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The Bad Boll Enterprise 1948-1954

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THE BAD BOIL ENTERPRISE

1948--1954

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by

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CHAPTER I

INTRODUCTION

In "Review of 'Bad Boll' Conferences," an article in the Concordia Theological Monthly, November, 1954, Dr. Paul M. Bretscher stated that "A comprehensive and exhaustive study of all conferences held by our Synod in Europe from 1948 to this past summer is an urgent desideratum."[1] This thesis has set itself to meet, at least partially, this need and challenge. It is an investigation of the organization, the theology, and the results of the "Bad Boll" Conferences, 1948-1954.

The thesis, however, does not deal with all the conferences which have been lumped together at times under the title of "Bad Boll."[2] This thesis limits itself to the free theological conferences which were held in Germany by the Missouri Synod primarily with Lutherans not in fellowship with the Missouri Synod, i.e., the Landeskirchen, the regional churches. Through this primary aim there developed opportunities for conferences in Paris, Strasbourg, and Heiligenstein-Alsace (France); London, Cambridge, Oxford, and Wistow Manor (England); Göteborg (Sweden); for conferences with the Lutheran Free Churches at Gemünden, Berlin-Steglitz and Oberursel (Germany); for attending the World Council of Churches Conference at Amsterdam in 1948; for participating in a meeting of the Lutheran World Federation at Bad Tölz in 1949 to discuss the

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[1]Paul M. Bretscher, "Review of 'Bad Boll' Conferences," Concordia Theological Monthly, XXV (November, 1954), 834-35.

[2]"Bad Boll" refers to conferences held not only at that location but also elsewhere. Nevertheless, the name will henceforth be used in its comprehensive sense without quotation marks.

problem of the 11,000,000 refugees in Germany; for sending "official visitors" to the Lutheran World Federation Assembly at Hannover in 1952, and then for joining in a post-Hannover conference at Uelzen with the Free Churches largely for the purpose of discussing the Lutheran World Federation. All these conferences, which resulted from the central program with the Landeskirchen, will not be treated in this thesis.

Though the Missouri Synod will continue its conferences with the Free Churches this summer (1955), it will interrupt its conferences with the Landeskirchen. The time is appropriate, therefore, for an initial summary of this historical unit of conferences from 1948-1954.

Beyond the published material, the sources for the thesis have been for the most part the personal files of Dr. Bretscher, and for the year 1950 in which Dr. Bretscher did not attend, the files of Dr. Lewis W. Spitz. The methodology of this writer has been to select from the files and the published sources the material relevant to the purpose stated above. For the chapter on the theology of the Conferences this writer did not work with all the notes and outlines of all the lectures because they were not all available and because such an investigation would be beyond the scope of this thesis. The writer is, therefore, largely indebted for the theology to the reports of the men present at the Conferences.

It has become quite evident to this writer that beyond the purely factual information about who went, why they went, what was done and how it was done, all the reporting of what really happened and was said and any evaluation of results is already, even in primary sources, in a sense interpreted history. However, this is said not to question the integrity of the sources, but rather to suggest that further study and re-evaluation

through a longer perspective may provide clearer and deeper insight into the Bad Boll Conferences.

CHAPTER II

ORGANIZATION: ORIGIN, PURPOSE, AND CONDUCT OF THE CONFERENCES

The first series of Bad Boll Conferences in the summer of 1948 was a direct outgrowth of the post-war crisis from which the German nation and its churches were struggling to recover. Stewart Herman succintly reminds of this crisis:

> Within less than twenty years, adversity has brought three major blows: Nazi persecution, total war followed by total defeat, and finally national partition between the democratic West and the Communist East. Consequently every one of the king-sized problems confronting the churches elsewhere in Europe is present--highly aggravated and intensified--in Germany.[1]

The Christian Century described the state of the churches in Europe at the close of the war as follows:

> The churches lay prostrate in a wasteland of ruins, hunger, and despair, haunted by millions of the uprooted. The first numbed silence gradually gave way to a gathering chorus of cries for succor. Hospitals, schools, church buildings, parsonages, seminaries, and libraries--all the paraphernalia of the churches' institutional life--had disappeared, literally by the thousand, in rubble and flame. Hundreds of clergy had been killed, and those who remained were for the most part underfed, overworked, penniless, ill, and immobilized. The church press was almost extinct. In many cases church government had ceased to function. Spiritually and materially the imposing structure of institutional Christianity in Europe had been gutted and shattered. Yet it was exactly and solely in these pathetic wrecks that the light of the Gospel still burned, often more clearly than ever. It was to these churches that millions of bereaved, homeless, shamed, and broken human beings had to look for counsel and hope--literally for food, clothing, and a roof.[2]

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[1]Stewart W. Herman, Report from Christian Europe (New York: Friendship Press, c.1953), p. 158.

[2]Quoted by Theodore Graebner, "I Will Put Breath in You, and Ye Shall Live," Lutheran Witness, LXVII (1948), 421-22.

The program of relief into which the Lutheran Church--Missouri Synod plunged along with many other American churches and organizations is a heroic tale left largely unsung. President John W. Behnken appointed the Emergency Planning Council early in 1946 to organize the relief program for the Church. Dr. Lawrence Meyer, its Executive Director, reported at the close of 1949 that "more than 20 million dollars in cash and kind have been contributed for world relief by the members of the Missouri Synod. This is a conservative estimate."[3] While much of the relief was food, clothing, and other physical aid, the E. P. C. was also concerned with the spiritual rehabilitation of the churches. It distributed 10,000 copies each of the Pieper-Mueller Christliche Dogmatik and of Walther's Gesetz und Evangelium and even more thousands of copies of Luther's Der Kleine Katechismus.[4] The E. P. C. expanded its work, assisting the Lutheran Free Churches with money for barracks churches, pulp for printing of Christian literature, and a Free Church seminary at Oberursel, a small community near Frankfurt.[5] This intensive program of physical and spiritual relief and the many personal contacts of Missouri Synod men with pastors, professors and officials of European Lutheranism led to the first series of free theological conferences in

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[3]Lawrence Meyer, "Behind the Iron Curtain," Lutheran Witness, LXVIII (1949), 375.

[4]Lawrence Meyer, "Missouri Synod World Relief in 1945," Lutheran Witness, LXVI (1947), 43.

[5]Lawrence Meyer, "Our Debt to Fellow Lutherans," Lutheran Witness, LXVII (1948), 43.

the summer of 1948. They were so favorably received that they were continued every summer through 1954.

Not only the devastation of the War, however, led to the Bad Boll Conferences. For almost fifty years a dead silence existed between Missouri Synod and German Lutheranism. But now the liberalism which Missouri feared and against which much of Pieper's polemics is directed was dead.[6] A theological conversation was again possible between the Lutherans of the two continents. This was due largely to two factors, Karl Barth and the Luther renaissance.

As irreconcilable as Barth's position may be to certain tenants of Lutheranism, there can be no doubt that during the twenties his clear voice had been calling German Christianity to return from its fruitless liberalism to the Word of God as spoken in the Bible. Barth became one of the leaders in the Kirchenkampf, the churches' struggle against National Socialism, when in the thirties the Hitler regime began to absolutize itself and sought to supress the primacy of the Gospel claim. Christians were driven together and to the one reliable authority, the Bible. Barth had prepared the way for a Biblical theology.

Of equal importance for a basis of theological discussion between Lutherans was the Luther renaissance in Germany, a revival underway also in England and Sweden. While the renewed interest in the Lutheran Confessions antedates the Luther renaissance, it received a great impetus from the new surge of Luther study in the twenties and the thirties. The Augustana was used not only as a political weapon against Hitler's

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[6]Theodore Graebner, "I Will Put Breath in You, and Ye Shall Live," p. 423.

attack on the churches but also as a source of new evangelical life. Thus a theology based on the living Word of God sustained the Church through the horrors of the War. Though materially deminished, the Lutheran Church was spiritually invigorated: a repentant Church, and a Church seeking to return to the faith of the fathers and to the theology of Luther.[7] Scripture and the Lutheran Confessions were accepted as normative for discussion. A theological encounter, Begegnung, was now possible.

A theological Begegnung was also needed and desired by the Lutheran churches in Germany. It is a fact that the Bad Boll commissioners of 1948 were quite amazed to find that "three years after the military collapse, the Lutheran Church "was a functioning Church," carrying on its work with new vigor in its organizational life, in the training of ministers, in supplying books and religious literature for its people.[8] However, the Church was and still is engaged in a great theological struggle to regain and maintain its confessional consciousness and identity. Not only is the Lutheran Church threatened by atheistic communism from the East and by the power of Roman Catholicism from the South, but also from the West by strong attempts of Calvinism to Calvinize Lutheranism and by dangers from within.[9] Rektor Martin Hein

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[7]Theodore Graebner, "The Free Conference at Bad Boll in 1949," Lutheran Witness, LXVIII (1949), 290.

[8]Theodore Graebner, "I Will Put Breath in You, and Ye Shall Live," p. 422.

[9]Notes on remarks by Bishop Meiser, taken at the meeting of the L.W.F. staff in Bad Tölz, June 10-11, 1949. (Unless otherwise indicated, henceforth all such unpublished notes, letters, reports were taken from the files of Dr. Paul M. Bretscher).

put it this way:

> Theologians and ecclesiastics who still wished to be Lutheran were largely put on the defensive. The leading theologians in the struggle of the Confessing Church had been the followers of Karl Barth and claimed for themselves a decisive voice now that the Church was beginning to be rebuilt. It seemed as if Calvin had ultimately won the victory in Germany.[10]

And Landesbischof D. Hans Meiser illustrated the same struggle that Lutheranism was facing with Calvinism in the following words:

> It is unmistakable, how Barthianism is seeking to overpower all the important publishing houses. This is all the more regrettable because a very special kind of political thinking is aligning itself with Barthianism, and so the struggle with Barth and his friends threatens to degenerate into a political argument.[11]

The men from the Missouri Synod that were in direct contact with the German Lutheran churches after the War saw in this need an opportunity for Lutheran pastors and theologians to meet and to speak with each other.

The purpose of the Bad Boll Conferences is closely linked with the above mentioned origins. The word Begegnung, a meeting of minds, best sums up their purpose. Dr. Bretscher has clearly stated the purpose of the Conferences: "Throughout these years the primary objective of our Church was to acquaint European Lutherans not in fellowship with our Synod with the doctrine and practice of our Synod, and to gather first-hand information regarding the character of present-day Lutheranism

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[10]Martin Hein, An Evaluation of Bad Boll 1948 and 1949, translated from the German by J. T. Mueller (Published by the Lutheran Church--Missouri Synod, n.d.), p. 14.

[11]Letter from Bishop Hans Meiser to Theodore Graebner, Sept. 24, 1950.

in Europe."[12] The secondary object of the Conferences was to strengthen the Lutheran consciousness of the clergy as well as their morale, to establish and continue contact with German Lutheranism, and in the case of the Free Churches to strengthen the fellowship already existing with them.

An illustration may serve to show how the Missouri Synod sought to keep its primary purpose in clear focus. The National Lutheran Council participated in the Bad Boll Conferences of 1949 and similar plans were underway for 1950. But they did not materialize, and the N. L. C. held separate conferences with the German churches in 1950. The N. L. C. had proposed a program of 'a more practical nature,' while the Missouri Synod wished to continue the Bad Boll Begegnungen along the same lines established in the first two summers. Thus they parted ways. The basis for Missouri's position helps illumine the purpose of the entire Bad Boll venture.

> Since the N. L. C. churches, through membership in the Lutheran World Federation, had already arrived at a form of fellowship with the L. W. F. member churches in Germany, there was less need and urgency for "free theological conferences" between the N. L. C. and the Lutheran churches in Germany. Since the Lutheran Church--Missouri Synod, not being a member of the L. W. F., desired to discover a basis for possible fellowship with the Lutheran Churches in Germany, it was necessary for them to continue the "Theological Begegnungen" initiated by them at Bad Boll in 1948.[13]

During the seven summers of Conferences, whether it was verbal inspiration, the "demythologizing" of Rudolf Bultmann, or altar fellowship

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[12]Paul M. Bretscher, "Review of 'Bad Boll' Conferences," Concordia Theological Monthly, XXV (November, 1954), 834.

[13]Minutes: Joint Missouri Synod - National Lutheran Council Planning Committee for Summer Conferences in Germany, Chicago, Illinois, February 6, 1950. (Mimeographed copy).

among Lutherans, the aim was always one of mutual understanding, of sharpening the issues, of gaining a firmer grasp of the message of the Bible and of the Lutheran Confessions.

The planning of the programs for the Bad Boll Conferences was in the hands of the Missouri Synod and of the VELKD, the United Lutheran Church in Germany.[14] The program for 1948 was prepared by representatives of the Missouri Synod, the VELKD, and the Free Churches. This committee readily adopted the suggestion of Dr. Eugene Gerstenmaier that certain articles of the Augsburg Confession be the basis of the proposed Begegnung. Subsequent evaluation marked this as indeed a very happy choice, for it provided the common basis necessary for any kind of theological discussion among Lutherans.[15]

In subsequent years the programs were prepared by a committee under the direction of Dr. Behnken and Dr. Herman Harms, composed largely of members of the Seminary faculty in St. Louis. The programs were sent to the office of Landesbischof D. Hans Meiser, the bishop of the Church of Bavaria and until May 1, 1955, the head of the VELKD, for suggestions and approval. Dr. Behnken then appointed essayists to prepare papers

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[14]"There are 27 regional or folk churches in Germany federated in the Evangelical Church in Germany, EKiD. This organization of Lutheran, Reformed, and Union churches was formed in 1945 and adopted its constitution in 1948. Ten Lutheran churches within EKiD have joined to form the VELKD." Abdel Ross Wentz, editor, The Lutheran Churches of the World 1952. (Published by the Lutheran World Federation, Geneva, Switzerland. Printed in Germany at Buchdruckerei Reidel, Gunzenhausen, Bavaria, n.d.), p. 83.

[15]Fred E. Mayer, The Story of Bad Boll (St. Louis: Concordia Publishing House, c.1949), p. 9.

for the subthemes. Bishop Meiser and his staff selected the German co-essayists. The N. L. C. helped in planning the program for 1949.

The E. P. C. endorsed and encouraged the entire plan. Dr. L. Meyer worked tirelessly in ironing out the countless details that made for a well executed conference program. He was also responsible for making many of the arrangements on behalf of the Missouri Synod in subsequent years. Pfarrer Hagen Katterfeld, assistant to Bishop Meiser, managed the technical details of most all the Conferences. He was assisted in this by Pfarrer Karl Richter. Without the ceaseless interest of Rev. Katterfeld the Conferences would hardly have been as successful as they were. He did much of the vast correspondence necessary to bring the ca. 1800 pastors to these Conferences. And he devotedly pointed up the theological significance and accomplishments of the Bad Boll Conferences.[16]

Through the efforts of Dr. Karl J. Arndt, the Chief of Religious Affairs of the United States in Germany, the Bad Boll Conferences in 1949 received substantial financial aid from the U. S. Military Government. In all the other years, however, the Missouri Synod carried almost the entire financial burden.

Places often give their names to events and so it is with Bad Boll. This resort lies in the foothills of the Swabian Alps about 40 miles southeast of Stuttgart in Württemberg. It is the headquarters for the Moravian Brethren, who also operate the health resort. Dr. K. J. Arndt enabled the Missouri Synod to arrange for these

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[16]Bretscher, op. cit., p. 835.

facilities in 1948.[17] Conferences were also held there in subsequent years as well as in Bad Harzburg near the Harz Mountains, at Neuendettelsau, the great deaconness institute founded by Wilhelm Loehe, and at the Evangelisches Johannesstift, a center of church work in Berlin-Spandau. While the locations of the Conferences have been changing, yet the name "Bad Boll" has come to include them all.[18]

Over the course of the seven summers over 1800 members of the Lutheran clergy attended one or more Bad Boll Conferences. Most of these were pastors; a few laymen and students were also present. The vast majority of the participants were members of European Lutheran Churches not in fellowship with the Missouri Synod. In most Conferences Lutheran pastors of the Union Church were present also. Most of the participants were German, but some also came from Austria, England, Holland, Italy, the Scandinavian countries. European essayists came from the State universities, seminaries, administrative positions and parishes. They represent some of the best Lutheran scholarship in Europe today.[19]

The pattern for the theological content and purpose was basically set for all the Conferences in the first venture in 1948. So it was with

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[17]Mayer, op. cit., pp. 9-10.

[18]For a complete listing of the locations, as well as the times, the essayists, and the participants of all the Bad Boll Conferences, see the Appendix.

[19]Bretscher, op. cit., pp. 837-39.

the daily schedule also. The daily schedule that Dr. F. E. Mayer describes is typical of them all.

> 7:45 A.M. Morning devotions.
> 8:00 A.M. Breakfast
> 9:00 A.M.--12:30 P.M. Presentation of the day's topic by an American and a German theologian.
> 1:00--3:00 P.M. Dinner and recess.
> 3:00--4:00 P.M. Sectional meetings to discuss the topic of the day.
> 4:30--6:30 P.M. Plenary meeting in which the leaders of the sections submitted the questions, critiques, and problems raised in the respective sections. Since not all problems could be answered in the plenary session, the mealtime and recesses were devoted to a continuation of the discussion.
> 6:30--8:00 P.M. Supper and recess.
> 8:15--10:00 P.M. The evening devotions were followed by lectures on such phases of our Synod's work as young people's work, congregational organization and activity trends in modern theology. There lectures were supplemented by films on vacation Bible schools, Walther League activities, our colleges and seminaries, the Call of the Cross,[20] prepared by Synod's Department of Publicity and Missionary Education.[21]

Because this was a very demanding schedule, the nine-day conferences were shortened to six-day conferences in succeeding years. Sundays were 'free' days on which many of the Missouri delegates preached for chaplains or for Free Church brethren.

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[20]This movie, made in 1940, was Missouri Synod's first attempt at a feature movie. It is a dramatic story aimed to instill personal responsibility for personal evangelism. Because there were no movies in Germany in 1948, the Army furnished a projector and a serviceman to operate it. It was shown often and the whole populace was invited. (Telephone conversation with Dr. Lawrence Meyer).

[21]Mayer, op. cit., pp. 11-12.

CHAPTER III

THE PROGRAMS OF THE BAD BOLL CONFERENCES

The programs of the Bad Boll Conferences incorporated the objectives of a theological Begegnung. That the Missourian concern for the theological was shared by the Germans is evident from this statement by Bishop Hans Meiser:

> It is a delight for us to compete in theological discussion particularly with the brothers from Missouri, because we in Germany are concerned especially with what is theological, and we have a guilty conscience if the practical things are not also theologically undergirded.[1]

The programs always reflected this theological concern, a concern not set in a vacuum, however, but always directed toward life.

Each summer had its own program. The Missouri Synod team for each summer was responsible for all the sessions of that summer. The German co-essayists were generally different for each session.

In 1948 the theme was "The Significance of the Augustana for the Ecclesiastical and Theological Development Both in the United States and in Germany."[2] The subthemes and their essayists were as follows:

1. The Augustana and its Influence in America and in Europe: Prof. Walter A. Baepler, Dr. Fred E. Mayer, Prof. Alfred O. Fuerbringer; Dr. Werner Elert, Dr. Hans Asmussen, Dr. F. K. Schumann.
2. Justification, CA IV: Dr. Paul M. Bretscher; Dr. Ernst Gerstenmaier, Pfarrer Hopf.
3. The Means of Grace, CA V: Dr. Mayer; Dr. Helmut Thielicke, Dr. Herbert Krimm, Dr. Adolf Koeberle.
4. Of the Church, CA VII: Dr. Mayer; Dr. Edmund Schlink, Dr. Geppert, Kirchenrat Ernst Kinder.

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[1]Letter from Bishop Hans Meiser to Theodore Graebner, Sept. 24, 1950.

[2]Programs were mimeographed for each of the Conferences. The themes, subthemes, and essayists are taken from these programs.

5. What the Church is, CA VIII: Dr. Theodore Graebner; Dr. Georg Merz, Rektor Hans Kirsten.
6. The Lord's Supper, CA X: Dr. Bretscher; Dr. Peter Brunner, Dr. Wilhelm Schwinn, Lic. Martin Kiunke.
7. Concerning Church and State, CA XVI and XXVIII, 12-18: Dr. Graebner; Dr. Eugene Gerstenmaier, Dr. Freiherr H. von Campenhausen, Dr. Hans Asmussen.

Dr. John W. Behnken was the chairman and spiritual leader in each of the three conferences.

In 1948 a special conference on Christian Education preceeded the three free theological conferences. This conference was under the direction of the VELKD, Bishop Meiser presiding. Missouri Synod essayists were Dr. Theo. Graebner and Rev. A. C. Mueller of the staff of the Board for Parish Education. Dr. Julius Bodensieck of the National Lutheran Council delivered an essay. The German essayists were Oberlandeskirchenrat Brunotte, Lic. Kurt Froer, Dr. Heinrich Hermelink, Oberkirchenrat Keller, Ob.Kir.Rat Arnold Maerker, Dr. Georg Merz, Ob.Kir.Rat Edo Osterloh, Oberkonsistorialrat Walter Schwarz, Pastor D. Steinwand, Dr. Thielicke, Dr. Witt.

In 1949 was the one summer in which the N. L. C. joined the Missouri Synod and the VELKD in the Bad Boll Conferences. In succeeding years the N. L. C. arranged separate conferences with the VELKD.[3] The second Conference of 1949, the first of the three theological ones, was under the direction of the N. L. C. Dr. Julius Bodensieck was the chairman. The theme was "The Lutheran Church in the World Today."

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[3] Supra: Chapter II, p. 9.

The subthemes and essayists were as follows:

1. Revelation and Scripture: Pastor E. T. Pedersen, Lic. Ernst Kinder.
2. Attitude toward the Lutheran Confessions: Dr. John T. Mueller; Dr. Walter Kuenneth.
3. Attitude towards Catholic theology: Dr. Bretscher; Dr. Schlink.
4. Attitude toward the World Council of Churches: Dr. Conrad Bergendoff, Kirchenrat D. F. Langenfass.
5. Attitude toward the State: Dr. Bergendoff, Dr. V. Lindstroem.
6. Natural Right and Parental Right According to the Fundamentals of Lutheran Social Ethics: Rev. A. C. Mueller, Oberkirchenrat Osterloh.
7. The Social Responsibility of the Church; Dr. T. A. Kantonen, Pastor Dr. C. Cordes.

In 1949 the last two conferences, under the direction of the Missouri Synod, had the theme "The Way of Salvation According to Scripture and the Lutheran Confessions." Dr. Herman Harms was the chairman. The subthemes and essayists were as follows:

1. Revelation and Scripture: Dr. Mueller; Dr. Karl Rengstorf, Sup. W. Hoffmann, Prof. R. R. Syre.
2. Original Sin and Guilt: Prof. Martin H. Franzmann; Dr. Ernst Gerstenmaier, Prof. Walter Dress, Dr. Herman A. Preus.
3. Reconciliation and Justification: Prof. Franzmann; Dr. Adolf Köberle, Dr. F. K. Schumann, Dr. Kantonen.
4. The Church and churches: Dr. Graebner; Lic. W. Schilberg, Dr. Johann Pfeiffer, Dr. Preus.
5. The Sacraments: Dr. Bretscher; Dr. R. Stupperich, Dozent Martin Wittenberg, Dr. Bodensieck.
6. The Two Kingdoms: Dr. Graebner; Dr. Brunner, Dr. Gustav Toernvall, Dr. Kantonen.
7. Neo-Thomism: Dr. Bretscher; Lic. Eduard Ellwein, Dr. Gerhard Gloege.

