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AN EXAMINATION OF THE LOCHHAAS THESES AS STEPS
TOWARDS DISCOVERING HOW ONE DEALS WITH
THE LODGE PROBLEM EVANGELICALLY

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A Research Paper Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

David Elbert Fielding

March 1970

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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION.	1
The History and Scope of the Problem.	1
The Purpose and Method.	4
II. THESIS I: THE RELIGIOUS TENETS AND PRONOUNCEMENTS OF THE TYPICAL LODGE CONSTITUTE BOTH A CONTRADICTION AND A DENIAL OF THE GOSPEL OF JESUS CHRIST.	6
The Religious Nature of the Lodge	6
Four Specific Objections to the Lodge	9
III. THESIS II: SUBSCRIPTION TO THE RELIGIOUS REQUIREMENTS OF THE TYPICAL LODGE INVOLVES THE INDIVIDUAL CHRISTIAN IN A CONTRADICTION AND DENIAL OF THE GOSPEL	12
Evangelical Practice Understands the Needs of the Man who Joins the Lodge.	12
Evangelical Practice Does not Dictate to Individual Christians as Long as the Gospel is not Denied.	13
IV. THESIS III: A LODGE POLICY (POSITION AND PRACTICE) CONSISTENT WITH THE GOSPEL AND THE PURPOSES OF THE CHRISTIAN CHURCH MUST BE BASED UPON THE STATED TENETS AND REQUIRED PRACTICES OF THE LODGE AS THEY APPEAR IN THE LIGHT OF HOLY SCRIPTURE.	15
The Evangelical Way Uses the Gospel as a Standard for Judging.	16
The Gospel Judges the Stated Tenets of the Lodge, Not Hearsay	17
Two Exceptions to the Argument.	18
V. THESIS IV: A LODGE POLICY CONSISTENT WITH THE GOSPEL FIRMLY OPPOSES MEMBERSHIP IN UNCHRISTIAN OR ANTI-CHRISTIAN LODGES SINCE MEMBERSHIP INVOLVES THE INDIVIDUAL IN PERSISTENT DENIAL BEFORE MEN OF THE DISTINCTIVE AND EXCLUSIVE CHARACTER OF THE CHRISTIAN FAITH	22
How Exclusive is the Gospel?	22
Evangelical Practice in Regard to Universalism.	25
VI. THESIS V: A LODGE POLICY CONSISTENT WITH THE GOSPEL RECOGNIZES THAT SOME CHRISTIANS MAY SUBSCRIBE TO UNCHRISTIAN AND ANTI-CHRISTIAN LODGE TENETS IN IGNORANCE OR WITH ATTEMPTED "MENTAL RESERVATIONS": THESE, HOWEVER, DO NOT INVALIDATE THE CHURCH'S LODGE POLICY.	27
Christians live in Freedom.	27
The Matter of Giving Offense.	28

VII.	THESIS VI: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES THAT BOTH CHURCH MEMBERS AND CANDIDATES FOR CHURCH MEMBERSHIP BE INSTRUCTED CONCERNING THE INCOMPATIBILITY BETWEEN THE GOSPEL OF JESUS CHRIST AND THE "OTHER GOSPEL" OF THE LODGE.	31
	Evangelical Education.	31
	Evangelical Witness.	33
VIII.	THESIS VII: A LODGE POLICY CONSISTENT WITH THE GOSPEL DOES NOT REGARD EITHER SILENCE OR DISTORTION OF THE GOSPEL AN EVANGELICAL APPROACH TO THE LODGE PROBLEM.	34
IX.	THESIS VIII: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES PERSONAL RENUNCIATION OF THE STATED RELIGIOUS TENETS OF THE LODGE AS A CONDITION FOR COMMUNING A MEMBER WHO IS UNDER PASTORAL CARE WHILE STILL OUTWARDLY CONNECTED TO THE LODGE.	36
	Is Lodge Membership a Basis for Non-communion?	36
	Evangelical Practice <u>Can</u> Tolerate Lodge Membership	38
X.	THESIS IX: A LODGE POLICY CONSISTENT WITH THE GOSPEL RECOGNIZES THAT NEITHER CASES OF CASUISTRY NOR CASES OF DERELICTION OF DUTY MAY BE SEIZED UPON BY OTHERS AS EXCUSES FOR LAXITY IN ADMINISTERING AN ADOPTED LODGE POLICY.	39
XI.	THESIS X: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES THAT CONGREGATIONS AND PASTORS RECOGNIZE THEIR RESPONSIBILITY TOWARD THEIR FELLOW CHRISTIANS IN OTHER CONGREGATIONS IN ABIDING BY THE POLICY TO WHICH THEY HAVE AGREED	41
XII.	THESIS XI: IMPLEMENTATION OF AN ADOPTED LODGE POLICY CONSISTENT WITH THE GOSPEL IS AN ADMINISTRATIONAL RESPONSIBILITY TO BE FAITHFULLY DISCHARGED IN THE SPIRIT OF MATTHEW 18. FAILURE TO ADMINISTER A LODGE POLICY DOES NOT INVALIDATE THAT POLICY	43
XIII.	THESIS XII: A LODGE POLICY IS CONSIDERED CONSISTENT WITH THE GOSPEL SO LONG AS IT IS CONCERNED WITH THE PRESERVATION OF THE TRUTH OF THE GOSPEL AND DOES NOT CONTRADICT OR DENY THE GOSPEL NOR RENDER ITS PROCLAMATION INEFFECTIVE	45
XIV.	CONCLUSIONS AND FURTHER QUESTIONS	46
	APPENDIX A	49
	APPENDIX B	51
	FOOTNOTES	53
	BIBLIOGRAPHY	57

CHAPTER I

INTRODUCTION

The history and scope of the problem

The Missouri Synod of the Lutheran Church in America (LCMS) has had a long history of opposition against the lodge. This opposition still exists today in the constitution of the synod and by select individuals within the synod who urge those in authority¹ to "hold the line".² The history of opposition to the lodge has been called the "lodge problem" or the "lodge question". Though the question should still be raised, it is also true that some of the lodges have changed their rituals and teachings so that it is no longer accurate to speak in a general way about the errors of the lodge. It is more accurate to speak of particular lodges. In this research paper I for the most part will employ the term "lodge" to refer to the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA,³ the Ancient and Accepted Scottish Rite of Freemasonry, Northern Jurisdiction,⁴ and the Royal Arch, General Grand Chapter.⁵ However, what is said about these orders will apply in general principle to many other lodges and fraternal and secret societies. Also, it is to be noted that in the use of quotations, the Fathers of the LCMS have in years past used the term lodge much more generally. Therefore the reader will sometimes have to make the connection between the general use of the term "lodge" and specific references to the Freemasons. Also it is to be noted that the problem of the Freemasons is perhaps the worst of all lodges because of their wider memberships and because of the greater volume of their writings and spokesmen.⁶

It would be well to focus upon the history of the LCMS's contention against the lodge simply to put things into a historical perspective. C.F.W. Walther first mentioned the problem in the context of a pastoral essay entitled, "Altar Fellowship with those of Another Faith", delivered as the essay to the essay to the Western District Convention in 1870. He wrote:

We repeat the statement that with reference to their admission to the Lord's Table we make a distinction between those who persistently and against better conviction remain in these bulwarks of the devil, or who are affiliated with lodges that pursue some religious tendency, or participate in individual religious lodge ceremonies even if these are less essential and those (persons) of whom neither one nor the other of these assertions were made. To the former we deny communion as we deny it to others who are unrepentant or have a false religion. To the latter we cannot deny altar fellowship since they are weak and their error is one of life.⁷

It is apparent that Walther is making a distinction between people who are in the lodge without realizing that the teachings of the lodge are anti-Christian and those who actually prefer the lodge to the Church. Walther's dream of Lutheran union in America put the Missouri Synod into discussions with other Lutherans. This led to a highly critical evaluation of other Lutheran synods. The Rev. Prof. F.A. Schmidt in 1871 contrasted the General Synod with the viewpoint of the Synodical Conference. John H. Tietjen, former public relations director of the Lutheran Council of the USA, summarized the conclusions of Schmidt when he says in his Which Way to Lutheran Unity?:

Claiming that the General synods did not draw the correct conclusions in practice from the doctrines they accepted, the essay charges that the synods did not really accept the doctrines they claimed to espouse. As examples, the essay cites the General Council's position on pulpit and altar fellowship and on chiliasm and lodge membership.⁸

By 1873 Dr. Sihler formulated the "Sihler Theses"⁹ in which he defines what is necessary for fellowship with other Lutherans.

He makes complete agreement in doctrine and practice the basis for Lutheran union. It would seem that with such a demanding definition, merger would be the logical conclusion to be aimed for rather than fellowship. So finally in 1929 the first clear statement came out of the LCMS over against the lodge:

the Synod declares that it is Scriptural, and has been and is the practice of our Synod, not to administer Holy Communion to members of lodges. Resolved, that in cases of casuistry--i.e., in cases of which present unusual features, rendering their classification difficult--the conscientious pastor will not satisfy himself either by quoting a synodical resolution or tradition or by assuming an attitude which must cause offense among those not accustomed with the case.¹⁰

Thus a clear and somewhat evangelical statement was made. As time went on writers became more vehemently opposed. For example, the following quotation by Dr. J.A.O. Preus is typical of many writings.

