

THE FEDERATION FOR AUTHENTIC LUTHERANISM:  
The Relationship of WELS to this  
Modern-Day 'City of Refuge'

by  
Tom Johnston

Senior Church History  
Wisc. Luth. Seminary  
Prof. Fredrich  
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Before I get into the nitty-gritty of this paper a few words of background are necessary. I came up with the idea of writing on the Federation for Authentic Lutheranism while I was a vicar in North Hollywood, California. While briefly discussing the history of the congregation with my bishop he mentioned that St. Paul's was once a member of FAL. Telling him that I had never heard of it he explained to me that it was the Federation for Authentic Lutheranism. He also mentioned that they were at one time members of CAL (Conference for Authentic Lutheranism). Without any additional questions I simply dismissed my vicar congregation as one which tended to subscribe to any liberal church body which suited its fancy. This is what led me to research on the Federation for Authentic Lutheranism for this Church History paper.

During the course of my research I discovered that I had a completely incorrect attitude of my former vicar congregation and of FAL itself. I quickly realized that FAL was not some radical, insignificant faction. In fact, I chose to refer to FAL as a "city of refuge." The idea for this particular phrasing is not my own. It comes from an essay entitled "The Dissolution of the Federation for Authentic Lutheranism" by Daniel Kolosovsky. In several places Kolosovsky refers to FAL as a "city of refuge" for those who wished a place of refuge from heterodoxy. FAL, in my opinion, rates high in the history of Lutheran orthodoxy

and ought to be an example for us all.

During these last few months many people have asked me what my Church History paper was going to be about. When I told them I was writing on FAL they had the same reaction that I had when my bishop told me. They had never heard of it before. Although I do not claim to be presenting a comprehensive document on the history and impact of FAL, yet there are various events from the entire story of FAL which do deserve the attention of those wishing a general idea of what FAL is and how it affected WELS. For this reason, this paper will include a brief survey of the history of FAL itself and it will show how this "city of refuge" of Lutheran orthodoxy had grabbed the attention of the members of the Wisconsin Synod.

FAL had its roots in the Lutheran Church - Missouri Synod. There was a group of pastors who had become discontent with the attitude and complaisance which the synod had in regard to the American Lutheran Church. Discussions also arose concerning these and other areas of doctrine and church fellowship. For this reason FAL produced a formal statement of separation from LC-MS in the document entitled A Status Confessionis Declaration. Below are some of the reasons for the separation taken from this document:

WHEREAS the LCMS in convention at Milwaukee, Wis. July 9-16, 1971 resolved to continue rather than terminate its unscriptural fellowship with the American Lutheran Church

WHEREAS the LCMS in the same convention declined to

tighten its control over the teaching of its pastors and professors and declined to take any disciplinary action against those pastors, professors and teachers who are advocating tolerance of differing theological opinions with respect to the doctrine of the Scriptures, Inerrancy, Inspiration, the Church and the Lord's Supper.

WHEREAS public correction and repentance is necessary for orthodoxy to return, our continued membership in a heterodox body would be a denial of our scriptural position and confessional commitment

the undersigned herewith declare(s) themselves (him - or herself) to be in the confessional state (in statu confessionis).

(A complete copy of the A Status Confessionis Declaration is reproduced in Appendix I.)

This was the first step of this group of individuals to make their stand against the heterodox of the LCMS. It was the stepping stone for beginning what they believed to be the proper and Scriptural thing to do. This small group of individuals drew in other pastors, teachers and laypeople who had the same concerns. It was this group then that became known as the Federation for Authentic Lutheranism. FAL was actually formed out of two conservative ex-LCMS bodies: CAL (the Conference for Authentic Lutheranism) and FAL (the Free Association for Authentic Lutheranism). The former was generally located on the West Coast and the latter were generally from the Midwest.

FAL then planned on its Constituting Convention to be held on November 1-2, 1971 at St. John's Ev. Lutheran Church in Libertyville, Illinois. This already had attracted the

attention of the Wisconsin Synod. Even before its Constituting Convention representatives of the WELS met with those from FAL to review the position papers of FAL to see if there was any agreement. In an article written by Carl Lawrenz in volume 69 of the Wisconsin Lutheran Quarterly it is said:

On the afternoon of October 22, 1971, the Commission on Doctrinal Matters of the Wisconsin Ev. Lutheran Synod met with official representatives of the Federation for Authentic Lutheranism to compare their confessional positions in the hope of acknowledging unity in Scriptural doctrine and practice. Common agreement with the doctrinal presentations in the Brief Statement and This We Believe readily supplied the basic assurance of unity. In the doctrines of the Church and its Ministry additional discussions were carried on, making agreement quite evident. Especially helpful, however, were also a set of position papers which FAL had drawn up on its own accord, helpful not in reaching unity but rather in giving evidence that there was true unity between us in the application of the truths of Scripture to various problems of current interest and concern.

(A complete copy of Carl Lawrenz's article, including the Position Papers of FAL are located in full in Appendix II.)

To see such an event take place is a pure joy for those who adhere firmly to the teachings of Scripture. FAL had made its statement, admonished their mother church body and decided to break ties in order to give glory to God and the Word. We marvel at the courage of these men who undoubtedly had reservations about taking such drastic measures in order to preserve what they considered to be authentic Lutheranism. What if they were wrong? Was it right (or foolishness) to think that their small band was conforming to God's Will and

the majority was not? Could they go on their own? These and other questions must have crossed their minds more than a few times. We admire them for their stamina and courage. On All Saints Day, November 1, 1971, this small group met in order to declare themselves in a state of confessional protest against their mother church, LCMS.

The proceedings of this first convention of FAL must have been both frightening and encouraging. As these men came together, waiting for the opening service, some hearts were trembling with anxiety, other hearts strong with fervor, all hearts set on conviction. Then came the opening sermon by Pastor Martin Voss who spoke of that humble monk standing against THE church 450 years ago. It was that monk, Martin Luther, who stood alone and proclaimed, "Unless I am convinced by the Scripture and plain reason -- I do not accept the authority of popes and councils, for they have contradicted each other -- my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen." It was with these words of the father of the Lutheran Church which opened the Constituting Convention of the Federation for Authentic Lutheranism.

How that idea must have brought joy and even greater zeal to the work which these men had before them. They had the truth, God's Truth, and no human council or synod had the authority to dictate or change that Truth. In the words of

the man who reported on that convention we hear, "On Tuesday afternoon the closing service of the convention was held. It was a communion service. Those who participated have testified again and again that never before have they experienced the unity of the Spirit and with their Lord so strongly as in this service. We all were privileged to feel that orthodoxy is not dead or repressive; it is the very breath of life." (For a complete copy of Pastor Voss' sermon and the proceedings see Appendix III, The Constituting Convention of the Federation for Authentic Lutheranism.)

The die was cast. FAL had become an independent church body and much work needed to be done. FAL, however, soon realized that they were not alone in their endeavors or beliefs. The proposal which WELS had to declare FAL a sister synod was made final. In volume 69 of the Wisconsin Lutheran Quarterly there is an article entitled "FAL, a New Confessional Lutheran Church Body." In that article we read:

"The doctrinal position as set forth in the constitution had even been supplemented by position statements on selected doctrinal and practical points of special present-day interest and concern. All this had made it possible for our Synod's Commission on Doctrinal Matters, and also for a comparable representation of the Evangelical Lutheran Synod, even in advance of the Constituting Convention, to meet with official representatives of FAL, and upon examination of each other's well-defined positions mutually to acknowledge full agreement in Scriptural doctrine and practice. Thus President George Orvick of the Evangelical Lutheran Synod, and President O. J. Naumann of the Wisconsin Evangelical Lutheran Synod could bring their messages of encouragement and strengthening to the FAL convention as confessional brethren." (The official resolution declaring WELS to be in

fellowship with FAL is found in Appendix IV)

Getting itself underway FAL realized that lots of work needed to be done by them which had previously been done by the LCMS. One major task was to let people know about them. They were sure that there were others out there who needed a city of refuge, people who were becoming discontent with the way their church was headed. They published a tract which was entitled "Questions and Answers About... THE FEDERATION FOR AUTHENTIC LUTHERANISM" (Appendix V). Here are a few of the questions and answers which would appeal to those seeking an orthodox, Scripture-based Lutheran church body:

**What is FAL?** The Federation for Authentic Lutheranism is a truly ecumenical church body. It desires to share with others of like spirit the preservation and promotion of confessional Lutheranism under God's Word. FAL is formed with the hope of drawing together all those who cherish the historic theological heritage possessed and proclaimed by confessional Lutheranism. FAL has already found a fellowship with 400,000 confession Lutherans of the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS).

**Why was FAL formed?** FAL was formed out of a concern to remain faithful to Christ's saving Gospel and a compassion for troubled souls. There are Lutheran congregations and individuals today who for reasons of conscience are withdrawing from synodical membership in heterodox Lutheran bodies and declaring themselves independent. FAL wishes to aid those who are contemplating such a step.

**Why form another orthodox church body?** Members of FAL are convinced that the formation of a separate body is a better way to meet the obligation they have toward those troubled Lutherans who yet remain within heterodox Lutheran bodies ... thus the FAL slogan: "A Place To Go." If they were simply to disappear in another orthodox Lutheran body, they could not as directly exercise compassion toward their former brethren, nor might others as readily



find a way out. Our various synods can still fellowship together just as freely as though we were one large synod, but at the same time we would serve as a very useful "check and balance" upon one another encouraging and admonishing one another as the need would arise.

What is FAL's doctrinal position? We hold to the same doctrinal position as that of our sister synods, the WELS and the ELS. FAL, and every member of FAL, accepts without reservation the Holy Scriptures to be the very Word of God and without qualification subscribes to all the symbolical books of the Evangelical Lutheran Church as contained in the Book of Concord of 1580 and the Brief Statement as proper expositions of God's Word.

