

WITHOUT FANFARE AND FLOURISH
THE WORK OF CARL LAWRENZ DURING THE BREAK-UP OF
THE WELS AND LCMS



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Without Fanfare and Flourish.

The work of Prof. Carl Lawrenz during the break-up of the WELS and LCMS.

Whenever two groups breakup due to a disagreement, there are always more problems that meet the eye than just an ending of a partnership, especially when the two groups had worked very closely together for almost a century. For ninety years, the Wisconsin Synod and the Missouri Synod shared a very close and very dear fellowship. In 1961, that fellowship came to an end. Many essays have been written giving the history of this time. This paper does not intend to restate what has been stated so well by others, but instead it intends to take a look at one of the individuals who lived and worked during those trying years. This paper will look at an individual who probably played as major a role as anyone through this ordeal. That individual was Carl Lawrenz. To look at every aspect of the work that Prof. Lawrenz did during this time would fill a volume. This paper will try ^{to} ~~and~~ deal with a few of the more personal aspects of his work, with the hope that some of them that may have been lost over time will be remembered by some.

Carl Lawrenz was born March 30, 1908, in Lomira Wisconsin. An interesting thing to note is that he spoke German until he entered the public school when he had to learn to speak English.¹ This may have been part of the reason he valued languages so much throughout his ministry.

Dad was also some one from whom I inherited a deep appreciation to the historical - grammatical approach to Biblical interpretation. We would often talk about his advantage in being truly bi-lingual (German and English). He knew the dangers of a worldly over setting of a passage in which grammar ruled and nothing else counted. Language is a supple thing and words must always find their fullest meaning with in the context. For dad the context was the entire Scriptures. We agreed that some did not know their Bibles as well as they should. Many neglected Hebrew. We looked for the day when the language program of our synod might bring back the

¹ *Correspondent*. "Men on a Mission" AAL Spring 1963, p. 3.

vitamin of bilingual insight.²

After going through the Synod's system of training, Prof. Lawrenz received his first call into the public ministry to St. Paul's Fond du Lac, where he served for 12 years.

In 1943, Carl Lawrenz was called to be a professor at Wisconsin Lutheran Seminary, and remained there for the next 38 years. During these years he held many important positions in the synod including 38 years on the WELS Commission on Doctrinal Matters (Commission on Inter-Church Relations), a member of the Board for Parish Education, Editorial Board of the *Northwestern Lutheran*, and on the Commission on Higher Education. All this he did while teaching at the Seminary and from 1958 to 1978 also serving as president. This may seem like an awful lot and he himself felt this way at times. "Carl often said he wore too many hats. It wasn't wholesome for the synod. . . he finally asked to be released from some of those things. He said it's not good for one man to be at the head of so many things."³

Due to the fact that Prof. Lawrenz was in the CDM or CICR, one of the responsibilities he had was to research and present papers on different topics that were in question. There is a whole file that one could look up to see what he wrote about and to whom he wrote. There are two papers that we would especially want to point to here not only for the scholarly work that Prof. Lawrenz put into them, but more for the reason he wrote them, and the attitude he had when given the assignment.

The first paper to be looked at is "The History of the Boy Scout Issue" given at a Special Michigan District Convention in Saginaw on June 28-29, 1951. When one reads this you can not help but notice the extensive work the Prof. Lawrenz put in, but even though he did all this, he still

²Lawrenz, John. Interview. March 30, 1995, p.3.

³ Lawrenz, Irene. Personal Interview. 29, March 1995.

had a God fearing, humble attitude about it all. His would not or should not be the final say. This is very evident in the very first page of the document.

Yet the fact that the Boy Scout issue is at the present still being studied by a Synodical Conference Committee does not and cannot relieve each and every member of our synod from the obligation of studying it for his own person. No committee can ever decide any matter of Christian faith or life for us; each one of us will ultimately have to judge such a committee report in the light of our own convictions won from God's Word. Such an individual study is all the more urgent inasmuch as a divergent practice concerning Scouting is all the while facing us in sister congregations of the LCMS.⁴

The second paper was "A Report to the Protest Committee". The Protest Committee represented a group who felt the synod had gone against God's Word in Ro. 16:17f. When in the preamble of the resolution they stated that it was a fruitless effort to continue talks with the LCMS. However, they decided not to take action until the LCMS had a chance to meet one more time in convention. Again, Prof. Lawrenz's loving, Christian attitude is clearly shown in the opening paragraphs of the paper. He did not just jump over these men who protested the handling of the events at the 1957 Synod Convention, but he speaks with them lovingly yet not compromising the decision..