Rev. Paul Koenig presented the work of the Missouri Synod and of parish life in evening sessions.

In 1950 the theme was "The Church's Commission and Authority." The subthemes and essayists were as follows:

1. The Christian Man: Dr. Lewis W. Spitz; Lic. Vilmos Vajta, Pastor G. Omes, Dr. O. Linton (absent--essay read by Schulze-Kadelbach), Pastor B. Jordahn, Ob.Kir.Rat. Dr. Walther Günther, Rektor Wilhelm Oesch.
2. The Priesthood of All Believers: Prof. Martin J. Naumann.

3. The Office of Preaching: Dr. Mueller; Pastor Hoerschelmann, Rektor D. Laurer, Pastor Lic. Perels, Dr. Herbert Kramm, Dr. Kinder, Dr. Walter Nagel.
4. Preaching Today: Prof. Naumann; Dr. Wilhelm Andersen, Dr. Hutten, Doz. Doerne.
5. The Trials and Tribulations of the Church: Dr. Mueller; Pastor Otto Harms, Dekan Hof, Dr. Martin Kiunke, Pastor Spiegel-Schmidt, Ob.Kir.Rat D. Schneider, Pastor Mahn.
6. The Christian Hope: Dr. Spitz; Dr. Lerfeldt, Kyrkoherde S. Holmström, Dr. K. Jalkanen, Lic. Herntrich, Rektor Merz, Lic. Müller-Bardorff.

Rev. Elfred L. Roschke presented the work of the Missouri Synod and of parish life in evening sessions. Prof. Theo. Hoelty-Nickel of Valparaiso was a guest lecturer on church music in America. Dr. Herman Harms was again the chairman and had the devotions at Bad Harzburg. At Neuendettelsau and at the Johannesstift the conferences joined in the devotions of these institutions. Furthermore, Landesbischöfe Meiser and D. Mitzenheim shared the chairmanship of the latter two conferences, respectively.

In 1951 the theme was "The Church Under the Word of the Living Christ." The subthemes and essayists were as follows:

1. God's Revelation of Himself in Nature: Dozent Bengt Hägglund, Dr. Ratschow, Dr. Schott; --and in the history of Israel: Dr. Walter R. Roehrs.
2. Christ and the Scriptures: Dr. Roehrs; Dr. Ellwein, Lic. W. Srocka, Dr. Martin Schmidt.
3. Christ as Prophet, Priest and King: Dr. Bretscher; Pfarrer Max Lackmann, Dr. Kramm, Lic. G. Molwitz, Dr. Girgensohn, Prof. I. P. Seierstad, Lic. Voigt.
4. Scripture's self-attestation to be the Word of God: Prof. Naumann; Dr. Helmuth Echternach, Dr. Wilhelm Maurer, Dr. August Kimme.
5. The Living Word of Scripture: Dr. Bretscher; Dr. Kinder, Dr. Helmuth Frey, Dr. Gloege.
6. The Living Christ in the Church of Our Day: Prof. Naumann; Dr. Günther, Prälat Issler.

Dr. Arnold H. Grumm delivered essays to acquaint the European Lutherans with the American church life, on the Synodical and congregational

levels. Dr. Walter E. Buszin was guest lecturer on church music. Dr. Herman Harms was the chairman of all three conferences.

In 1952, due to the Hannover Assembly of Lutherans, only two conferences were held, and both in Berlin-Spandau. The theme was "The Proclamation of God's Wrath and God's Grace." The subthemes and essayists were as follows:

1. God's Wrath as Revealed in the O. T. and N. T.: Dr. Roehrs; Dozent Lic. Richard Laabs.
2. God's Wrath in the Confessions and Luther's Theology: Dr. Bretscher; Dr. Nagel.
3. The Proclamation of God's Wrath in American and European Pulpits: Prof. Naumann; Prof. Dress, Pastor Heinrich Stallmann.
4. God's Grace as revealed in the O. T. and N. T.: Dr. Roehrs, Dr. Voigt.
5. God's Grace as the Cause of Man's Justification and Sanctification: Dr. Bretscher; Lic. Schulze-Kadelbach.
6. God's Grace offered in the Means of Grace: Prof. Naumann; God's Grace and Faith, Dr. Kimme; God's Grace and Eternal Glory, Dr. Harms.

Vice President Walter Zimmermann and Ob.Kir.Rat Dr. Johannes Neumann took charge of the conferences. The Johannesstift again provided opportunity for daily worship. Dr. Herman A. Mayer used evening sessions to tell of the Missouri Synod's life and work in America.

In 1953 the conference scheduled for Berlin was cancelled because of inter-zone tensions occasioned by the June workers riot in East Germany. The theme for the two remaining conferences at Bad Boll was "Christ and the Church." The subthemes and essayists were as follows:

1. The Incarnate Word: Dr. Roehrs; Dr. Echternach, Lic. Schober.
2. Christ's Revelation of God in His Own Person and in the Scriptures: Dr. Roehrs; Dr. Helmut Lamparter, Dr. Andersen.
3. Christ as the Propitiation for Sin: Prof. Franzmann; Dr. Kiunke.
4. Christ as the Author of the Apostolic Office: Dr. Wolfram von Krause, Dr. Armin-Ernst Buchrucker; of the Ministry of the Church, Prof. Naumann.

5. Of the Means of Grace: Dr. Bretscher; Lic. von Boltenstern, Prof. Wittenberg.
6. Christ as Judge and Consummator of the Universe: Prof. Naumann; Pastor Eberhard Koepsell, Pastor Heinrich Willkomm.

Dr. Harms was chairman. Rev. Koenig spoke on behalf of American church life.

In 1954 the theme of the two Bad Boll Conferences was "It Is Written." The subthemes and essayists were as follows:

1. The Origin and Character of Scripture: Prof. Naumann; Dr. Köberle, Dr. Dress.
2. Its Content and Purpose: Dr. Alfred von Rohr Sauer; Dr. Wilfred Joest, Prof. Schott.
3. Its Claim: Dr. Sauer; Prof. Wittenberg, Dr. Voigt.
4. Its Power: Dr. Bretscher; Pastor Erwin Horwitz, Pfarrer Kurt Hünerbein.
5. Understanding Scripture: Dr. Bretscher; Dr. Ernst-Wilhelm Wendebourg, Dr. Kimme.
6. The Use of Scripture: Prof. Fred Kramer; Pastor Rudolf Eles, Pfarrer W. Ruger.

Dr. Harms was again chairman, and in Berlin he shared this task with Vizepräsident Zimmermann and Ob.Kir.Rat Dr. Neumann. Rev. Alfred W. Trinklein of St. Matthew Lutheran Church, New York City, New York, presented the work of his parish as well as that of the Missouri Synod.

These programs, crystalized as they here are, are the heart and core of the Bad Boll Conferences.

CHAPTER IV

THE THEOLOGY OF THE BAD BOLL CONFERENCES

The theology of the Bad Boll Conferences is marked by a consensus in the fundamental articles of the Christian faith, which one reporter after another noted with great and joyous amazement. This consensus is all the more remarkable in view of the vast differences in the historical development and present situation of the Lutheran churches on the two continents.

> The development of the theological thought of the Missouri Synod reflects that it is an intact church in an intact country with an intact history. The German theologians, on the other hand, come from a destroyed country with a church that has gone through many inner and outer crises, with broken church orders and ideals no longer credible. Their way has led through the heaviest struggles, dangerous temptations and errors, costly experiments, and a time of horrible suffering. It cannot be denied that it is a theology born of fearful struggle. It looks to God's Word, but it has also peered into the abyss. It is a theology on a volcano.[1]

Although further discussion about the distinction between subjective and objective justification was desired, already in the first summer there was a deep and fundamental agreement on the centrality of the doctrine of justification of the sinner before God solely by grace, for Christ's sake, through faith.[2] Also other doctrines, such as those of the means of grace, the nature of the Church, the nature and benefits of the Lord's

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[1]"Theologische Besinnung," Evangelische Welt (Nachrichtendienst der Evangelischen Kirche von Westfalen, 1.8.48 Nr. 15). (Typewritten copy). The translation is by this writer, as are all subsequent translations, unless otherwise indicated.

[2]"Report on Seminars at Bad Boll" (read by Dr. Behnken before Synodical Conference in August, 1948). (Typewritten copy).

Supper, found formulations on which there was general agreement.[3] With this in mind, then, it is possible and also necessary to view the many questions which were candidly raised and earnestly debated, some at great length.

One basic problem recurred every summer, the question of the inspiration of Scripture. Everyone agreed that Scripture was inspired, but how and to what extent was the object of much debate. The theme of the 1954 Conferences, "It Is Written," treated this problem frankly and fully. This writer has found no more penetrating and clearly defined analysis of the doctrine of inspiration than the challenging, positive summary of the 1954 Bad Boll Conferences by Pfarrer Hagen Katterfeld. The following is a free translation of his report.

Despite seven years of conferences, in most of which also the question of verbal inspiration came to the fore, there was at first a lack of mutual understanding. Preconceived notions clashed with each other.

The basic preconceived question that Missouri directed at the Germans was: Is Scripture really God's Word for you, or do you first use reason (i.e., the so-called historico-critical method) to cull from this very human Bible-book that which can surely be designated as God's Word? And the Germans were asking Missouri: Are you not Fundamentalists, who teach a mechanical interpretation of the Bible, a magical evaluation (magische Bewertung) of the Bible, a "fourth God" next to the Trinity, a "paper Pope"? And where does the Missouri Synod find the right to make this

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[3]Fred E. Mayer, The Story of Bad Boll (St. Louis: Concordia Publishing House, c.1949), pp. 21-43.

special doctrine the criterion for joining or not joining with other churches?

At first each side found more food for its preconceived beliefs. Bultmann's disciples spoke of the Bible as a dead letter which first becomes God's Word when it is encountered in faith--though many German theologians felt this was not right. The Missouri Synod told how its children are indoctrinated with a world view coupled with verbal inspiration and that seminary students are warned against the historico-critical method.

However, the prejudices began to disappear when the Missouri Synod expressly distinguished its position on verbal inspiration from that of Fundamentalism. Nor is it opposed to all aspects of textual criticism. It does, however, reject the claims of ratio, which can never confess Christ as Redeemer. Man is not the judge, but the hearer of Scripture. The "rags" in which God's Word is wrapped is not a matter of imperfection, but one of the merciful condescension of God. Difficulties in the text that cannot be solved must remain, but this is not to surrender the certainty of a unity of doctrine in Scripture. It is the one Word of God, not "two blocks" (humanum and divinum) that can and must be dissected and separated from each other. No second human subject is author of Holy Writ. Not Holy Writ, but ratio raises most of the problems. Missouri rejected the accusation of an inadmissable "identification": Holy Scripture is certainly no second incarnation, but it is the inverbatio of the Holy Spirit. However, neither is there any other knowledge of Christian redemptive history other than in Holy Writ.

That which objects to the self-attestation of Scripture is somehow

always experience, human judgment and choice, philosophical thought, etc. But faith's only source of knowledge is Scripture, not natural knowledge, the church's tradition, nor even the reborn person. Historical criticism has again and again suffered shipwreck on Scripture, since it is ever changing and coming up with totally contradictory results.

All this is not asserting a damnamus, nor does it deny salvation to anyone. (Of course, the question of verbal inspiration being determinative for church fellowship was never satisfactorily answered by Missouri for the Germans).

This Missourian position greatly gained in understanding among the Germans when Dr. Bretscher explained the place of Scripture in the American theological scene. In addition, it became quite clear from the reports on parish life by Pastor Trinklein that contrary to German expectation this special doctrine does not bring with it a danger of stagnation. Therefore the Germans rejoiced to hear again and again that justification was central in Missouri's theology and that for this reason the divine inspiration of Scripture is so much emphasized.

The Germans succeeded in pointing out that Missouri's position over against them is not completely relevant to the present situation. The danger of radical Biblical criticism has long been recognized. In general the Germans affirmed the inspiration of Scripture. The Germans do not yet see how the human side of Scripture comprehends the divine, but they believe it nevertheless. Furthermore, the Germans wish neither to eliminate nor to harmonize, for both endanger the whole counsel of Scripture. And they resist liberal theology's attack on the unity of Biblical doctrine. If German theology nevertheless differs from American theology and faces

different dangers, it does not fabricate an imaginary task for itself. It simply faces a different direction with an assignment peculiar to its situation. The Germans for the most part took a middle-of-the-road position between verbal inspiration and extreme Biblical criticism. They experienced an edifying encounter in both directions.

Naturally there were still a number of questions. There was surely a broad consensus in the concern for and evaluation of Holy Writ, but not in the special doctrine of verbal inspiration. Here Missouri still faced some questions. Does not verbal inspiration unintentionally dispose of the humanum of Scripture for the sake of the divinum? Is this not monophysitism in another form? Is there not a false identification of the Bible with the Word of God? Is it possible to define where textual criticism ends and where conjectural criticism begins? Can one admit certain "weaknesses" in Holy Writ in view of its humanum and then close his eyes to the weaknesses in the historical, scientific and other assertions that neither concern nor endanger salvation? The concern is for truth and salvation for us, not for a Word of God per se without regard for men, is it not? Is not inspiratio realis more important than verbalis? In fact, is verbal inspiration the appropriate means for supporting the authority of the Word of God (this question presupposes naturally a recognition of the underlying concern--therein was unanimity)? The most telling critique was probably this: does not verbal inspiration come dangerously close to the Roman doctrine of transubstantiation, where the accidentia, to be sure, remain but where the substantia have changed?

Decisive questions also faced the Germans (and admittedly every German theologian is somehow closely dependent on Biblical higher

criticism). Does not Biblical criticism as it is practised undermine the truth of the Scriptures in a way that endangers salvation? Is it not likely that actually everyone invalidates this statement: the Bible is the Word of God? Above all: are not many commentaries on Holy Writ totally removed from the recognition of the principle: scriptura sui interpres?

And finally, what ought one gather from the hopeless confusion and helplessness in current German theology where not two theologians will condescend to agree on the same thing? Is this the result of a wrong starting point, the result of violence toward Holy Writ? Does not, as a result, the Word of God suffer at the hands of men and of churches?

The questions raised above on either side were not conclusively answered at these conferences. The following points were listed as not having been settled in the special discussion on the doctrine of verbal inspiration:

1. The problem of theopneusty (in terms of Law and Gospel),
2. Does Holy Writ have a doctrine about itself?
3. Is the Word of God to be equated with Holy Writ or is it different?
4. To what extent is harmonization and differentiation justifiable?
5. Does Biblical criticism make easier or endanger the approach to Scripture?
6. In judging Scripture of what significance is the difference between its world-view and ours?
7. An approach to the problem of the inerrancy of Holy Writ,
8. Evaluation of Holy Writ extra usum,
9. Luther's view of Scripture (does he teach verbal inspiration?).

At the same time a powerful "yes" was spoken to Holy Writ as the complete and final Word of God. A great blessing was the respect, the thanks, the joy towards the miracle of Holy Writ which filled all the participants and made possible many unanimous expressions about it.

Only through this tool of Scripture, not alongside or outside of it,

does one have God's Word. That is to say, through this tool one has God Himself. Scripture contains the word of men, but not their ideas. They are rather the mouthpiece of the Gospel. At the same time some things in Scripture belong to its form, but not to the substance. Human speech is the vocabulary of the redemptive work. The "old, thread-bare rags" (Hamann: "let me have them, they are my salvation") can help towards faith as well as hinder in this.

The verbum scriptum is not merely "written" or "spoken," it is a book of history and its present realization. It has power because it contains the condescension of God. Contradictions are a part of this; no apologetic harmonization is necessary.

Scripture is decisive about life or death for men. It has no static significance. It is not a metter of spiritualizing or of making a "thing" of Scripture. Rather "in, with and under" the word of men, God's Word is fully present (of course, it became clear that this analogy could not be followed through completely). The "unity of Scripture" is not the full agreement of Bible passages, but Jesus Christ Himself.

Holy Writ is given for the sake of the Gospel (e.g., the Gospel according to St. Matthew, etc.). It is the Word of Him who was not ashamed to come to men with foolish, ignoble speech.

No one relinquished Scripture's function of serving. It is no "fourth God," but completely a tool. The divinity shines through the humanity. The window is not the view, but without the window there is no view.

Criticism that does not derive from a basic concern for Scripture cannot be prevented, but it must be rejected. Only when Christ is sought in Scripture, can it be understood. Even the church itself is not an

authority above the Scriptures (as Rome, the Orthodox Church, or the "church of reason"). The "point of truth" (Wahrheitsmoment) in the concern of Bultmann's theology can and ought to be maintained: Holy Writ is not an external, material authority!

It was not always easy to let Scripture speak itself and to let it speak out completely. Nevertheless, the statement of Bengel which Oberkirchenrat Dr. Metzger quoted in his greeting at Boll was quite appropriate also for this conference: if it is inspired, it will inspire us.[4]

Christology evoked nearly as much discussion as did the doctrine of inspiration. In the essays there was generally a consensus. The differences came up in the discussions. This is most graphically summarized in the words of Dr. Bretscher.

> The fundamental difference is the relation of Christology to Scripture. . . . It became evident that the Germans proceed from Christology to Scripture ("was Christum treibet"). This means for them that whatever in Scripture has no direct bearing on Christ, is of secondary, if of any, import to the existential situation in which the Christian finds himself. God created the world, but the manner of that creation is of no particular import. The six days of creation are a theological opinion of the sacred writer. In essence, the fall is true, but the story of the Fall is a myth. Every person experiences in himself what Adam and Eve experienced. Since the New Testament writers quote from the Old Testament only "was Christum treibet," they have set the pattern for our use of Scripture. Nevertheless, all of Scripture is the Word of God. Yet since its import is "was Christum treibet," its world-view, its geographical, historical, anthropological data are not relevant to the Christian faith. In answer to my question, "how did you get that way?" I was told, "Through Luther and the Aufklärung (rationalism)."

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[4] Hagen Katterfeld, "Es steht geschrieben," Evangelisch-Lutherische Kirchenzeitung (1 Oktober, 1954), pp. 295-297. (Typewritten copy).

Yet there are those who are obviously sincere in a statement such as this, "Wir müssen uns wieder zur Heiligen Schrift zuruckfinden."[5]

The disciplined historical methodology which the European theologians apply to their study of the Bible they likewise apply to the Lutheran Confessions.[6] In fact, post-war evidence of a genuine return to a conservative Confessional theology among the Lutherans was one of the main factors that led to these free theological conferences. After the first summer of conferences, which were based on certain key articles of the Augsburg Confession, Dr. Theo. Graebner expressed his amazement at the remarkable strength displayed by the Lutheran churches under the persecution of Hitler. This was squarely attributed to their return to Scripture and the Confessions as the basis of their stand against the Hitler regime. Again and again "contributions were made from the floor that fairly bristled with quotations from the Apology and from the Formula of Concord, often in the original Latin."[7] Lutherans the world over are greatly indebted to German scholars like Edmund Schlink and Friedrich Brundstäd and to the editor and publisher of Die Bekennt-

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[5]Paul M. Bretscher, "Report on Second Conference of Mo. Synod and German Theologians in Berlin-Spandau (Ev. Johannesstift) July 11-18, 1952." (Typewritten copy).

[6]This historical methodology contributes significantly to the development and present form of European Lutheranism. "By and large, Lutheran theologians in Europe think above all historically, and they are accustomed to apply the most rigid historical method to the investigation of the past." Paul M. Bretscher, "Review of 'Bad Boll' Conferences," Concordia Theological Monthly, XXV (November, 1954), 839-40.

[7]Theodore Graebner, "I Will Put Breath in You, and Ye Shall Live," Lutheran Witness, LXVII (1948), 423.

nisschriften der evangelisch-lutherischen Kirche (first ed., 1930; second, 1952).[8]

In any discussion on Lutheran theology the Confessions ought to be regarded as the handmaid of Scripture. Some European Lutherans subscribe to all the Lutheran Confessions and take them very seriously. Others view them merely as historical documents which have been succeeded by other theological documents, say, the Barmen declaration. Nevertheless most Lutherans are becoming more and more confessionally conscious and responsible, even if in varying degrees.[9] Of the 1949 conferences Dr. Theo. Graebner reported:

> The value of the Lutheran Confessions was set forth as powerfully as anywhere in our Synod's literature. Prof. W. Kuenneth of Erlangen said: "There can be no faith that refuses to speak. . . . To reject the Confessions is to deny the authority of Scripture, on which they are founded. . . . The question of the Confessions is a question of conscience."[10]

It is interesting to note that in 1949 the Missouri Synod and the German theologians were allied in defending the Confessions against the position expressed by Prof. Conrad Bergendoff of the N. L. C. He asserted the relativity and basically temporary nature of the Confessions, which like all other confessions possess only a portion of the truth.[11] Nevertheless

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[8]Bretscher, "Review of 'Bad Boll' Conferences," p. 843.

[9]Ibid., pp. 843-44.

[10]Theo. Graebner, "The Free Conference at Bad Boll in 1949," Lutheran Witness LXVIII (1949), p. 290.

[11]Hagen Katterfeld, "Begegnung in Freiheit," Nachrichten für die evangelisch-lutherischen Geistlichen in Bayern 4. Jahrg. (July 31, 1949). (Typewritten copy).

there was a difference of emphasis between the Missouri and German theologians in their approach to the Confessions.

In 1948 Dr. Werner Elert, the German co-essayist in the first conference, pointed out that while for Americans the Augustana was exclusively theological, in Germany it also has always been a political document. The other two co-essayists concurred in this judgment. This fact, together with the present German Lutheran theological emphasis on the Church's "existential" nature (Church being only there where through the Holy Spirit an "event," ein Ereignis, takes place), caused Elert to raise the question whether the Augustana is still theologically or only historically relevant today. Dr. Hans Asmussen, co-essayist in the second conference, noting the Augustana's relative unimportance in Germany today, pointed out that theologians are asking "whether all current and relevant problems have been sufficiently explored by the Augsburg Confession." Co-essayist in the third conference, Prof. F. K. Schumann saw an "inner necessity" for the Lutheran Confessions--as an expression of the Church's worship, witness, and consciousness of its historical heritage. There was general agreement on the Augsburg Confession as norma normata of the Christian faith.[12]

The difference in approach to the Lutheran Confessions in the Missouri Synod and in German Lutheranism in each case reflects in part the various differences in history, tradition, and confessional status but in part is also inherent in the very approach itself. Thus many of the differences in doctrine and in practice are largely historically

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[12]Mayer, op. cit., pp. 15-18.

determined, but they are sometimes also inherent in the approach to the Confessions and Scripture.