With the failure of a synod to "continue" in God's Word and with its failure to practice synodical discipline all kinds of looseness arise. One of the most insidious and difficult symptoms of this looseness is lodgery. The ELC is filled with lodge members of every kind and description. By God's grace there still are a few pastors in the group who try to take a confessional stand, but the great majority are disciplined either to keep lodge members from joining their congregations or to do much to get members from giving up their lodge membership. It is safe to say that there is hardly a single large city church and very few small town churches in the ELC, which do not have at least a sprinkling of lodge members.¹¹

In the light of such caustic statements as that made above it is hard to see how any steps could be made towards Lutheran unity in America. As a matter of fact, such thinking no doubt shades the prejudices that many in the synod have against other Lutherans. The Lutheran Council of the USA certainly has not received the approbation of many of synod's clergy and laity, as well as fellowship with the ALC. It would seem that an objective appraisal of the hindrances towards

fuller fellowship with the ALC and even the LCA centers around the "lodge question". If that could be answered, very little else would stand in the way of Lutheran unity. That such unity should be the goal of Lutheran Christians is clear. On the basis of Eph. 4:4-6 it is clear that all Christians are together one body and share one Lord. "Their membership in the one church of Christ obligates them to overcome the barriers that still divide them, so that they can manifest their God-given unity."¹² This unity should be visible to the world so that it sees the witness of a unified Church. The Church is not a Platonic society in which unity only exists in spirit; it must exist in the here and now.¹³ Every effort, then, should be made towards Lutheran union. If the first step towards union is fellowship, then steps should be taken to establish fellowship and to end the contesting between church bodies and the inefficiency and duplication of effort which weakens the witness of a missionary Church.

The Purpose and Method

John W. Constable, the chairman of the Commission on Fraternal Organizations of the LCMS, states what he thinks the main question is in relation to the lodge problem: "The question of how one deals with the lodge problem evangelically has been the crucial issue during most of the Synod's history."¹⁴ Many clergy are growing to realize that the present synodical policy in dealing with the lodge problem is legalistic and not evangelical. The ALC accuses the LCMS of not being evangelical in that it often ignores the Gospel and allows the Christian believer to proceed to deny the Faith.¹⁵

All three Lutheran synods in America recognize the errors in the lodge and the contradiction to the Christian Faith. All have statements against the lodge, yet the three have different practices in relation to handling the problem. To this end Rev. Philip Lochhaas, the executive secretary of the Commission on Fraternal Organizations, has prepared twelve theses for discussion in which he presents the major concerns of Christians on the topic of how one deals with the lodge problem evangelically. They are described in The Lutheran Witness as follows:

The following theses for study and discussion are offered as a step toward producing a unified evangelical position and practice in regard to the "lodge policies" of the Lutheran Church--Missouri Synod and the American Lutheran Church.¹⁶

Since they are offered for discussion, it would be well to discuss each one of them separately in this paper, especially in relation to the question of how one deals with the lodge problem evangelically. A paper of this type does not seek to offer a conclusive solution to the problem, but rather, it is an attempt towards backing up each of the theses with appropriate research.

CHAPTER II

THESIS I: THE RELIGIOUS TENETS AND PRONOUNCEMENTS OF THE TYPICAL LODGE¹ CONSTITUTE BOTH A CONTRADICTION AND DENIAL OF THE GOSPEL OF JESUS CHRIST.

The Religious Nature of the Lodge

A vast literature exists which tells what the teachings of the lodges are and especially what each of the degrees stand for. The reader may refer to Morals and Dogma² for the Masonic literature apropos to each degree, or Strange Altars³ for explanations of the lodge from literature within synodical circles. An understanding of what a lodge is can be implied by Lochhaas' definition:

...its being "a society with restricted membership, secret and oath-bound, organized for fraternal fellowship." With very rare exceptions, the "lodges" undergird their fellowship with religious tenets and pronouncements and represent an identifiable, distinctive religious philosophy. Their practices involve chaplains, rituals, directives for religious ceremonies, and designated prayers. It is not uncommon for these organizations to claim that spiritual rewards, and even heaven, are guaranteed to those who follow the principles of the order.⁴

It is clear, then why many Christians have accused the lodge of being a religion. That is why many of its members can treat the lodge as their substitute for religion and pursue the lodge activities with religious zeal. Masons often argue against this accusation, saying that the lodge is not a religion, but that it is only religious in character. Their spokesmen often present very weak arguments to the Church telling why they think that Masonry is not a religion. For example, Cerza argues in his Anti-Masonry, a book written to expose anti-Masonic influences and sponsored by the Missouri Lodge of Research:

The strongest evidence that Freemasonry is not a religion, as that term is ordinarily used by the average person, is that clergymen of various denominations have been members of the Craft, have associated together as

Masons, have taken part in Masonic ceremonies, and have found no conflict in their loyalties. Furthermore, most Freemasons are members of a church of their own choice. Surely, one would not be an adherent of two religions. If Masonry were a religion these clergymen and these church members would not be interested in the Craft, and especially not active and devoted members. Some of our most popular and influential clergymen have been active Masons.⁵

It would seem that the point of the above two quotations is not whether the lodge is or is not a religion, but rather, that the lodge does project certain religious tenets and pronouncements. These tenets and pronouncements reflect a certain modern day Gnosticism or Deism which, in their universalistic tendencies, contradict the exclusive nature of Christ. The religious outlook of Masonry strongly echoes the Deism of the Eighteenth Century in stressing the light of nature as a moral guide in beginning, and ending with man's upward aspirations to God and with man's justifying himself in the sight of God with his own good works. As Ernst Kinder, professor of systematic theology at the University of Münster, Germany, points out, the lodge failed to understand the Reformation principle of the Gospel and in its failure, it tried to build its principles upon the liberated man. In other words, the main principle of the Reformation is not a

subjectivistic or a noncommittal form of Christianity, as people here and there still frequently take it to be. We still find the old notion from the Enlightenment and idealism lurking in the minds of many, both Catholic and Protestant, that the real meaning and significance of the Reformation is that it emancipated the human spirit from all commitments and authorities, and placed it entirely on its own resources, and libertized it to an autonomous "coming of age".⁶

Evangelical practice must come to terms with a false understanding of evangelicalism that says that the freedom for a man to believe what he wants, as long as he leads an ethical life, counts before the eyes of God. The lodge is not the only organization which maintains such

a viewpoint. The majority of people who have no definite commitment to Christianity hold similar views. The lodge is merely an embodiment of such a popular school of thought.

The tenets and pronouncements of the lodge reflect a modern-day expression of Gnosticism. Again, the question is not whether or not the lodge is a religion, but that it teaches certain religious tenets. Gnosticism is a form of a religion which contradicts the Gospel. Headlam's article in The Dictionary of the Bible defines it as a

syncretistic tendency combining in an artificial manner with some more or less misunderstood Christian doctrines, elements from Classical, Oriental, and Jewish sources, or even from common magic.

And is a

tendency towards a Docetic Christology, i.e., that which looked upon the earthly life of Christ, or at any rate, the sufferings as unreal;... (and) a tendency to represent gnosis (knowledge) as something superior to mere faith, and the special possession of the more enlightened.?

Freemasonry lies wide open to the charge of being a revival of the old Gnostic heresies in that it teaches an allegorical identification of Hiram Abiff with Christ. When the initiated symbolically goes through the initiation rite and assumes the role of Hiram Abiff, there is not a hint that Christ will help the initiate find light, but, instead, the candidate must himself undergo the quest for light.

The religious tenets and pronouncements of the typical lodge constitute not only a contradiction but a denial of the Gospel of Jesus Christ. Masonic etiquette is violated if the dogmas or name of Christ is brought into the lodge. The lodge teaches that all men may believe what they wish. Should someone bring Christian teachings into the lodge, then it may offend someone else who holds other teachings. Therefore, no parochial beliefs may be mentioned. It is

at this point that the lodge demands of the members that they deny Christ. Luke 22:54-62 shows how Peter denied Christ when he said in verse 57, "Woman, I do not know him." The Englishman, Walton Hannah, in his Christian by Degrees, reproduces the exegesis of Trevilian on this text, who says, "Peter disowned Christ through fear; the Christian Freemason disowns Him through complaisance...."⁸

Four Specific Objections to the Lodge

Lochhaas clarifies the issue by showing four basic ways in which the lodge contradicts and denies the Gospel.⁹ First, Freemasonry claims to offer moral and spiritual enlightenment that is not available in the Holy Scriptures. The initiate is one who is expected to approach the lodge as a speaker who

stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered only with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking the withdrawal of the veil which conceals Divine Truth from his uninitiated sight.¹⁰

The Christian has the conviction that he indeed at one time stood in "darkness, helplessness, and ignorance". But he has the conviction, too, that all of this moral depravity may be erased by the Gospel of Jesus Christ. In Rom. 1:16-17 Paul exclaims, "For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed." The Christian has been reborn by God and does not need to seek any further enlightenment, nor is there any other enlightenment available to him.

Secondly, Freemasonry teaches that all religions in reality worship the same God, but under different names. Such a universalism stems from a desire that God, being a gracious God, would not cast believers

of other religions who do not hold Christian teachings into Hell. However, such a belief should not be permitted to undermine the Christian Faith. It seems that the truth of God and His existence is at work in other religions. The total dedication of the Hindu, the gentleness of the Buddhist, the self-surrender of the Muslim, the care of the humanist for the things of this world, the Marxist's eagerness for justice and concern for social development are of this type. It probably is true that all religions in reality worship the same God. For God reveals Himself to man by natural revelation and the natural man automatically turns to a God to worship.¹¹ The Christian, however, worships God in a unique way. He knows who God is, as revealed through the Scriptures. "I am the Lord, that is my name; my glory I give to no other, nor my praise to graven images."¹²

Third, Freemasonry teaches that all men have equal access to God, their attitude to Jesus Christ being unimportant. To illustrate, Cerza denies the exclusiveness of Christ when he says,

To take the narrow interpretation of some churches would mean that if one merely accepts Christ as the Saviour, he will be saved. The moral character of the person is not considered, as it is in Freemasonry. He might be a murderer, kidnapper or thief. The only stipulation is that he "accept Christ" and the discipline of the church. Clearly this is not sound doctrine.¹³

In contrast, Jesus Christ is important to the Christian. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."¹⁴ This salvation is for all, even for open sinners: "For I came not to call the righteous, but sinners."¹⁵

Fourth, Freemasonry teaches that eternal life is the reward that God gives for virtuous living. The second section of the Entered

Apprentice degree reviews what has taken place, and closes with another definition of the Apron:

The Lamb has, in all ages, been deemed an emblem of innocence. He, therefore, who wears the Lambskin as the badge of a Freemason, is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.¹⁶

Thus, it is clear that the Freemasons hold that a man can earn his way to heaven by another way than through the salvation of Christ. This is antithetical to the plan of salvation offered by God in the Scriptures. For the Scriptures say: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God--not because of works, lest any many should boast."¹⁷ Eternal life is a gift that God offers man. It is not something that man earns on his own.

