

78th Annual Convention of the E.L.S.

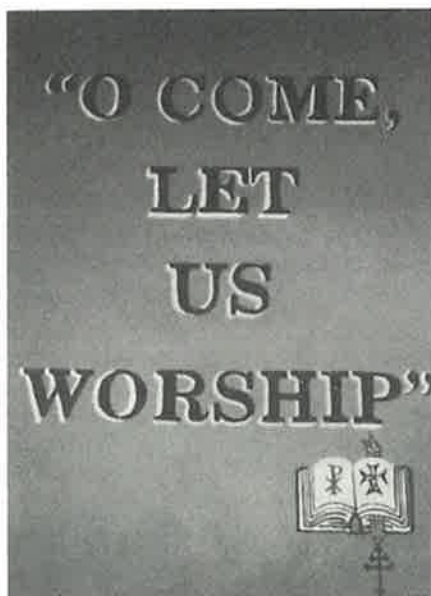


Evangelical
Lutheran Synod



ESSAY:

O Come, Let Us Worship



ESSAYIST:

Mark E. DeGarmeaux

BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
MANKATO, MINNESOTA
JUNE 18-22, 1995

78th REPORT REGULAR CONVENTION

of the

EVANGELICAL LUTHERAN SYNOD

and the

38th Annual Meeting of the

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:

“O COME, LET US WORSHIP”

Essay:

O Come, Let Us Worship

Essayist:

Mark E. DeGarreaux

Compiled by

Alf Merseth, Secretary

Held at

**BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
MANKATO, MINNESOTA 56001
JUNE 18–22, 1995**

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CONVENTION FOCUS

**O Come,
Let Us
Worship!**

“The English word ‘Worship’ in Scripture usually comes from the Hebrew and Greek words which mean to ‘bow down.’ When the Lord God appeared to His people in the Old Testament they bowed before Him to show respect and reverence—whether He came in the strangers who visited Abraham, in the burning bush, the pillar of cloud and fire, as the Angel of the LORD who appeared at various times, or in the still small voice which spoke to Elijah.

“God still comes to us today in the Divine Service, the ‘Worship Service’, in His Word and Sacraments. We too worship God by bowing down. Most of our churches have the custom of kneeling to receive the Lord’s Body and Blood in the Sacrament; some also have kneelers for the pastor during the Opening and Closing Prayers of the Service and during the Confession of sin.”

The focus of the essayist, the Rev. Mark DeGarmeaux, was how the Christian worships in the liturgy and in the hymnody of the Divine Service.

The essayist quoted Nikolaus Selnecker, a 16th Century German Theologian and hymn writer, as he speaks of Christian music:

“Christian music on earth is nothing but a foretaste of or a Prelude to everlasting life, since here we only intone and sing the Antiphons until through temporal death we sing the Introit and the Sequence, and in everlasting life the true Complementary and the Hymns in all eternity.”

The convention devotions as planned by Convention Chaplain, Dr. Thomas Kuster, also focused on the same theme “O Come, Let us Worship.”

The essayist concluded with these words: “Our synod’s heritage of worship is a phenomenal treasure. The more we learn it, the more we appreciate it. By learning the ‘old’ songs, the hymns of the church before our time, we learn to sing them anew, to sing to the Lord a new song that is ‘new’ in its freshness, vibrance and vitality, a song from people who are renewed and refreshed by the Gospel. As we learn good and true Christian hymnody, new songs and new hymns also will arise to teach the people and to praise the God of all grace and glory.”

THE CONVENTION DAY BY DAY



Sunday Morning Service

SYNOD SUNDAY June 18, 1995

The 78th Annual Convention of the Evangelical Lutheran Synod and the 39th Annual Meeting of the Bethany Lutheran College Corporation began on Sunday June 18th, 1995 with a Synod Sunday Service at 2:30 p.m.

The service was held in the # 2 gymnasium of the sports and fitness center on the Bethany Lutheran College campus. A good crowd gathered for the service.

The liturgist for the service was the Rev. James Braun, Klamath Falls, OR. The message was brought by the Rev. Rodger Dale, Naples, FL. Prof. Dennis Marzolf, Mankato, MN was the organist and choir director and the Rev. Mark DeGarmeaux was the accompanist.

Pastor Dale using Psalm 95,6-7 as his text addressed himself to the theme "Come, Let Us Worship the Lord." He pointed out two aspects of worship: namely, reverence for God and joyful faith. He noted some recent worship fads such as churches hiring comedians and the "gift of laughter" which are used by some. By contrast he noted that real Christian worship focuses our attention on God and seeks to glorify Him.

At 7:00 p.m. the assembly gathered again in gymnasium # 2 of the sports and fitness center for the GRADUATION EXERCISES FOR BETHANY LUTHERAN THEOLOGICAL SEMINARY.

The participants in the Graduation Service were: Liturgist, Prof. Adolph Harstad; Homilist, Dr. Wilhelm Petersen; Organist, Prof. Dennis Marzolf; and representative of the Board of Regents, The Rev. Raymond Branstad.

President Petersen addressed the graduates focusing his thoughts on the words of the Prophet Jeremiah "He who has My Word, let him speak that Word faithfully."

President Petersen presented the class to the Board of Regents. The chairman of the Board of Regents, the Rev. Raymond Branstad, presented diplomas to the following: Joseph Abrahamson, Gundars Bakulis, Ernest Geistfeld, Michael Langlais, Gene Lilienthal and Ronald Pedersen.



Gene Lilienthal, Michael Langlais, Joseph Abrahamson, Ernest Geistfeld, Ronald Pederson, and Gundars Bakulis.

MONDAY June 19, 1995

The first working day of the 78th Annual Convention of the Evangelical Lutheran Synod and the 39th Annual Meeting of the Bethany Lutheran College Corporation opened with a devotion by the Convention Chaplain, Dr. Thomas Kuster.

The assembly sang the hymn "Blessed Jesus, At Thy Word." Using Revelation 5,11-14 as his text Dr. Kuster addressed the theme: "We Worship in Response to God's Great Acts." He reminded the assembly that the Great Act of God which is the focus of all the Christian's worship must be the fact that the



Convention in Session.

Lamb who sits on the throne was the Lamb that was slain on the Cross of Calvary to prepare salvation for all the sinners of the whole world.

President Orvick welcomed the pastors, delegates and visitors to the 78th Annual Convention. Secretary Merseth called the roll to which 74 permanent voting members and 31 permanent advisory members either responded or were present by the end of the 1st working day.

The Credentials Committee represented by C. Ferkenstad recommended the seating of 98 delegates who had been certified by the congregations. The assembly resolved that these be seated as voting members of this convention and President Orvick declared the 78th Annual Convention of the Evangelical Lutheran Synod and the 39th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father and of the Son and of the Holy Ghost. Amen.

President Orvick read his message to the convention. He entitled his message: "A God Pleasing Directive For Our Synod: Have a Mission Minded Spirit." After having traced mission work down through the history of the Christian Church and in our synod he suggested that the synod should perhaps consider the following proposals:

1. A series of synod-wide mission conferences throughout the synod under the leadership of the boards for Home and Foreign Missions.
2. A series of fiscal conferences where pastors and lay people together discuss the matter of how budgeting and planning takes place in the local congregations under the direction of the Board for Stewardship.
3. A study of and implementation of a more effective means of communicating the missionary message carried out by our

present Committee on Communications in consultation with the mission boards.

President Orvick noted some additions to his report, greetings to the convention were read and the convention elected its working committees.

The Chaplain closed the session by reading Hosea 6,6.

The afternoon devotion was conducted by the Rev. Dennis Schmidt, Hartland, Minnesota. The assembly sang "Now Let All Loudly Sing Praise." Pastor Schmidt read Ephesians 5,15-21, led the assembly in prayer and pronounced the blessing.

The convention adopted the convention program, assigned the work of the convention to its working committees and recessed so that the working committees could have time to prepare resolutions for the convention's consideration.

TUESDAY June 20, 1995

Chaplain T. Kuster opened the Tuesday morning session with the Invocation. He invited the assembly to sing "All Praise To God Who Reigns Above."

After hearing reports from the Minutes Committee and the Credentials Committee the convention considered the report from its Synodical Membership Committee. Six new pastors and seven new congregations were accepted into membership. These pastors and the delegates from these congregations were invited to the stage, were given the opportunity to address the convention briefly and were acknowledged by the applause of the assembly.



The Dedication Service.

The convention also considered some of the report of its Miscellaneous Committee, completed its consideration of the reports of its Committee on Missions and its Committee on Worship.

"The Service of Dedication of the Remodeled and Enlarged Old Main" was held at 11:30 a.m. Prof. J. B. Madson was the service leader and the Rev. M. E. Tweit gave the Dedicatory Address.

After the Dedicatory Address, the Lessons and the hymn, "The Lord Hath Helped Me Hitherto," the assembly marched to the new entrance to Old Main where the Rev. R. Branstad, the chairman of the Board of Regents, performed the Rite of Dedication and led the assembly in The Lord's Prayer. The assembly sang "On My Heart Imprint Thine Image," after which Prof. Madson pronounced the Benediction.

The Tuesday afternoon devotion was conducted by the Rev. Mark Marozick, New Hampton, Iowa. The assembly sang the hymn: "Songs of Praise the Angels Sang." Pastor Marozick read Hebrews 13,7-16. He led the assembly in prayer and pronounced the blessing.

President Orvick introduced Prof. Lyle Lange who brought greeting to the convention from the Confessional Evangelical Lutheran Conference. He also read a letter of greeting from W. Gawrisch who is the president of the Conference.

During the afternoon the assembly enjoyed a Higher Education Presentation in which President Petersen spoke on behalf of Bethany Lutheran Theological Seminary and President Meyer spoke on behalf of Bethany Lutheran College.

The Nominations Committee presented its first ballot.

The assembly enjoyed a presentation by the Board for Home Missions in which the Rev. Jonathan Madson showed slides of the progress in the Peace Lutheran Church in Kissimmee, FL.

The assembly also enjoyed a presentation by the Board for Foreign Missions in which the Rev. Timothy Bartels showed slides of the work in Santiago, Chile, South America.

After recess the convention completed the consideration of the report of its Committee on Miscellaneous Matters.

The Chaplain closed the session by reading Psalm 27,14.

WEDNESDAY June 21, 1995

The Wednesday morning devotion was conducted by the Rev. Theodore Gullixson, Escondido, CA.

The assembly sang "O Bless The Lord My Soul." Using John 4,19-24 as his text Pastor Gullixson addressed himself to the

theme: "We Worship in Our Inner Being." We worship God in spirit and in truth. Worshipping God in truth does not begin from within, but from without—God's Word, which reveals sin and God's solution to sin in Jesus. Worshipping God in spirit does not begin with outward rites but comes from the work of the Holy Ghost creating faith in one's heart and causing the believer to respond with joy and faith.

After certain necessary preliminaries President Orvick introduced the Rev. Richard Lauersdorf, First Vice President of the WELS who brought greetings and blessings from his synod to our convention.

He was thanked for his greeting and acknowledged by the applause of the assembly.

President Orvick introduced The Rev. Mark DeGarmeaux who began reading his essay entitled "O Come, Let Us Worship." He read the first part of his essay entitled "The Church Service." Discussion followed until recess.

After recess the convention completed consideration of the reports of its Christian Service Committee and its Committee on Higher Education.

The Chaplain closed the morning session with the reading of Hebrews 10,19ff.

The Wednesday afternoon session opened with the singing of the hymn "Oh That I Had A Thousand Voices."

The convention completed its consideration of the report of the Committee on Foreign Missions and began its consideration of the report of the Doctrine Committee.

A special Anniversary Service was held honoring the following for their years of service: B. W. Teigen - 60 years: Joseph Petersen - 50 years: Robert Waldschmidt - 50 years: Harry Bartels - 40 years: David Nelson - 25 years: John Schmidt - 25 years; Frederick Theiste - 25 years.

The assembly sang "Lord Jesus, Who Art Come." The worship leader, Prof. J. B. Madson used 2 Corinthians 4,5 as his text and addressed himself to the theme: "The Ministry We Gladly Commemorate."

The assembly sang: "Lord of the Church, We Humbly Pray." Prof. Madson led the assembly in prayer and pronounced the blessing.

After recess the convention completed its consideration of the report of its Doctrine Committee after which it elected the Nominations Committee for the 1996 convention.

The Convention Communion Service was held in the Convention Hall on Wednesday evening at 8:00. Pastor Donald Moldstad was the celebrant and the Rev. J. Willitz brought the message.

THURSDAY June 22, 1995

The Thursday morning devotion was conducted by the Rev. John Smith, Cottonwood, Minnesota.

The assembly sang "From All That Dwell Below The Skies." Using as his text Philippians 2,5-11 Pastor Smith addressed himself to the theme: "We Worship In Concert With All Creation." After discussing the humiliation of Christ in which He laid aside His divine powers and become "obedient unto death, even the death of the cross" and discussing the exultation in which He used His Divine powers and in which God raised Him from the dead and accepted Him back into heaven proving that Jesus had accomplished everything that the Father had asked Him to do. After discussing that in some detail Pastor Smith concluded: "Let us move forward then, knowing that from His humiliation we learn how He suffered for us and that by His exultation we be made sure of the fact that He has fully accomplished the work of our redemption. May the Word continue to be with us and grant us His blessing."

The Youth Honor Choir rendered two numbers to beautify the devotion. Pastor Smith led the assembly in prayer and pronounced the blessing.

President Orvick thanked Prof. Marzolf and the Honor Choir for helping to beautify the convention with their songs. They were acknowledged by the applause of the assembly.

