Concord

WA — Weimar edition of Luther's works
 par — parallels

Matt. 16:16-19; John 10:16, 27-29; Gal. 3:26-28; Eph. 1:20-23; 2:14, 15; 2:19-21; 4:3-6, 15, 16 (Stoekhardt, Lehre und Wehre, 1961, 97ff.) — Nicene Creed; SC, Second and Third Articles; CA V and VII; Apology VII:58.

John 6:44; Acts 13:48; Col. 2:12; 3:3, 4; II Tim. 2:19.

2. Faith is created and sustained by God through the Means of Grace. Where the Means of Grace (Gospel and Sacraments) are in use, even where much impeded, there believers are present. We know this by faith, and not by empirical experience. This knowledge rests on the promise of God in the Means of Grace outside of us (*extra nos*) and not on criteria in us (*in nobis*): sanctification, or any assessment of men, their works, polity or discipline.

Isa. 55:10; Luke 8:11-15; Rom. 10:5-17; I Pet. 1:23-25; Titus 3:5, 6. CA V: "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake." Apology IV:67, 346 (225); SC, Third Article

(cf. Large Catechism, Third Article: 43-45); SD II:50; XI:29, 50. — No other criterion: Apology VII:10, 11, 18, 19.
I Sam. 16:7; Acts 15:8.

3. Where the Means of Grace are in operation, there the church is to be found, whole, local, and tangible. The assembly regularly gathered about the pure preaching and the right administration of the Sacraments is called by God Himself the church at that place, irrespective of the hypocrites who may be attached outwardly to such assembly. This is no mere organizational form or association of individuals, but the one church that will remain forever (*Una Sancta perpetua mansura*) in the exercise of its God-given, spiritual functions (Office of the Keys). This church is only one. Though locally apprehended, it must not be thought of as isolated, intermittent, or individual with reference to persons, time, or place.

Matt. 18:18-20; Acts 6:7; 12:24; 19:20; Eph. 4:3-16; 5:25-27 — CA VII and VIII; LC, Third Article: 51-58, 61f.; AS, Part 3, VII:1; Tractatus: 24, 67-69; SD X:9. — Luther (WA 18:652, 743): "The church is hidden, the saints latent. . . The whole life of the church and its being is in the Word of God." *Disputation of 1542* (Drews, 655f.): "The church is recognized by its confession . . . it is in other words visible by its confession."

The addresses of the epistles and Acts, chapters 2-5; 9:31.

Matt. 28:18-20 par; Gal. 4:26-28; I Cor. 5:3-5; I Pet. 2:2-10.

4. The Means of Grace, which are the means of uniting the church to Christ, its head, are a given whole, inseparable from the total revelation of Law and Gospel as set forth in the Scriptures (cf. the whole definition in CA VII).

John 10:34, 35; 16:12-15; 17:20; I John 2:26, 27; Rom. 1:1, 2; II Tim. 3:14-17 par. — AS, Part 2, II:15: "The Word of God shall establish articles of faith . . ." CA: first paragraph of transition from Art. XXI to XXII; SD, Rule and Norm. Note the singulars: 'doctrine', 'form of sound words', 'deposit', etc. I Tim. 3:15.

Luke 24:47 and I Tim. 1:8, 9 par. — SD V and VI.

The Means of Grace create the fellowship of believers with God and thereby fellowship with all believers. This fellowship is, accordingly, given by God, not achieved by any human effort. Its existence can be believed and known only on the basis of the marks of the church (*notae ecclesiae*).

Acts 2:42; I Cor. 1:7; 10:16, 17; 12:13; Eph. 4:3-6; I John 1:1-4; II John 3-8. — Apology VII:5f., 12, 19, 20. — Hollaz, *Examen* (1707 and 1750) p. 1300: "The inner and essential form of the church consists in the spiritual unity of those who truly believe, of the saints who are tied together (John 13:35) as members of the church with Christ the head, by means of a true and living faith (John 1:12; Gal. 3:27; I Cor. 6:17), which is followed by a fellowship of mutual love."

Gal. 2:6, 9, 11-14; II Thess. 3:14, 15; I John 1:5-7. — Apology VII:22; SD X:3.

6. Where the marks of the church are opposed by false teaching, not only is this double fellowship (in the *Una Sancta*) endangered, but a power

fellowship?
in connection
not necessary
true fellowship
equals unity

is set up which is in contradiction to the fellowship manifested on earth (see 12). Where the pure marks of the church (*notae purae*) hold sway, this disrupting power is repudiated and overcome through refusal to recognize its right to exist, for Christ alone must reign in His church through His Word. Where the sway of the pure marks of the church is rejected, the fellowship is broken. A rupture of fellowship for any other reason is impermissible. The restoring of a broken fellowship must be brought about by use of the pure marks of the church, as they cleanse out the impurity. Gal. 2:19, 11-14 etc. etc.

Matt. 7:15; 16:6; Acts 20:27-30; Rom. 16:16-20; Gal. 1:8, 9; 5:9; II Cor. 6:14-18; 11:4, 13-15; Phil. 3:2; I Tim. 1:3, 18, 19; 4:1-3; 5:22; 6:3-5; II Tim. 2:15-21; 3:5, 8, 9; Titus 1:9, 10; 3:10; I John 2:18-23; 4:1-6; II John 8-11. — CA VII SD XI:94-96. The negatives of all Symbols; CA XXVIII:20-28; Apology VII:20-22, 48-50; XV:18; AS Part II, 11:10; Tractatus: 38, 41, 42, 71; Preface to SD: 6-10; X:5, 6, 31.

Acts 15; II Cor. 10:4-6; Eph. 4:11-14; 6:17.

I Cor. 1:10; chapters 12-14. — CA VII:2, 3; Apology IV:231 (110).

It is understood that the church takes action through the Office of the Keys committed to it by Christ (see 3).

7. Impurity can be discerned only by the standard of the pure marks of the church. The subjective faith of any man or group cannot be judged by us, but only what is actually taught or confessed, as it conforms or does not conform to the pure marks.

John 8:31, 32; Rom. 6:17; I Tim. 6:13, 20; II Tim. 1:13. — The passages from the Symbols referred to under 4 and 6.

8. The purity of the marks is defended by the Symbols. The Symbols (*norma normata*) as the true interpretation of the Word of God (*norma normans*) are a continuous standard of public teaching in the church from generation to generation and bind together not only all true confessors of any particular time but those of all ages in oneness of teaching (cf. the durative present tenses in 'is taught' and 'are administered' and also the adverbs 'purely' and 'rightly' in AC VII). In the Symbols we have a safeguard against those who hold God's Word to be present only as God wills from time to time, as they are also a safeguard of the truth against reliance upon a traditional exegesis and ecclesiastical success, and against a method of hermeneutics which uses the Bible as a book of oracles to the neglect of the rule of faith.

Isa. 8:20; Matt. 16:16, 17 par; I Cor. 15:1-5; I Tim. 6:12-14; II Tim. 1:13, 14; 2:2; Heb. 4:14. — Article I in each CA, Apology and AS; CA VII: "Also they teach that one holy church is to continue for ever. The church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." See also Formula of Concord, Norm and Rule, together with Prefaces.

Matt. 10:32, 33, 40, 41; Rom. 10:9, 10.

9. A quantitative approach is as misleading as an unhistorical one. The inexhaustible wholeness of the marks of the church calls for constant and complete submission and acceptance. The Symbols do not speak

fully on every doctrine, but as presentations of the marks they have abiding validity, as have also their rejections of what they recognize as falsifications of or subtractions from the marks.

Matt. 23:8; John 10:5,27; II Cor. 5:18-20. — AS Part 3, VIII; SD X:34; XI:95,96; XII:39,40.

10. The faith which is taught in a church is first of all the formal and official confession of a church. This may, however, be called in question or rendered doubtful by actual or practical negation of it. In that case a distinction must be made between sporadic contradiction and persistent approval or toleration of contradiction. In the latter case, the official confession, no matter how excellent, is negated.

For Scripture passages see under 6 and under 8. — SC, Second Commandment and First Petition; End of Preface to the Book of Concord; SD VII:1, X:5, 6, 10, 11, 28, 29.

11. The marks of the church are all-decisive. Everything must be referred to them. This duty is hindered by presumptuous judgments or statements concerning the faith or lack of it in individuals. It is Enthusiasm to build on subjective faith (*fidēs quā*) and love, for faith is hidden and love is variable. Both are in man. The Means of Grace are objective, solid, apprehensible. Since these are God's own means, we must attend entirely upon them and draw from them the distinction between the orthodox church and heterodox churches.

See under 4, 6, 8, 10. Observe that of the abounding polemics in the Book of Concord more than one third is directed against pseudo-Lutheranism.

12. The fellowship created by Word and Sacraments shows itself fundamentally in pulpit and altar fellowship. It can show itself in many other ways, some of which, like prayer and worship and love of the brethren, the church cannot do without, others of which, like the holy kiss or the handshake or the reception into one's house, vary from place to place and from time to time. In whatever way the fellowship created by Word and Sacraments shows itself, all visible manifestations of fellowship must be truthful and in accordance with the supreme demands of the marks of the church. The "sacred things" (*sacra*) are the Means of Grace, and only by way of them is anything else a "sacred thing" (*sacrum*).

