

WHAT'S THE DIFFERENCE?

by

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Our Thanks

To all the pastors who responded to our survey and to Professor Wayne Mueller for helping us phrase a number of the statements and questions which appeared in the survey.

What's The Difference?

"What's the difference among Lutherans?" is a question which many Lutherans are asking and are being asked. Non-Lutherans who get their impressions of Lutherans solely from news accounts may regard all Lutherans as social activists, anti-nuclear protestors, or advocates for the poor. Even Lutheran laity may be confused and may assume, not unreasonably, that since the name "Lutheran" is common to all the Lutheran bodies, the theology, doctrines, and practice are common as well.

In 1971 a survey of Lutheran clergy and laity in the Detroit area found some widely divergent opinions on basic doctrinal and practical matters. Here are some of those findings.

	ALC	LCA	LCMS	WELS
Bible is God's inerrant Word	10%	19%	74%	100%
Evolution of man from lower forms of life is possible	78%	78%	19%	0%
Adam and Eve historical persons	17%	28%	80%	100%
Children are sinful at birth	67%	74%	96%	100%
Salvation only through Jesus	43%	52%	84%	100%
Extramarital relations okay in certain situations	44%	30%	17%	6%
Abortion okay if child is not wanted	43%	18%	8%	0%
Can be good Lutheran and lodge member	83%	85%	8%	0%
Women minister okay	62%	30%	8%	0%
Church best solves social problems by preaching Gospel	52%	70%	78%	100%

Statistics from "The Lutheran Ethic"
 Dr. Lawrence Kersten, Eastern Michigan University - 1971

Since inter-Lutheran relations have changed significantly over the past fifteen years, and in view of major developments in Lutheranism, such as the Seminex movement and the creation of the AELC, the Missouri Synod's termination of fellowship with the LCA, the imminent merger of the ALC, LCA, and AELC into the Evangelical Lutheran Church in America, and increased social activism in general, we wondered what a similar survey would reveal in 1987. The object was to discover what is being taught in the various Lutheran church bodies today, the attitudes and beliefs of Lutheran clergy concerning matters of doctrine and practice; in short, what are the differences among Lutherans?

The survey included all the ALC, AELC, LCA, LCMS, and WELS clergy in Milwaukee County. A copy of the survey and the cover letter are appended to this paper. The survey was mailed to 178 Lutheran pastors, along with a self-addressed, stamped envelope to encourage response. Total responses numbered 125 or 70.2%. The breakdown is as follows:

	Number Sent	Replies	Percentage
ALC	27	17	63%
AELC	4	2	50%
LCA	37	20	54%
LCMS	53	42	79%
WELS	57	44	77%

The following analysis of each survey question includes the answers given by the pastors of the various church bodies; followed by comments from those who chose to supply them. The percentages do not always add up

to 100 due to the fact that some pastors did not choose any of the answers provided. In many cases their views are represented in the comments which follow.

Since there are only 4 AELC congregations in Milwaukee County and only two of the four pastors responded to the survey, their answers may not be representative of the AELC as a whole. However we did wish to present the views of the AELC pastors who replied.

The answers to Question 1 regarding church membership are represented in the statistical chart above.

Question 2: Age

	Under 30	30-39	40-49	50-59	60 or over
ALC	0	8	6	2	1
AELC	0	1	0	1	0
LCA	0	3	9	6	2
LCMS	0	6	13	12	11
WELS	1	16	11	12	4

Question 3: Have you changed your membership from another church body since entering the public ministry?

- ALC: 1 (from ELC)
- AELC: 1 (from LCMS)
- LCA: 2 (from LCMS)
- LCMS: 1 (from WELS)
- WELS: 2 (from LCMS)

Question 4: Which most closely represents your belief?

	ALC	AELC	LCA	LCMS	WELS
A. The Bible is God's Word and all that it says is true.					
	2 (8.5%)	1 (50%)	7 (35%)	38 (90%)	44 (100%)
B. The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because the writers were men, it contains some human errors.					
	8 (47%)	0	5 (25%)	3 (7%)	0
C. Even though the Bible contains many errors and myths, it still represents God's teachings.					
	0	0	1 (5%)	0	0
D. The Bible evolved through the centuries, and it is up to us to decide what is God's Word and what is man's.					
	1 (6%)	0	0	0	0

Comments:

ALC

Six ALC pastors did not choose any of these answers. Selected comments: "The Bible is God's Word written by men inspired by the Holy Spirit. It is a faithful witness to Christ and salvation. It evolved over the centuries. It contains myths and other kinds of literature, but the Spirit uses it to teach and to save." "The Bible is God's Word and all that it says is true in the sense of a faith document and record of revelation." "The Bible is the inspired Word of God which calls us to faith in our Lord Jesus Christ. A true conservative asks of the Scriptures no more than what they were intended to do." This pastor explains that the Bible is "not a science or history book. It is true in regard to the revelation of God and His salvation in Jesus Christ. It is not necessarily scientifically true because the writers held a different world view than ours. I disagree with the term 'errors' (as used in

choice B above). It (the Bible) does not contain errors. It contains another world view."

One AELC pastor answered this way:

"The Bible is God's Word centering in the revelation of Jesus as God's ultimate word to the human race."

LCA

Five LCA pastors did not answer this question. Two others offered comments. One replied: "The Bible is God's Word; however, it must be understood in the historical context in which it was delivered."

LCMS

One LCMS pastor did not answer the question.

Questions 5 through 13 are presented in an agree/disagree format.
(A = agree; D = disagree)

Question 5: A D Jesus Christ is true God and true man.

	ALC	AELC	LCA	LCMS	WELS
Agree	17 (100%)	2 (100%)	20 (100%)	42 (100%)	44 (100%)
Disagree	0	0	0	0	0

Question 6: A D Jesus Christ was an actual historical figure.

	ALC	AELC	LCA	LCMS	WELS
Agree	17 (100%)	2 (100%)	20 (100%)	42 (100%)	43 (97.7%)
Disagree	0	0	0	0	0

Question 7: A D Jesus Christ physically rose from bodily death after three days in the tomb.

	ALC	AELC	LCA	LCMS	WELS
Agree	16 (94.1%)	2 (100%)	20 (100%)	42 (100%)	44 (100%)
Disagree	0	0	0	0	0

Comments:

ALC

One ALC Pastor commented that he does not know if Jesus physically rose from bodily death.

Question 8. A D A person need not necessarily believe in Jesus Christ as his or her Savior in order to get to heaven.

	ALC	AELC	LCA	LCMS	WELS
Agree	4 (23.5%)	1 (50%)	3 (15%)	0	0
Disagree	10 (58.8%)	1 (50%)	11 (55%)	42 (100%)	44 (100%)

Comments:

ALC

"I don't know" if a person needs to believe in Christ as his or her Savior in order to get to heaven. "Christ alone is the Savior, not faith." One pastor felt that the question was inadequate, pointing out that "One gets to heaven" by "God's action in Christ - not by our own action".

LCA

Three did not respond. Three others offered comments. "I cannot answer this question because it does not deal with those who never encountered the Gospel." "'Get to Heaven' presents a self-absorbing attitude that avoids the 'now' aspects of faith in Christ." "I believe Jews are God's children."