Why should individual Christians consider joining FAL? Every sincere child of God desires to grow and be nurtured in the Christian faith without the compromise and resulting frustrations which vex those who are enmeshed in a heterodox situation. FAL extends such blessings in Christ to troubled souls.

Why does FAL need you? In a day when confessional Lutheranism is being attacked on all sides, those who hold to the faithful proclamation of the Gospel of Christ need to walk together and work together with one another. "Come thou with us, and we will do thee good" Numbers 10:29.

FAL definitely made an appeal to those frustrated by their bondage to a heterodox Lutheran church body. FAL was seen as a place of refuge. It had much to offer. FAL grew in its size and in the number of projects which it took on. In his first anniversary letter of the Constituting Convention E. W. Halverson, Chairman of the FAL Board of Directors, wrote the following encouraging note:

"We thank the Lord of the Church for His grace in bringing us together just one year ago into a sound fellowship of congregations and pastors united in the Word and the Lutheran Confessions. We are grateful to Him for the internal peace and harmony

we have enjoyed while working together. We rejoice in the steady growth we have experienced from within and from new congregations and pastors who have come with us since our constituting convention last year. And, we are thrilled that he has blessed us with the challenging foreign mission fields of Central America and the West Indies. Surely the members of the Federation have experienced rich blessings from His hands, "good measure, pressed down and shaken together and running over."

The members of WELS enjoyed the brotherhood shared with the members of FAL. Ever since the very formation of FAL the Wisconsin Synod has offered a helping hand a sympathetic ear. This is evident from an article found in the Northwestern Lutheran, December 5, 1971. From this article we understand that WELS defended FAL, supported its program and assisted in promoting its continued growth.

In the eyes of the world the FAL (Federation for Authentic Lutheranism) is looked upon as a splinter group and is considered ultraconservative. This is not surprising for, after all, it is but a very small group compared with THE LUTHERAN CHURCH -- MISSOURI SYNOD which these congregations left. At the same time, the Missouri Synod is always spoken of in the press as the most conservative of the three larger Lutheran bodies in the United States. The sting is removed when we remember that these congregations are such that are deeply concerned about correct Scripture doctrine and that ultraconservative is synonymous, in this case, with faithfulness to Scripture. Those who would care to have firsthand information about this new church body which is in fellowship with the ELS and with us of the WELS, might consider subscribing to its official magazine, SOLA SCRIPTURA. The price is \$3.00 per year and subscriptions are to be sent to Sola Scriptura, Box 16B, New Haven, Missouri 63068.

The fact that WELS and FAL, along with the ELS, began joint projects was brought out to me in a very subtle way.

While searching for information in the WELS' BoRaM, Reports to the Districts and Proceedings I came across an article which very casually included FAL representatives in the Report of the Evangelical Lutheran Confessional Forum. This article from the Report to the 10 Districts, May 1974, includes FAL as if it had always existed and been a sister synod.

"... The eighth annual meeting of the Forum was held October 22-23, 1973 at Holy Cross Lutheran Church, Madison, Wisconsin. Participants represented the Evangelical Lutheran Synod, the Federation for Authentic Lutheranism, and the Wisconsin Evangelical Lutheran Synod.... The doctrinal discussions of the Forum again centered on Church and Ministry, based on a presentation by Pastor Robert James Voss of the FAL.... Present officers are Pastor Milton Tweit (ELS), moderator, and Pastor Eugene Kauffeld (FAL), secretary. Chairman of the Program Committee is Prof. Erwin Scharf (WELS).... The meeting of the forum in 1974 is to be held at St. John's (FAL) in Watertown, Wisconsin."

FAL indeed seemed to be an up-and-coming. Perhaps one of FAL's most productive and enthusiastic endeavors was that of its mission policy. In the reports of FAL's third regular convention, October 16-18, 1973 we find out that FAL was giving support to congregations in Bishop, California; Sutherlin, Oregon; Kokomo, Indiana; Crown Point, Indiana; Dundee, Illinois; and Naples, Florida. FAL also had a foreign mission endeavor in Antigua, West Indies. FAL was growing. At this convention it was reported that the Federation consisted of twenty congregations with 7,765 baptized and 5,665 communicant members. That was quite and

increase from the seven charter member congregations two years earlier. FAL's future looked bright.

So, what happened? That feeling of comfort, conviction, and brotherhood that was felt All Saints Day two years ago was beginning to dwindle away. It seemed that the main cause for unrest among the members of the Federation laid in the way their constitution was drafted. FAL, in an attempt to completely break away from LCMS' system of government, adopted Board of Directors for Federation government as opposed to a hierarchical form. A more traditional form of government was attempted but this, too, failed to fraying friendships and regionalism. Later that year discussions arose concerning the budget. The Antigua mission seemed to be siphoning too much of the budget from the necessary expenses of the church at home. The future of FAL was becoming a question mark. Six congregations asked for a peaceful release from FAL. This lead to a special meeting which was caled in 1975 at Hillsboro, Oregon. This meeting was called for the purpose of 1)examining and carefully defining "status confessionis" for the six congregations which were falsely practicing it before granting them a peaceful release from FAL and 2) proposing a merger with WELS.

I have here only briefly referred to possible reasons why FAL ended up the way it did. The information I received on it was taken from Kolosovsky's essay, The Dissolution of

FAL, mentioned earlier in this paper. He gives a much more in depth reasoning for FAL's failure and makes good reading if interested. The point is that one of our sister synods hit the skids in 1975 because of internal problems. This had a great impact on the WELS because of the merger which resulted from such an event.

Perhaps the most important issue of both FAL and the WELS was the welfare of the Antiguan Mission. In the synodical Proceedings of the August, 1975 WELS Convention, the matter of taking over this mission was discussed. The matter was brought to the floor in this way:

At its April 28, 1975, meeting the General Board for Home Missions was presented with a request by the Federation for Authentic Lutheranism Mission Board to evaluate the field in its Antiguan mission and the projected needs of this mission in view of the impending merger of the FAL with the Wisconsin Synod. The reason the request was addressed to the GBHM was that the FAL Mission Board felt that because of the Western culture and the English language of the field it would be logical for the Home Mission Board of the Wisconsin Synod to assume administration of the field.

The report continued by suggesting that the field be evaluated to determine if this field was indeed worthwhile. A brief history of the Antiguan Mission seemed to indicate that this was a very prosperous and growing mission. The report showed an increasing attendance rate in both the church and Sunday School. When the mission had opened in January of 1973 there was an average church attendance of 46 and Sunday School of 16. By May of 1975 those figures had raised to 155 and 120 respectively. It was also reported

that the enrollment in the day school for the past school year numbered 44 with 37 members' children and 7 children of prospects taking instructions. When the report was being written there were 50 children on the waiting list including 35 children of members or prospective members.

It was then reported that the visitation showed the Antiguan Mission to be a valuable asset to any mission endeavor.

As a result of our visitation we wish to make the following three recommendations:

1. We recommend that the WELS assume full administrative responsibility for St. John's Evangelical Lutheran Mission, Antigua, West Indies.
2. We recommend that St. John's Lutheran Mission, Antigua, be placed under the supervision of the South Atlantic District Mission Board and the General Board for Home Missions.
3. We recommend that the Coordinating Council and the Board of Trustees increase the budget of the General Board for Him Mission to include \$37,000 for the last ten months of 1975-76 and \$42,000 for 1976-77 for subsidy of the Antiguan mission.

WELS had received a wonderful gift from FAL, namely, a mission which had been greatly visited by the grace of God. It was a mission which was well-established and growing steadily.

The discussions over the Antiguan Mission was only the beginning of the benefits which FAL gave to the WELS. The merger with WELS meant that WELS' numbers would increase. We would hardly hesitate to take in the congregations which had once been FAL. This very obviously was a blessing of FAL's dissolution. Congregations from basically every corner of the country was requesting to enter the ranks of the WELS.

This growth was not of our doing but that of FAL and the success which FAL had in becoming a city of refuge.

Success and importance is not always measured in numbers, however. I believe that FAL has given us something much more beneficial. FAL has shown to Lutherans everywhere that there are those Christians who are concerned for the purity of God's Word. The Lord will bless the endeavors of those who rely on Him for their strength and not in numbers. It is my desire that those congregations who were once a part of FAL and have now joined the WELS continue to stand up for they believe is right and if ever we were to succumb to the evils of the tempter and compromise the authority of Scripture that they would once again stand up for what is right. May we listen if such a tragedy would strike.

I have hardly said enough to truly give the Federation for Authentic Lutheranism the recognition which they deserve. However, the scope of this paper does not permit me to ramble on. May it suffice for me to say that if no else benefits from this paper, I have grown. Not only have I grown in my knowledge of some group of people that I original thought were a bunch of radicals, but I have grown in the realization of the love of God who indeed performs in mysterious ways. Why FAL did not exist any longer we leave to His almighty knowledge. If I may end with one final resolution taken from the 1975 Proceedings of the 43<sup>rd</sup> Biennial Convention:

WHEREAS the FAL as an organization resolve to merge with  
WELS and most of the congregations have joined or

will join the WELS or ELS; therefore be it

Resolved, That we thank the Lord for the service in behalf of His kingdom which FAL rendered by way of staunch confessional testimony and zealous missionary endeavors during its separate existence as a sister Lutheran Church body.



