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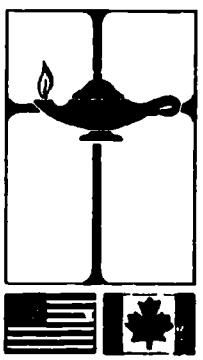
ABSTRACT

The papers and proceedings of the 60th Annual convention of the Lutheran Educational Conference of North America are presented. The first paper, What's Lutheran About Higher Education?, discusses whether an institution, a college, seminary, or university can regard itself as an embodiment of the western tradition of higher learning if it abrogates the freedom of investigation. The second paper, What's Lutheran About Higher Education? Theological Presuppositions, suggests that the closer one advances toward that center where humanity was more substantively the object of studies, the more it would make a difference whether the general view of man from which one proceeded was Christian or something else. The third paper, Should We Be More Assertive About Our Christian Values?--A Constitutional Perspective, suggests that in view of the explicit constitutional policy in favor of religious liberty it would be anomalous to suggest, on the one hand, that it must renounce the religious aspects of its programs. Finally, Church School, Public Servant, suggests that the present situation in the world gives a good illustration of the need for combining the distinctive ministry of the church with the public service of general education. (Author/MJM)

WHAT'S LUTHERAN ABOUT HIGHER EDUCATION?



Papers and Proceedings, 1974

Lutheran Educational Conference of North America

WHAT'S LUTHERAN ABOUT HIGHER EDUCATION?

Papers and proceedings
of the 60th Annual Convention
Lutheran Educational Conference of North America

Chase-Park Plaza Hotel
St. Louis, Missouri
January 11-12, 1974

LECNA

The Lutheran Educational Conference of North America traces its history to 1910, making it possibly the oldest inter-Lutheran organization. It was reconstituted in 1967 for its predecessor, the former National Lutheran Educational Conference.

The purpose of the Conference is to consider problems in higher education, especially those related to Lutheran higher education. Further, it seeks to share information, suggest strategy, and assist member institutions in their programs.

LECNA functions as a free forum in which representatives of Lutheran institutions of higher education, boards, organizations, and individuals discuss the problems and concerns of Lutheran higher education, collegiate or theological.

The contents of this volume are the papers and proceedings of the 60th annual meeting of LECNA held this year in St. Louis, Missouri. The convention immediately preceeded that of the Association of American Colleges at the Chase-Park Plaza Hotel.

Instead of there being one endowed lecture this year, the Lina Meyer lecture was divided into three parts developing the theme, "What's Lutheran About Higher Education?" Because of the great interest in the presentations, all of these addresses are printed in the 1974 **Papers and Proceedings,** as revised by the authors. The practice of inviting a president of one of the three Lutheran church bodies to speak to the meeting was continued, and because of its close relationship to the general theme, the address of Dr. Robert Marshall, the president of the Lutheran Church in America, is also included.

Interest continued high in the work of the LECNA Commission on the Future, as the number of resolutions resulting from the report of the Commission attests. These resolutions are also included as part of this record.

Robert L. Anderson
Editor

The office of LECNA is located at 955 L'Enfant Plaza, S.W., Washington, D. C. 20024.

TABLE OF CONTENTS

PRESIDENT'S REPORT

ELWIN D. FARWELL
President
Luther College

We recognize that if we are to survive and make an impact on American higher education, we must continue to support the mission of the Church.

Three years ago Al Huegli said that today's college president lives in the future — that the past is history, the present bleak, and only the future seems to have promise. He went on to point out that this was apparently the general thinking of people in our culture, that we were a part of a whole cult of futurism that some people identified with Consciousness III, and that most of us were so dazed by developments that the future holds no terror for us. He noted that Troeffler, in his **Future Shock,** implied that change is coming so rapidly that the present and the future are practically merged so that we can expect a continual state of disorientation. This may be as good an explanation as any for the events of the past year — of Watergate, of confusion and ambiguity over energy sources, and of the general unpredictableness about world economic relationships.

As I reflected on this meeting and tried to envision the role of LECNA in American higher education, I went back to Gould Wickey's history of LECNA. As I did so, I noted that when this organization was founded 64 years ago, its purpose was "to consider mutual problems in higher education, to share information, to suggest a strategy, and to encourage and to assist the member institutions in their programs of Lutheran higher education as they serve the Church and develop a Christian leadership for God and country." During the last forty years of this conference, each annual meeting has had a major theme, and at least eight of these focused upon the future — in fact, the first meeting I attended in 1963 had the theme: "Factors in the Long Look for Lutheran Higher Education." I believe, however, it was the meeting in 1971 — "Resources for the Future" — and, in particular, Frank Gamelin's excellent paper, "Toward a Master Plan," that really did bring us to focus on the

future. And I think it is particularly appropriate at this annual meeting that we should give serious consideration to the Commission on the Future that we authorized two years ago and financially committed ourselves to as member institutions last year. The nearly 100 per cent response of the member institutions to support the Commission on the Future through a special assessment indicates the kind of cooperative spirit in this group as well as the necessity for unity. We recognize that if we are to survive and make an impact on American higher education, we must continue to support the mission of the Church.

I believe that, as colleges, we are emerging from an identity crisis, that the reasons for the founding of most of our institutions during the latter half of the 19th century may be only partially valid today but that other reasons for our continued existence may be more important. I do not think that our identification with the Christian Church is any less important today than a hundred years ago, but our identification may be defined in different ways and serve different purposes, although we are still committed to proclaim the same gospel.

The Commission on the Future provides the vehicle by which we may further clarify our identity, give witness to our cooperation, and enhance our contribution to higher education. To a degree it may make out of this conference a consortium of Lutheran higher educational institutions. Parenthetically, I should say I would hope such a consortium would include the seminaries of our Church even though I recognize that in many ways their problems and their efforts are quite different from those of us in the colleges and the universities. Our goals, however, ought to be the same, and to achieve our goals we need a total effort of all Lutheran higher education. The Commission also provides the vehicle for us to be ecumenical, to broaden our efforts to work with other denominations. It is particularly significant that we should at this meeting be joining with our Roman Catholic brethren to examine what is Lutheran or Catholic about higher education and to raise the question: "Should we be more assertive about our Christian values?" To me the question is academic. I would not be at a college identified with the Church if I did not believe that Christian values were important to higher education. Certainly the society in which we live seems not able to cope with change and seems to have lost a sense of values needs leaders who have been steeped in the traditions of the Christian

faith. We have such an opportunity and we ought to work together to see how we may do our tasks more effectively.

Although I have met with the Commission on the Future on only two occasions, I have been impressed with the tremendous commitment of the members to work together to develop projects that will bring about more cooperation among our member institutions. The diversity of the members of the Commission strengthens the kind of recommendations that they will bring to us. We were fortunate to obtain Dr. Donald Mackenzie to be the executive director of the Commission, and I am pleased he could be with us for these meetings. I believe we are also fortunate to have President Al Huegli as the Chairman of the Commision, and I look forward to his report. Dr. Wickey, in his history of LECNA, noted that from the beginning this organization was "inclusive" rather than "exclusive". Each of our institutions will benefit from our identification with LECNA as we share in its work and contribute to the general welfare of Lutheran higher education. I believe we have everything to gain and nothing to lose by closer cooperation. We will need to raise our voices in unison to support a public policy that will make it possible for private higher education — in particular, church-related higher education, to survive.

What's Lutheran About Higher Education? -- A Critique

SYDNEY E. AHLSTROM

(An Abridged Version)

Can an institution, a college, seminary, or university, regard itself as an embodiment of the western tradition of higher learning if it abrogates the freedom of investigation? Can a Lutheran institution of any of these types maintain its intellectual health and credibility if it neglects or denies its own critical tradition?

My contribution to this conference is listed as a critique of Lutheran higher education; but my own recollection is that I was asked to discuss the future of the Lutheran tradition in higher education, and that I replied to the effect that one's answer would depend on which Lutheran tradition one were thinking about. In any event, when I consider the Lutheran tradition in an educational context, I tend to see it as flowing in three major currents which have remained more or less distinct even though they have constantly influenced each other during the long course of post-reformation history. Without any pretense to originality I have named them the **Scholastic,** (sometimes called Orthodoxist), the **Pietistic** and the **Critical;** and I am assuming that all of you have a fairly clear understanding of these fairly well-known tendencies in Lutheran thought and church life. You know too that these terms refer to some very fundamental ways in which Lutherans have, over the years, experienced religion and apprehended reality It may be, indeed, that human beings, wherever they are on this earth, tend to divide along similar lines. Some see religion primarly as a search for objective truth in the manner that Lutheran Orthodoxy has tended to insist upon. Others emphasize the kind of interiority and personal appropriation that Pietism has stood for. And finally there are those who take a critical stance on all matters of faith, knowl-

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edge, and practice, being encouraged in this respect by the controversies that arise both within and between the other currents. So persistent are these three traditions that they seem almost to reflect immemorial responses to mankind's religious needs.

In any case it is perfectly apparent that all three came into existence very early in Lutheran history and that all three have persisted to the present. Since the later 18th century, at least, all three have enjoyed considerable prominence and vitality, in Europe as well as in America. Each of these traditions, moreover, has made claims to priority in Luther's thought, but it is no purpose of mine to enter that debate. Let me rather make a few comments on these traditions themselves.

First, the scholastic tradition, which arose amid the fierce confessional debates of the 16th century and flourished throughout the 17th century. Let us realize from the start, that this was a very dark period in human history, a time of violent religious contention, of war and devastation, of authoritarianism and intolerance. It was a coercive age. As the ruler believed, so were subjects to believe: **cujus regio, ejus religio.** And in this context neo-scholasticism became the dominant theological mode of doctrinal expression. The greatest exemplar of the scholastic theology without a doubt was Johann Gerhard (1621-68), who himself once had to go to the gates of Jena to prevent the Roman Catholic General Tilly from conducting more than a token pillage of the city. It was thus in a context of war and authoritarianism that orthodoxy tried to consolidate the gains of the Lutheran Reformation and to continue the debate with Roman Catholicism on the one hand and with other forms of the Reformation impulse, particularly the Reformed, on the other.

The resultant theological structure rested upon two all-important pillars. The first of these was an almost unbelievably great confidence in the infallibility and total sufficiency of the received biblical text. The second was a whole-hearted adoption of Aristotelian metaphysics. Melanchthon had given a major impetus to scholastic method, but it had been modernized further by the Catholic theologians Suarez, Zabarella and others. The result was a precise but extremely intellectualized theoretic exposition of Lutheran doctrine. By imperceptible degrees, moreover, these highly rationalistic methods adapted themselves to changing intellectual trends so that as one moved toward the 18th century and then into the age of scientific consolidation of knowledge of the natural world, this method's inherent rationalism became more intense. It remains very

important, nevertheless, that we recognize that this tradition, despite its many shortcomings, was an heroic effort to deal with difficult controversial problems. And this is perhaps especially true of the so-often ridiculed tendencies of the 18th century rationalists, who were, after all, dealing with the most revolutionary intellectual developments in the history of Western thought.

The orthodox tradition, by no means came to an end in the 18th century, however. Indeed the 19th century witnessed a great rejuvenation of scholastic confessionalism, and an effort to repristinate the doctrinal heritage, and to bolster the church's defenses against the rising tide of historical study and romantic philosophy. Led by Heinrich Schmid (1811-85) and others, this movement did much to rescue the Reformation heritage from the clutches of the Enlightenment. Its scholarly work on Lutheran doctrinal and confessional history was also extremely impressive, though a heavy price was paid for these gains in that Lutheran Orthodoxy tended to disengage itself from many of the 19th century's achievements, and became more reactionary than it ever had been before.

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The second tradition which I wish to touch upon is, of course, the Pietistic. By an interesting irony one can also see Johann Gerhard as very important in figure in this tradition, for his **Sacred Meditations** (1606) became one of the great Lutheran works of edification of the 17th century and even into the 18th century. He was a dear friend of Johann Arndt (1555-1621) whose **True Christianity** is probably the chief fountainhead of Lutheran Pietism. When one considers the movement, however, one thinks first of all of Philipp Jakob Spener and then of the Franckes, father and son, at Halle. What arose on these pious foundations was an exceedingly powerful movement that was not only strong in its emphasis on the inner life of the Christian soul, but on the doing of good works. In Wuertemberg under the leadership of Johann Albrecht Bengel, still another highly influential branch of Lutheran Pietism emerged.

Seen in its full perspective Pietism was and is a vast and humanly essential form of evangelical religiosity, a necessary result of the Reformation. It was first articulated in its full implications by the English Puritans, but Johann Arndt probably better than anyone else clarified and established its continuity with more elitist forms of pre-reformation Christian inwardness and then made it a thoroughly Protestant mode of appropriating and propagating the Gospel of

God's redeeming grace. Because it answered so immediately to human need, it has enjoyed repeated revivals and extended itself throughout the world and into every stratum of society and so it continues in the present day.

Given its pervasiveness and vitality Pietism also made a deep impression on the nature of education. Under its aegis Bible and prayer circles entered the university sanctuaries of scholasticism undermining formalistic views of worship, making personal evangelism a part of the academic scene, and deprecating the significance of doctrinal precisianism. Due to its persistent accent on the subjective dimensions of religion it was engaged in a continual assault on Christian rationalism, both Orthodox and Enlingtened, and for this same reason it provided important spiritual grounds for a romantic understanding of religion.

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When one speaks of the rise of Romanticism however, one also confronts what I have called the "critical tradition" in Lutheranism and therewith the scholarly and philosophical activities which dominated the 19th century. The leading exemplar of this tradition, I suppose, is the great critical philosopher, Immanuel Kant, (1724-1804), whose work is at once the turning point in modern philosophy and a crucial bridge between Enlightened and Romantic views of reality. In other ways he can be seen as carrying out certain aspects of the program of Luther himself, bearing out, as it were, the philosophical implications of the Reformation.

The most important thing about the critical tradition was, first of all, that it came to terms with modern science and no longer viewed the search for knowledge of the natural world as an enemy of religion. Equally important, and for many more troublesome, it began a more serious investigation of the whole historical world. The 19th century therefore, must be seen as the age of the historical renaissance, and inluctably this involved critical scholarship in the whole field of religion, the history of the scriptures, of ancient civilizations, of the churches and their divergent doctrines, and finally the history of world religions. It is interesting how profoundly this historical impulse affected even the orthodox tradition in that it led to an enormous body of scholarship on the Reformation, on the origins of the Augsburg Confession, the textual criticism of the confessional documents, and close historical analysis of that enormously complex process which led to the Formula of Concord. One result

of these great labors, among many others, was that the traditionary character of Lutheranism itself was exposed.

When we seriously consider this "critical tradition," this investigative spirit, this willingness to ask the deepest philosophical questions, to question even the most accepted assumptions, to pursue the most sensitive kinds of scriptural study, or to raise up for examination the history of Israel and the whole two millenia of Christian history, we must also realize that we are considering what was in many ways a self-conscious Lutheran movement. Indeed we must see that this openness to reexamination, this willingness to question the received understanding of things owes an enormous debt to Luther himself.