After necessary preliminaries the essayist was introduced to continue reading the second part of his essay: "The Church Song."

President Orvick thanked the essayist and invited discussion.

President Orvick spoke a word of welcome to President Larry Cross of the Minnesota District of WELS.

Time was called for recess.

After recess the convention considered the report of the joint meeting of its committees of Finance and Higher Education. It heard a brief presentation from Thoughts of Faith. It also completed consideration of the reports of its committees on Finances and on Evangelism.

The Chaplain closed the morning session by reading Psalm 65,1.

The Thursday afternoon session opened with the singing of "When All Thy Mercies, O My God."

The convention completed its work by adopting the reports of its committees on Education and Youth, Pastoral Conference

Records, President's Message and Report, Publications, Resolutions, Credentials and Minutes.

After allowing a brief time for further discussion of the essay, President Orvick made closing comments and thanked everyone present.

RESOLVED, That the convention adjourn at 3:00 p.m. on June 22, 1995.

President Orvick declared the 78th convention of the Evangelical Lutheran Synod and the 39th Annual Meeting of the Bethany Lutheran College Corporation to be adjourned in the name of the Father and of the Son and of the Holy Ghost. Amen.

The convention closed with the Memorial Service in memory of the Rev. G. F. Guldberg and the Rev. John Dukleth.

The assembly sang the hymn: "A Pilgrim and a Stranger."

The Worship leader, President W. Petersen, used as his text John 17,24 and addressed the theme: "A Beautiful Answer to a Prayer."

The pastor's chorus sang the anthem "I Know in Heaven a City Fair."

President Petersen led the assembly in prayer and pronounced the blessing.

The pastor's chorus sang the closing verse: "Lord, Let at Last Thine Angels Come."

Alf Merseth, secretary
Evangelical Lutheran Synod



Convention Hall

ROLL CALL

Permanent Members (Pastors serving member congregations, eligible to vote)

Present at this convention:

H. Abrahamson, K. Anderson, H. Bartels, M. Bartels, J. Braun, K. Brumble, E. Bryant, L. Buelow, J. Burkhardt, J. Carter, R. Dale, J. Dalke, M. DeGarmeaux, K. Dethlefsen, M. Doepel, E. Ekhoft, M. Ernst, D. Faugstad, R. Fehr, C. Ferkenstad, F. Fiedler, T. Fox, W. Frick, R. Fyffe, H. Gieschen, T. Gullixson, W. Halvorsen, G. Haugen, R. Holtz, B. Homan, D. Hoyord, H. Huhnerkoch, B. Huehn, C. Keeler, J. Korthals, N. Krause, M. Krentz, J. Krueger, F. Lams, D. Larson, H. Larson, R. Lawson, P. Lehmann, B. Leonatti, G. Lilienthal, D. Lillegard, W. Mack, Jonathan Madson, M. Madson, N. Madson, P. Madson, M. Marozick, A. Merseth, D. Meyer, D. Moldstad, J. Moldstad, Sr., D. Nelson, R. Nepsund, G. Obenberger, John Petersen, T. Rank, A. Ring, D. Sabrowsky, D. Schlicht, G. Schmeling, D. Schmidt, K. Schmidt, P. Schneider, D. Schroeder, T. Skaaland, John Smith, J. K. Smith, K. Smith, M. Smith, T. Smuda, M. Teigen, F. Theiste, M. Thompson, R. Tragasz, K. Uhlenbrauck, H. Vetter, R. Waldschmidt, D. Webber, J. Willitz, M. Wold, C. Wosje, P. Zager.

Absent:

D. Bakke, H. Behrens, G. Bork, W. Larson, H. Mosley, W. Neumann, J. Ruppel, J. Schmidt, F. Stubenvoll, J. Wuebben.

PERMANENT MEMBERS ACCEPTED AT THIS CONVENTION:

Present:

L. Buelow, R. Holtz, J. Krueger, B. Leonatti, G. Lilienthal, T. Smuda.

PERMANENT ADVISORY MEMBERS (Not eligible to vote)

1. PASTORS SERVING NON-MEMBER CONGREGATIONS:

Present: T. Bartels, D. Basel, J. Krikava, K. Mellon, J. Shep, L. Vinton.

Absent: T. Erickson, D. Haeuser, R. Kovaciny, M. Luttman, N. Merseth, J. Olsen, S. Spaarley.

2. PASTORS NOT SERVING CONGREGATIONS AT THIS TIME:

Present: G. Orvick

Absent: T. Aaberg, R. Becker, R. Carter, John Krueger, J. Larson, V. Set-tje, C. Sielaff

3. PASTORS AND PROFESSORS EMERITI:

Present: P. Anderson, R. Branstad, W. Gullixson, N. Holte, A. Kuster, P. Lehenbauer, R. Newgard, Joseph Petersen, P. Petersen, F. Schmugge, B. Teigen, O. Trebelhorn, M. Tweit, G. Reichwald.

Absent: E. Buhr, L. Gerbhardt, D. McElwain, W. McMurdie, C. Rusch, A. Schmitt, E. Stubenvoll, A. Wagner.

4. PROFESSORS:

Present: A. Harstad, R. Honsey, T. Kuster, S. Lee, J. B. Madson, D. Marzolf, D. Metzger, M. Meyer, W. Petersen, E. Teigen, D. Thompson, R. Wiechmann.

Absent: M. Harstad, W. Kessel, J. Moldstad, Jr., S. Reagles.

5. TEACHERS:

Present: Steven Bielke, Larry Rude, Curtis Mantey

Absent: Silas Born, David Doelger, Leonard Engel(em), Donald Hahnke, Daniel Madson, Timothy Pietsch, James Schneck, Doug Stellick.

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Zion Evangelical Lutheran Church, North Huntingdon, Pennsylvania
Trinity Evangelical Lutheran Church, Rogers City, Michigan
Resurrection Lutheran Church, Winter Haven, Florida
Faith Evangelical Lutheran Church, Clara City, Minnesota
Lord of Life Lutheran Church, Holland, Michigan
Christ the King Lutheran Church, Green Bay, Wisconsin
Messiah Lutheran Church, Puyallup, Washington



The Rev. Leonard Buelow



The Rev. Roger Holtz



The Rev. James Krueger



The Rev. Bruce Leonatti



The Rev. Gene Lillienthal



The Rev. Thomas Smuda

1995 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
H. Abrahamson	Ulen, MN	Calvary	Clinton Klemetson
Karl Anderson	Hood River, OR	Concordia	
	The Dalles, OR	Bethany	
H. Bartels	Brownsburg, IN	Good Shepherd	
H. Behrens	Chicago, IL	St. Mark's	
G. Bork	Irvine, CA	Faith	
J. Braun	Klamath Falls, OR	Christ	Dale Hauck
			Virgil Teigland
K. Brumble	Richardson, TX	Good Shepherd	Jeff Ryan
			Chuck Fiedler
E. Bryant	Port Orchard, WA	Bethany	Curtis Mantey
L. Buelow	Green Bay, WI	Christ the King	Rudy Herwald
J. Burkhardt	Hillsboro	Grace	Ewald Kohlmeyer
J. Carter	Yelm, WA	Redeemer	John Anderson
R. Dale	Naples, FL	Our Savior	Richard Zielske
			Michael Dale
J. Dalke	Mt. Vernon, WA	St. Luke	Gary Meyer
			Jonathan Dalke
M. DeGarmeaux	Lawler, IA	Saude	Paul Swenumson
	New Hampton, IA	Jerico	Godfrey Natvig
			John Costello
K. Dethlefsen	Thornton, IA	Richland	Lawrence Olson
			Luther Younge
M. Doepel	Audubon, MN	Immanuel	Herman Oelkers
			Paul Miller
E. Ekhoff	Golden Valley, MN	King of Grace	Leslie Just
			Odean Olsen
			Norman Werner
M. Ernst	Jefferson City, MO	Peace	
D. Faugstad	Grygla-St. Petri		
	Trail, MN	Nazareth	
R. Fehr	Princeton, MN	Our Saviors	Robert Soule
			Lambert Beckers
C. Ferkenstad	Gaylord, MN	Norwegian Grove	Willard Johnson
			Arnie Schmidt
	St. Peter, MN	Norseland	Michael Annexstad
			Eric Annexstad
			Julian Olsen (Alt.)
F. Fiedler	Myrtle Creek	St. Matthew	George Wyckhuysen
			Harvey Ringen
			Frank Fiedler IV
T. Fox	Sutherlin, OR	Christ	
W. Frick	Burlington, MA	Pinewood	
	Litchfield	Faith	Bernard Brakenhoff
			Leslie Brakenhoff
R. Fyffe	Weston, OH	Grace	
G. Giestfeld	Crookston-Grace		
	Fertile-First Evanger		
H. Gieschen	Alpena, MI	Faith	
	Hillman, MI	Faith	
T. Gullixson	Escondido, CA	St. Paul	
W. Halvorson	Albert Lea, MN	Our Savior's	Leonard Hage
			Ben Anderson

Pastor	Address	Congregation	Delegates
G. Haugen	Waterloo, IA	Pilgrim	Stanley Holt Marlow Bergeson
R. Holtz	Bloomer, WI	Good Shepherd	Darrell Hoepner Raymond Fehr
B. Homan	Madison, WI	Our Saviour's	Robert Edwards Donald Heiliger
D. Hoyord	Apple Valley, MN	Heritage	Emmett Norell Bill Overn
B. Huehn	Ashland, WI	First English	
H. Huhnerkock	Lake Havasu City, AZ	Our Saviour	Andrew Meyer Omar Huebner
C. Keeler	Port St. Lucie, FL	Christ	
J. Korthals	Oregon, WI	Faith	
N. Krause	Gresham, OR	Saved by Grace	Charles Puch
M. Krentz	Holton, MI	Holton	Jeff Tillman
J. Krueger	Eau Claire, WI	Ascension	Larry Otto
F. Lams	Lake Station, IN	Grace	David Albrecht
M. Langlais	East Grand Forks, MN	River Heights	Al Holman
D. Larson	Parkersburg, IA	Faith	Terry Drewelow
H. Larson	Wisconsin Dells, WI	Newport	
	Portage, WI	St. Paul's	
W. Larson	Puyallup, WA	Messiah	Warren Holmen
R. Lawson	Princeton, MN	Bethany	Gordy Scharping Glen Hanson
P. Lehman	Oklee, MN	Oak Park	
	Trail	Mount Olive	
B. Leonatti	Irwin, PA	Zion	
G. Lilienthal	Jasper	Rose Dell Trinity	Otto Houg
	Luverne, MN	Bethany	LaVern Kafka
D. Lillegard	Sebastian, FL	Trinity	Carl Albers
Jeff Longren (WELS)	E. Jordan, MI	Faith	Leo Golke George Melke
W. Mack	Lakeland, FL	Peace	
Jonathan Madson	Kissimmee, FL	Peace	Dan Barger Herb Berg
M. Madson	Warroad, MN	Bethlehem	
N. Madson	Tracy, MN	Zion	Merlyn Hayes Alvin Hoffbeck
P. Madson	Waterville, IA	East Paint Creek	Eric Ouren
	Waukon, IA	West Paint Creek	Gordon Gilbertson
M. Marozick	Calmar, IA	Trinity	
	New Hampton, IA	Redeemer	
A. Merseth	Lake Mills, IA	Lake Mills	Leighton Humphrey Robert Okland Paul Dahle Lars Petersen
		Lime Creek	Douglas Carnes Albin Levorson Morris Leverson
	Northwood, IA	First Shell Rock Somber	
	Riceville, IA	Immanuel	
D. Meyer	Lakeland, FL	Our Savior	Mick McGuire Phil Griffith

Pastor	Address	Congregation	Delegates
D. Moldstad	Mankato, MN	Mt. Olive	Steven Beilke Jay Roth
J. Moldstad, Sr.	Cottage Grove, WI	W. Koshkonong	Al Wollenzien
H. Mosley	Tacoma, WA	Lakewood	
D. Nelson	Mayville, ND	First American	
R. Nepsund	San Antonio, TX	Faith	Kenneth Welkener Jerome Gernander
W. Newmann	Amherst Junction, WI	Our Savior's	
G. Obenberger	Tacoma, WA	Parkland	Herbert Stark Kurt Sielbach
R. Pederson	Ames, IA	Bethany	
John Petersen	Madison, WI	Grace	Edward Schneider Phillip Yagla
S. Petersen	Madison, WI	Holy Cross	Norman Marozick Gene Schiller
T. Rank	Scarville, IA	Center	Gordon Anderson Paul Hylland
		Scarville	Milford Brudvig Arnold Faugstad
J. Ruppel	Grants Pass, OR	Our Savior	
D. Sabrowsky	Windsor, CA	Christ	Arlen Dethlefsen
R. Sawall	Clintonville, WI	St. Paul	Harold Routhieux
	Shawano	St. Martin	LeRoy Farness
G. Schmeling	Okauchee, WI	Holy Trinity	Robert Brown Jon Bruss
D. Schmidt	Hartland, MN	Hartland	Leslie Nelson Daryl Bendewald Donald Jordahl (Alt.)
K. Schmidt	Manchester, MN West Bend, WI	Manchester Trinity	Ellsworth Butt Ralph Seidensticker
P. Schneider	Midland, MI	Holy Scripture	Thomas Russell Gary Gothan
D. Schroeder	Kennesaw, GA	Resurrection	Hillard Grannemann
T. Skaaland	Elderon, WI	Our Savior's	
J. Smith	Clara City, MN	Faith	Stanley Sell John Freese
J. K. Smith	Cottonwood, MI	English	
K. Smith	Saginaw, MI	Gloria Dei	Donald Haas
	Vero Beach, FL	Grace	Bob Yenko Norbert Stege
M. K. Smith	Holland, MI	Lord of Life	David Fry
T. Smuda	Rogers City, MI	Trinity	Robert Brietzke
F. Stubenvoll	Marinette, WI	First Trinity	
F. Theiste	Eau Claire, WI	Concordia	Cliff Raether Nanian Thompson
M. Thompson	Winter Haven, FL	Resurrection	Richard Maginnis John Galstad
R. Tragasz	Cape Girardeau	Scriptural	
	Piedmont	Grace	
K. Uhlenbrauck	Suttons Bay, MI	First Lutheran	
H. Vetter	Iola, WI	Redeemer	John Mikels