APPENDIX 1

A STATUS CONFSSIONIS DECLARATION

- For Members of the Lutheran Church--Missouri Synod

Whereas the LCMS in convention at Milwaukee, Wis. July 9-16, 1971 resolved to continue rather than terminate its unscriptural fellowship with the American Lutheran Church (See Res. 3:21)

Whereas the LCMS in the same convention endorsed continuance of its false ecumenical trends, vis. refusal to withdraw from the Lutheran Council U.S.A. (See Res. 3:18), approval of using mission personnel from other denominations ("Seconding" Res. 1:09), request for review and evaluation of joining L.W.F. (Res. 3:06), N.C.C. and W.C.C. (Res. 3:07), and encouraging closer ties with the Lutheran Church in America (Res. 3:14)

Whereas the LCMS in the same convention declined to tighten its control over the teaching of its pastors and professors (See Res. 2:21) and declined to take any disciplinary action against those pastors, professors and teachers who are advocating tolerance of differing theological opinions with respect to the doctrine of the Scriptures, Inerrancy, Inspiration, the Church and the Lord's Supper.

Whereas the LCMS in the same convention has refused to correct the errors inherent in its "Mission Affirmations" and has given them further synodical standing through the adoption of the "Social Ministry Affirmations: which obliterate the Great Commission of our Lord (St. Matthew 28:19-20) by defining the salvation of mankind as "the restoration of all people to that kind of life, both here and hereafter for which they were created."

Whereas the LCMS in the same convention has by the above actions revealed that it will continue to condone and practice unionism (Cfr. Brief Statement Article 28), contrary to the clear admonition of Holy Scripture in Romans 16:17, and further that it has now become a heterodox church body (Cfr. Brief Statement. Article 29) by accepting circumstances which tolerate the public teaching of error.

Whereas public correction and repentance is necessary for orthodoxy to return, our continued membership in a heterodox body would be a denial of our scriptural position and confessional commitment

the undersigned declare(s) that with these official resolutions the LCMS has broken the unity of faith and the fellowship of the church as it is enjoined upon us and required by the Holy Scriptures (I Cor. 1:10), the Lutheran Confessions (Formula of Concord, T.D.C.S. Tri. 850) and the LCMS Constitution (Art. III, Object No. 1 of Synod) - and has thereby become a heterodox and unionistic body.

the undersigned herewith declare(s) themselves (him - or herself) to be in the confessional state (in statu confessionis)

APPENDIX 1 (con't.)

the undersigned understand(s) that the confessional state which they hereby enter obligates them for the sake of the Savior and His truth

1. to hold themselves (him - or herself) apart from these actions of the LC-MS and publicly testify against the errors in doctrine and practice which they involve.
2. to withhold financial support from the LC-MS and redirect it to causes confessing and practicing authentic Lutheranism.
3. to limit the practice of altar fellowship (commune) and pulpit fellowship (pulpit exchange) to those who have publicly adopted this Declaration.
4. to resolve the question of membership in the LC-MS since continuing membership in a heterodox body would be a denial of our Scriptural position and confessional commitment.
5. to inform the officers and constituents of the LC-MS of this declaration.

Signature: \_\_\_\_\_

Pastor

\_\_\_\_\_ Teacher

\_\_\_\_\_ Layman

\_\_\_\_\_ Congregation

Address: \_\_\_\_\_

FAL and that the Commission recommend to the Synod the formal declaration of such confessional agreement."

Since we feel that the *Position Papers of FAL* would be of wider interest, we are herewith submitting them in their full text to our readers. — Carl Lawrenz)

### The Church

The Holy Scriptures and the Lutheran Confessions define the Church as the totality of believers in Jesus Christ, both those living on the earth and those already united with their Savior in heaven.

The Scriptures and the Confessions also speak of the church as those individuals and groups who are gathered about the Word and the Sacraments. However, since such persons are discernable only by their outward identification with and use of the marks (notae) of the church, we would allow that, in addition to the true believers, there may also be hypocrites. The FAL and its members are such a visible church.

Moreover, Scripture demands that, in the true visible church, the Word of God be purely taught and the Sacraments be administered according to Christ's institution. The Lutheran Confessions assert that they are the testimony of this ecumenical church since they are drawn totally from God's Word. The true visible church does not contain persistent errorists, but it does contain weak members who may err in certain points until they are pointed to the truth in the Scriptures. The Federation for Authentic Lutheranism, in the statement and enforcement of its doctrinal position, has shown that it intends to be part of the true visible church of God. The FAL also intends to acknowledge in practice its oneness with the whole, true, visible church by helping to define and promote the continued existence of authentic Lutheranism around the world.

### POSITION PAPERS OF F A L

(On the afternoon of October 22, 1971, the Commission on Doctrinal Matters of the Wisconsin Ev. Lutheran Synod met with official representatives of the Federation for Authentic Lutheranism to compare their confessional positions in the hope of acknowledging unity in Scriptural doctrine and practice. Common agreement with the doctrinal presentations in the *Brief Statement* and *This We Believe* readily supplied the basic assurance of unity. In the doctrines of the Church and its Ministry additional discussions were carried on, making agreement quite evident. Especially helpful, however, were also a set of position papers which FAL had drawn up on its own accord, helpful not in reaching unity but rather in giving evidence that there was true unity between us in the application of the truths of Scripture to various problems of current interest and concern.

Thus this meeting could end with the following resolution on the part of our Commission on Doctrinal Matters: "that the Commission finds itself in unity of doctrine and practice with FAL as represented by its officials on the basis of FAL's confessional statements and its discussions of October 22, 1971, with FAL representatives and that the Commission finds nothing to hinder the practice of church fellowship between WELS and the members of

**Prayer Fellowship**

We acknowledge that whoever believes in Christ as his Savior is a member of the Holy Christian Church and thus united with us in our faith. Nevertheless, the Word of God lays upon us definite limitations in the exercise of this fellowship. The Word demands that we do not overlook differences in doctrine and that we, by our conduct, do not give the impression that departures from Scripture are insignificant and inconsequential. Therefore, unless we are united in doctrine and confession, prayer fellowship gives a false testimony. And while the Word of God commands us to pray *for* all men, praying indiscriminately *with* all men would involve a denial of our confessional position.

**An International Conference of Confessional Lutherans**

The former Synodical Conference would have been 100 years old in 1972. By the grace of God, history may very well repeat and perhaps even surpass itself, at least as regards the possibility of an alignment of confessional Lutherans in North America and throughout the world.

During the past two months, fellowship talks were carried out between the Evangelical Lutheran Synod (ELS) and FAL, as well as the Wisconsin Evangelical Lutheran Synod (WELS) and FAL. And, as was true of the former Synodical Conference, all parties concerned found themselves in doctrinal agreement. They looked for and found true ecumenism as a gift of the Holy Spirit based upon unanimity under the written Word of God and the Lutheran Confessions. Other authentic Lutheran churches in America are invited to explore the possibilities of aligning with us in a confessional conference.

Such a Lutheran conference would become international in scope by including overseas brethren in the Confessional Lutheran Church of Finland, the Free

churches of Germany and France and, hopefully, a number of other Lutheran bodies throughout the world.

United in a common faith and love for the Savior, individual churches of such an international Lutheran conference could present a world-wide witness to the saving Gospel of Jesus Christ and one another. This would enable them to do the Lord's work more effectively and joyfully.

**Social Action**

We recognize the responsibility as individual Christians to use our God-given abilities, talents, and resources in society as an expression of our Christian faith. Corporately, however, we are a Bible-teaching church, leaving politics to the politicians and social advancement to the proper agencies, while we concern ourselves with our heavenly Father's business, which is the salvation of immortal souls through the redemption that is in Christ Jesus.

**Abortion and Euthanasia**

We believe, teach and confess that all life is a result of the creative power of God. Whereas God has given man the right to use responsibly animal and vegetable life for the support and maintenance of his body and life (Gen. 9:3), we also maintain that God has not granted man the prerogative to end human life at his whim or pleasure (Gen. 9:6). While God does allow government the right of inflicting capital punishment and of waging just wars (Rom. 13:1-4), nowhere in Scripture is man given the right to cut off human life before birth or to end human life at a desired moment (Matt. 26:52). Human life begins at conception (Ps. 51:5). When human life has begun, a soul is also present. The deliberate destruction of an unborn child is wilful and premeditated murder of a living, personal being. The same is true of any attempt to set an age limit for an adult. The age, development, or size of a human being does not do away with the fact that termi-

nation of human life is contrary to the Fifth Commandment. The Commandment is not limited. It says, "Thou shalt not kill." We believe it is to be obeyed.

### Woman Suffrage and Ordination

Holy Scripture plainly teaches that, at the very beginning, God established an Order of Creation which man cannot alter without transgressing His will. This divinely-ordained order carries with it the injunction that the woman is to be subject to the man (Gen. 2:18; I Cor. 11:8-9).

As regards the public exercise of the Office of the Keys, Scripture is even more explicit. It teaches that the woman is never to assume authority over the man. Scripture speaks with unquestionable clarity in I Cor. 14:34-35 when it states that women are to "keep silence in the churches" and, again in I Tim. 2:11-14, where it explicitly states that women are not to "usurp authority over the man." Thus, without question, Scripture forbids women to hold the pastoral office.

Furthermore, I Cor. 14 and I Tim. 2 establish a clear Scriptural principle which plainly reveals that women should never be given any position in the church where they in fact do, or where they would even have the opportunity to, exercise authority over the man. On the basis of these clear passages, therefore, it is also evident that Scripture does not allow women to exercise the franchise in the voters meeting.

### Chaplaincy

We recognize a definite need to minister the Word of God to the men and women of our congregations who are serving in the armed forces of our country. Experience has shown, however, that the military chaplaincy, as presently structured, requires participating clergy and laity to enter into spiritual alignments with others which violate against a true confessional position. Therefore we commit ourselves to

the spiritual welfare of our members in the military by ministering to them with the printed Word, personal contact with pastors appointed to serve military bases, and civilian chaplains in overseas areas as may be required and feasible.