This is a fact that Lutherans must seek to understand, and in the final analysis be extraordinarily grateful for. Lutherans should not forget that in the modern history of scholarship in the field of religion Lutherans have done far more than their share of the work. Moreover one cannot view the astounding achievements of the university traditions of Scandinavia and Germany without asking what it is in the Lutheran tradition that seems so clearly to have marked it out for this great work.

It goes without saying, of course, that Luther's ideas are not an all-sufficient explanation for the academic, scholarly, philosophical, theological and broadly cultural characteristics of North European Protestantism. Yet one can perceive almost at a glance that they did have a positive effect in this regard. Luther's views of history, ethics, rationalism, and scholarship, his conception of biblical exegesis, his attitudes toward the canon, his willingness to evaluate individual books of the Bible, his understanding of the Gospel, even his views on psalmody and hymnody reveal a remarkable openness to the investigative spirit. Hence we can understand Professor Pelikan's observation that if Luther were transported to the 20th century we could most easily envision him as a professor of Old Testament in the contemporary university scene.

But anyway, however we may explain the work of Lutherans in the universities of Germany and then later in those of Scandinavia, we should not fail to see that we are beholding a major chapter in the history of modern thought.

It is at least worth reminding ourselves that when one talks about the Lutheran tradition one is speaking of the tradition that

includes the likes of Kant and Hegel. Similarly when one speaks of Herder, Hamann, Novalis, or the great biblical scholars from Semler, Ernesti, and Michaelis through Ritschl and Baur to Bultmann and Käsemann one is speaking of Lutherans.

Needless to say these thinkers hardly agreed with each other. Controversy and criticism have ever been part of any tradition that nourishes an openness to novelty, cherishes intellectual freedom, and allows the creative imagination to have its way both in scholarship and constructive thinking. These thinkers therfore are fundamental to any understanding of what the Lutheran tradition is, where it is going, and what its contribution to world civilization is to be. If one crosses out this tradition, one crosses out a chief element of the tradition.

Against this background I now want to say a word or two about higher education. In the American educational system what we call colleges and seminaries are usually segregated from each other and from what we formally call universities and this has some serious disadvantages for the advancement of learning. But I am talking about universities in the encompassing sense of higher learning. In so speaking of the university we can, I think, discern two fundamental functions or movements of thought. One essential feature of the university is retrospective, the other prospective. By retrospective I refer to that task of transmitting all that is durable and valuable in our heritage and all the cognate pursuits and disciplines that make that possible. It is the activity which is illustrated best by the natural sciences, in which the discoveries of the past are appropriated and corrected by each new generation. It is also applied in all the fields of humanities and the social sciences in recognizable ways. It is an analytical, critical, and investigative work, an arduous and difficult undertaking that is by no means necessarily conservative or reactionary. It can be radical, and its results are often uncomfortable and painful.

But there is also the prospective role, the ongoing search for truth. Since truth is at best elusive however, we may prefer to talk of the advancement of knowledge, for universities rest on the assumption that knowledge, as a surrogate for truth, is worth the seeking and that it is in the long run a blessing. This is the case moreover whether the subject be the holy things of faith, the past deeds of human beings or the nature and history of all things, animate and inanimate. Whatever we do, we are seeking to understand the total situation.

In this grand enterprise it is in the field of history where there the greatest temptations to flinch and compromise have arisen. And it is the historian who occupies the most precarious position, though the philosopher, the theologian and the ethicist frequently bear the brunt of world's disinclination to consider the implications of knowledge. Despite the risk, however, I would define the historian's role as that of exhausting the possibilities of historical investigation. When they are not exhausted, the task remains; and since the passage of time creates new problems, there is no end in sight. Ernst Troeltsch may not be right when he says that all things human are historical without remainder, but I have no doubt it is the function of the historian to explain what he sees. For this reason it is in the historical realm where so much of the crunch has come during the last two centuries or so. Nor is this strange for it is in the historical mode that we speak of the nebular hypotheses, or the life and death of the sun and the biography of the earth. We are also talking historically when we speak of the Appalachian mountains as old and the Rockies as young. So it is when we speak of the extinction of the dinosaurs and the origins of fossil fuels. We are also writing history when we describe the evolution of life on the earth. Because historical research is one of first to feel the hand of coercion, it most often awakens us to the way universities depend on the preservation of academic freedom, and this leads to a final consideration.

We tend to forget that it has been Lutherans, for the most part in Germany, who founded and developed the principle of academic freedom. America, on the other, had done almost no pioneering in this realm and did not honor the principle on a wide scale until the 20th century. Even then we learned much from European examples, mostly in Germany. Most of the colleges and seminaries founded in this country have had very limited notions of academic freedom. The rise of intellectual liberty, of course, was due to many non-theological factors, yet the critical tradition of which I have been speaking was always a vital element in its preservation, and it is a Lutheran contribution for which we should be enormously grateful and proud.

When one looks to Luther and the Lutheran tradition by way of explaining its educational stance in this matter it would seem that a certain view of the orders of creation played a significant role. It seems to provide for the conception of the university itself as kind of an order of creation with its own rules and **raison d'être.** More

important, perhaps, was the way in which Melanchthon, the great magister of the Reformation, distinguished so clearly in his own thinking between what he called theoretic and acoustic knowledge. Theoretic knowledge belonged in the ambience of the university. Here even biblical study was the work of philologists and grammarians. Acoustic knowledge is the word that is heard by faith; it requires an inner appropriation fundamentally different from theoretic education.

Johann Gerhard himself makes a similar distinction, between a theoretic understanding of the faith which is going on in any university properly understood and the practical knowledge which comes from preaching and the sacraments. Gerhard, who earned a medical degree before he turned to theology, drew an illustrative parallel with medicine. On the one hand, the university studies anatomy, physiology and so on, and then it becomes the doctor who with his tender concern ministers to the patient. So also must the church distinguish between the teaching of divinity on the one hand and pastoral care on the other.

One may also see a certain similarity between Gerhard's distinction and the way in which Kant's **Critique of Pure Reason** relates to his **Critique of Practical Reasons,** one dealing with the nature and limits of reason, the other with the conduct of life. Richard Neibuhr makes a similar point in still another context, with frequent references to Immanuel Kant. He locates the investigative spirit in the university but sees the meaning of revelation as stemming from the inner life and inner history of the confessional community.

Now, just a few closing words on what this means in terms of higher education. It comes down to the matter of recognizing the richness of the Lutheran academic tradition and remembering the ways in which all three of these major subtraditions respond to fundamentally human needs. But the most urgent question, or at least the one before us now, has to do with how colleges and seminaries and universities can perform their essential functions. One can not but think of the predicament of Concordia Seminary in this connection. And it seems to me that one good way of starting to think about this question is to remember the critical tradition and apply its ideals to the present controversy. What would our reaction be if the chancellor of Washington University or the president of the University of Missouri - St. Louis closed down all or part of these institutions because scholars were deviating from his inter-

pretations or simply employing historical methods of investigations? Or put otherwise: Can an institution, a college, seminary, or university, regard itself as an embodiment of the western tradition of higher learning if it abrogates the freedom of investigation? Can a Lutheran institution of any of these types maintain its intellectual health and credibility if it neglects or denies its own critical tradition?

Having said that much about an immediate present-day American problem, let me go on to emphasize that I see myself as addressing a far larger issue, one that is general, immemorial, and of great consequence for the development of educational institutions in the future. The last decade has been one when a whole series of credibility gaps opened before our eyes: between traditional doctrinal claims and the beliefs of the larger public, between the ministry and the laity, and between youth and their elders. It has also been a time of extreme financial difficulty for higher education, especially in the private sector. Profound shifts in popular values, beliefs, and commitments seem to underlie these various changes. The accentuation of pluralism has rendered the emergence of a new consensus less likely. In this context one can not talk about the future of anything with much confidence. In concluding moments of a broad survey lecture, moreover, elaborate qualifications are impossible. In closing my remarks to the Lutheran educational conference, therefore, let me simply commend the fullness of the tradition which shapes its purposes.

A concluding footnote.
For a broad survey such as this, specific scholarly debts can hardly be acknowledged. The following works, however, have had considerable influence on my overall outlook, though I would not implicate these authors in my interpretations: Robert P. Scharlemann, **Thomas Aquinas and John Gerhard** (Yale University Press, 1964), F. Ernest Stoeffler, **The Rise of Evangelical Pietism** (Brill, 1971), Richard Kroner, **Von Kant bis Hegel** (Tuebingen, 1921), Karl Loewith, **From Hegel to Nietzsche** (Doubleday, 1967) and R. Schneider, **Hegels und Schellings Schwaebische Geistesahnen** (Leipzig, 1893).

What's Lutheran About Higher Education? Theological Presuppositions

ROBERT W. BERTRAM

(Four Theses)

In the encyclopedia of the university's arts and sciences, the closer you advance toward that center where humanity was more substantively the object of your studies the more it would make a difference whether the general view of man from which you proceeded was Christian or something else.

(Editor's note: Dr. Bertram kindly agreed to present the luncheon address previously scheduled to be delivered by Dr. Arthur Carl Piepkorn, Graduate Professor of Systematic Theology at Concordia Seminary, St. Louis. Dr Piepkorn died suddenly in December of 1973. In his introductory remarks Dr. Bertram indicated that while enunciating four theses to develop his theme, he would treat in detail only the first of them. During the question and answer period, much of his thought on the remaining three theses was presented, and he has consented, upon request of many LECNA members, to have this discussion also printed in these **Proceedings**.)

1) What is Lutheran about higher education is the claim to be able to speak not just for one denomination but for the whole of catholic Christendom and to be held publicly accountable for that whole claim. But such claims to universal validity and universal accountability are characteristic also of good higher education.

2) What is Lutheran (or Christian) about higher education is the discovery that Christian higher education is practically the same as any good higher education. What is distinctively Christian is the distinctively Christian ground from which that otherwise very general discovery proceeds.

Dr. Robert Bertram has been Chairman of the Department of Systematic Theology and Professor of Historical and Systematic Theology at Concordia Seminary in St. Louis, and is presently serving as Chairman of the Executive Committee of the Concordia Seminary in Exile in St. Louis.

3) What is Lutheran (or Christian) about higher education is that it is a way for students to learn about sin under Christian auspices.

4) What is Lutheran (or Christian) about higher education is the persistent re-asking of that very question, and the persistent re-answering of it.

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Elaboration of Thesis One

If there was anything that the original Lutherans — say, the first signers of the Augsburg Confession — did not want to be, it was original Lutherans. They wanted to be neither original nor merely Lutheran. They wanted to be only Christian — only that but also all that. No more than that but also no less. When they claimed, as they did, to be confessing only what all faithful catholics and the prophets and apostles before them had ever confessed, their claim was not so much an act of modesty as it was an act of audacity, at least of extraordinary self-confidence. They were saying in effect to the whole church and to the world that in that historical circumstance their confession was the one best way to confess the faith, for all Christians.

That is the sort of all-out claim which no Christian group can make within the hearing of the rest of Christendom and expect to get away with it — that is, without being challenged. The Lutheran confessors not only expected to be challenged, they invited the challenge. Yes, they pleaded to be challenged. Most daringly of all, they called for God Himself to check them out. But also they appealed to the whole church not only of their own time but for all time to come to scrutinize their confession for its fidelity to God's Word. The confessors, in short, opened their books to public audit. And they did so, not because they were unsure of their confession but precisely because they were sure of it. They were sure enough to be utterly open and vulnerable. That is being church — and confessional and Christian and classically Lutheran. But isn't that also an objective of higher education: to claim only that which is valid universally but, in venturing such a large claim, to risk wholesale exposure?

However, that bold brand of Lutheranism — so heroically vulnerable in its claim to universality, demonstrable universality at that — is not the sort of Lutheranism, alas, which most of our

churches dare to present to the world nowadays. I believe we could again begin to dare that, even in our higher education. Unless we do dare it, we are doomed to continue thinking of Lutheranism in the same cautiously insulated way we now do, namely as but one denominational alternative among others. That is playing it safe. That way our confession is less likely to be questioned by others, since we have been careful in the first place not to implicate them in its claims. But that way there is also no reason ultimately for Lutheranism's extension into other people's commitments, let alone into their arts and sciences. Then all we claim for our confession is that it reflects the particular way the Gospel happens to strike us Lutherans and our Lutheran ancestors and, just maybe (as we cross our fingers) our children. Whether or not our confession ought to strike other folks that way, we can at best wish. Even then we don't dare wish it for them too loudly lest we create an impression of intolerance. As if it were the claim to catholicity which makes for intolerance. But does it, really?

In fact, might not the opposite be the case? Isn't it the denominations which want to be left alone theologically — out of fear of exposure, I suspect — which are most prone to intolerance, intolerance not to outsiders perhaps but at least to their own membership? Isn't this a real and present danger with those who are concerned to be just Lutheran without risking Lutheranism's catholicity and — aye, there's the rub — its ecumenical accountability? And if such escapism, such flight into religious pluralism for one's own denomination immunity — if that is what is Lutheran about higher education, then isn't higher education under such auspices well-nigh impossible? I am tempted to say, show me a body of Christians who settle for a Christian faith which is merely their own version of it, and I will show you a church-body which is but one short step away from the harshest intolerance. For, having begun by saying ever so modestly, this is only the Gospel the way we see it, they are patsies for the next step which says, therefore the way we see it is all that matters. So instead of church, they mistake themselves for some private voluntary organization which speaks only for itself and which, like any business corporation, can decide by a majority vote of its members what its employees shall and shall not teach. As some of us can attest, denominations can get away with that without serious challenge from the rest of Christendom, so long as they prudently avoid claiming too much universality for their own confessions and content themselves with cultivating only

their own traditions. And they have correspondingly narrow institutions of higher education to show for it.

However, as we are saying, to claim to be speaking only for Lutherans is not very Lutheran whether in higher education or anywhere else. To claim to be speaking for the whole Christian church, indeed for the God of all that is — that is Lutheran. Ah, but then wouldn't we be subject to audit by the whole Christian Church? Exactly. And wouldn't we be especially vulnerable if we made that claim in places of higher education? Right, especially vulnerable. But what if we could not make good on our claim to catholicity? Well, then, to quote one of the favorite sons of this state, if we cannot stand the heat we ought to get out of the kitchen. Or to put the matter a little more positively, let's do recapture the catholic boldness of our radical confessional heritage, and of course re-incur all the exhilarating risks and vulnerability thereunto appertaining. In the process we may not last any longer than the University of Wittenberg did. But oh, while we last, if we could do that much or even half that much, for all of Christendom and higher education!

Open Discussion

(After a re-reading of all four theses, response was invited from the audiences)

First Question: I don't want to let Bob get away without saying a word about one of the other remaining theses. And I guess I want to ask whether I understand number two as he wants it understood. In my notes: "the discovery that Christian higher education is the same as practically **any** good higher education, but what's distinctive is the Christian **ground** from which that discovery proceeds." Is that it?

