

THE CHANGING ROLE OF WOMEN IN THE LCMS--1938-1978

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Has the role of women changed all that much in the Missouri Synod? If one compares it with the majority of American Lutheranism today you would have to say no. They do not allow the ordination of women. When the LCMS first allowed women partial rights of voting in congregational and synodical functions back in 1965, THE ENCYCLOPEDIA OF THE LUTHERAN CHURCH then already could state:

Today in about two-thirds of the local congregations in the USA and in Canada, women have the right to vote in congregational meetings...in the majority of American congregations women have the same rights as men.

From the standpoint of conservative Lutheranism, however, there has been <sup>an</sup> evident change in the role of the women. This is especially true when one looks at woman's suffrage in the LCMS. This is on what this paper will mostly concentrate. The ordination of women will also be brought in as it comes into the picture.

The dates 1938-1978 represent the first time the subject of women's role in the LCMS was brought up officially in a convention (1938) and a rounding out to 40 years of the last CONVENTION PRECEEDINGS <sup>(1977)</sup> of the LCMS which our library has (1978).

The resources used for this paper were by and large from two sources, CONVENTION PRECEEDINGS of the LCMS and the LUTHERAN WITNESS. The CONVENTION PRECEEDINGS gave officially what was happening. While the LUTHERAN WITNESS also did this, it gave some flavor of what was happening from a layman's point of view and opinion through the letters and articles written by them.

The first challenge of the woman's role in the church and particularly of woman's suffrage arose in the 1938 convention. A delegate objected to a statement made by Dr. J. Mueller in an essay where he asserted that women are not to vote. A convention committee named to deal with the question replied by

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1. Weng A., "Congregation Women's Rights," THE ENCYCLOPEDIA OF THE LUTHERAN CHURCH, p. 610.

showing that Dr. F. Pieper in CHRISTLICHE DOGMATIK supported the essayist.

The committee, however, asked and the convention adopted:

WHEREAS, Some in our midst think that this position and practice is not required by Scripture; therefore be it  
RESOLVED, that this hitherto accepted position and practice of Synod be restudied in the light of Scripture in our congregations, our pastoral conferences, and our District conventions.<sup>2</sup>

This seemed to take care of the question. It was not until 15 years later in the 1953 convention that the subject was brought up again. It was at this time two unprinted memorials breached the subject. The convention upheld the previous general principles that women should not usurp the authority over the men in home and church based on I Cor 14:34 and I Tm 2:11-12. They also stated:

WHEREAS, However, there is a sincere difference of opinion among clergy and laity concerning the full and correct application of these texts to the question of woman suffrage in the church, as indicated by Unprinted Memorials 21 and 47; and

WHEREAS, Many women of our Church are eager to be of greatest service to their Lord in the church...<sup>3</sup>

The convention on the bases of this resolved to again restudy the whole question. They asked a special committee to prepare a thorough exegetical study of I Cor 14, I Tm 2, and all other applicable texts as they related to the question of woman suffrage.

That the convention also seemed to recognize that there were congregations who were in the process of granting voting rights to women or already had given these rights is indicated by the last RESOLVED.

RESOLVED, that in the meantime, our congregations be urged to continue the present practice of our Synod in restricting the privileges of voting membership to qualified male communicants.<sup>4</sup>

Much later in a survey taken in California on woman's suffrage in 1971 this was admitted. "El Sereno Church, and English District parish in the Los Angeles area, had woman suffrage since its beginning 40 years ago according to Pastor

2. "Women Suffrage in the Church," PROCEEDINGS OF THE THIRTY-SEVENTH REGULAR CONVENTION, p. 346.

3. "Women Suffrage in the Church," PROCEEDINGS OF THE FORTY-SECOND REGULAR CONVENTION, p. 487.

4. Ibid.

Harold T. Kriesel.<sup>5</sup>

These resolutions were passed by a rising vote. This was done so that the Synod might express "its esteem for the women of the church and their work."<sup>6</sup>

The next convention in 1956 heard the committee's report. This report went into depth on all the key Scripture references on the subject of women in the church and then gave their judgement.