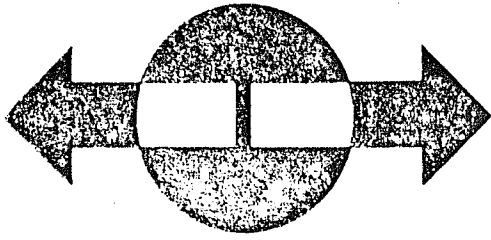
### Scouting

The joining of the Boy Scouts of America or the Girl Scouts of America requires operating under their official charter and by-laws, as well as supplying financial support to the organizations. The Christian who becomes associated with the Scouts is identified with, and a promoter of, the whole Scouting movement.

The general approach of Scouting, if kept secular, would be worthwhile; however, this is not the case. Scouting requires recognition of, and belief in, a Supreme Being. It does not, however, identify this "Supreme Being" as the God of Scripture, the Holy Trinity. Scouting materials allow that a Scout may be a Buddhist, Jew, Roman Catholic, Moslem, or whatever. All religions are granted an equal status and all members co-operate together in group projects (jamborees, round-ups, etc.), many of which include religious elements without distinction as to confessional commitment.

There is interwoven throughout the Scouting program an emphasis on an unscriptural reliance on good works, rather than upon the free grace of God in Christ. The religious element of Scouting does contradict the clear teachings of Scripture. Scouting should be avoided.

Congregations are encouraged to engage in sound youth programs that provide many of the same aspects as Scouting (appreciation of nature, camping, first aid, etc.), but which are based on sound Lutheran theology.



# PROCLAMATION

## *The Constituting Convention of the Federation For Authentic Lutheranism*

On All Saints Day, November 1, 1971, a group of congregations who, after having taken the last step of admonition by declaring themselves to be in a state of confessional protest for a longer or shorter period, and having witnessed publicly and conscientiously to the Lutheran Church-Missouri Synod against its deviating course, organized themselves as an authentically Lutheran church body under the name of The Federation For Authentic Lutheranism at a constituting convention held in St. John's Lutheran Church, Libertyville, Illinois. The convention was opened by an inspiring service giving strong assurance by the power of God's Word, that the step being taken is God's will.

For those of our readers who would like to share with us in this service we submit the following report: The hymns, which were sung with vigor and fervency, were nos. 36, 292, 262, and 283 in our Lutheran Hymnal. The liturgist, Pastor Mc-Miller, read the Epistle and Gospel selections: Galatians 2:16-21 and St. John 2:13-17.

The sermon by Pastor Voss rang out in clear and certain tones on the basis of Timothy 3:15-17:

*And also that from a babe you have known the Holy Scriptures, which is able to make you wise to salvation, through faith which is in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for instruction in righteousness, so that the man of God may be perfect, fully fitted to all good works.*

Redeemed in Christ:

It was 450 years ago this past April that Martin Luther faced an inescapable decision at the Diet of Worms. A monk in simple robes—what a contrast; before him were the rulers of Church and State in their finest garments! But Luther, as he stood there, was conscious of something far greater, something that penetrated the very depths of his soul. This was an hour of decision which carried with it a dreadful responsibility. Emperor Charles V. later summed up that critical hour from his own vantage point in this way: "A single friar, who goes counter to all Christianity for a thousand years, *must* be wrong!" And Luther himself had put the same thought into writing before this council convened: "How often has my trembling heart palpitated—are you alone the wise one? Are all others in error? Have so many centuries walked in

ignorance? What if it should be you who err, and drag so many with you into error, to be eternally damned?"

You and I know the answer Luther gave. Asked to recant all that he had written, he refused to recant any of it. Asked to give a candid answer, he replied: "Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by the Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen." It has been said: that sentence was heard round the world. The divorce from Rome was final.

In April of this year, a meeting of pastors and laymen was held in California. To a man, they loved their church and most had been in the forefront of the battle to retain what the Lord of the Church had bequeathed to it. They had prayed and, over the years, struggled, by written and spoken word, to preserve the sacred Word which the Lord in His grace had given. To a man, however, they were determined that unless concrete action was taken to turn and correct the direction in which their church was heading, the only alternative was realignment. The die was cast—the decision made.

And so we are here today to open the Constituting Convention of the Federation for Authentic Lutheranism. The world and the church watches. Many advocate today that Luther should have acquiesced for the peace of the church and then worked at reform from within; many today are ready to go back to that evening of April 17th centuries ago, when Luther said, give me time to think it over, but are no longer sure that he took the right position on the following day when he said: "Here I stand. I cannot do otherwise. God help me. Amen." These 'many' in the church would dissuade us.

Yet not for a moment have we agonized futilely over the correctness of our action when taken. Nor are numbers our concern. Whether we are five, fifty, or five hundred congregations, we are determined to pursue our course, directed and bound by love for our Savior, for His inspired, inerrant Word and for the rich heritage of confessional Lutheranism. This position we will uphold at all costs!

## The Constituting Convention

There are those who would cast this position aside. We will have none of that. Our position and calling is positive—we are SENT TO RETAIN AND PROCLAIM!

### I

With the Apostle Paul, *the Scriptures are our standard!*

He declares: All Scripture is God-breathed. God is the Source! The very word breathed refers to His *Pneuma*, His Spirit as the full and complete Agent. All Scripture is "writing," *graphiee*. The pen traces words and combines these into sentences and paragraphs. But the words convey the thoughts. Erase the words, and the thoughts disappear, because the words express the thoughts. This is *verbal* inspiration. It is before us on every page of our Bibles. There is no other divine inspiration! To speak of an inspiration of thought that is *not* an inspiration of the words, is to disregard what the Scriptures show us as a fact. And since the very words are taught by the Spirit, they are inerrant in every word, unless we intend to charge the Lord and His Spirit with errancy and fallibility.

That we are not about to do! Nor are we about to remain in fellowship with those who deny, or those who tolerate the denial, of the inspiration and inerrancy and infallibility of *all* Scripture. The Scriptures are God-breathed. This is our *formal principle* in theology. This we intend to retain and proclaim!

### Conviction

The Scriptures are our standard also because they produce conviction and firm assurance. They did this for Timothy and, therefore, Paul reminds and encourages him: But you keep on (remain) in the things you have learned and of which you have been made sure, knowing from whom you have learned. And also that from a babe you have known the Holy Scriptures. A person may learn things and yet know that they are not really true, or that they are at least doubtful. Although they have been studied and learned, he is not convinced, he is not brought to a firm personal assurance and certainty. He still places a question mark after them. He does not build on them. Mere learning does not result in conviction.

But Timothy was convinced. He was certain of the truth he had learned. His certainty extended all the way from his earliest childhood to the very moment of Paul's letter. Why? The cause was not his mother and grandmother.—not these beloved persons, but the Holy Scriptures themselves were the authority that made Timothy so certain of the things, the sacred letters, the divine source of all spiritual wisdom.

### Plurality of Positions

Is it any wonder, then, that in our day so much of what passes for theology is lacking in conviction? Is it any wonder that men are willing to allow for plurality of positions? When Scripture is no longer the standard it is easy to see why many are willing

to live with church pronouncements that go contrary to the inspired word. Over against such folly the Formula of Concord states: "The Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong." This is our conviction and firm assurance. God helping us, we are determined to remain in the Scriptures and to retain and proclaim the Scriptures because they alone are our standard!

### II

But the Holy Scriptures are more—they are *absolutely incomparable!* They are, says the apostle, able to make you wise to salvation, though faith which is in Christ Jesus. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him. But God hath revealed them unto us by His Spirit. (I Cor. 2:9-10). That knowledge which you and I and all mankind could find nowhere else, the Holy Spirit has revealed to us in these God-breathed Scriptures. A truly unique plan it is—a plan that all the wisdom of this world could never devise or discover—assuring the entire world that Jesus Christ is its Savior from sin, death and Satan. This knowledge, and all that it imparts, is not just dangled before us in words.—No, those same Scriptures, assures Paul, are able to make you wise to salvation, through faith which is in Christ Jesus. They are, verily, the power of God unto salvation to everyone that believeth. (Rom. 1:16). Believe in the Lord Jesus Christ, and thou shalt be saved! (Acts 16:31).

Absolutely incomparable!—But for another reason: they achieve God's purposes. Paul sketches the tremendous effect of this God-breathed Scripture. Because it is God-inspired, it is profitable for teaching. Here there is to be found *all* that man needs to be taught and to learn to make him wise for salvation: here and nowhere else. Scripture has the whole divine truth, the entire *aletheia* or reality. Thy Word is truth! (John 17:17).

Moreover, all Scripture is . . . profitable. . . for reproof, or better yet: "for refutation" of every religious lie, falsehood, fiction. Truth naturally destroys all these and frees us from them. It was this function of the Scriptures that Jesus had in mind also when He declared: If ye continue in My Word . . . ye shall know the truth, and the truth shall make you free. (John 8:31-32). Where is there another scripture that is able to do such a thing?

Furthermore, says the apostle: All Scripture is . . . profitable. . . for correction, or more properly rendered: "for restoration," for restoring the sinner to an upright position from his fallen state, the believer who has fallen back into sin and guilt. The world is full of this profit of the God-breathed Scripture. And if you have experienced this profit, you should recognize whence it came and that should be for you another evidence that God inspired

## The Constituting Convention

this Book.

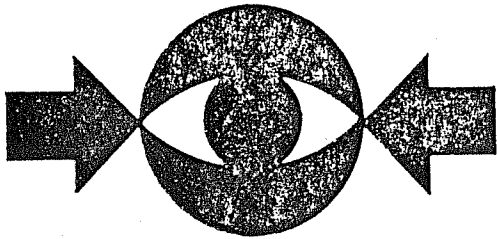
Finally, Paul adds: All Scripture is . . . profitable. . . for instruction in righteousness, as a child is educated, trained, and disciplined in all righteous living. And the wonderful thing is that this instruction or education is *forensic*, that is that quality which has God's own verdict in its favor, which He as Judge will approve on the Last Day by His verdict. Only a Scripture that is inspired of God is able to train and to educate, so as to secure the favorable verdict of God. Is any other Scripture able to do this? The answer is obvious.