Bertram: Right.

Questioner: Do I hear you correctly that it's not the Christian ground for all the ramifications of the education, it's the Christian ground for the discovery? There's chemistry and economics and history and business administration, all these disciplines and their sub-disciplines. I take it you are not claiming that these disciplines rest on Christian grounds but that the discovery about the nature of higher education and the nature of the Christian enterprise rests on Christian grounds.

Bertram: Right, that much at least I was trying to say. Really I wanted to venture something even a bit more radical than that. (Perhaps what I regard as "even more radical" is what Dr. Jungkuntz was asking in the first place.) The standard conundrum is, "is there such a thing as Christian mathematics?" And everybody in the room laughs and says, "Of course not." And the answer truly **is** "Of course not." You listed other disciplines in which the same answer would apply: chemistry, economics, even disciplines outside the laboratory sciences. How about a discipline as problematic and controversial as Dr. Ahlstrom's, namely, history? Is there such a thing as Christian history, Christian historiography — say, a Christian history of China? I am tempted to reply that even in the case of the discipline called history there is no such thing as Christian history. I mean history — like the history of China — Christianly revealed. History — writing done well is history — writing done well whether it is done by Christians or non-Christians.

Now that discovery is not particularly earth-shaking. But what I am suggesting is that it makes a great deal of difference what your **grounds** are for making that discovery, and your ground for asserting it. Any secularist, any noble pagan can see there is no such thing as Christian chemistry. So at least in their conclusions the Christian and the non-Christian are in agreement. But once they begin to probe as to why they drew that conclusion they are going to discover that the grounds for their reaching that conclusion are really quite different. The secularist makes the statement literally as a negative, "There is no such thing as Christian chemistry." The Christian, too, agrees with that negative form of the statement. But then he adds, "There is also an affirmative, a positive, shall I say a celebrative reason for asserting that there is no Christian chemistry. In short, **thank God** there is no such thing as Christian chemistry. Thank God that there is such a thing as chemistry. And thanking God is in this case not just a pious expletive but an assertion of full theological seriousness. In other words, God still runs chemistry, thanks be! At least, more or less He does. Just how far our chemistry teaching and learning are His operation, I obviously don't know. But in any case what Christians do have ground for believing is that chemistry has a great deal about it that is godly.

Just because there is no such thing as Christian chemistry it does not follow that chemistry therefore is god-less, spiritually neutral, something that God has nothing to do with. On the contrary, the chemical realities of the world and our teaching and learning

of them are, as Christians believe, God's own doing. So much so that there are chemistry professors galore, by far the most of them perhaps, who do God's chemical bidding without even knowing whose bidding they are doing. That can be an advantage. That way God does not have to worry whether the world's chemists are sufficiently Christian in order for Him to advance the science of chemistry. That should be a source of assurance to us all. It can be that if our own final source of assurance is Christian. We Christians, so we claim, are in on the happy secret of who is behind all this chemistry. It is always reassuring for employees to know "who is in charge around here," at least when the operation is in good hands. Given that basic reassurance, it is then a further assurance to know that chemistry does not have to be Christian in order to be good — that is, in order to be God's.

Put it another way. Christians, and I should hope this would be especially true of Lutherans, feel under no particular compunction to say, "Only that is Christian which is **distinctively** Christian." True, that is a fallacy which we have often gotten ourselves into when we ask the question, "What is Lutheran or Christian about higher education." Often we read into that sort of question a premature assumption. We assume mistakenly that in order for something like higher education to be Christian it would necessarily have to be unique, different from any other good kind of education. It would have to be something only Christians have and nobody else has, else it could not qualify as Christian. Since when? Admittedly, that may be so about many things, many of the most central things of the Christian proclamation, namely that they are distinctively Christian. But that certainly is not true of **all** the things which Christians do and enjoy. That is a great Christian fact to celebrate. For isn't it so that there are many, many things which characterize Christian existence even though they don't characterize Christian existence alone? How good it is to know that we Christians are not confined and limited to only those things which make us different, exclusive. There is many a good thing which characterizes Christian existence, for example, Christian higher education, yet not only in the sense that it is **uniquely** Christian but also in the sense that it is simply **characteristically** Christian.

Let's put the matter in the parlance of the theologian. We have been asking What is the Christian reason — not only the negative but also the affirmative reason, for saying that there is no such thing as Christian chemistry or Christian political science?

What we are asking about, in theological terminology, is the Christian doctrine of creation. The creation is available in one measure or another not only to the participation but also the knowledge, the intellectual grasp of all of God's human creatures, Christian or non-Christian. It comes as no great surprise that people doing political science, for example, are capable of doing it reasonably well independently of whether they are Christians or not. This then might raise a second orbit question, "Wouldn't you expect that Christian political scientists would do political science better than non-Christian political scientists would?" Yes, I guess you would expect that, and I suppose that God does have a right to expect that. Yet I have to say that in my experience that expectation is not being awfully conspicuously fulfilled. Perhaps that failure simply reflects the low estate of the Christian sector generally nowadays. May be in other generations Christians did perform better than their non-Christian neighbors, and did so conspicuously. However, if even in our own day the question keeps arising, Isn't there some way in which Christians do things superiorly, then I think the way we might better state the contrast between Christian and non-Christian is as follows. I'm not sure that Christian political scientists do political science all that much better than non-Christian political scientists do. But what I certainly hope is that Christian political scientists do political science better than those same political scientists would if they were not Christian. Now that would be some gain. At least let us be thankful for that much. When you look at the Christian political scientists on your faculty, just say, they could have been worse.

Second Question: Well, I think I understand well what you mean. It does seem to me that you are perhaps presuming a more objective kind of chemistry and political science and mathematics then you really have a right to presume. After all these are human disciplines, and it's people who decide the kinds of problems that political scientists and chemists and mathematicians and historians will deal with. Even the hard sciences do not really grow out of themselves. They grow out of the endeavors of human beings who have values and whose work in their discipline is in part dictated by the kinds of people they are. So there is a sense in which the kind or work done in chemistry by a chemist may be different if his value system is different. Or the kinds of problems he cares to deal with as a chemist are different from those of the non-Christian.

Bertram: I do appreciate that comment. In fact, my own comments were meant to presuppose the one you made. Mine were only a kind

of antiphon to the one you just made — a kind of corrective, may I say, to the way in which your sort of comment has often been exaggerated among us. May be my experience differs from the experience of the rest of you. My experience generally has been one in which that accent of yours has been the overwhelming one, often to the point of caricature. And I suppose I had hoped with my comments of a moment ago to provide a counter accent by way of balance. Nevertheless, even when I concede what you said about the false presumption of "objectivity", even when I concede that the most traditionally objective sciences — astronomy, for example, or mathematics or some of the more questionably objective ones like economics -- are not really so objective after all, do I by that concession contradict the point I was making: namely, that the discovery that there is no such thing as Christian chemistry may itself be a Christian discovery? To be sure, as more and more of the scientist himself and his valuings enter into the object of his research, naturally his conclusions, his judgments, are going to reflect himself and who he is. That I suppose is true enough. But that very observation, of course, has been made by non-Christians as well as by Christians, just as both Christians and non-Christians can agree on the observation that there is no such thing as Christian chemistry. Allow that to stand as an observation which both Christians and non-Christians agree to, namely, that as you reach those perimeters of objectivity where the man's own subjectivity begins to transgress those limits, his "object" will reflect increasingly his own subjectivity. In other words, granted that subjectivity makes a substantive difference. However, I would still ask whether the kind of valuing that the man does necessarily makes his science less valuable if the kind of valuing he does is not Christian. Different, perhaps. But less valuable? Suppose his scientific conclusions are just plain good, despite the fact that they reflect his own non-Christian subjectivity. Isn't that possible?

Suppose the non-Christian in question is a humanist. Lying here on the table is a book which Mrs. Farwell has been reading for her book club; the author is Abraham Maslow. Maslow is a humanist psychologist. Because he is, you and I might say, well, there are all sorts of places in Maslow's view of man where we would have to bow out, being the Christians we are and his being the non-Christian he is. To be sure. Yet at the same time it may be a bit more difficult, might it not, to identify just how it was that objective clinical research and therapeutic techniques had been vitiated by the **humanism** in Maslow's subjectivity. It may well be

that where his conclusions went wrong they could have been corrected by simply improving on his humanism; not necessarily by transforming his assumptions into uniquely Christian ones. In short, maybe what Maslowian psychology could profit from is not less humanism but more of it, and more of the right kind of humanism.

Now having said all this, I would like to come back to the main thrust of what you said. I don't mean to say for a moment that Christian subjectivity may not enhance what a scientist does with his object. Emil Brunner used to speak of the law of the closeness of relations. What he was talking about was that in the encyclopedia of the university's arts and sciences, the closer you advance toward that center where humanity was more substantively the object of your studies the more it would make a difference wnether the general view of man from which you proceeded was Christian or something else. That Brunnerian thesis is still true and still pertinent. However, I think what is also needed in our appeal to the people we have to reach today is to affirm the secular — however, to affirm the secular for radically Christian reasons. That is why I have been arguing that our reasons — **our** reasons — for saying there is no such thing as Christian chemistry — ought to be Christian reasons.

Third Question: Would you comment on Theses 3 and 4.

Bertram: All right. First of all, Thesis Three. I owe that definition of a Christian university to one of my all-time favorite colleagues, John Strietelmeier of Valparaiso University. A church-related university is a place where young people learn about sin under Christian auspices. Not that they need Christian auspices to learn about sin. That they can learn elsewhere, perhaps almost as well. No, the implication is rather that Christian sinning is apt to be a more auspicious context in which to learn about sinning at all. What do they learn about sin that is particularly helpful for having learned it under Christian auspices?

By Christian auspices I do not mean merely the fact that the campus has a department of theology and a chapel. If I were a church-related university administrator today and you gave me a choice between a) a department of theology with required courses in theological instruction, b) or a chapel with the kind of liturgical commitment you might expect from undergraduates today, of c) a campus community with a sizeable majority of Christian faculty and Christian students, I think that if I had to choose between

those three, I'd choose the third one, the Christian community. For it would be hard to imagine having the other two without first having that community. That's generally what I would mean by "under Christian auspices."

But under such auspices, what advantage is there for learning about sin? Well, for one thing, one advantage that comes to mind, one cardinal Christian lesson about sin is that sin is not ultimate. I don't think that that lesson, by itself, would come as a revelation to most American youth. By itself, in fact, that is not a Christian lesson at all. I mean that many people, Christian and otherwise, believe that sin is far from ultimate. As a matter of fact, for many folks what is far more important about sin than its ultimacy is that it is fun. Or at least necessary. Or at the very least, inevitable. Christian lesson about sin is that there is a **reason** why sin is not ultimate and, apart from that reason, sin **is** ultimate. In Jesus as the Christ (and sooner or later you've got to name the Name) — in Jesus — the Christ sin is not ultimate. But anywhere else it is. That is partly what I had in mind by my third thesis, concerning the advantages of learning about sin under Christian auspices. The first lesson, as we just now said, is that in Jesus Christ sin has been domesticated, trumped, dethroned. But a second lesson is like unto that. What Christians learn in the process is that therefore they need not be so intimidated by sin that they hesitate to stand up in prophetic criticism of it. I guess the older I get and the more involved I become in political situations not of my own choosing, the more I am convinced that one of the greatest of the **beneficia Christi** is the gift of speaking judgment. The Lord knows it is a difficult enough lesson to accept criticism of oneself. But often enough it is more difficult by far to have the guts, if I may use such an expression, the sheer Christian courage to stand up and advance critical judgment against someone else especially against principalities and powers in high places. And what makes that already difficult task even more difficult is that there seem to be so many clear biblical injunctions against it, against the passing of judgment. What is significant though, is that the same prophetic biblical spokesman who inveigh against passing judgment are the very ones who perhaps in the selfsame sentence do just that themselves, that is, pass judgment. Which only underscores that judgment is by the Lord, not by us, and that any mere mortal who dares to speak that judgment in His behalf had better proceed with fear and trembling. And yet, **not** to speak His judgment when that is what He requires is more fearful still.

In this connection I remind you of one of the sub-themes in Professor Ahlstrom's presentation this morning, and that is the high endorsement I took him to be giving to that one of the three strands in Lutheran higher educational tradition, to the **critical** tradition. I would endorse his endorsement, and I would say that the theology of the Lutheran Reformation is peculiarly suited to that capacity for criticism. Martin Luther observes, not once but many times, that one of the greatest cultural achievements of the Reformation in his own lifetime was the way ordinary Christian people were suddenly able to stand up and to make judgment, **indicium** upon all the realms and sectors of secular and ecclesiastical life. For example, said Luther, the plainest people in the parishes are now, thanks to the unloosing of the Gospel in their midst, so liberated that they can judge the vocation of a wife or of a merchant or of a prince to be every bit as prestigous and pleasing to God as the vocation of a monk. And so Luther predicted that if the Reformation would continue — though he did not seriously think it would — then before long all of life would be **sub judicio nostro,** "under our judgment." That is, it would be subject to our own critical evaluation of it.

Now Luther took such ability to criticize to be an act of great freedom. Of course he had good precedent for that. That observation did not originate with him. He had appropriated that from the New Testament. At II Corinthians 3 Paul, in his rater esoteric distinction between the two dispensations, tells how his fellow Jews gathered in synagogue to read from Moses, that is, from the Torah. When they are face to face with the **logos tou theou,** that law of God which judges sin, they cannot bear to face it and instead have to continue to read it the way their forefathers had had to look at the blinding terrifying light of Moses' face when he came down to them from the mount of legislation. They had to have their Moses — that is, their Law — veiled, masked, toned down, filtered. So intimidating was God's critical activity against them. That is indeed what the divine criticism is, intimidating, whether you have to suffer it against yourself or have to exert it against others. It's intimidating, that is, "until you have seen the Lord," the Lord Christ. Seeing him enables the sinner to look the divine criticism — or at least to begin looking the divine criticism — full in the face without being destroyed by it.

Now that happens also to be the modern western university tradition at its ideal best: free to be criticized and to criticize. That

being so, might we not expect that one of the happiest assets for a Christian community of teaching and learning would be that it is empowered with the kind of liberty to raise the Mosaic masks and to engage in criticism without fear of even that awful reprisal which comes upon all Christians and non-Christians alike who pass judgment. You know that if you judge you will be judged in return. But then if we know that, how can we so boldly extend sovereignty to all the people in a society like ours and thereby extend the franchise and with that extend the obligation, not just the right but the obligation, to be critical. For isn't that what the "public opinion" in a democratic society dares to do: to exercise a lawful and godly responsibility for judgment without fear or favor? In our society the people are obligated by God himself, so we believe, to cooperate in the divine **krinein, krima.** (That's where we got our word criticism.) The citizens are divinely obligated to engage in criticism. Yet at the same time, according to the New Testament witness, there is hell to pay for them when they do. No wonder they renege at the prospect of being critical.