Pastor	Address	Congregation	Delegates
R. Waldschmidt	Cedar Ridge, CA	Shepherd of the Hills	Herbert Fischer
D. J. Webber	Brewster, MA	Trinity	Paul Chamberlin Robert Schmidt
J. Willitz	Sebring, FL	New Life	
M. Wold	Bagley, MN	Our Savior's	John Merseth John Merseth, Jr.
	Lengby, MN	St. Paul	Al Olson Jack McNeil
C. Wosje	Fort Mojave, AZ	Family of God	
J. Wuebben	Eau Claire, WI	Pinehurst	Chuck Krueger
P. Zager	Lombard, IL	St. Timothy	Jeff Punzel Leroy Meyer
	Chicago, IL	Emmaus	George Lawson David White
Vacancies:			
	Forest City, IA	Forest	
	Thompson, IA	Zion	
	Bishop, CA	Our Savior	Robert Rurup

CREDENTIALS COMMITTEE ACTION OF THE SYNOD

Resolution No. 1: Excuses of Congregations

WHEREAS, Excuses for absence from the 1995 Synod Convention have been received from the following congregations: Faith Lutheran Delegates (Irvine, CA), Lakewood Lutheran Delegates (Tacoma, Washington), Pinewood Lutheran Delegates (Burlington, MA), St. Mark's Lutheran Delegates (Chicago, IL), Family of God Lutheran Delegates (Fort Mojave, AZ),

BE IT RESOLVED, That they be excused.

Resolution No. 2: Excuses of Pastors

WHEREAS, Excuses for absence from the 1995 Synod Convention have been received from the following pastors: H. Behrens, G. Bork, M. Harstad, W. Kessel, J. Larson, W. Larson, M. Luttman, J. Moldstad Jr., H. Mosley, S. Reagles, J. Ruppel, S. Sparley, J. Wuebben, D. Bakke, C. Sielaff

BE IT RESOLVED, That they be excused.

Resolution No. 3: Excuses for Late Arrival

WHEREAS, Excuses for late arrival have been received from D. Lillegard, M. Smith,

BE IT RESOLVED, That they be excused.

Resolution No. 4. Excuses for early departure

WHEREAS, Excuses for early departure from the 1995 Synod Convention have been received from the following pastors: T. Fox, F. Schmugge, J. Krueger, O. Trebelhorn, A. Kuster, J. Burkhardt, D. Nelson, L. Vinton; and delegates: P. Dahle, M. Bergeson, D. Haas, L. Otto, C. Krueger, L. Nelson, D. Heiliger, R. Edwards,

BE IT RESOLVED, That they be excused.

CONVENTION COMMITTEES

1. **PRESIDENT'S MESSAGE AND REPORT**
Pastors: S. Petersen, P. Zager, K. Mellon
Delegates: Teigland (Christ, Klamath Falls, OR), Paul Swenumson (Saude), Al Holman (River Heights)
2. **NOMINATIONS** (elected at the 1994 Convention)
Pastors: M. Bartels, D. Hoyord, T. Rank, K. Smith
Delegates: Arlen Dethlefsen, Jerome Gernander, Sr., John Merseth, Sr., Allen Wollenzien
3. **CREDENTIALS**
Pastors: C. Ferkenstad, D. Schmidt
Delegates: Don Haas (Gloria Dei, Saginaw) Erick Annexstad (Norseland)
4. **PROGRAM**
Pastors: M. Marozick, P. Madson
5. **PUBLIC PRESS AND CONVENTION SENTINEL**
Pastors: R. Wiechmann, D. Webber
6. **DOCTRINE**
Pastors: D. Sabrowsky, P. Petersen, D. Moldstad, M. Bartels, M. Tweit, H. Huhnerkock, Jonathan Madson, M. Smith, M. DeGarmeaux
Delegates: A. Levorson (Somber, Northwood), R. Brown (Holy Trinity, Okauchee), Les Just (Immanuel, Audubon), Ralph Seidensticker (Trinity, West Bend), Charles Fiedler (Good Shepherd, Richardson), Ed Schneider (Grace, Madison), Lee Allington (First, Suttons Bay), Jay Roth (Mt. Olive, Mankato), John Costello (Jerico), Luther Young (Richland) Stanley Holt (Pilgrim, Waterloo), Arnold Faugstad (Scarville), Norman Werner (King of Grace), Jerome Gernander, Sr., (Faith, San Antonio)
7. **HOME MISSIONS**
Pastors: T. Fox, M. Krentz, N. Madson, J. Shep, E. Teigen, J. Dalke
Delegates: Paul Dahle (Lime Creek), Paul Miller (Immanuel, Audubon), Kurt Sielbach (Parkland), Ellsworth Butt (Trinity, West Bend), Arnold Meyer (Our Saviour, Lake Havasu City), Leonard Hage (Our Savior, Albert Lea), Allen Wollenzien, (Western Koshkonong), Lambert Beckers (Our Savior, Princeton), Larry Rude (Parkland)
8. **FOREIGN MISSIONS**
Pastors: K. Brumble, P. Lehenbauer, K. Smith, D. Metzger, T. Skaaland, M. Teigen
Delegates: Leighton Humphrey (Lake Mills), John Mikels (Redeemer, Iola), Herbert Fisher (Shepherd of the Hills, Grass Valley), Jeff Punzel (St. Timothy, Lombard), Arnie Schmidt (Norwegian Grove), George Mielke (Faith, East Jordan), Clinton Klemetson (Calvary, Ulen), Harold Roughieaux (St. Paul, Clintonville), Robert Brietzke (Trinity, Rogers City, MI)
9. **EVANGELISM**
Pastors: P. Lehmann, H. Abrahamson, P. Anderson, H. Bartels, W. Frick, H. Vetter, W. Mack, R. Nepsund, R. Tragasz
Delegates: Don Heiliger (Our Saviour's Madison), Paul Swenumson (Saude), George Wyckhuyse (St. Matthew, Myrtle Creek), Arlen Dethlefsen (Christ, Windsor), John Merseth, Jr. (Our Savior's, Bagley), Charles Puck (Saved by Grace), John Galstad (Resurrection, Winter Haven), Dick Zielske (Our Savior, Naples)
10. **HIGHER EDUCATION**
Pastors: E. Ekhooff, J. Willitz, D. Hoyord, M. Marozick, G. Schmeling, P. Zager, R. Fyffe, C. Wosje

- Delegates:** Herb Berg (Peace, Kissimmee), Douglas Carnes (First Shell Rock, Northwood), Jon Bruss, Sr. (Holy Trinity, Okauchee), Bob Edwards (Our Saviour's, Madison), Emmett Norell (Heritage), Eric Annexstad (Norseland), Ben Anderson (Our Savior's, Albert Lea), Darrell Hoepner (Good Shepherd, Bloomer), Phil Yagla (Grace, Madison), David Albrecht (Grace, Lake Station), Dennis Behr (Faith, Oregon), Mike Dale (Our Savior, Naples), Dale Hauck (Christ, Klamath Falls), Mike McGuire (Our Savior, Lakeland)
11. **EDUCATION AND YOUTH**
Pastors: J. K. Smith, J. Carter, M. Ernst, R. Lawson, D. Thompson, K. Uhlenbrauck, M. Wold, B. Leonatti, G. Lilienthal.
Delegates: Robert Yencho (Grace, Vero Beach), William Overn (Heritage), Omar Huebner (Our Saviour, Lake Havasu City), Michael Annexstad (Norseland), Jonathan Dalke (St. Luke, Mt. Vernon), Leslie Brakenhoff (Faith, Litchfield), Tom Russell, (Holy Scripture, Midland), Cliff Raether, (Concordia, Eau Claire), Hillard Grannemann (Resurrection, Kennesaw) Eric Ouren (East Paint Creek), Warren Holmen (Messiah, Puyallup) Curt Mantey (Bethany, Port Orchard)
12. **FINANCES**
Pastors: C. Keeler, W. Halvorson, D. Basel, J. Braun, F. Lams, R. Holtz, J. Smith, M. Thompson, T. Smuda
Delegates: Lars Petersen (Lime Creek), John Anderson (Our Redeemer, Yelm), Robert Okland (Lake Mills), Jeff Ryan (Good Shepherd, Richardson), Carl Albers (Trinity, Sebastian), George Lawson (Emmaus, Chicago), Marlow Bergeson (Pilgrim, Waterloo), Bernard Brackenhoff (Faith, Litchfield), Kenneth Welkener (Faith, San Antonio), Ewald Kohlmeyer (Grace, Hillsboro), G. Anderson (Center), R. McGinnis (Resurrection, Winter Haven)
13. **MISCELLANEOUS**
Pastors: G. Obenberger, W. Petersen, N. Krause, E. Bryant, T. Gullixson, T. Kuster, K. Mellon, J. Petersen, K. Schmidt, P. Schneider
Delegates: Dan Barger (Peace, Kissimmee), Morris Levorson (Somber, Northwood), Norbert Stege (Grace, Vero Beach), Steve Bielke (Mt. Olive, Mankato), David White (Emmaus, Chicago), Norman Marozick (Holy Cross, Madison), Robert Soule (Our Savior's Princeton), Paul Hylland (Center), Leroy Meyer (St. Timothy, Lombard)
14. **SYNODICAL MEMBERSHIP**
Pastors: C. Ferkenstad, H. Larson, J. B. Madson, P. Madson, G. Reichwald
Delegates: Terry Drewelow (Parkersburg), Al Holman (River Heights), Nanian Thompson (Concordia, Eau Claire), Don Haas (Gloria Dei, Saginaw), Odean Olson (King of Grace)
15. **PUBLICATIONS**
Pastors: M. Doepel, B. Homan, T. Rank, D. Faugstad, G. Haugen, M. Madson, R. Newgard, D. Meyer
Delegates: H. Stark (Parkland), Goedfred Natvig (Saude), Eugene Schiller (Holy Cross, Madison), Gordy Scharping (Bethany, Princeton), Gary Gotham (Holy Scripture, Midland), Larry Otto (Ascension, Eau Claire), Don Jordahl (Hartland), Gary Meyer (St. Luke, Mt. Vernon), Robert Schmidt (Trinity, Brewster), Alfred Olson (St. Paul, Lengby), LaVern Kafka (Bethany, Luverne)
16. **WORSHIP**
Pastors: R. Branstad, R. Dale, F. Fiedler, B. Huehn, A. Ring, D. Schroeder, D. J. Webber, D. Nelson
Delegates: William Snell (Faith, Alpena), Harvey Ringen (St. Matthew, Myrtle Creek), Chuck Krueger (Pinehurst), Glenn Hanson (Bethany, Princeton), Paul Chamberlin (Trinity, Brewster) Jack McNiel (St. Paul, Lengby), Bob Rurup (Our Savior, Bishop)

17. CHRISTIAN SERVICE
Pastors: J. Burkhardt, K. Dethlefsen, James Krueger, D. Larson, F. Theiste, L. Vinton, R. Waldschmidt
Delegates: Willard Johnson (Norwegian Grove), Lawrence Olson (Jerico), Ray Fehr (Good Shepherd, Bloomer) Melford Brudvig (Scarville), Daryl Bendewald (Hartland), John Merseeth, Sr., (Our Savior's, Bagley), Leo Golke (Faith, East Jordan), Alvin Hoffbeck (Zion, Tracy) Harold Hopp (Trinity, Roger City)
18. MINUTES
Pastors: D. Basel, A. Ring
Delegates: Al Holman (River Heights), Arnold Meyer (Our Saviour, Lake Havasu City)
19. PASTORAL CONFERENCE RECORDS
Pastors: P. Madson, R. Newgard, G. Reichwald
20. RESOLUTIONS
Pastors: Joseph Petersen, W. Gullixson, O. Trebelhorn, A. Kuster, R. Honsey
21. TELLERS
Pastors: J. Bruss, Jim Krueger, G. Lilienthal
Candidates: J. Abrahamson, E. Geistfeld, M. Langlais, R. Pederson
22. CHAPLAIN
Pastor: T. Kuster
23. HEAD USHER
Pastor: R. Holtz
24. PARLIAMENTARIAN
Pastor: M. Tweit
25. ORGANISTS
D. Marzolf, M. DeGarmeaux, P. Zager, Mrs. P. Lehenbauer

PRESIDENT'S MESSAGE

DEAR MEMBERS AND FRIENDS OF OUR EVANGELICAL LUTHERAN SYNOD: GRACE AND PEACE FROM GOD OUR FATHER AND FROM THE LORD AND SAVIOR JESUS CHRIST. AMEN.