These Scriptures, absolutely incomparable, are our *standard*. We stand on them. We abide by

them. Our consciences are captive to the Word of God! This we will, in the face of all opposition, *retain!* This we will, in joy, *proclaim!* God help us! AMEN.

### THE CLOSING SERVICE

On Tuesday afternoon the closing service of the convention was held. It was a communion service. Those who participated have testified again and again that never before have they experienced the unity of the Spirit and with their Lord so strongly as in this service. We all were privileged to feel that orthodoxy is not dead or repressive; it is the very breath of life.



## OBSERVATION

### Observations on the FAL Convention

#### OPENING ADDRESS

As reported on page (4), the FAL Convention opened with a worship service Monday morning. The Rev. Martin Voss, the host pastor, preached the sermon.

As I listened to Pastor Voss's fine Scriptural sermon, a quote he used in the opening of his sermon kept coming into mind. The quote was taken from Martin Luther, but it kept coming to mind as a paraphrase: Since then you, the President and the officials of the LCMS desire a simple reply, we will answer without horns and without teeth. Unless we are convinced by the Scriptures and plain reason, we do not accept the authority of officials and synods for they have contradicted each other and often themselves. Our conscience is captive to the Word of God. We cannot and we will not recant anything, for to go against conscience is neither right nor safe. God help us. Amen.

#### INDEPENDENT LUTHERAN MISSIONS

One of the most important functions of the church and of FAL is to reach those who have not yet heard of Christ. For years, foreign mission work has excited Christians greatly. FAL is also excited about foreign work. At present, FAL has taken upon itself the responsibility for part of the work being carried on by Independent Lutheran Missions. But there is more than FAL can do alone at present. Independent Lutheran Missions is providing support for the Finnish Free Church, has a request from 14 congregations in Nigeria who have resigned from the LCMS and many other requests. We therefore invite all faithful Lutherans to consid-

er the desirability of using these channels for placement of mission funds.

#### MISSION RESPONSIBILITY

The report on missions established the responsibility of FAL to reach out to build up the confessional character of those who have already come to know Christ, and to reach out for the many who have not yet heard.

#### SEPARATION FROM MISSOURI

It may be hard for many to understand the stand that the congregations of FAL have made in leaving the LCMS. But in a way, it is like the stand that countless Christians make every day of their lives. Like many of you, I have worked in a shop. There was often a lot of bad language used, as well as topics discussed, in which a Christian could have no part. I, like you, was forced to take a stand. We refused to use the bad language, and we refused to take part in discussions which were against our Christian principles. It was difficult, but we acted in love for our Savior.

When we acted, people asked us why we were different. They wanted to know why we took a stand. I have found that these opportunities often led to wonderful witness situations and an opportunity to help introduce someone to our Lord and Savior Jesus Christ. If we had failed to take a stand, we would have never had a chance to witness. Taking a stand let us be true to our God and enabled us to witness at the same time.

#### WELS

Perhaps the most exciting thing brought to us



## Observations on the FAL Convention

from the WELS was the statement that WELS and FAL are in doctrinal unity by resolution of their doctrinal commission, which reads:

"Moved that the Commission finds itself in unity of doctrine and practice with FAL as represented by its officials on the basis of FAL's confessional statements and its discussions of October 22, 1971, with FAL representatives, and that the Commission finds nothing to hinder the practice of church fellowship between WELS and the members of FAL, and that the Commission recommend to the Synod the formal declaration of such confessional agreement."

There are many other things told us by WELS President Nauman, that were also thrilling. It is wonderful to hear that the unofficial motto of the WELS is the Scriptural passage "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free."

We heard further words of encouragement as Dr. Nauman spoke of the wonderful concern he observed in the FAL for the heritage the Lord has given to us. He encouraged us with the words 'Be humble, faithful, and zealous in sharing the treasure given to you.'

### ATTENDANCE

The interest many took in the FAL Convention can be seen in the numbers who attended. The official figure showed 9 special guests, 44 speaking delegates and 145 non-speaking registrants. However, more than 250 people were sitting on the Convention floor, and at least 20 of these were women. Significant also, was the high number of badges which said 'mister'. Laymen showed that they cared about FAL, and so did their wives. Since laymen are the strength of any church, and without laymen it is quite impossible for a church to exist, such a wonderful turn-out was truly meaningful.

### SPIRITUAL JOY

Too often it seems that we have been forced to talk about problems. The FAL Convention did not avoid problems, but most of the time the emphasis was upon spiritual joy. Both President Nauman of the WELS and President Orvick of the ELS spoke of the spiritual joy to be found in the fellowship with the FAL. The men of the FAL also spoke of the spiritual joy in the fellowship with other bodies and in the feeling of following faithfully their Christian conscience, bound in the Word of their Lord and Master.

### CARING FOR THE LORD'S SERVANTS

Many laymen are very concerned about their ministers and the financial care they receive in the area of health insurance as well as the funds that are laid aside for their retirement. FAL is carefully considering these concerns. At present, contacts are being made with a number of large, well-known and firmly established insurance companies in order to find a good sound plan that

would take care of health and retirement needs of pastors, ministers of education and other professional church workers.

### INFORMATION

When a new organization is getting started, there are many areas where questions arise. In order to see that all had a chance to have their concerns heard and their questions answered, FAL set up informational rooms in the educational wing of St. John's. Men who were familiar with particular areas staffed the rooms. Some of the areas covered were: constitution, publications, colloquy for fellowship, Mission Life, pension and welfare and doctrinal position papers distributed in the convention work book.

Some of these items you may find discussed in this issue of *Sola Scriptura* or in a future issue. Others can be discussed with members of the FAL Board of Directors through direct correspondence. FAL want to hear suggestions and provide answers where we can.

### THOUGHT

"We are following in the footsteps of our faithful fathers" often crossed my mind.

### CONSTITUTION

The work continues to improve the constitution of FAL. The men of FAL realize that they are human and the constitutional document perhaps could be improved and strengthened in the future. A committee has been appointed to bring together and organize the many suggestions for improvement. This committee will report at the next convention. If you have suggestions, you might wish to forward them to Rev. Harry Marks at St. Paul Lutheran Church, 5244 Tujunga in North Hollywood, California 91601.

### HOME MISSIONS

There is something very exciting to be found in talking about missions in a foreign country. On the other hand, there is something that is very close to us in the area of home missions. FAL is very much concerned about a home mission program.

The report on home missions stressed the direction of the FAL commitment. The first commitment is to reach those who have never heard or received the Gospel message. But FAL feels a great responsibility also to those faithful brethren who know their Lord and Savior Jesus Christ, but now find themselves lost in a world of theological confusion, a matter of home missions.

Already, FAL has received many requests for opening home missions, especially in the large metropolitan areas. As soon as possible, formal work will be begun. A plan has been developed to aid those who do not live near a FAL congregation. These are called satellite members. Such a member would formally have his membership in an FAL congregation. His "home" congregation would then make provision for his being supplied with sermons by tape, communion opportunities and fellowship with like-minded people.

## Observations on the FAL Convention

### RUNNING AHEAD OF SCHEDULE

A portion of the excitement generated by the FAL Convention was in the smoothness of the convention and the fact that it was always running ahead of schedule. The spirit of working together for a common cause prevailed, so that a wonderful sense of peace and harmony prevailed. These resulted in a convention which was able to consider its issues and continue to move through business quickly, but without pushing.

### ELECTED OFFICERS OF FAL—THE LAITY

There were five laymen elected at the convention, four to the Board of Directors and one to the Board of Colloquy and Church Discipline. These men represent a truly interesting cross section of our American life.

"Jerry" Clasen is 54 years old and lives in the Falbrook, California area. He raises lemons and avocados in "The Avocado Capitol of the World". Jerry is the Chairman of the local Avocado Grower's Association and is on the Council of the state's Grower's Organization. He and his wife Gertrude have a married daughter, two unmarried sons and two grandchildren. He serves as a member of the FAL Board of Directors, having been elected to a four-year term.

"Larry" Marquardt is 38 years old and lives in Dundee, Illinois. He owns a Buick agency in nearby Barrington. Larry attended Southern Methodist University and Illinois University before entering business. Larry and Joyce have four children, with another child coming soon, God willing. Larry will serve a four-year term on the Board of Directors.

"Tim" Thiele is 28 years old and is involved in the Bethesda Lutheran Home at Watertown, Wisconsin. He is the "Program Director" with the responsibility of coordinating the care and treatment of the 660 mentally retarded residents. Tim has a Masters Degree in Rehabilitation Counselling from Southern Illinois University. Tim and his wife Nancy have four children—a son, 4, a daughter, 3, and twin sons 14 months old. Tim will serve a two-year term on the Board of Directors.

"Don" Walther is 56 years old and is a barber. Don and his wife, Bea, live in North Hollywood, California. They have three children, a married son and daughter and a daughter still in college. Don lost his barbershop in the February 9th earthquake. Don will serve a two-year term on the Board of Directors.

"Oscar" Knappé is 63 years old and has been retired for three years. He spent a number of years as a criminologist before becoming an oil broker. He later entered the field of public relations. He and his wife, Leona, have three married children and six grandchildren. It is interesting to note that, when Oscar took the Secret Service Examination in 1935, the college requirements were waved because of his previous experience. Oscar will serve a two-year term on the Board of Colloquy and Church Discipline.