But then given that agonizing dilemma, how can people deal with that? To which the Christian community replies, We thought you'd never ask. How can people bear their responsibility to be critical when at the same time there is hell to pay for being critical? God so implicates them in the critical process that, when The Last Analysis comes, He can justly say to them, You have no right to protest against my now criticizing you, because by your own active complicity in my critical process — as a seminary professor or a chemist or a reader of editorials in the Post-Dispatch or whatever — you have forfeited any right to exempt yourself from that process when it now turns on you.

How can you lure Christians to engage in that critical process which they are under divine obligation to perform and still be honest enough to warn them that the risks and the cost of engaging in that process are exhobitant? Well that raises, to the point almost of a scream, the Christological question. Here finally we have supreme reason for making use of the history of Jesus Christ. For, as we believe and confess, he underwent the divine **krima** for us. Having done so he has liberated us in turn not only to accept the criticism which is our due but also courageously to engage in the advancing of that criticism wherever and whenever it needs to be advanced. I

think that would be a major contribution by the theology of the Lutheran Reformation to our post-Enlightenment, critical-liberal university situations today.

IN MEMORIAM

PAUL G. KAUPER 1907 - 1974

Paul G. Kauper was born November 9, 1907 in Richmond, Indiana. He received his B.A. from Earlham College in 1929 and his J.D. from the University of Michigan Law School in 1932. He was a member of the University of Michigan Law School faculty, having become a full professor in 1946. In 1965 he was named the Henry M. Butzel Professor of Law.

As a layman Dr. Kauper's contributions to Lutheran higher education were extensive. He served on the Board of College Education of the American Lutheran Church, the Commission on Church-State Relations in a Pluralistic Society of the Lutheran Church in America, the Lutheran Committee on Public Policy and Church-Related Higher Education, and LECNA's Commision on the Future. The Lutheran higher education community, diminished by his death, thank God for his years of dedicated service.

Should We Be More Assertive About Our Christian Values? -- A Constitutional Perspective

PAUL G. KAUPER

In view of the explicit constitutional policy in favor of religious liberty it would, indeed, be anomalous to suggest, on the one hand, that an institution is sufficiently secular in its purpose to receive funds and yet, on the other hand, that it must renounce the religious aspects of its program.

At the outset I should say something about my understanding of Christian values in the context of higher education. I would not presume to give a complete or a thoroughly adequate statement of what we mean by Christian values when we are talking about our church colleges. At most I want to suggest a few things here that enter into the category of Christian values as we appraise the function and the operation of our church colleges: the freedom to maintain a community which bears witness to the Gospel, which devotes its intellectual, spiritual and moral resources to the pursuit of truth, and which vests the secular with divine significance; which asserts the relevancy of Christian insight and perception in the understanding of man and his universe and to the whole educational enterprise; which finds the inspiration of ethics in the love of God and man; which is concerned with the true, the good, and the beautiful; which asserts a sense of stewardship of time, talent, and training in the service of fellow-men and thereby affords a sense of purpose informing the educational process; which provides opportunity for worship and fellowship in the context of Christian commitment. These values provide the atmosphere or frame of reference in which a Christian college operates. Dr. Marshall last night in his excellent talk spoke about the Christian college as a visible witness to the presence of the Divine and it seems to me that is also a part of what we mean by Christian values associated with our colleges. The ultimate objective to which a Christian college is committed is to present the elements of a humane or liberalized education seen from the perspective of a Christian understanding of life and in the context of Christian communities.

To recognize Christian values in the objectives and programs of a colleges does not afford a blueprint on the particular curricular program offered or, indeed, even answer the question of whether the curriculum is secular or sacred in its character. Indeed, a large element of the liberal arts education of the church-related college can be seen to be that of providing an excellent secular education as the world knows it but within the context of a religious understanding which views life in its ultimate aspect.

The very fact that the question is raised in the title of my presentation — whether we should be more assertive about our Christian values suggests either that we have in general failed to be assertive of them insofar as our church colleges are concerned, or that we have perhaps consciously in recent years tended to mute these values or at least be defensive about them. I rather suspect that perhaps there is something to the latter idea and that for a number of reasons at least some of our church colleges, and here I realize I am speaking in the abstract and in sweeping terms, have tended to dilute the Christian values to which they have historically been committed.

There has been some muting of the emphasis on Christian values in recent years and a tendency toward what might be called a secularization of these colleges. The secularization may take several forms. It may have to do simply with the question of ownership and control of a college in order to meet objections of a legal character that may be raised with respect to eligibility for public funds if the institution teaches or is controlled by a church body as in New York. That really does not go too much to the sense of Christian values except as the continuing tie with the church is some reminder to the college that it was set up originally as an expression of Christian love and a witness to the Christian faith. But perhaps more in point is the feeling that church colleges should put less emphasis on their religious orientation, minimize religious exercises, and mute their Christian witness all in order to relieve the sectarian aspect of the college's operation and thereby lose some of the "taint" that might be attached to it as a distinctively Christian institution. In saying this I should emphasize that actually this movement may in its substance be a very wholesome movement to the extent that it gets our colleges away from a narrow sectarian view of themselves and that they see their mission in a broader sense, that they recognize that openness in the institution and freedom from coercion with respect to religious matters actually is

in the best tradition of Christian values and that the church college may best serve its purpose by opening up in this way and more visibly being a witness to the faith.

But of course, it is easily possible also in the process of becoming open to reach the point where any semblance of bearing witness to Christian values has been lost, or where the message is so muted that it becomes indistinct and that the college is in the danger of finding itself no longer in the unique position of a church college but that of another private institution and perhaps not too much unlike a state operated university or college.

One may ask what are the factors behind this movement, if I may dignify it with that term? I suppose one of the factors is the general trend in our day which, as I said above, can be considered a very wholesome one of making our colleges more open institutions and enlarging the freedom of academic inquiry, of not viewing them simply as designed to administer to the students of a particular church or as being designed in a peculiar sense as fortresses or bastions of the faith where a student is carefully guarded and almost isolated from the world in which he will enter on graduation. I think a more wholesome and positive view is being entertained as to the function of our church colleges in the terms of ministry, in terms of the outreach, in terms of witness. A second factor aiding this movement is the financial factor which has several aspects. First of all, private donors may be more interested in a college which does not have closely and rigidly sectarian views and practices, or which would be what I call an exclusive or closed type of college and sectarian in the strict sense. They may prefer to support institutions which they see as having a greater positive outreach. The second factor, and this I suppose is a very important one, is that in view of the financial need faced by our colleges and the growing demand for some kind of governmental assistance, whether it be for the colleges directly or for the students, it has become imperative from a constitutional point of view to examine the status of the institutions and to determine their eligibility consistent with limitations prescribed by the establishment clause of the First Amendment and also by state constitutional provisions. Recent decisions by the Supreme Court have had a good deal to say on this question and make any discussion of this problem particularly relevant and timely.

Against this backg, und I speak of the constitutional perspective in addressing myself especially to the problem of whether

and to what extent decisions, particularly by the United States Supreme Court in interpreting the establishment clause, require a church college to take a new view of itself, to consider its religious orientation and practices, perhaps even alter its status, all in order to avoid the label of excessive sectarianism which may prove to be costly from the viewpoint of public assistance.

Turning then to the constitutional issues that have a bearing on this question of how Christian our colleges may be or how assertive they may be with respect to their Christian values, I should point out that there are several aspects to the constitutional problem. We think first of course of the establishment clause of the First Amendment which has been made applicable to the states too by judicial interpretation. The essential problem raised here is whether or not governmental assistance given to a particular institution has the effect of establishing religion in the sense that it gives distinctive aid to a religious enterprise, having in mind the broad construction which Supreme Court has given to the establishment clause. This is probably the most important of the questions to be considered. There are some other questions too, apart from the establishment clause, which operate as restrictions on the spending power. The federal government, for instance, consistent with the idea that it may not participate in or support discriminatory practices, cannot give aid to an institution which practices racial or religious discrimination. Racial discrimination is forbidden by the Constitution and the government may not support it. Likewise discrimination on religious grounds, when supported by the government, although it can be attacked under the establishment clause, may be subject to attack under the equal protection clause. Finally there is the important question raised as to the status of an institution which accepts governmental assistance, namely, has it changed its character? Does a private institution by accepting governmental funds thereby become public and subject itself to a whole series of constitutional and statutory restrictions which in themselves may have a substantial effect in altering the nature of the institution and indeed have a direct impact on what we are discussing here this afternoon.

In speaking of the constitutional perspective I should emphasize that I am addressing myself to questions raised by federal constitutional limitations. These are sufficient to engross us at this time, but I do want to point out that there are important provisions of state constitutions which may impose more drastic and severe limitations on use of public funds to support church colleges than

those derived from the establishment clause of the First Amendment. For instance, in New York it is impermissible for the state to give assistance to any educational institution which is controlled by a church body or which engages in sectarian instruction. Obviously the fact alone that control by a church body will foreclose aid is a very serious proposition, and it is for this reason that a number of church colleges in New York have changed their control so as not to be under the immediate control of a church body. Or provisions directed against public support of sectarian teaching or directed against the use of any tax money in aid of religion may be broadly construed in some states to prohibit the giving of assistance to church colleges or even to students attending them. I might say that in general, the past year has not been a very good one for church-related educational institutions. Not only did the Supreme Court invalidate new measures that had been proposed for assistance to parochial schools, but state courts have found various schemes for assistance to students attending private institutions as violative of their own constitutions. So when I confine my attention here to issues raised under federal constitution, I do not mean to minimize the importance of state constitutional provisions. It may well be that to qualify under them a college will have to surrender too much or so alter its status that it will not be worth the price.

I turn then to the judicial decisions dealing with the status of church colleges under the establishment clause in order to see what limitations have been derived from it in regard to possible assistance to these colleges. Without attempting to survey the whole history of interpretation of the establishment clause -- this has been done frequently and will serve no useful purpose here -- I shall begin the discussion with two decisions by the United States Supreme Court which have a direct bearing. In its **Tilton** decision handed down in 1971 the Supreme Court upheld the constitutionality of federal capital grants to four Catholic colleges in Connecticut despite the argument that since they were Catholic colleges the grants would be in aid of a religious purpose and were, therefore, prohibited by the establishment clause. The Court in the **Tilton** case started from a premise different from that in the parochial school cases, where the Court has swept with a wide brush in the last two years in condemning virtually every form of assistance to parochial schools or to the parents of students attending them. Whereas the Court seems to be tilted against parochial schools, it either favors or at least shows a benign indifference to church colleges and is not deeply disturbed by the idea that grants to them will give aid

to religious institutions. At least the Court is ready to start with the assumption that a secular purpose in these colleges can be readily identified in terms of the liberal arts program, and that the achievement of the secular purpose with the aid of governmental funds is feasible without at the same time giving substantial support to sectarian education and without the necessity of the kind of extensive governmental surveillance which leads to unconstitutional "entanglements." The Supreme Court followed its **Tilton** decision in the recent case of **Hunt v. McNair,** where it upheld in its application to a Baptist college a South Carolina scheme for giving educational institutions the benefit of the state's borrowing power so that the institution could borrow money at a preferred interest rate. Obviously there was much less governmental aid to a church college here than in the case of the direct capital grant invoked in **Tilton.** In both **Tilton** and **Hunt** the Court affirmed the validity of the legislation insofar as it gave assistance to the particular church colleges. With **Tilton** as clear authority the Court had no problem in **Hunt.** In both cases the Court said that the test is whether the program serves a secular purpose, whether it has a primary effect that neither aids nor inhibits religion, and whether it calls for excessive entanglements between church and state. In the cases of the colleges involved in these two cases the Court said admittedly the providing of a liberal arts education for college students serves a secular purpose. In both cases the Court said the primary effect did not aid or advance religion because the sectarian aspects of the institution were not so manifest as in the case of parochial schools. And furthermore, the Court said that for the same reasons there would be no excessive surveillance required which would lead to excessive entanglements between church and state.

I turn now to the factors which the Court emphasized in determining that the institution served a secular purpose, that the aid given here by furnishing facilities for buildings to be used for the teaching of secular subjects would not have a primary effect of aiding religion, and that excessive entanglements would not arise. Incidentally, on that second question Mr. Justice Powell in the more recent opinion in the **McNair** case said that "aid may be thought to have a primary effect of advancing religion when it flows to an institution in which religion is so pervasive that a substantial portion of its functions are subsumed in the religious mission or when it funds a specifically religious activity in an otherwise substantially secular setting."

Then what led the Court to conclude in these cases that even though these were church-related colleges, owned or controlled by church bodies and obviously having a religious orientation, still it could be said that the primary effect of the grants was not to advance religious activities. Let me add a few more considerations here that point up the importance of the case. Not only were these colleges owned and controlled by church bodies, but a majority of the students were members of the particular faith, the most of the faculty were members of the particular faith, students were required to take certain religion courses (in **Tilton**), and there were also other evidences of religious activity on the campus. Moreover it may be assumed that there were statements of objectives with respect to the institution in its formal documents which pointed toward a Christian orientation.

Notwithstanding these factors the Court said that the undertaking was still primarily a secular undertaking. To support this it pointed out that there was no discrimination on religious grounds in the admission of students or hiring of faculty, that there was no distinctive program or sectarian indoctrination even though all students were required to take certain religion courses, that a general atmosphere of academic freedom pervaded the institutions, and that the danger of intrusion of the sectarian into the secular instruction was minimized because of the professional status of the teachers, and the less impressionable character of the students. The Court pointed out in **Tilton** that the particular grants here were capital grants going to a non-ideological purpose, namely, the construction of a building and that they were one time grants so they would not create the problem of political divisiveness resulting from annually reviewable appropriations for operating purposes. The question of political divisiveness should be stressed here since the Court played that up in the parochial school cases and said that once annual appropriations to parochial schools are allowed this will lead to greater and greater demands and tend to create political divisiveness along religious lines, the very object which the establishment clause was designed to prohibit. The Court did not find the same difficulty with respect to capital grants to colleges.

It should be noted then that whereas the Court tends to regard parochial schools as all cast in the Roman Catholic pattern and all coming under condemnation because of the blending of the religious and the secular, it does not indulge in such generality

with respect to church colleges but is willing to look at each college and determine from its practices whether it is "excessively sectarian."

It may be useful at this point to make an observation with respect to the distinction between parochial schools and church colleges which may account for the Court's rather strong opposition to parochial schools as compared with what I have described its benign indifference to church colleges. I think the fact that nearly all private schools at the elementary and secondary levels are parochial schools and that nearly all parochial schools are Catholic schools has greatly influenced the Court's decision. On the other hand private colleges fall into a very wide spectrum so far as classification is concerned. Many of our private colleges, while at one time having a church connection, are not completely independent and can in no sense be said to be church-related such as Harvard, Yale, Columbia and Chicago. And even within the body of church-related colleges the Catholic colleges are in a minority since many Protestant bodies support colleges too. In other words, the aid to private colleges on its face is not seen to be channeled peculiarly to sectarian institutions and so an inquiry is made as to each institution. Moreover, the kind of political divisiveness which the Court feared in regard to parochiaid schemes is much less likely to arise in regard to assistance to private colleges since the battle line is not drawn here along religious lines but rather clearly between public and private and whether public funds should go to private institutions.