The contradiction and denial of the Gospel that the Church has said exists between the lodge and the Church is most certainly a serious consideration. Christians who see this contradiction have correctly analyzed the teaching of the lodge as well as the teachings of the Church. The central issue of the Gospel is that man finds the gift of eternal life only one way--the gift of God which He gives to man on account of what Jesus Christ did for man.

CHAPTER III

THESIS II: SUBSCRIPTION TO THE RELIGIOUS REQUIREMENTS OF THE TYPICAL LODGE INVOLVES THE INDIVIDUAL CHRISTIAN IN A CONTRADICTION AND DENIAL OF THE GOSPEL.

Evangelical Practice Understands the Needs of the Man who Joins the Lodge

People join the lodge for many reasons. Americans had a yearning for joining a few years ago more than they do now. A sociological need was fulfilled in lodge membership, especially as people flocked to such fraternal organizations in the second decade of the 19th century.¹ Lochhaas has drawn up a list of reasons people join. He lists: business advantages, social advantages, the search for identity, group protection, service opportunities, anonymity, devotion to study, culture, exclusiveness, pageantry, power, and religiosity as reasons for joining.² The Church has to recognize the needs of people and why they join. Thus subscription to lodge membership may not necessarily involve a contradiction and a denial of the Gospel. For example, the lady who joins the lodge because there are no "niggers" in her lodge and because she feels that her clergyman is "pushing" the issue of black racism too hard may have, indeed, joined for the wrong reason.³ In this case, the Church may be at fault in "pushing" for rights of Blacks without explaining the rationale behind such action, or failing to lead the lady into a dynamic understanding of the Gospel in her life.

The parish pastor needs some specific guidelines to help guide people into understanding whether or not an organization that they are joining is in direct contradiction to the Gospel. Lochhaas drew up such a list of questions with appropriate Scripture passages which

a parish pastor could use to help a person decide whether or not he should join a particular lodge. This list is reproduced in the appendix of this paper. From it, he deduces one basic question: "Would membership be clearly to the glory of Jesus Christ, to the promotion of Christian witness, and to the maintenance of the distinctive character of the Christian faith?"⁴ A Christian cannot compartmentalize his life and maintain any associations in which his Christian profession is denied. "Whatever you do, do all to the glory of God."⁵

The Church also must recognize that there are different kinds of lodge members. Acker lists six different degrees of activity in the lodge.⁶ People may be active members of the lodge; inactive members; members of "changing lodges"; they may repudiate the teachings but hold on to the benefits; societies may have alternate plans for those who object; they may belong to unobjectionable orders. These divisions are important in understanding whether or not the individual becomes involved in a contradiction to his faith. Only in the first case would there be a direct contradiction and denial of the Gospel. The contradiction would occur only when the individual by his laxity renders tacit approval to the teachings of a given organization. Thus it is imperative for the Church to instruct its members as to which lodges are acceptable. It would not be evangelical to bind someone's conscience by making him feel guilty that he has joined the Boy Scouts, for example, when no contradiction to his Faith occurs.

**Evangelical Practice Does Not Dictate to Individual
Christians as Long as the Gospel is not Denied**

The cardinal principle of the Freemasons is that each person is given the opportunity to believe what he wants, that the lodge does not infringe

upon his individual beliefs. They even go so far as to say that a good member should make a good lodge member, and the reverse.⁷ If the individual is free to believe what he wants, then no contradiction of the Gospel is involved. However, membership in the lodge does involve a person in a contradiction and denial of the Gospel because the distinctive character of Jesus Christ as the true God is blunted. Paul makes this clear in Romans 16:17-18,

I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded.

This I has shown how the lodge is in opposition to the doctrine which Christians have been taught. Evangelical practice does not set up a series of rules or guidelines telling Christians what to believe or to avoid. Legalism tells people whether or not they are involved in something contradicting their faith. Legalism is negative. Evangelicalism is positive. As Carl A. Gaertner, a member of the Commission on Theology and Church Relations of the LCMS, says, it "has to do with the Gospel of Jesus Christ as the center of Christian theology and as the controlling factor in the life of the Christian believer and in the life of the Christian Church."⁸ If Christ is denied, then the individual is involved in a denial of the Gospel by his lodge membership. Therefore, regardless of the reason for joining the lodge, or despite the lodge's permission to allow him to believe however he wants, the Gospel is denied. ✓

CHAPTER IV

THESIS III: A LODGE POLICY (POSITION AND PRACTICE) CONSISTENT WITH THE GOSPEL AND THE PURPOSES OF THE CHRISTIAN CHURCH MUST BE BASED UPON THE STATED TENETS AND REQUIRED PRACTICES OF THE LODGE AS THEY APPEAR IN THE LIGHT OF HOLY SCRIPTURE.

People both within and outside of the Lutheran Churches in America argue that the lodge policies of Churches which take a definite stand against the lodge are taking the matter too seriously. William J. Whalen, a Roman Catholic layman who wrote a full length treatise on the subject of lodges for the Roman Catholic Church, puts it well when he says,

"But you are taking the whole business of the oath too seriously," sigh the Masonic defenders. And this is the whole point: A Christian cannot study the New Testament and come to any conclusion but that only a serious reason will force him to swear an oath.¹

The Freemasons, particularly, take their oaths, teachings, and rituals seriously. Their oaths and rituals strike the average person as being a bit nonsensical. For example, here is their famous oath of fidelity to the lodge which appears at the end of the Apprentice oath:

All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.²

But to smile would only make the Mason furious. He does take his lodge tenets seriously. That is why they do not allow anyone to take lodge membership without going through the actual rituals.³ The churches which take the Masonic rituals seriously are only acknowledging the desires of the lodges themselves. Furthermore, the ritual is all done

in a context of making oaths or promises by invoking God's name. A Christian should by all means take such oaths seriously if he believes what Christ says:

Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. . . . Let what you say be simply "Yes" or "No"; anything more than this comes from evil.⁴

The point of all this is that there are only two objective standards to use in judging. The one is the stated position and practice of the lodge. The other is the use of the Holy Scriptures. To violate either one of these standards means that the judgment would not be objective.

The Evangelical Way Uses the Gospel as a Standard for Judging

The lodge policy of the Church must be based upon the Scriptures and the Scriptures are to be the only tool for judging whether or not a given policy is sound. If any other standard were used, the human element would creep in, which would tend to obviate the objective principle. To remain evangelical means that Scripture, and more specifically, the Gospel must be the determining standard. In the history of the Church, other reasons have been advanced against the Lodge, which only weaken the Church's stand against it. In the case of the Roman Catholic Church, the lodge has been seen to be a rival hierarchy over the consciences of men. Since Rome makes that claim of supremacy for herself, it has traditionally been anti-Masonic.⁵ The Lutheran Church, too, has often legalistically opposed the lodge for fear that it would war against the Christian's loyalties to the Lutheran Church. What if, for example, a weak Christian belonged to both a given parish and belonged to a lodge? Because of holding certain lodge

tenets, his understanding of Christianity might be weakened and, as a result, he too, might become universalistic in his belief. For years Lutherans have been unhealthily concerned about the doctrinal purity of their members' beliefs. (It is the general observation of many that Christians know no more about the teachings of the Faith than lodge members do about their own organization.) The legalistic answer to this problem is to simply create a barrier against the lodge member.

That is what the LCMS has done in its constitutions. "The Synod is firmly opposed to lodges or societies of an unchristian or anti-Christian character."⁶ The statements of the constitution, which appear in the appendix of this paper are "evangelical, but firm". They are evangelical because they are based upon Scripture and have the spiritual welfare of the individual in mind. But they are firm, or legalistic in that they prescribe what should be done to the erring brother, namely, to resort to excommunication.

The Gospel Judges the Stated Tenets of the Lodge, Not Hearsay

The same objectivity must be sought in the lodge as in the Church. No one can judge the lodge except on its stated position and practices. To do otherwise would be to be unfair to the lodge itself. For example, there are solid, Christocentric-oriented Christians who do not see the contradiction between the lodge teachings and their Christianity. They live in ignorance and exercise their Christianity in an exemplary manner. They might claim in no uncertain terms that Christ is the only way to salvation. Yet, if they would make such a claim, it would be out of harmony with the stated lodge

doctrine of salvation through one's merits and it would deny the universality which the lodge claims to recommend for its members. Such persons, then, could not be said to fairly represent their lodge organization. Therefore it is best to use stated principles as the standard for judging.

Two Exceptions to the Argument

Some Christians themselves would take exceptions to the arguments already mentioned. The one is that the Christian can not use Scripture for its own standard. To do such would be to place oneself in danger of the "proof-passage" method. The other argument is that the lodge can encourage members to civil righteousness rather than to see it as an evil force to be dealt with.

The first problem arises because the Scriptures have often been quoted out of context to prove statements and doctrines. Lutherans and sectarians both are notorious in this respect. Without LCMS circles the man-made concept of the verbal inspiration of the Scriptures was proven by quoting passages out of context and with private interpretations. As a check against reacting too strongly, it would be well to see what the confessions say. The Epitome of the Formula of Concord states:

We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged, as it is written in Ps. 119:105, "Thy word is a lamp to my feet and a light to my path." And St. Paul says in Gal. 1:8, "Even if an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed."⁷

Thus it would seem perfectly wholesome to use Scripture as a norm for judging the lodge. It would be evangelical practice to let the Gospel be the norm for judging the tenets of the lodge and by which the individual Christian might judge the question of whether a denial of the Gospel exists in his life by his membership in the lodge.