This sentence is unclear should it be a separate clause con to the previous sentence

The Standing Committee on matters of Church Union shares the deep concern of the Protest Committee for all the brethren in our midst who have been led by their consciences to protest the 1957 resolution of our Synod concerning our relations with the Lutheran Church - Missouri Synod.

. . . We would like to remove what troubles the protesting brethren and allay their apprehensions, so that they might again be able to stand shoulder to shoulder with us in upholding our testimony on the divisive issues which have arisen between our Synod and the

⁴ Lawrenz, Carl "The History of the Boy Scout Issue". p.1.

Lutheran Church - Missouri Synod.⁵

Throughout the paper Prof. Lawrenz handled each point very well. One thing he stressed over and over again, (also in other writings), is the application of principles. (This will be discussed later in the paper.) Accompanying this loving concern that he showed was always a firm stand for the truth, and the proper way of a handling things.

For as long as we continue our effort to break through with our stand on the issues in the Synodical Conference we would appreciate the full support also of our protesting brethren, instead of having our testimony weakened in the eyes of the Lutheran Church - Missouri Synod by the appearance that there is no longer harmony and unity in our midst on the stand that we represent over against Missouri. Moreover, we deplore any needless disharmony in our own midst that would discourage and arrest a growth of understanding in our own Synod concerning the divisive issues present in the Synodical Conference, concerning their continued seriousness, and concerning the great need of resolving them.⁶

Prof. Lawrenz was looked to by many for his advise and wisdom in the matters concerning the break-up. But he himself had many troubling days wondering exactly where to stand. His son said, "I can remember my father coming home one night and telling us we might not remain in Mequon (I believe it was still Theinsville then). It was a fellowship matter. We didn't really understand, but got the picture that our lives might change. That was the time Professor Reim left Mequon."⁷ He had no questions concerning the doctrinal side of the matter, but whose camp should he be in was a problem he had to wrestle with. And so as people came to him for advise, he went to others for help.

He was torn over what was the best thing to do. He was the kind of

⁵ Lawrenz, Carl. "A Report to the Protest Committee". p.1.

⁶ *Ibid.*

⁷ Lawrenz, John. Interview. March 30, 1995.

person who weighed things very carefully and made his judgement. He went to see Prof. Kowalke at that time and Kowalke influenced him not to give up the ship, to stick with it and to educate the people of the Wisconsin Synod as to what was going on. Carl was very much concerned that Prof. Kowalke knew what he was talking about. He had the age, he had the experience and if he felt there should not be a break during that time they called an impasse, [they] should stay with it.⁸

The question came up when the CLC group decided to break from the WELS, and many men were making the decision with whom to go. That was not only a problem with pastors and congregations, but with the men at the Seminary as well. In August of 1958², Pres. Edmund Reim resigned from his position at the Seminary and joined the CLC. Should Prof. Lawrenz go with him? Well, he didn't for a number of reasons. Subsequently he was named Reim's successor. Part of the newspaper article read as follows:

He (Lawrenz) succeeds the Rev. Edmund Reim, who resigned in August in protest over the Wisconsin Synod's refusal to break relations with the Lutheran Church - Missouri Synod. . . Prof. Lawrenz has seen eye to eye on many of the issues which have divided the two conservative Lutheran Synods, such as "unionistic practice (joint worship of church bodies that don't agree doctrinally) toleration of Scouting, cooperation with the National Lutheran Council, the military Chaplaincy etc." However, he agreed to take the Seminary presidency because Wisconsin Synod pastors are needed and he felt he could serve best there.⁹

A history of the CLC will show that there was much animosity that arose during this time. Even close friendships were injured. Prof. Lawrenz was not immune to this. He had to deal with some harsh comments when he took over the presidency of the Seminary. But he stood firm in the belief that his actions were correct. Mrs. Lawrenz speaks very fondly of the time when she lived

⁸ Lawrenz, Irene. Personal Interview. March 29, 1995.

⁹ "Prof. Lawrenz Heads Lutheran Seminary" *Milwaukee Sentinel*. Sat. March 8, 1958² (1995).

on the same campus as the Reims. She speaks of how Mrs. Reim helped her when her children were young. But things changed when the dispute arose.

He (Reim) had relatives who were very much opposed and Prof. Reim was very much torn and his wife was very bitter. They felt that my husband should have gone with the CLC group, and especially his wife thought that Carl was a traitor, I mean for not breaking right away. And Kowalke advised Carl and that was Carl's opinion too: "Let's wait." The people didn't know. They didn't know what was going on. And they have a right to know.¹⁰

The Synod would take the time to let the people know, and Prof. Lawrenz would again play a major role in that, but that will be looked at later.