Question 9: A D The devil is a real personal creature and is active in the world.

	ALC	AELC	LCA	LCMS	WELS
Agree	7 (41.1%)	2 (100%)	13 (65%)	41 (97.6%)	43 (97.7%)
Disagree	6 (35.3%)	0	5 (25%)	0	0

Comments:

ALC

One pastor did not answer. Two pastors offered a comment by way of crossing off the words "personal creature," thus rewriting the answer to read, "The devil is real and is active in the world." A third pastor said, "Evil takes personal form, it is not limited to 'personal creature'."

LCA

One pastor did not respond. One commented that the phrase "real personal creature is ambiguous. Satan and his power surely are real and active."

LCMS

One pastor changed the provided answer to read "The devil is a real person and is active in the world."

Question 10: A D There is a real hell, a place in which unbelievers will be punished for their sins.

	ALC	AELC	LCA	LCMS	WELS
Agree	7 (41.1%)	2 (100%)	14 (70%)	40 (95.2%)	44 (100%)
Disagree	7 (41.1%)	0	3 (15%)	2 (4.8)	0

Comments:

ALC

One did not answer. Comments: "There is a real hell which punishes believers as well as unbelievers. It is no one place." Another pastor reworded the answer: "There is a real hell."

LCA

Two did not respond. One answered this way: "There is a real hell, a state where those who reject God in and on earth live apart from God for an eternity."

Question 11: A D The account of Adam and Eve is probably a parable which attempts to explain the origin of sin and evil in the world.

	ALC	AELC	LCA	LCMS	WELS
Agree	12 (70.6%)	1 (50%)	10 (50%)	0	0
Disagree	1 (5.9%)	1 (50%)	5 (25%)	41 (97.6%)	44 (100%)

Comments:

ALC

One no response. Comments: "It is a true story, if that is what you mean by parable -- which doesn't make it necessarily history." Another pastor agreed, but adds: "To account for it as the story of human origin is plain ridiculous." A third pastor disagreed and appended "Not the origin, but the reality of sin and evil."

LCA

Two no responses. One LCA pastor amended the question to read, "the account of Adam and Eve is probably a parable which explains our rejection of God and our desire to decide what is good or evil without God's aid. We wish to be our own God." Another LCA pastor did not circle one of the choices but wrote, "I take the story seriously, but not literally." One pastor felt that it was "too simplistic an answer to be either A or D."

LCMS

One pastor stopped at "The account of Adam and Eve is probably a parable."

Question 12: A D The unchanging Law of God is an absolute standard by which to measure man's conduct.

	ALC	AELC	LCA	LCMS	WELS
Agree	10 (58.8%)	2 (100%)	16 (80%)	42 (100%)	42 (95.5%)
Disagree	3 (17.6%)	0	1 (5%)	0	0

Comments:

ALC

Four no responses

LCA

One no response. Comments: "Does 'Thou shalt not kill' refer to harvest? Truly God's laws are also his Gospel, not separated so conveniently. God is to be obeyed at all times." "Again too simplistic. Luther pointed to the Law as necessary to lead us to Christ who alone can save."

WELS

One pastor clarified it as the moral law. Another pastor agreed but pointed out that a clearer definition of law should have been provided.

Question 13: A D It is necessary to baptize infants.

	ALC	AELC	LCA	LCMS	WELS
Agree	8 (47.1)	2 (100%)	15 (75%)	40 (95.2%)	44 (100%)
Disagree	5 (29.4%)	0	2 (10%)	1 (2.4%)	0

Comments:

ALC

Two pastors did not answer. Comments: "It is not necessary to baptize anyone -- we do it because Jesus said to baptize." "It is usually necessary to baptize infants." One pastor disagreed and gave this reason: "Luther differentiates between absolutely and ordinarily. Baptism is ordinarily."

LCA

One pastor did not answer. Comments: "But not adults? Necessary for what? I sincerely believe that God wants infants baptized." "Not if you mean unbaptized infants will not be saved."

LCMS

One pastor did not answer.

Note: In questions fourteen through twenty we asked the pastors to choose the statement or statements which most closely represented their beliefs concerning the doctrine or practice in question. For these questions we are returning to the format used in question four.

Question 14: Which most closely represents your belief? (check one)

	ALC	AELC	LCA	LCMS	WELS
A. The effectiveness of baptism is found in the Word of God connected with the water of this sacrament.	16 (94.1%)	1 (50%)	18 (90%)	41 (97.6%)	44 (100%)
B. How effective baptism is for an individual depends on the person's attitude toward this sacrament.	1 (5.9%)	0	1 (5%)	0	0

Comments:

ALC

One pastor checked both answers and added: "Baptism needs to be nurtured -- it is not a magical act."

AELC

One pastor chose both answers and remarked that "baptism's effectiveness also depends on the person's attitude toward Christ."

LCA

One answered both and added "We can reject the benefit of Baptism."

LCMS

One pastor did not answer.

Question 15: At what point in time during the celebration of the Lord's Supper does the sacramental union (the union of Christ's body and blood with the bread and wine) take place? (check one)

	ALC	AELC	LCA	LCMS	WELS
A. When the elements are consecrated.					
	7 (41.2%)	0	9 (45%)	7 (16.7%)	1 (2.3%)
B. When the elements have been consecrated, distributed and received by the communicant.					
	8 (47.1%)	1 (50%)	7 (35%)	33 (78.6%)	35 (79.5%)

Comments:

ALC

One pastor answered both. Another said, "I don't know, I don't care. All I care about is the presence of Christ. How he gets there or when he gets there is his problem, not mine."

AELC

One man didn't choose an answer, but stated, "When the Word of God is proclaimed; the Word makes the sacrament what it is."

LCA

Four did not choose either response. Comments: "I don't know. The question is far too academic." "To know the exact moment is human speculation. Silly question." "There is an objectivity about the Eucharist/Communion which is not reflected in either of these options."

LCMS

One pastor commented, "I really do not know, but I am convinced that it does happen." Another chose "B" and added, "I have checked the strongest of the two options that you state. Scripture does not precisely tell us."

WELS

One man said it happens in the eating and drinking. Another checked the second answer, but added: "This is not a 'point in time' but a series of points." A third cautioned, "I wouldn't want to touch a question dealing with a point in time when the sacramental union takes place, yea, not with 10-foot copy of Chemnitz." Five pastors pointed out that Scripture does not tell us.

Question 16: Which most closely represents your belief? (check one)

	ALC	AELC	LCA	LCMS	WELS
A. A child is already sinful at birth.	14 (82.4%)	2 (100%)	18 (90%)	42 (100%)	44 (100%)
B. A child is basically good at birth.	0	0	0	0	0
C. A child at birth is neither good nor bad.	3 (17.6%)	0	1 (5%)	0	0

Comments:

ALC

Three who chose the first answer added comments: "This does not exclude the goodness of being created in the image of God." "The child is inclined toward sin." "Born a child of fallen humanity." Another who chose the third response, commented, "He/she is born in a state of sin; that doesn't mean that the child is 'bad.'"