Acts 2:41-47; I Cor. 1:10; cf. 15:1-4; 10:16,17; 11:22-34; 12:13; chapter 14; II Cor. chapters 8 and 9. See also material under 2, 6, and 7.

13. Prayer is not one of the marks of the church and should not be coordinated with Word and Sacraments as though it were essentially of the same nature as they. As a response to the divine Word, it is an expression of faith and a fruit of faith, and when spoken before others, a profession of faith. As a profession of faith it must be in harmony with and under the control of the marks of the church.

Dan. 9:18; Acts 9:11; Gal. 4:6; Rom. 10:8-14; I Tim. 2:1,2; Acts 27:35. — Apology XIII:16; XXIII:30,31; LC, Lord's Prayer: 13-30. Also see under 12.

This statement bears within it

- a) the implication that the member-churches of the Synodical Conference have not enunciated and carried through the principles outlined in it in their documents of fellowship with the necessary clarity and consistency,

and

- b) the suggestion that the goal of the Synodical Conference discussion is to be reached by the traditional highway of the Doctrine of the Church. Since the premature turning off into the byway of fellowship has led to a dead end, it would seem best, first of all, to return to the highway and there move forward together guided only by the marks of the church.

* * * * *

Finally, the members of the Overseas Committee on Fellowship feel that they will not have done what is expected of them if they do not indicate, at least in a general way, in the concrete case of prayer fellowship how the approach here developed may lead to a happy solution of this vexing matter. It seems to them that statements in prayer fellowship like the following could be suggested as flowing directly from the principles enunciated:

- 1) Prayer between Christians belonging to churches which have a conflicting relation to the marks of the church must avoid the ever-present suspicion that the marks of the church are being disregarded.
- 2) "When joint prayer shows the marks or characteristics of unionism, it must be condemned and avoided. Such marks and characteristics of unionism are:
 - a) failure to confess the whole truth of the Divine Word (*in statu confessoris*);
 - b) failure to reject and denounce every opposing error;
 - c) assigning to error equal right with truth;
 - d) creating the impression of unity in faith or of church fellowship, where it does not exist." (Australian *Theses of Agreement*, II, 2.)

These four characteristics of unionism are clearly negations of the marks of the church.

- 3) Joint prayer of the kind described in 1) cannot in the very nature of the case be normal or regular, but will rather be exceptional (see 2d above).

- 4) Situations, however, can be imagined and have actually occurred in the history of the church where joint prayer of the kind mentioned in 1) can be practised, for it can be shown that the marks of the church have not or are not in such cases disregarded, leonardized, or surrendered. These instances cannot be judged by a flat rule beforehand, for the situation differs with each case, and so a decision on the permissibility of joint prayer in any particular situation will have to be made by a fair and adequate judgment of that case. And in such individual cases one must reckon with the fact that Christians will differ in their judgment. Such differences in judgment will have to be tolerated in the church militant, as long as there is an evident loyalty to the demands of the divine Word and Sacraments.

Isa. 59:2; Gal. 2. — SC, Commandments 1, 2, and 3 and the First Petition; LC, Second Commandment: 53-56; First Petition: 39-48.

Gal. 5:1; Col. 2:16, 20. — CA VII:2, 3; XV; XXVIII:30ff. and the correspondents in Apology and AS; SD X.

It should be noted that the spokesman of the Overseas Delegation stressed that the last part on prayer, beginning after 13, a and b, was offered more in the way of a tentative suggestion and does not carry the same weight as the first 13 theses.

* * * * *

7. The Recessed Convention of the Synodical Conference

a. Resolution III (May 17-19, 1961)

WHEREAS, The Overseas Committee, upon examination of these theses implies that the member synods of the Synodical Conference in their presentations on Fellowship have not given due consideration to the marks of the Church. (*notae purae*); therefore be it

1) Resolved, That the respective synods be urged to hold their presentation on Fellowship in abeyance until the necessary basis can be provided through a restudy and formulation of the doctrine of the Church with special reference to the full implications of the marks of the Church (*notae purae*); and be it further

2) Resolved, That the respective committees on doctrinal unity be urged to form one Commission on Doctrine for the Synodical Conference with as equal a representation from all bodies as possible and with the addition of the Committee of Overseas Theologians, who shall serve on a consultative basis; and be it finally

3) Resolved, That this Commission set itself to the task of restudying and formulating in precise fashion the doctrine of the Church and that on the basis of this restudy it proceed to the formulation of the theses on Fellowship, and that these findings and formulations be submitted immediately upon completion to the respective synods for adoption or rejection.

Resolution III was adopted by the Synodical Conference Convention by a majority vote.

b. The Text of Further Resolutions

Resolution IV

WHEREAS, It is the manifest duty and purpose of the Synodical Conference to safeguard purity of doctrine and practice among its constituent members; and

WHEREAS, Basic differences have arisen within the Synodical Conference, especially in the field of Christian Fellowship (Prayer Fellowship, Joint Prayer); therefore, be it

Resolved, That we request all the synods and their members to avoid all practices such as joint worship and prayer with church bodies and groups not in fellowship with us, which have become occasion for offense within the Synodical Conference.

After a great deal of discussion this resolution was referred to the Floor Committee of the next convention.

Resolution V

WHEREAS, Purity in doctrine and practice can only be maintained by the proper exercise of the Ministry of the Keys (by church discipline); and

WHEREAS, Such discipline can only be exercised by the individual synods; and

WHEREAS, The church can and does function in conformity with the Scriptures and remains spiritually intact where such discipline is properly and promptly carried out; therefore, be it

Resolved, That we urge all the individual members of our Synodical Conference to exercise the proper discipline within their own midst, and to carry out the proper censorship with respect to their official publications.

Resolution VI

WHEREAS, The Word of God bids us to admonish one another in brotherly love whenever and wherever anything is said or done that is not in keeping with the Scriptures and our Lutheran Confessions; and

WHEREAS, The bond of true evangelical unity in doctrine and practice are thereby strengthened and preserved; therefore, be it

Resolved, That such brotherly admonition be given and received in the spirit of Christian humility.

These two resolutions were adopted.

Resolution VII — Re: Unprinted Memorial from the Evangelical Lutheran Synod.

(Proceedings, 46th Convention, Lutheran Synodical Conference, Pages 47 to 49)

The floor committee on doctrinal matters has given serious and prayerful consideration to the controversy which has arisen within the Synodical Conference on the doctrines of the Church, Church and Prayer Fellowship, and on Joint Prayer.

The committee wishes to state at the outset that it has approached the consideration of this memorial in full awareness of, and concern for, the troubled hearts and minds of many brethren in the Synodical Conference, especially in the Evangelical Lutheran Synod, and in this spirit offers the following resolutions.

(1) WHEREAS, The four doctrinal committees of the constituent synods of the Synodical Conference have drafted statements in the matter of Church Fellowship, both theological and practical; and

(2) WHEREAS, These committees have found areas of agreement, they also found areas of divergence; and

(3) WHEREAS, The areas of divergence have caused the Evangelical Lutheran Synod to present a memorial to this Convention, entitled "Unprinted Memorial from the Evangelical Lutheran Synod," wherein it outlines specific areas of divergence, and requests a study of its memorial by this Convention and an answer to it; and

(4) WHEREAS, The differences have been acknowledged at the Convocation of Theologians held at Thiensville, Wisconsin, July 20 to 30, 1960, and at its recessed meeting held at the session of the Synodical Conference, August 2 to 5, 1960; and

(5) WHEREAS, the memorial requests a judgment which cannot simply be given in "yes" or "no" answers; and

(6) WHEREAS, A review of the Memorial, especially of the conditions set forth in the Preamble constituting the first three "whereases," indicate that the information cannot be judged easily; and

(7) WHEREAS, If judgment is made, it can only be made on the basis of an affirmative or negative answer with expressed exceptions and explanations; and

(8) WHEREAS, The first "whereas" in the unprinted memorial states that the "Doctrinal Committee of The Lutheran Church—Missouri Synod is condoning prayer fellowship in instances clearly disallowed by even her own clearly expressed principles," while the Doctrinal Committee of The Lutheran Church—Missouri Synod contends that it is not condoning such prayer fellowship, but acting in good faith on its interpretation of the Word of God in this respect, and

(9) WHEREAS, In the second "whereas" in the unprinted memorial the statements made go beyond the instructions given by the 1954 and 1956 conventions of the Synodical Conference as recorded in the Proceedings; and

(10) WHEREAS, The third "whereas" in the unprinted memorial refers to an agreement by the doctrinal unity committees of the four synodical bodies, which was found to have been suggested, but on which no action has been recorded in the minutes of the Joint Committees on Doctrinal Unity; and

(11) WHEREAS, Information given the floor committee on doctrinal matters concerning this agreement both by the representatives of the four doctrinal unity committees and in the open hearing at the 46th Convention, August 2 to 5, 1960, indicates that, although strong objections were raised, no formal action was taken to prevent unilateral action by The Lutheran Church—Missouri Synod; and

(12) WHEREAS, The basis for the unprinted memorial has lost considerable vigor and effectiveness; therefore, be it

(1) *Resolved*, That we ask the Evangelical Lutheran Synod to review its Unprinted Memorial in the light of the above information; and be it further

(2) *Resolved*, That we ask The Lutheran Church—Missouri Synod to review the actions to which serious objections have been raised by its sister synod; and be it further

(3) *Resolved*, That we urge the following recommendation, made in all brotherly love to both the Evangelical Lutheran Synod and The Lutheran Church—Missouri Synod, for their consideration and adoption: that the Evangelical Lutheran Synod be asked to suspend the action indicated in its unprinted memorial and that The Lutheran

Church—Missouri Synod be asked to suspend the activities objected to in the Unprinted Memorial.