Feelings didn't get too much better in the years to come. Mrs. Lawrenz recalled one evening that she and Prof. Lawrenz went to visit a pastor in the hospital who they had been close to before the CLC broke off. This CLC pastor was on his death bed. When the Lawrenzes came into the room, this pastor turned his face toward the wall and would not acknowledge them. Prof. Lawrenz tried to talk with him, but the one-sided animosity was too great.¹¹

So in the late 50's, besides having problems with the LCMS, there were also many problems within the WELS that had to be attended to. One of the major ones was mentioned above with the paper that Prof. Lawrenz wrote to the Protesting Committee who were upset with the Synod's handling of the situation at the 1957 Saginaw Convention.

Another problem that was staring them in the face, was, "How do we break with the LCMS, when most of the people in the WELS don't know what the problem really is?" Even after the break finally took place there were a lot of congregations that had trouble accepting what had happened

¹⁰ Lawrenz, Irene. Personal interview. 29 March, 1995.

¹¹ *Ibid.*

or just wondered why it had happened. These were very difficult years for Prof. Lawrenz.

Three men, Pastor Oscar Siegler, Pres. O. J. Naumann, and Prof. Lawrenz were put on a study committee. It was these three men's duty to travel to different congregations and answer questions that people had. They traveled quite a bit throughout Wisconsin and other states.

Dad felt that it was important that the people in our synod understand the issues and not be pressured or compelled to accept a break without understanding. I recall that he was on the road an awful lot. Being at NPS I was less aware than my younger siblings, but I was aware nevertheless. Trips would take dad to congregations. There he would have to explain the synod's position. Sometimes he would come back and say that it was "easy," but most of the time it wasn't. People could get a bit nasty.¹²

Mrs. Lawrenz recalled one particularly difficult incident that happened at a congregation in Fond du Lac.

If there was any time my husband would have had a heart attack it would have been that night, because he came home late after midnight and he was cold and shaking and tense, and I said "Well, just what is the matter?" And he said, "I feel sorry for the people." He didn't feel sorry for the pastors involved. That pastor was against the whole break. He was pretty rude that night. He knew that pastor and he was on good relations with him for years, but [that pastor] was absolutely bitter. I feared for his life. He was under such tension.¹³

Prof. Lawrenz was not sought after for his aid from WELS members only, but also from LCMS members. In 1963, he received a letter from Mr. and Mrs. George D. Frohnappel of Clear Lake, Ray, Indiana. (Cf. Addendum 4) In it they asked:

Since we have in the past endeavored to find out the specific cause of disassociation in doctrinal and Synodical Conference matters, would you kindly inform this inquisitive Lutheran family, since we

¹² Lawrenz, John. Interview, March 30, 1995.

¹³ *Ibid.*

wish to know for several reasons. . . We commend you for your uncompromising position and your willingness to speak out on the subject so unpopular by today's standards.¹⁴

One can see that not all the confrontations were hostile, and letters like these must have been a great encouragement to Prof. Lawrenz.

There was another concern that Prof. Lawrenz had as far as the people of our synod and a break with Missouri was concerned, and this came from his pastoral heart.

However, to Prof. Lawrenz the most painful effect of the breach of fellowship is the inability of Wisconsin Synod pastors to refer transferring (moving) members to Missouri Synod congregations when there is no nearby Wisconsin Synod congregation. "During the second world war," Prof. Lawrenz recalls, "while I was in the parish ministry, I had over fifty boys from my congregation which I referred to Missouri Synod congregations throughout the country."¹⁵

Prof. Lawrenz did a great deal of work within our synod. Besides his duties as president of the Seminary and as professor in the classroom, he spent many hours working to help this synod stay firm on its confessional stand, while always retaining a loving attitude even when those around him failed to keep one of their own. He also spent many hours working with members in the LCMS. As mentioned above, Prof. Lawrenz was on the Commission on Doctrinal matters, and so was one of the individuals who met frequently with the LCMS's commission. In 1956 the Synodical Conference asked that a joint intersynodical committee be created to discuss the problems. For four years these men work for many hours comparing each others doctrines to find those that were in agreement and those that weren't. The report from the May 17-19, 1960 meeting was this:

Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship - differences which

¹⁴ Frohnapfel, George and Anita. *Letter*, dated April 3, 1963.