LCA

One no response. One man chose the first answer, but asked, "Does that suggest that the infant is bad? Whatever does that mean?"

Question 17: Which most closely represents your belief? (check one)

	ALC	AELC	LCA	LCMS	WELS
A. Miracles actually happened just as the Bible says they did.	8 (47.1%)	2 (100%)	9 (45%)	42 (100%)	44 (100%)
B. Not all the miracles in the Bible actually happened as they are recorded but were stories used by biblical writers to emphasize spiritual truths.	7 (41.2%)	0	7 (35%)	0	0

Comments:

ALC

Two did not answer, with one of them commenting, "Neither is close to my belief."

LCA

One did not respond. One chose the first response, but added that it was "not a fair question." Two others who chose the first response amended it to read simply, "Miracles happened" or "Miracles do happen."

Question 18: Which statement(s) most closely represents your belief? Place a check mark in front of your answer(s).

	ALC	AELC	LCA	LCMS	WELS
A. Abortion is not permissible under any circumstances.	0	0	1 (5%)	4 (9.5%)	6 (13.6%)
B. Abortion is permissible only when the life of the mother is in danger.	7 (41.2%)	0	9 (45%)	33 (78.5%)	33 (75%)
C. Abortion is permissible only when the mother's physical or mental health is in jeopardy.	4 (23.5%)	1 (50%)	10 (50%)	8 (19%)	3 (6.8%)

D. Abortion is permissible in cases of rape or incest.

8 (47.1%) 1 (50%) 11 (55%) 3 (7.1%) 2 (4.5%)

E. A woman has the final right to decide for herself what to do with her unborn child on the basis of an informed conscience.

4 (23.5%) 0 3 (15%) 0 0

Comments:

ALC

One no response. Three pastors did not choose any of the available answers, but offered their own as follows: "Abortion may be necessary in cases of rape or incest." "Abortion is always sin, but in some situations perhaps the 'lesser' of sins." "Whether a woman has the right, she has the power to choose to abort or not abort; therefore the Church's job is to instruct consciences according to the Gospel."

AELC

One man did not choose any of the options offered, but instead replied, "Abortion is always a sin in the sense that ending a life is contrary to God's will. In extreme cases it may become necessary, but it is clearly apart from the norm."

LCA

Three pastors did not respond at all. Another pastor chose none of the answers but responded, "Abortion is always sin; Christians are obligated to exercise to make a choice."

LCMS

One pastor changed the wording of the first choice to "Abortion is a sin under any circumstances," adding that "the word 'permissible' is a problem." Another pastor did not respond to any of the choices, commenting that, "'any' and 'specific' are not conclusive nor equitable."

WELS

One pastor did not choose any of the options, commenting: "Hard line answers such as these cannot attempt to consider each situation." Another pastor maintained: "I'll judge each case individually. As a principle, however, abortion is murder." A third pastor chose the first answer, but added: "Always wrong, may sometimes be lesser evil." Several pastors chose the second answer but added these cautions: "With great reluctance, strong medical evidence and lots of prayer." "Even then the best should be done for both, not trying to kill either, but not putting the mother in second place in a real crisis." "As an act of self-defense, and then covered by the blood of Christ."

Question 19: Which most closely represents your belief? (check one)

	ALC	AELC	LCA	LCMS	WELS
A. Homosexuality is absolutely wrong and is condemned by the Bible.					
	3 (17.6%)	1 (50%)	7 (35%)	40 (95.2%)	44 (100%)
B. God's condemnation of homosexuality applied only in biblical times and no longer applies today.					
	2 (11.8%)	0	0	0	0

Comments:

ALC

Three no responses. Several found neither answer acceptable. Comments: "There is a range of other beliefs." "Both answers black/white for a question that becomes more confusing in the search for the cause of homosexuality." "Neither -- the Bible is not at all clear on it's attitude toward homosexuality." Several others gave their own answers: "God's Word does not condemn homosexuals. Homosexuality was not a known

orientation. All were considered heterosexual, thus people acted against their 'natural' orientation." "Homosexuality appears to go contrary to God's created order." "Homosexuality is contrary to God's intent for creation. But homosexuals, as other sinners, can be and are a part of God's family of forgiven sinners in Christ." One pastor checked both answers, and appended this comment to the second answer, "Just as his condemnation of anger, lust, greed, and self-righteousness applies today."

AELC

One AELC pastor answered this way: "Homosexuality is an aberration of God's intended formation of family, but is not to be condemned out of hand."

LCA

Four pastors chose not to give any answer. Three pastors said only that neither of the answers supplied represented their belief. Four answered the first choice, but amended that answer in these ways: "Homosexuality is wrong and is not advocated by the Bible." "Homosexuality is condemned by the Bible." "Homosexuality is wrong and is condemned by the Bible; but like every other sin it can be forgiven by God in Christ." "Homosexuality is absolutely wrong and is condemned by the Bible. But so is adultery, and stealing, and bearing false witness." Two other pastors supplied their own answers: "Church standards need not be accepted by society (the world)." "Not sure it was condemned!"

LCMS

One pastor said neither answer represented his views. Another said that to assume that God condemns homosexuality makes the choice "inequitable". One of the pastors who answered the first choice added: "The Bible tells of God's power through Word and sacraments for a homosexual to be able to change his sinful sexual orientation. It speaks of forgiveness if he

repents and turns in faith to shun that sin."

Question 20: Which statement(s) most closely represents your belief? Place a check mark in front of your answer(s)

	ALC	AELC	LCA	LCMS	WELS
A. Sexual relations are permissible only within the bonds of marriage.	8 (47.1%)	2 (100%)	11 (55%)	41 (97.6%)	42 (95.5%)
B. Sexual relations are permissible for a couple engaged to be married.	3 (17.6%)	0	1 (5%)	0	2 (4.5%)
C. Cohabitation is permissible when two consenting adults have made a private commitment to each other.	1 (5.9%)	0	2 (10%)	0	0
D. Sexual relations are permissible between any two single people, whether there is an intent to marry or not.	2 (11.8%)	0	1 (5%)	0	0

Comments:

ALC

One no response. One answered the third choice, adding that it is permissible "under some circumstances." One pastor said that the options given needed to be more specific. Another asked: "Permissible by whom? By God? By the Church? By society?"

LCA

Three pastors did not respond to the question. One said that the first choice "is the ideal," but the second and third choices "are tolerable."

Another pastor composed his own answer: "Sexual intercourse is the highest expression of love between male and female and needs the bond of marriage to preserve and protect the union."

LCMS

One pastor chose the first answer with this reservation: "'Sexual relations' is too broad a term. If you mean sexual intercourse, this answer is correct." Another pastor who chose the first answer added this remark: "When two people are living together they should be able to come to the pastor and just talk freely about their lives and getting married without being 'punished' by being asked to separate. Christ accepts you and me just the way we are (grace)." Another pastor marked the word "permissible" in each choice and asked: "Is permissible the issue?"

WELS

One WELS pastor who chose the second answer said that sexual relations for engaged couples are permissible, "but certainly not advisable!!"