In the early church matters of discipline, at any rate, were handled in the full congregational meeting, with only the men speaking. For this reason, and on the general conviction that in the discussion and action with regard to matters so vitally connected with the churches life and welfare and which can be disassociated from the church's worship service only with great difficulty, it follows that under these circumstances the Pauline veto of woman's voice in teaching and directing men applies also here. Consequently, it has been the general practice of our congregations to withhold voting privileges from women...<sup>7</sup>

Concluding their judgement they stated:

We believe that Scripture fully sanctions the basic policy set up in our church, and we can foresee only evil results in any change of the policy under which our church has been so signally blessed for more than a century.<sup>8</sup>

This group of five men then went on to recommend that the church continue in its policy of administering its affairs through the male voters' meeting.

Also their recommendations were that Synod urge the congregations which were deviating from this policy to conform, that the congregations strive to keep all members of the church, both male and female, informed on all the transactions of the congregation, and finally <sup>to continue</sup> further diligent study by pastors and congregations on the Scriptural teachings of women in the church.

These judgements and recommendations of the committee were studied by a floor committee of three men at the convention. This committee formulated a set of five resolutions which upheld the previously accepted position and practice.

5. Hensler B., "Woman Suffrage Survey in California," LUTHERAN WITNESS, 90 Year. 1971. p. 1

6. "Woman Suffrage in the Church," PROCEEDINGS OF THE FOURTY-SECOND REGULAR CONVENTION, p. 487.

7. "Report of the Committee on Woman's Suffrage," PROCEEDINGS OF THE FOURTY-THIRD REGULAR CONVENTION, p. 568.

8. Ibid. p. 569.

While doing this, however, this committee of three men severely weakened the report of the other committee of five by failing to recognize that the general principles set down by this committee did apply to women voting in the church.

In the second WHEREAS the floor committee stated:

The committee (of five men) does not state that it finds woman's suffrage in our congregations forbidden in express words in the Scriptures but emphatically warns against any anti-Scriptural practice whereby the headship of man to woman in the affairs of the church would be surrendered.<sup>9</sup>

These resolutions which the floor committee of the convention<sup>recommended,</sup> were adopted but not without opposition. Ten delegates voted in the negative. These men were encouraged to give their reasons for their negative vote to the Secretary as a matter of record.

There was continuous study of the matter of woman suffrage in the church for the 1959 convention. A book<sup>8</sup> titled WOMAN IN THE CHURCH by Rev. Russell Prohle, an institutional missionary of the Southern District of the LCMS, caused quite a stir at this time. This man espoused not only<sup>the</sup> women<sup>'s</sup> vote but also<sup>the</sup> ordination of women in the church. This was mentioned in the committee's report in the REPORTS AND MEMORIALS. The standing committee recommended in their report:

Scripture teaches that for the administration of these matters two principles must not be violated (a) women must not engage in preaching or in publicly teaching men in the church; (b) whatever participation of women in congregational affairs is granted,<sup>10</sup> the principle must be upheld that women do not usurp authority over men.

In point (b) there ~~was~~ a hint of compromise which later conventions would zero in on. This statement implied that it was alright for the women to vote as long as they did not usurp the authority of the men. Added to this was the statement that "every congregation has the right to regulate its own affairs and establish its own policy providing God's Word be not disregarded"<sup>11</sup> at

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9. Ibid. p. 570.

10. "Report of the Committee on Woman's Suffrage," REPORTS AND MEMORIALS FORTY-FOURTH REGULAR CONVENTION, p. 496.

11. Ibid.

the end of the report. It is significant to note that also contained in the Book of Reports and Memorials<sup>12</sup> a Memorial on this very theme entitled, "Individual Congregation to Determine Woman's Right to Vote."<sup>12</sup>

The 1959 convention voted to adopt the committee's report and once again:

...urge all congregations which grant woman suffrage... to recognize the validity of Synod's historic position and to reconsider their practice with the view to bring it into harmony with this position.<sup>13</sup>

From this it is plain to see that woman's suffrage was already making inroads into the LCMS.

The 1962 convention had nothing new to report but it is clear that by the time of the 1965 convention there were many problems and questions. For one thing, the official organ of the LCMS, the LUTHERAN WITNESS, seemed to be advocating a woman's suffrage. Previously, the magazine would usually only report the resolutions passed by the convention after the voting and convention had taken place. During the year In the months preceeding the 1965 convention, however, there were several comments. In late 1964 the WITNESS made this comment on the Vatican Council allowing women in their midst:

Laymen and clergymen alike are recognizing that the status and intellectual awareness of women have changed since the days when she was little more than chattel or a plaything for a man. These creatures of God who indeed "constitute half the human race" have untapped potential for Christ's world wide mission.