I have given here just the rudiments of the Court's holding in order to point up the considerations which may lead the Court to say that a college is so sectarian that it is not eligible for governmental assistance, and on the other hand what factors may not be relevant for this purpose. The fact of ownership or control of the college by a church body, the fact that courses in religion are required, that the college may have a statement of objectives in terms of Christian values, that most of the students and the faculty are from the particular faith which supports the college, that religious exercises such as chapel exercises take place on the campus are not regarded as highly relevant and certainly not determinative. On the other hand deliberate discrimination on religious or racial grounds in admission or in appointment to faculty staffs, required sectarian indoctrination, and failure to observe general conditions of academic freedom may be the subject of critical inquiry. I do not propose to develop these in detail but I think I have said enough to indicate the Court's approach and this in turn provides the con-

stitutional perspective for looking at the questions raised at the beginning of this lecture.

A few other points should be added to complete the legal picture. Obviously there may be differences between capital grants and operating grants. Questions raised by annual governmental subsidies to the operating budgets of church colleges have not yet come before the Court. There may also be very important differences depending on whether grants go directly to students, such as tuition grants, scholarship assistance or loans. As a general proposition I think it is fair to say that the indirect grants to the institution stand on much safer ground constitutionally. Indeed I would be prepared to argue that so far as grants to students are concerned, they should be valid so long as they are part of a general program of aiding all students quite apart from which college they elect to attend. The qualification that this assistance be part of a general program is important. The Supreme Court has made much of the idea of neutrality in recent years and it should be observed that the programs in both the **Tilton** and the **McNair** cases were general aid programs and not peculiar to private institutions or to the students attending private institutions. Perhaps it is useful to note here that the parochiaid schemes condemned by the Court in recent years and also some state schemes for giving assistance to students attending private institutions have been ruled unconstitutional in part, I think, because they were peculiarly directed to private institutions and not part of a general aid program.

Getting back to the main line of the discussion I think it quite clear from the **Tilton** and **McNair** decisions that there is room for considerable assistance to be given by the government to church-related colleges as part of general programs of assistance to all educational institutions. Certainly the broader the classification the better chance it will be upheld. Moreover it is clear also that as we move away from institutional aid to aid to students the constitutional difficulties are diminished and perhaps at that point the dichotomy between the sectarian and non-sectarian is completely irrelevant. On the other hand whether general operating assistance to church colleges will be judged by the same standards as capital grants in **Tilton** remains to be seen or what limitations will be observed.

I do not want to burden this talk unduly with legal niceties and complexities which may divert us from the main object of our discussion and that is whether or not a concern here for an insti-

tution to be eligible for governmental assistance requires a transformation of its status and a reordering of the values it professes. Of course in saying this I realize that an institution may feel so keenly about this and so completely want to avoid any kind of entanglement with the state which would thereby limit its independence that it does not seek and will not ask for governmental assistance in which case, of course, it stands in the best position in asserting Christian values. On the other hand it seems to me that as long as church colleges, as potential recipients of assistance under general laws designed for aid of all educational institutions, can fit themselves into conditions of eligibility without sacrificing their essential character and without muting their Christian testimony they should at least consider this avenue. My own feeling is that the criteria established in **Tilton** and **McNair** do not impose such limitations or restrictions on church colleges that they must renounce their Christian heritage, give up their Christian witness or assume a defensive posture respecting Christian values in order to share in the distribution of governmental funds. As I said before, a college can be church owned, it can have a student body and faculty drawn mostly from its own constituency, and it can require courses in religion and have chapel exercises without jeopardizing its position. On the other hand if it follows a discriminatory policy with respect to race or religion or insists on enforcing indoctrination on all students, it may well have to choose then between continuing that policy or being eligible for governmental assistance. A college need not feel that it is sacrificing its Christian heritage or demeaning itself if it accommodates its practices to the criteria described in the Supreme Court's opinions, as long as it is satisfied that in doing so it is not compromising its basic character or required to mute its Christian witness or otherwise sacrifice Christian values.

Let me mention one view in this connection which I think may be helpful. How we characterize a church-related institution depends on the set of spectacles we use. We as churchmen who see all life under the dispensation of God, and who see the state and the state universities as part of His scheme, reject the idea of the secular insofar as it presupposes that there is an area of life not under the dispensation of God. In this sense our church colleges are not at all secular, they are part of the divine order of things. On the other hand, we do also recognize in our Christian thinking what may be called the secular aspect of life. The civil government while ordained by God is separated from the church and has its own order even though it is under God. We do not therefore despise the

secular even though we see it to be part of the larger divine order. Through our spectacles we view our church colleges as serving both religious and secular purposes. On the other hand secular authorities and here I speak of the courts put on another set of spectacles for the purpose of determining whether an institution is secular from their point of view and with respect to constitutional limitations. The fact, therefore, that a secular organ like a court would term a college secular by its limited vision should not disturb those who are interested in church colleges even though they may see it as serving a secular function within the context of a larger sacred function. I see nothing humiliating about this. We may cheerfully concede and even insist that our colleges serve secular purposes and that they do so to the glory of God and to the service of fellow-men.

Moreover it seems to me that unless an institution is intent on being strictly sectarian in the old-fashioned sense, that is, of using the college as a means of course indoctrination of students and of conserving the faith, it can very well adopt that position of openness which we can say is required by the court's decision in regard to admission policy, the instructional program and academic freedom and still be completely loyal to its Christian heritage and Christian values. Indeed, I would say that a college which bears witness to the Christian faith, which represents an element of the divine presence on the campus, which reflects a Christian sense of community may nevertheless be free in the sense in which the Court speaks of it, and see its mission as serving, ministering, and proclaiming rather than operating as a fortress of the faith. I feel, therefore, that church colleges can bear witness to the Christian faith and cultivate Christian values and at the same time satisfy the criteria of secularity which the Court has emphasized in recent decisions. Not only that, I think that as a matter of policy and program our churches should not retreat into a defensive position here but should be more assertive with respect to their Christian values. This is their distinctive function. I do not mean to say that by this that there are distinctively Christian aspects of all phases of the curriculum in a college. What I do say is that the sense of inspiration and motive, the presuppositions that underlie the institution, the dedication to the service of God and fellowman, the keeping alive of the sense of the religious in life and the freedom to deal with religion as an important phenomenon in life are all things that can well be cultivated and emphasized and which make the church college unique in that respect. Professor Ahlstrom this morning spoke

about three aspects of the Lutheran tradition in regard to the church college, namely, the scholastic, the pietistic, and the critical and said that all three were appropriate elements of the Lutheran tradition. I have no doubt that any Lutheran college which continues to follow all three strands of that tradition can well fit into constitutionally required criteria so far as eligibility for assistance is concerned. But I would put the matter even beyond that of eligibility for assistance and say that a college should take a close look at its total mission in the world, and that freedom and openness best serve the purposes of a college committed to Christian values.

I have spoken up to this point about the factors that may serve to qualify or disqualify an institution as a sectarian institution. The second general point to which I want to address myself is what are the consequences of accepting governmental assistance. The question is not completely separable from the first and yet it has its own dimensions. It is possible of course that grants to an institution may be deemed to be valid under the establishment clause and yet the acceptance of them may result in certain obligations or limitations which serve in a substantial way to limit the freedom and autonomy of the institution. The dissenting opinions in **Tilton** emphasized the idea that when an institution accepts governmental assistance it thereby subjects itself to the obligations of the constitution like a public institution. In other words its action must be identified with that of the state. There is, of course, some authority that can be cited at least in a superficial way to support this conclusion. Private hospitals which accept the Burton Act have been found to be subject to the constitutional requirement against racial discrimination. And, of course, any institution that accepts funds does so on the conditions imposed by the donor and that becomes a limitation on freedom. But I do not accept at face value the arguments made by Justices Brennan and Douglas that any acceptance of funds thereby converts the institution full-scale into an institution of the state. I am not at all satisfied that the acceptance of funds by one of our colleges makes it an agent of the state and thereby subjects it to all the constitutional restrictions imposed upon the government. I do think it possible that the acceptance of grants may subject these institutions to restrictions designed to prevent discrimination on the basis of race or color because of the profound and unmistakable policy against this kind of discrimination stated in the Constitution and I think the Court may well say that this is one constitutional policy to which you bind yourself by accepting governmental funds. It is probably true also that an institution which

receives public funds cannot discriminate on religious grounds. But it does not follow that a church college which accepts governmental funds thereby completely forfeits its religious orientation and its freedom to pursue Christianity, bear witness to the Gospel, to cultivate Christian values and maintain an open Christian community. In view of the explicit constitutional policy in favor of religious liberty it would, indeed, be anomalous to suggest, on the one hand, that an institution is sufficiently secular in its purpose to receive funds and yet, on the other hand, that it must renounce the religious aspects of its program. The constitution expressly sanctions religious liberty which includes, of course, the freedom to define the religious goals of an institution.

In his separate opinion in the **Tilton** case Mr. Justice White added in a footnote that of course if any of the institutions discriminated in their admissions policies on the basis of race or religion or required students to receive instruction in the tenets of a particular faith, assistance to such institutions would be unconstitutional. It may be assumed that Justice White and the four judges including Chief Justice Burger who joined in Burger's opinion would approach the problem from that point of view, namely, that any institution which is sufficiently closed that it discriminates in its admissions policy on the basis of race or religion or forces sectarian teaching on students is disqualified from receiving public grants. This is the way they would approach it rather than saying that if you get them you become agents of the state. There is an important difference because it seems to me that in the first case the institution is put on notice and if it wishes it may elect to preserve freedom whereas in the second case it may find that it has unwittingly become an agent of the state.

Moreover, an even larger consideration suggest itself with respect to the idea that he who pays the fiddler calls the tune and that, therefore, anyone who accepts governmental assistance becomes constitutionally subject to various restraints imposed by the Bill of Rights and the Fourteenth Amendment with its equal protection and due process clauses. We need sometime to have a showdown on this question. I do not regard it as settled law that because you accept assistance you therefore are subject to be controlled the same as any institutions set up by the public and under public control. Indeed, a great movement of our day in terms of federal revenue sharing is in favor of uncontrolled grants to local institutions in order to preserve their autonomy and let them assume the

responsibility for spending money. It is perhaps significant that the same administration which originated unrestricted grants by way of revenue sharing to states and municipalities promoted the enactment of the first federal aid-to-education legislation with unrestricted grants to educational institutions in aid of their general purposes. To my mind this is a wholesome development and a policy admirably adapted to this nation's political, religious and educational pluralism.

Finally, I want to say something which perhaps is the most important thing I have to say and that is that in my view the Supreme Court has been completely wrong in its approach to the interpretation of the establishment clause. At this point I shall confine my criticisms to the church college situation although obviously what I have to say has wider ramifications in regard to church-related education generally. I think it is a mistake for the Court to approach these problems of church colleges by setting down criteria of what distinguishes the sectarian from the secular and then to open up an inquiry with respect to each institution and its practices to see how sectarian it is. This creates uncertainty in regard to an institution's status. It subjects an institution to humiliating inquiry by administrative officials. But even more importantly it misses what I think are the great considerations that should be present here in determining whether there is a violation of the establishment clause. In my thinking there are two primary considerations that should resolve this question. First of all our church colleges as part of the private sector in higher education are an important part of the total American educational pluralism. This has been an enriching feature of American higher education and it is important that we preserve it. We would not want to have a monolithic state educational system nor exclude opportunities for various kinds of private institutions that may have different sets of values and still contribute in an important way to the whole scheme of higher education. That in itself is in my mind reason enough for giving support to all private institutions along with public institutions. Mr. Justice Brennan in his concurring opinion in the tax exemption case spoke about the desirability of preserving pluralism in American life, and I wonder why he has not followed through with this idea in the parochial school cases.

A second point which is related to the first is that we need to stress the importance of the freedom of choice by students. They should not be penalized or subjected to coercion in the institution they attend because of financial considerations dictated by state policy.

If we are thinking about a student aid program then any student who wishes to go to any institution should have equal opportunity for assistance whether he goes to an institution branded sectarian or secular or public. This should be his freedom of choice. Moreover even grants directly to institutions that help to maintain them preserve his freedom of choice in regard to his institution. We are in danger if we sacrifice our private institutions of greatly limiting the students' freedom of choice as well as destroying an important facet of American pluralism.

In my view these are the really substantial reasons that should control and which should provide a fairly simple and conclusive answer to the question of whether church colleges are eligible for assistance. And, of course, from that point of view the colleges would not have to feel obliged to trim their policies or to adopt programs which they feel would mute their religious aspects. It would assure greater freedom and thereby help to preserve that vital quality in higher education.

Moreover, the Court has a useful handle for dealing with this question by developing the concept of an evenhandedness neutrality in the dispensation of funds to all institutions, public and private, church-related or not. The Court engages in much rhetoric about neutrality. A judicial interpretation which singles out one class of private colleges for special scrutiny to see whether they are excessively sectarian is a far cry from genuine neutrality.

But I am now a prophet crying in the wilderness so far as this point of view is concerned and I am afraid it will be some time, if ever, before the Court adopts that view. I see this as the only effective and honorable way of dealing with this problem. Unfortunately, the Court in its recent decisions while upholding grants to church colleges on a technical basis chose to answer this question by looking backwards for its guidance rather than dealing in a meaningful way with the problems of our contemporary society.

Church School, Public Servant

ROBERT J. MARSHALL

The present situation in the world gives a good illustration of the need for combining the distinctive ministry of the church with the public service of general education.

In many ways life has gone public. Public education was one of the earliest instances in North America of providing for human development as a public service. Coming out of frontier beginnings, and loosely organized communities, government has met an increasing number of human needs and on an ever grander national scale. Public welfare and social security are more recent evidence that government is no longer limited to a postal service, let alone local police and fire protection.

Now the role of government has increased to such proportions that we must seriously ask whether public services of the church must be given up because only taxation can assume dependable funding and only government can develop strategies for equitable distribution of services. The managed society increasingly seems to be the shape of life in nations of the North Atlantic community as it is in socialistic countries.

A person can only feel horrified at any prospect which would see most human endeavors brought under a monolithic bureaucratic structure. 1984 is too imminent.

The question becomes one of the system by which multiple initiatives can be maintained while assuring that needs are met everywhere and for all people.

The "New Federalism" was one way of recognizing the value of enabling local initiative through a national distribution of resources. It has also shown that such a program should be accompanied by national – not nationalistic but national — goals and ideals.

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There is the possibility that revenue sharing resulted in less for some health, education and welfare projects. There is some evidence that the private or voluntary sector suffered most. There are places where government agencies are willing to see church institutions operate at a disadvantage. Within the church some doubt that the church should try to remain in the arena of public service. There are questions whether a church school, even if it provides general education is truly a public service. Th. e is enough reason for debate that we should explore whether a school can offer public service and still remain a church school.