¹⁵AAL "Correspondent", p.3.

we hold to be divisive - an impasse has been reached.¹⁶

When the break-up finally occurred, there was one point that Prof. Lawrenz stressed again and again in a number of different articles and interviews. That point was this:

Professor Lawrenz, when discussing the breach in doctrinal unity between the two synods, is quick to point out that this suspension of church fellowship does not in any way question or challenge the Christianity or sincerity of clergy or lay members of the Missouri Synod. "Excommunication," he points out, "is the only means of judging one's Christianity - suspension of fellowship only passes judgement on their doctrine!"¹⁷

Why did such a long time pass before the break? The questions started in the 1930's. The joint intersynodical committee met for four years before an "impasse" was declared, and then it was another year before the break occurred. Why so long? Earlier in the paper the reason was given to give the members of the our synod time to learn why things were happening. Prof. Lawrenz gives a valuable and inciteful reason why it is important not to hurriedly end this fellowship.

The fact that any individual or a church body has fallen into an error of doctrine or practice, or even the fact that the individual or the church body still defends that error of doctrine or practice, is not yet in itself a reason for terminating church fellowship. Rather both facts may still be inducements for practicing this fellowship most vigorously in efforts to overcome the error and its defense. Termination of church fellowship is called ~~for~~^{for} when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition of their error.¹⁸

Throughout all these meetings he never let the differences in doctrine, or the differences in opinion shade the Christian attitude he showed toward the men on the other side. He continued to

¹⁶Lawrenz, Carl. "Fellowship Then and Now". p.3.

¹⁷ AAL "Correspondent" *op. cit.* p2.

¹⁸ Lawrenz, Carl. "A Report to the Protest Committee", p.4.

have respect for them as individuals and as pastors. John Lawrenz points out: "I also recall him (Prof. Lawrenz) returning from meetings with Missouri people. He had respect for those he disagreed with, provided they were consistent and above politics."¹⁹ Later he added:

He had a simple, abiding faith in the righteousness of our position. At the same time he always felt weak brethren were to be treated with patience and respect, with prayer and hope. To break fellowship was not a light thing. I would say Dad held out to the end some hope Missouri might be snatched from the fire.²⁰

Even after the final break had taken place, he still kept this respect and cordiality towards those in the Missouri Synod. An example of this was the way he treated two of his former classmates. Dr. von Rohr Sauer and Dr. Gilbert Thiele were teaching at St. Louis when the breakup occurred. When they were together afterwards he still treated them kindly.

I think he went out of his way to be cordial with those with whom he and WELS had a break in fellowship. He would not pray with them or share in church ministry with these people. But I always felt he had them in his prayers and treated them with courtesy and respect when chance meetings brought old antagonists together. I saw this personally when he would chat with profs from St. Louis at class reunions. He would always say, you can disagree without being disagreeable.²¹

Though Prof. Lawrenz had this kindly, patient nature, it is understandable that at times he could have gotten frustrated with the way things were going. The many hours he and his brothers put in to try and resolve the differences between these two sister synods all for what outwardly would look for nothing. He must have gotten frustrated with individuals. "Dad offered the opinion that Preus played politics once in office. Keeping Missouri together seemed more important than

} incomplete sentence

¹⁹ Lawrenz, John. Interview, p.1

²⁰ Lawrenz, John. Interview, p.2.

²¹ Lawrenz, John. Interview, p.4.

following through [with Scripture?].”²²

He also must have gotten frustrated with committees. His wife said that he would often come back after the meetings of the joint inter synodical committees and say how well prepared the men of the WELS had been for the meeting and how unprepared the LCMS men were. He would say how they would just show up and try and schwafel their way through the discussions.²³

Two questions that interested this writer the most were: 1. What warnings did this period of history give to the WELS of past and present? and 2. What lessons did Prof. Lawrenz want the WELS to remember from this period? Answers to these questions took up the major portion of the interview with Pres. John Lawrenz. He spoke often with his father about lessons to be learned and things to watch out for, and many good things have been handed down from a very wise man.

Warnings:

1. I believe he was rightly concerned about the younger generation losing an evangelical understanding of its confessional stance. Ham handed, unloving applications of fellowship were never his cup of tea. . . Principles were everything. He steadfastly refused to get into setting up rules to govern cases of casuistry. He trusted the Spirit working in brothers could and must be trusted to apply principle to cases. . . Context loomed large for dad in application of principle. He steadfastly refused to lose Christian liberty to some “New Testament ceremonial law”. This by the way, was one of those phrases he used over and over again so that you couldn’t forget.