It is very encouraging to hear someone say, "I like the ELS because it is 'evangelical.' It lets the Gospel of free salvation through our Lord Jesus Christ be at the center of its preaching and teaching. It does not make laws where God has not made them. It flies under the flag of 'justification by grace alone.' It has a flavor that tastes good because it proclaims a gracious God of whom it is written, 'O Taste and see that the Lord is good; blessed is the man that trusteth in him.'" (Ps. 34,8)

It is also pleasing to hear someone say "I like the ELS because it holds fast to the Holy Scriptures and the Lutheran Confessions. It has not allowed modernism, historical criticism, or liberalism to erode the principles on which it was founded. It still confesses that the Bible is the inerrant, inspired and infallible Word of God as the Apostle Paul has written, 'All Scripture is given by inspiration of God.'" (II Tim. 3,16)

I hope that such descriptions will always characterize our dear church body. It is due to God's grace alone that we have been preserved as a truly evangelical Lutheran church body and that we have remained true to God's holy Word. We ourselves would have gone astray long ago or destroyed ourselves by "biting and devouring one another" (Gal. 5,15) if it had not been that the Lord in His mercy has preserved us. It is our fervent prayer that He will continue to do so in the future.

There is something else, however, that I would like to emphasize this year as I deliver my 22nd annual message to our dear synod. It would surely be in accordance with God's will and in keeping with the very reason for which our synod was founded if we seek to remain a truly MISSION-MINDED SYNOD. I would like therefore to entitle this message with the words: A GOD-PLEASING DIRECTIVE FOR OUR SYNOD: HAVE A MISSION-MINDED SPIRIT

In its constitution the synod has, after stating its name, confession and membership, proclaimed its purpose in unmistakable language. We quote Chapter III. "The synod exists to carry out the command of Jesus Christ to preach the gospel to every creature (Mark 16:15; Matthew 28:19-20), to contend for the faith (Jude 3), and to promote the development of Christian life (Galatians, 5, 22-25) within its membership."

The synod certainly has tried valiantly to carry out this purpose. Especially has it contended for the faith. It was organized in order to preserve the doctrines of conversion and election in their truth and purity, thus preserving also the doctrine of salvation by grace alone. It fought for the correct teaching concerning church fellowship. Each year we continue to speak out on our doctrinal issues. It is good that we discuss doctrine. We exist to contend for the faith. The fact that we could unanimously in 1992 adopt a doctrinal statement entitled "*We Believe, Teach and Confess*" is truly remarkable for a church body living in this age of diversity and indifference.

Our church body has likewise endeavored to promote the development of Christian life within its membership. The passage referred to here in the constitution is Galatians 5,22-25: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit." Now being miserable sinners we have not individually always fulfilled this admonition and must turn to Christ for forgiveness.

But the synod has tried to teach this humble Christian attitude in its writings and proclamations.

But it is the first stated purpose to which we would like to address our attention in this message, namely that "the synod exists to carry out the command of Jesus Christ to preach the gospel to every creature."

It is abundantly clear from Holy Scripture that the Lord Jesus issued definite marching orders to his church. The New Testament contains a wealth of texts referring to the obligation and purpose of Christian mission work. The Old Testament likewise is not silent on this subject. It is foretold in the Old Testament that the Gospel was meant not just for the people of Israel but for all nations. The Lord said to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 22,18) The Psalmist tells us, "Declare His glory among the heathen, His wonders among all people . . . Say among the heathen that the Lord reigneth." (Ps. 96,2 & 10) The prophet Isaiah exhorted the people of Israel that the day would come when the Gentiles would enter into the kingdom, for example, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." (Is. 54,2,3.)

In the New Testament, of course, we have a missionary treasure house of inexhaustible wealth. Our Lord's encouragement and command concerning the spreading of the Gospel can be traced from the beginning of His earthly ministry until its close on the Mount of Olives. Previously He had given to His disciples and to the church of all time, until His return, this wonderful commission: "All power is given unto Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world." (Matt. 28,18-20)

Before giving this Great Commission the Lord had to finish His saving work. It was necessary for Him to completely fulfill the Law on our behalf and then to go to the cross of Calvary to make propitiation for the sins of the whole world. Now God through this tremendous sacrifice is reconciled to the world. The penalty for sin has been paid. Forgiveness has been won for all people. The way to heaven was opened. All things were now ready for the "drawing of all men" to Christ. Now the Great Commission was in place, timely and ready to be carried out. Thus it was that just before his departure to the right hand of the Father He gathered His apostles and gave them that command which has been the impelling motive of all mission endeavor for Christ in the last twenty centuries: "Go ye into all the world and preach the gospel to every creature."

The work of missions is the very lifeblood of the church. A certain writer named William Adams Brown has summarized this truth in the following eight statements:

1. Every book in the New Testament was written by a foreign missionary.
2. The only authoritative history of the early Christian church is a foreign mission journal.
3. The disciples were called Christians first in a foreign mission community.
4. The way of the early Christian world is the tracing of journeys of the first missionaries.
5. Of the twelve apostles chosen by Jesus all but one became missionaries.
6. The only man among the apostles who did not become a missionary became a traitor.
7. Every Epistle in the New Testament that was written to a church was written to a foreign mission church.
8. According to the apostles, missionary service is the highest expression of Christian life.

The great work of spreading the gospel which began with the apostles and which has been carried on throughout the centuries down to our present age, has been likened to the relay race of the ancient Greek stadium. Men bearing torches stood in line at the starting point. Each man belonged to a separate team. Away in the distance stood another row of men waiting, and further on row upon row. At the word "Go" the men at the starting point leaped forward—their torches burning. They ran at top speed towards the men waiting in the next row. They, in turn seized the flaming torch, and again raced on to pass it on to the next in line. The Greeks, who were very fond of this race, coined the phrase from it, "Let the torch bearers hand on the flame to the others," or "Let those who have the light pass it on."

Throughout the history of the Christian church there has been a wonderful relay race of torch bearers who through trials and obstacles and dangers of all sorts have carried the light across the continents and oceans of the world. After the courageous beginning made by the apostles the gospel was carried by traveling merchants and soldiers of the Roman army until practically every city and every town in the Mediterranean world came to have a group of men and women in its midst who had been won for Christ. Hundreds of thousands of the early Christians suffered martyrdom because during the first two hundred years of Christendom it was a crime, punishable by death, to be a Christian. But this did not stop the advance of the church. A common saying was that "the blood of the martyrs became the seed of the church."

Let us take a moment to consider the march of the Gospel throughout the centuries until it finally came down to us. We begin with the early Christian writer Tertullian (A.D. 160-240). Addressing the Roman potentates he wrote concerning the Christians: "We are but of yesterday, and yet we already fill your cities, islands, your camps, your palace, senate, and forum. We have left you only your temples." Let us remember Ulphilas (Little Wolf, 310-383) the apostle to the west Goths, a Germanic tribe which had migrated southward to the shore of the Black Sea. Not only did he preach but he translated the Bible into their language. We should go on to mention Martin of Tours (St. Martin, 316-400) the early missionary to France. He labored faithfully and recruited a group of monks to help him, forming a kind of "salvation army" to wage war against the idols and superstitions of the people. His famous motto *Non recuso laborem* (I will not withdraw from the work) was the watchword for missionaries in all Western Europe. We could go on and on. Patricius (St. Patrick, 380-460) the apostle to Ireland, not only emphasized preaching but also the establishment of schools for the training of a native ministry. Augustine of Canterbury (died C. 607) brought the gospel to Anglo Saxon England at the end of the sixth century. Boniface (680-755) was the so-called Apostle of the Germans. There is an interesting story about Boniface, how that at Geismar in Hesse, in the presence of the amazed and awestruck natives, he chopped down an ancient oak which had been consecrated to the God of Thunder and out of its timbers he built a Christian church. Going on we come to St. Ansgar (801-865) who brought the gospel to Sweden and Denmark.

It is of special interest to us that this year the nation of Norway is observing the 1000th anniversary of Christianity in that country. Special celebrations were held June 2-5. It was in the year 995 A.D. that Olaf Trygvesson returned from his Viking expeditions and landed in Norway. While away from Norway he had been converted to Christianity, was baptized and confirmed. He brought bishops and priests from England to bring Christianity to Norway and sought to do this by persuasion where possible and by force where necessary. In the same year he became ruler of Norway and became the sole king of the Norwegians. The year 1995 also marks the 1000th anniversary of the birth of St. Olaf. His name was Olaf Haraldsson and he became king of Norway from 1016-1030. He carried on the work of completing the conversion of Norway to Christianity. Many of the old stave churches were built during his reign.

Some who have not understood the great Lutheran Reformation have criticized both Luther and the Reformation as being uninvolved in spreading the Gospel. They fail to grasp the fact that Luther had so much mission work to do right at home in order to teach the Gospel to souls that had long been in the darkness of the false teachings of the papacy that he could scarcely become involved in foreign mission work. Even the apostles were to begin "at Jerusalem" with the Jew first before they went to other lands. And so with Luther and his co-workers. With his writing and preaching and translation of the Bible the entire Lutheran Reformation however became a missionary movement. Indeed from Wittenberg the Gospel was spread in many directions and to many lands.

It is sad to read how Satan is constantly at work opposing and trying to destroy all efforts at spreading the Gospel. As a dramatic example of this we refer to a story printed in the Sunday, June 4, 1995, issue of the *Wisconsin State Journal*. The headlines read "Norwegian Satanists suspected in church fires." We quote, "For many Norwegians, this weekend's 1000th year anniversary of Christianity here has been overshadowed by a series of deliberately set fires that over the past three years has destroyed or severely damaged more than two dozen churches, including a wooden church built in the 12th century. In most of these fires satanic symbols were left in the church yard. The authorities say, 'We're quite sure there are Satanists standing behind these criminal acts.'" Many churches around the country have been under 24-hour guard during the weekend of the celebration. Police say that hundreds of people in Oslo, Bergen and Stavanger are involved in Satan worship. Chief public prosecutor Bjoern Soknes said most are young men infatuated by a Norwegian strain of heavy metal music and by the writings of an American Satanist, Anton LaVey. Twelve people have been convicted of various charges in the church fires.

Our own Evangelical Lutheran Synod has from its origin in the 1840s and 50s been a missionary church. It was started by pastors or missionaries who came from Norway to do work amongst the immigrants and to organize churches and schools. Preus, Otteson and Koren were young men in their late 20s who left their homeland and ventured forth to bring the Gospel to their fellow countrymen who had immigrated to America. The church body they organized became very involved in mission activity around the world. Our ELS from the days of its reorganization in 1918 had a mission-minded spirit. It joined with the synodical conference in sending missionaries to China, India and Africa. It attempted mission work in Cornwall, England for several years and had pastors serving in Nigeria, West Africa for some time.

In the 77 years of our history the ELS has for a small body made heroic efforts at spreading the Gospel by doing home and foreign mission work. In going over our congregational roster it is evident that about 45-50 of our churches were started as missions. This is about one-third of our membership. Where would we be today if it were not for the dedicated efforts of our members and our mission boards who, with limited resources, boldly took steps to organize mission churches.

It was in 1968 that our synod embarked upon its own concentrated foreign mission outreach. This resulted in the establishment of our mission in Peru. Many missionaries and lay workers gave years of their lives in order to bring the Gospel to the souls there. House churches were established and then larger gathering places. The work spread from Lima to the mountain villages and other cities. A seminary was organized. National pastors were instructed for many years before they could be ordained and assume the office of the ministry. Now four national pastors and two Americans carry on what was begun there in 1968. Like the early missionaries they were determined to carry on despite dangers that arose from Communist uprisings in the land. And God continues to bless their labors.

Soon the decision was made to move on to Chile. Another door was opened. The people there are hearing and learning the Word of God and the Holy Spirit is working through the Means of Grace to bring many into God's Church.

More doors were soon opened in Ukraine and the Czech Republic. Under the auspices of the Thoughts of Faith organization precious souls are being brought to Christ and delivered from the bondage of atheistic Communism.

When mentioning these endeavors we by no means wish to exclude other phases of our synodical work which are directly tied to the Great Commission. Did not our Lord say "Go ye therefore and teach all nations." The teaching function is also a mission function. Is it not part of the Great Commission, therefore, that we teach at our Bethany College and Day Schools and Sunday Schools and that we prepare more workers in our Bethany Lutheran Theological Seminary. Surely it is mission work when 350-400 youth enrolled at our college sit at the feet of Christian teachers and learn the way of God more perfectly.

At this present time we are living in what, humanly speaking, we might call a "golden age" of mission opportunity in our ELS. The Lord has seen fit to provide resources that we have not had before. We therefore ought to make the fullest use of these opportunities. Every gift we give for our synod's work is being doubled by the matching program. How we ought to maximize this outpouring of the Lord's blessings upon us.

As we meet together for the 78th convention of our Evangelical Lutheran Synod it is my hope and prayer that a proper missionary zeal for bringing souls into the kingdom might be fostered. There are certain facts that would make it appear that we could be doing much better than we are in our outreach program. For example: In 1986 our budgeted amount for foreign missions was \$110,000. For home missions it was \$120,000. Now ten years later, our proposed budget for 1996 for foreign work is \$108,000 and for home \$118,000. For ten years we have made no progress in what we have allocated for mission outreach. Our income each year from 1984 to 1994 remained between \$718,222 in 1984 and \$672,319 in 1993. In 1994, however, we reached an all time high of \$795,441. Thus far in 1995 we have again fallen behind about \$40,000 in our giving as compared to last year. The only thing that has helped us expand in both home and foreign work is the special "Partners in the Gospel" offering that brought in about \$1,000,000 a few years ago and also the generous special gifts and estates that have been such a blessing in recent years.