The attitude toward the Confessions is not only a question of the source and norm of theology. It also leads over into the problematic area of inter-church relations. Both the centrality of the Confessions and the diverging approaches toward them as well as their significance for the relationship of the various Lutheran bodies to each other is aptly expressed by Hagen Katterfeld:

> At Bad Boll the way which is deemed the only possible way to union in relation to churches outside the circle demarcated by the Lutheran Confessions was followed within that circle also. No union without doctrinal unity!
> To the representatives of the Missouri Synod goes the credit for establishing clarity on this point; that is the service they rendered the conferences. For all other Lutherans were no doubt of the opinion that differences in doctrine within the circle of the Lutheran Church, a circle defined by the formal acceptance of the Confessions, could play no decisive role in the sense that they might hinder altar and pulpit fellowship or prevent union.
> We were ready to testify by this course that the Lutheran Church is a Church not merely because of the formal authority of the Confession, but because of the authority of the content of the Confession and in virtue of a unanimous interpretation of that content. In the opinion of the writer this was of decisive importance for the inner course and success of this meeting and had its blessing.[13]

The doctrine of the Church includes some of the most burning issues faced by German Lutheranism today. These problems could be discussed because the theologians of the two continents began on the common ground of the nature of the <u>una sancta</u>. The doctrine of justification

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[13]Hagen Katterfeld, "Erfahrungen von den Luth. Theologentagungen in Bad Boll, 1949", <u>Informationen der VELKD</u> (August 26, 1949). (Typewritten copy). [Quoted and translated by Martin H. Franzmann, <u>Bad Boll 1949</u> (Published by the Lutheran Church--Missouri Synod, c.1950), pp. 13-14.]

was seen as the starting point from which the essence of the Church was to be viewed, Dr. Mayer reported in 1948. The Church as the communion of saints under the rule of Christ, the Gospel as the constituent factor of the Church, right teaching as the essential mark of the Church, these assertions provided the focus for much discussion.[14] The problems related to the doctrine of the Church that arose in the course of the Bad Boll Conferences can be grouped in four areas: the Church and the church bodies; the Church, the ministry, and congregational life; the Church and the state; and the Church and its message.

"Union and Confession is the great question of our day. It is the question of true unity. Here lies the problem of the Lutheran churches and EKiD."[15] The church bodies in Europe have a complicated background and thus the doctrine of the Church leads to formulations which are quite divergent when applied to specific problems. In the ecumenical movement the Lutheran churches must set their course between the two extremes of unionism and isolationism. The VELKD, headed by Bishop Meiser, with whom the Missouri Synod arranged the Bad Boll Conferences, is consciously Lutheran. Bishop Meiser addressed one of the Bad Boll sessions in 1949. Some of his main thoughts were as follows:

> How did VELKD come into being? Neither due to political aspirations, nor due to pressure from American Lutheranism. We recognized that a right for separation between churches exists only where there are deep-seated differences. But we Lutherans had the same Confessions. A constitution was drawn up and submitted to the regional churches in 1948. Nine adopted it, four did not. VELKD does not want to be Church only in name, but in the full sense of the Word. It wishes to be one in the same understanding

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[14]Mayer, op. cit., pp. 29-34.

[15]Notes of Paul M. Bretscher on a report by Hagen Katterfeld, July 21, 1949.

> of the Gospel as Luther understood it. We realize that there is much lacking; we must come to a much fuller understanding of Lutheranism. We do not wish to deny Article VII of the CA, but work to the end that it become the common Confession of all.[16]

In EKiD, a federation of the 28 regional churches embracing nearly all Protestants, there has been increasing tension between the Lutherans and the Reformed. EKiD's aims seem to be: first, full organic union of the churches by building on the convictions and fellowship that resulted from the Nazi struggle (the Barmen declaration), and second, a reformation of congregational life. In contrast, the VELKD, the Lutheran churches within EKiD, wish to conserve a united national front while postponing actual merger until doctrinal agreement regarding Word and Sacrament has been reached. To them EKiD is not really a church but a federation.[17]

At Barmen in 1934 many Protestants under the leadership of Karl Barth and others united as the Bekennende Kirche in a six point declaration that Jesus is the Savior of mankind and the Lord of the Church over against the oppression of Hitler and the self-absolutization of his regime. While some Lutherans wished to maintain this emergency formulation as adequate for the present European churches, and as a basis for the union of all churches, the opinion of most Lutherans was expressed by Bishop Meiser in these words:

> Barmen was not intended to establish a new Union Church and a new Confession. We signed it only because the assurance was given that Barmen did not wish to be a new Confession. Some time ago Barth expressly confirmed this fact to me.[18]

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[16] Report by Paul M. Bretscher, "Report on Bad Boll Sessions, June 1-5, (sic) '49." (Typewritten copy).

[17] Stewart W. Herman, Report from Christian Europe (New York: Friendship Press, c.1953), p. 161.

[18] Report by Paul M. Bretscher, "Report on Bad Boll Sessions, June 1-5, (sic) '49." (Typewritten copy).

While the Lutherans are thus struggling to deepen their Confessional position and to exert an influence as Lutherans in EKiD, in the L. W. F., and in the W. C. C., there is at the same time a concern about the relation of the VELKD to the Lutheran free Churches. There is no church fellowship between them at present. The "Breslau Synod" is the oldest free church. It came into being in 1830 in protest against the Prussian Union, a merger of Lutheran and Reformed churches. It remained in close contact with the Lutheran Landeskirchen until 1948, when it severed altar and pulpit fellowship due to the formation of EKiD. At the same time it joined with the Saxon Free Church in church fellowship. After the War the Missouri Synod helped these two free churches to organize the seminary at Oberursel. The Saxon Free Church, with its present headquarters in Berlin-Steglitz, came into being in 1872 in opposition to the Staatskirche when the latter reduced the Confessional oath to a Confessional pledge. It was later joined by a number of other free churches, including the Hermannsburg Free Church and the South German Free Church. There is also the Independent Evangelical Lutheran Church which is composed of five dioceses, all former free church bodies. These three free churches together with two other small groups are joined in a federation of free churches.[19] Because of their renewed contact with the Landeskirchen through the Bad Boll Conferences, the free churches have a distinct task. Dr. Fred E. Mayer keenly points it out:

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[19]Paul Fleisch, "Der Weg der lutherischen Freikirchen," Informationsblatt für die Gemeinden in den niederdeutschen lutherischen Landeskirchen 1. Jahrg. (November, 1952), 413-15.

> The Free Churches must find a golden middle between the extreme isolationism in which the Saxons have lived for many years and the unionism of the Landeskirchen. There still is a valid reason for their separate existence, but whether this reason lies in the polemic against the Landeskirchen is questionable to me. I have felt that the separate existence of the Free Churches should prove a mighty stimulus to the Landeskirchen inasmuch as the Free Churches can demonstrate the true virility of a congregation which is planted uncompromisingly upon the Word and which becomes an ideal congregation in the New Testament concept, stressing particularly the priesthood of all believers.[20]

It is clear both from the position of the VELKD and the free churches that much of the German Lutheranism is earnestly searching to find the directives of the una sancta for its ecclesiastical pattern.

Because the Lord's Supper is not only self-appropriation of the grace of God, but also a confession of faith, this doctrine is intimately connected with the Church and church bodies. This doctrine is a burning issue in the German churches, revolving about two foci, the real presence and altar fellowship. There were some, who believed that a restudy of the pertinent Scripture passages might shed new light and bridge the doctrinal gulf between the Lutherans and the Reformed.[21] However, "Writing in the Ev.Luth. Kirchenzeitung, Dr. George Merz testifies to the agreement regarding the real presence of Christ in the Sacrament as one of the most noteworthy developments of Bad Boll, although there was a difference in the application of the doctrine."[22]

The question of altar fellowship is vexing not only because of the laxity of the past decades, the merger of Reformed and Lutheran churches

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[20]Letter from Fred E. Mayer to Paul M. Bretscher, June 30, 1949.

[21]Mayer, op. cit., pp. 42-43.

[22]Graebner, "I Will Put Breath in You, and Ye Shall Live," p. 423.

in the Union Church, but also because of the 12,000,000 refugees that flooded into Germany. Over against EKiD's aim of complete fellowship between the various member churches, which in the thinking of the Missouri Synod was "making the exception the rule," Missouri advised the German participants to let the Lutheran altars remain Lutheran.[23] The Missourian doctrinal principles of close communion and church discipline received general vocal endorsement. To put them into practice, however, is a most difficult task for the Germans.

The Berneuchen liturgical movement in Germany gives expression to the strong reaction against chaotic forms of worship and against the common disuse of the Lord's Supper. As such it is performing a valuable service to the churches. Lutheranism welcomes its emphasis on the real presence and the Sacrament of the Altar. To avoid the danger of excess, Missouri reminded that also here the Holy Spirit is finally working through the Word. And Missouri took a definite stand against certain "episcopal-Hierarchical ideals" of the Berneuchen movement.[24] This is another evidence that the Sacrament is intimately related to the doctrine of the Church.

The Church, the ministry, and congregational life is the second area of differences in doctrine and practice in European Lutheranism. Although the Germans accepted the Lutheran doctrine of the universal priesthood of

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[23]"Report on Seminars at Bad Boll," (read by Dr. Behnken before Synodical Conference in August, 1948). (Typewritten copy).

[24]Georg Merz, "Symbolistic Theology?" Concordia Theological Monthly, XX (February, 1949), 121.

all believers, they severely disagreed with the distinctly "Missourian" doctrine of the sovereignty of the local congregation.[25] That the local congregation possesses the office of the keys stood at odds with the German emphasis that the validity of the call lay in ordination by the properly constituted authorities.[26] In addition the Germans feared that the congregational sovereignty would lead either to Barthian congregationalism[27] or to doctrinal and ecclesiastical chaos. At this point the Missourians rejected the Barthian doctrine of the hic et nunc, which asserts that the Church is a reality only as an "event" and not a historical reality, which threatens a congregation's certainty that the Word and Sacraments belong to her and that Christ is present at all times. At the same time Missouri was charged with undermining the sovereignty of the local congregation when it rejected the sacraments of a congregation saturated with error. In answer to this Missouri agreed with the decisions of Barmen that deny a church the right of being Church when it holds the Confessions by liturgy and law but rejects them "in the hour of the actual confession."[28] Nevertheless, the Germans differed strongly with the Missourians. Dr. Lauerer, a German essayist in the Neuendettelsau Conference in 1950, underlined the point of disagreement between Walther and Loehe

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[25]Report by Herman Harms to John W. Behnken, August 11, 1950.

[26]Mayer, op. cit., pp. 36-37.

[27]Fred E. Mayer comments: "Barth has advocated an extreme type of congregationalism. In opposing the Volkskirchentum, which recognizes as members such as give no evidence that an 'encounter' and an 'event' has taken place, Barth would do away with all forms which foster that sort of church life." Footnote in "Symbolistic Theology," Concordia Theological Monthly, XX (February, 1949), 121.

[28]Merz, op. cit., p. 121.

that arose: "The office of the ministry does not derive from the congregation, but the congregation derives from the office of the ministry." Concludes Dr. H. Harms in his notes: "In a later private conversation with Dr. Kinder, he admitted an over-emphasis by Loehe of the office, but thought that Walther had made himself guilty of an over-emphasis on the congregation. No consensus here."[29]

Despite this dissensus, the Germans repeatedly recognized the need for revitalizing the laity. The nineteenth century German church was almost entirely a Pastorenkirche. Today there is a growing conviction that the churches must become Gemeindekirchen. The fear that an active laity might undermine the dignity of the office of the ministry is giving way to the realization of the need of lay people who are vitally interested in working for and in support of the church.[30] The Germans never ceased to be amazed at the virility of the congregational life in America as it was portrayed by Drs. Arnold Grumm, Herman A. Mayer, Paul Koening, and Pastors Elfred L. Roschke and Alfred W. Trinklein. Dr. A. C. Mueller illustrates the difficulty that a German pastor faces with the aim of revitalizing the laity.

> A German "Gemeinde" may be anywhere from 5,000 to 10,000 to 15,000 members. A congregation of 5,000 may produce an average attendance of 150 per Sunday. Most people have no interest whatever in the Church, yet they belong to the Gemeinde, have their children baptized and confirmed, and want a Christian burial. The question is, how to revive these dead congregations.[31]

Practical problems are acute in the areas of education, church

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[29]Report by Herman Harms to John W. Behnken, August 12, 1950. (Mimeographed copy).

[30]A. C. Mueller, "Report on Bad Boll" (1949), p. 8. (Mimeographed copy).

[31]Ibid.

discipline, and stewardship of money. The German churches realize that they must win back teachers and train a new generation that is faithful to the church. The church must enlist parents on the basis of their rights and responsibilities to their children. The pastors are very often asked to give from 10 to 20 hours of religious instruction a week. At the same time many "catechists" are being trained for Christian teaching.[32] In many places an Arbeitsgemeinschaft had been formed. This is a means of winning back teachers through a form of workshop. But it is more than that: "It indicates a close and brotherly fellowship in which pastors and teachers are to associate and study the problems and fundamentals of Christian education."[33]

Stewart Herman points out that theological systems and even evangelistic campaigns are not effective in reaching the millions of Europeans who are beyond the reach of the church. Some remarkable plays and movies, the various gigantic Kirchentage, lay teams and lay cells, the "Kerk en Wereld Institute" of the Reformed Church in Holland, the evangelical academies for training laymen, are all signs of a new form of evangelism. These many evidences of the new spiritual life in Europe point to the one major fact that Europe has discovered itself to be her own major mission field. The regional churches, not just the free churches and the sects, are learning that this is their responsibility.[34]

One of the real problems that the German churches face as they seek

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[32] Ibid. p. 5.

[33] Ibid. pp. 6-7.

[34] Herman, op. cit., pp. 12-26.

to evangelize their own country is the question of church discipline. What is to be done with the nominal members? To excommunicate them is only to alienate them completely. The real purpose of church discipline would be completely foreign to such an action by the churches. Dr. Mayer felt that one German pastor aptly summarized the problem in these words: "We always inherit one generation which has not left the church."[35]

An extremely sensitive area of the doctrine of the Church is its relation to the state. The Lutheran churches have often failed to take seriously their social and political responsibility and have thus brought upon themselves the charge of quietism. In the 1948 Bad Boll Conference it was recognized that the Augustana finally leaves the Christian in a dilemma: that of obeying the government ordained by God or disobeying it as an evil distortion of God's order. This dilemma must find on-going resolution by the proper distinction between Law and Gospel.[36]

Not only in war but also in peace does the Church wave an ambiguous relation to the state. Although the establishment of the Weimar Republic in 1918 brought a genuine separation of church and state, the state still collects the people's contribution through the tax machinery of the government. The free churches are financially independent of the state. The Church of Wuerttemberg is the one exception among the regional churches; it has begun to rely on voluntary contributions--which are coming in slowly.[37] While the state today does not meddle with the German churches, they realize that it would be far better to be completely independent of the

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[35]Mayer, op. cit., p. 37.

[36]Ibid., pp. 44-48.

[37]Abdel Ross Wentz, editor, The Lutheran Churches of the World 1952 (Published by the Lutheran World Federation, Geneva, Switzerland. Printed in Germany at Buchdruckerei Riedel, Gunzenhausen, Bavaria, n.d.), p. 82.

state, particularly in the case of another political crisis. But they fear that the necessary funds simply would not be gathered. Stewardship takes education. "The vast majority of even their most active members--except in some free churches--have no acute sense of responsibility for the financial support of the church and its work."[38]

The state also maintains religious instruction in the West German public schools and theological faculties at the state universities, as Heidelberg, Erlangen, Tübingen. Although there are also seminaries supported by the churches alone, as at Neuendettelsau and Hamburg, many of the students are trained in the state universities. One specific problem in relation to the churches in this connection is the difficulty of exercising any form of doctrinal discipline. The theological professors at the state universities are not officially responsible to the churches for their doctrinal positions. This is then further reflected in the theological students that they train.

The Church and its message is a final area of doctrine and practice that received much attention at the Bad Boll Conferences. The message of the Church is the Gospel. The inroads of philosophy upon theological thought, particularly existentialism was a significant factor in the Bad Boll discussions. Existentialism rings a responsive chord in a Europe that has passed through one traumatic crisis and knows itself to be possibly on the verge of another. And when it is applied in a most radical form of Biblical criticism by Rudolf Bultmann and his followers, this too is appealing to the critical, historically aware, philosophically-trained

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[38]Herman, op. cit., p. 7.

German mind--at least theological mind. Two questions arise: one directed against Bultmann and Barth and the other against the preaching of the churches' ministry.

While some participants at the Bad Boll conferences were sympathetic to Bultmann, he was usually taken severely to task for his "demythologizing." Central for Bultmann is the kerygma. The kerygma proclaims a fact--reconciliation. Christ is a reality only in so far as He is encountered in the proclamation of the kerygma. Does not Bultmann virtually disregard history and the canon and view the N. T. Message rather from existential presuppositions?[39]

The message of Barth is grounded on the Bible as God's Word. But though his point of departure is God, Luther's is Christ. Therefore is not Barth's obedience to Scripture derived from the Law--and not derived from the freedom which Christ gives?[40]

This is just a brief taste of some of the problematic material that demanded the attention of the participants. Dr. Bretscher comments that there is a very strong and healthy emphasis on "Jesus Christ as the incarnate Logos, the Redeemer of the world, and the sovereign Lord of all creation. . . . There is furthermore in European Lutheranism a loyal adherence to the Reformation emphases sola gratia, sola fide, propter Christum, and even to sola Scriptura in the limited sense, however, that Scripture alone is the authority in all matters pertaining to doctrine and practice, and that neither pope, nor councils, nor tradition, nor any

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[39]Notebook of Paul M. Bretscher, July 12, 1954.

[40]Ibid.

form of enthusiasm can dethrone this authority or be granted equal status."[41]

The actual preaching that goes on in the European churches is also of vital importance. For Walther and Luther the proper distinction of Law and Gospel was essential to preaching the Word of God. This distinction is not mainly a matter of content--although it certainly is that also; this distinction is one of timing--there is a time for the Law and a time for the Gospel, in sermons as well as in counseling and in the self-appropriation of God's Word. Because this vital aspect of preaching can best be judged by personal contact, this writer resorts to the opinion of the men who were there.

> It was the general impression of the synodical commissioners that, in general, European Lutherans disregard and ignore the stress which Luther, the Confessions, Walther, and many other faithful Lutherans laid on the importance of making a careful distinction between Law and Gospel. This impression was definitely re-enforced by sermons which some of us heard in Lutheran regional churches. In many sermons we missed a clear and unabridged proclamation of God's grace in Christ. We gained the impression that perhaps Barth's inversion of Law and Gospel to Gospel and Law has had a terrifying effect on European Lutheran theology.[42]

Another strong impression left by the German theologians was on occasion an over-emphasis on the spoken Word at the expense of the written Word. And there is a strong movement towards doing away with the "third use of the Law"--support for which is found, it is said, in Luther and in Paul.[43]

Of course, to discuss the many problems which were raised would necessitate work considerably beyond the scope of this thesis. There is

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[41] Bretscher, "Review of 'Bad Boll' Conferences," p. 844.

[42] Ibid. p. 845.

[43] Ibid. pp. 845-46.

a strong note of eschatology in European Lutheranism, with an occasional excursion into chiliasm. Baptism was much discussed at the conferences. And there were numerous other concerns relevant to the present life of the Lutheran churches in Europe.

CHAPTER V

THE RESULTS OF THE BAD BOLL CONFERENCES

"Building Theological Bridges," the appropriate subtitle of Prof. F. E. Mayer's The Story of Bad Boll, discloses the import of the Bad Boll Conferences for European Lutheranism as well as for the Missouri Synod. Theological bridges were built. And while this is something rather elusive, precisely therein lies one of the values of Bad Boll, as Professor M. H. Franzmann points out in his Bad Boll 1949: "that we learn to break with statistics and 'results,' that we think, not in terms of parochial or synodical results, duly tabulated and presented for ecclesiastical accounting, but in terms simply of testifying to the truth and leaving the rest to the Spirit, who leads into all truth."[1]

Most remarkable is the simple fact that in 1948 the Missouri Synod held free theological conferences in Europe with German theologians and pastors for the most part not in fellowship with the Missouri Synod. And what is more, they were considered so beneficial by the Missouri Synod and so desirable by the Europeans that they were continued for a total of seven consecutive summers. A series of such theological conferences is unique. "Where is there a parallel unless we turn to the great Lutheran gatherings of the sixteenth century, but these were attended only by Germans."[2] At no small financial expense to the Missouri Synod, at the expense of much time to the Missouri commissioners, at the expense

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[1]Martin H. Franzmann, Bad Boll 1949 (Published by the Lutheran Church--Missouri Synod, c.1950), p. 11.

[2]Report by Paul M. Bretscher, "Impressions and Evaluation of Bad Boll Sessions," 1949. (Typewritten copy).

of much needed summer vacations for many of the European pastors, and often at no small physical discomfort for all, men met to discuss theology. This was not just an academic exercise, but a struggle for mutual understanding, for listening and witnessing to the Christian truth revealed in Scripture and expounded in the Lutheran Confessions. And they struggled in "humility and mutual trust."

That there was a willingness to meet on the basis of Scripture and the Lutheran Confessions, this was also most remarkable. There were often severe disagreements, frankly and fully expressed, but never with malice or rancor. On the other hand, one reporter after another, both European and American, expressed his surprise and thanksgiving at the extent and depth of agreement that was reached. The Germans expressed genuine appreciation for Missouri's Confessional zeal. In the judgment of Hagen Katterfeld the N. L. C. felt that it was not their task--nor Missouri's either, for that matter--to be teaching the Germans theology. Rather, they wanted to share their practical experiences.

> The Missouri Synod on the other hand conceives of its task at the conferences as giving witness to the basis of its fellowship, its life and activity. It has stood and still stands on the ground of the Lutheran Confessions, which are based on the inspired Scriptures, firm and without compromise, but has in spite of this--or just because of this?--at the same time the magnanimity to force nothing upon the Germans that they do not want, but rather to ask again and again what is needed in German and what is expected from American Lutheranism.[3]

The above quotation shows not only the willingness of the Germans

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[3]Hagen Katterfeld, "Fortsetzung der 'Bad Boller Theologentagungen'," Nachrichten für die evangelish-lutherischen Geistlichen in Bayern 5. Jahrg. (April, 1950), 57. The translation is by this writer, as are all subsequent translations, unless otherwise indicated.

to meet on the basis of the Lutheran Confessions, but also their reaction to Missouri. The Missouri Synod commissioners succeeded in achieving the purpose of acquainting European Lutherans with the doctrine and practice of their church. They dispelled some of the notions of a naive biblicism and an ossified repristination theology which were held about Missouri. The Germans were impressed with the sincere scholarship of Missouri, with its goal to share the Lutheran heritage and not to proselytize, with its thorough acquaintance with current problems in German theology, as Bultmann, e.g., and with the sound exegetical basis of all its essays.[4]

Professor Julius Bodensieck reported on behalf of the N. L. C.: "The participants of the Missouri Synod showed clearly that they do not want to pass by the questions which today disturb European theology. They proved willing to cooperate in the great work of research done here."[5] Wrote another reporter: "We were able to learn from your cordial, brotherly, and candid way that a wide heart and a narrow conscience are better than a narrow heart and a wide conscience."[6] It is true, some came to scoff. But the free and direct, at times humorous presentations of Missouri won the hearts and ears of the Europeans.

Over the course of the summers the Missouri commissioners received

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[4]Report by Theodor Richter, "Profilierte evang. Lutherische Theologie," July 16-22, 1953. (Typewritten copy).

[5]Julius Bodensieck, News Bulletin, official organ of the L. W. F. IV (August, 1949), 8-9.