Resolution VIII

This committee has reviewed the memorial relative to a uniform procedure in adopting doctrinal articles as recommended by the Joint Committee on Doctrinal Unity and outlined on page eight of the Book of Reports and Memorials and recommends its adoption by this convention.

W. Harry Krieger, Chairman

Theodore Sauer, Secretary

c. Our Commission's Conclusions

I. On the basis of the Synodical Conference discussions we saw no change in the position of The Lutheran Church—Missouri Synod relative to the Doctrine of Church Fellowship.

a. The position expressed in Part II of *A Theology of Fellowship* was defended.

b. The practice, too, continues to be in keeping with the principles enunciated therein.

II. We see in the theses proposed by the overseas delegates and the resolutions adopted by the Synodical Conference the creation of another forum of discussion rather than a practical solution to our problem.

a. We are not convinced that in our treatment of the Doctrine of Church Fellowship we have slighted the Doctrine of the Church or the Marks of the Church.

b. Nor have we been convinced that the suggested use of a different approach would in any way discredit the Scriptural soundness of our presentation of Church Fellowship.

III. It is our conviction that in the present controversy we have consistently contended for the historical, Scriptural position of the Synodical Conference. We consider it a sacred trust from the Lord to "contend for the faith which was once delivered unto the saints."

Such a trust, however, also involves a grave responsibility. It is not only our solemn duty to continue to defend this position, but also to give vigorous testimony to it before the church and the world.

We, therefore, invite those who share our position to join us in preserving this historical, Scriptural position of the Synodical Conference.

d. Our Commission's Communication to the Synodical Conference on Scripture, and the Floor Committee Report Received by the Synodical Conference.

The following communication was submitted to the Synodical Conference Convention by the Wisconsin Synod Commission on Doctrinal Matters:

May 17, 1961

TO: THE SYNODICAL CONFERENCE CONVENTION

We, the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod, hold that the nine page *Special Report* in the April 4 issue of *The Lutheran Witness* sets forth and sanctions a doctrine of Revelation and of Scripture that is not in harmony with that contained in the *Statement on Scripture* as it was drawn up and agreed upon by the Joint Doctrinal Committees of the Synodical Conference and adopted by all four constituent Synods. One of the matters to which our Commission has reference is the following statement: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable."

Hence we are no longer certain that our Synod and The Lutheran Church—Missouri Synod are in agreement on the doctrine of Scripture. We, therefore, consider that this is a matter that requires the most earnest attention of the Synodical Conference Floor Committee on Doctrinal Matters.

For unless certainty that we are at one on the doctrine of Scripture and Revelation is restored, we would have lost the basis for a profitable discussion of the other matters in controversy between us, even if there were no impasse on the doctrine of fellowship.

COMMISSION ON DOCTRINAL MATTERS

The Synodical Conference received the following Floor Committee report on the communication of the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod, May 19, 1961. This was during the closing minutes of the session, making no discussion possible.

Your committee has carefully and conscientiously reviewed the memorial addressed to the Synodical Conference by the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod.

It has met with representatives of the theological faculty of Concordia Seminary of St. Louis and of the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod in whose presence the question at issue was discussed at length.

Your committee is of the opinion that, while the wording of the *Lutheran Witness* article of April 4, 1961, seemed to permit an interpretation or a construction not intended by the formulators, the representatives of the Lutheran Church—Missouri Synod showed that there is but one possible interpretation and gave assurance that they are in full agreement with the members of the Wisconsin Evangelical Lutheran Synod on the doctrine of Scripture and that there has been no withdrawal from the position set forth in the Statement on Scripture which was adopted by the Synodical Conference and its constituent synods.

This report does not remove the concern of your Commission about the matters reported in *The Lutheran Witness* referred to in our above communication.

8. Supplements to Our Presentation on Fellowship

On January 24-26, 1961, your Advisory Committee on Doctrinal Matters (which includes your Commission on Doctrinal Matters) met to discuss preliminary communications which were at hand from overseas brethren. In connection with the communication from Australia, it was decided to clarify a few misunderstandings concerning our definition of Church Fellowship. At a subsequent meeting of the Advisory Committee on Doctrinal Matters and the Commission on Doctrinal Matters, April 19-20, 1961, it was decided to adapt a portion of this clarification as a preface to our Commission's presentation on Church Fellowship:

Church Fellowship is a term that has been used to designate both a status and an activity. Both usages lie very close together and one flows out of the other. Professor Joh. Meyer reminded us that the two usages follow the general dogmatic distinction of *in actu primo et actu secundo*.

Church Fellowship can be defined as the status in which individuals or groups on the basis of a common confession of faith have mutually recognized one another as Christian brethren and now consider it God-pleasing to express, manifest, and demonstrate their common faith jointly.

Church Fellowship can also be defined as the activity which includes every joint expression, manifestation, and demonstration of the common faith in which Christians (individuals or groups) on the basis of their confession find themselves to be united with one another. (Mutual recognition of one another as Christian brethren is itself one such "joint expression" of common faith in which Christians on the basis of their confession find themselves to be united with one another.)

For very practical reasons we have preferred to treat Church Fellowship in our Theses as a term designating an activity since the intersynodical tensions have to do more with Church Fellowship as an activity than as a status. Both as a status and as an activity Church Fellowship needs to be distinguished from the spiritual fellowship of faith in the Holy Christian Church (*Una Sancta*) which it is meant to reflect but with which it cannot simply be identified. For in the case of hypocrites, who have not yet been revealed, Church Fellowship is still called for, though the fellowship in the Holy Christian Church (*Una Sancta* fellowship) is actually not existing. On the other hand, people may in God's sight be united in the fellowship in the Holy Christian Church (*Una Sancta* fellowship) and yet not have warrant to practice Church Fellowship here on earth.

We also felt that our definition of Church Fellowship was general enough to include both proper and improper practice of Church Fellowship, for the definition itself does not specify what constitutes an adequate confession on the basis of which individuals or groups may properly find themselves united in a common faith. For is there not

in all Church Fellowship the assumption present that an adequate confession exists? Our presentation under the points of B sets forth what constitutes a proper confession, the marks of the Church (*notae purae*), on the basis of which Christians may properly find themselves united in a common faith.

It was also decided at this April 19-20 meeting of the Advisory Committee and the Commission on Doctrinal Matters that our Commission's Statement on the Church be printed in *The Northwestern Lutheran*. Since this Statement on the Church was prepared simultaneously with the presentation on Fellowship during the Joint Doctrinal Committee meetings and also discussed simultaneously at these meetings it is to be considered a part of our presentation on Church Fellowship.

THE CHURCH

A. *The Church is the communion of saints*, the entire number of those whom the Holy Spirit has brought to faith in Christ as their Savior and whom through this gracious gift of a common faith He has most intimately joined together to form one "congregation" (A.C. VII, VIII), one body, one blessed fellowship. When the *New Testament speaks of the Church or of churches the reference is always to believers*, to the communion of saints or to a part of it present at any given locality.

As long as we keep the truth that the Church is the communion of saints in mind, everything that Scripture tells us about the Church will fall into its proper place and can be readily understood. At the same time all the false notions which men have entertained and still entertain concerning the Church are readily exposed.

Matt. 16:16-18: Through his God-given faith in Jesus as his divine Redeemer Simon had become Peter, a building block laid on Christ the foundation rock to form a part of the growing edifice of Christ's Church.

Eph. 2:19-22; John 10:16; I Cor. 1:1; II Cor. 1:1; I Thess. 1:1; Acts 2:47. *The Church*, just because it is the communion of saints, the congregation of all true believers, is of necessity *invisible*, that is, it can be apprehended only by faith.

Rom. 10:10; I Sam. 16:7; II Tim. 2:19: Since faith in Christ, which alone makes sinful human beings members of the Church, is a matter of the heart, God alone can discern all those who are really His.

We can judge others only on the basis of the profession of faith that they make in word and deed. Such a profession may be false and hypocritical. Hence the Church cannot be equated with any individual church organization whose members can be determined and tabulated by men on the basis of their outward profession. Just as little is it to be equated with the sum total of all such outward churches.

C. *The Church of believers*, though invisible, is a *blessed reality*. It is not a mere platonic idea.

1. It is the object of God's gracious thoughts from all eternity. John 17:2, 6, 9, 11, 12; John 13:18; Eph. 1:4.

2. Everything that happens and that will happen is bound up with the gathering and completion of the Church. Eph. 1:20-23.

3. It is a reality that is to be of great comfort and concern for us. Eph. 2:18-22; Eph. 4:1-16; I Cor. 12.

D. *The Church*, the communion of saints, is present there where the means of grace are in use, where the Gospel is rightly taught and the Sacraments are rightly administered. (Marks of the Church.)