For questions 21 through 35 the pastors were given these instructions:

For the following circle (A) if you agree with the statement or circle (D) if you disagree. In the case of Yes/No answers, circle (Y) if your answer is yes or circle (N) if your answer is no.

We will use the format which we used for questions 5 through 13.

Question 21: A D A particular situation could justify extramarital relations.

	ALC	AELC	LCA	LCMS	WELS
Agree	6 (35.3%)	0	9 (45%)	1 (2.4%)	0
Disagree	10 (58.8%)	2 (0%)	9 (45%)	39 (92.9%)	43 (97.7%)

Comments:

ALC

One pastor did not respond.

LCA

Two pastors did not respond.

LCMS

One pastor chose not to answer the question. Instead he placed quotation marks around the word "could" and wrote, "Solomon's answer here would be precious!" Another pastor chose not to answer the question, explaining that he would "have to know the situation!!" One pastor who strongly disagreed added this comment, "Even if there were only two survivors of WW III, the (the man and woman) would need to vow a commitment of Christian marriage to each other before having sexual relations."

WELS

One pastor did not respond.

Question 22: A D Women and men share the right of authority in the administration of the church.

Agree	17 (100%)	2 (100%)	20 (100%)	11 (26.2%)	2 (4.5%)
Disagree	0	0	0	24 (57.1%)	41 (93.1%)

Comments:

LCA

One pastor who agreed added, "But each to his/her own order."

LCMS

Two pastors did not offer an answer. Two pastors were not certain of what was meant with the phrase "right of authority", while two others were not certain what we had in mind with the word "administration." One other pastor felt that the phrase "right of authority" "failed," suggesting that

"God's gifts to man in Genesis 2 did not include 'rights.'"

WELS

One pastor did not respond because he felt the question was "too general." He asked if we had in mind establishing policy when we spoke of administration. One of the pastors who disagreed said that he did so if the question was to be "understood in the light of 1 Corinthians 14 and 1 Timothy passages." One of the pastors who agreed with the statement explained, "The statement doesn't say an equal authority and so I agree-- e.g. ladies programs', children's programs, etc."

Question 23: A D Women should be allowed to become ordained ministers.

Agree	17 (100%)	2 (100%)	19 (95%)	3 (7.1%)	0
Disagree	0	0	0	36 (85.7%)	43 (97.7%)

Comments:

ALC

One of the pastors added the comment, "We have no right to 'allow', the 'call' is from God, not men."

LCA

One pastor did not choose either answer. One pastor agreed to the statement but stipulated, "If under authority of male bishop or working under male pastor."

LCMS

Three pastors did not respond to this statement. One wanted to know who the agent of "allow" is suppose to be.

WELS

One pastor did not respond.

Question 24: A D A Lutheran may allow the possibility that men may have evolved from lower forms of life.

	ALC	AELC	LCA	LCMS	WELS
Agree	13 (76.5%)	1 (50%)	11 (55%)	2 (4.8%)	0
Disagree	2 (11.8%)	1 (50%)	6 (30%)	39 (92.9%)	44 (100%)

Comments:

ALC

Two pastors did answer. One pastor who agreed with the statement qualified his answer by adding "Not without an 'event' of God which creates 'humanness.'"

LCA

Three pastors did not respond. One asked, "If I agree does this invalidate the creation story?" Another circled the word evolved and wrote, "not if you define evolved as outside the directive creative hand of God."

LCMS

One pastor did not respond. After circling the word "may" and "the possibility" he indicated that he felt the question was "loaded."

WELS

One commented concerning the statement, "Ambiguous question in the light of Lutheranism today."

Question 25: A D A Lutheran does not sacrifice his membership in good standing at his own church by being a member of an organization such as the Elks, Masons or Eastern Star which does not affirm the deity of Christ.

	ALC	AELC	LCA	LCMS	WELS
Agree	12 (70.6%)	0	15 (75%)	4 (9.5%)	0
Disagree	0	2 (100%)	2 (10%)	36 (85.7%)	44 (100%)

Comments:

ALC

Three pastors gave no response at all. One pastor answered, "Depends, probably no." Another placed the phrase, "...which does not affirm the deity of Christ" in parentheses and explained, "That's news to me." One of the pastors who agreed with the statement wondered: "Why should they?" Another pastor who agreed qualified his answer saying "As long as (the) membership (is) to social/service."

AELC

One pastor changed the word "sacrifice" to "compromise".

LCA

Three pastors did not circle either choice. One of the pastors who agreed underlined the phrase "not affirm" and then added that he agreed with the statement "as long as the lodge does not deny (the deity of Christ)."

LCMS

Two pastors did not circle one of the given choices. One of them wrote that there is "no 'yes or no' answer to this (question). First instruct, then deal with them individually and evangelically." One of the pastors who agreed with the statement appended: "Allow for the on-going ministry of the Gospel."

Question 26: Y N Would you have any objection to a Lutheran minister from another branch of Lutheranism preaching at your church?

Yes	0	0	2 (10%)	25 (59.5%)	41 (93.2%)
No	16 (94.1%)	2 (100%)	17 (85%)	11 (26.2%)	0

Comments:

ALC

One pastor did not respond, explaining, "Depends on the preacher." One of

the pastors who answered with a "no" said, "Though I would be careful about WELS."

LCA

One pastor circled both "yes" and "no". One pastor who answered yes added this stipulation, "I would want to know more re: their preaching, teaching, and life, but would consider some sharing" (sic).

LCMS

Three pastors did not circle either one of the choices provided. One of the three wanted more specifics in terms of which branches of Lutheranism. Another of these three seemed to indicate that it would depend on what the person taught concerning justification. He asked, "Does he know justification?" Three other pastors circled both answers provided. One of them indicated that it would depend on which branch of Lutheranism was concerned. Another of this group said that it "depends on the circumstances." Two of the pastors who chose "yes" also offered comments. One of them said that "the reason and the occasion would be important." The other pastor who answered "yes" and commented said that it "depends upon the branch." Two of the pastors who answered "no" also chose to qualify their answers. One of them noted that he "would desire an interview" with the minister first. The other wrote that he would not ask a woman minister to preach at his church.

WELS

One pastor did not respond to the question. A number of pastors who answered yes indicated that they would have no objections to having pastors from ELS or other churches in fellowship with WELS preach in their congregations.

Question 27: Y N Would you have any objection to a member of the clergy from a non-Lutheran, protestant church body preaching at your church?

	ALC	AELC	LCA	LCMS	WELS
Yes	2 (11.8%)	0	4 (20%)	38 (90.5%)	44 (100%)
No	12 (70.6%)	2 (100%)	13 (65%)	2 (4.8%)	0

Comments:

ALC

Three pastors did not circle either of the answers provided. One of them said that it would depend on the preacher. One of the pastors who answered "no" added the comment: "I would need to know/trust the person."

LCA

One pastor did not respond. Two pastors circled both answers. One pastor who chose "yes" as his answer offered the same comment that he did for question 26, saying "I would want to know more re: their preaching..." One of the pastors who answered no explained "we've had R.C. Priests."

LCMS

Two pastors circled both "yes" and "no" with one of them explaining that it "depends on the circumstances." One of the two pastors who answered "no" changed the wording of the question to indicate that he would have no objections to certain members of the Roman Catholic clergy preaching at his church.