In answer to the second problem, it must be recognized that the confessions themselves recognize that certain organizations have been established by God for the purpose of maintaining public morality in the State. Nowhere does the Church claim that everyone is Christian, nor that they should be, nor that they are if they lead a decent life. However, the moral law established by God is for the maintenance of the Christian life and non-Christian alike. The State is the arbiter of public morals. Likewise, the confessions do not define exactly what the orders of creation are. They could be governments. They could be much more. Following is a summary presentation of the confessions' teaching on this matter:

The distribution, control, and possession of property are civil ordinances, approved by the Word of God in the commandment (Ex. 20:15), "You shall not steal."⁸

Moreover, he gives all physical and temporal blessings-- good government, peace, security. Thus we learn from this article that none of us has his life of himself, or anything else that has been mentioned here or can be mentioned, nor can he by himself preserve any of them, however small, and unimportant. All this is comprehended in the word "Creator".⁹

The Gospel does not introduce any new laws about the civil estate; but commands us to obey the existing laws, whether they were formulated heathen or by others, and in this obedience to practice love.¹⁰

The Gospel does not legislate for the civil estate but is the forgiveness of sins and the beginning of eternal life in the hearts of believers. It not only approves governments but subjects us to them, just as we are necessarily subjected to the laws of the seasons

and to the change of winter and summer as the ordinances of God.¹¹

The confessions recognize that there is a need for "secular" moral forces for the preservation of decency and order in the public life. The lodge makes the claim that it, too, is established as an organization which is a safeguard for public morality and propagation of an ethical way of living. Cerza quotes two spokesmen for the lodge who make these claims:

The world in which we live is darkened by fears, greeds, hatreds, and ambitions. The only true light in our darkness is our Lord and Saviour. But because of our divisions and strifes and blindnesses not all can see him. Freemasonry is trying to build a neutral platform on which men of very different loyalties can meet and learn to know and respect one another and engage in Christ-like charity. It is not hiding the light of Christ or substituting anything for him. On the contrary by trying to promote mutual understanding it is hastening the day of his triumph. That is how any Christian, who really believes his religion, should judge.¹²

Freemasonry is religious, but it is not a religion, nor is it intended to replace the church in devotion to Deity. It does not teach religion, but joins with religion for the moral betterment of mankind.

Freemasonry possesses the grand characteristics of tolerance. It prescribes no sectarian views for anyone and dictates to him no partisan opinions. It requires faith in God, teaches that the Bible is the guide of faith and practice, demands the fulfillment of moral and philanthropic obligations and commands loyalty to government.

There it stops. No lodge can be used to express an opinion as to the merits or demerits of a particular faith. The fathers of Freemasonry, when they set up the Old Charges, held that its devotees must leave "their particular opinions to themselves."¹³

Can the lodge encourage people towards appropriate civil righteousness? We have just seen how, ideally, it is set up to foster a certain morality among its members. It could be in the future, that Christians could have wished that the lodge had made a stronger impact upon people than it has as public morals degenerate more. An examination of the lodge

in this light could be interpreted as the fulfillment of God's plan that civil righteousness be preserved for the peaceful ordering of society.¹⁴ The lodge policy that the LCMS presently has, if it is to be consistent with the Gospel and the purposes of the Christian Church and based upon the stated tenets and required practices of the lodge as they appear in the light of Holy Scripture might need to be changed. Perhaps the lodge itself is more consistent with the Gospel than the lodge policy of the Synod presently allows. Evangelical practice dictates that this question can only be answered in light of the Gospel. The lodge policy of the LCMS then should weigh both sides of the question as it determines how to deal evangelically with the lodge problem.

CHAPTER V

THESIS IV: A LODGE POLICY CONSISTENT WITH THE GOSPEL FIRMLY OPPOSES MEMBERSHIP IN UNCHRISTIAN OR ANTI-CHRISTIAN LODGES SINCE MEMBERSHIP INVOLVES THE INDIVIDUAL IN PERSISTENT DENIAL BEFORE MEN OF THE DISTINCTIVE AND EXCLUSIVE CHARACTER OF THE CHRISTIAN FAITH.

How Exclusive Is the Gospel?

This thesis is concerned with universalism and the exclusive character of the Christian Faith. The question that ought to be asked is, "How exclusive is the Gospel?" There are two opposing viewpoints. The one is that the Gospel most certainly is exclusive. Hannah takes this viewpoint when he says,

Christianity is an exclusive faith. To offer worship to God in forms which reject Christ with the specific intention of including people who likewise reject Christ is an act of apostasy for which no amount of mental reservation can altogether atone.¹

On the other hand, Father J.L.D. Dart takes a more lenient attitude:

Christianity, we are often told, is an exclusive religion. It can never equate itself with others, for it is the custodian of the Good News, the final and complete revelation of God to this world. I agree. It is not the best of religions; it is the only true religion. But that does not compel Christians to deny that there are elements of truth in most religions and it does not mean that it is wrong for them to have friendly intercourse with Samaritans and other neighbours who have not yet been led to realise the truth as it is in Jesus. At least, not so have I learned Christ.²

Which way the Church sees this question will determine its particular lodge policy. Again, it would be hoped that the Church's policy would be based upon a fair interpretation of Scripture rather than upon a "scare-tactic" which would betray its fear that the Church is losing ground. Mt 10:32-33 ("So every one who acknowledges me before

men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven.") has always been the passage which guided Christians in their decisions concerning practices which would involve them in a denial of the Faith. A Christian should never be ashamed of the Gospel nor of Christ. Being a Christian means that one undergoes a certain risk--not just of temporal comforts on the stake that "there might be a God"--but in popularity and esteem in the eyes of the world. Again, as St. Paul says, "For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith...."³ As Lochhaas says, "Assent, either tacit or expressed, to the teaching that God offers spiritual blessing outside of Jesus Christ is a denial of the Christian faith."⁴ Christians firmly believe that there is no salvation except that which has been arranged by God through Jesus Christ. This is confirmed by the fact that Jesus will Himself be the judge on the last day, judging all on the basis of whether or not they trusted in what He did for them. There is but one standard, then, for admission to heaven: not man's righteousness, but Christ's righteousness.

That membership in the lodge may involve the Christian in a denial of his faith is seen in statements like Cerza's.

One of the comments made most frequently to prove that Freemasonry is a religion, is that its members are taught that by living good lives they are assured of immortality. Because this happens to be one of the basic concepts of every religion, Masonry's detractors maintain that the part it plays in the ritual places the organization in the category of a religion.⁵

If this is really what Masons believe, then a contradiction and denial of the Gospel certainly exists. But many people have the sincere

hope that God would save those who have never had a chance to hear the Gospel. The Scriptures do not speak on this issue, but rather, they affirm a Christocentric salvation and urge Christians to do what they are able to do to spread the Good News. Furthermore, the confessions speak against any kind of universalism:

Yet the rites of the heathen and the Israelites were condemned precisely because, in their ignorance of the righteousness of faith, they believed that by these they merited the forgiveness of sins and righteousness.⁶

Even in the mind of all the heathen, therefore, to have a god means to trust and believe. The trouble is that their trust is false and wrong, for it is not founded upon the one God, apart from whom there is truly no god in heaven or on earth.⁷

The exclusive and distinctive nature of the Gospel is not meant to be the means by which God "eliminates" certain people from the salvation which he offers. That would be Calvinistic "double predestination". Indeed, it is God's will that the whole world be saved and come under the redeeming power of Christ. God ushers mankind into a new creation in Christ, by which the old creation which finally has become corrupted with the power of death might be made alive again. Sometimes Lutheran dogmatists have referred to this will of God for all to be saved as "objective justification". Karl Barth refers to it as apokatastasis. John Elliott, a former professor of exegetical theology at Concordia Seminary, St. Louis, Mo., expresses Christ's being over all creation in his little book, The Christ Life:

It is His will that the reign of Satan be ended, that the disobedience of His creatures be overcome, that all the rebellious and erring sons of Adam be returned and restored as sons of God. Hidden from the eye and ears of the world as a mystery, this will has finally been revealed through the person, life, death, resurrection, and exaltation of Jesus as the Christ, God's designated Deliverer and Reconciler of the entire cosmic order (Col. 1:15ff; Eph. 1) is Jesus Himself, His death and resurrection for the health, peace and salvation of the world.⁸

The Christian is the person who believes most certainly that God will restore creation through his Son. This person also believes most firmly that in his individual life, Christ is the power of God working in him for salvation. The sacraments, for example, each time they are celebrated, are reminders of the sin in life and the world, and that it is in Christ that this depravity is being changed. If he does not believe this, then he really should not claim to be Christian.

It is the "natural man's" wish that all be saved by some means other than the work of Christ. It is natural to want to include some other element into salvation or renewal of the world. The lodges propagate the thinking that salvation does exist for those who lead ethical lives or believe in some god in some sort of way. The unfortunate thing is that many people who claim to be Christians also think this way. The trouble with universalism is that it dulls the teaching of the distinctive nature of Christ. It denies his person and work for men.

Evangelical Practice in Regard to Universalism

What is evangelical practice in regard to universalism? Partly, it depends upon how the individual views the lodge. Partly, it demands that the Christian take the redeeming activity of the Gospel seriously. First, after the Christian has been taught what is wrong with the lodge and how its tenets are in direct contradiction to Christianity, then it should be his decision as to whether or not remain a member. The Church should not dictate to him what to do. The individual is involved in a spiritual problem, if after being instructed, he maintains that there is no theological contradiction between

Christianity and lodge teachings. To such a person, the exclusive message of Christ means very little. However, lodge membership would not contradict the faith of the person who takes the attitude that no one takes the lodge seriously. Many Christians sincerely think they can belong to the lodge because no personal conflict occurs because, being a Christian, religious rites assume a Christian nature since their activities are sanctified by the Spirit. Thus a lodge policy consistent with the Gospel firmly opposes membership in unchristian or anti-Christian lodges, but it does not oppose the member of the lodge himself.

Secondly, to be evangelical means that the person must be

really serious about having the redeeming and saving Gospel of Christ assert its validity and assume its role, and to do this first of all in our own midst, in us personally and in our church.⁹

No dignity can compare with the Gospel of Jesus Christ which alone can lift men from their death in sin to newness of life. And there is no greater fellowship among men than that into which the Christian finds himself in the Gospel of Christ. A lodge policy consistent with the Gospel must be serious in its business of showing how lodge teachings contradict the Christian Faith.

CHAPTER VI

THESIS V: A LODGE POLICY CONSISTENT WITH THE GOSPEL RECOGNIZES THAT SOME CHRISTIANS MAY SUBSCRIBE TO UNCHRISTIAN OR ANTI-CHRISTIAN LODGE TENETS IN IGNORANCE OR WITH ATTEMPTED "MENTAL RESERVATIONS": THESE, HOWEVER, DO NOT INVALIDATE THE CHURCH'S LODGE POLICY.