### FAITHFULNESS TO THE WORD

The FAL knows that we all owe our first, our primary loyalty to our Lord and Savior Jesus Christ. For that reason, FAL is concerned about the Word of God. We can not be loyal to our Lord Jesus Christ while we ignore His Holy Word.

It is very difficult to say good-bye to friendly neighbors after years of living together. But we make our moves and life goes on, though there may be many tugs on our heartstrings. The men of FAL have many friends in the LCMS. It would have been easy to listen to the pull of the heartstrings and to remain with many close friends. But Christian people must follow their conscience, enlightened by their Lord's Word and Spirit, over the pull of the emotions. Difficult though it was, the members of FAL have followed the dictates of conscience.

### MONEY—DIRECTLY

FAL has many responsibilities that form a heavy burden. Yet the FAL rejoices in this burden because the cause of our Lord Jesus Christ makes all our efforts worthwhile, and more than that, a sweet privilege.

The publication of *Sola Scriptura* in itself is an expensive item, but we have testimonies that *Sola Scriptura* has successfully defended the faith of our fathers, has won friends and encouraged people in many places. Very positive responses have been received from brethren in the WELS, ELS, as well as our fellow believers in Germany, Australia, France and elsewhere. *Sola Scriptura* is making a continuing effort to speak with clarity also to all of the laity.

### A BEAUTIFUL BANNER

St. John's Lutheran Church in Libertyville is a beautiful church with many rich tones in the wooden beams and decorations. The beauty of the church was set off by a large red burlap banner hanging in the front of the church next to the lectern which was designed especially for the convention. The banner shouted in joy "SENT TO RETAIN AND PROCLAIM" with the FAL symbol at the bottom in brilliant colors.

### SING PRAISES IN HYMNS AND SPIRITUAL PSALMS

Exciting, moving, powerful, joyous. . . The singing of hymns during the service and devotions at the FAL convention was truly wonderful. With full heart and full voice the members raised praises to their God. Many of the hymns were chosen from among the Reformation hymns. It was very strengthening to hear the wonderful encouragement to be faithful to our Lord, sung by so many willing voices.

### HEARD FROM AN ACOLYTE

"We are an FAL Church now."

### BOX LUNCHESES

Lunch is a good time to sit down with old or new friends and get to know one another better. At the FAL meeting, there were good box lunches served

## Observations on the FAL Convention

with great efficiency and little waiting in line. The good food and the extra time gained, promoted a lot of wonderful fellowship. Those who like fried fish or chicken were especially pleased with the menu.

### A BEAUTIFUL SOURCE OF WATER

Suppose that there was only one source of water available to men. Can you imagine all of the elaborate precautions we would expect to protect that source? Can you imagine the reaction of people, should one try and pollute the source of the water? There is only one source for our knowledge of salvation—God's Holy Word. How do we protect it from those who wish to pollute its witness? How do we react to those in our midst who attempt to damage the purity of its proclamation? (Borrowed from the Tuesday morning devotion by Pastor Schmidt.)

### HOW OLD?

Between the ages of 20 and 90, the many people attending the FAL Convention gave the promise of wisdom based on past experience and the promise of a strong future in the church for many years to

come. With the blessings of the Lord all will enjoy a bright future under leaders wise through the Word of God.

### ELECTIONS

As the many attending the FAL Convention journeyed home, the Board of Directors met to choose the officers of the Board. The Rev. Edward Halverson was elected Chairman, Jerry Clasen, Treasurer, and the Rev. R. J. McMiller was chosen as Secretary. May the Lord bless their leadership and grant the Board the guidance of His Spirit.

### PUBLICATIONS

The report of the Publications Committee of FAL brought a request from the committee to the Convention and to the readers of *Sola Scriptura*. 'Please let us know what you want in a theological journal and provide us with materials you think will be appealing. We are constantly looking for ways to improve our reach to all people. You can help by sending in your comments and suggestions.'

## ELECTIONS

The following officers were elected at the convention:

### BOARD OF DIRECTORS

**Chairman**  
Rev. Edward W. Halverson  
149 Bret Harte Way  
Vallejo, California 94590

**Secretary**  
Rev. R. J. McMiller  
Rev. Wallace E. Morris  
Rev. Robert J. Voss

**Vice-Chairman**  
Mr. Lawrence Marquardt  
861 Willow Lane  
Dundee, Illinois 60118

**Treasurer**  
Mr. Gerhard Clasen  
2125 Reche Road  
Fallbrook, California 92028

Mr. Tim Thiele

Mr. Donald Walther

Rev. Martin Voss

Rev. Wallace Morris

### BOARD OF COLLOQUY AND CHURCH DISCIPLINE

Rev. Thomas Dudley

Rev. Eugene Kauffeld

Mr. Oscar Knappe

## HIGHER EDUCATION

Students wishing to serve FAL as pastors or teachers may apply for admission to the schools of the Evangelical Lutheran Synod (ELS) and the Wisconsin Evangelical Lutheran Synod (WELS). Inquiries may be directed to the individual schools (listed below) or to the Director of Admissions and Scholarships, in care of the FAL International Office.

### Seminaries

Bethany Lutheran Seminary (ELS)  
734 Marsh Street  
Mankato, Minnesota 56001

Wisconsin Lutheran Seminary (WELS)  
11831 N Seminary Drive 65W  
Mequon, Wisconsin 53092

### Teacher-education

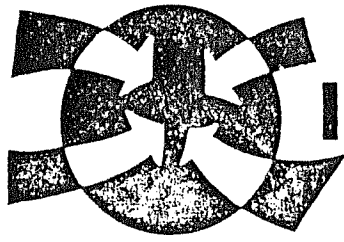
Dr. Martin Luther College (WELS)  
New Ulm, Minnesota 56073

### Junior college

Bethany Lutheran College (ELS)  
734 Marsh Street  
Mankato, Minnesota 56001

### Pre-ministerial training

Northwestern College (WELS)  
136 S. Concord Avenue  
Watertown, Wisconsin 53094



# INTERCOMMUNICATION

## *Two Important Addresses*

Inspiring and informative messages were brought to the FAL Convention by President Naumann of the WELS and President Orvick of the ELS. They give the reader a good picture of the relations and prospects of FAL in solving many of its problems by cooperation with these authentically Lutheran bodies.

Address to the FAL Convention  
By Rev. George M. Orvick  
President of the Evangelical Lutheran Synod

It is a distinct privilege on behalf of our Evangelical Lutheran Synod to be present at this Constituting Convention of the FAL and to offer our en-

couragement and support for the work that you are doing.

### An Old Reformation Song

I read something interesting the other day about a church in Berlin. This church had been divided by the wall so that the church was in East Berlin, and the Parsonage was in West Berlin, and the wall went right through the middle. Reformation Day was approaching, and so the young people in the Western zone wanted to communicate with the people in the Eastern zone. They were fellow believers and members of that congregation who were trapped in the Eastern zone. And so on Reformation Day, they gathered together a large group of youth in the Western zone. They went to the wall by the parsonage and they decided they would sing, "A Mighty Fortress Is Our God," in the hope that the young people in the Eastern sector would also gather at the church and that they would hear their counterparts in the West singing to them, and that they would be encouraged by them. Well, word of this seeped through the wall some how, and so the youth in the Eastern sector, sincere Christians fighting a terrible struggle there, gathered together a group also and, before the Western youth started singing, the Eastern group broke into song. They sang an old Reformation song that had not been used for 100 years, but had been revived on account of the struggle and on account of the conditions that they were experiencing. And so this Eastern group broke into the words of this song,

"I can't go on, no comfort here abideth

Life's burden weighs me down, It is too much  
I cannot find relief, All comfort takes its leave  
Have mercy on me Lord, I can't go on."

Whereupon the group in the Western sector, which knew this song also, sang to them in response the second verse of that hymn which goes,

"You can go on. God's help will soon be there.  
He'll turn you from your grief, and give you  
peace.

You just must keep on fighting

Our Lord too suffered in His stride.  
Go on with Him—He's on your side.  
You can go on."

And the Eastern group sang the third verse which began that same way, "I cannot go on," and then together they sang the closing stanza, all united,

"You can go on. There soon will be an end.

God reaches out his hand. Look here his hand  
to you.

Ah, let us pray and pray. And He will send the  
day

His help will make us say, To Him be praise  
He is our strength and stay."

And so they strengthened each other that day even though separated by that wall—brick and glass and stone and barbed wire.

We of the ELS are here to say to you, our brethren in FAL, as you go through the experiences of coming out of a church body, your former home; as you bear the Cross which will include ridicule, derision, loneliness. As you bear that Cross and as you begin this new church body, we of the ELS would like to say to you, "You can go on!" God is your refuge and strength and upon Him you can rely. Bear the Cross, As Jesus said, "If any man will come after me, let him take up his Cross and follow Me."

### You Can Go On!

Dear brethren, we of the ELS have been where you are. We know from our history what you are experiencing. I will not repeat the history of our church body which is very similar to yours—I have spoken of that before—but, very briefly; In 1917 there was a merger of two large church bodies amongst the Norwegians. But it was a dishonest compromise of placing truth along side of error and giving both equal standing.

But there was a small group of pastors, and a

## Important Addresses

handful—not nearly as strong in number as you are here—it was made up of a dozen pastors and a few hundred people who said, “We cannot go along,” and they were encouraged by representatives from Missouri, Dr. Daw, Dr. Pieper, Dr. Schlueter, who said to them, “You can go on!” And so that little group decided to reorganize the Synod and start all over again.