Men can no longer afford to make easy generalizations about the role of women in the ministry of the church. In this age of universal tension there is real need to reassess her place in Kingdom endeavors and to express deep appreciation of her effective service.<sup>14</sup>

In an article of February, 1965 titled "Women in the Church" the WITNESS stated:

Cooperation rather than competition characterizes the work of men and women in the church, as it should. More and more women are being included in the planning as well as the serving part of the church's program. Parish committees frequently include women. Even District and Synodical committees have begun to solicit female representation.

Woman do not vote in the official business meeting of congregations in the Lutheran Church - Missouri Synod.<sup>15</sup>

12. REPORTS AND MEMORIALS FORTY-FOURTH REGULAR CONVENTION, p. 497.

13. "Report of the Committee on Woman's Suffrage; Individual Congregations to Determine Woman's Right to Vote," PROCEEDINGS OF THE FORTY-FOURTH REGULAR CONVENTION, pp. 190-191.

14. "In Perspective," LUTHERAN WITNESS, 83, Sept. 27, 1964, p. 467.

15. "Woman in the Church," LUTHERAN WITNESS, 84, Feb. 2, 1965, p. 59.

In the "Letters" section of the following March issue, LUTHERAN WITNESS printed 16 letters from laypeople who wrote in on the article "Woman in the Church". All of them keyed in on the phrase "Women do not vote in official business meetings of congregations", and every letter decried the fact.

At this time the LCMS was facing tremendous manpower shortages. There were reports of 438 vacancies in 1962 and it was predicted that by December of that year 1964 there would be over 450 vacancies.<sup>16</sup> This was being touted as a reason to evaluate the Church's stand on women.

Woman's role in the church, long a subject of debate is gaining in importance because of sheer need. Congregations need teachers, parishworkers, deaconesses, lay workers. Women who have completed the respective synodical training programs are filling the need.<sup>17</sup>

The convention itself had several memorials requesting clarification on woman suffrage in the church. Because the 1959 convention had forbidden women to vote despite the fact that the study committee could find no "express words in the Scriptures", the Memorial, "To answer Questions Regarding Woman Suffrage in the Church",<sup>18</sup> asked why women in a congregational voters meeting were forbidden. Finally there was the Memorial, "To Remove Prohibition Against Woman Suffrage in the Church, Etc."<sup>19</sup>

The 1965 convention resolved:

On the basis of I Cor. 14:34-35 and I Tim. 2:11-15 we hold that God forbids women publicly to preach and teach the Word to men and to hold any office or vote in the church where this involves exercising authority over men with respect to the public administration of the Office of the Keys. We regard this principle as of binding force also today...As stated at the St. Paul convention in 1956 and at the San Francisco convention in 1959, we consider woman suffrage in the church as contrary to Scripture only when it violates the above-mentioned Scriptural principles.<sup>20</sup>

As can be seen this statement finally revealed the long time feeling that the passages (I Cor. 11; 14; I Tim 2) usually cited to support the prohibition of

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16. "Synodogram," LUTHERAN WITNESS, 83, May 12, 1964, p.245.

17. Ibid.

18. CONVENTION WORKBOOK 46th REGULAR CONVENTION, p. 48.

19. Ibid. p. 49.

20. "To Adopt Statement on Woman's Suffrage in the Church," PROCEEDINGS OF THE 46th REGULAR CONVENTION, p. 103.

of woman suffrage do not really address themselves to the question of the vote but set forth the more general principle of not placing a woman in the position of exercising authority over men.

Giving the women partial rights to vote did not solve any problems but made a few more because there was still confusion as to what women could vote in and what they could not vote in. The 1967 convention was presented with this problem and adopted the resolution "To Defer to Next Convention Further Action on Woman Suffrage in the Church."<sup>21</sup> Again they set up a committee to study the problem and present the report at the next convention. They also decided to let this committee study the problem of women voting on Synodical boards. The Memorial, "To Permit Appointment of Women as Advisory Members of Synodical Boards",<sup>22</sup> which had been deferred from the 1965 convention was again deferred to the 1969 convention. Again it was asked that congregations would "wait in patience for this forthcoming action."<sup>23</sup>

Between the '67 and '69 conventions the LUTHERAN WITNESS published a couple of major articles on woman suffrage. Again they seemed to imply favoritism toward the more liberal views (this time being full woman's voting rights). In March of 1968 they ran two articles on woman's suffrage by writers who took different points of view. The con article by Pastor E. Luessenhop maintained

Pauline passages and veto...those passages pertain to the teaching-learning aspects of regular public service. But many matters handled in the congregational meeting are so vitally connected with the church's life and welfare that they can't really be dissociated from the church's worship service. That's why our church has traditionally applied the Pauline veto also to the voter's meeting.<sup>24</sup>

The pro article was written by Mrs. J. Duisman. She felt that St. Paul contradicted himself in Gal 3:28, "In Christ there is neither male or female..."