As pointed out earlier in this paper, men join the lodge for many reasons. Probably primary on the list would be those which might be termed "social". That is, they enjoy the company of getting together with other people on an equal basis to discuss business, politics, and for general camaraderie. Very often, certain companies urge their employees to join the lodge, hoping to get more business for the company. The lodge is a great equalizer. It puts men of varying social background on a common plane. Small-time merchants may rub elbows with the vice-presidents of corporations, and with the local doctors and lawyers. In fact, many clergymen join the lodge for perfectly good reasons: namely, that they can get to know more people and perhaps win some for the Church of God. These advantages far outweigh the religious advantages offered. Therefore many good Christians join with what might be termed "mental reservations".

Christians Live in Freedom

Under Thesis IV it was shown how a person must come to grips with the issue personally whether or not the lodge membership is a contradiction of the Gospel in his life. In Thesis V the topic under discussion is the man who has joined the lodge thinking that no contradiction exists with the Gospel because of the way he views his lodge membership. Such membership is similar to the attitude of the Corinth-

ians who had heard the Gospel. They knew God was one¹ and that He offered them salvation through Christ. Paul had taught them that. Therefore they felt free to eat the food that was sacrificed to idols² since such action did not involve them in sin. The typical lodge member under consideration has also been taught by the Gospel and has a Christian Faith. He knows very well that lodge ritual and teachings are vain. Therefore he goes ahead and retains lodge membership. This man is living in complete freedom of the Gospel. Paul approves of such thinking, when he says, "All things are yours."³

The only check against completely free living is the matter of offense against the "weak brother".⁴ When Christians decide about certain matters which are adiaphora they must weigh two factors: (1) "the Gospel frees me to do this thing without sin," and (2) "I may sin by doing this if I cause my brother to stumble." Depending upon the climate of the times, Christians tend to exercise their freedom more and at other times they are more legalistic. To illustrate: it seems that the LCMS has for a hundred years been very concerned about lodge membership and what it may do for the weak Christian. Perhaps in this day and age, the Church should emphasize the other side of the coin, namely, to emphasize the freedom of conscience which each individual Christian may enjoy. Again, the Church should not "bind consciences", but "loose them".

The Matter of Giving Offense

Most spokesmen for the lodge become angry at the Church when it tries to block a person's joining the lodge. These spokesmen fall back on the claim that the lodge is not a religion, but a religious

organization which fosters certain charitable causes and urges its members to practice their particular beliefs in private. Possibly then, the view should be adopted by the Church that the individual lodge member, if really free to believe what he wants, may join the lodge by disregarding its teaching and really believing what the Christian Faith teaches him. The "weak member" then would refer to the Church body which views lodge membership as a contradiction to the Faith. It would seem that evangelical practice would mean tolerating the fellow Christian who takes the freedom of the Gospel seriously. Gärtner says, "The real test for the evangelical way in the church is in matters that are neither commanded nor forbidden."⁵ The matter should be left up to the individual conscience. Walther retains such an evangelical outlook when he says:

Here, however, I proceed from the principle: whom I cannot prove to be an unbeliever, and who confesses the same faith with me, I will refuse neither the Holy Supper nor membership in the congregation, even if he is still living in some sins of ignorance and weakness. If the latter should be a reason for refusal, then whom could I receive? And if it is certain that Christ accepts someone, who am I that I should case him out?

He further points out:

Thereby you, without doubt, close the door to the Gospel to many souls who through the Gospel could first come to a clear knowledge and be saved. How much patience Luther had with those who had been "taken in" by papist errors, and how gently did he try to "bring them around!" In his instructions for the Visitors he desired that the temporarily administer the Sacrament in one form to those who could not be convinced of the correctness of both forms in the Holy Supper--if only the doctrine is confessed and honored, and no yielding is made to the obstinate. The whole analysis is very important for the present and many other cases.⁶

However, a lenient attitude does not invalidate the church's lodge policy. The Church has a responsibility to teach and instruct its constituency about the evils of the lodge. Though the Christian is free in the Gospel, on the one hand, to view the lodge however he wishes, on the other hand, he must not shortsell the Gospel. The Church, among its many tasks, has an educational one. That means that it must point out to its faithful ways in which they may deny their Savior. It should not invalidate its lodge policy simply because some members of the Church may belong to the lodge in good conscience.

CHAPTER VII

THESIS VI: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES THAT BOTH CHURCH MEMBERS AND CANDIDATES FOR CHURCH MEMBERSHIP BE INSTRUCTED CONCERNING THE INCOMPATIBILITY BETWEEN THE GOSPEL OF JESUS CHRIST AND THE "OTHER GOSPEL" OF THE LODGE.

Evangelical Education

As seen above, if the lodge policy of the Church is not invalidated,, then the Church has a task of teaching its people concerning the incompatibility between the Gospel of Christ and the "other gospel" of the lodge. This is not legalism, it is pedagogy. A lodge policy, or any policy, consistent with the Gospel has the task of teaching its members and not leaving them ignorant. Carl A. Gaertner states in his "The Evangelical Way", "If the individual Christian is to live on the high spiritual plateau of the evangelical way, then surely his congregation and the church must supply him a supportive ministry to direct him in this way and establish him in it."¹ Furthermore, it has an educational task to strengthen them in their Faith. For example, besides having as members weak Christians, mentioned above, there are also "doubting" Christians. The Church owes it to them to teach them also. Theodore Graebner in his The Borderline of Right and Wrong takes the doubter seriously:

The doubting conscience, on the one hand, is one that is uncertain, that is unable to answer the question, Is this right? Is that wrong? A Christian knows that certain occupations or forms of entertainment are opposed by his church. He does not agree with the arguments against such amusements or vocations; yet the public testimony of his pastor, of the synodical papers, etc., causes him to doubt his own certainty with regard to these same matters. Or on the other hand, certain things are deemed permissible by his associates (whom he considers good Christians), but in his own mind he has the most serious misgivings. Such a conscience we call a doubting one. We have seen that whatever a man's conscience regards as wrong is wrong to him, Rom. 14:14,20.²

The Apology to the Augsburg Confession indicates what all is included in the educational task of the Church.

But the chief worship of God is the preaching of the Gospel..... In our churches, on the other hand, all sermons deal with topics like these: penitance, the fear of God, faith in Christ, the righteousness of faith, comfort for the conscience through faith, the exercise of faith, prayer and our assurance that it is efficacious and is heard, the cross, respect for rulers and for all civil ordinances, the distinction between the kingdom of Christ (or the spiritual kingdom) and political affairs, the works of love.³

One may wonder why the Church must deal with the lodge problem at all, or why it is so necessary for it to be concerned about being consistent with the Gospel. For this view, it is necessary to understand the nature of the Church and why the existence of an evangelical, or confessional church, is necessary. The Church is "made up of men scattered throughout the world who agree on the Gospel and have the same Christ, the same Holy Spirit, and the same sacraments, whether they have the same human traditions or not."⁴ "The Church is the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly."⁵

The church is not merely an association of outward ties and rites like other civic governments, however, but it is mainly an association of faith and of the Holy Spirit in men's hearts. To make it recognizable, this association has outward marks, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ.⁶

The definition of the Church is very simple. The implication is that it has a job of preserving the community in its faith and for making opportunities for spreading its message. Along with this is the task of education. The whole flavor of the above definitions is in opposition to the Roman Catholic Church of Luther's time which persisted in teaching errors. The creation of the Lutheran Church

was necessary in order to provide and retain an evangelical approach to Christianity. To this day the existence of the special evangelical church is that it "might direct to the attention of all Christendom to its own 'true treasure' and its unique imperative-- and not simply exist for itself."⁷ If this is the true task and raison d'etre of the Lutheran Church, then it has as one of its jobs to witness to non-evangelical practices.

Evangelical Witness

Even though very few other churches are concerned about the lodge problem, the Lutheran Church is. She is concerned with preserving the Gospel "in its truth and purity" and standing as a witness to the world that Christianity is Christocentric. Thus, it is consistent with her practice to have a lodge policy. It is her duty to teach her own members what the evils of the lodge are, to warn converts in instruction classes about the contradiction that exists with Christianity and the lodge, and to be an ecumenical witness to the rest of Christendom of the errors of the lodge. However, it is evangelical. Other church denominations are not necessarily evangelical and are not necessarily expected to maintain a lodge policy. Thus, the lodge policy is consistent with the Gospel and it is the task of the Church to instruct its membership between the Gospel of Jesus Christ and the "other gospel" of the lodge.

CHAPTER VIII

THESIS VII: A LODGE POLICY CONSISTENT WITH THE GOSPEL DOES NOT REGARD EITHER SILENCE OR DISTORTION OF THE GOSPEL AN EVANGELICAL APPROACH TO THE LODGE PROBLEM.

Silence or distortion of the Gospel is not an evangelical approach to the problem because the evangelical approach relies precisely upon the Gospel. Many people feel that the Church must draw up a list of do's and don'ts for the average Christian to follow as a guide to his sanctified life. Rather than permitting him to live in the freedom of the Gospel, they would have the Church use a legalistic stick. "Shall I come to you with a rod, or with love in a spirit of gentleness?"¹ Paul urged certain ethical standards upon the Corinthians. His method was one of "gentleness". Paul knew that the law only brought death-- and if he would lay rules down, these would only stifle Faith. Compare his approaches: "I appeal to you, brethren...."² "For consider your call, brethren...."³ "Let no one deceive himself...."⁴ "I wrote to you in my letter not to associate with immoral men...."⁵ His appeals are usually what is called "hortatory", that is, they "urge" certain practices.