Question 28: Y N Would you have any objection to a Lutheran from another branch of Lutheranism taking Communion at your church?

	ALC	AELC	LCA	LCMS	WELS
Yes	0	0	0	14 (33.3%)	41 (95.5%)
No	17 (100%)	2 (100%)	20 (100%)	22 (52.4%)	0

Comments:

LCMS

Four of the pastors did not circle either answer. All of them offered

some sort of comment. One of them indicated that it would depend on which branch of Lutheranism was in question. Another man wrote, "Having served in the 'wilds' of Canada I have become an ardent advocate of 'close communion.'" A third man in this group wrote, "Basically my answer to the above is yes, although it would depend on the branch of Lutheranism. Pastoral discretion can also come to play in some circumstances." The fourth man who did not choose either answer offered this comment, "I would want to individually examine their beliefs about Lord's Supper." Two pastors circled both "yes" and "no" with one of them indicating that it would depend on the person's branch of Lutheranism. The other pastor responded, "Questions 26 & 28 may be misleading! There are many branches of Lutheranism in our foreign countries who may or may not be in declared fellowship with our Synod! Like anyone else who would come to the Lord's table, they would be admitted or denied on the basis of their proper understanding and confession of the doctrine of Lord's Supper, etc. so also with a preacher in the pulpit! Most instances of what I believe you have in mind among local and American Synods would normally result in an unholy unionism, and therefore be unacceptable practice!" One of the pastors who circled "yes" after underlining the word "branch", indicated that "there are special cases." Another following the same line of thinking wrote, "There could be some exceptions." A pastor who circled "yes" said that he would commune someone after a "private examination of faith and circumstance." Another pastor who said that he had no objection qualified his answer in this way: "If I was sure they knew and accepted the Lutheran doctrine of communion." Another man who answered "no" said that he wouldn't have an objection if the person was a guest and it was an exceptional case. Finally, one other man who circled no said that he would first examine the individual.

WELS

One no response. A number of men, as was the case with question 26, indicated that they would readily commune members of the ELS. One pastor circled "yes" and "no" and said, "Sometimes yes, sometimes no."

Question 29: Y N Would you have any objection to a protestant from a non-Lutheran denomination taking communion at your church?

	ALC	AELC	LCA	LCMS	WELS
Yes	0	0	1 (5.9%)	38 (90.5%)	44 (100%)
No	15 (88.2%)	2 (100%)	18 (90%)	2 (4.8%)	0

Comments:

ALC

Two pastors did not circle either of the answers provided. One of them said that he would commune a protestant from a non-Lutheran denomination "if they believe as we do in the real presence." One of the pastors who answered no said, "With the discretion of pastor and communicant."

LCA

One pastor circled both answers. Three pastors who answered no also added comments. One of them wrote, "We have Roman Catholics commune with us." Another pastor qualified his "no" answer by writing, "that needs to be qualified by their understanding of the sacrament." Finally one other man who answered no said, "As long as they affirm belief in Christ and real presence."

LCMS

One pastor did not choose one of the answers provided but instead supplied a comment which indicates that he would not have any objection "after speaking with him/her about what he/she believes." One pastor circled both answers without an explanation. One of the pastors who answered

"yes" also commented: "I would want to individually examine their belief about the Lord's Supper."

Question 30: Y N Would you like to see your own church body merge or join together with any Protestant group other than another Lutheran body? If your answer is yes, with which group would you like to see your church body merge?

	ALC	AELC	LCA	LCMS	WELS
Yes	4 (23.5%)	1 (50%)	7 (35%)	3 (7.2%)	1 (2.3%)
No	9 (52.9%)	1 (50%)	8 (40%)	36 (85.7%)	42 (95.5%)

Comments:

ALC

Four pastors chose not to circle either of the answers that we provided. One of them wrote, "We're spending enough time just trying to merge with other Lutherans." Three pastors who answered yes supplied us with the names of groups with which they would like to see a merger. One said with "Episcopalians and Reformed." He added, "We're not at that point yet, but hope the day comes soon." Another said, "Eventually Roman Catholics and main line protestants." A third pastor said "Episcopalian." Two men who said "no" also wrote comments. One of them qualified his answer by saying, "But this does not mean that I am against ecumenical relations. I support my church's decision regarding relationships with Episcopalians, Presbyterians, and look forward to closer relationships with Methodists, Roman Catholics, etc." The other pastor who answered "no" and commented wrote this, "I believe we should talk to each other and learn from each other. I don't see any merger possibilities at the present."

AELC

The pastor who answered "yes" commented that he'd like to merge with "All Christian bodies - eventually, as God leads."

LCA

Four pastors chose not to answer this question with a "yes" or a "no". One of the four wrote, "This can not be answered by a simple yes or no." Another of them said, "I really have no strong or informed opinions on this matter." One other seemed to suggest that a merger would be possible "on a basis of confessional agreement." One pastor circled both answers. A number of pastors who answered "yes" supplied us with names of groups with which they would like to merge. Among the groups listed were Episcopalians, Roman Catholics, Church of God, Presbyterians and Methodists. One of the pastors wrote, "The church's hope is to pray for unity (John 17)." Another wrote, "Continued work of dialogue is necessary with Roman Catholics and Anglicans." Finally one pastor said, he would consider merging with "Episcopalians, Presbyterians and Methodist (maybe). A doctrinal understanding would need to be worked out."

LCMS

Three pastors did not give a "yes" or "no" answer. One of these pastors wrote, "Yes, if we could come to a mutual agreement based upon biblical principles of the Word of God. But I would not reject a dialogue with them right off the cuff." One of the pastors who answered "yes" said, "With all of them since that is our Lord's desire and will for us. Naturally, there would have to be consensus on the Triune God, Jesus and Lord and Savior, the Work of the Holy Spirit, the primacy of Scripture, etc." Another who answered "yes" commented in this way: "I would like all Christians to be 'Christians', not denominationalized. I'm sure that is God's holy will. But there are no other denomination as they are no that I want to merge with." One other pastor who answered "yes" added this stipulation: "If doctrinal agreement was reached first!!" One

pastor who answered no followed the same line of thought commenting:
 "Unless in agreement in all doctrines."

WELS

One pastor circled both answers and wrote, "Yes, all Christian churches if they change and agree with us on Scripture, in doctrine and practice. No as long as there is no unity in doctrine and practice." The pastor who answered "yes" said he'd like to merge with "all of them!! - provided there is agreement in doctrine." One of the pastors who said no added, "Not as presently constituted."

Question 31: A D Lutherans will want to participate in worship with people of other faiths, including non-Christians.

	ALC	AELC	LCA	LCMS	WELS
Agree	4 (23.5%)	1 (50%)	8 (40%)	2 (4.8%)	0
Disagree	10 (58.9%)	1 (50%)	9 (45%)	36 (85.7%)	43 (97.7%)

Comments:

ALC

Three pastors chose not to respond to this question. One of the pastors who agreed with the statement wrote that Lutherans will want to participate "in certain kinds of worship" with people of other faiths. One of the pastors who disagreed added this comment, "I have worshiped with Jewish brothers and sisters. I would draw the line with others."