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21. CONVENTION PROCEEDINGS 47th REGULAR CONVENTION, p. 89.

22. Ibid.

23. "To Reaffirm Its Faith," LUTHERAN WITNESS, 86, Aug 1967, p. 174.

24. Luessenhop E., "God's Creative Order for Women," LUTHERAN WITNESS, 87, Mar. 1968, p, 78.



with I <sup>in</sup> 2:12, "I permit no woman to teach..." She stated:

The nature of Paul is the stone on which we must flounder or build, for it is Paul that both sides of the issue quote...

I believe the church should now act in accord with Paul's spirit and not be bound by community customs he recognized.<sup>25</sup>

The letters in the following May issue are significant. As can be expected there was a lot of mail on the subject. 29 letters appeared, but out of those 29 letters not one <sup>printed</sup> supported the traditional <sup>view</sup> presented by Pastor Luesenhop.

If LUTHERAN WITNESS was for the full woman's <sup>then</sup> suffrage, the CTCR report... presented to the 1969 convention did not disappoint them. The report made several significant declarations.

1. We find nothing in Scripture which prohibits women from exercising the franchise in voter's assemblies.
2. Those statements of Scripture which direct women to keep silent in the church, and which prohibit them to teach and to keep silent in the church, and which prohibit them to teach and exercise authority over men, we understand to mean that women ought not to hold the pastoral office.
5. We find no statement in Scripture which prohibits women from holding office on the boards and committees of <sup>the</sup> Synod whether such offices are filled by election or by appointment.<sup>26</sup>

On a summary of the '38, '53, '56, '59, and '65 conventions the CTCR report states:

...the record also indicates that the official position on this matter was challenged from time to time by persons who were persuaded that the Scripture passages in question did not in fact speak to the subject of women suffrage directly. Many of these individuals were sure that the matter of franchise was a question of judgement rather than doctrine.<sup>27</sup>

The exegetical work of the committee made strong inferences that usurping of the women by teaching does not apply today.

The burden of the text falls on the thought of a woman destroying the created order by getting involved in the kind of activity which would suggest a desire to lord it over men. In those days teaching was considered to be such activity...<sup>28</sup>

After defining the word "suffrage" as it is used today from the OXFORD ENGLISH

25. Duisman J., "Concluding Unscientific Postscript on Women in the Church," LUTHERAN WITNESS, 87, Mar 1968, p. 79.

26. "Woman Suffrage in the Church," CONVENTION WORKBOOK 48th REGULAR CONVENTION, p. 511.

27. Ibid. p. 518.

28. Ibid. p. 520.

DICTIONARY the committee concluded:

It is also evident from the definition of the franchise that it does not give to those who have the right of suffrage the power to lord it over others. On the contrary, the right of suffrage is given in order to prevent individuals or small groups from usurping authority over others.<sup>29</sup>

As for women who would be elected to synodical jobs the committee explained it this way:

As for appointed or elected officers in Synod it is thought to be instruments of service rather than as means of exercising power over others.<sup>30</sup>

After considerable discussion on the recommendations of the CTCR study the 1969 convention adopted them. As to how to implement this into the congregations throughout Synod the convention resolved:

We therefore conclude that the Synod itself and the congregations of the Synod are at liberty to alter their policies and practices in regard to women's involvement in the work of the church according to these declarations, provided the policy developed conforms to the general Scriptural principle that women neither hold the pastoral office nor "exercise authority over man."<sup>31</sup>

In the September issue of LUTHERAN WITNESS, advice was given to congregations on the implementation of this into their congregation. They suggested:

Congregations that have difficulty translating the provisions of the resolution into constitutional language can expect help from the Synod's Commission on Constitutional Matters. Sample paragraphs and other suggestions will soon be reaching District presidents and parish pastors.<sup>32</sup>

There ~~was~~<sup>that</sup> a strong hint submitting the revised constitutions to the district presidents served another purpose of making sure that congregations did not go too far in letting women have control of the congregation. The article strongly suggested getting the CTCR report because the congregation "will want to preface any policy shift by taking a deliberate and thorough look at the theological background on which the decision rests."<sup>33</sup>

Something that almost went unnoticed during the convention month was a

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29. Ibid. p. 521.