### Dismay

I’d like to describe some of the feelings that went through that group because you may be experiencing some of those same feelings as you begin this new church body. There was, of course, a feeling of dismay because they had left their brethren, they had left the institutions, there was nothing left, humanly speaking. And in the first meeting of that little group the Pastor Loci said these words,

“We have, dear friends, gathered here by the liberty which we enjoy in Christ Jesus. We are, as it were, clustering around the old building site which is storm swept and waste. A destructive hurricane has swept away the dear old mansion, even taking with it most of them that dwelt there. Discouraged, looking around, we discover only the bare ground with wreckage and dangerous crossroads. Yet let us not be too much alarmed nor discouraged. Worse things have repeatedly happened to the church before this, without its being destroyed. Let us remember and follow these words of Jeremiah, the prophet: “Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jer. 6:16.

### Determination

Another feeling that this little group had was a feeling of courage and determination. Let me repeat again what someone said as they surveyed this small group, “Ha. That church body of yours is a plucked chicken.” Whereupon somebody answered back, “Yes, but if the chicken is healthy, the feathers will grow back on the chicken.” And by the grace of God that has come true. The feathers have grown back on the chicken.

### Freedom

Another feeling that those early organizers had was a feeling of freedom which I think that you may also be experiencing. A feeling of a kind of relief that the constant battle, the constant trial of trying to cleanse a former body has been taken from your shoulders for a while. This experience was also theirs, for one of them who was present at that meeting wrote, “We were free, we were unafraid, and we were happy. We felt that the Lord was with us and that His grace was abundant.”

And so they had a mixture of feelings. They were sad when they saw that everything which they had known was swept away and yet they could honestly say, “We were free, and we were unafraid.”

### A Resolution

We of the Evangelical Lutheran Synod have come to you as did the representatives of “old Mis-

souri” to us and say to you, “You can go on.”

Our church body at its last convention passed a resolution which I would like to read to you. Our convention was held at Bethany College in Mankato, Minnesota, in June. The resolution is recorded in our latest Synodical report.

### “Encouragement for Confessional Lutherans

“Whereas, the confessional deterioration throughout much of Lutheranism often places faithful confessors in a position of battling against great odds with their own circles, and

“Whereas, in such a struggle there is often need of and room for the encouragement and support of those who share these concerns, as we ourselves have learned from our own history, therefore,

“a) Be it resolved, that we give earnest heed to the resolutions of the Evangelical Lutheran Confessional Forum urging us to encourage and support concerned members of other Lutheran synods in their confessional battles by,

- 1) Seeking to make personal contact with them;
- 2) Inviting them as guests to conventions and conferences in our midst;
- 3) Sending them literature we may deem helpful, including our Lutheran Sentinel and Lutheran Synod Quarterly;
- 4) Being ready to accept invitations to set forth our Synod’s confessional position and the Scriptural basis for it; and

“b) Be it resolved, that we request the officers of our Synod to continue to take the initiative in laboring for a realignment of Lutherans who wish to remain faithful to God’s Word.”

### Fellowship by Doctrinal Harmony

On September 27 of this year, our doctrinal committee met with the doctrinal committee of the Board of Colloquy of the FAL and we found there a real spiritual unity. We found there a real doctrinal harmony, as it has always existed in the past between “old Missouri” and the ELS and Wisconsin on the basis of the “Brief Statement.” Therefore we are very pleased to declare today that there does exist this doctrinal unity between our two bodies; that we of the ELS are ready to practice that fellowship in every way that is possible; and that our committee will recommend to the next convention of our Evangelical Lutheran Synod that the Synod itself adopt this and declare it for all the world to know.

### Educational Institutions

One of the concerns of the newly organized FAL will be for the need for an educational institution of higher learning for the training of the young people of FAL and pastors. This has been made known to you before, but we would like to restate it publicly. We would like to restate the fact that the doors of our Bethany College are wide open to you and to all who are concerned about the cause of true Lutheranism. Our Bethany Col-

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lege is an institution that is accredited and has candidate status with North Central Association of Colleges and Secondary Schools. It is a Junior College, a liberal arts college which provides training for the first two years of almost any field which young people might wish to enter. Its credits transfer readily to other institutions of higher learning, and we want to say again, that its doors are open, that you are invited to make use of it.

Our Bethany Lutheran Theological Seminary also invites you and whoever might be interested to make use of it. It provides a full three-year program of theological training and a year of vicarage preliminary to ordination into the holy ministry.

### God's Moment

We would also like to say a word to those who are, perhaps, still struggling, who are wondering what to do, who have not as yet joined FAL, who have not yet come out of Missouri. We'd like to encourage you to take that step. There is a moment in our existence when we have the courage. There is a moment when we have the conviction. There is a moment when we're not afraid of anything, as

Luther before the Diet of Worms 450 years ago. We need to seize that moment and act while we have that conviction. Because, knowing that we are "frail children of dust and feeble as frail," that conviction and that moment can so easily fade away that we become unable and too weak to act. And so we would like to encourage all to take that step, do not be afraid, God will be your refuge and strength.

### The Godly Boast

And so we say on behalf of the ELS, may our association be productive and fruitful: may it be a close working relationship, may it be one that brings glory to God and salvation to many souls. We may not be able to boast very much of great numbers, we may not be able to boast very much of great numbers, we may not be able to boast very much of the tremendous impact that we are making on the world, but we can boast. We boast of the verbally inspired and inerrant word. We boast of the marvelous grace of God. We boast of a Savior slain for our sins. And with that, what more do we need, "You can go on." Thank you.

### Address by President Naumann of the Wisconsin Evangelical Lutheran Synod

Mr. Chairman, Christian Friends, I am going to speak what is on my heart and has been on my heart for some years. I know there are many people here who are experiencing and have experienced for months, possibly years, a certain feeling of loneliness which our synod experienced some years ago. When we, with our conscience bound in the word of God, were convinced that the Lord would have us, in obedience to His Word, terminate a fellowship of nearly ninety years standing, there was no lightheartedness connected with that action. There was a great deal of wrestling, inner admonition in various forums and various discussions that, as far as we could see, bore no fruit. When we, in August 1961, adopted the resolution to terminate the fellowship which had meant so much to us, we did cling, by God's guidance, even more firmly to a certain Scripture, not by synodical resolution, but simply because of our need for that passage, which has become our motto in the Synod. I say not by synodical resolution. It is one which is for many of you, too, your staff and your stay, namely, the assurance of our Saviour, "If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Our sister synod, the Evangelical Lutheran Synod and our own Wisconsin Evangelical Lutheran Synod did experience a great deal of loneliness at that time, when that action was necessary. But the Word of our God brought us assurance. The Saviour says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Such words of Scripture we commend also to you as you experience, we're sure, that feeling of loneliness in

withdrawing the hand of fellowship from those with whom you had for years walked together in faithful obedience to that Word, and to your Lord. When you are bound by the Word of God, in your conscience, to terminate that fellowship, we're convinced you are doing that in obedience to your Lord and to His Word, leaving the consequences to Him. We pray fervently and daily that He would keep you faithful to His Word and fulfill His promise, given to His church. We emphasized so firmly in our 1961 resolution that, in taking the step we took, we were not sitting in judgment over the personal faith of any member of our former sister synod; but we were pointing out that the Missouri Synod was being led to set aside first one passage and then another of Scripture, and to reject the authority of those passages, merely by the statement, "It does not apply." This was giving the lie to the founding fathers of their Synod, who had confessed all along that these passages do apply. We could not become partners to such a rejection of Scripture.

### Then and Now

We did at that time pass a resolution encouraging all those who were of one mind and spirit with us, to identify themselves with us and to continue to uphold the confessional position which the Lord had given us in the Evangelical Lutheran Synodical Conference of North America for nearly ninety years. We must confess that our Synod was a rather motley assembly of pastors and congregations in its early history. Such things as celebrating the Lord's Supper according to the Lutheran Confession on one Sunday, and according to the Reformed Confession on another Sunday, was then tolerated in some of our congregations. We thank God

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that, by the firmness of the confessional stand of the Missouri Synod of that time, we too were helped to firmness and faithfulness. The Lord had given us in our midst, even then, men who were more faithful; and then a sister Synod that was strong led us.

Now again Scripture passages begin to be set aside. You can no longer have fellowship with the Synod doing that. Again we rejoice that among you the Gospel is being preached even as the Apostle Paul preached it. And the Lord will not let the pure preaching of His Gospel return void. He will bless it. But He also tells us to observe carefully those who cause divisions and offenses contrary to the doctrine that we have learned and to avoid them. We have done it with heavy hearts and you are doing it now with heavy hearts, but praying that the Lord Your God would guide you and lead you. I will say that the contacts that we have had, ever since we heard of the organization of FAL and received its literature including *Sola Scriptura*; we gained the impression that here are people who are not frustrated, but here are people courageously concerned about the danger of losing their heritage, trusting to the Lord to uphold them in their confession, in which they are minded to continue. We pray that God will grant them this grace.

We have had meetings with you who have terminated your fellowship in your former church body and we thank God for the oneness of mind and heart that He permitted us to find. Because we have found that, we cannot remain away from a meeting such as this, we must bid you God speed in confessing

the full truth of His Word and obeying also those injunctions that tell us to avoid those who have departed from that word and are tolerating error. Not just their teaching of error, but also their tolerating it would call for action. Together we cling to His Word, and we are what we are by the Grace of God, as the Apostle Paul said.

### Sharing

We pray God to keep us humble, faithful to His Word, and zealous in sharing that treasure with others. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and has committed us the word or reconciliation." What God has accomplished in Christ, this message he entrusted to us. And when the Apostle Paul says in II Cor. 5, that we are ambassadors for Christ, then we should realize the full import of that title that He gives us. We have from our Heavenly King and our Glorious Saviour received the Word entrusted to us as ambassadors, which we are to deliver to others for whom Christ died, chiefly to those who have not as yet heard of their Saviour. We dare not add to that Word, we dare not strike out anything in that Word. Ambassadors do not have that authority, only their sovereign King has that authority, and our sovereign King has told us that heaven and earth shall pass away, but His Word will not pass away. It is that type of foundation that is given us. It's that type of message that He has entrusted to us and we pray Him that we may prove to be faithful ambassadors to the glory of His name for the salvation of many souls.