[6]"Demut und Vertrauen," Informationsdienst der Evangelisch-Lutherischen Kirche 3. Folge (July, 1948). (Typewritten copy).

various indications that pastors had profited by their attendance at previous Bad Boll Conferences. Some met the practical suggestions with a skeptical attitude. Others thankfully reported that they were able to utilize what they had heard. Thus in 1951 Dr. Bretscher writes:

> Some pastors reported that they are successfully employing techniques and methods of church administration which our commissioners had explained and illustrated in previous years.[7]

Many participants wrote "thank you" letters, some even critiques, which is further evidence that Missouri left a positive witness. Another sign of progress over the years was the comment, variously but oft expressed, that there was a genuine growth in mutual respect and understanding, better communication, and an unbroken spirit of interest and sincerity.

The note of seriousness was particularly strong in the conferences at Berlin. These conferences had to be planned with great care lest any of the East Zone participants be endangered. It is for this reason that the Missouri Synod did not take the chairmanship at these conferences. The East Zone pastors labor under constant pressure and thirst for contact and encouragement from the outside world. In a report sent to President Behnken Pfarrer H. Katterfeld writes:

> The greatest help for us was again without a doubt the conference in Berlin. The thankfulness of our brothers in the ministry from the East Zone was great and warm. The service which you have again rendered us thereby in our plight simply cannot be treasured highly enough.[8]

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[7]Paul M. Bretscher, "Observations from Bad Boll," Lutheran Witness LXX (1951), 297.

[8]Report by Hagen Katterfeld to John W. Behnken, Nov. 13, 1951.

One tangible result of the Bad Boll venture is that the Concordia Theological Monthly is now being sent to various universities and seminaries, to various professors and pastors. This arrangement was made in the summer of 1954. There is another tangible result. Bishop Meiser believed that the Bad Bill Conferences helped to prepare the way in part for the formation of a study group of Lutheran pastors in the Union Church.[9]

The Bad Boll Conferences were a great blessing to the Lutheran free churches. Thereby they were again brought into contact with the regional churches. Rektor Martin Hein of one of the free churches gave thankful expression to this fact.

> It is, alas, true that in the past our Free Churches had only meager chances of entering into discussion with the theologians of the State Churches. A wall of silence had been raised roundabout us. The fronts had become torpid and cramped. At Bad Boll we were able to discuss the truth with the representatives of the State Churches in a free and easy way.[10]

Bad Boll was a mutual encounter. Also for Missouri Synod results were there. The note of thanksgiving that echoes through Professor Franzmann's evaluation bears restatement. The Bad Boll commissioners returned to America with a renewed appreciation for the blessings which God had showered upon the Missouri Synod. It has been a free church in a free land. The parish schools are a great blessing which the Europeans praised highly. Bishop Hans Lilje said of the parochial school: "This is of incalculable meaning for the Lutheran Church of

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[9]Letter from Bishop Hans Meiser to Paul M. Bretscher, Nov. 2, 1951.

[10]Martin Hein, An Evaluation of Bad Boll 1948 and 1949, translated from the German by J. T. Mueller (Published by The Lutheran Church--Missouri Synod, n.d.), p. 14.

America."[11] A further blessing, according to Professor Franzmann, was the unified voice with which Missouri could speak. And there was also the blessing of a realization of shortcomings in the study in Luther and the Confessions, in a one-sides zeal for the practical.[12] Bad Boll gave the Missouri Synod a new perspective of itself.

The Commissioners achieved one of the primary goals of the Bad Boll Conferences in becoming thoroughly acquainted with the theology and life of European Lutheranism. They found the pulse of present theological currents. They received many an insight into the congregation and its life. They became acquainted with the present organizational structure of the European church bodies, its development, and some of the problems that the churches are seeking to solve. They learned to appreciate the dangers of Communism, Catholicism and Calvinism and some of the temptations with which European Lutheranism must struggle as it seeks to speak the Gospel to its people and to be the conscience voice to its nations.

The Missouri commissioners were met by an enthusiasm for scholarly research undimmed by the war and its aftermath. The personal contacts with the foremost Lutheran theologians in Europe provided great personal stimulation for the Missourians and opened many doors which may bring untold blessings. They became acquainted with the literature of these men as well as with publishers. And furthermore, the discipline of preparing and delivering essays year after year, side by side with the

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[11]Report by Paul M. Bretscher, notes on Bishop Hans Lilje's closing address at the education conference (Second Report, 1949). (Typewritten copy).

[12]Franzmann, op. cit., pp. 16-18.

German theologians, of necessity brought the Missouri Synod commissioners ever deeper into Scripture and the Lutheran Confessions. They were greatly enriched by this experience as well as by listening to the voice of Europe's tradition of Lutheranism.

Bad Boll has greatly contributed towards making the Missouri Synod an international church. This has placed the Missouri Synod in a tension. "It believes it cannot join the L. W. F. and yet it cannot afford to be drawn into isolation by Lutheran groups who are possessed by a sense of fear. It may not extinguish its God-given dynamic to forge ahead. It must act, and it must act wisely, but quickly and courageously."[13] The Lutheran Hour, the post-war relief, the Bad Boll Conferences have left an unmistakable testimony in the land of the Reformation. However, the fact that this witness has been heard is not an invitation to be thus satisfied. The imperative contained in the una sancta dare not be lightly dismissed by those who seriously share the Lutheran Confessions. The Lutheran Church--Missouri Synod has won the respect and love of countless fellow Lutherans. It is no small tribute that Bishop Meiser said: "Were I not bishop, I would like to associate myself with the Missouri Synod."[14] Yet the Missouri Synod must continue to forge ahead.

In the Bad Boll Conferences the Missouri Synod has stepped forward, and it has done so with its theological foot first. This is of high significance, for it has here set a pattern for all of its encounters

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[13]Report by Paul M. Bretscher, "Strengthening our Ties in Europe," Board for European Missions meeting, Dec. 1, 1953. (Typewritten copy).

[14]Notebook of Paul M. Bretscher, July 16, 1953.

with other church bodies. The free theological conference--although possibly slow and cumbersome in reaching church unity--is not a defense mechanism to maintain identity for identity's sake. This form of encounter grows out of an overpowering conviction about the truth of God's revelation to men. Anything less is compromise. Yet the challenge to step forward is only heightened by this first step, Bad Boll.

Finally, in addition to gaining greater insight into perennial problems facing Missouri Synod theology, as those in the doctrines of inspiration, the Church, and the ministry, the commissioners and through them the Missouri Synod have gained new perspective and motivation to rededicate themselves to Scripture and the testimony of the Confessions and to the responsibility of thereby providing sound and courageous Lutheran leadership in America.

The remarks of Prof. Walter Lindstroem of Abo at the close of the second Bad Boll Conference in 1949 are a fitting closing to the Bad Boll Conferences as a whole. Said he: "It was a truly ecumenical conference; we have theorized--but it was for the practical, for the life of the church; in time the Holy Spirit will illumine the experiences which we have been given here."[15]

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[15] Hagen Katterfeld, "Begegnung in Freiheit," Nachrichten für die evangelisch-lutherischen Geistlichen in Bayern 4. Jahrg. (July 31, 1949).

APPENDIX

Personnel at the "Bad Boll" Conferences 1948-1954[1]

1948

A. Program Committee

Dr. Karl J. Arndt, U.S.A.
Landesbischof D. Bender, Karlsruhe
Oberkonsistorialrat Dr. Eugen Gerstenmaier, Stuttgart
Dr. Martin Graebner, U.S.A.
Präses Martin Hein, Gross-Ösingen
Landesbischof Dr. Hans Meiser, München
Dr. Lawrence Meyer, U.S.A.
Präses P. M. Petersen, Berlin
Landesbischof Theoph. Wurm, Stuttgart

B. Representatives--Missouri Synod

President John W. Behnken, D.D., President of the Lutheran Church--Missouri Synod
Prof. Walter A. Baepler, Concordia Seminary, Springfield, Illinois
Prof. Paul M. Bretscher, Ph.D., Concordia Seminary, St. Louis, Missouri
Prof. Alfred O. Fuerbringer, President of Concordia Teachers College, Seward, Nebraska
Prof. Theo. Graebner, D.D., Concordia Seminary, St. Louis, Missouri
Prof. Fred E. Mayer, D.D., Concordia Seminary, St. Louis, Missouri
The Rev. Lawrence Meyer, D.D., Executive Director

C. Representatives--Germany: Bad Boll, June 23--July 2

Prof. Dr. Peter Brunner, Universität Heidelberg
Prof. D.Dr. Werner Elert, Universität Erlangen
Prof. Lic. Ernst Gerstenmaier, Predigerseminar, Friedberg
Ob.Lons.Rat Dr. Eugene Gerstenmaier, Hilfswerk der Evangelischen Kirchen in Deutschland, Stuttgart
Rektor D. Georg Merz, Augustana Hochschule, Neuendettelsau
Prof. D.Dr. Helmut Thielicke, Universität Tübingen
Prof. D.Dr. Edmund Schlink, Universität Heidelberg

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[1]All the information in this Appendix is taken from mimeographed lists which are to be found in the files of Dr. Paul M. Bretscher. Most of the lists were corrected. There may, however, be some minor inaccuracies because the lists were assembled before the Conferences were held.

D. Representatives--Germany: Bad Boll, July 6-15.

Präsident Hans Asmussen, D.D., Schwäbisch-Gmünd
Prof. Dr. von Campenhausen, Universität Heidelberg
Pfarrer Lic.Dr. Geppert, Buttenhausen, Württemberg
Prof. Lic. Ernst Gerstenmaier, Predigerseminar, Friedberg
Pfarrer Dr. Herbert Krimm, Ev. Hilfswerk Zentralbüro Stuttgart
Rektor D. Merz, Augustana Hochschule, Neuendettelsau
Pfarrer Dr. Wilhelm Schwinn, Starnberg

E. Representatives--Germany: Bad Boll, July 16-25

Präsident Hans Asmussen D.D., Schwäbisch-Gmünd
Pfarrer Lic. F. W. Hopf, Mühlhausen Ofr.
Pfarrer Lic. M. Kinder, Augustana Hochschule, Neuendettelsau
Rektor Hans Kirsten, Osingen, Hannover
Kirchenrat Martin Kiunke, Nentershausen, Bez.Kassel, Burg Tannenberg
Prof. D. Adolf Köberle, Universität Tübingen
Prof. Karl Schumann, Hemer Krs.Iserlohn, Christopherus-Stift Ev. Akademie

F. Participants: Bad Boll, June 23--July 2

Abel, Hans	Pfarrer	Altenesch
Asmussen, Hans	D.D.	Schwäbisch-Gmünd
Barchewitz, Wolf-Dieter	stud.theol.	Tübingen
Bartels, Friedrich	Ob.Kir.Rat	Wettenbergen
Becker, Heinz	Pfarrer	Nidder
Becker, Horst	Pfarrer	Bünde
Bendizen, Boy	Pfarrer	Jefenstädt
Bente, Wolfgang	stud.theol.	Hamburg
Bergdolt, Johannes	Prof.	Mönchsandheim
Bezzel, Dieter	Pfarrer	München
Bornkamm, Heinrich	Prof.D.	Heidelberg
Braun, Rudolf	Pfarrer	München
Conrades, Rudolf	Superint.	Probsthagen
Dignath, Walter	Pfarrer	Oldenburg
Daib, Walter C.	Pastor	U.S.A.
Ehmke, Heinz	Pfarrer	Sonnefeld
Eichhorst, Erich	Pfarrer	Detmold
Eikmeier, Hermann	Pfarrer	Steeden
Elert, Werner	Prof.D.	Erlangen
Ewald, Joachim	Pfarrer	Blesen
Freytag, Gottfried	Pfarrer	Söst
Fuhrmann, Martin	Pfarrer	Dortmund
Ganzert, Klaus	Pfarrer	Sammenheim
Gensichen, Hans	Pfarrer	Göttingen
Gerstenmaier, Ernst	Prof.	Friedberg
Gerstenmaier, Eugen	Ob.Kons.Rat	Stuttgart
Goltzen, Herbert	Pfarrer	Oldenburg
Gottschick, Conrad	Pfarrer	Stuttgart
Gutsche, Alfred	Pfarrer Dr.	Stuttgart
Haubold, Karl	Pfarrer	Hamburg

Hein, Martin	Pfarrer	Gross-Ösingen
Hein, Rudolf	Pfarrer	Hörpel
Heine, Erich	Pfarrer	Hannover
Heinsohn, Johannes	Pfarrer	Hamburg
Heinzelmann, Gerhard	Superint.	Essen
Hill, Ernst	Pfarrer	Heidelbach
Hoefeld, Friedrich	stud.theol.	Tübingen
Hoelzel, Hans	Pfarrer	Nürnberg
Hutten, Kurt	Pfarrer Dr.	Ludwigsburg
Huebener, Heinrich	Pfarrer	Frankfurt
Kaessler, Georg	Dekan	Selb
Kagerah, Walter	Pfarrer	Hadelmarschen
Katterfeld, Hagen	Pfarrer	München
Keppler, Friedrich	Dekan	Reutlingen
Kluegel, Eberhard	Stud.Dir.	Erichsburg
Krueger, Ulrich	Pfarrer	Flensburg
Laasch, Theodor	Superint.	Hannover
Lessing, Siegfried	Pfarrer	Meinsen
Linde, Bruno	Pfarrer	Iserlohn
Lodemann, Hermann	Pfarrer	Coppenbrügge
Lohrmann, Enno	stud.theol.	U.S.A.
Maercker, Arnold	Ob.Kir.Rat	Schwerin
Meier, Friedrich	Pfarrer	Malente
Meiser, Hans	Landesbischof	München
Merz, Georg	Rektor	Neuendettelsau
van Merling, Mark	Pfarrer	Hamburg
Oelker, Karlheinz	Pfarrer	Gr.Flöthe
Oesch, Wilhelm	Dozent	Oberursel
Ollesch, Helmut	Pfarrer	W.-Barmen
Pareigis, Walter	Pfarrer	Lunden
Pautzke, Hubert	Pfarrer	Lübeck
Range, Walter	Pfarrer	Dalherda
Rehfeld, Harald	Pfarrer	Stockelsdorf
Renner, Max	Pfarrer	Sindringen
Reutner, Hans	Pfarrer	Immeldorf
Riege, Adolf	Pfarrer	Lübeck
Ritter, Bernhard	Pfarrer	Ludwigsburg
Rose, Eugen	Pfarrer	Wuppertal
Roth, Willy	Kirchenrat	München
Rothacker, Ernst	Pfarrer	Neukirchen
Ruess, Ulrich	Pfarrer	Duttenstedt
Schabert, Arnold	Pfarrer	Bayreuth
Schedler, Gustav	Pfarrer	Würzburg
Scheunemann, Horst	Pfarrer	Lübeck
Schlink, Edmund	Prof.D.	Heidelberg
Schmidt, Hans	stud.theol.	Tübingen
Schmidt, Karl	Pfarrer	Giessen
Schmidt, Wilhelm	Ob.Kir.Rat	München
Schnell, Hugo	Pfarrer	Aschbach
Schoene, Martin	Pfarrer	Fürth (Saar)
Schomerus, Hans	Stud.Dir.	Stuttgart
Schroeter, Gustav	Pfarrer	Bochum
Schuett, E.	Superint.	Aurich
Schuggmann, Guenther	Diakon	München

Schulze, Walter	Pfarrer	Anderten
Schuster, Kurt	stud.theol.	Schwäbisch-Gmünd
Schuster, Adam	Miss.Insp.	Neuendettelsau
Schwennen, Willy	Pfarrer	Hamburg
Schwinn, Wilhelm	Pfarrer	Starnberg
Sixtus, Julius	Pfarrer	Remscheid
Speck, Bernhard	Pfarrer	Osterhorer
Splittgerber, Herbert	Pfarrer	Faroe, Oldenburg
Stallmann, Heinrich	Pfarrer	Bochum
Strieck, Johannes	Pfarrer	Vorsfelde
Struck, Heinz	Pfarrer	Wittershausen
Surkau	Pfarrer Dr.	Hamburg
Thielicke, Helmut	Prof.D.Dr.	Tübingen
von Ungern Sternberg, Rolf	Pfarrer	Kulmbach
Vidal, Hugo	Pfarrer	Ulsnis, Holstein
Wendrich, Hermann	Pfarrer	Swiesel
Werner, Gottfried		Fassoldshof
Westermeyer, Friedrich	Pfarrer	Augsburg
Wicke, Hermann	Pfarrer	Wolfenbüttel
Wittmaack, Karl-Heinz	Pfarrer	Hamburg
Wolf, Friedrich	Pfarrer	Bergkirchen
Wukasch, Dick	stud.theol.	U.S.A.

G. Participants: Bad Boll, July 6-15

von Aderkass, Klaus	stud.theol.	Marburg
Ahne, Lothar	Pfarrer	Wilhelmshaven
Andersen, Wilhelm	Pfarrer	
Asmussen, Hans	D.D.	Schwäbisch-Gmünd
Bente, Wilhelm	Pfarrer	Wilferdingen
Boettcher, Johannes	Pfarrer	Hannover
Bogner, Wilhelm	stud.theol.	Tübingen
Breit, Thomas	Ob.Kir.Rat.D.	Nördlingen
von Campenhausen	Prof.Dr.	Heidelberg
Degener, Kurt	Pfarrer	Hildesheim
Degenhardt, Gerhard	Pfarrer	Friedrichstadt
Eberlein, Helmut	Pfarrer	Lorch
Flexenhaar, Guenther	Prof.	Friedberg
Froer, Kurt	Pfarrer	München
Fueg, Ernst	Pfarrer	Eisenach
Geppert, Walter	Pfarrer Lic.	Buttenhausen
Gericke, Ernst	Superint.	Unterasbach
Gerstenmaier, Ernst	Prof.Lic.	Friedberg
Griessbach, Wilhelm	Pfarrer	Nürnberg
Gross, Heinz-Dieter	Stud.Dir.	Hamburg
Gieseking, Werner	Pfarrer	Wevelsfleth
Harms, Hugo	Pfarrer	Neuenburg, Oldbg.
Hautmann, Leonard	Pfarrer	
Heinke, Werner	stud.theol.	Tübingen
Helmes, Kurt	Pfarrer	Planegg
Hoffmann, Georg	Pfarrer	Verden
Huss, Hans S.	Pfarrer	Rohr
Jagdmann, Kurt	Pfarrer	bei Minden
Janssen, Karl	Pfarrer	Hannover

Janz, Bruno	Pfarrer	Bad Schwartau
Kallmann, Egon	Pfarrer	Varel, Oldbg.
Kerle, Arthur	Pfarrer	Bochum
Kiel, Joachim	Pfarrer	Lunsen, Barmen
Klein, Kurt	Pfarrer	Vach. Nürnberg
Kleine, Adolf	Pfarrer	Hämelschenburg
Klingenberg, Paul	Pfarrer	Meldorf
Knell, Bernhard	Pfarrer	Darmstadt
Körtje, Johannes	Pfarrer	Ülzen
Kretzschmar, Martin	Pastor	Zürich
Krümpelmann, Ernst	Pfarrer	Köln
Krimm, Herbert	Pfarrer Dr.	Stuttgart
Matthes, Johannes	Pfarrer	Hamburg
Matz, Werner	Pfarrer	Lübeck
Meier, Hans	Pfarrer	Plech
Meier, Heinrich	Pfarrer	
Merz, Georg	Rektor D.	Neuendettelsau
Oesch, Wilhelm	Dozent	Oberursel
Richter, Peter	Pfarrer	Wilster, Holst.
Rohlfind, Adolf	Pfarrer	Detmold
Roepcke, Walter	Pfarrer	Eutin
Schmidt, August W.	Pfarrer	Wiefelstede
Schmidt, Gerhard	Prof.Dr.	München
Schuette, Heinz	Pfarrer	Ohrum, Braunschw.
Schuster, Otto	Pfarrer	Nellingen
Schwimm, Wilhelm	Pfarrer Lic.	Starnberg
Scriba, Ferdinand	Pfarrer	Wetterfeld
Sternberg, Gerhard	Pfarrer	Hamburg
Stier, Harald	Pfarrer	Duisburg
Stroh, Otto	Prof.O.K.R.	Friedberg
Schumacher, Karl	Pfarrer	Kupferzell
Schweckendiek, Oskar	Pfarrer	Watzum
Thiessen, Johannes	Pfarrer	Mildstedt
Tolzien, Wilhelm	Pfarrer	Hamburg
Voelkel, Joachim	Pfarrer	Radevormwald
Wetzel, Otto	Pfarrer	Talle
Wilde v. Wildemann, Harald	Superint.	Ohrdruf, Thür.
Wilke, Rudolf	Pfarrer	Saarbrücken
Wille, Martin	Pfarrer	Ahlfeld
Wittenberg, Martin	Dozent	Neuendettelsau

H. <u>Participants: Bad Boll, July 16-25</u>

von Ammon, Friedrich	Pfarrer	Rosenheim
Aschoff, Friedrich	Pfarrer	Unterleimbach
Bauer, Johannes	Pfarrer	Eisenach
Bender, Julius	L.Bischof	Karlsruhe
Bernbeck, Gerhard	Pfarrer	Giessen
Beste, Niklot	L.Bisch.D.Dr.	Schwerin
Bierbaum, Kurt	Pfarrer	Heilighafen
Bloetz, Ferdinand	Dr.	Hamburg
Buening, Wilhelm	L.Sup.	Aurich
Daub, Wilhelm	Pfarrer	Freiburg
Dtering, Rudolf	L.Sup.	Hildesheim

Dettmering, Karl	Pfarrer	Frankfurt
Dietrich, Erich	Pfarrer Dr.	Reutlingen
Dinkler, E.	Prof.Dr.	Marburg
Dornblueth, Wilhelm	Sup.	Hannover
Echternach, Helmut	Pfarrer	Hamburg
Eichner, Guenther	Pfarrer	Nürnberg
Eikmeier, Paul	Pfarrer	Wiesbaden
Engdahl-Thygesen, Hans	Pfarrer	Berlin
Erfurt, Gerhard	Pfarrer	Gleschendorf
Erley, Heinz	Pfarrer	Hamborn, Wf.
Fechter, Heinrich	Pfarrer	Münchberg
Feldhusen, Hans	Pfarrer	Hamburg
Folkers, Hermann	Pfarrer	Rastede
Frick, Robert	Pfarrer D.	Bethel
Friedrich, Gerhard	Pfarrer	Hallig Hooge
Gennrich, Herrmann	Pfarrer	Lebenstedt
Gesch, Gerhard	Pfarrer	Berlin
Giese, Wolfgang	Pfarrer	Hamburg
Glueck, Richard	Pfarrer	Grossgründlach
Grabow, Karl Heinz	Pfarrer	Benz, Malente
Griesheimer, Friedrich	Pfarrer	Brunsbrock
Griessbach, Heinrich	Pfarrer	München
Gross, Hans	Sup.	Freusburg, Sieg
Guenther, Walter	Kirchenrat	W-Elberfeld
Haring, Hans	Pfarrer	Düsseldorf
Harkel, Walter	Pfarrer	Sennfeld
Harth, Walter	Pfarrer	Kl.Rechtenbach, Wetz.
Hartl, Klaus	stud.theol.	Tübingen
von Hase, Hans C.	Pfarrer	Marburg
Henke, Wilhelm	L.Bischof	Bücheburg
Heyder, Paul	O.Pfarrer	Arnstadt
Hochstetter, Helmut	Pfarrer Dr.	Berg.Gladbach
Hof, Otto	Dekan	Freiburg
Hopf, Friedrich Wilh.	Pfarrer	Mühlhausen
Hoyer, Hans	Sup.	Buer
Huenninger, Friedhelm	stud.theol.	Tübingen
Jastram, Friedrich	Pfarrer	Hamburg
Kalkhofen, Hermann	Pfarrer	Lübeck
Katterfeld, Hagen	Pfarrer	München
Kehrberger, August	Pfarrer	Nonnenweier
Kenzow, H.J.	stud.theol.	Oberursel
Kinder, Ernst	Lic.	Neuendettelsau
Kissel, Anneliese	stud.theol.	Göttingen
Kirsten, Johannes	Rektor	Oberursel
Kiunke, Martin	K.Rat	Oberursel
Klinger, Ludwig	Pfarrer	Lawe, Ostfr.
Koeberle, Adolf	Prof.Dr.	Tübingen
Koepsell, Herbert	Pfarrer	Köln
Kressel, Hans	Pfarrer	Nürnberg
Krodel, Karl	Pfarrer	Neumarkt
Krueger, Dietrich	stud.theol.	Kiel
Lange, Friedrich	Pfarrer	Wilferdingen
Lange, Werner	Pfarrer	Siegen
Loercher, Bernard	Pfarrer	Schwenningen