Neither Paul nor the Church dare urge practices which are not in keeping with the Gospel. Should the Church lay down any rules, they are law and not Gospel. The lodge policy of the LCMS would have to be considered as law, not Gospel, if its policy were binding upon the faithful. It would be well for the Church to note what is involved if it wishes to become more evangelical (the following taken from J.Ph. Koehler, "Legalism in the Church"): "Encouragement to sanctification should rouse the spirit and should assist and strengthen it. Only the Gospel can perform this function."⁶

The other side of the coin is this: the law has a third use (usus theologicus) by which Christians, already Christian, make use of the moral law as a guide in sanctification and righteous living. The law becomes a rule by which the Christian can measure up his life with God's ideal. Koehler aptly puts it: "The preaching of the law is directed against human self-assertiveness. In encouragement to sanctification we presuppose the readiness of the child of God to live according to God's will."⁷ Evangelical practice can be evangelical, even though it uses the law. However, it cannot bind consciences on the basis of human traditions. The Church may instruct its people by setting guidelines. It must speak in no uncertain terms against the contradiction and denial of the Gospel that is involved in lodge membership.

Silence as to the evils of the lodge or a distortion of the Gospel would not be evangelical practice. The Church must speak its prophetic voice against sin in whatever form it may be found. The lodge problem is in the same category as racism, inferior housing, pollution, unjust wars, the dissolution of public and private sex codes, stealing, murder, and apostasy.

CHAPTER IX

THESIS VIII: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES PERSONAL RENUNCIATION OF THE STATED RELIGIOUS TENETS OF THE LODGE AS A CONDITION FOR COMMUNING A MEMBER WHO IS UNDER PASTORAL CARE WHILE STILL OUTWARDLY CONNECTED TO THE LODGE.

Is Lodge Membership a Basis for Non-Communion?

What are the grounds for excommunication (excommunication being understood in the true sense of the word; namely, "away from communion", hence, "suspension")? If lodge membership is used as a reason for not communing members, then membership in the lodge becomes clearly a reason for excommunication. First, it would be well to see what the confessions say about the topic in order to understand what the LCMS's policy on excommunication is. They say first of all that the Church is a mixed group, containing sinners, and that the sacrament cannot be reserved only for the "pure". There is no way of judging people, except open, public sinners.

We concede that in this life hypocrites and evil men are mingled with the church and are members of the church according to the outward associations of the church's marks--that is, Word, confession, and sacraments--especially if they have not been excommunicated.¹

The openly wicked and the despisers of the sacraments are excommunicated.²

The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent.³

The confessions say more about the use of confession. They emphasize that it consists of two parts, acknowledgment of sins and absolution, that it is God's work, and that people only need to confess those sins which are in their hearts.

Confession consists of two parts. One is that we confess our sins. The other is that we receive absolution or forgiveness from the confessor as from God himself, by no means doubting but firmly believing that our sins are thereby forgiven before God in heaven.⁴

The first is my work and act, when I lament my sin and desire comfort and restoration for my soul. The second is a work which God does, when he absolves me of my sins through a word placed in the mouth of a man.⁵

Before God we should acknowledge that we are guilty of all manner of sins, even those of which we are not aware, as we do in the Lord's Prayer. Before the confessor...of which we have knowledge and which trouble us.⁶

Confession then is the great sign of forgiveness in the Christian life. It is not isolated from mutual reconciliation.⁷ In the midst of sin the Lord has given a sign of his presence in confession and absolution. Every time man fails to live up to his task in life, he also offends his creator and redeemer. Hence it is reasonable to ask and receive explicitly his forgiveness. Men cannot do anything by themselves except to offend God. Serious sin is a break with the fellowship of grace which is in the Church. A less serious sin does some damage to this fellowship since it makes the community less holy. Forgiveness brings about the internal unity with this fellowship of grace. Authority has been given to the Church to forgive sins. "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."⁸

Before communing, a person comes with sin but also the resolve to do better. He earnestly desires to make a break with the past, which communion with the Lord forgives, and desires help for the future. The "unworthy" individual is not the sinner who comes to the table but the unrepentant one. As Kinder puts it, "Man must first therefore realize the depth and gravity of his sinfulness if he

is truly to receive the gift of salvation that the Gospel extends to him. This happens through God's law."⁹ Here again is a reference to the third use of the law in the Christian's life. Therefore a lodge policy consistent with the Gospel requires personal renunciation of the stated religious tenets of the stated religious tenets of the lodge as a condition for communing since the tenets of the lodge create a contradiction of the Gospel in the life of the individual.

Evangelical Practice Can Tolerate Lodge Membership

However, evangelical practice realistically recognizes that there may not be a contradiction in the individual's life since he has joined the lodge with "mental reservations" and does not take the lodge teachings seriously, or if he does take it seriously, he takes serious their teaching that each person should express his religion as he wishes. Furthermore, evangelical practice recognizes that the confessions indicate that only gross public sins should be the basis for excommunication. In the final analysis it is not up to the Church or the pastor to decide whether or not the person should commune. O It is up to the individual conscience. The Church's task is to teach what may be wrong with the lodge, nothing more. Evangelical practice must be brave enough to endure the fact that there is not perfection on this side of the grave. It is impossible to achieve a perfectly sinless community. Rather, as one of the propositions on Unevangelical Practices states: "it bears with all manner of defects, imperfections, and sins than to remove them merely in an external manner."¹⁰ Evangelical practice means that the Church must be more tolerant than it presently seems to be.

CHAPTER X

THESIS IX: A LODGE POLICY CONSISTENT WITH THE GOSPEL RECOGNIZES THAT NEITHER CASES OF CASUISTRY NOR CASES OF DERELICTION OF DUTY MAY BE SEIZED UPON BY OTHERS AS EXCUSES FOR LAXITY IN ADMINISTERING AN ADOPTED LODGE POLICY.

This thesis is addressed to the "exceptional cases" clause in the official position of The Lutheran Church--Missouri Synod, Paragraph 14.03, g., ff. Briefly, this paragraph deals with exceptional cases of members of lodges whom the pastor may commune. The member may only outwardly belong to the lodge, that is, though he may have renounced the lodge and its teachings, his membership still has not been severed. If such an individual is communed a precedent should not thereby be established which would tolerate a looser lodge practice.

Here, on this thesis, evangelical practice must be seen working in both the LCMS and the ALC. Both the matter of giving offense and of taking offense must be considered. If an individual sees his membership in the lodge as involving him in no conflict with the Gospel, then he should be careful not to give offense to the weak brother. The greater danger in the present time is that lay and clerical brothers might take offense. The reason being that the lodge policy of the synod legalistically declares that it shall be the practice of the congregations of the synod not to administer Holy Communion to members of such lodges.¹ The synodical lodge policy, if viewed evangelically, means that brothers should not be upset when it is discovered that brothers "tolerate" lodge members. The Church is "permixtum" and "yet the church keeps on working to build up itself as a community obedient to Christ and faithful to His Word.

The Church lives in fear and trembling, and yet trusts that God is at work in its midst."² Unless individuals make it known through the public example of their sin that they do not wish to be considered Christians and members of the Church, they must be tolerated.

This view eliminates the lodge question as grounds for establishing fellowship or breaking off fellowship with other Lutheran synods. The LCMS, being a confessional church, witnesses against the evils of the lodge. But it should not make perfect agreement in lodge policy necessary for fellowship. That is laying down a human skandalon where no no stumblingblock exists.

CHAPTER XI

THESIS X: A LODGE POLICY CONSISTENT WITH THE GOSPEL REQUIRES THAT CONGREGATIONS AND PASTORS RECOGNIZE THEIR RESPONSIBILITY TOWARD THEIR FELLOW CHRISTIANS IN OTHER CONGREGATIONS IN ABIDING BY THE POLICY TO WHICH THEY HAVE AGREED.

A primary conclusion of this paper is to point out that the LCMS must maintain a more evangelical stand on and against the lodge if it wishes to take the fellowship resolution seriously. Many people in the ALC cannot accept the lodge policy of the LCMS, while many in the LCMS think that the position of the ALC is wrong. The fellowship resolution by itself requires that each constituent church body should recognize the other's views and respect them. The stumbling-block towards modern efforts of Lutheran union seem to be found primarily in the lodge policy. Dr. John Tietjen supports this viewpoint when he says:

The Synodical Conference insistence on complete agreement in doctrine and practice as the basis for union makes for unity of conviction and solidarity of purpose on the part of those who write on this basis. It also provides the disciplinary means for maintaining unity. Yet those who have espoused this basis have gone beyond the classic confessional documents of the Lutheran Church in order to determine what is Lutheran.¹

Then he goes on to say what he thinks should be the basis for unity:

What should be the basis for uniting the Lutherans of America? I suggest that it should be consensus in recognizing the Holy Scripture as the norm and standard of teaching and in regarding the Lutheran Confessions as the correct exposition of the Scriptures-- that much and no more.²

Using Tietjen's principle as a basis, then it may be legitimately asked whether the LCMS should have a lodge policy. From the definition of the Church that was given, a lodge policy, if held by a church body

should not stand in the way of fellowship between two church fellowships. Lochhaas has been wise in presenting Thesis X as a check against too legalistic an approach to the problem by the LCMS.

The following two conclusions would logically be deduced from the above discussion: the duty of the ALC is to accept the lodge policy of the LCMS. That means that in cases of actual practice, when members are transferred to the LCMS from the ALC, they should not be "forced" to resign from their lodge. One would assume that members of the synod would retain membership in the same synodical parishes unless a person moved to a new area where churches of his synod were not represented. Likewise, members should not take membership in the ALC when they once belonged to the LCMS as a free ticket to join the lodge. The duty of the LCMS is to accept transfers from the ALC, even when they belong to the lodge. Likewise, it should not consider the ALC a way out for its members who would like to join the lodge.

CHAPTER XII

THESIS XI: IMPLEMENTATION OF AN ADOPTED LODGE POLICY CONSISTENT WITH THE GOSPEL IS AN ADMINISTRATIONAL RESPONSIBILITY TO BE FAITHFULLY DISCHARGED IN THE SPIRIT OF MATTHEW 18. FAILURE TO ADMINISTER A LODGE POLICY DOES NOT INVALIDATE THAT POLICY.