AELC

One of the pastors qualified his "agree" answer by changing the statement to read, "Lutherans may participate in worship with people of other faiths, including non-Christians."

LCA

Two pastors did not circle either choice. One of them asked, "How should

I know?" Another pastor circled both answers. One of the pastors who agreed qualified his answer by crossing out the phrase "including non-Christians."

LCMS

Three pastors did not respond. One pastor did not circle either choice but answered by explaining that some people will want to participate in worship with people of other faiths and some will not. He said, "There ought always be a seeking to share the truth so that agreement on God's Word can be found without adding, subtracting, changing, or twisting it in order that we can worship together. But (there should) not (be) such worship until (there is) full agreement." Another pastor who agreed with the statement made this stipulation, "Lutherans will want to participate in 'occasional' worship with people of other faiths..."

WELS

One pastor did not respond, feeling that the statement was unclear.

Question 32: A D The church can best contribute to the solution of social problems by preaching the gospel of Christ and by winning individuals to salvation.

	ALC	AELC	LCA	LCMS	WELS
Agree	8 (47.1%)	2 (100%)	6 (30%)	34 (81%)	40 (91%)
Disagree	6 (35.3%)	0	9 (45%)	2 (4.8%)	1 (2.3%)

Comments:

ALC

Three pastors did not circle either answer provided. One of the three wrote, that there is "more to it than that." A second said that in addition to preaching the gospel of Christ the gospel should also be lived out. One pastor who agreed added, "That doesn't mean ignoring specific problems such as world hunger." Another pastor who agreed felt that the

church can best contribute to social problems by preaching the gospel and "...by putting that Gospel to work in society." A third pastor who agreed said, "But this does not preclude doing other things." And finally a fourth pastor who agreed said that in addition to preaching the gospel Matthew 26:31ff should be lived out. This same pastor went on to ask, "Can our care in Christ's name for the physical needs of people (necessary for human life) be handled by this question #32? What about Christ's care for the poor, powerless, and the forsaken? One of the pastors who disagreed exhorted, "Hear and Do!"

AELC

One of the pastors agreed and continued: "And at the same time, taking stands on critical issues."

LCA

Three pastors did not supply an answer to this question. Two pastors circled both answers. One of the pastors who did not answer made this comment: "...while it (preaching of the gospel) is certainly a necessary ingredient even Christ's own action of healing indicated a need to do more than preach." Of the six pastors who agreed one wrote, "This does not preclude speaking out on injustice and on peace issues as the gospel does." At this point one of the pastors who agreed took the opportunity to question the choice of the word "individuals." He wrote, "'Rugged individualism' is a Western Church heresy! Christ said 'Go ye therefore to all 'nations', 'clans', 'groups' (not individuals)." Another pastor who disagreed maintained "Preaching doesn't save or convert, Christ does."

LCMS

Six pastors did not choose either of the answers provided. Of the six several offered comments: "The church can do more--this (preaching the gospel) is essential but more can be done by the church. Preaching and

winning alone is insufficient." "(We) must also show and press for compassion and help or the Gospel is betrayed." Several pastors who agreed also commented: "Agree if it's understood that the preaching of the Gospel by the church includes living it." "We should not forget feeding the poor, and taking care of individuals' needs!" "Preaching is foremost and being strong in social ministries." "But we can't use this for a reason for doing nothing about social problems." "But we dare not forget the feeding of the hungry, etc." "But never pull back from doing as the early Christians and Jesus in helping the needy." One pastor who agreed changed the statement to read, "The church can meet social problems by preaching the gospel."

WELS

One pastor did not respond but did comment on the wording of the statement. He felt that the "and" was uncalled for, explaining, "Is not winning the individual the result of preaching? It is not an 'and' to the work of the church!" A pastor who circled both answers added, "Best solution includes gospel preaching to motivate and law preaching to give guidance and direction about social concerns." One pastor who agreed expanded on the statement by adding that the preaching of the gospel is to be "supplemented by applying the truths of the Word to teaching contemporary morality and social behavior."

Question 33: A D Being Lutheran does not demand literal adherence to historical Lutheran confessions, such as the Augsburg Confession.

	ALC	AELC	LCA	LCMS	WELS
Agree	10 (58.8%)	0	5 (25%)	1 (2.4%)	0
Disagree	4 (23.5%)	2 (100%)	12 (60%)	36 (85.7%)	44 (100%)

Comments:

ALC

Three pastors did not circle any of the choices supplied. One of the three objected: "Being Lutheran doesn't demand 'literal' anything--unbiblical language. 'Embodied'...is Lutheran." Of those who agreed one pastor indicated that his reason for agreeing was the use of the word "literal," which he underlined. Another pastor who agreed said, "They are confessions, not the Word of God." Finally a third pastor who agreed wrote, "Sola Scriptura!"

LCA

Three pastors did not answer this question. One of them wrote, "I really don't know. What is 'literal adherence'?"

LCMS

Five pastors did not circle either answer. Several supplied comments: "The Lutheran confessions are not legal documents. They are statements of agreement on issues of faith, doctrine and practice. I do not feel compelled to agree. I accept them because I agree." "The confessions are not equal to the Scriptures, which are inerrant." "Who of our lay people knows the confessions and their content?" One of the men who disagreed with the statement expressed reservations about some of the content of the confessions: "I cannot say definitively that the 'pope' is 'the' anti-Christ. He is as he teaches contrary to the Gospel as others in the same way are also."

Question 34: A D Many of the doctrines of the Bible have little relevance to the modern world.

	ALC	AELC	LCA	LCMS	WELS
Agree	0	0	0	0	0
Disagree	14 (82.4%)	2 (100%)	17 (100%)	40 (95.2%)	43 (97.7%)

Comments:

ALC

Three pastors did not circle the answers provided. One of them wrote, "A ridiculous question! The Bible isn't a book of doctrines or Creeds. It is a story--a narrative about the coming of God into the world in Jesus."

LCA

Two pastors did not respond. One suggested that this was a "bad question." One pastor who agreed amended the statement to read: "Some of the doctrines of the Bible have little relevance to the modern world."

LCMS

Two pastors did not answer.

WELS

One pastor did not circle an answer but commented: "Misleading and ambiguous question. Principles don't change. Application will change. Also, the commandments and laws of the Old Covenant (these were doctrines to the Israelites) are not binding upon Christians of the New Covenant."

Question 35: Y N Do you still agree with what you were taught in seminary? If your answer is no, have you become more liberal? more conservative? (circle one)

	ALC	AELC	LCA	LCMS	WELS
Agree	13 (76.5%)	0	16 (80%)	31 (73.8%)	42 (95.5%)
Disagree	3 (17.6%)	1 (50%)	2 (10%)	4 (9.5%)	1 (2.3%)

Comments:

ALC

Two of the pastors who circled "no" said that they feel they have become more liberal since their seminary days. A third pastor said, "On some issues I suppose I would be considered to be more liberal, on others more conservative!"