Loeser, Max	Pfarrer	Poppenweiler
Lutteroth, Askan	Pfarrer	Korntal
Magnus, Andreas	Pfarrer	Ansbach
Mahner, Wilhelm	L.Kir.Rat	Hannover
Martin, Heinrich	Sup.	Marburg
Maywald, Friedrich	Pfarrer	Hamburg
Melzer, Frisc	Pfarrer Dr.	Adelberg
Meyer, Herbert	Pfarrer	Baumholder, Rhld.
Nagel, Konrad	Pfarrer	Kitzingen
Oehler, Wilhelm	Pfarrer	Erdmannshausen
Paseweldt, Adolf	Pfarrer	Hamburg
Pleus, Hermann	Pfarrer	Westerstede
Rau, Ernst	Pfarrer	Sulzbach R. Hütt
Reischauer, Hans	Pfarrer	Harzburg
Richter, Karl	Pfarrer	Lübeck
Rusam, Carl Heinrich	Pfarrer	Hamburg
Schattenmann, Paul	Dekan	Öttingen
Schneider, Rudolf	Prof.Dr.	Preetz
Schoene, Johannes	Pfarrer	Schwenningdorf
Schorr, Max	Pfarrer	Fischbach
Schubert, Friedmar	Sup.	Bad Berka, Weimar
Schuberth, Johannes	Pfarrer	Oldenburg
Schumann, Friedrich K.	Prof.Dr.	Hemer
Schuoekel, Arno	Pfarrer	Landkirchen, Fehmarn
Seitz, Georg	Pfarrer	Heiningen
Seyboth, Rudolf	stud.theol.	Oberursel
Stallmann, Gernard	Pfarrer	Stuttgart
Stallmann, Hermann	Pfarrer	Allendorf
Steger, Gustav	Pfarrer	Grosselfingen
Stisser, Darl Adolf	Pfarrer	Schöningen, Uslar
Strasser, Ernst	Probst	Ülzen
Strothmann, Werner	Probst Dr.	Ahlum
Teufel,	Pfarrer	Schwäbisch-Gmünd
Thies, Johannes	Pfarrer	Kaltenkirchen
Tietz, Werner	Pfarrer	Salzuflen
Tute, Friedrich	Pfarrer	Hamburg
Walz, Hans Hermann	Pfarrer Dr.	Stuttgart
Wedemeyer, Max	Probst	Emerstedt
Werner, Theodor	L.Sup.	Schwerin
Wilken, Karl-Erich	Pfarrer	Mannheim
Wilkening, Karl	Pfarrer	Vehlen
Wilkens, Wilhelm	Pfarrer	Oldenburg
Willkomm, Theodor	Pfarrer	Minden
Wintermann, Gerhard	Pfarrer	Grossenkneten
Woytewitz, Gerhard	Pfarrer	Lübeck
Wulf, Georg	Pfarrer	Schleswig
Wunsiedler, Friedrich	Pfarrer Dr.	Marktredwitz
Zeller, Wolfgang	Pfarrer	Grünbach
Ziemer, Johannes	Sup.	Langenberg

1949

A. Representatives--Missouri Synod

Vice President Herman Harms, D.D., Vice President of the Lutheran Church--Missouri Synod
Prof. P. M. Bretscher, Ph.D., Concordia Seminary, St. Louis, Missouri
Prof. M. H. Franzmann, B.A., Concordia Seminary, St. Louis, Missouri
Prof. Theo. Graebner, D.D., Concordia Seminary, St. Louis, Missouri
Prof. Ad. Haentzschel, Ph.D., Valparaiso University, Valparaiso, Indiana
The Rev. Paul Koenig, Holy Cross Church, St. Louis, Missouri
The Rev. A. C. Mueller, Board for Parish Education member, St. Louis, Missouri
Prof. J. T. Mueller, Ph.D., Concordia Seminary, St. Louis, Missouri

B. Representatives--National Lutheran Council

Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Illinois
Dr. Julius Bodensieck, Wartburg Theological Seminary, Dubuque, Iowa
Dr. T. A. Kantonen, Hamma Divinity School, Springfield, Ohio
Dr. Herman A. Preus, Luther Theological Seminary, St. Paul, Minnesota
Prof. Richard R. Syre, Western Theological Seminary, Fremont, Nebraska

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Ob.Kons.Rat. Brunotte, Hannover
Pastor Dr. Cord Cordes, Göttingen
Lic. Walter Dress, Universität Berlin
Lic. Eduard Ellwein, Augustana Hochschule, Neuendettelsau
Kir.Rat. D. Friedrich Langenfass, München
Lic. Kurt Froer, München
Prof. Dr. Gerhard Gloege, Universität Jena
Lic. Ernst Gerstenmaier, Predigerseminar, Friedberg, Hes.
Prof. D.Dr. Heinrich Hernelink, Universität Marburg
Lic. Georg Hoffmann, Verden/Aller, Dom
Ob.Kir.Rat. Keller, Tübingen
Lic. Ernst Kinder, Augustana Hochschule, Neuendettelsau
Prof. Adolf Köberle, Universitat Tübingen
Prof. D.Dr. Walter Kuenneth, Universität Erlangen

Ob.Kir.Rat. Arnold Maerker, Schwerin, Mecklenburg
Dr. Hans Meiser, Leit. Bischof d. VELKD, München
Rektor D. G. Merz, Augustana Hochschule, Neuendettelsau
Ob.Kir.Rat. Edo Osterloh, Oldenburg
Lic. Dr. Johannes Pfeiffer, Berlin-Schöneberg
Prof. Dr. K.H. Rengstorf, Universität Münster
Lic. Waldemar Schilberg, Neuendettelsau
Prof. D. Edmund Schlink, Universität Heidelberg
Prof. D.Dr. F. K. Schumann, Ev. Akademie, Hemer, Wf.
Ob.Kons.Rat. Walter Schwarz, Göttingen
Prof. D. Steinwand, Universität Erlangen
Prof. Dr. Robert Stupperich, Universität Münster
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Prof. Dr. Witt, Ev. Akademie Hermannsburg, Hannover
Prof. M. Wittenberg, Augustana Hochschule, Neuendettelsau

D. Representatives--Europe (except Germany)

Prof. Bjarne Hareide, Oslo, Norway
Dr. Valter Lindstroem, Abo, Findland
Pastor E. Thestrup Pedersen, Copenhagen, Denmark
Prof. D. Gustav Toernvall, Haellestad, Sweden

E. Participants: Bad Boll, June 1-8

Alanen, Yrjoe	Prof.D.	Helsinki, Finland
Ammon, August	Dekan	Thurnau
Baasner, Willi	Pfarrer	Ulm a.D.
Aring, Paul-Gerh.	stud.theol.	Tübingen
Badenhop, Johannes	Pastor	Grossburgwedel
Bohnsack, Friedrich	Studienrat	Hildesheim
Bolk, Alfred	Pfarrer	Innsbruck
Brodersen, Hans	Studienrat	Flensburg
Brodersen, Ruth geb. Hanseler		
Daniel, Hans-Joachim	Pastor	Schöppenstedt
Detering, Rudolf	Land.Sup.	Hildesheim
Dittrich, Gerhard	Pastor	Hannover
Draeger, Kurt	Pfarrer	Berlin-Spandau
Eadress, Hermann	Pfarrer	Gesses
Eitle, Max	Ob.Stud.Dir.	Neumünster
Fenske, Walter	Studienrat Dr.	Kiel
Fischer, Walter	Pfarrer	Lorch
Friczewski, Martin	Sup.a.D.	Lunden
Geissler, Heinrich	Doz.Dr.	Neuendettelsau
Gumpert, Siegfried	Pfarrer	Atzum
Hahn, Hugo	Land.Bisch.D.	Radebeul
Handtmann, Gottfried	Superint.	Flensburg
Harms, Hans-Heinrich	Rektor Lic.	Göttingen
Heiock, Ludwig	Pfarrer Dr.	Göppingen
Hinz, Erich	Pastor	Lauenhaben
Holthöfer, Walter	Ob.Stud.Dir.	Wuppertal-Barmen
Jaeger, Hermann	Pfarrer	Stuttgart
Juhnke	Pastor Lic.	Kirchhorst

Junge, Hermann	Pastor Dr.	Hamburg-Harburg
Kallenbach, Hans	Dozent Dr.	Offenbach a.M.
Katterfeld, Hagen	Pfarrer	München
Kauert, Siegfried	Pastor	Maleute
Kleemann, Samuel	Ob.L.Kir.Rat.	Radebeul
Klessmann, Ernst	Pfarrer Dr.	Jöllenbeck
Koebsell, Hans	Rel.Lehrer Dr.	Esslingen
Kolz, Hans	Rektor	Lübeck
Krempen, Martin	stud.theol.	Tübingen
Krause, Heinz	Pastor	Lübeck
Lilje, Hans	Land.Bish.D.Dr.	Hannover
Lüthje	Pfarrer	Köln
Meyer, Friedrich	Doz. Dr.	Westerstede
Neubauer, Ernst	Ob.Lan.Kir.Rat.	Kassel
Nicol, Christian	Studienrat	Windsbach
Oppermann, Ernst	Studienrat Dr.	Wolfenbüttel
Packeiser, Friedrich	Schulleiter	Hamburg
Pommerien, Albert	Pastor Lic.	Hannover
Rabe, Werner	Pastor	Neustadt, Holst
Reeg, Wilhelm	Studienrat	Nidda
Reymann, Heinz	Pfarrer Doz.	W.-Elberfeld
Rusam, Adolf	Kirchenrat	München
Sautter, Reinhold	Ob.Kir.Rat.	Stuttgart
Seebass, Hans.E.	Ob.Lan.Kir.Rat.	Braunschweig
Seidel, Max	Pfarrer	Regensburg
Spanuth, Friedrich	Superint. Dr.	Herzberg, Harz
Spender, Edmund	Lehrer	Hamburg
von Scheven, Siegfried	Pastor	Timmendorferstrand
Schild, Friedrich	Lehrer	Bohlenbergerfeld, Ol.
Schmid, Albrecht	Ob.Sch.Dir.	Augsburg
Schneider, Luise	Pfarrvikarin	Markgröningen
Schulze, Robert	Pfarrer	Bad Harzburg
Strasser, Rudolf	Stud.Ass.Dr.	Stuttgart
Sturm, Hedwig	Stud.Rätin Dr.	Hamburg-Altona
Timm, Marianne	Vikarin	Hamburg-Fuhlsbüttel
Thoss, Fritz	Stud.Prof.	München
Wenn, Hans	Pastor	Hamburg-Langenhorn
Wolff, Klaus	stud.theol.	Tübingen

F. Participants: Bad Boll, June 12-21

Andersen, Johannes	Pastor	Hamburg-Altona
Barbe, Karl	Superint.	Torgau
Bartels, Friedrich	Ob.Lan.Kir.Rat.	Hannover
Berger, Wilhelm	Pfarrer	Erlangen
Bergmann, Martin	Pfarrer	Grossgartach, Wittbg.
Bestmann, Hans M.	Propst	Glückstadt
Beyer, Hans	Prof.	Preetz, Holst.
Blötz, Ferdinand	Lan.Ger.Dir.	Hamburg-Volksdorf
Bodensieck, Hans	Pastor	Osnabrück
Boettcher, Artur	Pfarrer	Gross-Felda
Bielfeldt	Propst	Itzhoe, Holst.
Brodmeier, Manfred	Pastor	Hamburg

Buchrucker, Armin-E.	Pfarrer Dr.	Wuppertal
Bunnemann, Hans-R.	Pastor	Hannover
Daumiller, Oscar	Ob.Kir.Rat.	Gräfelfing
Daur, Georg	Pastor	Hamburg-Bergedorf
Degener, Alfons	Dr. Doz.	Oldenburg
Dietrich, M.O.	Pastor	Genf. Schweiz
Diez, Heinz	Pfarrer	Nürnberg
Eberlein, Helmut	Lic. Pfarrer	Lorch, Wttbg.
Ehrhorn, Arthur	Propst	Vienenburg
Empie, Paul C.	N. L. C.	New York
Engelbert, Walter	Kir.Rat.	Detmold
Felter, Immanuel	Pfarrer	Skovby, Denmark
Flügge, Rufus	Pastor	Clausthal-Zellerfeld
Freytag, Gottfried	Pfarrer	Soest
Hahn, Elisabeth	Vikarin	Achelriede
Hansen, Robert	Pastor	Böel
Herbers, Friedrich	Pfarrer	Iserlohn
Herrfahrdt	Pastor	Hohenbostel, Diester
Hiller, Arno-Erik	Pfarrer	Frankfurt
Höpken, Heinrich	Pastor	Goldenstedt, Old.
Jagdmann, Kurt	Pastor	Frille Krs.Bückeburg
Jaeger, Carl F.		Hannover
Jäck, August	Pfarrer	Stuttgart
Jürgens, Otto	Propst	Braunschweig
Katterfeld, Hagen	Pfarrer	München
Keppler, Friedrich	Dekan	Reutlingen
Klügel, Eberhart	Stud.Dir.	Erichtsbruch
Koch. Oskar	Schriftleiter	München
von Krause, Wolfram	Pfarrer Dr.	Neuendettelsau
Kreussel, Alfons	Pfarrer	Dinkelsbühl
Lehmann, Wolfgang	Pfarrer	Frankfurt a.M.
Lehmberg, Wilhelm	Probst	Vorsfelde
Liebenwein, Wolfgang	Pfarrer	Innsbruck
Lindenmeyer, Helmut	Dr.Dekan	Augsburg
Lucht, Kurt	Pastor	Acheffel
Lützen, Heinrich	Pastor	Hamburg-Bahrenfeld
Maurer, Rudolf	Dekan	Halsdorf
Müller, Johannes	Sup. Lic.	Becherbach
Nichelfelder, S.C.	N. L. C.	Geneva, Switz.
Nelle, Hermann	Pfarrer	Ahrensbök
Nölting, Johannes	Pastor	Hamburg-Altengamme
Ohm, Martin	Pastor	Lübeck
Perels, Otto	Pfarrer Lic.	Berlin-Friedenau
Pfähler, Hans	Pfarrer	Heidenheim
Prasser, Hellmuth	Pastor	Rendsburg
Propst, Gottfried	Pfarrer	Herreth
Raue, Egon	Pfarrer	Ludwigsburg
Röpke, Wilhelm	Ob.Lan.Kir.Rat.	Wolfenbüttel
Schmidt, Hermann	Pfarrer	Delmenhorst
Schreiber, Hans-H.	Lan.Sup.	Ratzeburg
Schulze, Fritz	Lic.Dr.Pfarrer	Petersaurach
Schulzke, Karl-Heinz	Pastor	Rabenkirchen
Schwering, Gustav	Pfarrer	Salach, Wttbg.
Tietz, Werner	Pastor	Bad Salzuflen

Thürnau, Wilhelm	Pfarrer	Altenhagen
Vicedom, Georg	Missionar	Neuendettelsau
Veigt, Wilhelm	Pastor	Celle b.Hann.
Weigt, Herbert	Pastor	Hamburg
Wertz, Adolf	Pfarrer	Isny/Allg.
Wiebe, Wilhelm	Pastor	Staffhorst
Wirth, Hans	Pfarrer	Öhringen
Woytewitz, Gerhard	Pastor	Lübeck
Langenfass	Kir.Rat. Dekan	München

G. Participants: Bad Boll, June 23--July 2

Boendermaker	Prof.	Amsterdam, Holl.
Bechler, Hermann	Propst	Seesen a.Herz
Bechtold, Siegfried	Pastor	Lübeck
Bernhardt, Johannes	Pastor	Tetenbüll
Bielfeld, Walter	Pfarrer	Wilhelmshaven
Boecker, Ernst	Pfarrer	Wuppertal-Barmen
Brecht, Alfred	Ephorus	Bleubeuren
Brinkhoff, Heinrich	Pfarrer	Thedinghausen
Büning, Wilhelm	Lan.Sup.	Aurich, Ostfr.
		Grossgartach
Cyron, Paul	Pfarrer	Ilshofen Krs.Hall
Clasen, Reinfried	Pastor	Schleswig
Dunker, Karl-Heinz	Pastor	Schenefeld Krs.Rendsburg
Eichhorst, E.	Pfarrer	Detmold
Empie, Paul C.	N. L. C.	New York
Frhr.v.Feilitzsch, R.	Pfarrer	Presseck
Fisch, Ernst-Emil	Pfarrer	Berlin-Friedenau
Göbell, Walter	Dr.theol.	Oeversee, Flensb.
Gäbler, Paul	Lic.Pastor	Oesselsee
Greifenstein, Hermann	Pfarrer	Erlangen
Hahn, Werner	Pastor	Kiel
Henning, Martin	Pastor Dr.theol.	Hamburg
Hajek	Sup.Dr.	
Heinselmann	Kir.Rat.	Wien
v.Hermann, Wilhelm	Lic.Pfarrer	Potsdam
Huebener, Heinrich	Pfarrer	Frankfurt a.M.
von Kietzell, Ernst	Pastor	Flensburg
Knauss, Werner	Pfarrer	Freienseen Krs.Giessen
Knell, Bernhard	Pfarrer	Darmstadt
Kniess, Walter	Pastor	Hohenstein
Kooiman, W.J.	D.Prof.	Amsterdam, Holl.
Laasch, Theodor	Land.Sup.	Hannover
Lerche, Heinrich	Vikar	Bodenstedt, Brauns.
Lippold, Parchicus		Mecklenburg
Loeser, Max	Pfarrer Lic.Dr.	Bad Liebenzell
Lüneburg, Wilhelm	Pastor	Pahlem b.Heide
Lutz, Hans	Pastor	Hamburg-Wandsbek
Mahner, Wilhelm	Land.Kir.Rat.	Hannover
Matthes, Johannes	Pastor	Hamburg
Meier, Hermann	Pastor	Peine
Meyer, Gerhard	Pastor	Loccum Krs.Nienburg
Mohrmann, Erich	Pastor	Kehdingbruch

Moll	N. L. C.	Palestine
Nagel, Bernhard	Pfarrer	Wilhelmshaven
Neumeyer, Hans	Pfarrer	Nürnberg
Ozanna, J.G.	Pfarrer	Kirchheim a.Ries
Piening, Dietrich	Pastor	Drelsdorf Krs.Husum
Podewils, Maximilian	Pfarrer	Herford
Rabenstein, M.	Pfarrer	Beverberg
Reinke, Ernst	Pastor	Hamburg
Reinke, Otfried	stud.theol.	Göttingen
Riemer, Gerhard	Pastor	Oldenburg
Röhling, Albert	Pastor	Jever i.Ol.
Rohmer, Ernst	Pfarrer	Greussen, Ofr.
Römer, Hans	Pastor	Lelm Krs.Helmstedt
Rönnau, Erich	Propst	Gettorf
Rössler, Hans	Pfarrer	Coburg
Seebass, Adolf	Pastor	Langlingen Krs.Celle
Siebert, Hans	Pfarrer	Nürnberg
Scharge, Siegfried	Pfarrer Dr.	Biederitz
Scheunemann, Horst	Pastor	Lübeck
Schilberg	Lic.Miss.Dir.	Neuendettelsau
Scholz, Helmut	Pastor	Ratekau
Schröder, Gerhard	Pfarrer	Potsdam
Schuster, Adam	Miss.Inspect.	Neuendettelsau
Stengel, Adolf	Pastor	Heiligenhafen
Unger, Ludwig	Dekan	Pegnitz
Vieth, Albert	Pastor	Hannover
Wagner, Hans		Weissach Krs.Leonberg
Wiesenfeldt, Hans	Sup.	Göttingen
Wingler, Robert	D.Dr.Prof.	Bad Kissingen
Witzig, Reinhardt	Pfarrer	Walchter
Wolperding, Karl	Pastor	Stadthagen
Ziegler, T.		Rosenthal
Ziegenrücker, Joachim	Pastor	Bannesdorf
Mehring, Rudolf	Pfarrer	Dürnau

H. <u>Participants: Bad Boll, July 4-13</u>

Achberger, Leopold	Sup.	Gröbming, Österreich
Benn, Hermann	Pastor	Eckernförde
Bernbeck, Gerhard	Pfarrer	Giessen
Bohl, Friedrich	Pastor	Dannenberg
Bräsen, Wilhelm	Pastor	Neukirchen ü.Malente
Brand , Fritz	Pfarrer	Bruck a.d.Muhr, Österr.
Brinkmann, Heinrich	Pfarrer Dr.	Frellstedt b.Helmst.
Bullack, Hans-Georg	Pfarrer	Grossdeinbach, Wttbg.
Busse, Joseph	Pastor Dr.	Hamburg
Cyron, Heinrich	Pfarrer	Schweinfurt
Dahmlos, Heinrich		Hamburg
Dantine, Wilhelm	Pfarrer	Wien
Dehmel, Artur	Pfarrer	Bad Oehnhausen
Diegritz, Georg	Pfarrer	Hiltpoltstein
Dietze, Ernst	Pfarrer	Hamburg
Dörnhöfer, Gustav	Pfarrer	Nickelsdorf, Österr.
Dress, Walter	Prof. Lic.	Berlin-Dahlem