## News and Comments

### FAL FELLOWSHIP OFFICIALLY DECLARED

When the Federation for Authentic Lutheranism was organized in the fall of 1971, both the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod through their official representatives recognized this new body as one in full doctrinal agreement with them (cf WLQ, Jan. 1972, pp 38-40; 46-48). This has now been recognized also formally by the WELS in the first convention to convene since the formation of FAL. At its New Ulm convention in August 8-15, 1973, the WELS adopted the following resolution:

WHEREAS the Wisconsin Evangelical Lutheran Synod, on the basis of I Cor. 1:10 ("Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"), has always sought to promote unity in doctrine and practice and to join in fellowship with those whose confessional position is in harmony with Scripture; and

WHEREAS the Commission on Inter-Church Relations has held discussions with the officials of the Federation for Authentic Lutheranism (a new church body composed of such who felt conscience-bound to withdraw from the Lutheran Church-Missouri Synod) on matters pertaining to the Scriptures, the *Lutheran Confessions*, the *Brief Statement, This We Believe*, church fellowship, prayer fellowship, church and ministry, military chaplaincy, and scouting; and

WHEREAS the Commission on Inter-Church Relations finds itself in unity of doctrine and practice with the Federation for Authentic Lutheranism, and

WHEREAS the Commission on Inter-Church Relations finds nothing to hin-

der the practice of church fellowship with the members of the Federation for Authentic Lutheranism; and

WHEREAS the Commission on Inter-Church Relations recommends the formal declaration of confessional agreement; and

WHEREAS the Federation for Authentic Lutheranism has declared itself to be in fellowship with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod; therefore be it

*Resolved*, That the Wisconsin Evangelical Lutheran Synod with joy and thankfulness to God formally and publicly declare itself to be in fellowship with the Federation for Authentic Lutheranism.

It is always a genuine joy when Christians recognize the unity of their confessions to the one true God and His revealed Word and all it teaches. This calls for a doxology, as it did on the part of the delegates at the convention.

Armin W. Schuetze



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QUESTIONS YOU CAN ASK ABOUT WISCONSIN 53092

# THE FEDERATION FOR AUTHENTIC LUTHERANISM

- Do you love the Lord Jesus Christ?  
Do you desire to serve Him?  
Do you accept the Bible as God's Word - complete and without error?  
Do you rely on God's Word and not human reason to guide your decisions regarding life and morals?  
Do you recognize God as creator and sustainer of all life?  
Do you now enjoy the oneness of spirit which comes with a unified faith and doctrine?  
Do you want to further Christ's Kingdom by supporting the preaching of salvation by grace through faith?

If you can answer "Yes!" to these questions, we of the Federation for Authentic Lutheranism invite you to attend services at any of the churches throughout the United States in fellowship with us.

The following questions and answers are here offered that you may know more about the Federation for Authentic Lutheranism . . . .

1. What is FAL?

The Federation for Authentic Lutheranism is a truly ecumenical church body. It desires to share with others of like spirit the preservation and promotion of confessional Lutheranism under God's Word.

FAL is formed with the hope of drawing together all those who cherish the historic theological heritage possessed and proclaimed by confessional Lutheranism.

FAL has already found a fellowship with 400,000 confessional Lutherans of the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS).

2. Why was FAL formed?

FAL was formed out of a concern to remain faithful to Christ's saving Gospel and a compassion for troubled souls. There are Lutheran congregations and individuals today who for reasons of conscience are withdrawing from synodical membership in heterodox Lutheran bodies and declaring themselves independent. FAL wishes to aid those who are contemplating such a step.

3. When did FAL organize?

FAL held its constituting convention on November 1-2, 1971 at St. John's Evangelical Lutheran Church of Libertyville, Illinois. Charter membership was established by those congregations and individuals which aligned with FAL at its Constituting Convention. The opportunity to join FAL remains open to all who desire membership by subscribing to FAL's position in doctrine and practice.

4. Why form another orthodox church body?

Members of FAL are convinced that the formation of a separate body is a better way to meet the obligation they have toward those troubled Lutherans who yet remain within heterodox Lutheran bodies . . . thus the FAL slogan: "A Place To Go." If they were simply to disappear in another orthodox Lutheran body, they could not as directly exercise compassion toward their former brethren, nor might others as readily find a way out. Our various synods can still fellowship together just as freely as though we were one large synod, but at the same time we would serve as a very useful "check and balance" upon one another, encouraging and admonishing one another as the need would arise.

5. Has FAL experienced growth?

By the Grace of God, FAL has experienced a 300% growth during the first eighteen months of its existence in terms of pastors and congregations. FAL enjoys a membership which encompasses congregations from Oregon to Florida, and from the Midwest to California. The complexion of FAL's congregations is also diverse in that it includes urban, suburban, inner city rural, as well as those outside the continental United States.

What is FAL's foreign mission program?

The Lord has directed FAL primarily into Central America and the Caribbean. An energetic program has been undertaken in Antigua, West Indies. Evangelistic work is also being sponsored in El Salvador. Contacts have been made with the possibility of future work in South America and Europe.

VTF: Federation for Authentic Lutheranism  
(Sci. U.S.: 1972-3 No. 6 Mar/Apr ... p. 24-26)

The Federation for Authentic Lutheranism -  
Questions and Answers About...

Current plans include the establishment of preaching and mission stations in population areas where orthodox Lutheran congregations do not exist. In addition, FAL has available satellite membership for isolated individuals, enabling them to be served by Word and Sacraments.

### What is FAL's doctrinal position?

We hold to the same doctrinal position as that of our sister synods, the WELS and the ELS. FAL, and every member of FAL, accepts without reservation the Holy Scriptures to be the very Word of God and without qualification subscribes to all the symbolical books of the Evangelical Lutheran Church as contained in the Book of Concord of 1580 and the Brief Statement (LCMS, 1932) as proper expositions of God's Word.

### Is FAL involved in social action?

While every child of God should have sincere compassion and personal concern for the physical needs of his fellow man, nevertheless, FAL corporately is a Bible-teaching church, leaving politics to the politicians and social advancement to the proper agencies, while as a church body we concern ourselves with our Heavenly Father's business, which is the salvation of immortal souls through the redemption that is in Christ Jesus.

### Does FAL have publication facilities?

FAL maintains the Lutheran Publishing House, 5244 Tujunga Avenue, North Hollywood, California 91601, which will send, upon request, sample copies of *Sola Scriptura*, FAL's official publication, and "Letter to the Churches," and various other current materials.

### 11. Does FAL have a pension and welfare program?

FAL requires (according to its Constitution) that its congregations provide welfare and retirement plans that satisfy contemporary needs for all full-time workers. FAL stipulates that all ownership and vesting rights at all times remain with the individual worker. FAL also offers major medical group welfare coverage for its full-time workers.

### 12. How is application for membership in FAL made?

All interested parties should direct their inquiries to FAL's International Office, 1030 Redwood Street, Vallejo, California 94590.

### 13. Why should a pastor consider joining FAL?

FAL provides the pastor, who desires to minister without compromise, the joy of a truly confessional fellowship. He will have the satisfaction and inner peace of knowing that his efforts and energies will result in a positive witness to the Gospel of Jesus Christ.

### 14. Why should congregations consider joining FAL?

Should the Lord call your full-time workers home, you will have the satisfaction of knowing that FAL's call list will contain only those who are authentically Lutheran. Furthermore, all facets of kingdom work at large (missions, youth work, auxiliary organizations, etc.) will be truly orthodox.

### 15. Why should individual Christians consider joining FAL?

Every sincere child of God desires to grow and be nurtured in the Christian faith without the compromise and resulting frustrations which vex those who are enmeshed in a heterodox situation. FAL extends such blessings in Christ to troubled souls.

### Will FAL serve isolated confessional Lutherans?

Definitely! FAL's home mission program is geared to serve such individuals as well as preaching stations, new congregations, etc.

### Will FAL assist congregations financially committed to a heterodox church body?

Legal advice, mortgage assistance, and subsidies are available for orthodox congregations seeking to align with FAL. Inquiries should be made to our International Office.

### 16. Why does FAL need you?

In a day when confessional Lutheranism is being attacked on all sides, those who hold to the faithful proclamation of the Gospel of Christ need to walk together and work together with one another. "Come thou with us, and we will do thee good." Numbers 10:29.

19. To whom may you direct inquiries for information about personal, spiritual concerns, memberships, counseling, or the formation of new congregations, colloquy of church workers, training for full-time church work, etc.?  
Such inquiries may be directed to any of the members of FAL's Board of Directors:

The Rev. E. W. Halverson, Chairman  
149 Bret Harte Way  
Vallejo, California 94590  
(707) 642-7260

The Rev. R. J. McMiller, Secretary  
35209 Wisconsin Avenue  
Okauchee, Wisconsin 53069  
(414) 567-2737, 567-5006

The Rev. Wallace E. Morris  
P.O. Box 1358  
Bishop, California 93514  
(714) 873-5449

Mr. Tim E. Thiele  
37915 Atkins Knoll Road  
Oconomowoc, Wisconsin 53066  
(414) 567-8018

Mr. Lawrence R. Marquardt, Vice. Chmn.  
1421 South Barrington Road  
Barrington, Illinois 60010  
(312) 381-2100

Mr. G. J. Clasen, Treasurer  
2125 Reche Road  
Fallbrook, California 92028  
(714) 728-7955

The Rev. Robert J. Voss  
503 West Austin  
Libertyville, Illinois 60048  
(312) 362-4424

Mr. Donald O. Walther  
1305 Fourth Street  
San Fernando, California 91340  
(213) 361-5139