First, I want to say I do not believe taxes should support the evangelization efforts of the church.

I realize that Christians believe it would be good for all people to become Christian. Therefore, evangelism serves the public good from the Christian's view. There's the rub — "from the Christian's view." I imagine we all agree that we want our society to allow persons the freedom to reject the Christian view. And those who are not Christian should not be forced by the legal and police power of the state to pay for propagating the Christian view, just as Christians ought not be forced to pay for propagating other religions or atheism.

Theological Education

By the same line of reasoning, I do not believe the public should pay for theological education. At this point, however, several interesting subtleties emerge. James Madison argued for houses of worship to be free from taxation because religion served the general welfare of the nation. This was a typical rationalist point of view. Yet it meant that unbelievers were supporting religious worship though to only a slight extent. This same fact could be noted with regard to the tax-exempt status of theological schools, or any schools that are devoted to training church workers for purposes of worship leadership or evangelization.

A resolution to the problem is offered by the Lutheran Church in America in its official statement on church-state relations. The statement subscribes to structural separation, but recognizes the necessity and desirability of functional interaction. The statement further accepts the propriety of government funding for church owned and operated institutions and agencies, so long as the funds are available without privilege for any one group. The same principle

applies to tax exemption. If public educational institutions are free from taxation, so should private and church schools be similarly free. Does it follow that church gathering places and theological schools should be tax-exempt? The LCA statement finds the solution in the principle of no special privilege for any group. All religious groups and anti-religious groups have the same privilege.

A still more subtle nuance pertains to securing funds from commercial activity. Churches in Asia, Africa and Latin America are particularly tempted to engage in business to finance the work of the church, but the practice is by no means restricted to those continents. When the church operates a profit-making business, I agree it should pay taxes on that operation the same as any non-church entrepreneur would do. But the profits come from the public as surely as any tax benefit. From a legal point of view the church should be free to engage in business under the same laws that govern any other type of corporation or legal person.

From the church's self-definition, there arises another problem. Should the church's worship and evangelization be supported from any other source than the conviction and freewill gifts of its faithful members? The profits gleaned from the public through a business enterprise ought not be the normal source of support for propagating the Gospel.

Evangelization is central to the purpose served by congregations and theological schools. I am not such a purist that I believe such congregations have no right to own endowment funds, whose investments provide income from commercial profits. I do believe there is a danger in any distinctly religious functions becoming too independent from those who participate in them and who should be sufficiently convinced of their value to support them.

It could develop that government would pay for theological training as it does for training an atheistic philosopher. If the church should become so pressed financially that it must give up in the field of general education or to think more broadly, if it withdraws from the whole field of charitable works, theological education could be the next in line. State universities or heavily endowed private schools might provide the academic training in theology, following one of the European patterns. I would not like to see such a development because I believe the church should contribute to theological development by supporting theological faculties and research. I must admit, and I do so with pride and gratitude, that

theologians of the church hold respected positions in non-church schools, that the church has relied upon non-church schools to provide graduate study for its theologians, and that an increasing number of candidates for ordination are receiving training for their first degree in theology from non-church schools. But I believe Christians should sacrifice enough to make possible a church-directed program of theological studies. Where the membership of the church is too small or too poor to support the type of theological education we have in North America, other methods should be found such as theological education by extension. Or churches with greater material resources should assist churches with less.

To summarize, evangelism is not the kind of public service that the general public should pay for. For the sake of the church's own integrity, the people who are the church should support their own convictions, worship, evangelism and theological education, and should not expect public support either through taxation or commercial profits.

General Education

In contrast to theological education, general education can be a public service in the fullest sense.

Of course, the public service character of general education is not completely clear when it is offered under the auspices of the church. Any activity identified with the church carries evangelistic potential. This premise motivated the new evangelism that gained emphasis in the 1960's. Social action is seen as a way of witnessing.

The church has not usually left the evangelism concern to a hidden potential, moreover. Required worship, required study of the Bible and doctrine have been a part of the mix when the church has engaged in general education. The church's approach received little criticism so long as the educational program was paid for by those who participated in it or by voluntary donations from the church, or from individuals, church or non-church.

When the number of non-church students and donors increased, concurrent with the growth of secularism and the demand for greater freedom, objections developed to the required religious activities. It is interesting that the tension developed differently in relation to primary and secondary schools as compared with colleges

and universities. At the level of primary and secondary education the reservations took two forms.

One was the battle against prayer and Bible reading in the public schools. While one segment of the non-church public led the fight, there were religious groups who joined in because they felt public religion contradicted their own sectarian beliefs. On the other hand, I have the impression that some non-church people want religion practiced in the public school because they believe in religion in general but do not want to accept the responsibility of church membership or church support.

The other battle was against public support for primary or secondary education that is under the control of a church. The courts have had to deal with many different support programs. The Supreme Court of the United States has noted that a child is influenced in a different way when he receives instruction before the powers of discrimination are developed as fully as they are in college age students.

A corollary of these two battles is the attitude of parents who send their children to a primary or secondary school of the church. They usually want their children to receive training in religion or at least raise no objection to it. As a result, the public service dimension of Lutheran primary and secondary schools has been growing. The Schools of the Atlantic District of the Lutheran Church — Missouri Synod have experienced an amazing increase in the proportion of pupils coming from non-church families. The ratio has grown from one out of three, twenty years ago, to two out of three now. Similarly church bodies which had gone out of the parochial school business thirty years ago, now have congregations that have re-entered the field.

While I cannot say that parochial education is a rapidly expanding enterprise, I can say there is little difficulty at the primary and secondary level of education for holding together the characteristics of both a church school and a public service. As a church school, it is not only administered by the church but the worship and teaching of the church hold an integral place in the program. As a public service, the school not only offers general education, useful for life and work in society beyond the limits of the church fellowship, but it provides this education to a body of students increasingly representative of non-church families.

Colleges and Universities

The situation is different with colleges and universities. A tension has developed between being a church school and providing public service. Of course the situation differs from school to school. Those colleges which train persons for church occupations provide a public service only indirectly and experience less trouble with being a church school. Those which do greater public service by preparing students from various backgrounds for a wide range of professions are more likely to encounter difficulty in retaining the traditional marks of a church school.

In these latter instances adjustments may become necessary in several forms. Chapel attendance may be made voluntary or may encompass a variety of events including worship, forums or lectures from which students may choose. Or a campus congregation may become the symbol of the Christian presence although participation is again voluntary. Courses in Bible may not be required but may be included with other courses in religions from which the student must elect a specified number.

Another mark of the church school in times past was the preponderance of members from the supporting church in the student body, the faculty and the administration. In varying degrees the proportions have changed through the years. The effect is not necessarily bad. The members of the church who are on the campus benefit from the broader gamut of associations and the campus becomes a mission field, even if the college and the church do not engage in overt evangelism efforts.

It is the Christians involved with the college that decide whether it will be a church school. The crucial issue is not how many religion courses will be required, though I believe it is a legitimate hope that every student will be exposed to the teachings of the church at the same time that he is free to investigate other religions and systems of thought. Neither is the crucial issue how many hours of chapel will be required, if any, but rather that every person on the campus would have reason to know the attractiveness of Christian worship. Nor is the issue so much the number or percentage of the students and faculty that are members of the church though I would hope the number could be considerable. It is the way those students and faculty members engage in the practice of Christianity that counts. There are ways of making Christian faith and life visible without making it obnoxious, withdrawn, or per-

fectionist! For an adequate encouragement of Christian growth there needs to be a group or groups involved in worship, study, discussion and action, so individuals with conviction and insight can support each other. Blessed is the college that has a chaplain or campus pastor who can foster such nurturing groups.

Such fellowship and activity at a church school is not different from the church's ministry to learning communities at non-church schools. The church school has the distinguishing possibility, however, of fostering Christian activity as a regular part of its panoply of programs. If it fails at this point, it will have lost its soul and will have ceased to be a church school in any meaningful way. Helping the Christian presence to be visible in vibrant worship and service is the distinctive responsibility of the church school in contrast to non-church schools.

For the church school to accomplish its distinctive purpose will require support from the members of the church. I am not speaking first about financial support. I am talking about interest and understanding, a will to learn about the school, to struggle with issues — religious and educational issues — that beset the school, to volunteer service when it may be needed. The support a school receives from its locality may come mostly from Christian persons but is not necessarily so. The support a school receives from its alumni may come mostly from Christian persons but is not necessarily so. In fact the more the school serves the wider public, the less will its various constituencies represent the supporting church. Then there is all the more reason to foster a community of church people who particularly support the Christian purpose of the school.

All too readily in some instances, the connection between the church and the school has relied on clauses in the legal documents of the two, upon the requirements for election to the board of trustees. If strong reasons develop for giving up these provisions, there may be difficulty in developing any other controlling influence from the church.

Is it possible that the church school which has opened itself to various constituencies, and therefore to greater public service, needs at the same time to develop an advisory council chosen from the membership of the church? Could not such a council become an extra-legal tie, in contrast to the legal bylaw provisions and board membership, yet as effective in relating to the church as other advisory

councils have been in relating to the business and financial community?

I do not wish to advocate a procedure. I merely wish to register the conviction that pluralism in higher education is worth trying to preserve. The church can contribute to such pluralism best and most distinctively if it provides a school that fosters a Christian presence. That presence will require a vital community of Christians on the campus and could benefit from a vital community of interested members in the church on the surrounding territory.

I would hope that society in North America would appreciate pluralism enough to provide the opportunity for various communities. Some of those communities should be Christian communities.

Public Service

Since I have laid stress upon the distinctive character of the church school, I wish to make it very clear that I prize the contribution which the church can make to general education as such. Any support it can give to teachers in non-church schools will be well deserved by the capable specialists who work in those places. And any special service it can seek from those scholars who are Christian will bring a response with benefit to the church.

At the same time, it has been ideal that the church has administered its own schools where scholars of the church could combine their dedication to the church and their dedication to education in a distinctive way. In providing general education, the church has expressed its identity with humanity without making Christian faith a prerequisite.

By preparing people for the work-a-day world the church school has been a place of public service. Recently the schools have accepted the challenge of working for social justice, increasing the enrollment of students and employment of faculty and staff from minority groups. They have provided sociologists to assist with urban and rural redevelopment. They have had psychologists who instigated the development of mental health clinics. Their music and art departments have contributed to the cultural enrichment of their localities. Their students have provided innumerable volunteer services. Their public service has been extensive both in providing general educat' n and in special services.

This brief look at the public service of the church school brings me to the justification for public support.

The courts may be correct that the government should avoid subsidizing private and church schools at the primary and secondary level. I had hoped the matter could be resolved through shared time programs where the churches would provide education in religion and humanities during half the day and the public school would provide education in the sciences and technical subjects during the other half of the day. But no great enthusiasm has developed for shared time programs.

In higher education, perhaps the church should have focused on championing government tuition payments. Some states have used capital grants as a wedge to sever a college's connection with the church. Tuition would have allowed freedom to the individual to select the school he preferred. I believe a good case can be made for public funding of the church school as a public service.

Assistance from government ought not to become an excuse for the church to discontinue financial support for colleges. The other forms of support which I mentioned earlier ought to result in financial contributions. In some places, it may no longer be possible for colleges to rely on a quota in the budget of the church. It may be advisable to promote designated giving by individuals and congregations. By one means or another the church has reason to share with the wider public in funding the church school as a public service.

The present situation in the world gives a good illustration of the need for combining the distinctive ministry of the church with the public service of general education.

If the energy crisis is to be endured, it will require more than economic and political solutions for the problems of the production and distribution of goods. These problems are serious. They deserve the most serious study and the most judicious planning and action. We can only hope that general education and the special disciplines which have advanced out of it will have developed leaders who will deal adequately with the technical, scientific, economic, political and international issues.

If the crisis means that everyone will need to accept less in material comfort, convenience and abundance, let us hope there is enough of a sense of justice to share the hardship.

Let us hope there is enough compassion to alleviate suffering.

Let us hope there is enough appreciation of the humanities to build enjoyment into life from arts and letters.

Let us hope there is a religious faith that calls forth the transcendent potential in human nature — particularly through relationship with God in Jesus Christ — and which motivates justice, compassion, the enjoyment of life and all the hard thinking and working that must be done.

The realization of what is needed in human affairs is enough to make us hope for a wedding of the church's distinctive ministry with the mammoth human struggle. One form for Christian involvement is the church school, public servant.

"WHAT'S LUTHERAN ABOUT HIGHER EDUCATION?"

60th Annual Convention

Lutheran Educational Conference of North America

Chase-Park Plaza Hotel, St. Louis, Missouri

FRIDAY, JANUARY 11, 1974

2:30 p.m. Board of Directors Meeting

Park Plaza Mezzanine

4:00 - 6:30 p.m. Registration

Stockholm Room

6:30 p.m. Banquet
"Church College and Public Service"
Dr. Robert J. Marshall, President
Lutheran Church in America

SATURDAY, JANUARY 12, 1974

Empire Room

8:30 a.m. Devotions
Dr. Michael J. Stelmachowicz, President
St. John's College

8:45 a.m. President's Report
Dr. Elwin D. Farwell, President
Luther College, Decorah, Iowa

9:00 a.m. Secretary-Treasurer's Report
The Rev. Robert L. Anderson
Lutheran Council in the U.S.A.

9:15 a.m. Commission on the Future Report
a. Chairman—Dr. A. G. Huegli, President
Valparaiso University
b. Executive Director—Dr. D. M. Mackenzie

10:00 a.m. Coffee Break

10:30 a.m. Washington Report
Mr. Howard Holcomb, Executive Associate
Association of American Colleges

11:00 a.m. 5th Annual Lina R. Meyer Lecture I
"What's Lutheran About Higher Education? — A Critique"
Dr. Sydney Ahlstrom, Chairman
American Studies Program, Yale University

11:45 a.m. Announcements

Stockholm Room

12:15 p.m. Luncheon (Jointly with Lutheran Seminary Presidents and Deans)
5th Annual Lina R. Meyer Lecture II
"What's Lutheran About Higher Education? — Theological Presuppositions"
Dr. Robert W. Bertram, Chairman, Department of Systematic Theology, Concordia Seminary (St. Louis)

Starlight Roof

2:15 p.m. 5th Annual Lina R. Meyer Lecture III
(Joint Session with National Catholic Education Association)
"What's Lutheran or Catholic, About Higher Education? Should We Be More Assertive About Our Christian Values? -- A Constitutional Perspective"
Dr. Paul Kauper, University of Michigan Law School
Respondents: Dr. Carl Fjeilman, President
Upsala College
Fr. James Burtchaell, Provost
University of Notre Dame

3:30 p.m. Coke Coffee Break

Empire Room

4:00 p.m. Business Meeting

5:00 p.m. Adjournment

PROGRAM HIGHLIGHTS

I. Report of the Commission on the Future

Dr. A. G. Huegli, Chairman of the LECNA Commission on the Future, presented the report of the work of the Commission during the year. Also participating in the report was the Commission Executive Director, Dr. Donald Mackenzie, who joined the LECNA staff for this purpose in October on a full time basis.