Drews, Hans-Joachim	Pastor	Marne, Holst.
Engel, Reinhold	Pfarrer	Wien
Füg, Ernst	Stiftsprediger	Eisenach
Fitzer, Gottfried	Pfarrer Lic.	Unterleinleiter, Ofr.
Furian, Hans-Georg	Sup.	Fehrbellin
Gasde, Ernst	Pastor	Gotha
Glüer, Ernst	Pastor	Dankersen. Wsf.
Göhring, Gotthold	Pfarrer	Wien
Götz, Gottfried	Pfarrer	Grosselbe Krs.Wolfenbüttel
Glöge, Gerhard	Prof. Dr.	Jena
Greve, Ludwig	Pfarrer	Bochum
Grosse, August-Wm.	Pastor	Lüneburg
Hartl, Klaus	cand. theol.	Reichenbach, Pfalz
Hafermann, Edward	Pastor	Lautenthal Krs.Clausthal
Hammer, Friedrich	Pastor	Hamburg-Altona
Hauff, Eugen	Pfarrer	Jagstheim
Hein, Martin	Präses Pastor	Gross Ösingen
Heinzerling, Friedr.	Pfarrer	Selzen Krs.Mainz
Heiss, Hans	Pfarrer	Oberdachstetten, Ofr.
Hohenstein, Werner	Pfarrer	Kranichfeld, Ilm.
Honecker, Karl	Pfarrer	Klingenstein Krs.Ulm
Hübner, Friedrich	Pastor Lic.	Wyk a.Föhr
Jäger, Hans	Pfarrer	Münchberg
Knapp, Hermann	Pfarrer	Zell Krs.Kirchheim
Kehr, Otto	Pfarrer	Vaihingen-Enz
Kimme, August	Pfarrer Dr.	Torgau
Klatt, Heinz-Günther	Pastor	Hannover
Klaus, Bernhard	Pfarrer Lic.	Weissenburg, Bay.
Klingenberg, Paul-F.	Pastor	Mehldorf, Holst.
Langbein, Fritz	Pfarrer	Biblingen
Lange, Friedrich	Pfarrer	Wilferdingen
Lindenberg, Werner	Pfarrer	Nordenham, i.Ol.
Matz, Werner	Pastor	Lübeck
Maywald, Friedrich	Pastor	Hamburg
Michalk, A.F.	Pastor	Schillersdorf, France
Müller, Hans-Eugen	Pfarrer	Helmstedt
Mitscherling, Walter	Sup.	Plauen i.V.
Nielsen, Markus	Pfarrer	Südtondern
Otto, Herbert	Pfarrer	Waldeck
Pearce, Eduard	Pastor	London
Petersen, Heinrich	Präses Pastor	Berlin-Steglitz
Pürckhauer, Walter	Pfarrer	Altdorf b.Nürnberg
Rossler, Ernst-K.	Pfarrer	Hohenzell Krs.Schlüchtern
Richter, Karl	Pastor	Lübeck
Rogge, Günther	Pastor	Waddens, Old.
Rose, Eugen	Pfarrer Lic.Dr.	W.-Barmen
Rost, Albert	Pfarrer	Dinkelsbühl
Rupprecht, Friedrich	Pfarrer	Nürnberg
Seibt, Werner	Pastor	Preetz. Holst.
Sobotta, Erich	Pastor	Wellingholzhausen
Schiller, Adolf	Pfarrer	Bayreuth
Schlie, Rudolf	Sup.	Pattensen
Schmeckenbecher	Pfarrer	Steeden
Schmid, Heinrich		Sondershausen

Schmidmann, Gottfried	Sup.	Marburg
Schmidt, Hans	Pastor Dr.	Varel i.Ol.
Schneidt, Karl	Pfarrer	Lindau
Schrader, Otto	Pfarrer	Wolfenbüttel
Schubert, Friedmar	Sup.	Bad Berka
Schulz, Matthias	Kir.Rat. Lic.	Berlin-Wilmersdorf
Schulze-Kadelbach, G.	Sup. Lic.	Friedrichsroda
Schwennen, Willi	Pastor	Hamburg-Altona
Stallmann, Gerhard	Pastor	Stuttgart
Stallmann, August	Pfarrer	Zwickau-Planitz
Steinlein, Wilhelm	Pfarrer	München
Sturhan, Eugen	Pfarrer	Meerbeck
Thomsen, Adolf	Pastor	Flensburg
Tratz, Max	Pfarrer	Langenau, Ofr.
Tute, Friedrich	Pastor	Hamburg-La.
Unz, Friedrich	Pfarrer	Tübingen
Viering, Alfred		Bielefeld
Werner, Hermann	Pastor	Osnabrück
Wilens, Erwin	Pastor	Vönrum Krs.Peine
Winkler, Günther	Pastor	Lage-Lippe
Wittenberg, Martin	Dozent	Neuendettelsau
Winschkewitz, Hans	Pastor	Hannover
Wolkenhaar, Rudolf	Stadtsup.	Hannover
Wolters, Wilfried	Land.Sup.	Soltau i.Hann.
Zeuch, Heinrich	Pastor	Ziegenhain

1950

A. Representatives--Missouri Synod

Vice President Herman Harms, D.D., Vice President of the Lutheran Church--Missouri Synod
Prof. Th. Hoelty-Nickel, Valparaiso University, Valparaiso, Indiana
Prof. J. T. Mueller, Ph.D., Concordia Seminary, St. Louis, Missouri
Prof. M. J. Naumann, Concordia Seminary, Springfield, Illinois
The Rev. E. L. Roschke, President of the Western District, Mo. Synod, St. Louis, Missouri
Prof. L. W. Spitz, Ph.D., Concordia Seminary, St. Louis, Missouri

B. Representatives--Europe: Bad Harzburg, Aug. 1-7

Pastor Dr. Wilhelm Andersen, Breklum, Schl.-Holst.
Pastor Otto Harms, Nestau ü. Ülzen
Ob.Kir.Rat. Lic. Wolkmar Herntrich, Hamburg-Fuhlsbüttel
Pastor Lic. Ferd. Hörschelmann, Bornhausen b.Seesen, Braun.
Pastor Bruno Jordan, Hamburg-Altona, Schl.-Holst.
Pastor Dr. Hans Kramm, London, England
Pastor Dr. Svend Lerfeldt, Frederiksund, Denmark
Pastor Friedrich Spiegel-Schmidt, Hannover

C. Representatives--Europe: Neuendettelsau, Aug. 10-16

Ob.Kir.Rat. Dr. Günther, Wuppertal-Elberfeld
Kreisdekan Hof. Freiburg i.Br.
Kyrkoherde Sven Holmström, Västland, Sweden
Pfarrer Dr. Hutten, Stuttgart
Dozent Dr. Kinder, Neuendettelsau
Rektor D. Lauerer, Neuendettelsau Diak.Anstalt.
Rektor D. Georg Merz, Neuendettelsau
Pastor Georg Osnes, Stavanger Norway
Ob.Kir.Rat. R. Schieder, Nürnberg

D. Representatives--Europe: Berlin-Spandau, Aug. 19-25

Prof. D. Doerne, Rostock
Prof. Dr. K. V. L. Jalkanen, Helsinki, Findand
Pfarrer Dr.theol. Kimme, Leipzig
Kir.Rat. Dr.theol. Kiunke, Oberursel
Pfarrer Mahn, Niederaudenhain, Sachsen
Pfarrer Lic. Müller-Bardorff, Burkhardtsdorf, Erzgeb.
Pfarrer Dr.theol. Nagel, Dresden
Rektor Oesch, Oberursel, Taunus
Pfarrer Lic. Perels, Berlin-Friedenau

E. Participants: Bad Harzburg, Aug. 1-7

Bayern, (Landeskirchen)

Grosskreutz, Joachim	Pastor	Solzdorf
Rieger, Christian	Pastor	Würzburg

Braunschweig

Besser, Johannes	Probst	Wolfenbüttel
Brinkmann, Heinrich	Pastor Dr.	Frellstedt
Bosse, Wilhelm	Pastor	Kreiensen
Bues, Friedr.Wilh.	Pastor	Evessen
Giesler, Alfred	Probst	Salzgitter
Quast, Adolf	Pastor	Thiede b.Wolfenbüttel

Eutin

Deiseroth, Hein	Pastor	Niendorf, Ostsee

Hannover

Bammel, Erich	Pastor	Wolfsburg
Bergmann, Helmut	Pastor	Oderquart, Kehdingen
Brandt	Land.Sup.	Georgsmarienhütte b.Osnabrück
Janssen, Rudolf	Superint.	Schaude ü.Leer
Klein, Georg	Pastor	Balke, Kehdingen
Kleuker, Gerhard	Pastor	Eschede, Celle
Kropatschek, Hans	Pastor Lic.	Ellierode
Müller	Sup.	Cadenberg, Niederelbe
Zieger, Egbert	Pastor	Nordhorn

Hamburg

Bettin, Herbert	Pastor	Hamburg
Drügert, Erich	Pastor	Cuxhaven
Poppe, Richard	Pastor	Hamburg
Weigt, Herbert	Pastor	Hamburg
Wilken, Waldemar	Pastor	Hamburg

Lübeck

Bugello, Werner	Pastor	Lübeck
Fischer-Hübner, Martin	Pastor	Lübeck
Schulz, Johannes	Pastor	Lübeck

Mecklenburg (Westen)

Schreiber	Land.Sup.	Ratzeburg

Oldenburg

Daun, Adolf	Pastor	Ofen
Flippe, Armin	Pastor Lic.	Cloppenburg
Heinemeyer, Ernst-A.	Pastor	Abbehausen ü.Nordenham
Ramsauer, Richard	Pastor	Badewisch
Wintermann, Gerhard	Pastor	Grosskanten

Schaumburg-Lippe

Kampermann, Ernst	Pastor	Lindhorst Krs.Stadthagen

Schleswig-Holstein

Brummack, Carl	Ob.Kons.Rat.	Preetz
Christiansen, Martin	Pastor	Bad Bramstedt
Grieger, Adolf	Pastor	Heikendorf b.Kiel
Halfmann, Wilhelm	Bischof Dr.	Kiel
Jensen, Wilhelm	Pastor D.Dr.	Wandsbeck
Klappstein, Paul	Pastor Dr.	Niebüll
Lemke, Ernst	Pastor	Hamburg-Bahrenfeld
Lansch, Adolf	Pastor	Itzhoe
Logau, Oskar	Pastor	Sülfeld
Mauritz, Karl	Pastor	Schmalenbeck b.Ahrensb.
Schumann, Richard	Pastor	Brokstedt

Lippische Landeskirche

Michhorst, Erich	Pastor	Detmold

Lutherische Freikirche

Hein, Martin	Bez.Präses	Gross-Ösingen
Michael, Paul	Pastor	Lösning, Denmark
Rahjes, Hermann	Pastor	Sottrum
Vogt, Joachim	Ob.Stud.Rat.	Gross-Ösingen
Wetzel, Otto	Pastor	Telle i.Lippe

Lutherische Kreise West

Adolf	Land.Ob.Inspek.	Trübe, Düsseldorf
Baumann, Heinrich	Pastor	Werther, Bielefeld
Dietrich, Paul	Pastor	Minden
Dirlich, Wilhelm	Stud.Rat.	Hagen-Haspe
Begau, Walter	Pastor	Herford
Fiedler, Johannes	Pastor	Brazil (z.Zt.Minden)
Hering, Karl Kurt	Pastor	Gummersbach
Kerkenrath, Peter	Pastor	Barmen
Jagdmann, Kurt	Pastor	Frille, Minden
Klitzing, Georg	Pastor	Hannover
Landgraf, Johannes	Pastor	Hagen
Kötter, Heinrich	Pastor	Hagen
Knolle, Paul	Pastor	Bielefeld
Ladiges, Robert	Diakon	Wuppertal-Barmen

Lüthje, Udo	Pastor	Köln
Mohes, Friedrich	Pastor	Ludweiler, Saar
Obervelland, Friedrich	Pastor	Valdorf b.Kloth
Rehling, Kurt	Pastor	Hagen
Rose, Eugen	Pastor Lic.Dr.	Wuppertal-Barmen
Pfannestiel, Hermann	Pastor	Winningen, Mosel
Preuss, Kurt	Dr.jur.	Wuppertal-Elberfeld
Schömann, Höxter	Pastor	
Schmidt, Karl	Pastor	Giessen
Wiedhorst, Karl	Pastor	Bielefeld-Schildesche
Zimmermann, Joachim	stud.theol.	Remschied

(unclassified)

Löcsei, Laslo	Pastor	Braune. Ev.luth.Kirche Ungarn
Vacharo, Also	Pastor	Lübeck Estnische Ev.l. Exilkir.
Freytag, Ralferd	Lehrvikar	Rom, Ev.L.Kir. in Italien
Erdmann, Martin	Land.Bisch.	Wolfenbüttel
Röpke, Wilhelm	Ob.Land.Kir.Rat.	Wolfenbüttel
Seebass, Hans Eduard	Ob.Land.Kir.Rat.	Braunschweig
Reischauer,	Pastor	Bad Harzburg
Jürgens, Claus	Vikar	Braunschweig
Ostergren, David L.	Pastor	London

F. Participants: Neuendettelsau, Aug. 10-16

Bayern, (Landeskirchen)

Beyerlein, Martin	Pfarrer	Roding
Hassmann, Alfred	Dekan	Naila
Heller, Hermann	Pfarrer	Sonthofen, Allg.
Henzler, Heinrich	Pfarrer	Augsburg
Hilbig, Martin	Pfarrer	Sulzbach-Rosenberg
Jahreiss, Christian	Pfarrer	Spielberg ü.Selb
Katterfeld, Hagen	Pfarrer	München
Kobilke, Herbert	Pfarrer	Warmensteinach
Kuhn, Horst	Pfarrer	Berneck
Markert, Rudolf	Pfarrer	Forchheim
Preus, Robert	Pfarrer	Bischofsgrün
Söllner	Dekan	Hersbruck
Weber, B.	Ob.Stud.Rat.	München

Braunschweig

Jürgens	Propst	Braunschweig
Röpke	Ob.Land.Kir.Rat.	Wolfenbüttel

Hamburg

Fischer	Pastor	Hamburg

Hannover

Bergner	Pastor	Hoyel Bez. Osnbrück

Böhme	Pastor Lic.	Kerstingerode b.Göttingen
Hesse	Pastor	Marienwerder ü.Hann.
Hübner, Frieder	Ob.Kir.Rat. Dr.	Hannover, Herrenh.
Jander, Horst	Pfarrer	Hannover, Benerode
Lampe	Sup.	Wittingen
Stein	Sup.	Otterndorf
Westphal	Pastor	Hildesheim

Lübeck

Jansen, Ernst	Pastor	Lübeck

Thüringer Enklave

Baum, Hermann	Pfarrer	Urspringen ü.Mellrichstadt

Oldenburg

Hage, Gerhard	Pastor	Hude i.O.

Schleswig-Holstein

Dahl	Pastor	Süderende a.Föhr
Juhl	Propst	Leck, Südtondern
Kühl	Pastor	Burg i.Dithm.
Schmidt	Kons.Rat.	Kiel

Württemberg

Bock, Ernst	Pfarrer	Altburg Kr.Calw
Grau, Friedrich	Pfarrer Dr.	Belsenberg Kr.Künzelsau
Geiger, Ernst	Pfarrer	Esslingen
Junker, Gerhard	Pfarrer	Stuttgart-Bad Cannstatt
Kernen, Rudolf	Pfarrer	Reutlingen
Laiblin	Pfarrer	Bad Liebenzell
Maisch, Johannes	Pfarrer	Urach
Schmückle, Albert	Pfarrer	Köngen ü.Plochingen
Stäbler, Viktor	Pfarrer	Stuttgart-Möhringen
Wagner	Dekan	Maulbronn
Warth, Walter	Pfarrer	Nagold
Weissenstein	Pfarrer	Rutesheim Kr.Leonberg
Widmann, Albert	Pfarrer	Nellingen Kr.Ulm

Lutherische Freikirche

Fuhrmann, Martin	Pastor	Dortmund-Aplerbeck
Koepsel, Eberhard	Pastor	Scharnebeck b.Lüneb.
Lucius, Dietrich	Pastor	Rotenburg i.Od.
Schmeckenbecher, Otto	Pastor	Steeden a.d.Lahn
Seefeld, Friedrich	Pastor	Witten

Lutherische Kreise

Bernbeck, Gerhard -	Pfarrer	Giessen
Kühlewein, Berthold	Pfarrer St.	Freiburg i.Br.
Buchrucker, Armin-E.	Pastor Dr.	W.-Elberfeld
Endter	Pfarrer	Marburg a.d.Lahn
Geissler, Paul	Pfarrer	Giessen
Grötzinger	Pfarrer	Weisweil Bez.Emmendingen
Harre, Christian	Pfarrer	Bad Driburg
Hahn, Fritz	Doz.Pf. Lic.	Darmstadt
Hertenstein, Wilhelm	Pfarrer	Bad Krozingen
Hill, Ernst	Pfarrer	Heidelbach ü.Alsfeld
Hofmann	Pfarrer	Basdorf Kr.Brankenberg
Kaiser	Pfarrer St.	Freiburg i.Br.
Kühnrich, Rudolf	Pfarrer	Bickensohl, Baden
Maurer	Dekan	Haldorf ü.Kirchhain
Mittring	Pfarrer Lic.	Enger
Munk, Otto	Pfarrer	Reichelsheim i.Odw.
Siebert, Hans-Theodor	Pfarrer	Grossfelden Kr.Marburg
Siebert, Heinz-Martin	Pfarrer	Marburg
Thorn, Karl	Dekan	Odenhausen ü.Giessen
Waetzel, Dietrich	Pfarrer	Tiengen ü.Freiburg i.Br.
Weisshaar	Pfarrer	Homberg a.d.Efze

Pfalz

Fuehrer, Ruth	Frau Kir.Rätin.	Neustadt a.Hardt

Einzelanmeldungen

Klatt, Alfred	Pastor	Bad Nenndorf, Hann.
Steinacker, Roland	Prof. Dr.	Stuttgart-Bad Cannstatt
Tratz, Max	Pfarrer	Langenau
Lohm, Erhard	Pfarrer	Eisenach

DP-Pastoren

Hirschmann, G.	Pfarrer	Rothausen, Grabfeld
Kozley, Koloman	Stud.Bat.Pastor	Gangkofen. Nied.Bay.

Italien

Antony, Zoltan	Pastor	Napoli-Portici

G. Participants: Berlin-Spandau, Aug. 19-25

Altlutheraner

Heinold, H.	Pfarrer	Potsdam
Kuschke, W.	Pfarrer	Sangershausen
Meissner, W.	Pfarrer	Steinbach, Thür.
Nagel, W.	Pfarrer	Erfurt
Nagel, M.	Pfarrer	Arnstadt, Thür.
Schröter, H.	Pfarrer	Berlin

Schulz, M.	Kir.Rat. Lic.	Berlin
Tänzer, W.	Pfarrer	Angermünde
Weinert	Pfarrer	Fürstenwalde, Spree
Ziemer, G.	Pfarrer	Greifswald

Anhalt

Sachse, W.	Pfarrer	Thurau
Tunkel, W.	Pfarrer	Pissdorf

Berlin-Brandenburg

Borchardt	Pfarrer	Fredersdorf b.Bln.
Funke, W.	Pfarrer	Spaatz b.Rathenow
Hahlfeld, H.	Pfarrer	Berlin
Kehr, R.	Pfarrer	Berlin
Kurz	Pfarrer	Berlin
Leppin	Sup.	Wittstock, Dosse
Ruhtenberg	Pfarrer	Potsdam
Schröter	Pfarrer	Potsdam

Braunschweig (Ostteil)

Doebert, H.	Pfarrer	Timmenrode, Harz.
Radkau, H.	Pfarrer	Hasselfelde, Harz.

Leipzig

Küchler, M.	Miss.Insp.Pf.	Leipzig
Müller, H.	Pfarrer	Sülzhein, Südharz
Wenzel, H.	Pfarrer	Steigerthal, Harz.

Provinz Sachsen

Böttrich, A.	Pfarrer	Chemnitz
Eckert, G.	Pfarrer	Rochsburg
Fehlberg	Stud.Pfarrer	Leipzig
Fiedler, G.	Pfarrer	Chemnitz
Fuss, Gottfried	Pfarrer	Radebeul
Heber, J.	Pfarrer Lic.Dr.	Leipzig
Helm	Pfarrer	Dresden
Kautzsch, W.	Pfarrer	Rödlitz, Erzgeb
Koschoke, Gerhard	Pfarrer	Bärenstein
Kupfer, Joh.	Pfarrer	Moritzburg
Ludwig, Heinz	Pfarrer	Glauchau
Merz, Gottfried	Pfarrer	Tannenberg, Erzgeb
Rantzmann, Erich	Pfarrer	Dittmannsdorf
Richter, Erich	Pfarrer	Radebeul
Rothe, Fritz	Pfarrer	Ruppertsgrün
Schormann, Walter	Pfarrer	Jönstadt, Erzgeb
Steyer, Gottfried	Pfarrer	Meissen
Stiehl, Herbert	Pfarrer	Dresden
Tolkmitt, Herbert	Pfarrer	Einsiedel
Wendelin, G.	Pfarrer Dr.	Schmiedefeld

Lutherische Freikirche

Gallmeister	Pfarrer	Lengenfeld
Hermann, G.	Pfarrer	Zwickau
Kern, Richard	Pfarrer	Chemnitz
Michalk und Frau	Pfarrer	Heiligenstein, Elsass
Munder, Paul	Pfarrer	Hartenstein
Petersen, P.	Präses	Berlin
Rüger, W.	Pfarrer	Leipzig
Stallmann, August	Pfarrer	Zwickau-Planitz
Tesar	Pfarrer	Altengesees, Thür.
Wilde, G.	Pfarrer	Glauchau
Willkomm, H.	Pfarrer	Berlin

Mecklenburg

Alstein, J.	Pfarrer	Neustrelitz
Bischoff, H.	Pfarrer	Camin
Galley, H.	Pfarrer	Rostock
Glüer, Dietrich	Pfarrer	Büthow
Nölting, Jürgen	Pfarrer	Altkarin
Pagels, Walter	Land.Sup.	Parchim
Rütz, Alfred	Pfarrer Dr.	Zittow
Schmidt, Herbert	Pfarrer Dr.	Camin
Strube, Heinz	Pfarrer	Gnevsdorf
Timm, H. und Frau	Pfarrer	Neubrandenburg
Voss	Land.Sup.	Wismar
Voss, Gerhard	Pfarrer	Schwerin

Pommern

Biermann, F.	Pfarrer Dr.	Barth
Hinget	Pfarrer	Völschow
Lembke, Hugo	Pfarrer	Zarnekow
Moderow, F.	Pfarrer	Altwigshagen
Pagel, Karl	Pfarrer	Passewalk
Rewald, Erwin	Pfarrer	Iven, Anklam
Schwarz, H.	Pfarrer	Wilmnitz, Rügen
Warseny, Herbert	Pfarrer	Gross Tezleben
Weigle, Th.	Pfarrer	Anklam

Sachsen

Anz, Hermann	Pfarrer	Gommern
Bertram	Kons.Rat.	Magdeburg
Führ	Propst	Nordhausen
Starke	Pfarrer Dr.	Bad Schmiedeberg

Schlesien

Franz, H. K.	Pfarrer	Rotenburg, Lausitz
Kasper, Otto	Pfarrer	Wittichenau

Stolberg-Rossla

Köhler, Karl	Pfarrer	Dittichenroda
Rathmann, Johannes	Pfarrer	Görsbach

Thüringen

Badbur	Pfarrer	Kirchhasel
Boecker	Pfarrer	Wernshausen
Brakhage	Sup.	Greiz
Friedel	Pfarrer	Plaue
Hamann	Oberpfarrer	Altenburg
Jaschke	Oberpfarrer	Finsterbergen
Krannich	Pfarrer	Wasungen
Niederstrasser	Pfarrer Dr.	Weimar
Pichert	Pfarrer	Gera-Untermhaus
Reichelt	Sup.	Stadtroda
Schmidt, Felix	Pfarrer	Greiz
Schwander	Pfarrer	Illeben
Siebert	Sup.	Kahla
Spengler	Pfarrer	Rockensussra
Stäbe	Pfarrer	Pössneck-Schlettwein
Truckenbrodt	Pfarrer	Altenburg
Wohlfart	Pfarrer	Tiefenort

1951

A. Representatives--Missouri Synod

Vice President Herman Harms, D.D., St. Louis, Missouri
Prof. P. M. Bretscher, Ph.D., Concordia Seminary, St. Louis, Mo.
Prof. W. E. Buszin, M.S.M., Concordia Seminary, St. Louis, Mo.
The Rev. Arnold H. Grumm, D.D., Fargo, North Dakota
Prof. Martin Naumann, Concordia Seminary, Springfield, Illinois
Prof. Walter R. Roehrs, Ph.D., Concordia Seminary, St. Louis, Mo.