1. It is through the Gospel (in Word or Sacrament) that the Church has received its life. All of its members have been born again by the inconvertible seed of the Word of God. Through the Gospel the spiritual life of all its members is sustained. *Through the Gospel the Holy Spirit calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.* John 6:63; John 3:5, 6; I Peter 1:23-25; Rom. 1:16; Titus 3:5; I Cor. 10:17; John 17:17, 20.

2. Not all, of course, who hear the Gospel believe. Matt. 23:37; Acts 7:51; Heb. 4:2; A. C. Art. V. Yet the promise of the Lord stands that His word will not return to Him void, without accomplishing that which He pleases. Isa. 55:10, 11; Matt. 28:18-20; II Cor. 2:14-16.

3. Hence Scripture bids us to look for the Church there where the Gospel is in use, where people are gathered together both to receive its blessings and to bring them to others. Matt. 18:20. Scripture designates such gatherings of people who profess faith in Christ and manifest it in the use of Word and Sacrament as churches. It does so, however, because of the believers found in their midst. Acts 4:32; 8:1; 5:1-11. Hypocrites are like chaff among the wheat, outwardly adhering to the company of believers but not a part of them. Until God exposes them, they, too, will be the *outward* recipients of the expressions of fellowship of the believers. I Cor. 5:13.

4. The specific forms in which believers group themselves together for the fellowship and work of the Church, the specific forms in which they arrange for the use of the means of grace in public worship, the specific forms in which they establish the public ministry, have not been prescribed by the Lord to His New Testament Church. It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need. I Cor. 3:21; I Cor. 14:33, 40. God in His word merely bids them to gather together, Heb. 10:25, and through their faith prompts them to do so. Since believers ordinarily live at some local place, where they will desire to nourish their faith regularly through the means of grace, the local congregation will usually be the primary grouping of Christians. Yet it is likewise the Holy Spirit who through the same bond of a common faith draws Christians together in Jesus' name in other groupings, and draws Christian congregations together in larger groupings, such as a synod, that they may share their mutual gifts and gain strength for certain phases of the great task of the Church, such as the training of pastors and teachers, the establishment and maintenance of mission fields. Acts 15; I Thess. 4:9, 10; Acts 9:31; (the Greek text: the church in

3. Faith as spiritual life invariably expresses itself in activity which is spiritual in nature, yet outwardly manifest, e.g., in the use of the means of grace, in prayer, in praise and worship, in appreciative use of the "gifts" of the Lord to the Church, in Christian testimony, in furthering the cause of the Gospel, in deeds of Christian love. John 8:47; Gal. 4:6; Eph. 4:11-14; Acts 4:20; II Cor. 4:13; I Pet. 2:9; Gal. 2:9; 5:6.
4. It is God the Holy Ghost who leads us to express and manifest in activity the faith which He works and sustains in our hearts through the Gospel. Gal. 4:6; John 15:26, 27; John 7:38, 39; Acts 1:8; Eph. 2:10.
5. Through the bond of faith in which He unites us with all Christians the Holy Spirit also leads us to express and manifest our faith jointly with fellow Christians according to opportunity: as smaller and larger groups, Acts 1:14, 15; 2:41-47; Gal. 2:9; as congregations with other congregations, Acts 15; I Thess. 4:9, 10; II Cor. 8:1, 2, 18, 19; II Cor. 9:2. (Before God every activity of our faith is at the same time fellowship activity in the communion of saints. I Cor. 12; Eph. 4:1-16; Rom. 12:1-8; II Tim. 2:19.)
6. We may classify these joint expressions of faith in various ways according to the particular realm of activity in which they occur, e.g., pulpit fellowship, altar fellowship, prayer fellowship, fellowship in worship, fellowship in church work, in missions, in Christian education, in Christian charity. Yet insofar as they are joint expressions of faith they are all essentially one and the same thing, and are all properly covered by a common designation, namely, church fellowship.* Church fellowship should therefore be treated as a unit concept.

* Full attention needs to be given in this statement to the limiting terms: "insofar" and "joint." The "insofar" is to point out that it is indeed only in their function as joint expressions of faith that the use of the Means of Grace and such other things mentioned as Christian prayer, Christian education, and Christian charity all lie on the same plane. In other respects the Means of Grace and their use are indeed unique. Only through the Means of Grace, the Gospel in Word and Sacrament, does the Holy Spirit awaken, nourish, and sustain faith. Again, only the right use of Word and Sacrament are the true marks of the Church, the marks by which the Lord points us to those with whom He would have us express our faith jointly.

For anything to be a "joint" expression of faith presupposes that those involved are really expressing their faith together. This distinguishes a joint expression of faith from individual expressions of faith which happen to be made at the same time and at the same place. Certain things like the celebration of the Lord's Supper, the proclamation of the Gospel, and also prayer are by their very nature expressions of faith and are an abomination in God's sight when not intended to be that. When done together they are therefore invariably joint expressions of faith. Other things like giving a greeting, a kiss, a handshake, extending hospitality or physical help to others are in themselves not of necessity expressions of Christian faith. Hence doing these things together with others does not necessarily make them joint expressions of faith, even though a Christian will for his own person also thereby be expressing his faith (cf. I Cor. 10:31). These things done together with others become joint expressions of faith only when those involved intend them to be that, understand them in this way, and want them to be understood thus, as in the case of the apostolic collection for the poor Christians at Jerusalem, the fraternal kiss of the apostolic church, our handshake at ordination and confirmation.

Judea, Galilee, and Samaria); I Cor. 16:1 (the churches of Galatia); II Cor. 9:2 (Macedonia and Achaia); II Cor. 8:18, 19 (Macedonian churches had a common worker and jointly elected a traveling companion for Paul); Acts 16:1, 2 (Timothy's work praised by Derbe, Lystra, and Iconium). In essence the various groupings in Jesus' name, for the proclamation of His Gospel, all lie on the same plane. They are all church in one and the same sense. As the Holy Spirit leads Christians to group themselves together in Jesus' name in various ways, He always constrains them to do so in an orderly manner (I Cor. 14:33, 40) and in the spirit of love (I Cor. 16:14).

5. The right use of Word and Sacrament are the true marks of the Church, the marks by which the Lord points us to those with whom He would have us express the fellowship that we have in the communion of saints. John 8:31, 32.
 - a) The Lord in His Word admonishes us to withdraw our church fellowship from those who persistently teach, spread, condone error and demand recognition for it. Rom. 16:17, 18; II Tim. 2:17-19; II John 9-11; Gal. 1:8, 9.
 - b) Yet we rejoice in the fact that God in His grace and mercy can and does awaken, sustain, and preserve believers also in the midst of erring congregations and church bodies. I Kings 19:18. We remember, however, that He does so not through the errors that are taught and condoned there, but only through the true Gospel message that is still heard in these erring churches. We are therefore incited to proclaim the pure Word of God with great zeal and faithfulness and also with meekness and love at every God-given opportunity, so that our testimony may perchance be heard also by those who are God's children in erring churches and help them in overcoming the errors with which they are surrounded.
- Antithesis: We hold it to be untenable to say that the local congregation is specifically instituted by God in contrast to other groupings of believers in Jesus' name; that the ministry of the keys has been given exclusively to the local congregation.

CHURCH FELLOWSHIP

(This is the presentation of our Wisconsin Synod Commission on Doctrinal Matters, discussed by the Joint Doctrinal Committees of the Synodical Conference)

Church fellowship is every joint expression, manifestation, and demonstration of the common faith in which Christians on the basis of their confession find themselves to be united with one another.

- A. How Scripture leads us to this concept of church fellowship.
 1. Through faith in Christ the Holy Spirit unites us with our God and Savior. Gal. 3:26; 4:6; I John 3:1.
 2. This Spirit-wrought faith at the same time unites us in an intimate bond with all other believers. I John 1:3; Eph. 4:4-6; John 17:20, 21. Compare also the many striking metaphors emphasizing the unity of the Church, e.g., the body of Christ, the temple of God.

cept, covering every joint expression, manifestation, and demonstration of a common faith. Hence Scripture can give the general admonition "avoid them" when church fellowship is to cease, Rom. 16:17. Hence Scripture sees an expression of church fellowship also in giving the right hand of fellowship, Gal. 2:9, and in greeting one another with the fraternal kiss, Rom. 16:16; on the other hand, it points out that a withholding of church fellowship may also be indicated by not extending a fraternal welcome to errorists and by not bidding them Godspeed, II John 10, 11. Cf. III John 5-8.

B. What principles Scripture teaches for the exercise of such church fellowship.

1. In selecting specific individuals or groups for a joint expression of faith, we can do this only on the basis of their confession. It would be presumptuous on our part to attempt to recognize Christians on the basis of the personal faith in their hearts. II Tim. 2:19; Rom. 10:10; I John 4:1-3; I Sam. 16:7.

2. A Christian confession of faith is in principle always a confession to the entire Word of God. The denial, adulteration, or suppression of any word of God does not stem from faith but from unbelief. John 8:31; Matt. 5:19; I Pet. 4:11; Jer. 23:28, 31; Deut. 4:2; Rev. 22:18, 19. We recognize and acknowledge as Christian brethren those who profess faith in Christ as their Savior and with this profession embrace and accept His entire Word. Compare Walther's "Theses on Open Questions," Thesis 7: "No man has the privilege, and to no man may the privilege be granted, to believe and to teach otherwise than God has revealed in His Word, no matter whether it pertains to primary or secondary fundamental articles of faith, to fundamental or non-fundamental doctrines, to matters of faith or of practice, to historical items or other matters subject to the light of reason, to important or seemingly unimportant matters."