In reporting these statistics we do not wish to lay blame upon our congregations. Many are small and are barely able to pay the pastor's salary and keep up with home expenses. But it is our conviction that we could all be more "mission-minded" and realize that we are a part of a long chain of mission endeavors that have been the focus of the church ever since the Lord gave the command to "go and preach." If we lose this focus, if we turn inward and live in such fear of losing the Gospel that we are reluctant to share it with souls on the way to perdition, then we are indeed hiding our light under a bushel and losing sight of the very reason for our existence as a church body.

Pastors show their mission mindedness by a vigorous program of calling on those who are going astray and pursuing prospects who have moved into the neighborhood or visited the church. They also show such a spirit by referring to the importance of mission work in their sermons, keeping the work of the synod before the people and by regular, steadfast prayer for missions and our missionaries in the public worship services.

Congregations show their mission mindedness by having regular mission festivals, by discussing the work of the synod in their meetings and by establishing a system whereby generous giving for the Lord's work away from home is fostered. Our women's missionary societies have played an important role in this regard.

In order that we might increase in our devotion to mission outreach perhaps we should consider the following proposals:

1. A series of synod-wide mission conferences throughout the synod under the leadership of the Boards for Home and Foreign Missions.
2. A series of fiscal conferences where pastors and lay people together discuss the matter of how budgeting and planning takes place in the local congregations under the direction of the Board for Stewardship.
3. A study of and implementation of a more effective means of communicating the missionary message carried out by our present Committee on Communications in consultation with the mission boards.

Through such programs held in the various circuits we would hope that the objectives of providing INSPIRATION, INFORMATION AND SYSTEM would be met, resulting in greater commitment to the cause of spreading the Gospel, and the fostering of a mission-mindedness in our dear synod.

As we go forward let the motto of the missionary Martin of Tours be our also, "*Non recuso laborem*," I "will not withdraw from the work." Better yet let us heed the words of the Apostle Paul, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15,58)

SOLI DEO GLORIA

George M. Orvick

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology James Krueger was ordained and installed as pastor of Ascension Lutheran Church, Eau Claire, Wisconsin, on July 17, 1994. The Rev. Otto Trebelhorn preached the sermon and Circuit Visitor, the Rev. Frederick Theiste, performed the rites of installation and ordination. The Rev. Paul G. Anderson was the liturgist and the Rev. James Wuebben served as lector.

Candidate of Theology Roger Holtz was ordained and installed as pastor of Good Shepherd Lutheran Church, Bloomer, Wisconsin, on July 24, 1994. Dr. William Kessel preached the sermon and Circuit Visitor, the Rev. Frederick Theiste, performed the rites of installation and ordination. Prof. Adolph Harstad was liturgist and the Rev. Otto Trebelhorn served as lector.

Miss Teri Carson and Miss Becky Martin were installed as teachers in Holton Evangelical Lutheran School, Holton, Michigan, on July 31, 1994. The Rev. Michael Krentz, resident pastor, preached and performed the rite of installation.

Miss Elizabeth Ruege was installed as teacher of Grades 3-5 at Trinity Lutheran School, West Bend, Wisconsin, on August 28, 1994. The Rev. Kenneth Schmidt, resident pastor, preached the sermon and performed the rite of installation.

The Rev. John Moldstad, Jr. was installed as professor of Bethany Lutheran Theological Seminary at the Bethany College chapel service on September 2, 1994. Seminary President Wilhelm Petersen preached the sermon and Synod President George Orvick performed the rite of installation. Prof. Juul Madson also participated in the service.

The Rev. Philipp Lehmann was installed as pastor of Oak Park, Oklee, Minnesota, and Mount Olive, Trail, Minnesota, on November 13, 1994. The Rev. Michael Madson preached the sermon, the Rev. Daniel Faugstad was the liturgist, and Circuit Visitor, the Rev. Martin Doepel, performed the rite of installation.

The Rev. Daniel Schroeder was installed as pastor of Resurrection Lutheran Church, Kennesaw, Georgia, on November 13, 1994. The Rev. Tim Wempner (WELS) preached the sermon; the Rev. Fred Schmutge served as liturgist; and alternate Circuit Visitor, the Rev. Kenneth Mellon, performed the rite of installation.

The Rev. William Mack was installed as pastor of Peace Lutheran Church, Lakeland, Florida, on February 5, 1995. Dr. William Kessel preached the sermon and also performed the rite of installation.

The Rev. Matthew Thompson was installed as pastor of Resurrection Lutheran Church, Winter Haven, Florida, on February 5, 1995. The Rev. Erwin Ekhooff, chairman of the Board for Home Missions, preached the sermon and the rite of installation was performed by the Rev. Steven Petersen, secretary of the Board for Home Missions.

Candidate of Theology Gene Lilienthal was ordained and installed as pastor of Bethany Lutheran Church, Luverne, Minnesota; and Rose Dell Trinity Lutheran Church, Jasper, Minnesota, on March 19, 1995. Seminary President Wilhelm Petersen preached the sermon and Circuit Visitor, the Rev. Norman A. Madson, performed the rites of ordination and installation and also served as liturgist.

The Rev. Kenneth Mellon was commissioned to be missionary in the Bowling Green, Ohio, area on April 23, 1995. The Rev. Paul Lehenbauer preached the sermon and the Rev. Paul Schneider, circuit visitor, was the liturgist. The Rev. Steven Petersen, secretary of the Board for Home Missions, performed the rite of commissioning.

The Rev. David Meyer was installed as pastor of Our Savior Lutheran Church, Lakeland, Florida, on April 30, 1995. The Rev. Jonathan Madson preached, the Rev. Kurt Smith was the liturgist, and the Rev. Charles Keeler, circuit visitor, performed the rite of installation.

The Rev. Donald Moldstad was installed as pastor of Mt. Olive Lutheran Church, Mankato, Minnesota, on May 13, 1995. Seminary President Wilhelm Petersen preached the sermon and Synod President George Orvick performed the rite of installation.

MEMBERSHIP REQUESTS

The following pastors have applied for membership in the Evangelical Lutheran Synod. The proper letters of request are on file.

The Rev. Roger Holtz, pastor of Good Shepherd Lutheran Church, Bloomer, Wisconsin.

The Rev. James Krueger, pastor of Ascension Lutheran Church, Eau Claire, Wisconsin.

The Rev. Bruce Leonatti by colloquy.

The Rev. Thomas Smuda by colloquy.

The Rev. Leonard Buelow by colloquy.

The Rev. Gene Lilienthal, pastor of Bethany Lutheran Church, Luverne, and Rose Dell Trinity, Jasper, Minnesota.

The following congregations have applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted:



Zion Evangelical Lutheran Church.

Zion Evangelical Lutheran Church, North Huntingdon, Pennsylvania.
 Trinity Evangelical Lutheran Church, Rogers City, Michigan
 Resurrection Lutheran Church, Winter Haven, Florida
 Faith Evangelical Lutheran Church, Clara City, Minnesota
 Lord of Life Lutheran Church, Holland, Michigan
 Christ the King Lutheran Church, Green Bay, Wisconsin
 Messiah Lutheran Church, Puyallup, Washington

TRANSFER OF MEMBERSHIP

The Rev. Steve Scheiderer has been transferred from the ELS to the WELS because of his acceptance of a call into that synod.

The Rev. Melvin Schwark has been transferred from the ELS to the WELS because of his acceptance of a call into that synod.

DEDICATIONS



PEACE (Kissimmee, Florida)

Peace Lutheran Church, Kissimmee, Florida, dedicated its new house of worship on December 4, 1994. Speaker for the afternoon dedicatory service was the Rev. Erwin Ekhoﬀ, chairman of the ELS Board for Home Missions. Circuit Visitor, the Rev. Charles Keeler, performed the rite of dedication and Pastor Jonathan Madson was the liturgist.

Parkland Lutheran Church dedicated a new addition to its school building on January 8, 1995.

Dedication of the new Physical Fitness Center of Bethany College was held on January 29, 1995. Professor David Thompson, Dean of Student Services, preached the sermon; Professor Juul Madson, Chaplain, was the liturgist; and ELS President, the Rev. George Orvick, was lector. The rite of dedication was performed by the Rev. Raymond Branstad, chairman of the Board of Regents.

The dedication of "Old Main" at Bethany will take place during the synod convention.

ANNIVERSARIES



OUR SAVIOUR (Lake Havasu City, Arizona)

Our Saviour Evangelical Lutheran Church, Lake Havasu City, Arizona, celebrated its 15th anniversary with a special service on September 11, 1994.



OUR SAVIOR'S (Elderon, Wisconsin)

Our Savior's Lutheran Church, Elderon, Wisconsin, celebrated its 75th anniversary on Sunday, September 25, 1994. Seminary President, the Rev. Wilhelm Petersen, was guest preacher for this occasion and the Rev. Tosten Skaa-land served as liturgist.



ST. MARTIN (Shawano, Wisconsin)

St. Martin Lutheran Church of Shawano, Wisconsin, celebrated its 135th anniversary on October 2, 1994. Guest speaker was former pastor, the Rev. John Smith of Cottonwood, Minnesota.



HOLTON (Holton, Michigan)

Holton Evangelical Lutheran Church, Holton, Michigan, celebrated its 125th anniversary on two Sundays, October 9 and 16, 1994. The Rev. Howard Behrens preached on October 9 while the Rev. Michael Krentz served as liturgist. The festival speaker for the morning service on October 16 was President George Orvick, while the Rev. Craig Ferkenstad served as liturgist. The Rev. Raymond Branstad was the guest preacher for the afternoon service on October 16, while the Rev. Fred Theiste served as liturgist. Pastors Behrens, Branstad, and Ferkenstad were all former pastors of the congregation and Pastor Theiste was a former vicar. Resident pastor, the Rev. Michael Krentz also participated in the services.



TRINITY (Calmar, Iowa)

Trinity Lutheran Church, Calmar, Iowa, celebrated its 50th anniversary on October 9, 1994. The Rev. Herbert Larson, former pastor of the congregation, preached the morning service and Pres. George Orvick spoke at the afternoon program along with other pastors who brought their greetings and congratulations.

Parkland Lutheran School, Tacoma, Washington, celebrated the centennial anniversary of its school on October 15, 1994.

Faith Lutheran Church, San Antonio, Texas, celebrated its 20th anniversary on November 6, 1994. Synod President George Orvick was guest preacher for this occasion.

Our Savior Lutheran Church, Lakeland, Florida, celebrated its 10th anniversary on January 15, 1995. President George Orvick was guest speaker for the afternoon program.

Faith Lutheran Church, Oregon, Wisconsin, celebrated the 15th anniversary of the founding of the congregation on February 12, 1995. The congregation also became self-supporting.

Bethany Evangelical Lutheran Church, The Dalles, Oregon, celebrated its 10th anniversary and also broke ground for the construction of its new church on February 12, 1995.

A special service was held at Wayfarer's Chapel, Fillmore, California, on March 12, 1995, commemorating twenty-two years of Gospel Ministry and also included a reverent mortgage-burning ceremony.

Grace Lutheran Church of Lake Station, Indiana, celebrated its first anniversary on March 19, 1995, with President Orvick as guest preacher.

Trinity Lutheran Church, West Bend, Wisconsin, held a service of thanksgiving for the ministry of Pastor Kenneth Schmidt on the occasion of 15 years of service in the congregation on March 26, 1995. President George Orvick was guest preacher for the morning service.

Our Savior Lutheran Church, Grants Pass, Oregon, celebrated its 10th anniversary on April 9, 1995. Your synod president was guest speaker for the special afternoon service.



ST. PAUL'S (Escondido, California)

St. Paul's Lutheran Church, Escondido, California, celebrated the 25th anniversary of its organization on May 7, 1995. Pres. George Orvick was guest speaker for the occasion.

Grace Lutheran Church, Crookston, Minnesota, celebrated 25 years of being a member of the Evangelical Lutheran Synod at an afternoon service on May 21, 1995, with Prof. Erling Teigen as guest preacher. Prof. Teigen was pastor when the congregation was organized.

Gloria Dei Lutheran Church, Saginaw, Michigan, celebrated the tenth anniversary of the "reformation" of the congregation on May 21, 1995. President George Orvick was the guest preacher.

ANNIVERSARIES OF ORDINATION



The Rev. David Nelson
25 years



The Rev. John Schmidt
25 years



The Rev. Frederick Theiste
25 years



The Rev. Harry Bartels
40 years



**The Rev. Joseph
Petersen**
50 years



**The Rev. Robert
Waldschmidt**
50 years



**The Rev. Bjarne W.
Teigen**
60 years

CONGREGATION DISSOLVED

Hesperia Evangelical Lutheran Church, Hesperia, Michigan, voted to dissolve on June 12 1994, and that action was officially recognized by the state on August 1, 1994.

CORNERSTONE LAYING

Cornerstone Laying Service for the new Physical Fitness Center at Bethany College was held during the annual Synod Convention on June 21, 1994. Speaker for the service was the Rev. Kenneth Schmidt, Synod President George Orvick officiated.

GROUNDBREAKING

Groundbreaking for the Bethany College new chapel was held on Synod Sunday evening, June 19, 1994. Speaker for the Groundbreaking Service was the Rev. Raymond Branstad, Chairman of the Board of Regents.

CHARTERING OF NEW MISSION CONGREGATION

The chartering of our new mission congregation, Resurrection Lutheran Church, Winter Haven, Florida, took place on Sunday, November 20, 1994. Synod President George M. Orvick was guest speaker for the occasion.

The chartering of mission congregation, Lord of Life Lutheran Church, Holland, Michigan, celebrated its charter Sunday on April 2, 1995. Dr. William Kessel, a member of the Board for Home Missions, was guest speaker.

The chartering of a new mission congregation, Messiah Lutheran Church, Puyallup, Washington took place on November 5, 1994.