B. Representatives--Europe: Bad Boll, July 30--Aug. 6

Dozent Dr. Helmut Echternach, Hamburg
Prof. Dr. Eduard Ellwein, Neuendettelsau
Dozent D.Dr. Girgensohn, Bethel b. Bielefeld
Ob.Kir.Rat. Dr. Walther Günther, Wu.-Elberfeld
Dozent Bengt Hägglund, Universität Lund, Sweden
Prof. Dr. E. Kinder, Neuendettelsau
Pfarrer M. Lackmann, Gehlenbeck, Krs.Lübbecke, Wf.

C. Representatives--Europe: Bad Boll, Aug. 9-15

Dozent Dr. Hellmuth Frey, Bethel b. Bielefeld
Prälat Issler, Stuttgart S
Pastor Dr. H. H. Kramm, London
Prof. Dr. Wilhelm Maurer, Erlangen
Prof. Dr. Ratschow, Münster
Prof. I. P. Seidrstad, Norway
Sup. Lic. Werner Srocka, Hermannsburg, Hannover

D. Representatives--Europe: Berlin-Spandau, Aug. 21-28

Prof. Dr. Gerhard Gloege, Jena
Ob.Kir.Rat. Dr. Günther, Wuppertal-Elberfeld
Pf. Lic. Dr. Kimme, Leipzig
Pf. Lic. G. Molwitz, Radebeul
Ob.Kr.Rat.Dr. Neumann, Berlin
Prof. Dr. Martin Schmidt, Kirchl. Hochschule, Berlin
Prof. Dr. Schott, Bersekow b.Greifswald
Seminardirektor Lic. Voigt, Läckendorf, Sachsen
Vizepräsident Zimmermann, Berlin

E. Participants: Bad Boll, July 30--Aug. 6

Ackermann, H.	Dekan	Windsheim
Behrens, Udo	Pastor	Grossenmeer d.Brake i.O
Bender	Land.Bisch.D.	Karlsruhe
Bernlehr, Georg	Pfarrer	Wolfenweiler
Binder, Arnod	Pfarrer	Frommern, Wttbg.
Blötz	Land.Ger.Dir.	Dr. Hamburg-Volksdorf
Bruns, Georg	Sup.	Buer Krs.Melle
Busse, Martin	Pfarrer	Bielefeld
Clos, Albert	Pastor	Bielefeld

Daum	Reg.Schul.Rat.	Koblenz
Dietrich	Pfarrer	Honau Krs.Reutlingen
Drosselmeier, Otto	Pfarrer	Misburg
Engelbert, Walter	Kir.Rat.	Detmold
Friedrich, Willy	Pastor	Lübeck
Götz, Bernhard	Pfarrer	Oberweimar Krs.Marburg
Grote	Sup.	Fallersleben
Heinemann, Peter	Pfarrer	Frankfurt a.M.
Hennig, Licmar	Pastor Dr.	Oesselse ü.Lehrte, Hann.
Hoffmann, Hans	Pfarrer	Garmisch-Partenkirchen
Hebener, Heinrich	Pfarrer	Frankfurt a.M.
Hütter, Emil	Pastor	Idar-Oberstein
Janz, Bruno	Pastor	Bad Schwartau
Kallenbach, Alfred	Pfarrer	Oberbauerschaft, Wf.
Katterfeld, Hagen	Pfarrer	München
Kleinhans, Curt	Pfarrer	Dedesdorf Krs.Brake i.O.
Knippel, Friedrich H.	Pastor	Hannover
Knoke, Georg	Pastor	Scheessel Krs.Rotenburg, Hann.
Kuenzlen, Eugen	Pfarrer	Löchgau Krs.Ludwigsb.
Landgraf, Johannes	Pfarrer	Hagen i.W.
Lepsien	Propst	Bad Gandersheim, Brs.
Lehmann	Pfarrer	Offenbach a.M.
Loebel, Werner	Pastor	Flensburg
Lottner, Karl	Pfarrer	Kammerstein b.Schwabach, Mfr.
Mädrich, Karl	Pfarrer	Sand Krs.Wolfhagen
Marr, Günther	Pastor	Römstedt Krs.Bevensen
Marschhausen, Hans-F.	Vikar	Salzgitter
Maurer, Hans	Pfarrer	Liedolsheim b.Karlsruhe
Meier, Friedrich	Pfarrer	Gladbeck-Zweckel
Michelsson, Ederhard	Pastor	Oldenburg
Milkoweit, Otto	Pastor	Tating Krs.Eiderstedt, Holst.
Moeller, Hans	Pastor	Allendorf a.d.Ulm
Moldaenke, Günther	Pfarrer Lic.	Heidelberg-Ziegelhausen
Müller, Arno	Pfarrer	Mahlum Krs.Gandersheim, Brs.
Philipps, Wilhelm	Pfarrer	Bünde
Plümacher, Walther	Studienrat	Bad Kreuznach
Progner, Viktor	Rektor	Coburg
Richter, Karl	Pastor	Lübeck
Ruhtenberg, Ralph	Pastor	Berlin-Nikolassee
Ruf, Rudolf	Pfarrer	Röthenbach, Pegnitz
Russak, Hans-J.	Pfarrer	Bad Ditzenbach Krs.Göppingen
Seitz, Johann	Sen.Pfarrer	Winterhausen
Selge, Kurt	Pastor	Hamburg-Harburg
Siebert, Hans.Theo.	Pfarrer	Grossfelden Krs.Marburg
Siebert, Martin-H.	Pfarrer	Marburg
Slupina, Hans-Ludwig	Stud.theol.	Wuppertal
Spaniel, Gotthard	Pastor	Grossheidorn
Schade, Gerhard	Pastor	Hamburg
Schlatter, Theodor	Prälat	Ludwigsburg
Schmidt, Hans Wm.	Pfarrer Lic.	Starnberg
Schneider, Wilhelm	Sup.	Claustal-Zellerfeld
Schulz, Johannes	Pastor	Lübeck
Stange, Siegfried	Pfarrer	Braunschweig
Stier, Harald	Pastor	Duisburg, Meidrich

Storck, Adolf	Pfarrer	Birkenau
Thoböll, Hans	Pastor	Kiel
Trensky, Paul	Pfarrer	Berne i.O.
Träbestein, Alfred	Pfarrer	Haina, Kloster Krs.Frankenb.
Weber, Georg	Pfarrer	Denkendorf
Weber, Hans	Pfarrer	Tübingen-Lustnau
Werner, Gottfried	Pastor Dr.	Bad Schwartau
Wetterling, Heinrich	Pastor	Kassel-Wilhelmshöhe
Wittmaack, Carl-Heinz	Pastor	Hamburg
Wolf, Siegfried	Vikar	Neuendettelsau
Yelin, Herbert	Pfarrer	Ruppertshofen
Zellmann, Richard	Sup. i.R.	Hedemünden Krs.Hann.Münden

F. Participants: Bad Boll, Aug. 9-15

Albrecht, Ernst	Pfarrer	Hohenkirchen i.O.
Baierle, Siegfried	Pfarrer	Kairlindach
Baumann, Julius	Vikar	Isingdorf Krs.Halle
Bente, Wilhelm	Pastor	Rendsburg
Bergmann, Helmut	Pastor	Oederquardt Krs.Kehdingen
Bode, Karl	Pastor	Hamburg
Buchrucker, A.-E.	Pfarrer Dr.	Wuppertal
Conrades, Rudolf	Sup.	Propsthagen Krs.Stadthagen
Daumiller, Oscar	Ob.Kir.Rat	München
Daur, Reinhard	Pfarrer	Ravensburg
Diehl, Wilhelm	Pfarrer	Daaden, Sieg
Dietrich, Günter	Pfarrer	Nieder-Modau ü.Darmstadt
Drosselmeyer, Otto	Pastor	Misburg
Drügert, Erich	Pastor	Cuxhaven
Dubke, Ernst-August	Pfarrer	Niederwalgern Krs.Marburg
Engelbrecht, Erich	Pastor	Oldenburg i.H.
Feldhusen, Hans	Pastor	Hamburg
Fitzner, Rudolf	Pastor	Raisdorf, Holst.
Frey, Erik	Pfarrer	Baden-Baden
Freyer, Johannes	Pastor	Bnissau Bez.Kiel
Fröhlich, Johann	Pfarrer Dr.	Neuhutten, Wttbg.
Gloyer, Ernst-H.	Pastor	Norderbrarup, Schleswig
Gommel, Adolf	Pfarrer	Schmiden, Wttbg.
Guggolz, Karl	Pfarrer	Gutach, Scharzwald
Griesheimer, Friedr.	Pfarrer	Brunsbrock Krs.Verden
Hecklinger, Albert	Pfarrer	Rottweil, Wttbg.
Heger, Erwin	Pfarrer	Waddens ü.Nordenham
Henn, Ernst	Pfarrer	Schalkhausen
Heine, Erich	Pastor	Hannover
Hennig, Martin	Pastor	Hamburg
Herr, Herwig	St.Vikar	Nürnberg-Eibach
Herrfahrdt	Sup.	Oesterode
Hessing, Erich	Sup.	Bleckede
Höhnke, Peter	Pastor	Hamburg
Hofmann	Pfarrer Lic.	Rohrbach b.Darmstadt
Huch, Werner	Pfarrer	Bergisch-Gladbach
Hütter, Emil	Pfarrer	Idar-Oberstein
Jäger, Hans	Pfarrer	Stuttgart
Jürgens, Otto	Propst	Braunschweig

Katterfeld, Hagen	Pfarrer	München
Kleindienst, Alfred	Pfarrer	Augsburg
Kleinod, Heinrich	Pfarrer	Triest, Ital.
Klose, Emmanuel	Pfarrer	Schnabelwaid, Ofr.
Körtje, Johannes	Pastor	Uelzen
Kretschmar, Friedrich	Pfarrer	Ludwigsburg
Kübel, Gerhard	Pfarrer	Nürnberg
Lampe, Walter	Sup.	Wittingen
Lucius, Dietrich	Pastor	Rothenberg, Odw.
Matthes, Johannes	Pastor	Hamburg
Meyer, Bruno	Sen.Pastor	Lübeck
Meyer, Hermann	Pastor	Osnabrück
Oeters, Christoph	Pastor	Arle Krs.Norden, Ofr.
Otto, Herbert	Pfarrer	Korbach, Waldeck
Peithmann, Heinrich	Pfarrer	Mennighüffen Krs.Herford
Quest, Adolf	Pfarrer	Salzgitter-Triede
Richter, Karl	Pastor	Lübeck
Römer, Hans	Pfarrer	Lelm Krs.Helmstedt
Römheld, Karl	Pfarrer	Sandbach
Rogalla, Friedrich	Pfarrer	Ellershausen Krs.Frankenb.
Seifert, Heinrich	Dekan	Windsbach, Mfr.
Skrabak, Karl	Pfarrer	Schwäbisch-Gmünd
Spehr, Meinhart	Pfarrer	Lemgo
Sütterlin, Oskar	Dekan	Hornberg, Schwarzwald
Schimukenas, Peter	Pfarrer	Wiesbaden
Schmalhorst, Christian	Pfarrer	Büren, Wfl.
Schmidt, Wilhelm	Pfarrer	Bochum
Stegmann, Heinrich	Pfarrer	Ofen i.O.
Stein, Werner	Sup.	Otterndorf Krs.Land Hadeln
Teckhaus, H. A.	Pastor Dr.	Monterey Park, Calif.
Tergau, Gerhard	Pastor	Münchehagen Krs.Nienburg
Tonnesen, Johannes	Pastor	Innien Krs.Rendsburg
Spelmeyer, Adolf	Pfarrer i.R.	Warendorf
Vogt, Joachim	Ob.Stud.Rat	Gross-Besingen ü.Wittingen
Voth, Heinrich	Pastor	Hamburg-Wandsbeck
Weber, Eduard	Dekan	Gunzenhausen
Wiehage, Otto	Pfarrer	Isselhorst ü.Gütersloh
Wobith, Gerhard	Pfarrer	Hamburg

G. Participants: Berlin-Spandau, Aug. 20-28

Berlin-Brandenburg

Altrichter, Hans	Pfarrer	Werpt ü.Lübben
Bendiz, Hans	Pfarrer	Teltow
Juergensohn, G.	Pfarrer	Reetz ü.Belzig
Kopetzki, Hans-Ulrich	Pfarrer	Stansdorf
Litta, Martin	Pfarrer	Rost
Fohl, Günther	Pfarrer	Berlin N
Wallmann, Hans	Pfarrer	Bötzow b.Berlin

Kir.Krs. Blankenburg

Scheide, Helmut	Pfarrer	Uthmöden

Ev.Luth.(altluth.) Kirche

Burgdorf, M.	Pfarrer Dr.	Frankfurt a.d.Oder
Gasde, Ernst	Pfarrer	Gotha
Kallensee, Kurt	Pfarrer	Halle
Munder, Paul	Pfarrer	Hartenstein
Schoene, Gottfried	Pfarrer	Zeulenroda
Schulz	Kir.Rat	Berlin
Wagnitz, Friedrich	Pfarrer	Berlin-Wilmersdorf
Weinert, Joh.	Pfarrer	Fürstenwalde, Spree
Zellmer, Johannes	Pfarrer	Schwerin

Ev.luth. Freikirche

Gallmeister, Emil	Pfarrer	Lengenfeld
Herrmann, Gotthilf	Pfarrer	Zwickau
Hirschfeld, Walter	Pfarrer	Sallfeld, Saale
Lampert, August	Pfarrer	Dresden
Petersen	Präses	Berlin
Rüger, Walter	Pfarrer	Leipzig
Stallmann, A.	Pfarrer	Zwickau
Tesar, Otto	Pfarrer	Altengesses
Wachler, Günter	Pfarrer	Schönfeld, Sachs.
Willkomm, Heinrich	Pfarrer	Berlin-Reinickendorf

Kir.Krs. Ilfeld

Beste, Axel	Pfarrer	Stapel, Meckl.
Verges, C. F.	Pfarrer	Urbach, Nordhausen
Ulrich	Vikar	Nordhausen

Mecklenburg

Bückner, Heinz	Propst	Penzlin
Fehlandt	Domprediger	Schwerin
Frahm, Ernst	Pfarrer	Laage
Gäsmer	Propst	Parchim
Meyer-Buchtien	Propst	Schönberg
Wagner, R.	Pfarrer	Gross-Trebbow

Pommern

Ulrich	Pfarrer	Leitz
Wittenberg, R.	Pfarrer	Jarmen
Wilke, Walter	Pfarrer	Demmin

Land Sachsen

Brandt, H.	Pfarrer	Leisnig
Heller, Hans	Pfarrer	Chemnitz

Jahn	Sup.	Aue
Knauf, Gerhard	Pfarrer	Tacha
Koltzsch, Fritz	Pfarrer	Plaussig
Kessner	Pfarrer	Lengenfeld
Kohl, Cornelius	Pfarrer	Rosswein
Peucker, Herbert	Pfarrer	Leipzig
Vogel, Willy	Pfarrer	Dresden
Weber, Gerhard	Pfarrer	Niederlungwitz
Winkler, Christian	Pfarrer	Geithain
Winter	Sup.	Marienberg
Zweynert, Gerhard	Pfarrer	Papstdorf
Schubert	Pfarrer	Lichtenberg, Erzgeb.

Provinz Sachsen

Bartels, Wilhelm	Pfarrer	Grassau, Altm.
Hein, G.	Pfarrer	Bad Düben, Mulde
Schott, Bernhard	Pfarrer	Magdeburg
Wilke, Werner	Pfarrer	Vehlitz ü.Gommern

Sachsen Anhalt

Blume, Fritz	Pfarrer	Dessau

Schlesien

Fränkel	Ob.Kons.Rat	Görlitz
Tietze	Pfarrer	Reichenbach, O.L.

Kons. Stolberg-Rossla

Gerboth, Hans	Kons.Rat	Stolberg

Thüringen

Bratfisch	Pfarrer	Gera
Risele, Otto	Pfarrer	Remstädt
v.Hintzenstern, H.	Dr.theol.	Lauscha
Hohmann, Gustav	Pfarrer	Kaltennordheim
Marr	Pfarrer	Siegenrück
Mehlhorn, Helmut	Sup.	Buttstädt
Ploetz, Paul	Sup.	Phrdruf
Roth, Erich	Pfarrer	Körner
Scriba, D. A.	Pfarrer	Schweina
Schumacher, G.	Pfarrer	Altenburg

1952

A. Representatives--Missouri Synod

Vice President Herman Harms, D.D., St. Louis, Missouri
Prof. P. M. Bretscher, Ph.D., Concordia Seminary, St. Louis, Mo.
Dr. Herman A. Mayer, St. Louis, Missouri
Prof. Martin J. Naumann, Concordia Seminary, Springfield, Illinois
Prof. Walter R. Roehrs, Ph.D., Concordia Seminary, St. Louis, Mo.

B. Representatives--Germany: Berlin-Spandau, July 1-8, 10-18

Prof. Dr. Dress, Berlin (Conf. I.)
Pfarrer Dr. August Kimme, Leipzig
Dozent Lic. Richard Laabs, Oberursel
Pfarrer Dr. Walter C. H. Nagel, Dresden
Ob.Kir.Rat Dr. Johannes Neumann, Berlin
Kir.Rat Lic. Schulze-Kadelbach, Eisenach
Pastor Heinrich Stallmann, Bochum (Conf. II.)
Studiendirektor Dr. Voigt, Lückendorf, Sachs.
Vizepräsident Walter Zimmermann, Berlin

C. Participants: Berlin-Spandau, July 1-8

Berlin-Brandenburg

Kahlfeld, Heinz	Pfarrer	Berlin
Koehn, Horst	Pfarrer	Grossmuckrow
Leuchtenberger, Helmuth	Pfarrer	Berlin
Merting, Ernst	Pfarrer	Berlin
Pohl, Günter	Pfarrer	Berlin
Schulz, Rudolf	Pfarrer	Drehna
Werdin	Pfarrer	Lieberose

Blankenburg

Rintelmann, Ernst	Pfarrer	Wienrode, Harz.

Ev.luth. (altluth.) Kirche

Brachmann, Egfried	Pfarrer	Berlin
Burgdorf, M.	Pfarrer Dr.	Frankfurt, Oder
Crome, Joachim	Sup.	Erfurt
Gesch, G.	Pfarrer Dr.	Berlin
Heinold, Herbert	Pfarrer	Potsdam
Rau, Wilhelm	Pfarrer	Berlin-Weissensee

Ev.luth. Freikirche

Gallmeister	Pfarrer	Lengenfeld
Hirschfeld, W.	Pfarrer	Saalfeld, Saale
Hübener, Friedrich	Pfarrer	Berlin

Petersen	Präses	Berlin
Tesar, Otto	Pfarrer	Altengesees

Kir.Krs. Ilfeld

Sommer, Werner	Pfarrer	Uftrungen

Mecklenburg

Gäsmer	Propst	Parchim
Heintzeler	Pfarrer	Schwerin
Lemcke, W.	Pfarrer	Wismar
Maas, Egon	Pfarrer	Teterow
Michaelse, Erich	Pfarrer	Alt-Käbelich
Siegert, Sibrand	Pfarrer	Boddin
Taetow, Heinz	Pfarrer	Badendiek

Pommern

Feist, Dietrich	Pfarrer	Abtshagen
Hasse, Joh.	Pfarrer	Ferdinandshof
Jager, H.	Pfarrer	Lindenberg

Land Sachsen

Albrecht, Hermann	Pfarrer	Benndorf ü.Borna
Burghausen, Albert	Pfarrer	Reinsdorf
Fassmann, Friedrich	Pfarrer	Dresden
Handrick, Georg	Pfarrer	Neukirch
Kessner	Pfarrer	Langenfeld
Köbel, Erich	Pfarrer	Strehla
Kölling, Curt	Pfarrer	Leipzig
Müller, Joh.	Sup.	Zittau
Neumann, Gerhard	Pfarrer	Deutschneudorf
Rasch, Martin	Pfarrer	Dresden-Pieschen
Riedel, Otto	Pfarrer	Härtendorf
Seezen, Werner	Pfarrer	Hozhausen
Sicker, Herbert	Pfarrer	Bärenwalde
Schubert, Gerhard	Pfarrer	Lichtenberg, Sachs.
Schulze, Otto	Sup.	Chemnitz
Ulrich	Pfarrer	Stadt Wehlen
Winter	Sup.	Marienberg

Provinz Sachsen

Heckel, Konrad	Pfarrer	Bilenburg
Köhler, R.	Pfarrer	Büste, Altm.
Möller, Hans	Pfarrer Lic.	Trebitz, Elbe
Tschesch, Werner	Pfarrer	Sietzsch
Winkelmann	Pfarrer	Bad Kösen

Sachsen-Anhalt

Cassier, Heinrich	Pfarrer	Oranienbaum

Schlesien

Boer, Johannes	Sup.	Reichenbach, O.L.

Stolberg-Rosala

Nennewitz, K. H.	Pfarrer	Berga, Kyffh.