2. I also believe that my father was a bit concerned about Wisconsin turning inward after the break with Missouri. He was very happy when mission expansion became the counter-balance to offset any possible “holier than thou” or “WELS only in heaven” attitudes. He was a firm supporter of missions and offered the opinion freely after returning from 3 months in Africa that he should have done it much earlier. He saw “trench work” in the mission frontiers as an antidote to smugness in doctrine and practice. The mission field was a place

²² Lawrenz, John. Interview, p.1.

²³ Lawrenz, Irene Personal Interview.

for the most active, wholesome dependence on the Spirit's working power in a minister's life. . . I know such feelings he shared with his good friend and fellow theologian, President Oscar Naumann.

Lessons:

1. Don't let theological controversies get personal. I think it hurt him when people would caricature him or others in WELS, whether that came from Missouri or the CLC. I think they called him a "Philadelphia lawyer" when he didn't bolt with Reim and the rest of the CLC. I think he went out of his way to be cordial with those with whom he and WELS had a break in fellowship.
2. Let me close by stressing the greatest lesson dad left me. It was his evangelical spirit in the midst of controversy. There were things to be fought for, even to break fellowship for, but never legalistically or lovelessly or without patience for the weak in faith.²⁴

These are all lessons we dare not forget as we head into the future of our synod. Only God knows what is in store for us, let us pray that he give us a tenth of the wisdom Prof. Lawrenz had in dealing with problems.

A fitting ending to this paper is the obituary Prof. Fredrich wrote for Prof. Lawrenz.

Such valuable theological leadership as, under God, Carl Lawrenz provided his synod, has been supplied by only a few men in the church body's long history. A predecessor in the seminary presidency, Adolf Hoenecke, comes to mind, and not many others. Like Hoenecke a century ago, so Carl Lawrenz in his Mequon years was the man the synod invariably looked to for guidance in times of stress and conflict. Without fanfare and flourish Professor Lawrenz would firmly but evangelically apply to the particular problem his deep insights into God's revelation regarding Bible inerrancy, God-pleasing church fellowship and the immutable will of God.

The Lord dealt graciously with the Wisconsin Synod when he gave it the half-century long gift of the services of Carl Lawrenz. Professor was a good pastor, a talented teacher, an able administrator, a sound theologian. We will sorely miss this clear expounder of Bible truth in pulpit and classroom, on printed page of essay and periodical, and in the committee and faculty room. The

²⁴ Lawrenz, John. Interview, p.3-4.

church body can best show its gratitude for the gift by cherishing in remembering hearts the gospel truths Carl Lawrenz so long taught so well.²⁵

²⁵ Fredrich, Edward C. "Profesor Carl J. Lawrenz", WLQ vol.87, num.1 1990. p.9.

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MILWAUKEE SENTINEL

SATURDAY, MARCH 8, 1933

Prof. Lawrenz Heads Lutheran Seminary

Prof. Carl Lawrenz has accepted the call to head the Wisconsin Synod's Lutheran Theological Seminary, Thiensville, from which he was graduated 26 years ago.

He succeeds the Rev. Edmund Reim, who resigned in August in protest over the Wisconsin Synod's refusal to break relations with the Lutheran Church-Missouri Synod.

Prof. Reim is now pastor of Zion Lutheran Church, Rhineland.

The seminary board of control, headed by the Rev.

Adolph Buenger of Kenosha, had named Prof. Lawrenz acting president in August after Prof. Reim had refused to reconsider his resignation.

Prof. Lawrenz has seen eye to eye with Prof. Reim on many of the issues which have divided the two conservative Lutheran Synods, such as "unionistic practice (joint worship of church bodies that don't agree doctrinally) toleration of Scouting, cooperation with the National Lutheran Council, the military chaplaincy, etc."

However, he agreed to take

the seminary presidency because Wisconsin Synod pastors are needed and he felt he could serve best there.

Prof. Lawrenz is a veteran of many debates with the Missouri Synod on doctrinal interpretation. He has served on the synod's standing committee on church union which has studied documents drawn up on doctrine.

A native of Lomira, Prof. Lawrenz attended high school in Watertown, and finished the Northwestern College at Watertown before entering the Lutheran Theological Seminary at Northwestern Academy

in 1929. He was a member of the first class since the seminary moved from Wauwatosa.

After ordination in 1932 he served St. Paul's Church, North Fond du Lac until October, 1944, when he was installed as professor of Old Testament interpretation and introduction and Christian Education at the seminary.

