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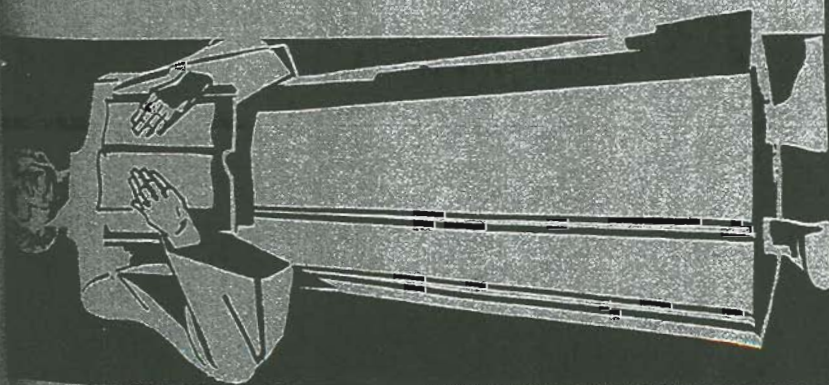
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The Policy of an Editor

According to one's perspective, these days are both good and bad days for a theological journal to be alive in the Missouri Synod. The game of theology in the Synod since the predestination controversy has been one of sitting in the stands and watching the theological participants struggle on the field of combat. Under those circumstances all that a theological journal had to do was to report what everybody *else* was doing. There was hardly little more commitment than there was to watching a football game on a television set which could be turned off or on. There can be no doubt now that Missouri Synod pastors are no longer mere observers of theological controversies. We are now the players and the world, both secular and sacred, is watching us. Preus and Tietjen are household names, thanks to the journals. An officially recognized journal of the Missouri Synod would not only be less than honest but also a little less than credible and contemporary if it spoke about what the W.C.C., the L.W.F. and the Methodists were doing and not speak about what was happening in its own church. The rest of the world is looking at us. Can we pretend that we have no theological existence?

The Springfielder in its short life as a theological journal of the Missouri Synod has maintained an unintentional position of non-involvement. Name calling and accusations for the sake of accusations should not be the job of a journal that wants to speak theologically. Anyway, the Missouri Synod has more than enough journals doing this and we would just be reduplicating their efforts, and less effectively.

The Springfielder presents itself to the church as a kind of "a voice of the faculty" and many members of the faculty would like their voices to be heard in the church. That is what *The Springfielder* is all about. Stifling their voices would mean the end of Christian witnessing and yes, even of confessional theology itself.

The Springfielder has no deliberate strategy before the New Orleans Convention, nor has it ever had a deliberate strategy. Nevertheless its pages will be opened first of all to any faculty member who wishes to address the church on specific issues now facing her. The editorial staff will not take on the role of theologico-political censor. There is no guarantee that the position of any one faculty member is that of the staff or the faculty. Still, within this context, the Christian pastor and theologian is obligated to express his views to his church so that they may be measured against the Bible and the Confessions with the hope that he will convince his brothers or be corrected in one or more points by them.

It may be questioned whether this is a well thought-through editorial policy. Let me speak more clearly. We have but one intention—to write within the boundaries of our Scriptural and Confessional subscriptions, and where necessary, to be corrected by them.