Thüringen

Albert	Pfarrer	Reinsdorf, Greiz
Anderssohn, H. J.	Pfarrer	Bad Salzungen
Breithaupt, W.	Pfarrer	Sömmerda
Dienwiebel, Rudi	Pfarrer	Hoheneiche
Herden, Günter	Sup.	Gotha
Jäger, Robert	Ob.Pfarrer	Grossrudestedt
Kiesselbach, Fritz	Pfarrer	Tambach-Dietharz
Kühlke, Hans	Sup.	Ebeleben
Landgraf, Arthur	Pfarrer	Jena
Nickel, Gerhard	Pfarrer	Mentoroda
Peuckert	Sup.	Jena
Rossbach	Pfarrer	Berga, Elster
Schmid, Heinrich	Pfarrer	Hachelbich
Truckenbrodt	Pfarrer	Altenburg
Vollbrecht, Helmut	Pfarrer	Weida
Witzenhausen, K.	Pfarrer	Oppurg

D. Participants: Berlin-Spandau, July 10-18

Berlin-Brandenburg

Fischer, Joachim	Pfarrer	Gossmar
Halbach, Kurt	Pfarrer	Berlin
Hemmerling, Dietrich	Pfarrer	Brieskow
Hünerbein, Kurt	Pfarrer	Potsdam
Koszinowski	Pfarrer	Langengrassau
Löschau	Pfarrer	Berlin
Scholz, Wolfgang	Pfarrer	Berlin
Vanselow	Pfarrer Dr.	Potsdam

Kir.Krs. Blankenburg

Bauer, Alfred	Pfarrer	Benzingerode

Ev.luth.(altluth.) Kirche

Gasde, Ernst	Pfarrer	Gotha
Meissner, Wolfgang	Pfarrer	Steinbach
Nagel, Martin	Pfarrer	Arnstadt
Rost, Gottfried	Pfarrer	Neuruppin
Rost, G.	Hilfspred.	Berlin
Schröter, Heinrich	Pfarrer	Berlin
Schulz, M.	Kir.Rat.Lic.	Berlin
Zellmer, Johannes	Pfarrer	Schwerin

Mv.luth. Freikirche

Hermann, Gotthilf	Pfarrer	Zwickau
Köbener, Paul	Pfarrer	Berlin
Munder, Paul	Pfarrer	Hartenstein
Stallmann, August	Pfarrer	Zwickau
Wachler, Günther	Pfarrer	Schönfeld
Wilde, Gerhard	Pfarrer	Glauchau
Willkomm, Heinrich	Pfarrer	Berlin

Kir.Krs. Ilfeld

Bodag, Rudolf	Pfarrer	Appenrode

Mecklenburg

Beenken, Hermann	Pfarrer	Güstrow
Burghardt, Johannes	Pfarrer	Kröplin
Lohff, J.	Dompred.	Schwerin
Mielke, Roland	Pfarrer	Rostock
Reuter	Propst	Hagenow
Rüss, Friedr. Carl	Pfarrer	Rostock
Stegen, Gotthard	Pfarrer	Friedland
Tarnow, Martin	Pfarrer	Schwerin
Winkelmann	Propst	Alt-Jabel

Pommern

Pallakat, Arno	Pfarrer	Daberkow
Polzin, Heinz	Pfarrer	Clatzow
Reifke, Alfred	Pfarrer	Boltenhagen

Land Sachsen

Ficker, Horst	Pfarrer	Reichenbach
Fröhlich, Martin	Pfarrer	Zschorlau
Jäckel, Walter	Pfarrer	Bischofswerda
Köhler, Max	Pfarrer	Tallwitz
Kohli, H. J.	Pfarrer	Grüna
Löke, Martin	Pfarrer	Nemt b.Wurzen
Mitscherling, Walter	Sup.	Plauen
Müller, Werner	Pfarrer	Dresden
Pietsch, Friedrich	Pfarrer	Sachsgrün
Reinhold, Werner	Pfarrer	Schönau
Rüger	Sup.	Glauchau
Vogel, Werner	Pfarrer	Chemnitz

Provinz Sachsen

Grude, Gottfried	Pfarrer	Magdeburg
Miehe, Gerhard	Pfarrer	Beckwitz
Münker, Walter	Pfarrer	Losse
Neumann, H. J.	Pfarrer	Staffelde
Sander, Reinhold	Sup.	Ermsleben

Zeller, Paul	Pfarrer	Erfurt

Sachsen-Anhalt

Eckstädt, W.	Pfarrdiakon	Zieko

Schlesien

Lehmann, Helmut	Pfarrer	Niederseifersdorf

Thüringen

Dahinten, Günter	Pfarrer	Greiz-Gommla
Eberhard, W.	Pfarrer	Emleben
Hammer, Karl	Sup.	Meuselwitz
Jaudzims, Georg	Pfarrer	Pössneck
Käferlein, Fritz	Sup.	Greiz
Neubert, Kurt	Oberpf.	Sonneberg
Robscheit, Hellmuth	Pfarrer	Weimar
Schneider, Hubert	Pfarrer	Remda
Vetter, Gerhard	Pfarrer	Friedrichswerth
Neubert, Heinz	Pfarrer	Stadtlengsfeld

1953

A. Representatives--Missouri Synod

Vice President Herman Harms, D.D., St. Louis, Missouri
Prof. P. M. Bretscher, Ph.D., Concordia Seminary, St. Louis, Mo.
Prof. Martin H. Fransmann, Concordia Seminary, St. Louis, Mo.
The Rev. Paul Koenig, Holy Cross Church, St. Louis, Mo.
Prof. Martin J. Naumann, Concordia Seminary, Springfield, Illinois
Prof. Walter R. Roehrs, Ph.D., Concordia Seminary, St. Louis, Mo.

B. Representatives--Germany: Bad Boll, July 16-22

Pastor Lic. von Boltenstern, Hamburg
Dozent Dr. Lic. Helmut Echternach, Hamburg
Kir.Rat Dozent Dr. Martin Kiunke, Oberursel
Pastor Eberhard Koepsell, Scharnebeck, Hannover
Miss.Insp.Dr. Wolfram von Krause, Neuendettelsau
Pfarrer Dr. Helmut Lamparter, Mittelstadt, Wttbg.

C. Representatives--Germany: Bad Boll, July 23-30

Pastor Dr. Wilhelm Andersen, Brecklum Kr.Husen
Pfarrer Dr. Armin-Ernst Buchrucker, Wuppertal
Kir.Rat Dozent Dr. Martin Kiunke, Oberursel
Pfarrer Lic. Schober, Erlangen
Pastor Heinrich Willkomm, Berlin
Prof. Martin Wittenberg, Neuendettelsau, Mfr.

D. Participants: Bad Boll, July 16-22

Busse, Joseph	Pastor Dr.	Hamburg-Lurup
Diederichsen	Kons.Insp.	Kiel
Fräger, Erich	Pastor	Cuxhaven
Fischer, Friedrich	Pfarrer	Frankenburg, Kurhessen
Gibiser, Alexander	Pfarrer	Neuhaus a.Klaus. Österr.
Gleinig, Werner	Pastor	Rockhorn, i.O.
Göltz, Walter	Pfarrer	Neuenstetten, Ulm
Graff	Pastor Dr.	Minden
Gremmelt, Otto	Propst	Braunschwei-Ölper
Greve, Gottfried	Pastor	Borghorst, Wf.
Grunau, Gerhard	Diakon	Wuppertal-Barmen
Haaren, Walter	Pastor	Wahrendorf, Hannover
Hagena, Heinrich	Pastor	Lehrte, Hannover
Heichen, Joachim	Pfarrer	Berlin W
Hasper, Harald	Pfarrer	Berlin-Steglitz
Heyken, Enno	Pastor	Schneverdingen Kr.Soltau
Hoffmann, Ferdinand	Dekan Lic.	Vöhl a.Edersee Kr.Frankenb.
Hoffmann, Johannes	Pfarrer	Stuttgart
Hübner, Herbert	Pastor	Bad Grund, Hannover
Jansen, Ernst	Pastor	Lübeck
Jeschke, Siegfried	Pastor	Jevenstedt, Schles.Holst.

Juhl, Eduard	Propst	Leck, Schleswig
Kahlfeld, Heinz	Pfarrer	Berlin W
Katterfeld, Hagen	Pfarrer	München
Keppler, Johannes	Pfarrer	Renningen b.Leonberg
Kintzel, Elimar	Pfarrer	Weissenburg i.Bay.
Kleine, Adolf	Pastor	Hämelschenburg, Hannover
Knuth, Wilhelm	Pastor	Hamburg
Kritz, Friedrich	Pfarrer	Mossburg, Kär. Österr.
Lindner, Georg	Pastor	Timmendorfer Strand
Lorenzsonn, Boris	Vikar	Hamburg
Matthes, Johannes	Pastor	Hamburg
Mebs, Rudolf	Dir.Rat	Castell, Ufr. Kr.Gerolzh.
Mutschler, Johannes	Pastor	Wilhelmshaven
Naumann, Kurt	Pfarrer Dr.	Bozen, Italien
Nelle, Günther	Pastor	Hermannsburg
Oelker, Karl-Heinz	Pfarrer	Börssum, Braunschweig
Obracai, Otto	Pfarrer	Wels, Österreich
Pfeuffer, Adolf	Dekan	Heidenheim, Mfr.
Poetsch, Hans-Lutz	Pastor	Friedrichstadt, Eider
Puschmann, Joachim	Pastor	Lüneburg
Rejahl, Heinrich	Pastor	Münsterdorf, Schles,Holst.
Richter, Theodor	Pastor	Mössingen b.Tübingen
Richter, Karl	Pfarrer	Lübeck
Ritter, Werner	Pfarrer	Friedrichsthal, Saar.
Röbke, Wilhelm	Ob.Land.Kir.Rat	Wolfenbüttel
Schink, Albrecht	Pfarrer	Heilbronn-Neckargartach
Schneider, Horst	Pastor	Talle ü.Lemgo, Lippe
Schramm, Josef	Pfarrer	Wallern, Ob.Österreich
Schroeder, Edward	stud.theol.	Erlangen (U.S.A.)
Schroeder, Elmar	Pfarrer	Schweichelm Kr.Herford
Schröder, Wolfgang	Pfarrer	Straubing, Bay.
Schüttler, Dietrich	Pfarrer	Hartum, Kr.Minden
Stählen, Gerhard	Pfarrer	Oldenburg, i.O.
Stökl, Walter	Pfarrer Dr.	Wien, Österreich
Tecklenburg, Bruno	Sup.	Berlin-Lichterfelde
Tuchel, Klaus	Vikar	Münster
Waher, Max	Pfarrer	Geisslinge, Steige
Weigel, Martin	Pfarrer	Untersteinach, Bay.
Wendebourg, Johannes	Sup.	Einbeck, Hann.
Wunderlich, Heinrich	Abteil.leiter	Nürnberg

E. Participants: Bad Boll, July 23-30

Blessin, Dietrich	Pastor	Hannover
Chappuzeua	Sup.	Gifhorn, Hann.
Cramer, Erich	Pastor	Aurich, Hann.
Ebbinghaus, Heinz	Pastor	Neumunster, Schl.-Holst.
Engelhardt	Ob.Reg.Rat Dr.	Remscheid-Lüttringhausen
Feldhusen, Hans	Pastor	Hamburg
Fischer, Hellmut	Pfarrer	Weissenbrunn b.Kronach
Fricke, August	Pastor	Adershein Kr.Wolfenbüttel
Freyer, Johannes	Pastor	Gnissau, Kr.Eutin
Geuder, Paul	Pfarrer	Memmingen, Schwaben
Glawatz, Walter	Pastor	Bederkessa, Hann.

Goduhn, Friedrich	Vikar	Witten, Ruhr
Grellert, Heinrich	Dpl.Volkswirt	Wuppertal-Elberfeld
Gottas, Geza	Pfarrer	Wien, Österreich
Grote, Ernst	Sup.	Fallersleben, Hann.
Guttner, Ernst	Pfarrer	Feld a.See, Kär. Österr.
Häussermann, Helmut	Pfarrer	Heuhausen, Erms. Krs.Ktlg.
Heine, Oskar	Pfarrer	Lohlbach Kr.Frankenberg
Hoffmann, Hermann	Dekan	Hassenhausen Kr.Marburg
Jürgensen, Martin	Pastor	Flensburg, Schl.-Holst
Katterfeld, Hagen	Pfarrer	München
Klettke, Hugo	Pfarrer	Knittelfeld, Stei. Österr.
Kropatscheck, Hans	Pastor Lic.	Ellierode, Hann.
Landgraf, Johannes	Pfarrer	Hagen, Wf.
Lehmann, Hanscarl	stud.	Karlsruhe
Lösel, Hans	Pfarrer	Homberg, Bes.Kassel
Lutz, Hellmuth	Pfarrer	Dornstadt kr.Nordlingen
Macholz, Reinhard	Pfarrer	Hechingen
Metzger, Wolfgang	Ob.Kir.Rat D.	Stuttgart-Plieningen
Meyer, Rudi	Pfarrer	Friesoythe i.O.
Mittermayr, Johann	Pfarrer	Zurndorf, Burg. Österr.
Möhring, Gottfried	Pfarrer	Berlin SW
Musuerlek, Karlhans	Pfarrer	Bartenbach Kr.Göppingen
Müller, Hans-Jürgen	Pastor	Emmerstedt, Br.
Müller, Martin	Pastor	Erbach i.Odenwald
Nielsen, Harald	Pastor	Wesselburen, Schl.-Holst.
Nill, Johannes	Pfarrer	Trossingen b.Tuttlingen
Nitsche, Herbert	Pfarrer	Hepsisau b.Kirchh. Wttbg.
Oehlmann, Hans Otto	Pastor	Vorsfelde, Br.
Perschke, Heinz	cand.theol.	Loccum Kr.Nienburg
Preuss, Kurt, Dr.	Ber. Betriebsw.	Wuppertal-Elberfeld
Puls, Wolfgang	Pastor	Hamburg-Altona
Reinke, Orfried	Vikar	Hamburg
Reuter, Theodor	Pfarrer	Wilferdingen, Baden
Richter, Christoph	stud.	Lübeck
Richter, Karl	Pfarrer	Lübeck
Römer, Hans	Pfarrer	Lelm b.Helmstedt.Br.
Scheunemann, Horst	Pastor Dr.	Lübeck
Schiller, Hans-Ulrich	Pastor	Braunschweig
Schneider, Wilhelm	Sup.	Clausthal-Z., Hann.
Schüssler, Valentin	Pfarrer	Schweinfurt-Obernd., Ufr.
Sonntag, Kurt	Propst	Bad Segeberg, Schl.-Holst.
Stein, Dietrich	Pastor	Bielefeld
Schmidt, Johann	Kir.Rat	Kiel-Preez, Schl.-Holst.
Teschenmacher, Helmut	Pfarrer	Löllbach ü.Kirn
Vierck, Theodor	Pastor	Schleswig
Wagner, Johannes	Pastor	Sarstedt, Hann.
Wasser, Justus	Tierzu.Insp.	Ansbach, Bay.
Wierutsch, Günther	Pfarrer	Berlin NW
Wilkening, Karl	Pastor	Vehlen, Schaumbg. Lippe
Willkomm, Theodor	Pastor	Hessel ü.Leer, Ofr.
Wintermann, Gerhard	Pfarrer	Grossenkneten, Old.
Wollschläger, Hermann	Pfarrer	Herford, Wf.

1954

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Vice President Herman Harms, D.D., St. Louis, Missouri
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Prof. Fred Kramer, Concordia Seminary, Springfield, Illinois
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Prof. A. v.Rohr Sauer, Ph.D., Concordia Seminary, St. Louis, Mo.
The Rev. Alfred W. Trinklein, St. Matthew Church, New York City

B. Representatives--Germany: Bad Boll, July 7-13

Pastor Rudolf Bles, Spiesen Krs.Ottweiler, Saarland
Pastor Erwin Horwitz, Hamburg
Prof. Dr. W. Joest, Neuendettelsau
Prof. D.Dr. Adolf Köberle, Universität Tübingen
Prof. Martin Wittenberg, Neuendettelsau
Pastor Dr. Ernst-Wilhelm Wendebourg, Göttingen

C. Representatives--Germany: Berlin-Spandau, July 16-22

Prof. Dr. Dress, Berlin
Pfarrer Kurt Hünerbein, Potsdam
Pfarrer Hagen Katterfeld, München
Gen.Sek. Pfarrer Dr. August Kimme, Leipzig
Ob.Kir.Rat Dr. Johannes Neumann, Berlin
Pfarrer Rüger, Leipzig
Prof. Lic. Schott, Halle, Saale
Stud.Dir. Lic. Voigt, Lückendorf
Vizepräsident Walter Zimmermann, Berlin

D. Participants: Bad Boll, July 7-13

Alber, Richard	Pfarrer	Gmunden, Österreich
Asmussen, Hans Georg	Pastor	Kl.Jörl, Kr.Flensburg
Baltzer, Martin	Pfarrer Lic.	Bln.-Lichterfelde
Blitt, Theophil	Pfarrer	Gimmeldingen, Neustadt, Pf.
Brandt, Hermann	Pastor	Todenbüttel, Kr.Rendsburg
Buchrucker, Armin-E.	Pfarrer Dr.	Wuppertal
Clasen, Hartmut	Vikar	Hamburg
Dopplinger, Hans-R.	Vikar	Gmunden, Österr.
Engel, Hans-Hermann	Pfarrer	Lauenburg, Elbe
Fiebiger, Hellmut	Pfarrer	Steeden, Krs.Oberlahn
Freyer, Johannes	Pastor	Gnissau, Schl.-Holst.
Gesch, Gerhard	Pfarrer	Bln.N.
Glawischnig, Gerhard	Pfarrer	St. Viet a.Glau, Österr.
Gleisberg, Fritz	Sup.Dr.	Bleckede, Elbe
Grünbergs, Teodor	Erzbischof	Esslingen (Lettland)
Haffelder, Theophil	Pastor	Gronau, Wf.
Hesse, Wilhelm		Glasau, Sarau, Schl.-Holst.
Hofmann, Karl-Martin	Pfarrer Dr.	Lang-Göns, Hessen
Huppenbauer, Bernhard	Pfarrer	Effringen Kr.Calw. Wttbg.

Jasper, Helmut	Pastor	Gyhum, Hann.
Jürgens, Otto	Propst	Braunschweig
Karzel, Herwig	Pfarrer	Ried i.Innkreis, Österr.
Katterfeld, Hagen	Pfarrer	München
Keller-Hüschemenger, Max	Pfarrer	London SW
Kersten, Walter	Pfarrer	Hamburg
Klöss, Joachim	Pfarrer	Dornhan b.Sulz Kr.Horb.
Klumbies, Michael	Pfarrer	Blomberg, Lippe
Köppen, Martin	Pastor	Münkeboe Kr.Aurich, Ofr.
Kühn, Wolfgang	Pastor	Lachendorf
Löffler, Otto	Pfarrer	Nürnberg
Macholz, Reinhard	Pfarrer	Hechingen, Wttbg.
Matern, Wilhelm	Pfarrer	Oberursel
Matthes, Johannes	Pastor	Hamburg
Mechau, Hans Wilhelm	Pfarrer	Varel, Old.
Meister, Johannes	Pfarrer	Hannover
Mittermayer, Johann	Pfarrer	Zierndorf, Österr.
Mix, Rudolf	Pfarrer	Wittelshofen, Bay.
Müller, Christian		Erbach, Schloss
Münter, Heinrich	Pastor	Lintorf
Nehm, Erich	Pfarrer	Oldenburg, O.
Niekrens, Eberhard	Pfarrer	Detmold
Niederbremer, Heinrich	Pfarrer	Werste Kr.Minden
Niedermaier, Fritz	Pfarrer	Habburg, Opf.
Nika, Adolf	Pfarrer Dr.	Heilbronn, Neckar
Ochs, Wilhelm	Pfarrer	Emmendingen, Baden
Ottmer, Friedrich	Pastor	Hamburg
Pfeiffer, Günter	Kaufmann	Wuppertal-Barmen
Puschke, Hans	Pastor	Hamburg-Wandsbeck
Richter, Karl	Pastor	Lübeck
Röppke, Wilhelm	Ob.Land.Kir.Rat	Wolfenbüttel, Br.
Rohde, Ernst	Pfarrer	Berlin-Steglitz
Rohde, Paul	Pastor	Martfeld, Hannover
Sattler, Richard	Pfarrer	Mainhardt, Wttbg.
Seicher, Hans-Friedr.	Pfarrer	Hohenfeld, Main, Bay.
Schauer, Heinz	Pfarrer	Memmingen
Schmerl, Wilhelm	Dekan	Gunzenhausen, Bay.
Schnitzler, Ernst	Pfarrer	Hohenstaufen, Wttbg.
Schuler, Werner	Pfarrer	Winnenden, Wttbg.
Schulze, Günther	Pastor	Berlin-Lichtenrade
Stallmann, Gerhard	Pfarrer	Stuttgart
Steffler, Ernst-J.	Vikar	Minden, Wf.
Strohal, Johann	Pfarrer	Stuttgart
Strothmann, Werner	Kir.Rat	Ahlum ü.Wolfenbüttel, Br.
Tramer, Richard	Pfarrer	Rudersberg, Wttbg.
Trinklein, Otto	Mayor	Frankenmuth, Michigan
Trube, Adolf	Kirchmeister	Hochdahl-Willrath, Kr.Dü.
Ulrich, Alfred	Pfarrer	Berlin-Lichterfelde
Wandersleb, Friedr.-W.	Vikar	Helmstedt
Wenckebach, Karl	Pfarrer	Wetter Kr.Marburg
Wentz, Karl-Detlev	Konzertmeister	Lübeck
Weigelt, Werner	Pastor	Hamburg-Bergedorf
Wesenick, Hans Robert	Pastor	Hermannsburg
Wittekindt, Hanskarl	Pfarrer	Marburg, Lahn

Wobith, Gerhard	Pastor	Hamburg
Wortmann, Werner	Pfarrer	Gütersloh, Wf.
Ziehmann, Walter	Pfarrer	Berlin SW
Lehmann, Hanscarl	stud.	Freiburg
Wittenberg, Martin	Hochsch.Prof.	Neuendettelsau

E. Participants: Berlin-Spandau, July 16-22

Berlin-Brandenburg

Altrichter	Pfarrer	Terpt
Bauers	Pfarrer	Berlin
Brachmann	Pfarrer	Berlin
Ehrhardt	Pfarrer	Berlin
Klien	Pfarrer	Oderberg
Leuchtenberger	Pfarrer	Berlin
Matthes	Pfarrer	Templin
Niederstrasser	Pfarrer Dr.	Berlin
Ruhtenberg	Pfarrer	Potsdam
Priester	Sup.	Massen
Soeder	Pfarrer	Brüssow

Blankenburg

Perschmann	Pfarrer	Stiege

Ev.luth.(altluth.) Kirche

Bieler	Pfarrer	Wernigerode
Kersten	Pfarrer	Weissenfels
Pfeiffer	Pfarrer	Anklam
Rau	Pfarrer	Fürstenwalde

Ev.luth. Freikirche

Hirschfeld	Pfarrer	Saalfeld
Hübener	Vikar	Hartenstein
Munder	Pfarrer	Kleinmachnow
Walter	Vikar	Berlin
Wilde	Pfarrer	Glauchau

Ev.luth. Kons. Ilfeld

Kuhlgatz	Pfarrer	Neustadt

Mecklenburg

Harm	Pfarrer	Parum
Reincke	Pfarrer	Hohen-Sprenz
Roetig	Pfarrer	Schwerin
Schulz	Vikar	Mecklenburg
Türk	Pfarrer	Rostock
Wolff	Pfarrer	Kalkhorst

Martin Luther Werk

Gay	Pfarrer	Geyersdorf
Pechthold	Pfarrer	Triebes

Pommern

Gatz	Pfarrer	Altwigshagen
Grupps	Pfarrer	Bergen
Zitzke	Pfarrer	Jarmen

Land Sachsen

Albert	Pfarrer	Brambach
Arnold	Pfarrer Dr.	Bautzen
Heinze	Pfarrer Dr.	Berbisdorf
Huth	Pfarrer	Dürrhennersdorf
Kanschat	Pfarrer	Erla
Kunde	Pfarrer	Mulda
Laser	Pfarrer	Göda
Reinisch	Pfarrer	Dresden
Schille	Pfarrer	Riesa
Schmutzler	Pfarrer Dr.	Lückendorf
Wendler	Pfarrer	Kamenz
Wohlers	Pfarrer	Flöha

Provinz Sachsen

Bahn	Pfarrer	Magdeburg
Hiehe	Pfarrer	Darlingerode
Mose	Pfarrer	Jeeben
Winkler	Pfarrer	Gross-Wenden

Synode v. St. Katharina u. Parana

Dübbers	Pfarrer	Blumenau

Sachsen Anhalt

Braatz	Pfarrer	Dessau

Schlesien

Strangfeld	Pfarrer	Kunnerwitz

Thüringen

Anschütz	Pfarrer	Saalfeld
Barthels	Pfarrer	Mühlhausen
Bratfisch	Pfarrer	Gera
Drüschler	Pfarrer	Casekirchen
Boelter	Pfarrer	Farnroda
Eberhard	Pfarrer	Emleben
Vogel v.Frommanshausen	Pfarrer	Milbitz

Hötzel	Pfarrer	Breitungen
Reinitz	Pfarrer	Zeulenroda
Schmid	Pfarrer	Hachelbich
Steinhäuser	Pfarrer Sup.	Lobenstein
Unbekannt	Pfarrer	Buttelstädt

Luth. Einigungswerk

Unger	Pfarrer	Stützengrün

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