30. Ibid.

31. "To Grant Woman Suffrage and Board Membership," CONVENTION PROCEEDINGS 48th REGULAR CONVENTION, p. 88.

32. "Now that Women Can Vote," LUTHERAN WITNESS, 88, Sept. 1969, p. 253.

33. Ibid.

small blurb in the "News/Scan" section of July 69 LUTHERAN WITNESS;

While the Missouri Synod is still enmeshed in woman Suffrage debates and decisions, the debate in other major Lutheran bodies has moved on and out to include the question of women ordination.<sup>34</sup>

1969 was also the first time that pulpit and altar fellowship between LCMS and the ALC was adopted by a convention. Within the next year the ALC would have women pastors, setting the stage for a whole new debate on the ordination of women in the church. The 1969 convention itself had a Memorial entitled, "To Study Ministry of Women in Church and Society".<sup>35</sup> This was referred to the president for action.

The involvement of the LCMS with the Lutheran Council USA (LCUSA) seemed to indicate that there would be problems. The NEWS BUREAU LCUSA, reported in February, 1970:

...there was unanimous agreement among participants in the study that adoption of the practice of ordaining women by one or more of the several Lutheran bodies ought not to be devisive of church fellowship as no compromise or violation of the Gospel is involved.<sup>36</sup>

The LCMS had six men who were "consultants or participants in the Inter-Lutheran Consultation"<sup>37</sup> in the production of LCUSA's booklet, THE ORDINATION OF WOMEN, a document which "can lead to no other conclusion than that the ordination of women is perfectly okay."<sup>38</sup>

On the other side was the continual reaffirmation by the Missouri Synod's CTCR sticking to the Synod's 1969 resolution opposing the ordination of women.<sup>39</sup>

The "President's Report" for the 1971 convention stated:

Our fellowship with the ALC would no doubt have made better progress had that church in 1970 not adopted the policy of permitting the ordination of women to the office of the holy ministry...We regard this as a teaching of the Holy Scriptures and not merely an arbitrary ecclesiastical decision.<sup>40</sup>

34. "News/Scan", LUTHERAN WITNESS, 88, July, 1969, p. 212.

35. CONVENTION PROCEEDINGS 48th REGULAR CONVENTION, p. 93.

36. "Case Held 'Inconclusive' on Ordination of Women," NEWS BUREAU, 13, Feb. 3, 1970, p. 1.

37. "LCUSA and the Ordination of Women," A CHRISTIAN HANDBOOK ON VITAL ISSUES, p. 340.

38. Ibid.

39. "News/Scan", LUTHERAN WITNESS, 90, Jan, 1971, p. 3.

40. "President's Report," CONVENTION PROCEEDINGS 49th REGULAR CONVENTION, p. 58.

The 1971 convention looked to have all the elements for a pitched battle on the ordination of women. However, when the Memorial, "To Withhold Ordination of Women to the Pastoral Office"<sup>41</sup> came up it surprised many. LUTHERAN WITNESS records:

First "cruncher" to hit the floor, somewhat surprisingly, was the woman ordination question. Debate flowed over the first 3 days in the theological matters time slot, leaving frustrated newsmen chewing nails over story leads...

Speakers labled the 25 line resolution "papistic" and "conciliar" in nature and pitched quotations from Lutheran fathers Walther and Pieper at each other on the subjects of binding consciences and "open questions"...