Prof. Lawrenz and his wife, Irene, sons David and Stephen and daughters Kathryn and Mary live on the campus. Another son, John, is preparing for the Northwestern Academy

As seminary president, Prof. Lawrenz at the spring commencement will hand out something that he himself never received—bachelor of divinity degrees.

The Synod at its New Ulm Convention in August voted the seminary power to confer bachelors of divinity to students who enter with the bachelor of arts degrees. The seminary formerly issued certificates of graduation.

The synod made this change, he said, to show the type of theological training the seminary offers.

Sharp Debate Erupts at Lutheran Meeting

Charge of Intimidation in Interpretation by Wisconsin Synod Is Hotly Disputed

By DAVID A. BUNGE
Of The Journal Staff

A statement that the Wisconsin Evangelical Lutheran synod had "intimidated" others by its strict interpretation of the principles governing association with other Lutherans led to sharp words Wednesday afternoon at the synod's 36th convention here.

His face white, the Rev. Oscar J. Naumann, president of the Wisconsin synod, interrupted to say: "Those statements I will not allow. I stand before God that our men worked in an evangelical manner. I resent the word intimidation."

The Rev. John Daniel, Bethlehem, Pa., president of the Lutheran synodical conference, started the exchange when he asserted that the Wisconsin synod had presented its case to others in the conference as "authoritative, complete, scriptural."

fused to retreat from his charge of an unyielding attitude.

"I don't mean there was personal intimidation," he declared. "Personal relations on the doctrinal unity committee were very friendly. It was just that the statements at times were so final. I am glad to see here that there is some chance for give and take."

"There's as much chance for give and take as the Scriptures allow," Pastor Naumann retorted.

Recess Halts Debate

"When one is granted the floor, I think he should be careful in his choice of words," the synod executive said.

A recess ended the exchange. The Rev. Dr. Heary Koch, Greentleaf, Wis., quoted from a letter to President Naumann from overseas theologians who

took part in the intersynodical negotiations. The letter said that the Wisconsin synod's stand on church fellowship was unscriptural. Dr. Koch said he agreed.

The Rev. Ernst H. Wendland, Benton Harbor, Mich., was spokesman for another group of delegates which contended that the synod's position was unclear.

Presentation Queried

The Rev. Norman Berg, Plymouth, Mich., secretary-elect of the Wisconsin synod, said the confusion might indicate that the synod's presentation was inadequate.

The Rev. Carl Lawrenz, president of Wisconsin Lutheran seminary, Mequon, and chairman of the Wisconsin synod's commission on doctrinal matters, complained that the Mis-

souri synod's representatives had not only prayed with Lutherans outside the synodical conference but held joint gatherings but held joint communion services. This was apparently a reference to communion services for servicemen. The Missouri synod and the National Lutheran council work together in the military chaplaincy.

Complaints Are Voiced

Many delegates took the floor to complain that the Missouri synod had departed from the traditional and what the Wisconsin synod regarded as the scriptural practices followed for many years.

The Rev. Oscar Siegler, Mount Calvary, Wis., secretary of the Wisconsin synod's doctrinal commission, said the National Lutheran council could not be distinguished from "per-

sistent errorists" with whom strict confessional Lutherans, under a biblical injunction, should not co-operate.

Missouri View Given

The Rev. James P. Schaefer, associate pastor of Atonement Lutheran church here, asked the Rev. Dr. Martin H. Franzmann, St. Louis, the Missouri synod's official spokesman at the convention, whether the Missouri synod agreed that it might hold joint prayer with "persistent errorists."

"No," Dr. Franzmann replied. "But we do maintain that when a man is willing to submit to scrutiny of the word of God and the Lutheran confessions, he is no longer a persistent errorist."

This was a defense of unity discussions which the Missouri synod has held with other Lutheran church bodies.

Suspension Proposed

The argument occurred in debate on a proposal that the Wisconsin synod suspend fellowship with the Lutheran church-Missouri synod. It has accused the Missouri synod of false doctrine, which the Missouri synod denies. The synods are members of the Lutheran synodical conference along with the Synod of Evangelical Lutheran Churches, of which Pastor Daniel is a member, and the Evangelical Lutheran synod.

The debate was still in progress as the convention drew near the scheduled adjournment Thursday at Wisconsin Lutheran high school, 330 N. Glenview av.

Pastor Daniel asserted that in the doctrinal discussions which led to the deadlock between the Wisconsin and Missouri synods the Wisconsin synod's attitude was: "You must accept this principle (the synod's presentation on church fellowship) or else show us where we are wrong."