AELC

The pastor who answered "no" said that he has become more liberal. The other pastor did not circle an answer, but wrote, "I didn't agree with everything I was taught in Seminary. In some things I have grown to be more open (liberal?) and in other areas I probably am more set (conservative?). Your question seems simplistic and incomplete."

LCA

Two pastors did not circle either answer. One of them felt, "In some ways (I am) more liberal but in others more conservative." One man who circled "yes" remarked, "Perhaps I have moved some toward more liberal." Another man who circled "yes" had this to say: "I've become more radical! We were also taught to examine for ourselves and then examined by a committee that recommended us for ordination." Two pastors circled "no" and believed that they have become more conservative.

LCMS

Seven pastors did not circle any answer. Some of their comments follow: "I can't remember it all." "I am conservative in doctrine--moderate in practice. A little more love in Christ goes a long way to let people know that you practice what you preach." "There were some things taught that I did not agree with then." "I was at St. Louis before and during the walk-out. I never agreed with the false doctrine I was taught. But, 'I' have not become more conservative or more liberal." One of the pastors who circled "yes" added, "And I thank God for the instructors I had." Another man who circled "yes" says that he has become more conservative since he was in school. Here are some other comments from men who said that they agree with what they were taught: "However, I have learned things are not so 'black and white'. But in life there are questions that are not so easy to see through. We see 'through dark glasses.' But I agree that

Christ 'crucified' is the one most important thing." "However, I have become wiser in judgment, more patient in listening, more evangelical in dealing with situations that arise, more willing to practice compassion as our Lord practiced it, and a better pastor for the time I spend in God's Word and prayer that I may feed the sheep that He has entrusted to my care!" One man who circled "no" said that it was impossible for him to circle just one of the other choices (liberal or conservative) because "that would not allow for the continued anointing and work of the Holy Spirit." Another man who circled no says that he has become "more biblical."

WELS

One man did not circle either answer. One of the men who circled "yes" added, "But I would like to say that until I spent some years in the parish ministry I really didn't understand fully the application of all I was taught. I do feel sorry for pastors, Lutheran or non-Lutheran, who do not have the opportunity (by God's grace) to receive the kind of theological foundation that WLS offers. It's like growing up and finally being able to appreciate the type of nurturing your parents gave. Experience in the parish ministry makes you very appreciative for the kind of training with which we are provided in the WELS. The pastor who circled "no" says that he has become more conservative (he started out in the LCMS).

General Comments:

Upon completing the survey, one ALC pastor had these thoughts: "Thank you for sending me this questionnaire. I do not agree with statements that allow no room for comment, or which are designed to clearly put you on one side of the fence or the other. Clearly there are

other options. For example, in question #33, am I to conclude that the only 'true' Lutherans are those who interpret the Confessions literally? I happen to see the Augustana as a foundational document for all Lutherans, but that does not mean there is only one way to interpret it. Your questionnaire seems to suggest that there is only one way of interpreting Scripture, only one way to respond to the theological and moral issues of our day. I cannot agree with that assumption, and perhaps that's why I am ALC looking forward to ELCA, and why you are Wisconsin Synod. I acknowledge you as brothers in Christ, but I sometimes wonder if you could do the same?"

Three LCA pastors had general comments. One wrote, "Thanks for the opportunity to reflect and participate." A second man said, "Many of these questions need considerable definitions of terms. Perhaps the results will provide some raw data, but that would be pretty RAW!" The third pastor stated bluntly, "Dear Men, I really don't think too much of your survey. Questions are slanted, less than objective, leading, etc. I only answered because I hate to see 22 cents and your time wasted. The Lord Bless your ministry."

Two LCMS pastors shared their observations. One expressed this opinion: "Some of your questions were not written with clear, objective definitions. some were obvious 'strawmen.'" Another said, "As with many questionnaires, you have loaded the questions to a predictable outcome. In real life things are not always either/or, as you will discover yourself. Our knowledge of God, and our insight into His Word, is far from perfect. We could benefit a great deal from a greater sense of humility before God than an attitude of being right, especially among the clergy."

One WELS pastor had this to say, "These questions are too obviously

composed by WELS seminarians and are therefore biased and almost editorial. This document would make any objective measurement of any degree of participation very suspect. It's almost as though you are baiting the non-confessional Lutherans."

The closing comments, particularly those of the WELS pastor, may seem rather harsh. Indeed, one of our concerns in preparing the survey was that it not be viewed as an archconservative attempt to root out and expose, in classical "Christian News" style, the "flaming liberals" masquerading under the name "Lutheran." It was for the same reason that our cover letter stated: "It is not our purpose to characterize or impugn the beliefs of others."

In further efforts to present the survey as impartially as possible, many of the statements were patterned after, and often worded identically with, the statements used in the 1971 Detroit-area survey by Dr. Lawrence Kersten, whose qualifications in the field of survey-taking far surpass our own. Furthermore we decided that this format was better than an essay-type survey which would have discouraged response. In addition, we allowed for and encouraged comments by those who were not satisfied with the choices we provided. We also believed that clergy should be willing to answer yes or no to questions such as: "Is the Bible the inspired Word of God?" or "Is evolution possible?" Finally, in keeping with our stated intention in the cover letter, we have made no attempt to impugn the faith of others by commenting on their answers.

The survey was intended to discover what differences exist among Lutheran churches today, particularly in regard to some of the most fundamental doctrines historically held by Lutherans and most clearly enunciated and defended by Martin Luther. We believe the survey accomplished its intended purpose.

Although the results of the 1987 survey cannot be directly compared to the results of the 1971 survey, due to the different numbers and different people involved, some interesting comparisons can be noted.

		ALC	LCA	LCMS	WELS
Bible God's inerrant Word	1971	10%	19%	74%	100%
	1987	9%	35%	90%	100%
Evolution possible	1971	78%	78%	19%	0%
	1987	77%	55%	5%	0%
Children sinful at birth	1971	67%	74%	96%	100%
	1987	82%	90%	100%	100%
Salvation only through Jesus	1971	43%	52%	84%	100%
	1987	59%	55%	100%	100%
Extramarital relation okay in certain situations	1971	44%	30%	17%	6%
	1987	35%	45%	24%	0%
Can be good Lutheran and lodge member	1971	83%	85%	8%	0%
	1987	71%	75%	10%	0%
Women ministers okay	1971	62%	30%	8%	0%
	1987	100%	95%	7%	0%
Church best solves social problems by preaching Gospel	1971	52%	70%	78%	100%
	1987	47%	30%	81%	91%

Perhaps most surprising is the slightly increased conservatism among ALC and LCA clergy on many of these questions. This may be due to Milwaukee being, in general, a more conservative area.

Also interesting is the slightly increased conservatism among LCMS clergy. One factor is likely the exodus of the more liberal LCMS clergy to the AELC, the generally more conservative character of the Milwaukee area, and the age of the LCMS clergy responding (see question 2, page 3).

The increased emphasis on social gospel is clearly seen in the smaller numbers of ALC and especially LCA clergy who believe that the church solves social problems by preaching the Gospel and leading people

to salvation. It is also evident that women ministers are no longer an issue in the ALC and LCA.