When the vote came on the proposition that "the Synod reaffirm its position that the Word of God does not permit women to hold the pastoral office or serve in any capacity involving distinctive functions of this office", the call for a recorded vote was hardly necessary. It carried 674-194.<sup>42</sup>

As far as the subject of women in the church as a whole went, the 1971 convention seemed to indicate that the pendulum was beginning to take a swing back towards a more conservative stand on the issue. A memorial entitled, "To Study Concerns Expressed Regarding Woman Suffrage"<sup>43</sup> was adopted by the convention. The convention also went on record in a memorial entitled, "To Seek Better Relations with the ALC", saying: "In view of the Synod's contrary ~~to~~ RESOLVED; that the LC-MS register its strong regret over the American Lutheran Church's action on the ordination of women to the pastoral ministry; that the Synod respectfully request the ALC to give serious reconsideration to this action and that the Synod respectfully request the ALC not to implement further its resolution to ordain women."<sup>44</sup>

Not too much has happened with regard to the subject of the role of women since the 1971 convention. After this the LCMS began to have other problems. The question of the goings on at the Seminary in St. Louis concerned many. 1972 was the first year in the history of the LCMS that there was a drop in baptized members. The internal strife in the Synod is reflected by the great number of memorials that were either tabled or no action taken and referred to

41. CONVENTION PROCEEDINGS 49th REGULAR CONVENTION, p. 114.

42. "News/Scan," LUTHERAN WITNESS, 90, Aug., 1971, p. 184.

43. CONVENTION PROCEEDINGS 49th REGULAR CONVENTION, p. 116.

44. "To Seek Better Relations with the ALC," CONVENTION PROCEEDINGS 49th REGULAR CONVENTION, p. 130.

the Board of Directors. at the 1973 convention. There were two memorials concerned with the role of women at this convention. The Memorial, "To Reaffirm Synod's Position on Women with Reference to the Pastoral Office,"<sup>45</sup> was referred to the Board of Directors and no action was taken at that time. The Memorial, "To Declare the Synod's Fellowship with the ALC to be in a 'State of Suspension'," which resolved:

That the Synod register its deep concern over the 1972 decision of the ALC to abide by its 1970 resolution to permit the ordination of women to the pastoral office,<sup>46</sup>

was tabled.

The 1975 convention referred all action on women to a special board and no action was consequently taken up by the convention itself. Talks of intensifying doctrinal discussions with the ALC failed to receive any action before adjournment.

The 1977 convention finally took some action on the problems with the ALC. They adopted the memorial, "To Declare a State of 'Fellowship in Protest' with ALC."<sup>47</sup> The reason for this was no doctrinal agreement in areas including among other things "2. The ordination of women in the pastoral office."<sup>48</sup>

Since this time, the majority of those who did not like what the LCMS has stood for in the ordination of women and other things have split off (although there are questions of dual memberships which could confuse things). These groups have sanctioned the ordination of women. The LUTHERAN WITNESS reported in January of 1978:

English Luth. Synod, the largest segment of the Association of Evangelical Lutheran Churches (AELC) voted to allow congregations to call and ordain women as ministers if they wish.<sup>49</sup>

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45. CONVENTION PROCEEDINGS 50th REGULAR CONVENTION, p. 130.

46. Ibid. p. 123.

47. CONVENTION PROCEEDINGS 50th REGULAR CONVENTION, p. 125.

48. Ibid.

49. "English Synod Permits Ordaining Women," LUTHERAN WITNESS, 97, Jan, 1978, p. 25.

At present it looks as though the role of women in the LCMS is no longer in a state of "change". Things have stayed pretty much the way they were since the convention of 1969. In June of 1977, LUTHERAN WITNESS printed a survey of exactly how the women were serving in the LCMS:

The survey revealed 64 percent of our congregations had granted suffrage to women by 1975. The percentage of congregations allowing women to vote varied greatly among Districts, from 25 percent in one to a full 100 percent in another. About 63 percent of the congregations permitted women to hold office.

Only 9 congregations reported woman chairpersons or vice-chairpersons, and only 3 percent had women elders (or deacons). An additional 3 percent indicated that women aided in calling on delinquents and in planning worship services.

Concluding the survey were these statistics:

35 percent women holding the office of secretary.

30-40 percent women on board of education, evangelism, stewardship, finance or youth.

89 percent women lead Bible classes for women.

26 percent women lead mixed Bible classes.

35 percent women read Scripture lessons.

11 percent women make up on all district boards, commissions, committees.

4.7 percent women make up on synodical level boards, commissions.<sup>50</sup>

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50. Kramer E., "Women Serving in the Church," LUTHERAN WITNESS, 96, June 12, 1977, pp. 242-243.

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↑ Weng A., "Congregation Woman's Rights," THE ENCYCLOPEDIA OF THE LUTHERAN CHURCH, Philadelphia: Fortress Press, 1965.

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