Harry G. Coiner has written an illuminating article entitled, "Living Toward One Another with the Word of God,"¹ in which he tries to show that the synod has followed too legalistic an interpretation of Matt. 18. The steps outlined in Matt. 18 towards "excommunication" were not supplied in order for the Christian community to get rid of members. Its primary purpose is to show that within the community of believers, mutual care for the brethren must exist. As articles and discussions along this line continue it is becoming clear that the LCMS is learning to become more evangelical and less legalistic. The whole question of how one deals evangelically with the lodge problem impinges upon the problem in the past of not having the spiritual welfare of the Christian in mind. For example, pastors have kept members of adult instruction classes from joining the church because they failed to sever connections with the lodge. The problem is that these people usually were new in the Faith, and could not, humanely speaking, be expected to resign with no further instruction and growth than what they received in the membership class. They were still babes in the Faith and were fed with milk, not meat.²

The lodge policy of the LCMS is an administrative responsibility to be faithfully discharged in the spirit of Mt. 18. The burden of this passage, says Coiner, professor of pastoral theology at Concordia Seminary, St. Louis, Mo., is a "concern for the salvation of the individual Christian who may be enmeshed in his problem."³

should never be with the aim of running down the reputation of the brother. Luther's Large Catechism supports this view.

This is the right procedure for restraining and reforming a wicked person. But if you gossip about someone in every corner and root around in the filth, nobody will be reformed.⁴

Therefore a lodge policy consistent with the Gospel has the spiritual welfare of the person in mind. The Church should administer its policy because of the danger that the lodge presents against the Christian Faith. Excommunication should not be the punishment which results from lodge membership. It is only the banning from the Lord's Table of those who lead an outwardly immoral life. "Secret sins" should not be brought to the public, even within the Church. Instead, brother should speak to brother when such sins are known. The brother should never be slandered. This is the evangelical understanding of the passage. Viewing this passage as a prescription for excommunication would be to view it legalistically.

It would seem, therefore, that the lodge policy may not necessarily be discharged in the spirit of the stated lodge policy of the synod. The reason is that membership in a lodge is not, in most cases, immoral sin. But even though lodge members themselves need not be excommunicated, the lodge policy itself of the synod need not be invalidated.

CHAPTER XIII

THESIS XII: A LODGE POLICY IS CONSIDERED CONSISTENT WITH THE GOSPEL SO LONG AS IT IS CONCERNED WITH THE PRESERVATION OF THE TRUTH OF THE GOSPEL AND DOES NOT CONTRADICT OR DENY THE GOSPEL NOR RENDER ITS PROCLAMATION INEFFECTIVE.

As a conclusion to the previous theses and their discussions pertaining to each one, Thesis XII let it be known that a lodge policy is evangelical as long as the truth of the Gospel is preserved. The whole problem, then, can be boiled down to the one question, "Would membership be clearly to the glory of Jesus Christ, to the promotion of Christian witness and to the maintenance of the distinctive character of the Christian faith?"¹ The concern of the Church is not a negative one of combating the lodge but is a positive one of showing the world a positive witness to Jesus Christ. It is poor witness to let the popular conception of Christianity stand, as Gaertner describes it:

the popular concept of the Christian religion is that it is a morality religion based on a rigid set of laws which dominate the lives of its adherents with a multitude of "do's" and "don'ts". Without question, many have taught the Christian way in a harshly legalistic, pietistic manner.²

This is a description of what the lodge very often fosters in popular beliefs. As such, it is a danger to the purity of the Faith. One deals with the lodge problem evangelically when the truth of the Gospel is not denied and when the individual is given freedom by the Church to express his Christian Faith in whichever way ^{even Idolatry?} he wishes, in good conscience. Presentation of the truth of the Gospel is the method and goal of the evangelical way.

CHAPTER XIV

CONCLUSIONS AND FURTHER QUESTIONS

The lodge presents a problem to the Church as has surely become clear in this paper. Some people within the synod have suggested that the simplest solution to the problem would be to completely ignore the problem. Yet no one who takes the stand of the synod seriously can ignore the problem. It must be faced realistically and constructively.

To be sure, there are other sins or problem areas in which the Church should be speaking. The Church should exercise her prophetic role in speaking against the sins of drug abuse, the Hippie underworld, astrology, alcoholism, racism in the Church and community, greed, unjust wars, and so forth. None of these should receive the silent approbation of the Church. Furthermore, individual Christians would like to receive guidance in these problem areas. They expect help and direction from the Church and should get it.

The Church offers guidance to people in pointing out the errors of the lodge (chapter 7). The LCMS publishes a host of tracts and books showing the position of the lodge. As has been shown in this paper, there is no question but that the lodge teaching is contrary to the Gospel. On the basis of the research done, all twelve of the Lochhaas theses are acceptable and conform to Scriptural and confessional precepts. They conclude: (1) that lodge teaching is wrong (chap. 2); (2) that the chief contradiction with Christianity is in its universalistic tendencies (chap. 5); (3) that the third use of the law may be used to advantage (chap. 8); and (4) that in fighting against the problem a position must be taken against the lodge, even if the churches are

in actual practice lenient towards the erring Christian.

However, it has become clear that a legalistic approach has often been followed. If the Church is to be evangelical, it might conclude that: (1) Christians who join the lodge do not see a contradiction of the Gospel in their lives since they join for other reasons (chap. 3); (2) the lodge may not be so much an evil as a safeguard of public morals (chap. 4); (3) Christians who join the lodge may do so as they exercise their freedom in the Gospel (chap. 6), without fear of excommunication (chap. 9); (4) if the Church is to be evangelical, it must learn to accept people, weak as they may be (chap. 10); and (5) one church body must not make a lodge policy the determining factor in establishing or disestablishing fellowship with other church bodies (chap. 11).

Further Questions for Study

Despite the apparent "hang up" that the LCMS seems to have with the lodge, the question of how one deals evangelically with the lodge problem leads to a larger question. That question is how does the Church cope with the exclusive character of Christianity over against universalism. From the lodge question, as a case in point, methods may be deduced to help the Church cope with universalism. This would be a problem for future study.

Finally, the question may be asked whether the present lodge policy of the LCMS should be changed or not. The policy originated when this growing church body (LCMS) had to oppose forces which might inveigh against it. The people of 1929 lived in a different age, with

a different set of values and experiences. Today, it is said that half the population is under thirty years of age. People today are not effected by the lodge to any great degree because of different social pressures. Therefore the lodge policy, if changed, would not be as serious a matter as it may have been some years ago. Also it should be noted that the Church seems to be growing in an understanding of the freedom of the Gospel. It is more tolerant of the motives of people and why they act the way they do, rather than dictatorially burdening consciences. It would be hoped, by this writer, that such progress would continue. Paul says it better when he says: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."¹

APPENDIX A

THE POSITION OF THE LUTHERAN CHURCH--MISSOURI SYNOD REGARDING LODGES

a. The Synod is firmly opposed to lodges or societies of an unchristian or anti-Christian character.

b. It is the solemn, sacred, and God-given duty of every pastor properly to instruct his people on the sinfulness of such lodges as deny the Holy Trinity, the deity of Christ, the Vicarious Atonement, and other Scriptural doctrines and to induce his congregation (s) to take action against all members who after thorough instruction refuse to leave such a lodge.

c. It is the duty of every fellow Christian, fellow pastor, and especially the officials of the Synod to admonish all pastors who neglect their duty in this respect; and if Christian admonition has been administered in the spirit of Matthew 18 without the proper results, the officials of the Synod shall bring such cases to the attention of the respective District for further action.

d. The Synod instructs its officers to exercise vigilant care and urges all pastors and congregations to admonish such congregations and pastors as permit the "lodge evil" to exist in their churches without countertestimony and decisive action. If after due investigation it becomes evident that such congregations and pastors refuse to change their attitude and practice, they shall be suspended and eventually expelled from the Synod.

e. The Synod earnestly requests the various Districts to carry out these provisions and faithfully to assist their congregations in eradicating the "lodge evil."

f. It is and shall be the practice of the congregations of the Synod not to administer Holy Communion to members of such lodges nor to admit such persons to communicant membership, since Holy Communion expresses an exclusive spiritual relationship of the communicant to his Lord and to his brethren. (Matthew 10:32; 1 Corinthians 11:25)

g. Exceptional Cases

1. A pastor will sometimes encounter exceptional cases in which he is called upon to administer Holy Communion to a person who is still outwardly connected with such a lodge.

2. Such exceptional cases, however, are normally limited to those instances in which the individual involved has renounced, to his pastor and/or the church council, the unchristian or anti-Christian teaching of the lodge of which he is a member. In such cases the pastor shall consult with his brethren in the ministry or with officials of the Synod, as the case may require.

3. Furthermore, in such exceptional cases the pastor should earnestly beware of procrastination and of giving offense,

both to the members of the congregation and to brethren in general.

4. Finally, the pastor should put forth continuous effort to bring the individual to an early decision in this matter so that he may be fully won for Christ and become or remain a communicant member of the congregation, as the case may be.

The above is a quotation from the Handbook of the LCMS, Paragraph 14.03.