Refuses to Retreat

"These theses intimidated because they were presented as the final word," he added.

After Pastor Naumann's protest, Pastor Daniel sought to smooth ruffled feelings, but re-

ADDENDUM II

THE AMERICAN LUTHERAN CHURCH
 (Affiliated with the American Lutheran Church)
 As a member you are invited to attend meetings and vote.
 Contribution \$
 P. A. R.
 Red Cross R

*To the Faculty
 Chicago
 Dear Sirs
 meeting of
 on the 29th
 be present on
 tomorrow
 see p. 60.*

ADDENDUM III

Mew. Sentinel Jhu. Jan. 21, 1960 81.

American States. But there is an older and established policy of law for the Western Hemisphere. That is the Monroe Doctrine, U.S. policy for 137 years. The doctrine warns foreign powers that "we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

The red infiltration in Cuba infringes on the Monroe Doctrine's spirit. The planned meeting carries that infringement further, for its leaders are at least guilty of playing house with a power foreign to the hemisphere and hostile to the U.S.—the communist bloc led by Soviet Russia.

The voices at such a meeting might be those of Castro and Nasser and Tito—but the hand would be the hand of the Kremlin, stealthily attempting to extend its influence into the Americas.

In any case, the planned Castro-Nasser meeting is a widening of the red beachhead in our backyard, and must be watched carefully.

Sturdy Synod

The establishment here of the Wisconsin Evangelical Lutheran Synod headquarters, with President Oscar J. Naumann, seems to add one more rock of stability to Milwaukee.

We need not expect from this religious leader frequent comment on civil or social issues. President Naumann and the synod believe the church and state and/or politics, should remain separated.

What we may expect from President Naumann and the other synod leaders is a strong disposition to guard the freedom of conscience. Wisconsin Synod Lutheranism hews to a strict doctrinal line, but the synod would defend with its life your right to disagree. The 350,000 Wisconsin Synod Lutherans in the nation cling to the synod simply because 350,000 consciences decree it's just and right.

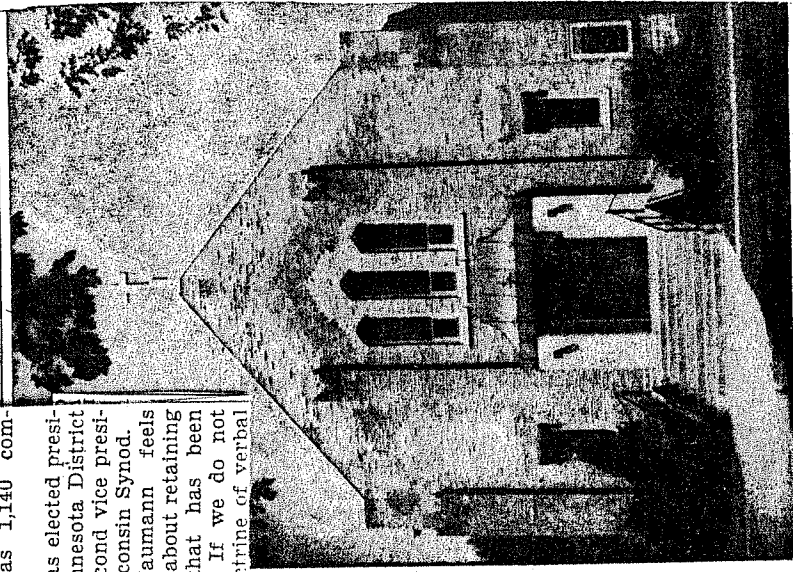
President Naumann, Vice President Habeck of Bethesda Church here, President Lawrenz of the Thiensville Seminary and the other synod leaders symbolize a certain spiritual independence, able to withstand the pressures of conformity and the temptation to grow strong through numbers. We need more leaders who refuse to run along with the pack but hold this wholesome, if often unfathomable, independence.

Secretary

"I always had enjoyed working with young people," he said. "Here was an excellent anecdote."

In 1946 he accepted a call to the large St. John's Lutheran church, St. Paul, whose pastorate he left last year to become fulltime synod president. He piloted this rapidly growing congregation through a school building program. The church now has 1,140 communicants.