In almost every category the survey demonstrates that there are, indeed, wide differences among the clergy of the various Lutheran church bodies, and even within some of the church bodies themselves. These differences were also evident in the often strongly-worded comments which many pastors appended.

It is our hope that this survey will help to enlighten those who are not aware of the differences among the Lutherans, and will be of assistance to pastors and others who would like to show inquirers what those differences are. Significant changes in doctrine and practice continue to characterize the Lutheran scene. In our society change is often considered a sign of progress and undoubtedly some are pleased with the changes occurring within the Lutheran church, but the real question remains: Is such change pleasing to the one who says, "I the Lord do not change" (Malachi 3:6)?

Appendix A: Cover Letter

Dear Pastor,

Could we have just a few minutes of your time? We are seniors at Wisconsin Lutheran Seminary in Mequon. To fulfill the requirements for a church history paper, we have decided to undertake a survey of Lutheran clergy in Milwaukee County. The objective is to get a reading on theological viewpoints among clergy of the major Lutheran church bodies.

You will find the survey enclosed. We have designed it so that you should be able to complete it in about 15 minutes or less. Since we have also gone to the expense of enclosing a stamped, addressed envelope (and you no doubt remember how tight funds can be for seminary students) we would appreciate your assistance in making this survey as complete and accurate as possible.

Should you have any questions or comments, you can contact us at the following numbers after 6 P.M.:

David Rosenbaum 242-7219 or
Joel Zank 461-6484

Our professor for church history is:

Prof. Martin Westerhaus
Wisconsin Lutheran Seminary
11831 N Seminary Drive 65W
Mequon, WI 53092
Seminary Tel. 242-7200

Again, the purpose of the survey is to provide information for our history paper. It is not our purpose to characterize or impugn the beliefs of others. Our purpose is strictly academic. The survey forms themselves will be confidential; therefore we ask you not to sign your name. We intend to use the results of the survey in our paper only.

If you would like a copy of the results of the survey, send a stamped, self-addressed envelope, under separate cover, to Lutheran Survey Results, 6717 W. Wartburg Circle, Mequon, WI, 53092.

Again, we are hoping for full participation to make this a successful project. Please mail the completed survey in the enclosed envelope by January 28. Thanks--we appreciate your help.

Sincerely,

David A. Rosenbaum

Joel M. Zank

Appendix B: Survey

1987 Milwaukee County Lutheran Clergy Survey

Please circle the answer of your choosing. If you wish to add comments to any one of your answers, please feel free to do so.

1. Which church body do you presently belong to?
AELC ALC LCA LCMS WELS OTHER (please provide name)

2. Age: under 30 30-39 40-49 50-59 60 or over

3. Have you changed your membership from another church body since entering the public ministry? Yes No
If yes, in which church body did you begin your ministry?

4. Which most closely represents your belief? (check one)

The Bible is God's Word and all that it says is true.

The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because the writers were men, it contains some human errors.

Even though the Bible contains many errors and myths, it still represents God's teachings.

The Bible evolved through the centuries, and it is up to us to decide what is God's Word and what is man's.

(If your answer is not represented in these choices, please summarize your view in the space provided below.)

For the following questions circle (A) if you agree with the statement or circle (D) if you disagree.

5. A D Jesus Christ is true God and true man.
6. A D Jesus Christ was an actual historical figure.
7. A D Jesus Christ physically rose from bodily death after three days in the tomb.
8. A D A person need not necessarily believe in Jesus Christ as his or her Savior in order to get to heaven.
9. A D The devil is a real personal creature and is active in the world.
10. A D There is a real hell, a place in which unbelievers will be punished for their sins.
11. A D The account of Adam and Eve is probably a parable which attempts to explain the origin of sin and evil in the world.

(over)

12. A D The unchanging Law of God is an absolute standard by which to measure man's conduct.
13. A D It is necessary to baptize infants.
14. Which most closely represents your belief? (check one)
- The effectiveness of baptism is found in the Word of God connected with the water of this sacrament.
- How effective baptism is for an individual depends on the person's attitude toward this sacrament.
15. At what point in time during the celebration of the Lord's Supper does the sacramental union (the union of Christ's body and blood with the bread and wine) take place? (check one)
- When the elements are consecrated.
- When the elements have been consecrated, distributed and received by the communicant.
16. Which most closely represents your belief? (check one)
- A child is already sinful at birth.
- A child is basically good at birth.
- A child at birth is neither good nor bad.
17. Which most closely represents your belief? (check one)
- Miracles actually happened just as the Bible says they did.
- Not all the miracles in the Bible actually happened as they are recorded but were stories used by biblical writers to emphasize spiritual truths.
18. Which statement(s) most closely represents your belief? Place a check mark in front of your answer(s).
- Abortion is not permissible under any circumstances.
- Abortion is permissible only when the life of the mother is in danger.
- Abortion is permissible only when the mother's physical or mental health is in jeopardy.
- Abortion is permissible in cases of rape or incest.
- A woman has the final right to decide for herself what to do with her unborn child on the basis of an informed conscience.
19. Which most closely represents your belief? (check one)
- Homosexuality is absolutely wrong and is condemned by the Bible.

God's condemnation of homosexuality applied only in biblical times and no longer applies today.

20. Which statement(s) most closely represents your belief? Place a check mark in front of your answer(s)

Sexual relations are permissible only within the bonds of marriage.

Sexual relations are permissible for a couple engaged to be married.

Cohabitation is permissible when two consenting adults have made a private commitment to each other.

Sexual relations are permissible between any two single people, whether there is an intent to marry or not.

For the following circle (A) if you agree with the statement or circle (D) if you disagree. In the case of Yes/No answers, circle (Y) if your answer is yes or circle (N) if your answer is no.

21. A D A particular situation could justify extramarital relations.

22. A D Women and men share the right of authority in the administration of the church.

23. A D Women should be allowed to become ordained ministers.

24. A D A Lutheran may allow the possibility that men may have evolved from lower forms of life.

25. A D A Lutheran does not sacrifice his membership in good standing at his own church by being a member of an organization such as the Elks, Masons or Eastern Star which does not affirm the deity of Christ.

26. Y N Would you have any objection to a Lutheran minister from another branch of Lutheranism preaching at your church?

27. Y N Would you have any objection to a member of the clergy from a non-Lutheran, protestant church body preaching at your church?

28. Y N Would you have any objection to a Lutheran from another branch of Lutheranism taking communion at your church?

29. Y N Would you have any objection to a protestant from a non-Lutheran denomination taking communion at your church?

30. Y N Would you like to see your own church body merge or join together with any Protestant group other than another Lutheran body? If your answer is yes, with which group would you like to see your church body merge?

(over)

31. A D Lutherans will want to participate in worship with people of other faiths, including non-Christians.
32. A D The church can best contribute to the solution of social problems by preaching the gospel of Christ and by winning individuals to salvation.
33. A D Being Lutheran does not demand literal adherence to historical Lutheran confessions, such as the Augsburg Confession.
34. A D Many of the doctrines of the Bible have little relevance to the modern world.
35. Y N Do you still agree with what you were taught in seminary? If your answer is no, have you become more liberal? more conservative? (circle one)

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