APPENDIX B

STANDARDS OF EVALUATION

1. Does the organization require a religious subscription or consent to specific religious principles; if so, what is the religion? (See: 1 John 4:1-3, 2 Peter 2:1, Romans 16:17)
2. Does it claim to offer spiritual "Light" which it claims is not available except through the organization? (See: 2 Timothy 3:15-17)
3. Does it teach that all religions or forms of religion are equally valid before God? (See: Ephesians 4:3-6, Galatians 1:7-9)
4. Does it teach that the one true God can be worshiped under any name or concept of God? (See: Acts 4:10-12, Galatians 4:8-9, 1 Kings 18:21)
5. Does it attach eternal rewards to the principles or virtues extolled by the organization? (See: Ephesians 2:8-9, Romans 8:7-8)
6. Does it teach a universal salvation--that the God who made man will not allow man to perish? (See: John 3:36, Mark 16:16)
7. Does it promise God's favor outside of Jesus Christ and/or by design prohibit the name of Jesus from specific religious acts such as prayer? (See: John 5:23, 2 John 9-11)
8. Does it subscribe to a "Fatherhood of God" outside of Jesus Christ? (See: John 5:23, John 15:23)
9. Does it teach a "Brotherhood of Man" as an ideal, but restrict its own brotherhood to those of a specific race, sex, physical condition or financial bracket? (See: Galatians 3:28)
10. Does it teach a perfectibility of man, the concept that man through initiation and purification can eventually arrive at a perfect state? (See: Romans 3:19-20, 23)
11. Does it regard the Bible as only one of many volumes of Sacred Law? (See: 1 Corinthians 2:13, John 8:31-32)
12. Does it interpret Scripture in the light of its own established tenets or pronouncements? (See: 1 Timothy 1:5-7, Jeremiah 23:28)
13. Does the organization have rites of a sacramental or quasi--sacramental character? (See: 1 Corinthians 10:21)
14. Does it prohibit Christian witness or reference at even its ostensibly religious services? (See: Matthew 10:32-33)
15. Does it require a recognition of pagan religion in its religious acts, pronouncements or performances? (See: 2 Corinthians 6:14-18)

16. Does it regard heaven as an advanced lodge or an extension of the brotherhood? (See: John 17:3, John 3:5, Romans 6:23)
17. Does it require oaths in God's name concerning unrevealed matters? (See: Leviticus 5:4, Exodus 20:7)
18. Does its ritual involve mockery or parody of religion (prayers in a humorous vein, etc.)? (See: 1 Timothy 6: 20-21)
19. Do its ritual and oaths disregard the sanctity of the human life and body and man's responsibility to God for these? (See: 1 Corinthians 3:16-17, 1 Corinthians 6:19-20)
20. Locally, will membership involve the Christian in, or expose him to, immoral or unchristian activities? (See: Romans 12:1-2)
21. Locally, will membership involve the Christian in the support of any breach of public law? (See: Romans 13:5-7)
22. Is the organization of such a kind that one who withdraws from membership must fear social, economic or political reprisals? (See: Philippians 3:7-9, Matthew 5:11-12)

The above questions were taken from Philip Lochhaas, The Christian and His Affiliations, pp. 5-7.

FOOTNOTES

CHAPTER I

¹Commission on Fraternal Organizations, Rev. Prof. John Constable, Ph.D., chairman.

²Quotation taken from personal interview with Constable.

³1733 16th St. NW, Washington, D.C. 20009.

⁴1117 Statter Bldg., Boston, Mass. 02116.

⁵1084 New Circle Road, NE, Lexington, Ky. 40505.

⁶Luman H. Long, The World Almanac, 1969 Edition (New York: Newspaper Enterprise Association, Inc., 1969), p. 477. Membership statistics are given for the following groups:

Freemasonry, Southern Jurisdiction: 540,000.

Freemasonry, Northern Jurisdiction: 506,635.

Royal Arch: 563,775.

⁷Proceedings, The Lutheran Church--Missouri Synod, Western District, 1870, p. 63.

⁸John H. Tietjen, Which Way to Lutheran Unity? (St. Louis: Concordia Publishing House, 1966), p. 70.

⁹Ibid., p. 71. The theses are found in the "Synodical Conference Minutes", 1873, pp. 5-8.

¹⁰Proceedings of the Lutheran Church--Missouri Synod (1929) (St. Louis: Concordia Publishing House, 1929), p. 115.

¹¹Jacob A.O. Freus, What Stands Between? (St. Louis: Concordia Publishing House, 1949), p. 18.

¹²Tietjen, op. cit., p. 157.

¹³Theodore G. Tappert, trans. and ed., The Book of Concord (Philadelphia: Muhlenberg Press, 1959), Apology to the Augsburg Confession, p. 171. Hereafter, references made to Tappert's Book of Concord will be given by the standard abbreviation and page number.

¹⁴John W. Constable, "Lodge Practice Within the Missouri Synod," Concordia Theological Monthly, XXXIX (July-August 1968), p. 495.

¹⁵This point came out in inter-synodical meetings held in October 1969, at Mt. Olive Lutheran Church, Minneapolis, Minnesota at which the writer was in attendance.

¹⁶Philip Lochhaas, "Religious Lodges: Theses for Discussion", The Lutheran Witness, 88 (February 1969), pp. 50-52.

CHAPTER II

¹Taken from his footnote which explains what a lodge is. Lochhaas, ibid., p. 50. "'Typical lodge' is here used to denote those fraternal organizations which (in their official and required ritual and ceremonies) promise spiritual enlightenment not available outside the lodge and/or attach spiritual or eternal rewards to the virtues extolled by the lodge."

²Albert Pike, Morals and Dogma of Freemasonry (Richmond, Va.: L.H. Jenkins, Inc., 1925).

³Julius W. Acker, Strange Altars (St. Louis: Concordia Publishing House, 1959).

⁴Philip Lochhaas, "The Christian and His Affiliations". A study issued by the Commission on Fraternal Organizations of the Lutheran Church--Missouri Synod, p. 9.

⁵Alphonse Cerza, Anti-Masonry (Fulton, Mo.: Ovid Bell Press, Inc., 1962), p. 130.

⁶Ernst Kinder, Evangelical: What Does It Really Mean? (Translated from the German by Edward and Marie Schroeder. (St. Louis: Concordia Publishing House, 1968).

⁷A.C. Headlam, A Dictionary of the Bible. James Hastings, ed. (Edinburgh: T. & T. Clark, 1904), Vol. II, 186.

⁸Walton Hannah, Christian by Degrees (London: Britons Publishing Company, 1954, 64), p. 39-40.

⁹Lochhaas, op. cit., p. 11.

¹⁰Ibid., p. 14.

¹¹Walter Houston Clark, The Psychology of Religion (New York: Macmillan Co., 1958), p. 61.

¹²Is. 42:8.

¹³Cerza, op. cit., p. 146.

¹⁴Acts 4:12.

¹⁵Matthew 9:13.

¹⁶Philip Lochhaas, Ancient Free and Accepted Masons. A study issued by the Commission on Fraternal Organizations of the Lutheran Church--Missouri Synod, p. 4.

¹⁷Eph. 2:2-9.

CHAPTER III

¹ Frederick William Dodge, "The Rise of Fraternal Organizations in the United States in the Second Half of the Nineteenth Century," (Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1955), p. 4, et. al.

² Lochhaas, "Affiliations", p. 3, 4.

³ Taken from a personal interview with the Rev. Keith Loesch of Our Redeemer Lutheran Church, Fayetteville, North Carolina.

⁴ Lochhaas, ibid., p. 7.

5 I Cor. 10:31.

⁶ Acker, op. cit., p. 67.

⁷ Cerza, op. cit., pp. 142-3.

⁸ Carl Gaertner, "The Evangelical Way," The Springfielder, XXXII (Winter 1969), 20.

CHAPTER IV

¹ William J. Whalen, Christianity and American Freemasonry (Milwaukee: Bruce Publishing Company, 1958), p. 85.

² Quotation taken from Philip Lochhaas, "Ancient Free and Accepted Freemasonry".

³ Lochhaas, "Theses", p. 51.

⁴ Matt. 5:34-37.

⁵ For a brief overview of friction between the Roman Catholic Church and the Freemasons, see Cerza, chapter II.

⁶ Handbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1967), paragraph 14.03.

⁷ Ep/FG, 464.

⁸ Ap/AC, 277.

⁹ Lar. Cat., 412.

¹⁰ Ap/AC, 223.

¹¹ Ap/AC, 223.

¹² Cerza, op. cit., appendix G, p. 296.

¹³ Ibid., p. 129.

¹⁴ Ap/AC, 110.

CHAPTER V

¹Walton Hannah, Darkness Visible (London: Augustine Press, 1955), p. 38.

²Cerza, ibid., appendix G, p. 296.

³Rom. 1:16.

⁴Lochhaas, "Theses", p. 51.

⁵Cerza, op. cit., p. 140.

⁶Ap/AC, 217.

⁷Lar. Cat., 367.

⁸John Elliott, The Christ Life (Chicago: published by the Walther League, 1968), p. 20.

⁹Kinder, ibid., p. 43.

CHAPTER VI

¹1 Cor. 8:4.

²1 Cor. 8:6.

³1 Cor. 3:22.

⁴1 Cor. 8:12.

⁵Gaertner, ibid., p. 31.

⁶C.F.W. Walther, "Concerning Treatment of the Lodge Question." A report issued by the Commission on Fraternal Organizations of the LCMS. August 15, 1968. pp. 1-2.

CHAPTER VII

¹Gaertner, ibid., p. 27.

²Theodore Graebner, The Borderline of Right and Wrong (St. Louis: Concordia Publishing House, 1956), p. 36.

³Ap/AC, 221.

⁴Ap/AC, 170.

⁵AC, 32.

⁶Ap/AC, 269.

⁷Kinder, ibid., p. 35.

CHAPTER VIII

¹1 Cor. 4:21.

²1 Cor. 1:10.

³1 Cor. 1:25.

⁴1 Cor. 2:18.

⁵1 Cor. 5:9.

⁶J. Ph. Koehler, "Legalism in an Evangelical Church", Translated from the German by Wm. J. Hassold. Concordia Theological Monthly, XI (Mar '69), p. 144.

⁷Ibid., p. 145.

CHAPTER IX

¹Ap/AC, 169.

²Ap/AC, 180.

³Treatise on the Power and Primacy of the Pope, "The Power and Jurisdiction of Bishops", p. 330.

⁴Sm. Cat., 349.

⁵Lar. Cat., 458.

⁶Sm. Cat., 350.

⁷Matt. 5:23. "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

⁸John 20:23.

⁹Kinder, ibid., p. 18.

¹⁰"Propositions on Unevangelical Practice," Concordia Theological Monthly, XVI (May '45), 290.

CHAPTER X

¹Handbook, ibid., 14.03f.

²Harry G. Coiner, "Living Toward One Another With the Word of God." Concordia Theological Monthly, XXXVI (Oct '65), 640.

CHAPTER XI

¹Tietjen, ibid., p. 149.

²Ibid., p. 151.

CHAPTER XII

¹Coiner, ibid.,

²1 Cor. 3:1.

³Gaertner, ibid., p. 34.

⁴Lar. Cat., 403.

CHAPTER XIII

¹Lochhaas, "Affiliations", p. 7.

²Gaertner, ibid., p. 25.

CHAPTER XIV

¹supra, p. 4.

²Gal. 5:1.

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