The work of the Commission has been divided into three general areas, each being handled by a sub-committee:

A) Master Plan for Lutheran Higher Education

B) Lutheran Positions on Public Policy and Higher Education

C) Pilot Study of Lutheran Colleges for a More Purposeful Education.

The work of the sub-committees fall into two categories:

A) Research and study projects coordinated under the direction of the Commission through its executive director and part time personnel on special assignment, and

B) Preparation of recommendations for action by LECNA.

The results of the work accomplished so far are reflected in the resolutions of LECNA adopted at this meeting concerning the work of the Commission.

* * * * *

II. Association of Lutheran College Faculties

Dr. David Grimsrud, President of the Association of Lutheran College Faculties, reported on the activities of that organization. His comments included mention of the outstanding attendance at the 1973 meeting and plans for the October, 1974, meeting to be held at Augsburg College with subject concentration on a look at the Christian view of man and implications for higher education. He also spoke of a forthcoming volume of essays on the problems and possibilities of Lutheran higher education, and of a new ALCE plan for faculty exchange. The association would function as a clearing-

house to help Lutheran college faculty members exchange positions for a semester, interim, or year.

* * * * *

III. Washington Report

Mr. Howard Holcomb, former LECNA Secretary-Treasurer and Lutheran Council in the USA education executive, and now Executive Associate for Federal Relations of the Association of American Colleges, reported on the activities and program emphases of these organizations and the National Council of Independent Colleges and Universities to which most Lutheran colleges also belong. He discussed the expected addition of a new staff position in federal relations, the public relations work of the AAC, and college-related surveys and awards. He also described the current controversy over the recommendations of certain national study commissions advocating higher tuition and public institutions and its implications for the higher education community. Mr. Holcomb has been elected President of the Committee for Full Funding of Education Programs for this year, and he gave from this vantage point a survey of the work of this organization.

THE ANNUAL REPORT

of the

SECRETARY - TREASURER

LUTHERAN EDUCATIONAL CONFERENCE

OF NORTH AMERICA

The Chase-Park Plaza Hotel, St. Louis, MO January 12, 1974

PROLEGOMENA

The meeting for which this report is prepared is the 60th such meeting of the representatives of Lutheran Colleges of North America held over a period of sixty-five years. A review of the history of the Conference shows that there has been great variety in the activities during these years — in nature, level, and intensity. Each year is quite contiguous with the others, but yet there is a uniqueness to each as well.

The meeting of 1974 is no exception to this pattern. Much of what we do and consider here has been determined or presaged in earlier years, but something is special this year. Perhaps this is signified by the numbers who have made plans to attend. Perhaps it is noted more by a mood that characterizes these times — a mood not easily reduced to words.

There is more optimism, or at least not the pessimism fearing non-survival, of the past two or three years; but still, all is not totally well with our schools. The problem of finding enough money and students to do the things and mount the programs we would like consumes our energy — what energy the crisis in fossil fuels permits.

Many of us were both disturbed, and encouraged, as we watched last week a television broadcast on the financial plight of higher education in the U. S. The program was primarily a public commentary on the present federal student aid programs, particularly how they affect middle income families; but lying behind the comment was an issue more basic — what is the role and character of North American higher education?

This writer saw recognized in a new way — at least new in the in the time he has been associated with the organization — the value of pluralism in higher education. It appeared to be affirmed in all quarters that private higher education has a role and a vital contribution to make. This must not be lost.

The higher education community, however, may be on the verge of a battle in terms of governmental aid and tuition policies that could torturously divide it. In other words, there may be lurking very near the surface of our guarded optimism about the future of our institutions, both the forces of never greater success and contribution, as well as those of division, failure, and frustration.

One then might well ask, where do we — our institutions, and our Conference -- fit into this picture? Where should be placed the time we have for cooperative endeavor? New arrangements on the local scene? Efforts to hold together fragile state-wide alliance between private, or between private and public schools? New regional configurations? Closer identity with church bodies? Increased dependence on institutional-type affinity groups, or larger national organizations? Because of the particular nature of these times, the answer may well be, "All of the above." One does not necessarily exclude the other.

But to this observer, the commonality of our history, our purposes, our constituencies, and our values provided impetus for our Lutheran cooperative work that has never been greater. Attendance at this meeting as well as new levels of action as evidenced in such ventures as the Commission on the Future would seem to bear out concurrence by the membership.

The triteness of the current commercial nostrum, "We can work it out together," is apparent on even first hearing, but its message is one that should not, and obviously has not escaped us. We have established a past together over a period of sixty-five years. Our common pursuit — no matter what other affiliations necessity, availability, and common circumstances advocate — commends our continued and intensified Lutheran joint ventures. Your staff hopes to be useful in new and continued ways in this work.

MEMBERSHIP

There were two significant changes in membership during the year. California Concordia College ceased operations in June of

1973, thereby terminating membership in LECNA. Waterloo Lutheran University became a public university in Canada ending its direct relationship with the Lutheran Church. As part of this process, the school changed its name to Wilfrid Laurier University, preserving its former initials, but not its affiliation or LECNA membership. Concordia College (Bronxville, NY) changed status by becoming a four year-school. Membership remained open for the Lutheran seminaries, but these schools chose rather to retain fellowship with LECNA in the form of concurrent meeting in Berkeley with a joint luncheon session at the 1973 meeting. One member of the seminary group continues to serve on the LECNA Board of Directors.

BOARD OF DIRECTORS

The newly elected LECNA Board met briefly following the business meeting held last year in San Francisco to conduct certain necessary preliminary business, including the setting of March 30 as the time of the next Board meeting. This meeting was held at the conclusion of the spring meeting of the Commission on the Future, so that Board members could attend sessions of the Commission.

In addition to approving recommendations as to project priority from the Commission, the Board planned the 60th annual meeting, prepared the 1973 budget, for both the Commission and LECNA, reviewed the relationship between LECNA and the Lutheran Council in the U.S.A., particularly with respect to staff services, and made provision for the Secretary to speak on behalf of LECNA in the matter of tax reform legislation and other national issues with appropriate consultation with LECNA officers.

As requested by the last annual meeting, the Board considered the possibility of re-instituting the Lutheran College Registry, but in view of other priority demands, deferred action pending further inquiry among member presidents and deans as to the need of the registry.

BUDGET

The financial report for 1973 is attached to this report as Exhibit A. The report shows the budget adopted by the Board of Directors at the March 30 meeting and the actual expenses and receipts for the year. Examination of the report will reveal that the downward trend of recent years in the net operating balance of

LECNA has been reversed. This was due to separate funding for the Commission on the Future, including the transfer of most Commission expenses to a separate account, and to the increase in dues adopted for 1973. So we finished the year in the black.

ENROLLMENT

As in past years, there is attached to this report enrollment statistics for Lutheran colleges and Universities as collected and summarized by Rev. Edward Rauff of the Lutheran Council in the U.S.A. Office of Research, Statistics, and Archives. The narrative interpretation of these statistics also includes some comment on the enrollment trends in Lutheran seminaries, and high schools, which may be of interest to LECNA members. The statistics show nearly as many schools increasing in students as declining, but the total, even when allowance is made for the two schools no longer included in the list, is a net decrease in enrollment for four year institutions of about 2% and for two year schools of approximately 1%.

PRESIDENTS

There were changes in presidencies of the member institutions during 1973, as during other years. New presidents, announced at last year's meeting, but installed during the year included, Dr. Michael Stelmachowicz, at St. John's College, Dr. Ray Martens, at Concordia Lutheran College of Austin, Texas, and Dr. Mark A. Mathews, at California Lutheran College.

In addition, Dr. Herbert G. Bredemeier became president of Concordia Senior College, Ft. Wayne, Indiana, and Dr. Paul Zimmerman left Concordia Lutheran Junior College, Ann Arbor, Michigan, late in the year to become president of Concordia Teachers College in River Forest, Illinois. Dr. Wilbert Rusch is serving as acting president at Ann Arbor.

While attending this meeting still as president of Wartburg College Dr. John Bachman has announced his resignation, effective in February, to accept a position as director of the Office of Communication and Mission Support with the American Lutheran Church.

ANNUAL MEETING

Interest remained high for the 59th annual meeting as sixty-three individuals registered for the events held at the San Francisco Hilton Hotel held in California. Thirty-one colleges were represented. The meeting pattern was changed from the past two years, as once again the LECNA meeting was held at the time and place of the meeting of the Association of American Colleges. The theme was "The Church, the Student, and the Future."

The 60th annual meeting plans called for continuing the precedent of meeting just prior to the AAC/NCICU convention. Lutheran seminary presidents and deans are to hold a concurrent meeting in St. Louis, and join the LECNA members for the banquet and luncheon events. Advance registration indicates that one hundred three plan to attend some, or all, of the sessions, and that thirty-nine colleges and eleven seminaries will be represented, along with a number of special guests and church body executives.

COMMISSION ON THE FUTURE

Since the chairman and new executive director of the LECNA Commission on the Future will present a separate report at the annual meeting, little in addition will be said here, except to indicate that this is without doubt the most noteworthy LECNA activity of the year. The special self-assessment voted by LECNA members, the grants from the Lutheran church bodies, and special matching grant from Lutheran Brotherhood have made possible the employment of the executive director, and a vigorous start in the development of plans and projects.

OTHER ACTIVITIES

Most of the cooperative program activity in the area of Lutheran college education is accomplished through the Washington Office of the Lutheran Council in the U.S.A. The arrangement by which LC/USA provides staff services to LECNA continues, through the newly reorganized and renamed Division of Campus Ministry and Educational Services. The Associate Executive Secretary of the Division, who is also Secretary-Treasurer of LECNA, has been given a new title: Director, College and University Services. This title seeks to emphasize his primary role as a staff person working on behalf of Lutheran higher education, even though he also participates in the newly organized Office of Public Affairs and Governmental

Relations of the Council. A staff assistant to OPAGR has responsibility in the area of educational services for about 25% of his time, to compensate for the Secretary-Treasurer's duties in OPAGR on behalf of general church institutional interests.

The activities of other years continue. The Washington Office coordinates Lutheran College Days, although this year considerable help was received from school admissions officers and church body executives as the program expanded from seven to eleven events, in addition to five-day participation in both the Houston Youth Gathering and the annual meeting of the National Association of College Admissions Counselors.

The Secretary-Treasurer continues to serve as board member of the Association of Lutheran College Faculties, and attends such other meetings as the Lutheran deans conference. The newsletter **DEScription** mailing list grows longer each month as more individuals within and without Lutheranism seek to receive copies. Results of surveys on admission applications, federal dollars received, etc. are shared with member schools. Representatives of a number of the Lutheran colleges attended a workshop on federal grant programs this past fall at the invitation of the Association of Jesuit Colleges and Universities. Those participating have urged another similar conference this past year with invitations extended to all Lutheran institutions. Requests for special assistance in Washington and for government information in special problem areas continue to be numerous. In addition the Washington Office seeks to represent the cause of Lutheran colleges and universities with federal legislative and administrative personnel as well as with other educational organizations.

Because the demands of the Office grow with regularity, a special sub-committee of the Division of Campus Ministry and Educational Services has been appointed to assist the Director in sorting out priorities and seeking ways to accomplish as much as possible within the limits of time and available dollars. Suggestions and guidance from LECNA members in this task is always welcome and valued.

Robert L. Anderson
Secretary-Treasurer

EXHIBIT A

LUTHERAN EDUCATIONAL CONFERENCE OF NORTH AMERICA

Financial Report — December 31, 1973

		1972 Actual	1973 Budget	1973 Actual
I. INCOME				
A. Balance reported last meeting	$4,341.13			
Additional 1972 receipts		100.00		
Additional 1972 expenditures		(10.00)		
Lecture expenditure credit from Lina Meyer Fund		198.33		
Interest income credit to Lina Meyer Fund		(265.00)		
Corrected balance, January 1		7,281.53	4,761.64	4,364.46
B. Membership dues		4,125.50	6,000.00	5,418.00
C. Annual Meeting fees: 1973		2,061.60	459.60	612.20
1974				1,184.75
D. Commission on the Future receipts		2,000.00	0.00	0.00
E. Credit from LC USA for Book and Subscription error		175.00	0.00	0.00
F. Interest, Time Certificates		152.50	0.00	0.00
TOTAL INCOME		$15,819.46	$11,221.24	$11,579.41
II. DISBURSEMENTS				
A. Secretarial Services		0.00	25.00	0.00
B. Supplies		190.12	200.00	1.65
C. Duplicating & Printing		4,366.43	1,300.00	1,156.19
D. Communications		125.46	180.00	117.63
E. Postage		114.12	200.00	141.46
F. Books & Subscriptions		0.00	100.00	100.00

G. Travel	1,062.59	1,400.00	1,263.26
H. Annual Meeting	2,222.47	2,300.00	2,497.85
I. Organizational Memberships	250.00	250.00	250.00
J. Bulk Mailing Costs	98.03	150.00	49.99
K. Contingency; Misc.	0.00	200.00	0.00
L. Commission on the Future	3,025.78	0.00	0.00
TOTAL DISBURSEMENTS	$11,455.00	$ 6,305.00	$ 5,578.03
III. **BALANCE**	$ 4,364.46	$ 5,916.24	$ 6,001.38

LINA R. MEYER LECTURE FUND

I. INCOME		
A. Cash Balance, December 31, 1972	$ 167.55	
B. Interest due from LECNA general fund incorrectly credited here	265.00	
C. Due general fund for balance of 1972 Lina R. Meyer Lecture	(198.33)	
D. Investment Interest	345.00	$ 579.22
II. DISBURSEMENTS		
1973 Lina R. Meyer Lecture	250.00	250.00
III. CASH BALANCE, December 31, 1973		$ 329.22
Book Value of Income Fund, $5,000		

* * * *

COMMISSION ON THE FUTURE

I. INCOME (1972)		2,000.00
II. EXPENDITURES (1972)		
Meetings		3,025.78
III. INCOME		
A. Lutheran Brotherhood	$ 10,000.00	
B. Church Body Contributions	6,000.00	
C. College Assessment	10,033.87	
D. Interest	1,000.00	$27,033.87

IV. DISBURSEMENTS		
A. Salaries	5,099.98	
B. Insurance & FICA	454.34	
C. Office Supplies	13.12	
D. Communications	132.37	
E. Postage	33.22	
F. Commission Meetings	4,317.17	
G. Staff Travel	353.57	
H. Printing & Duplicating	127.51	10,531.28
V. CURRENT FUND BALANCE		$16,502.59

RECOMMENDATIONS FROM BOARD OF DIRECTORS

1. **Dues for 1974.**

ACTION: That dues for 1974 be set at the same rates as 1973, i.e.:

$150 for 4 year schools
$ 75 for 2 year schools
$ 50 for Church body boards/departments/divisions
$ 10 for individual memberships;

And that the special assessment voted last year for a period of three years be continued at the same rate, i.e. 20c per full time undergraduate student as of September, 1973, for the purpose of funding the Commission on the Future.