3. Actually, however, the faith of Christians and its manifestations are marked by many imperfections, either in the grasp and understanding of Scriptural truths, or in the matter of turning these truths to full account in their lives. We are all weak in one way or another. Phil. 3:12; Eph. 4:14; 3:16-18; I Thess. 5:14; Heb. 5:12; I Pet. 2:2. Compare Walther's Thesis 5: "The Church militant must indeed aim at and strive for absolute unity of faith and doctrine, but it never will attain a higher degree of unity than a fundamental one." Cf. Thesis 10.

Weakness of faith is in itself not a reason for terminating church fellowship, but rather an inducement for practicing it vigorously to help one another in overcoming our individual weaknesses. In precept and example Scripture abounds with exhortations to pay our full debt of love toward the weak.

- a. General exhortations. Gal. 6:1-3; Eph. 4:1-16; Matt. 18:15-17.
- b. Weakness in laying hold of God's promises in a firm trust. Matt. 6:25-34.
- c. Weakness with reference to adaphora in enjoying fully the liberty wherewith Christ has made us free. Rom. 14; I Cor. 8 and 9. The

public confession of any church must establish, however, which things are adaphora so that it may be evident who are the weak and who are the strong. Rom. 14:17-23; I Cor. 6:12; 10:23, 24.

d. Weakness in understanding God's truth, and involvement in error. Acts 1:6; Galatians (Judaizing error); Colossians (Jewish-Gnostic error); I Cor. 15; I Thess. 4:10-12, 14; II Thess. 3:6, 14, 15; Acts 15:5, 6, 22, 25. Note how in all these cases Paul patiently built up the weak faith of these Christians with the Gospel to give them strength to overcome the error that had affected them.

Compare Walther's Theses 2, 3, 4, and 8.

5. Persistent adherence to false doctrine and practice calls for termination of church fellowship.

- a. We cannot continue to recognize and treat anyone as a Christian brother who in spite of all brotherly admonition impenitently clings to a sin. His and our own spiritual welfare calls for termination of church fellowship. Matt. 18:17; I Cor. 5:1-6. (Excommunication.)
- b. We can no longer recognize and treat as Christian brethren those who in spite of patient admonition persistently adhere to an error in doctrine or practice, demand recognition for their error, and make propaganda for it. Gal. 1:8, 9; 5:9; Matt. 7:15-19; 16:6; II Tim. 2:17-19; II John 9-11; Rom. 16:17, 18. If the error does not overthrow the foundation of saving faith, the termination of fellowship is not to be construed as an excommunication. Moreover an excommunication can only apply to an individual, not to a congregation or larger church group. The "avoid them" of Rom. 16:17, 18 excludes any contact that would be an acknowledgment and manifestation of church fellowship; it calls for a cessation of every further joint expression of faith. Cf. I Cor. 5:9-11. Compare Walther's Theses 9 and 10.
- c. Those who practice church fellowship with persistent errorists are partakers of their evil deeds. II John 11.

From all of this we see that in the matter of the outward expression of Christian fellowship, the exercise of church fellowship, particularly two Christian principles need to direct us, the great debt of love which the Lord would have us pay to the weak brother, and His clear injunction (also flowing out of love) to avoid those who adhere to false doctrine and practice and all who make themselves partakers of their evil deeds. Conscientious recognition of both principles will lead to an evangelical practice also in facing many difficult situations that confront us, situations which properly lie in the field of casuistry.

On the basis of the foregoing, we find it to be an untenable position I. To distinguish between joint prayer which is acknowledged to be an expression of church fellowship and an occasional joint prayer which purports to be something short of church fellowship;

II. To designate certain nonfundamental doctrines as not being divisive of church fellowship in their very nature;

III. To envision fellowship relations (in a congregation, in a church body, in a church federation, in a church agency, in a cooperative church activity) like so many steps of a ladder, each requiring a gradually increasing or decreasing measure of unity in doctrine and practice.

REPORT OF THE STUDY COMMITTEE

Your Committee wishes to repeat portions of the report which it gave last year (1960) to the nine Districts, supplementing that report where necessary with regard to your Committee's activities since May 1960.

At the 1959 Synod convention the following resolution was adopted:
 "Subject: Procedure for a Needed Study."

WHEREAS, A division in our own Synod is no less our concern than the division in the Synodical Conference, therefore, be it

Resolved, That a committee appointed by the Conference of Presidents study with the signers of a 'Call for Decision' and others what Scripture teaches concerning the boundary between the patience which requires a continuance of fellowship and the command in Scripture which calls for an avoidance or termination of fellowship."

In September, 1959, the Conference of Presidents appointed the following to serve on this Committee: C. Lawrenz, chairman, O. Naumann, and O. Siegler. It was agreed that the primary function of the Committee would be to discuss and study the principles of church fellowship with any members of our Synod who expressed misgivings regarding the Synod's position on church fellowship and who indicated a desire to meet with the Committee. Although it was recognized that disagreement had arisen in our midst with respect to our Synod's present course in its relationship with The Lutheran Church—Missouri Synod, the hope was entertained that such study and discussion might yet reveal mutual agreement and understanding on the Scriptural principles of church fellowship. It was likewise felt that such discussions could most probably be undertaken if they were restricted to smaller groups on an informal basis—where disturbed members of our Synod might feel more free to express themselves.

In its report to the nine Districts your Committee expressed the willingness to study and to discuss the principles of church fellowship with the members of our Synod, as well as with such as had suspended or terminated their fellowship with our Synod—particularly where consciences were troubled and a frank, informal discussion of the related problems was desired. Your committee stated that it was not its aim to disregard or to abuse troubled consciences, but rather to reassure one another that the Word of our Lord is a sacred thing for us—also where the Lord has spoken with respect to the exercise of church fellowship.

Concerning the arrangement of meetings that involved the Study Committee, it was the policy of the Committee that all such meetings should properly be initiated and arranged through the office of the respective District president, or with his knowledge and consent. Your Committee was especially concerned that its function be restricted to that of a service or consultative committee, and not that of an investigating committee or of an appeal board.

The meetings and discussions to which your Committee was invited were not all of the same nature. Thirteen meetings were held with individuals and smaller groups and were devoted basically to a study of church fellowship principles. In four cases, congregations asked the Committee to address them. On two occasions the Committee met with Circuit Conferences, four times with Pastoral Conferences, once with a District Pastoral Convention, and at another

time with a District Pastor and Teacher Convention. Between October 1959 and May 1961, your Committee met on 27 different occasions in various parts of the Synod.

C. Lawrenz

O. Naumann

O. Siegler

COMMITTEE ON PROTESTANT MATTER

Your committee, charged by the Synod with a review of the Protestant matter of 30 years ago and encouraged by the several Districts to carry on, wishes to report the following:

1. We have reviewed the proceedings of the Western Wisconsin District of 1926 to 1934, the minutes of the Western Wisconsin District of the same years, the proceedings of the Synod, particularly of 1933 and 1935, and statements of the Peace Committee to the Synod.

2. The evidence shows that the action taken on the 1927 resolutions of the Western Wisconsin District at Watertown was clouded over with uncertainties.

- a) The scope of the resolutions was left in doubt, for it was said on the one hand that the suspensions were excommunications, on the other hand that they were not.
- b) The vote taken on the Watertown resolutions was not unanimous.
- c) As to the interpretation put on the resolutions, they have remained unclear and received various interpretations.

After having considered all the angles available, your committee comes to the conclusion that the Synod should reaffirm the resolution adopted by the Synod in 1933, to wit:

"Resolved, That it be the sentiment and understanding of this body that the West Wisconsin District of its own free will and accord reconsider the Watertown Resolutions and the suspensions in the Fort Atkinson cases."

The adoption of this report does not mean a judgment on the Western Wisconsin District action of that time. Resolution p. 114.

E. A. Sitz K. F. Krauss R. Mueller

Im. P. Frey

A MEMORIAL

TO THE WISCONSIN EVANGELICAL LUTHERAN SYNOD AND
 TO ITS STANDING UNION COMMITTEE AND SYNODICAL COUNCIL

c/o President O. J. Naumann
 Milwaukee, Wisconsin
 Dear Brethren:

In the last voters' meeting of our congregation, the following memorial was passed by unanimous vote:

A Memorial to the Convention of the Colorado Mission District,
 assembled at Fort Morgan, Colorado, February 16-18, 1960

We, the voters of Mount Olive Lutheran Congregation, assembled at our annual meeting, January 26, 1960, herewith petition the Colorado Mission District to devote a liberal amount of time to discussion of union matters and developments.

Since we believe that God's Word, especially Romans 16:17, 18, demands of our Wisconsin Synod that it sever all ties and connections with the Missouri Synod, we plead with the convention to lodge a protest with Synod to that effect, asking Synod to reconsider its action of August 1959, and to humbly obey God's Word by means of a God-pleasing separation from the Missouri Synod.