In 1948 he was elected president of the Minnesota District and in 1951, second vice president of the Wisconsin Synod. President Naumann feels concern today "about retaining doctrine that has been handed to us. If we do not cling to the doctrine of verbal



ST. PAUL'S Evangelical Lutheran church and school, North Fond du Lac, are celebrating the sixtieth anniversary of their organization at services Sunday. The ceremonies will

St. Paul's

MR. AND MRS. GEORGE D. FRÖHNAPFEL

ADDENDUM IV

506 LAKE SHORE DRIVE, CLEAR LAKE, RAY, INDIANA

April 3, 1963

Prof. Carl J. Lawrenz, President
Wisconsin Synod Theological Seminary
Mequon, Wisconsin

Dear Prof. Lawrenz:

From an article appearing in the A.A.L. CORRESPONDENT, according to, and related by you under the caption, "Men On A Mission", we are underscoring your position in the Wisconsin Synod's historic and firm confessional stand as Lutherans! Of a certainty, we too, as a family, see the danger in the modern trend toward a watered-down breakdown of the true confessions of our Lutheran heritage.

We, as baptized and confirmed members of the Missouri Synod over many years, certainly regret the split in doctrinal fellowship between the Wisconsin and Missouri Synods. Since we have in the past endeavored to find out the specific cause of disassociation in doctrinal and Synodical Conference matters, would you kindly inform this inquisitive Lutheran family, since we wish to know for several reasons.

As parents of three children, all in their formative years, we are passing our efforts and directing our prayers, to provide and offer them for the Lord's work, namely as a Deaconess, and Ministers. The nearest Missouri Synod Church is some 26 miles from our home, therefore we hold membership presently in an A.L.S. Congregation, although not fully in accord with the practices, nor do we have in a thorough knowledge of Dr. Luther's Small Catechism. It appears to us that indifference in Lutheran practices as well as Doctrine, is leading to a watered-down preparation for Confirmands as well as the needed thorough preparation for adult memberships.

The foregoing, however, does not exist among Missouri Synod clergy and lay members in our area, so we are contemplating a returning to the M.O. Synod, even and although it will entail increased effort and mileage on our part.

Furthermore, we feel very strongly against any Lutheran body holding membership in the World Council of Churches, and the merging of Synods, which require compromise, since this will never retain pure Doctrinal unity and practices.

We commend you for your uncompromising position and your willingness to speak out on a subject so unpopular by today's standards. With every good wish for your continued steadfastness in providing workers in the Vineyard.

Sincerely yours in the Faith,

Geo. and Anita Frohnapp

3956 Shaw Blvd.
St. Louis 10, Missouri
March 30, 1963

The Aid Association for Lutherans
Appleton, Wisconsin

Dear Sirs:

Just to express my sincere gratitude to you for publishing "Men on a Mission": Prof. Carl J. Lawrenz, Scripture... the foundation for theological study. This feature article in the Correspondent has become the most important contribution you have ever made in the field of religion, especially in this age of lukewarm confessionalism, the indifference to sound doctrine, and the trend of liberalism creeping into the Lutheran church of our synod.

We sincerely trust, with the guidance of the Holy Spirit the reading of this article will sufficiently influence the hearts and minds of both the clergy and the laypeople of our church to help mend the rift which has sprung up in the Synodical Conference.

As an old timer who graduated from the practical seminary more than fifty years ago, and who fifty years ago was active in a field as Gospel missionary which covered parts of No. Dak., Montana and Canada, I must declare that I am in full agreement with his theological position. Would to God we had a few men of his status in our faculties.

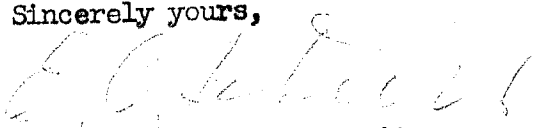
You might not see it as I do, but I feel that this breach in doctrinal unity between synods has been chiefly caused by those who have served as chaplains in the armed forces, where they were exposed to the various shades of religious thought of those with whom they rubbed elbows, and when they returned to our circles, they spread this contaminated wish-wash of religion at conferences and the men of the cloth became professors to carry on this new frontier theology.

Have recently made my position clear with regard to some of the recent innovations, the taking of adds in the Lutheran Witness, questioning especially the tainted "Lutheran Brotherhood" This is what I wrote: "Some years ago the writer of these lines happened to be invited by members of the Lutheran Brotherhood to a luncheon and meeting at one of our Missouri Synod churches. The invited were members belonging to our synod and the ULC. The ULC had among its members at this meeting men who were declared members of the Masonic order. Are we now having strange bed-fellows?"

You know where I stand. What are we going to do?

Gratefully yours in presenting to us the wonderful article, I beg to be

Sincerely yours,


Ernest C. Schutt, emeritus