ADOPTED

2. **Budget authority.**

ACTION: That the Board of Directors elected at this meeting be authorized to establish a budget for the Conference at their next regular meeting.

ADOPTED

3. **Next meeting.**

ACTION: That the next annual meeting of LECNA, the 61st, be held in conjunction with the 1975 annual convention of the Association of American Colleges, at the Washington Hilton Hotel in Washington, D.C., during the corresponding time period in January of 1975.

ADOPTED

4. **Honorary membership.**

ACTION: That lifetime honorary membership be extended to Howard E. Holcomb in recognition of his past and continuing most valued efforts on behalf of Lutheran

higher education and Lutheran Educational Conference of North America.

ADOPTED

5. **Board membership.**

ACTION: That LECNA invite the chief church body college executives to be advisory members of the LECNA Board of Directors for this year with the intent that a constitutional amendment be drafted during the year for presentation at the next annual meeting adding these executives to the Board as full voting members.

ADOPTED

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Resolutions Committee, composed of Harvey Stegemoeller, chairman, Oscar Anderson, and John Morey, presented the following resolutions to the Conference with action being taken as noted:

1. **Expressions of appreciation for service to LECNA:**

ACTION: That the Secretary of LECNA be directed to prepare written expressions of appreciation to the following:

a. Dr. Elwin Farwell, for his thoughtful and energetic contributions as our LECNA president.

b. Mr. Robert Anderson, for his gracious and generous manner of service to meet the needs of LECNA and the individual member institutions.

c. Lutheran Council in the U.S.A., for the invaluable assistance to LECNA and the cause of Lutheran higher education through staff service support, especially that of Mr. Robert Anderson.

d. Mr. Howard E. Holcomb, for his enthusiastic energies expended for the cause of higher education and the many and varied by-products of benefit to Lutheran higher education.

ADOPTED

2. **Expressions of appreciation for program participation:**

ACTION: That the Secretary of LECNA be directed to prepare written expressions of appreciation to the presenters of our 1974 program for their contributions to a most excellent 60th Annual Convention:

a. Dr. Michael J. Stelmachowicz, Dr. Elwin D. Farwell, Rev. Robert L. Anderson, Dr. A. G. Huegli, Dr. Thomas Langevin, Dr. D. M. Mackenzie, Mr. Howard Holcomb, Dr. Carl Fjellman, and Fr. James Burtchaell.

b. The Lina R. Meyer Lecture speakers: Dr. Sydney Ahlstrom, Dr. Robert Bertram, and Dr. Paul Kauper.

c. Dr. Robert J. Marshall, for his keynote address.

ADOPTED

3. **Expression of sympathy:**

ACTION: That the President of LECNA be directed to write to our brother and colleague, Sidney Rand, whose wife, Dorothy, died last week, assuring him of our love and our prayers.

ADOPTED

4. **Expression of appreciation for Commission grant:**

ACTION: That the President of LECNA and the Chairman of the Commission on the Future be directed to write a letter of thanks to Lutheran Brotherhood for the first year grant of $20,000 for the work of the Commission on the Future which is of such eminent importance to the 47 member institutions of LECNA and the more than 50,000 students who attend these schools and to the future of Lutheran higher education.

ADOPTED

(THE REMAINING RECOMMENDATIONS FROM THE RESOLUTIONS COMMITTEE DEAL WITH THE RECOMMENDATIONS CONTAINED IN THE REPORT OF THE COMMISSION ON THE FUTURE.)

5. **Public Policy and Church Related Higher Education:**

ACTION: That the revised and updated version of the Statement by the Lutheran Committee on Public Policy and Church Related Higher Education be adopted as a statement of public policy to LECNA.

ACTION TO AMEND: That the statement be amended so that the words "independent colleges" and "tax supported universities" be used in place of private and public colleges and universities respectively.

DEFEATED

COMMENT: It was asked in the discussion of the statement whether the statement takes into account the main concern of the 1974 meeting.

Further, the last sentence in the first paragraph of the "Introduction" does not describe well enough the critical and scholastic functions of our colleges as both

within as well as beyond the purview of both church and state.

It was hoped that the appropriate committee would give further consideration to the statement.

SUGGESTION: It was also suggested that in any printed version of the statement a footnote mention that this is a modified and upda d statement, adopted by general conventions of both the Lutheran Church in America and the Amercian Lutheran Church.

ACTION ON MAIN MOTION:

ADOPTED

6. **Selected Institutional Data:**

ACTION: That LECNA ask for and expect to receive from its member institutions the information of selected institutional data necessary for an annual survey of Lutheran higher education.

ADOPTED

7. **Exchange of Information:**

ACTION: That LECNA ask the Lutheran church bodies and their boards and or committees dealing with college education to exchange information and share proposals and plans they are developing with LECNA, the Commission on the Future, and with other Lutheran colleges and universities.

ADOPTED

8. **Public Funds:**

ACTION: That LECNA adopt the following statement:
"We endorse the concerns of the several national studies of the past year dealing with the problems of financing higher education. We concur with the finding common to these reports that more public funds should be channeled through students in the form of aid based upon need. Further study of ways in which the values of the private sector of higher education may be maintained should be pursued."

ADOPTED

9. **Federal Student Aid Programs:**

ACTION: That LECNA adopt the following recommendation on federal student aid financing:

"We endorse the concept of the Basic Educational Opportunity Grant to students but recommend reconsideration of the basis upon which the grant is made available and the adequacy of funding of the program.

"We further recommend the continuation of the National Direct Student Loan and College Work Study Programs, and also recommend the improvement and expansion of the Guaranteed Student Loan Program so that the students need can be more fully met as originally designed."

ADOPTED

10. **Study on More Purposeful Education:**

ACTION: That LECNA re-affirm and continue endorsement of the Pilot Study on More Purposeful Education, and that LECNA authorize the Commission to continue the project.

ADOPTED

ACTION: That LECNA receive "A Proposal for Lutheran Colleges to Serve as Laboratories for the Analysis of Outcomes of Education" and encourage the Commission on the Future to seek necessary funds and to implement the proposal.

ACTION TO AMEND: Because LECNA is the corporate body under which the Commission operates, it was moved to amend the above resolution by deleting the words underlined above and substituting in their place the words: **authorize the LECNA Board to seek funds necessary to implement the proposal on behalf of the Commission.**

ADOPTED

ACTION ON MOTION AS AMENDED:

ADOPTED

11. Renewal of Lutheran Brotherhood grant:

ACTION: That LECNA renew application for a second year grant from Lutheran Brotherhood, hopefully with increased funds for the expanding work of the Commission.

ADOPTED

12. Church Body Financing:

ACTION: That LECNA request second year financing from the Lutheran Church bodies in the form of renewal of their first year grants.

ADOPTED

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RECORD OF CONVENTIONS AND OFFICERS

Convention	Place	Date	President	Vice-President	Secretary	Treasurer
1st	Harrisburg, Pa.	June, 1910	P. M. Bikle	L. H. Schuh	F. B. Sawvell	
2nd	Gettysburg, Pa.	April, 1911	J. A. Haas		E. P. Manhart	
3rd	Springfield, O.	Dec., 1912	C. G. Heckert		C. T. Benze	Prof. Martzoff
		For the Years 1913, 1914, 1915, and 1917 no records are available				
4th	Maywood, Ill.	Jan., 1916	J. Henry Harms	G. A. Andreen	H. D. Hoover	Otto Mees
5th	Chicago, Ill.	Jan., 1918	G. A. Andreen		H. D. Hoover	J. Stump
6th	Chicago, Ill.	Jan., 1919	W. A. Granville	L. A. Vigness	H. D. Hoover	J. Stump
7th	Chicago, Ill.	Jan., 1920	L. A. Vigness	E. F. Pihlbald	H. D. Hoover	J. Stump
8th	New York City	Jan., 1921	E. E. Stauffer	H. W. Elson	H. D. Hoover	J. A. Aasgaard
9th	Chicago, Ill.	Jan., 1922	H. D. Hoover		R. E. Tulloss	H. J. Arnold
10th	Chicago, Ill.	Jan., 1923	Otto Mees	H. D. Hoover	R. E. Tulloss	H. J. Arnold
11th	New York City	Jan., 1924	J. F. Krueger	J. A. Aasgaard	R. E. Tulloss	H. J. Arnold
12th	Chicago, Ill.	Jan., 1925	L. W. Boe	O. J. Johnson	R. E. Tulloss	H. J. Arnold
13th	New York City	Jan., 1926	G. A. Andreen	C. O. Solberg	R. E. Tulloss	H. J. Arnold
14th	Chicago, Ill.	Jan., 1927	R. E. Tulloss	E. F. Pihlbald	H. F. Martin	H. J. Arnold
15th	Atlantic City, N. J.	Jan., 1928	E. F. Pihlblad	J. N. Brown	H. F. Martin	H. J. Arnold
16th	Chattanooga, Tenn.	Jan., 1929	J. N. Brown	W. P. Hieronymous	H. F. Martin	H. J. Arnold
17th	Chicago, Ill.	Mar., 1930	H. F. Martin	G. A. Andreen	Gould Wickey	H. J. Arnold
18th	Indianapolis, Ind.	Jan., 1931	H. F. Martin	G. A. Andreen	Gould Wickey	H. J. Arnold
19th	Cincinnati, O.	Jan., 1932	O. J. Johnson	Otto Proehl	Gould Wickey	H. J. Arnold
20th	Atlantic City, N. J.	Jan., 1933	J. C. K. Preus	Wm. Young	Gould Wickey	H. J. Arnold
21st	St. Louis, Mo.	Jan., 1934	Wm. Young	C. Bergendoff	Gould Wickey	H. J. Arnold
22nd	Atlanta, Ga.	Jan., 1935	Erland Nelson	J. Wargelin	Gould Wickey	H. J. Arnold
23rd	New York City	Jan., 1936	H. W. A. Hanson	Arthur Wald	J. C. K. Preus	H. J. Arnold
24th	Washington, D. C.	Jan., 1937	Conrad Bergendoff	Mary Markley	H. J. Arnold	H. J. Arnold
25th	Chicago, Ill.	Jan., 1938	Chas. J. Smith	C. M. Granskou	H. J. Arnold	H. J. Arnold
26th	Louisville, Ky.	Jan., 1939	C. M. Granskou	E. J. Braulick	H. J. Arnold	H. J. Arnold
27th	Philadelphia, Pa.	Jan., 1940	E. J. Braulick	J. C. Kinard	H. J. Arnold	
28th	Marion, Va.	June, 1941	J. C. Kinard	B. M. Christensen	H. J. Arnold	
29th	Baltimore, Md.	Jan., 1942	H. J. Arnold	V. K. Nikander	F. C. Wiegman	
		1943	Omitted: War-time Restrictions			

RECORD OF CONVENTIONS AND OFFICERS, Continued

Convention	Place	Date	President	Vice-President	Secretary/Treasurer
30th	Cincinnati, O.	Jan., 1944	H. J. Arnold	J. C. Kinard	F. C. Wiegman
31st	Atlantic City, N. J.	Jan., 1945	B. M. Christensen	H. J. Arnold	F. C. Wiegman
32nd	Cleveland, O.	Jan., 1946	C. G. Snatzer	E. Lindquist	H. J. Arnold
33rd	Boston, Mass.	Jan., 1947	E. Lindquist	W. P. Hieronymous	H. J. Arnold
34th	Cincinnati, O.	Jan., 1948	W. P. Hieronymous	T. F. Gullixon	H. J. Arnold
35th	New York City	Jan., 1949	J. N. Brown	H. L. Yochum	H. J. Arnold
36th	Cincinnati, O.	Jan., 1950	H. L. Yochum	L. M. Stavig	W. F. Zimmerman
37th	Atlantic City, N. J.	Jan., 1951	L. Tyson	E. M. Carlson	W. P. Hieronymous
38th	Washington, D. C.	Jan., 1952	E. M. Carlson	R. E. Morton	Orville Dahl
39th	Los Angeles, Cal.	Jan., 1953	R. E. Morton	C. H. Becker	Orville Dahl
40th	Cincinnati, O.	Jan., 1954	C. H. Becker	V. R. Cromer	Orville Dahl
41st	Washington, D. C.	Jan., 1955	V. R. Cromer	O. P. Kretzmann	Orville Dahl
42nd	St. Louis, Mo.	Jan., 1956	O. P. Kretzmann	C. C. Stoughton	Orville Dahl
43rd	Philadelphia, Pa.	Jan., 1957	C. C. Stoughton	E. B. Lawson	Orville Dahl
44th	Miami, Fla.	Jan., 1958	E. B. Lawson	J. W. Ylvisaker	Gould Wickey
45th	Kansas City, Mo.	Jan., 1959	J. W. Ylvisaker	M. Neeb	Gould Wickey

Convention	Place	Date	President	Vice-President	Treasurer	Secretary and Executive Director
46th	Boston, Mass.	Jan., 1960	M. J. Neeb	L. M. Stavig	A. Barbara Wiegand	Gould Wickey
47th	Denver, Colo.	Jan., 1961	L. M. Stavig	H. S. Oberly	A. Barbara Wiegand	Gould Wickey
48th	Cleveland, O.	Jan., 1962	H. S. Oberly	K. E. Mattson	A. Barbara Wiegand	Gould Wickey
49th	Atlantic City, N. J.	Jan., 1963	K. E. Mattson	A. O. Fuerbringer	A. Barbara Wiegand	Gould Wickey
50th	Washington, D. C.	Jan., 1964	A. O. Fuerbringer	P. W. Dieckman	A. Barbara Wiegand	Gould Wickey
51st	St. Louis, Mo.	Jan., 1965	P. W. Dieckman	R. L. Mortvedt	Chas. H. Solem	Gould Wickey
52nd	Philadelphia, Pa.	Jan., 1966	R. L. Mortvedt	A. N. Rogness	Chas. H. Solem	Gould Wickey
53rd	Los Angeles, Cal.	Jan., 1967	A. N. Rogness	E. N. Jensen	Chas. H. Solem	Gould Wickey
54th	Minneapolis, Minn.	Jan., 1968	E. Jensen	S. A. Rand	Howard Holcomb	Gould Wickey

Convention	Place	Date	President	Vice-President	Secretary-Treasurer
55th	Pittsburgh, Pa.	Jan., 1969	Sidney A. Rand	J. A. O. Preus	Howard Holcomb
56th	Houston, Tex.	Jan., 1970	Albert G. Huegli	Sigvald Fauske	Howard Holcomb
57th	Washington, D. C.	Feb., 1971	Albert G. Huegli	Arthur O. Davidson	Howard Holcomb
58th	Washington, D. C.	Feb., 1972	Arthur O. Davidson	Elwin D. Farwell	Robert L. Anderson
59th	San Francisco, Cal.	Jan., 1973	Elwin D. Farwell	Frank R. Barth	Robert L. Anderson
60th	St. Louis, Mo.	Jan., 1974	Frank R. Barth	Harvey A. Stegemoeller	Robert L. Anderson