Signed: John D. Riege, Chairman
Henry Schibbelhut, Secretary

**Answer of the Colorado Mission District Regarding
the Lamar Memorial**

WHEREAS, The Lamar congregation by unanimous resolution has petitioned the Colorado Mission District to express its like-mindedness to the sentiment of said congregation by means of an official plea to the Wisconsin Synod to reconsider its August 1959 decision in regard to affiliation with the Missouri Synod, and in obedience to God's Word (Romans 16:17, 18) to separate from the same; and

WHEREAS, We of the Colorado Mission District are in sympathy with the Lamar congregation and are in agreement with its position as to what Romans 16:17, 18 now demands us to do; and

WHEREAS, We are of the opinion that a plea by the individual congregation in question would be just as, or more, effective than a similar plea by the conference, since identical pleas have already come from us as a larger body, and since the congregation would be in a better position to make the plea in behalf of its own resolution; be it

Resolved, That the Lamar congregation be encouraged by our convention (Fort Morgan, Colorado, February 1960) to register suggested plea as a congregation, rather than as a Mission District, but with the assurance that their action has the full endorsement of the Colorado Mission District.

Carl M. Thurov, Secretary of Colorado Mission District

On the basis of the above answer to our memorial, we, the voters of Mt. Olive Lutheran Congregation, of Lamar, Colorado, assembled in quarterly meeting on April 11, 1960, herewith address the Praesidium of our Wisconsin Evangelical Lutheran Synod, its standing Union Committee, its Synodical Council, and Synod itself.

WHEREAS, We believe that God's Word, especially Romans 16:17, 18, clearly shows us that the Missouri Synod has for several years been a persistently erring body, and thus a causer of "divisions and offenses," and a church-body which we ought to have been avoiding;

Therefore: We believe that our Wisconsin Evangelical Lutheran Synod in its August 1959 convention again failed to obey God's Word.

Thus: Out of love and faithfulness to God's Word, we plead with the above-mentioned officials and committees of our Wisconsin Synod:

- 1) That they in no way support and encourage the procrastinating course of our Synod in its failure to obey Romans 16:17, 18.
- 2) That they officially and privately seek in every way to convince our Synod that God's Word demands, and has for some time demanded, immediate separation from the persistently erring Missouri Synod.

3) That they call a special session of our Synod for the summer of 1960 for the purpose of reconsidering the continuance of fraternal relations with the Missouri Synod, as voted in August, 1959.

And: We plead with our Wisconsin Synod to obey God's Word by at once severing all relations with the Missouri Synod.

It is our prayer that the Lord in His grace may again make our dear Synod humbly submissive to His Word, in order that we may not, by unfaithful stewardship, lose the saving Truth which He has permitted us to possess these many years.

Respectfully submitted by:

Mt. Olive Ev. Lutheran Congregation, Lamar, Colorado
Note: The above memorial was adopted by unanimous vote.

Carl Brauer, Chairman
David Appel, Secretary

**REPORT OF THE FLOOR COMMITTEE NO. 2
ON DOCTRINAL MATTERS**

Introductory Statement

Men and Brethren:

In fear and love toward God, with a deep sense of the awesome responsibility resting upon us, with concern for the souls bought with the blood of God's own Son and already given or yet to be given into our care, with a like concern for the spiritual health and welfare of our sister synod, The Lutheran Church—Missouri Synod, in the attitude of men who each Sunday publicly implore their God and Savior: "Increase . . . in us, true obedience to Thy Word," with hearts from which we have sought to banish the legalism which delights in sitting in judgment on others — in this spirit we have worked to furnish our report and now present it to you.

All our committee members, but one agreed to present this as our report to the Synod in convention. ~~Pastor Hage II, Hoenecke formally dissents~~ from the majority opinion expressed in the report.

Yet truthfulness requires this to be said: The agreement mentioned above does not mean that all members of Committee 2 are in full accord with everything said in this report. Several expressed reservations, but did not wish to enter a formal dissent. Others did not express themselves. No pressure was exerted in the committee to secure such an expression. All but one agreed that this is the report that ought to be presented to the Convention.

(Presented as a part of the entire report by
unanimous decision of Committee No. 2)

* * * * *

Resolution No. 1

Subject: The Report of the Commission on Doctrinal Matters

WHEREAS, The Wisconsin Evangelical Lutheran Synod has lodged many admonitions and protests with The Lutheran Church—Missouri Synod during the past twenty years to win her from the path that leads to liberalism in doctrine and practice (cf. Proceedings 1939, page 59; 1941, page 43f; 74f; 1947, page 104f; 114f; 1949, page 114f; 1951, page 110f; 1953, page 95f), and

WHEREAS, Our admonitions have largely gone unheeded, and the issues have remained unresolved, and

WHEREAS, Many of the policies and practices which called forth our admonitions were in the field of fellowship, and

WHEREAS, The 1959 Convention of the Wisconsin Evangelical Lutheran Synod therefore gave its Commission on Doctrinal Matters the directive "to continue and accelerate the discussions in the Joint Union Committees to

bring about complete unity of doctrine and practice in the Synodical Conference . . . to give primary consideration in their discussions to the area of fellowship . . . to continue its efforts in the Joint Union Committees until agreement on doctrine and practice has been reached, or until an impasse is reached and no such agreement can be brought about" (Wisconsin Synod Proceedings, 1959, p. 195), and

WHEREAS, The Commission has faithfully carried out this directive but now regretfully reports that differences with respect to the Scriptural principles of church fellowship — differences which it holds to be divisive — have brought us to an impasse, and

WHEREAS, Our Commission's Theses on Church Fellowship are not to be considered a formal confessional document (otherwise it would be advisable to expand them considerably, for instance, to preface them with the Doctrine of the Church, the Marks of the Church, etc. They were set up and used simply as a working document in the discussions of the Joint Doctrinal Committees. As such they were to express the Scriptural and historical principles of the teaching and practice of church fellowship held by the Synodical Conference), and

WHEREAS, The substance of these Theses is an expression of the Scriptural principles on which the Wisconsin Ev. Lutheran Synod has stood and which have guided it in its practice for many years (cf. FELLOWSHIP THEN AND NOW), and

WHEREAS, In the Statement of the Overseas Committee, FELLOWSHIP IN ITS NECESSARY CONTEXT OF THE DOCTRINE OF THE CHURCH, we have found nothing to warrant any modification of our position on church fellowship, and

WHEREAS, In the new forum suggested by the Overseas Committee and adopted by the Synodical Conference we see no avenue leading to the removal of the difference in regard to church fellowship principles which now exists between The Lutheran Church—Missouri Synod and our Wisconsin Evangelical Lutheran Synod, and

WHEREAS, The doctrine of the Church has not been slighted in the inter-synodical discussions in the past (cf. Synodical Conference Reports 1946, 1948, 1950, 1952, 1954), and

WHEREAS, The Lutheran Church—Missouri Synod has not retreated from the unscriptural position long held by it and also expressed in THE THEOLOGY OF FELLOWSHIP, Part II, but continues to defend that position and carries on fellowship practices which conform to that position (e.g., the two meetings with the National Lutheran Council on cooperative activities, July 7-9, 1960, and November 18 and 19, 1960, with a third meeting to be held October 30 - November 1, 1961; the National Lutheran Education Conference, January 8-10, 1961; the Conference of Lutheran Professors of Theology, June 5-7, 1961 — all of these including conference devotions), and

WHEREAS, We recognize our sacred trust and the obligation to "contend for the faith once delivered unto the saints," and also to give vigorous testimony on Church Fellowship before the church and the world; be it

Resolved, a) That we now suspend * fellowship with The Lutheran Church—Missouri Synod on the basis of Romans 16:17, 18 † with the hope and prayer to God that The Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to "come to herself" (Luke 15:17) and to return to the side of the sister from whom she has estranged herself, and be it further

Resolved, b) That under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with The Lutheran

* The word "suspend" as used in the resolution has all the finality of termination during the duration of the suspension, but contains the hope that conditions might some day warrant the reestablishment of fellowship.
 † "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Church—Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship, and be it further

Resolved, c) That we are not passing judgment on the personal faith of any individual member of The Lutheran Church—Missouri Synod, but that we are addressing the stern admonition required by love to The Lutheran Church—Missouri Synod as a corporate body, and be it further

Resolved, d) That we are ready to continue our support of the joint projects carried on by the Synodical Conference and by groups within the Synodical Conference until we can adjust to the new conditions brought about by the suspension of fellowship with The Lutheran Church—Missouri Synod, and be it further

Resolved, e) That we call upon all our members to manifest the understanding, consideration, and patience of love during this period of change and adjustment. (We also direct attention to the fact that this Convention has already taken note of the problems that will arise and has approved a study committee that would supply helpful counsel and guidance. See the Report of Committee No. 4, Resolution 2.); and be it further

Resolved, f) That the action taken in our resolution of suspension does not apply to our fellowship relations with the Evangelical Lutheran Synod, the Synod of Evangelical Lutheran Churches, the Evangelical Lutheran Church of Australia, the Evangelical Lutheran Church of England, the Evangelical Lutheran Free Church (Evangelisch-Lutherische Freikirche), the Evangelical Lutheran (Old Lutheran) Church (Evangelisch-Lutherische [altlutherische] Kirche), and the Igreja Evangelica Lutarana do Brasil, as well as any other church bodies outside the Synodical Conference with whom we have been in fellowship, and be it further

Resolved, g) That we declare our desire to discuss the principles of church fellowship further with the church bodies that were represented by the members of the Overseas Committee, and that we initiate such steps as might be necessary to carry out such further discussions, and be it further

Resolved, h) That we encourage all who are of a like mind with us in this matter to identify themselves with us in supporting the Scriptural, historical position of the Synodical Conference, and be it further

Resolved, i) That the president of our Synod transmit copies of this report to the president of The Lutheran Church—Missouri Synod, to the presidents of the Evangelical Lutheran Synod and of the Synod of Evangelical Lutheran Churches, and to the president of the Synodical Conference, and be it finally

Resolved, j) That the resolutions adopted by this Convention constitute our answer to the letters and memorials which we have received on this matter.