RESIGNATIONS AND APPOINTMENTS

The Rev. David Hoyord has been appointed to the Board for Christian Service to fill the unexpired term of the late Rev. G. F. Guldberg.

The Rev. John Smith has been appointed to serve in the position as alternate visitor of Circuit #8.

The Rev. Michael Smith has been appointed to the Board for Evangelism to fill the vacancy created by the resignation of the Rev. Kincaid Smith from that board.

The Rev. Richard Wiechmann has been appointed to the Board for Home Missions to fill the vacancy created by the resignation of the Rev. Kenneth Melton.

Prof. Steven Reagles has been appointed to the Board for Publications to fill the vacancy created by the resignation of the Rev. Richard Wiechmann.

The Rev. Kenneth Mellon has resigned from the position of alternate circuit visitor in Circuit #1 because of his move to Bowling Green, Ohio.

The Rev. Martin Teigen has been appointed to the Board for Education and Youth to fill the vacancy created by the resignation of Prof. David Thompson.

The Rev. James Larson resigned from the pastorate at Concordia Evangelical Lutheran Church, Hood River, Oregon, March 31, 1995

The Rev. Victor Settje resigned from the pastorate at River Heights Lutheran Church, East Grand Forks, Minnesota, May 7, 1995.

RETIREMENTS

The Rev. Richard Newgard retired from the active ministry on October 31, 1994.

DEATHS

The Rev. Gottfred Guldberg passed away on September 13, 1994. The funeral service was held at Mt. Olive Lutheran Church, Mankato, Minnesota, on Sunday, September 18, with the Rev. Richard Newgard preaching the sermon. Closing remarks were given by synod president, the Rev. George Orvick; seminary president, the Rev. Wilhelm Petersen and Circuit Visitor, the Rev. Norman A. Madson. He was buried in the St. Paul-Immanuel Lutheran Cemetery, Lengby, Minnesota.

The Rev. John Dukleth passed away on December 27, 1994. The funeral service was held at Bethany Lutheran Church, Luverne, Minnesota, on Friday, December 30th with the Rev. Norman A. Madson preaching the sermon. Closing remarks were given by synod president, the Rev. George Orvick and seminary president, the Rev. Wilhelm Petersen. Christian burial service was held at Norway Lutheran Church Cemetery in Wind Lake, Wisconsin, on January 2, 1995.

INTER-CHURCH RELATIONS

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

Our fellowship relationship with our sister synod, Wisconsin Evangelical Lutheran Synod, is indeed a blessing to our church body. Through formal and informal contacts we continue to strengthen each other as we endeavor to maintain our strongly confessional positions in this age of wholesale departure from the Scriptures and the Lutheran Confessions.

There has been no joint meeting in the past year of our Doctrine Committee together with the WELS Commission on Inter-Church Relations. Since we were together in October at the meeting of the Evangelical Lutheran Confessional Forum it did not seem necessary to hold a January meeting.

Various representatives of our synod have met with WELS officials in making plans for the next meeting of the Confessional Evangelical Lutheran Conference which will be held in April of 1996.

Our synod benefits especially in states such as Florida where many WELS people help form the nuclei of our mission congregations. We also are privileged to welcome many WELS students at our Bethany Lutheran College.

The next regular convention of the WELS will be held July 24-28, 1995, at Michigan Lutheran Seminary in Saginaw, Michigan. Your president and the chairman of our Doctrine Committee, the Rev. Gaylin Schmeling, will attend the convention as representatives of the ELS.

We ask the Lord to continue to bless the relationship that we have with our sister synod.

THE LUTHERAN CONFESSIONAL CHURCH (SWEDEN AND NORWAY)

The 1994 convention of the Lutheran Confessional Church (Sweden and Norway) met July 14-17, 1994, at Grinde, Norway. The theme of the convention was *"God's Word is our Great Heritage."* The Rev. Stefan Hedkvist delivered an essay entitled *"All Scripture is Inspired by God"*; Prof. John F. Brug of the WELS spoke on *"The Holy Ghost's Work"*; the Rev. Egil Edvardsen led a discussion on *"The Bible, The Book of Books"* and the Rev. Alvar Svenson gave a presentation on *"Search the Scriptures."* Your synodical president preached for the opening service of the convention and brought greetings from our synod. The convention was observing the 20th anniversary of the founding of the church body. It expressed its mission in these words: *"God's Word is Our Great Heritage* is the first line of a much used hymn here in Norway. God's Word is the precious inheritance which we ourselves have received from our Lutheran forefathers and which we in our lives shall pass on to our descendants. May God bless our annual convention—a conference with God's Word in the center."

A general convention will not be held this summer. We need to remember this small church body in our prayers and continue to give them our encouragement and support.

THE EVANGELICAL LUTHERAN FREE CHURCH (GERMANY)

We have great admiration for the Evangelical Lutheran Free Church of Germany for upholding the confessional position of true Lutheranism even while they were virtually imprisoned under Communism for 40 years. We have had several contacts with Pres. Gerhard Wilde in the past year since he attended the convention in Norway and also a planning session of the CELC here in the USA. We are also pleased that there are frequent contacts between the Thoughts of Faith Mission in Plzen and our brethren of the Free Church. Pres. Gerhard Wilde informs us of the fellowship which they experience with our people in Plzen. Pastor Krikava along with nine singers attended the Reformation Service and sang for the Festival held in Pastor Wilde's congregation in Zwickau.

It is our prayer that the Lord will continue to bless and strengthen the members of the Evangelical Lutheran Free Church as they work under difficult circumstances due to economic hardship and a populace that has been under Communist influence for so many years.

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

The Evangelical Lutheran Synod of Australia is an independent church body which is responsible for its own operation. Our Board for Foreign Missions remains in close contact with ELSA and through a generous grant helps to support the work there. The Rev. Peter Prange accepted the call to St. Paul's Evangelical Lutheran Church in Maryborough which is in the province of Queensland. He is being partially supported by grant money from our Board for Foreign Missions. Prince of Peace Evangelical Lutheran Church, which is a dual parish with members in Victoria and South Australia, is presently calling a pastor.

We are pleased to report that the Rev. Mark Tuffin, a graduate of our Bethany Lutheran Theological Seminary, is doing good work in Kallangur in Queensland. We wish him and his wife Sue and family the Lord's richest blessings.

Pastor Daniel Schroeder served in Australia for five years and has now returned to the United States where he serves Resurrection Lutheran Church in Kennesaw, Georgia.

The ELSA is made up of very dedicated and knowledgeable people who are struggling to carry on the work of spreading the gospel "down under." Let us remember them also in our prayers.

THE LUTHERAN CONFESSIONAL SYNOD

A new church body was formed on October 6-7, 1994, at Decatur, Illinois. The body is called the Lutheran Confessional Synod and got off to a small beginning with only one congregation. The president or bishop of the church body is the Rev. Randy DeJaynes. Pastor DeJaynes met with our Colloquy Committee and was found to be in doctrinal agreement with our Evangelical Lutheran Synod. He has met with the WELS brethren and was found to be in agreement with the WELS also. Our ELS Doctrine Committee and I have given encouragement to the establishment of the LCS even though it has such a small beginning. We dare not forget that our own church body began with ten congregations in 1918. Pastor Gaylin Schmeling and I attended the convention and addressed them on behalf of our synod. The Rev. Jay Webber, pastor of Trinity Lutheran Church, ELS, in Brewster, Massachusetts, presented an essay entitled "*Confessing the Faith in the Language of America: The Historical Context and the Enduring Significance of the Henkel Translation.*"

The new church body adopted the following resolutions:

...The synod ratified its constitution and articles of incorporation.

...The synod entrusted the training of men for the pastoral ministry to Bethany Lutheran Theological Seminary of Mankato, Minnesota, and approved that Bethany become the official seminary of the LCS and that it would make efforts to financially support the seminary.

...That the synod highly recommend Bethany Lutheran College of Mankato, Minnesota, as one of the most desirable two-year institutions of higher education and make efforts to support the college financially.

...That the synod officially declare fellowship with the Evangelical Lutheran Synod.

At a festival service on Friday evening, October 7th, the Rev. R. L. DeJaynes was installed as the first bishop of the LCS. Participating in the service were

the Rev. Jay Webber, the Rev. Dr. J. Kincaid Smith, the Rev. Gaylin Schmeling, and your synodical president.

The Rev. DeJaynes and Christ Lutheran left the Evangelical Lutheran Church in America and became an independent congregation. After consultation with our ELS they made the decision to form the new church body. It is the hope that other ELCA congregations might be attracted to such a church body which also came out of the ELCA. At the present time at least three other congregations have expressed interest in the new synod.

We should remember how our little group was encouraged by our brethren in the LCMS and the WELS back in 1918 when we first organized. We therefore recommend to our synod that we officially declare ourselves to be in fellowship with the LCS, that we remember them in our prayers and that we offer to help in whatever way we can with the continued growth and development of this fledgling church body.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The Evangelical Lutheran Confessional Forum met at the WELS administration building in Milwaukee, Wisconsin, October 17-18, 1994. Representing the ELS at the meeting were Prof. J. B. Madson, the Rev. Alf Merseth, the Rev. Steven Petersen, the Rev. Gaylin Schmeling, the Rev. Paul Anderson, the Rev. Kenneth Schmidt, Pres. Marvin Meyer, the Rev. Erwin Ekhoﬀ, Prof. Mark Wiechmann, the Rev. Glenn Obenberger, Pres. Wilhelm Petersen, and your synodical president.

The Forum is divided into four divisions namely: administration, doctrine, missions, and education. Reports were heard from representatives of both synods in each division. The Rev. Steven Petersen presented a paper entitled *"We Are Guests at an Inn Whose Keeper is a Villain — The Subject of Death in the Devotional Writings of Martin Luther."* Essays delivered in both synods were reviewed by the respective members. Officers of the Forum are: Duane Tomhave (WELS) chairman; Glenn Obenberger (ELS) secretary; Steven Petersen (ELS) Program Committee; Thomas Nass (WELS) Program Committee.

It was resolved that the Doctrine Committees of the two church bodies study procedures for declaring fellowship with other church bodies. It was also resolved that the participants in the Forum be divided into the divisions of administration, doctrine, missions, education and parish services.

The next meeting of the Forum will be held at Mankato, Minnesota, on October 21-22, 1996.

The Forum is very helpful for our two synods in having the opportunity to discuss our work and whatever concerns may come before us.

THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

The Confessional Evangelical Lutheran Conference was formed on April 27-29, 1993, at Oberwesel, Germany. This conference takes the place of the old Evangelical Lutheran Synodical Conference of North America which was established in 1872 and dissolved in 1963. There are at present thirteen church bodies that have joined the conference.

Much planning has gone into the preparation for the next meeting of the CELC. It will be held May 1-3, 1996, at Quebradillas, Puerto Rico.

The American section of the CELC met July 22-24, 1994, at El Paso, Texas. The European portion of the conference will meet this spring in Uppsala, Sweden.

Being in fellowship with thirteen church bodies around the world is certainly a strengthening factor for each body and for confessional Lutheranism in general. It is hoped that our daughter church in Peru, Centro Cristiano will soon be able to become a member. The plenary session of the body meets every three years.

SYNODICAL AFFAIRS

CIRCUIT VISITORS' WORKSHOP

The annual Circuit Visitors' Conference was held November 3-4, 1994, in Burnsville, Minnesota. Visitors from ten of our eleven circuits were present and also your president and secretary, Alf Merseth.

The Rev. Paul Schneider continued leading in the discussion of his essay. The essay is entitled "*Paul's Pattern for the Parish Pastor.*" That portion of the essay discussed was entitled "*The Pastor Must Manage His Own Family Well and Have His Children Under Subjection.*" Following this presentation the Rev. Glenn Obenberger presented the essay entitled "*Conducting a Parish Visitation.*" Under this heading the visitors discussed ways and procedures for the conduct of a parish visitation. All the visitors were strongly urged to carry out regular visitations of the congregations in their circuits.

The Rev. Norman A. Madson presented a paper entitled "*Conducting Call Meetings.*" This subject was then discussed to the benefit of all the visitors. Another topic entitled "*The Visitors Role in Promoting Better Stewardship*" was led by the Rev. Paul Schneider, chairman of the Board for Stewardship. The visitors were urged to play a more active role in encouraging support for the Lord's work in their various circuits.

The proposed "Synodical Discipline and Appeals Process" prepared by the Self Study Committee was then discussed.

The Rev. Theodore Gullixson presented a paper entitled "*Relationship Between the Visitor and the Pastor.*"

All of these topics are of special interest to the visitors and very instructive and helpful in the carrying out of the visitors' role.

Many other questions of casuistry and concerns on the part of the visitors and others were profitably discussed. Pres. Marvin Meyer was present to give a report on Bethany Lutheran College.

I wish to express my thanks to Aid Association for Lutherans for its generous grant which funded the annual conference of the visitors.

The visitors are providing valuable assistance to the synod president in dealing with the manifold concerns and problems which our pastors and congregations face. Under the guidelines for circuit visitors and visitations in the synodical Handbook page 53 we read the following paragraphs on the visitors' relationship to the president of the synod.

Since it is the president's duty to exercise supervision over the pastoral work within the synod and over the spiritual conditions in the congregations (compare By-laws chapter 3) the visitors shall serve as assistants to the president in these areas.

Since the visitors are responsible to the president of the synod, it is their duty to make a full report of all their activity as visitors to the president in March of each year. The president will, in turn, include a report of the visitor's activities in his report to the synod. No confidential information that might militate against Christian love or could in any way give offense should be included in these reports.

The president of the synod shall arrange a workshop for the visitors and alternate visitors each year if possible preferably in the fall of the year after new personnel may have been elected by the convention. The programs for these workshops may consist of topics for discussion led by someone from among the visitors and alternates, or there may be guest lecturers, or both. The secretary of the synod shall serve as the secretary of the visitors' workshop.

From these guidelines it is clearly stated that the visitors are to be elected by the synod and that they serve as assistants to the president. They are not the same, therefore, as district presidents in other church bodies because the ELS does not have separate districts which have their own government. They are, rather, assistants to the president in carrying out his supervisory function.

I wish to express my sincere appreciation therefore, to each visitor for his faithful help in caring for the needs of pastors and congregations.

PASTORAL CONFERENCES

During the past year pastoral conferences have been held with regularity throughout our synod. One highlight of the year is the General Pastoral Conference to which all the pastors are expected to come. The conference was held this year January 3-5, 1995, at a motel in Minneapolis, Minnesota. Excellent essays were presented and profitable discussion followed. Also in the past year it has been my privilege to attend the California/Arizona Conference held September 11-13, at Faith Lutheran Church, Irvine, California; Lake Michigan Area Pastoral Conference held at St. Timothy Lutheran Church, Lombard, Illinois; a meeting of the Florida Pastoral Conference; a Northern Iowa-Southern Minnesota Circuit Meeting and also the Circuit 8 Central Minnesota Pastoral Conference held May 18-19, at Mt. Olive Lutheran in Mankato, Minnesota. Other circuits have also held their annual conferences in addition to regular meetings of "Winkel" gatherings. The pastoral conferences also provide an opportunity to explain and promote the work of our Evangelical Lutheran Synod.

WOMEN'S MISSIONARY SOCIETIES

On behalf of our synod I would like to express sincere appreciation to the faithful women that are members of the various organizations in our congregations. I look back upon my pastoral ministry of 33 years and remember the faithful dedication of the various organizations within the congregations. So many things were accomplished that would not have been possible if it would not have been for the prayers and contributions of the women's societies. This is also true on the synodical level where we have nine women's missionary and church-related societies across the country. In the past year they have likewise held their regular meetings and have made important contributions to the work of the Lord. We give thanks to God for such faithful and dedicated laborers even as the apostle Paul expressed his deep appreciation to the many women who

"labored with him in the spreading of the gospel." I would like, therefore, also to take this opportunity to express deep appreciation to the faithful women of our synod who serve their congregations and our church body in so many ways.

EDUCATION AND YOUTH WORK

I wish to commend the Board for Education and Youth for its continued diligence in carrying out its responsibilities.

The Subcommittee on Parish Education has, for example, sent out mailings to the Sunday Schools of our synod and encourages the recognition of Sunday School teachers. They are reviewing Vacation Bible School material for use by our congregations. Other projects such as cooperative learning exercises for confirmation classes, Bible study manuals on the Life of Christ, Lent and Advent devotions, bulletin inserts on family devotions and the Reformation, etc.

The Subcommittee on Youth continues to produce helpful material for work with the young people of our synod. The youth paper *Young Branches* is produced six times a year and is written in a style that is very appealing to our young people. Youth camps and youth retreats are held throughout the synod and this year's youth convention to be held at Bethany Lutheran College the last weekend in July promises, once again, to be an inspiration to our young people. Many other projects are in the works under the supervision of the Youth Subcommittee.

The Subcommittee on Christian Day Schools continues to encourage the development of new schools and guides them in their efforts. We are pleased that a new school in Princeton, Minnesota has completed the first year of its operation. This is a joint effort between Bethany Congregation in Princeton and Our Saviour's of rural Princeton. Other congregations making plans for the opening of Christian Day Schools are Heritage Lutheran in Apple Valley and Saved by Grace in Gresham, Oregon. The special offering for the 75th anniversary of our synod has been a real blessing to the work of education and youth in our synod.

We urge all the congregations of our synod to cooperate with our Board for Education and Youth and also to seek help from them concerning any matters pertaining to the development of a youth program or a Christian Day School program in their congregations.

SPECIAL OFFERING

The special offering carried out throughout our synod in commemoration of the 75th anniversary was concluded last October. Gifts have continued to come in, however, so that the total received as of February 9, 1995, was \$410,236.69. We would like to express our sincere thanks to all the congregations and individuals who have contributed so generously to this special offering. It is a fitting commemoration and thanksgiving to the Lord for the 75 years of grace that he has bestowed upon our synod. It will, for years to come, be a great blessing in the work of caring for the young people of our church body. I wish to express my sincere thanks to the committee members who are: The Rev. Craig A Ferkenstad, chairman; the Rev. Richard Wiechmann, vice chairman; Mr. Steven Jaeger, secretary; Mr. Robert Brown; the Rev. John Moldstad, Jr.; the Rev. Paul Zager; the Rev. Milton Tweit, advisory member; and also Mr. Wilbur Lieske who served as thankoffering treasurer. I recommend that the synod express its thanks to the committee and the treasurer and to excuse them with great appreciation for a job well done.

FINAL REPORT OF ANNIVERSARY COMMITTEE

The members of the Anniversary Committee who were responsible for the celebration in our synod were as follows: G. Orvick, chairman; D. Nelson, secretary; Alf Merseeth; M. Tweit; R. M. Branstad; R. Newgard; and Harvey Roberson. The committee is extremely pleased that all of its projects have been completed and have been paid for through a special gift from a generous donor and through special grants for three years from Aid Association for Lutherans. The special projects were the books: *"In Remembrance of His Mercy,"* the historical book, *"Built On The Rock,"* and a picture book, *"This Generation of Grace."* It also produced and distributed free of charge to all the congregations of the synod the doctrinal brochure entitled *"We Believe Teach and Confess."* In addition to this all expenses were paid for the ten anniversary paintings that continue to be on display on the Bethany campus. Also completed and paid for were the children's program, the special bulletin covers provided free of charge to the synod's congregations, and expenses in connection with the anniversary pageant including the ELS doctrine brochure entitled *"We Believe Teach and Confess,"* which was given away free to all our congregations and interested persons. The expenses in connection with the anniversary celebration at the Synod Convention and at Lime Creek were all paid out of the funds provided by the special gift and the AAL grants. As of December 31, 1994, we did have a deficit of \$3,861.02 in this fund. We have, however, about 3,000 volumes of *Built On The Rock* (completely paid for) and other books still in stock which will pay this deficit balance when sold. The profits from the sale of the rest of the books will flow into the synodical treasury. In addition to these expenses a total of \$21,441.85 in "operating costs" was charged directly against the proceeds from the offering. This includes committee expenses and costs for bookkeeping and administering the collections, etc. We are very pleased therefore that so many projects could be completed at very little cost to be charged against the offering.

On behalf of the synod I would like, therefore, to express my deep appreciation to all the members of the committee as well as to authors Larson and Madson, the artist William Bukowski, and to all who helped bring about such a happy celebration of our 75th anniversary. I recommend that the committee be excused with thanks.

ASSIGNMENT COMMITTEE

The Assignment Committee assigned candidates and vicars as follows: Candidate of Theology Ernest Geistfeld to Grace Lutheran, Crookston, Minnesota, and First Evanger Lutheran, Fertile, Minnesota; Candidate of Theology Michael Langlais to River Heights Lutheran, East Grand Forks, Minnesota; Candidate of Theology Ronald Pederson to Bethany Lutheran, Ames, Iowa, and Grace Lutheran, Newton, Iowa (WELS); Candidate of Theology Gene Lilienthal to Bethany Lutheran, Luverne, Minnesota, and Rose Dell, Jasper, Minnesota; Candidate of Theology Joseph Abrahamson was engaged by Bethany Lutheran College to be associate librarian; Candidate of Theology Gundars Bakulis will return to Latvia to start a Confessional Lutheran Institute there. Vicars were assigned as follows: Vicar Erik Gernander to Peace Lutheran, Deshler, Ohio; Vicar Jerome Gernander to King of Grace Lutheran, Golden Valley, Minnesota; Vicar Stephen Schmidt to Emmaus Lutheran, Chicago and St. Timothy, Lombard, Illinois; Vicar Anthony Pittenger to Bethany Lutheran, Port Orchard,

Washington; and Vicar Bruce Schwark to Shepherd of the Hills, Grass Valley, California.

May the Lord richly bless these young men as they prepare for and enter into the office of the holy ministry.

BETHANY LUTHERAN COLLEGE

When I came to Bethany 49 years ago this fall the only building in existence on the campus was Old Main. What a change has taken place over these years. We stand in amazement as we think of the manifold blessings that the Lord has bestowed upon our college throughout the years. There were difficult times when the expression "skating on thin ice" was often heard at board meetings. There were times when the Board of Trustees did not know where it would find the funds to make needed repairs and improvements on the school. We therefore give thanks and praise to our gracious God for providing the necessary resources to build the new facilities and to remodel the old as well as to enhance the Endowment Fund to insure a stable future. At this convention we shall be privileged to conduct the dedication ceremony for the newly-remodeled Old Main building. I am sure that all who have not seen the progress here since last year will be amazed. We now look forward to the completion of the new chapel which will provide the centerpiece of our school demonstrating that we have indeed a Christ-centered education for our young people and that we are remaining faithful to our motto "One Thing is Needful."

We thank the Lord for giving us capable administrators who manage Bethany so well and are so dedicated to the institution. The student body continues to grow and may get close to the 400 mark by fall. To be able to instruct almost 400 young people in the word of God on a daily basis is surely one of the most important mission outreaches of our church body. We again commend the administration and the Board of Regents for their careful planning and their diligent efforts in managing the institution in a God-pleasing way. We are especially grateful for the various benefactors who have provided so well for our institution.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Once again our "school of the prophets" has prepared pastors to provide for the needs of our synod. What a privilege it was to assign five candidates of theology and five vicars to serve the congregations of our church body and also one to work in Latvia. We have prayed to the Lord of the harvest to send forth laborers into the harvest and he has heard our prayers. A few years ago we were so short of pastors that we had to turn very often to our sister church body in order to fill our pulpits. It is now an answer to prayer that we are able to provide our own workers and keep up with our needs.

Our synod should be especially thankful to the Lord for the fact that its seminary professors are firmly committed to the orthodox confessional position of true Lutheranism. In many church bodies error creeps in through the seminaries. Our seminary has remained faithful to the truth of God's word and each and every professor stands firmly on the holy scriptures as the inerrant, infallible word of God and are fully committed to the Lutheran Confessions as the correct exposition of God's word. In this day and age when so many are departing from

the old truths we ought to give thanks to God that we have such a faithful faculty at our seminary.

For the first time our seminary has been subsidizing our vicar program. The cost of having a vicar in a congregation may run well over \$20,000 a year with housing, utilities, and health insurance. It is therefore difficult for some congregations to afford such a student to labor in its midst. The Board of Regents and the seminary therefore are providing subsidies in many cases to make it possible for a congregation to have a vicar in its midst. We are thankful to those congregations who do seek the services of a vicar. They provide a very valuable training ground which is really another year of school for the student as he learns from working in the congregation with an experienced pastor what it is to serve in the holy office of the ministry.

At last year's convention the synod resolved to authorize the Board of Trustees and the Board of Regents to proceed with the construction of an addition to and remodeling of the present seminary building. The resolution may be found on page 95 of the 1994 Synod Report. Since that time an exciting new opportunity has been provided that would enable us to construct a new seminary building. This would enable us to turn the present seminary building over to the college which needs the building for its ever growing enrollment and program expansion. The Board of Trustees and the Board of Regents therefore have brought a new recommendation for consideration by the synod. Under the proposal set forth by the joint boards the synod would obtain an entirely new synodical headquarters as well as a new seminary building mostly paid for by special gifts. We see this as a marvelous opportunity both to expand the facilities of our seminary and also to provide an adequate headquarters building for the synod.

The proposal for financing of the new seminary/synod office building is clearly set forth in the joint report of the Board of Trustees and the Board of Regents.

It would certainly be fitting for our synod to carry out a two-year special offering of thanksgiving to the Lord in commemoration of the 50th anniversary of our seminary. We note from the proposal that all funds contributed to this special offering would be matched thereby enabling us to pay the complete cost of the new building without incurring any indebtedness for the synod. It would even be possible to raise a substantial endowment fund for the maintenance of the building and for the furtherance of the seminary.

Just think of what a significant contribution our seminary has made to our synod. For 50 years pastors have been trained to fill the various pulpits of our congregations. I look back to my seminary training at Bethany Lutheran Seminary with thanksgiving to the Lord for the totally scriptural and confessional theology which I learned at the feet of such consecrated and dedicated teachers as Dr. N. A. Madson and Dr. S. C. Ylvisaker. I am sure that every pastor who has graduated from our seminary would want to show in some way his gratitude for the training he received here. Our church body also would want to show its appreciation for the blessings that our seminary has received throughout the years. It seems to me therefore that we ought to proceed with a special two-year offering in which all of the congregations and pastors are asked to participate. We have had 50 years of blessing in our school and we need to say thank you to the Lord for his continued kindness. I therefore recommend that the synod authorize the president to appoint a special committee to make preparations for a synod-wide offering to begin as soon as possible. At next year's convention we will celebrate the 50th anniversary of the seminary and it would be wonderful if the new building could be completed at that time.