Action by the Convention: The Resolution was adopted by a vote of 124 to 49.

Resolution No. 2

Subject: The Report of the Study Committee

Your committee wishes to advise the Convention that this matter has been taken out of its hands by a previous action of the Convention. (Cf. Resolution No. 2 in the report of Committee No. 4, on the President's Report.)

Resolution No. 3

Subject: Report of the Committee on the Protestant Matter
 Be it

Resolved, That the Convention adopt the entire report submitted by the Committee on the Protestant Matter. (Reports and Memorials, page 103.)

Committee on the Protestant Matter

Your committee, charged by the Synod with a review of the Protestant matter of 30 years ago and encouraged by the several Districts to carry on, wishes to report the following:

APPENDIX F

Missouri Synod Convention Report Regarding
Wisconsin Evangelical Lutheran Synod's 1961 Convention Action

PRESIDENT'S TRIENNIAL REPORT

The synodical *Handbook* requires the Synod's President to report to the Synod concerning his administration. In compliance with this requirement I now beg leave to present my report covering the triennium drawing to a close at the end of this month.

With deepest gratitude to God, who bestows all blessings, I desire to acknowledge that during the triennium the good Lord has again showered His divine benedictions on our Synod. I say this realizing fully that we have not deserved these blessings in the least and also recognizing that we have been passing through some serious difficulties and tensions which have been threatening the unity of the Synod. We have reason to thank God all the more that He dealt with us not according to our merits but altogether according to His marvelous grace.

The Vice-Presidents and I carried out the Synod's regulations referring to the appointment of various boards and committees. These appointments were published in *The Lutheran Witness* and *Der Lutheraner*.

Due either to resignations or deaths a number of vacancies occurred on some of Synod's boards and committees:

On April 20, 1960, God in His wise providence called home Mr. Henry Buck, a faithful member of the Synod's Board of Directors. Mr. Clarence Amling was chosen to fill out Mr. Buck's unexpired term. Upon the death of Mr. Buck, Mr. Milton Carpenter accepted the appointment as a member of the Board of Trustees of The Lutheran Church — Missouri Synod Foundation.

Mr. Ferd Gast, who could not serve on the Synod's Board for Missions in North and South America, was replaced by Dr. Elmer Kiehl.

Upon the death of Mr. Milferd Eggerding, Dr. Robert Muggge was appointed to the Board for Missions in North and South America.

Mr. Arthur C. Sommer replaced Mr. Norbert Fleisher on the Board of Support and Pensions when the latter resigned because of ill health.

When Dr. A. C. Stellhorn retired from the Board of Governors of Concordia Historical Institute, Mr. Gerhard Kramer was appointed to replace him.

Upon Mr. Edgar M. Kluge's death, his brother, Mr. Paul Kluge, accepted appointment to serve as a member of the Board of Governors of Concordia Historical Institute.

When Mr. E. J. Echtenkamp could no longer serve on the Board of Control at Bronxville, Mr. Bernard W. Guenther was appointed to replace him.

Mr. Hugo Dierker resigned from membership on the Board of Control of St. Paul's College, Concordia, and Mr. James Schaefer replaced him.

The Rev. O. E. Heilman resigned from honorary membership on the Board of Control of St. Paul's College, Concordia, Mo., in 1960.

In the fall of 1961 Mr. Arthur Hein resigned from membership on the Board of Control of our Senior College, Fort Wayne, Ind.

The following colleges and seminaries report resignations of professors:

Concordia, Austin, Tex. — Dr. E. C. Huebschmann, 1960; Prof. Richard Graef, 1960

Concordia, Milwaukee, Wis. — Dr. August Hardt, 1960

Concordia, Portland, Oreg. — Prof. Lewis Klitzke, 1961

Concordia, River Forest, Ill. — Dr. Alfred Schmieding, 1961; Prof. Emil H. Deffner, 1962

Concordia Seminary, St. Louis, Mo. — Dr. Theo. Hoyer, 1962; Rev. Herbert Dorn, 1962

Concordia, Seward, Nebr. — Miss Beth Ann Mekota, 1961

Concordia Seminary, Springfield, Ill. — President Dr. George J. Beto, 1962

St. John's, Winfield, Kans. — Dr. Ernst Wolfram, 1960; Dr. Erich Hopka, 1960

The Missionary Board of the Synodical Conference reports the following changes:

The Rev. Paul Boecler replaced by the Rev. Joseph Lavalais

Mr. John Eigel replaced by Mr. August E. Beckemeier

Dr. Paul Rafaj, deceased, former President of the Slovak Synod, replaced by President John Kovac.

Our gracious heavenly Father in His wise providence called home the following men who had rendered or were rendering faithful service in Christ's kingdom:

Former Vice-Presidents of the Synod

Dr. A. H. Grumm, St. Louis, Mo.

Dr. F. A. Hertwig, Detroit, Mich.

Former District Presidents

Dr. Herman Bartels, English District

The Rev. Paul H. Fretthold, Eastern District

Dr. E. T. Lams, Northern Illinois District

The Rev. Conrad F. Lehenbauer, Brazil District

Dr. Rudolph S. Ressmeyer, Southeastern District

Dr. Andrew Zeile, Michigan District

Professors

Prof. Theo. C. Appelt, River Forest, Ill.

Dr. John E. Bauman, St. Paul, Minn.

Prof. Albert H. Beck, River Forest, Ill.

Prof. Theo. W. Hausmann, Concordia, Bronxville

Prof. Louis F. Heinrichsmeyer, Concordia, Bronxville

Dr. Arthur Klinck, St. Louis, Mo.

Dr. Walter O. Kraeft, River Forest, Ill.

Prof. Ewald Plass, Milwaukee, Wis.

Prof. Karl A. Rupp, Porto Alegre, Brazil

Prof. David Schmidt, Villa Ballester, Argentina

Dr. Otto H. Theiss, Tokyo, Japan (also former executive secretary of the Walther League)

Former Professors

Dr. Walter W. Albrecht, Springfield, Ill.
 Prof. Martin Coyner, Springfield, Ill. (also member
 of Committee for Research)
 Prof. Henry L. Hardt, Seward, Nebr.
 Prof. Herman Jonas, Oakland, Calif.
 The Rev. C. I. Klewer, Edmonton, Alta., Canada
 Dr. Henry A. Koenig, Seward, Nebr.
 Miss Renata Koschmann, librarian, Seward, Nebr.
 Dr. Albert H. Miller, Addison and River Forest, Ill.
 Prof. Louis C. Rehfeldt, Porto Alegre, Brazil
 Prof. Paul Reuter, Seward, Nebr.
 Prof. Aug. H. Schoede, Concordia, Mo.

*Others Who Have Served the Synod
in an Official Capacity*

The Rev. A. Appelt, member of Board of Control,
 Edmonton, Alta., Canada
 Mr. Henry Buck, member of the Synod's Board of
 Directors
 Dr. Marmaduke Carter, regional representative to
 the Missionary Board of the Lutheran Synodical
 Conference
 The Rev. Adolph G. Dick, former chairman of Board
 of European Missions
 Mr. Milferd Eggerding, member of Board for Mis-
 sions in North and South America
 The Rev. Henry F. Gerecke, chaplain of Menard
 Prison, former U. S. Army chaplain
 Dr. William J. Gernand, former Superintendent of
 Education, Central District
 Dr. Herman H. Hohenstein, former director of Radio
 Station KFUD
 Mr. A. W. Hugel, former Auditor of the Synod
 The Rev. Bernard W. Janssen, member of Synod's
 Board of Support and Pensions
 Mr. William E. Junge, former business manager of
 St. Louis seminary
 The Rev. Oscar Kaiser, former member of electoral
 college, St. Louis Seminary
 The Rev. Arnold Krentz, executive director of dea-
 coness training, Valparaiso University
 Mr. Edgar M. Kluge, member of Board of Governors,
 Concordia Historical Institute, and of Synodical
 Survey Commission
 The Rev. Robert G. Lange, member of Synod's
 Foreign Mission Board
 The Rev. O. H. Lottes, member of Synod's Board for
 Missions to the Deaf
 Mr. Charles Lottman, member of Board of Control,
 St. Louis Seminary
 The Rev. Herbert J. Mueller, chairman of Board for
 Missions to the Blind
 Teacher E. A. Roth, member of Board of Support and
 Pensions
 Dr. John Salvner, former Executive Secretary of
 Board for Missions to the Deaf
 Mr. Herbert Thien, former member of Board for
 European Affairs

Mr. Jacob Ulmer, member of Board of Control,
 Edmonton, Canada
 The Rev. Theo. F. Walther, former member of Mis-
 sionary Board, Synodical Conference
 Dr. John M. Weidenschilling, former editor of the
 Synod's Board of Parish Education
 The Rev. Herman Winter, former member of Board
 of Control, St. Paul, Minn.
 Miss Ruth Brauer, consultant, Department of Social
 Welfare
 Mr. Ralph Gihring, business manager in Hong Kong

* * * * *

The past triennium brought with it greater tensions than any other triennium during my incumbency. Unquestionably the atmosphere is charged with great unrest also in the religious world. Some other church bodies have experienced similar tensions, in fact, tensions focusing on the very issues which have troubled us in recent years. I have reference to the authority, the divine inspiration, and hence the infallibility and inerrancy of Holy Scripture. Unquestionably, as in the past, so in our day, European theology, the old rationalism in a new garb, has exerted a tremendous influence on American theologians. Men are carried away by intellectualism. As a result, true Biblical theology suffers. This necessitates constant watchfulness.

I want to express my gratitude to the Vice-Presidents whom the Synod placed at my side to aid me in carrying out the responsibilities which the Synod placed on us. These good men have been faithful and conscientious. They have given days upon days of their time to the Synod's work. May God graciously reward them.

The increasing enrollment at our colleges and seminaries brings with it the need for more professors. During the past triennium a number of men were added to our faculties. Complying with the Synod's regulations, your President or one of the Vice-Presidents attended these election meetings.

Your President regularly attended meetings of the Committee on Doctrinal Unity. Also the First Vice-President, Dr. Oliver R. Harms, attended most of the meetings. I mention this because it is a matter of great importance that the Synod's President, to whom has been assigned the supervision of doctrine, maintain regular contact with the Committee on Doctrinal Unity.

The San Francisco convention enlarged the sphere of activity of the Committee on Doctrinal Unity. Its own report tells what it did in contacts with Lutheran bodies not now in fellowship with us. The committee embraced opportunities to bear witness to the truth of God's Word and to inform others more clearly about the doctrinal position of our Synod as well as to learn more clearly the doctrinal position of other Lutheran bodies.

Our committee's report also brings the sad news that the Wisconsin Synod at its last convention resolved to suspend fellowship with our Synod. I shall not belabor you with the details of this pathetic fact. I do want

to mention, however, that for a number of years our discussions in the Synodical Conference committee were truly congenial and fraternal. Though the procedure followed in the preparation of joint doctrinal statements was slow, it was thorough. We came to agreement on the doctrines of Scripture and the Antichrist. Other doctrinal statements were in preparation.

However, when our Synod's Committee presented its Part II of the Theses on Fellowship, there was no agreement. After several lengthy discussions our Wisconsin Synod brethren announced on the morning of our last joint meeting that we had now reached an impasse and they would no longer meet with us as brethren. Though we pleaded with them not to terminate the discussions, it was without avail. The procedure that had been followed in the instance of the other documents, namely, to refer them back to the committee after all criticism had been heard, was not followed. Hence we were convinced that the declaration of an impasse was premature.

When the honorable Wisconsin Synod met in Milwaukee, Drs. Martin Franzmann and A. C. Nitz attended both the regular session and the meetings of the floor committee. Your President was present one day. I was granted the privilege of the floor. I presented the greetings of our Synod and pleaded that because we were in agreement in practically every doctrine of Scripture the convention should not suspend fellowship with us. All three of us were convinced that such action would be premature. However, the convention passed the resolution to suspend fellowship. It should be said, however, that it was not a unanimous vote.

Your Committee on Doctrinal Unity and your President invited the brethren of the Wisconsin Synod to meet with us since we felt that one of the provisions in their convention's resolution mentioned such a possibility, though not in the framework of fellowship. In the answer to this invitation we were told that they would await the action of our Cleveland convention.

Let me mention that the brethren of the Wisconsin Synod are with us as observers. They asked whether they would be permitted to be present as observers also at the open hearings of our floor committee on Doctrinal and Intersynodical Matters. This request was granted.

Your President, after consulting the Committee on Doctrinal Unity, invited Lutheran bodies in fellowship with us to send representatives to our convention. This invitation also requested these men to meet immediately after our convention for the purpose of discussing the advisability of establishing closer and more frequent contact of the church bodies in fellowship with us. These men are with us. The meeting will be held. We hope and pray that action will be taken which will redound to the glory of God and serve the cause of sound Lutheranism throughout the world.

During the past triennium the Synod's Board of Directors, of whom the Synod expects that it do everything possible to balance the budget, has sought earnestly and prayerfully to face real problems in that area. The San Francisco convention in one of its resolutions

spoke of a special offering if there should be a "widening gap" between the income of the Synod and the deficit in the synodical treasury. Our convention will be called upon to face this issue. May God graciously grant us wisdom as we view not merely the situation as we face it today but also the tremendous challenges which the future presents.

The Board of Directors of the Synod held regular meetings and devoted itself faithfully to the ever-increasing volume of business. These men spent days upon days in consecrated service to the Lord and our Synod, and they did this without remuneration.

The San Francisco convention, in adopting the report of the former Survey Commission, made provision for an Executive Director to the Board of Directors. He is to be a liaison officer between the board and the different departments of the Synod. For a little more than a year Dr. W. F. Wolbrecht has been serving in that capacity. With the consent of the Board of Directors he has continued to aid the Board for Higher Education. After this convention adjourns, he will devote his entire time to the work of Executive Director of the Synod's Board of Directors. Dr. Lawrence B. Meyer has been serving the Board of Directors as special consultant. To all these men, the members of the Board, its Executive Director, and its special consultant, I want to express my hearty thanks for faithful services rendered.

Our floor committee on Doctrinal and Intersynodical Matters, because of the enormous volume of work which confronts it, was called together for a three-day meeting May 14-16, 1962, in St. Louis. This afforded these men the opportunity to organize, to divide into subcommittees, and to begin with the study of the reports and memorials assigned to them. The floor committee has held pre-convention meetings also since last Thursday, June 14. Furthermore, because of some of the controversial issues confronting the convention, this floor committee held open hearings on Monday and Tuesday of this week. I feel certain that every delegate to the convention will pray God in all sincerity that He may grant His Holy Spirit in abundant measure to these men to guide them to present resolutions to the convention for its consideration and action—resolutions in full accord with Holy Writ, resolutions which will redound to God's glory and the welfare of our church.

Your President or one of the Vice-Presidents attended the meetings of the Synod's Board of Trustees. This group is very faithful and conscientious in managing the Synod's Pension Fund, the Lutheran Laymen's League Endowment Fund, the Lay Retirement Fund, and other similar funds.

Your President again had the privilege of attending and addressing the conventions of the Lutheran Laymen's League, the Lutheran Women's Missionary League, and the Walther League. These contacts are appreciated very much.

Your President as well as Vice-Presidents Dr. Oliver R. Harris and Dr. George W. Wittmer attended some of the meetings of the SELC (Slovak) convention. We were cordially received, and each one of us was granted

an opportunity to address the brethren. On March 20, 1962, your President attended the funeral of President Dr. Paul Rafaj, whom God called home very suddenly and unexpectedly, and expressed our Synod's sincere sympathy.

Vice-President Dr. Oliver R. Harms, Dr. Martin Steege, and your President met with the executives of the National Evangelical Lutheran Church (Finnish) to discuss with them matters pertaining to a possible merger of our churches. Practically all pastors of this church body are graduates of our Concordia Seminary, Springfield, Ill. For many years the Finnish brethren have been supporting one of their men on the faculty at that seminary.

The Lutheran World Federation has again extended an invitation to our Synod to send official observers to its Assembly in Helsinki in 1963.

Delegates will note on the convention program that we are combining the brief doctrinal essays with the opening devotions. The general topic chosen is "A Confessional Church in Christendom and in the World."

Dr. H. J. A. Bouman, Dr. Martin Koehneke, Dr. Fred Kramer, and Prof. Willis Laetsch will serve as essayists. Thus we shall hear a faculty member from every terminal school. Since these essays are of a devotional character, every delegate will want to be present on time.

The book of *Reports and Memorials* contains the reports of our boards and committees, which have rendered faithful work to the Synod. We thank them for

the service rendered. Some of the floor committees have met or will meet to study thoroughly these reports as well as the many memorials, or overtures, which have been presented. These committees will prepare and suggest proper resolutions to the convention. We are grateful to these men, who are willing to devote their time and talents to this important work.

Brethren, we are facing busy days. The resolutions we adopt will be not only important but also of far-reaching consequences. The eyes of many are focused on our Cleveland convention. Lutherans in fellowship with us are waiting with bated breath to find out what resolutions we have passed. Lutherans throughout the world await the outcome of things at this convention. God grant that every one of us may realize the tremendous responsibility which rests on us. May our good heavenly Father bestow on us a rich measure of His Holy Spirit that there may resound from this body a strong voice for the cause of Christ, for the inerrancy and doctrinal integrity of the inspired Word of God, and for the unwavering acceptance of the Symbolical Books of the Evangelical Lutheran Church as a true and correct exposition of God's Word. With these God-given convictions in our hearts we shall go forward with deep gratitude for all that Christ has done for us and willingly and eagerly embrace the opportunities He offers us and accept the challenges our convention faces. May God graciously grant us wisdom, motivation, and courage for the task. We ask it in Jesus' name. Amen.