HOME MISSIONS

The march of missions in our Evangelical Lutheran Synod continues to go forward. The Board for Home Missions has carefully managed the funds entrusted to it and looks for every opportunity to begin work in an area where it is apparent that there is potential. How blessed we are at this convention to receive into membership three new mission congregations which have been recently organized. They are Messiah Lutheran in Puyallup, Washington; Lord of Life Lutheran, Holland, Michigan; and Resurrection Lutheran in Winter Haven, Florida. If it were not for the careful planning of the board, the diligent work of the home missionaries and the continued blessing of our Lord through the means of grace such growth would not be possible. Once again this year new work has begun in Bowling Green, Ohio. We pray that the Lord will through word and sacrament continue to bring about growth in our home mission congregations.

Let us think about the serious responsibilities which are given to our synodical boards. The Board for Home Missions for example must plan to spend at least \$500,000 over a ten-year period to bring about the establishment of one new mission with pastor, land, and building. This is surely a heavy responsibility and one that our Board for Home Missions takes very seriously. Let us pray for our board that it may continue to meet the challenges that are set before it. Let us pray for our home mission pastors that they may not become discouraged but may have the assurance that the word of the Lord shall not return void and that where the seed is sown it will eventually bear fruit. In our church body we do not resort to so-called "church growth methods." We do not rely upon psychology, sociology or gimmicks to bring people into the kingdom of God. We do not support those who wish to throw out the liturgy, drop the name Lutheran, and resort to entertainment methods to attract people. We have the sure confidence that it is the Word of God and the sacraments which produce and strengthen faith in the hearts of people. Our missionaries therefore go forth to preach and to teach and trust that the Lord will work through the means of grace. Approximately 18 new home mission congregations have been organized and are in operation since 1980. Without such effort on the part of the membership of the ELS under the direction of the Board for Home Missions we would surely have experienced great decline in recent years. Not only do we look for prospects in areas where a mission congregation is planted but each and every congregation of our synod ought to be looking for precious souls to be brought into the kingdom. Faithful calling on the part of the pastors and members will produce prospects where it seemed that none were to be found. If some of our congregations are located in declining population areas they should not despair. They should recognize that belonging to our Evangelical Lutheran Synod and supporting the work of home and foreign missions through our church body they are indeed reaching out to the uttermost parts of our nation and the world through our joint efforts as a synod.

FOREIGN MISSIONS

I want to commend the Board for Foreign Missions for its careful administration of the manifold details which are involved in managing the work on a foreign mission field. When one reads the objectives which the board has established we can see that it is looking into the future so that our mission may continue in the years ahead. In its planning statement it has indicated the following objectives:

A. This year we expect to:

1. Continue our efforts in outreach in Peru as we have done in the past 27 years.
2. Continue the efforts of the Seminary in Lima, Peru to train and instruct National Pastors.
3. Supervise, Counsel and Advise the National Pastors and Vicars.
4. Continue translation and publishing of Lutheran Literature in Spanish when needed for the Word of the Church.
5. Continue work in Chile.
6. Call another Missionary worker to Chile.
7. Begin Pre-Seminary work in Chile.
8. Supervise the work of Helping Hands funds and newsletters.
9. Encourage and support the work of Missions in Australia through ELSA.
10. Review and encourage the work of Thoughts of Faith.
11. Review and encourage the Faith Mission Society.

We are thus assured that careful short-range and long-range planning is being carried out by our board in a very careful manner.

The board has also identified special opportunities for spreading the gospel and "making disciples of all the nations." It lists the following:

1. Exceptional openings in Chile.
2. Expanding work in Peru.
3. Improving working conditions in Peru.
4. National workers showing interest in both Peru and Chile.
5. Expanding opportunities in Australia.
6. Indonesia outreach needed before the door is shut.
7. India - Ripe unto harvest.

We can thus see that our synod is faced with real challenges as we endeavor to bring the gospel to foreign lands.

We commend our missionaries in Peru and Chile for their steady, diligent efforts in preaching and teaching the gospel to people of those lands. We call upon the synod to pray for all of its workers and to thank the Lord that we have such men who are willing to dedicate their lives to the cause of spreading the gospel. All of the opportunities set forth above remind us that our synod needs to be "mission minded." We need to take most seriously the Lord's command to go and make disciples of all nations.

EASTERN EUROPE

The work in Eastern Europe continues under our church-related organization, Thoughts of Faith. In Ukraine congregations have been established in Kiev and Ternopil and many people are coming to hear the Word of God. They are experiencing rapid growth. In the Czech Republic the school continues to instruct nearly 100 children every day in the Word of God. A newly acquired building will give the mission a permanent home for its school and its church.

The Board of Thoughts of Faith has gone through a reorganization in the past year. It is now divided into three parts namely the Ukraine division, the Czech division, and the Humanitarian division. Each division functions separately but is united under a Plenary Board which has the general oversight of the program. Mr. Greg Griffin of Madison, Wisconsin, is the chairman of the Plenary Board. We hope that this new organizational structure will help to make for good efficiency of operation and careful planning for the future. Let us remember to pray for our missionaries in Ukraine and Czech Republic asking the Lord to bless their ministries so that these countries which were once under the dark cloud of Communism may learn to know Him who is the light of the world.

STEWARDSHIP MATTERS

The prophet Malachi brought to the people of Israel the following message: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10) We would venture to say that the Lord has in recent years indeed "opened the windows of heaven and poured out a blessing upon us." He has bestowed such a great blessing upon our Evangelical Lutheran Synod that we hardly know how to thank him for it. Generous gifts have come from committed benefactors to aid and establish almost every area of our synod's work. We have thus been able to accomplish much more for the Lord in missions and education that would have been impossible to think of a few years ago. We ought to sing a song of thanksgiving and praise to our gracious God for watching out for this little synod. As we look at the campus of Bethany College, as we survey our foreign mission and home mission fields we can readily see the effects of these blessings.

The Lord however does not intend that these blessings should deprive us of the opportunity of bringing our own gifts for his service. And herein lies the danger. We can become so dependent upon gifts from outside sources that we ourselves neglect our own stewardship. If we were to do this, if we were to become lazy in our own efforts to spread the gospel, stingy instead of sacrificial in our giving we cannot expect the Lord to continue to bless us. He wants to see us grow in our own love towards Him and in our own sacrificial giving for the spreading of His work. This year, I am sorry to say, we have fallen behind 1994 in our giving. We are thus not maximizing the opportunity that we have to have all of our gifts matched. Just think of this that every dollar that we give becomes two dollars, every thousand dollars becomes two thousand, every ten thousand becomes twenty thousand, and if we give over nine hundred thousand as we did last year the total amount to our synod will, by the matching funds, become 1.8 million or double what we ourselves have given. Can we afford to pass up such an opportunity? Should not each individual member and each congregation seriously consider what a blessing this matching effort is to our synod and determine to make the most of it?

Last year the matching money received for the work of our synod was approximately \$950,000. This was used primarily for the establishment of home missions but every phase of our synod's work received a portion of that matching gift. This year the total matching amount is to go towards the construction of a new seminary building. How we should take advantage of this offer! Can we pass up this opportunity to expand our school of the prophets and provide an even better place for our seminary to operate and for the headquarters of our synod to function?

Delegates to the convention should take this message home to their church councils, voters' assemblies, and the general membership. They should see to it that such reports and encouragements are regularly inserted into the church bulletin and the church papers. If the Lord has seen fit to bestow such blessings upon us should we not respond with our own heartfelt gifts out of love and gratitude to our gracious Savior for his redemptive work. For the first four months of 1995 our contributions are \$40,608 behind last year. This would indicate that we are once again slipping. In the year 1994 we established an all-time record by giving a total of \$795,000 for the work of our synod. What will we do in the current year? Will we fall into old patterns of leaving the work of the Lord to others? Will we neglect the opportunity to have every gift be doubled because we did not keep the challenge before our membership? At this year's convention let us talk about such opportunities. Let us encourage and exhort one another to be committed to the Lord's work not only with our mouths but also with our pocket-

books. At a recent meeting of the Board of Trustees the matter was discussed as to whether or not we should reduce this year's budget which is set at \$790,000. The decision of the board was a definite "no." Let us set this challenge before our people and see whether or not they will take the matter seriously and rise to the occasion!"

*Grant us hearts, dear Lord, to yield Thee
Gladly, freely, of Thine own;
With the sunshine of Thy goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by Thee, at length believe
That more happy and more blessed
'Tis to give than to receive.*

SYNOD INFORMATION PROGRAM

Modern technology has certainly speeded up the process by which we may disseminate information to our pastors and members. At the present time nearly 50 of our pastors and a few lay people are on E Mail. Nearly every week a brief news update is sent out which is received almost instantaneously. E Mail letters are also sent weekly to our missionaries in Plzen, Czech Republic. We invite pastors and lay people to get "on line" to receive such updates. If you have a computer and a modem the cost is about \$10 per month. If you have any questions you may call Dr. Thomas Kuster who is chairman of our Committee on Communications.

We also send regular newsletters to pastors as well as informational letters to the Synod Contact Men to be read to the congregations. Bulletin inserts containing news updates are also sent out periodically.

Our Committee on Communications is still looking for effective ways to communicate. A grant from AAL is making their work possible. The committee is made up of Dr. Thomas Kuster, Dr. Ken Loomis, and Mr. Dennis Behr.

RECOMMENDATION REGARDING THE SELF-STUDY COMMITTEE

At last year's convention the synod decided to elect the Self-Study Committee instead of following the long-established practice of having it appointed by the president. After much reflection upon this matter I have begun to wonder whether or not this was a wise decision. I know how much background knowledge of the synod's structure, history and operation is required by members of the Self-Study Committee in order to make careful recommendations to the synod. I look back upon all the guidance the committee has given the synod and has provided for its smooth operation. Since it is difficult for a Nominating Committee which may not have knowledge concerning the qualifications required for the Self-Study Committee or who possesses those qualifications in appropriate measure, I believe that the synod should reconsider the action of last year. Since the president is more familiar with the various talents, background, etc. of the pastors and members of the synod, I would recommend that the president appoint three of the members of the Self-Study Committee and that two be nominated by the Nominating Committee and elected by the synod.

PRESIDENT'S ACTIVITIES

We continue to visit as many pastors and congregations as possible to encourage them in their work. In the past year we have preached or spoken at 25 churches. They are: Fillmore, California; Bell Gardens, California; Forest City, Iowa; Luverne, Minnesota; Jasper, Minnesota; Decatur, Illinois; Calmar, Iowa; Holton, Michigan; Mankato, Minnesota; Thornton, Iowa; San Antonio, Texas; Winter Haven, Florida; Rock Dell, Minnesota; Belview, Minnesota; Lakeland, Florida (South); Lakeland, Florida (North); Vero Beach, Florida; Eau Claire, Wisconsin (Pinehurst); Rogers City, Michigan; Green Bay, Wisconsin; Lake Station, Indiana; West Bend, Wisconsin; Grants Pass, Oregon; Cold Spring, Minnesota; Escondido, California; and Saginaw, Michigan.

Funding for some of the above visits was provided by a grant from Lutheran Brotherhood. It is always a pleasure to get to know the members of the congregations. They are very dedicated people and committed to doing the Lord's work. In many places, however, the pastors are living on very low incomes and are having difficulty providing for their families. We hope that this will improve. We also pray that our visits will help to bind us together in a closer unity, and that pastors and members will rejoice in the fact that our synod holds fast to the truth and is committed to spreading the Gospel of our Savior.

A WORD OF GRATITUDE TO ALL

It is the Lord who has blessed our synod through His Means of Grace. His gracious providential hand has been held over us and guided us in our way. He alone deserves the glory and honor for preserving us from the inroads of false doctrine and likewise from a legalistic spirit.

The Lord carries out His good and gracious will by also making use of us poor sinners as his servants, His vessels to carry the life-giving water of the Gospel. It is fitting therefore to express our thanks to all our faithful members and pastors. Let me mention specifically my fellow officers: The Rev. Glenn Obenberger, vice president; the Rev. Alf Merseth, secretary; and Mr. Leroy Meyer, treasurer. Others who have carried heavy responsibilities are: The Rev. Paul Madson, editor of the *Lutheran Sentinel*; President Marvin Meyer and the faculty and staff of Bethany Lutheran College; President Wilhelm Petersen and the faculty of the seminary; Melvina Aaberg, our faithful secretary; our Circuit Visitors; all of our various boards and committee members, and especially ought we to remember our Foreign Missionaries who leave loved ones behind and go to live and work in a strange culture. We ought to remember all of our workers before the throne of grace and ask the Lord to give them health and strength for their tasks.

CONCLUSION

Much of our future progress in the Lord's service has to do with how we conceive of ourselves as congregations and as a church body. If we continue to think of ourselves as poor, small and having very little, if we continue to dwell upon our inadequacies those thoughts will very likely be fulfilled. Let us therefore look forward to the future with optimism and confidence. Let us remember how far we have come since 1918 and how far we can go in the years which lie ahead. Let us accept every new challenge and opportunity that is within our ability to

accomplish. If we rely on our own strength, of course, we will fail. But if we rely upon the Lord to help us we can be assured of His blessing for He has said "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Psalm 37:5)

Soli Deo Gloria

George M. Orvick, president

**SYNODICAL MEMBERSHIP
ACTION OF THE SYNOD**

Resolution No. 1: Membership Application of Pastor

WHEREAS, The following pastors have been recommended by the seminary faculty and approved by the Board of Regents of Bethany Lutheran Theological Seminary, and,

WHEREAS, It has been established that in their applications for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the following pastors be received into permanent membership in the Evangelical Lutheran Synod.

1. The Rev. Roger Holtz, pastor of Good Shepherd Lutheran Church, Bloomer, Wisconsin.

2. The Rev. James Krueger, pastor of Ascension Lutheran Church, Eau Claire, Wisconsin.

3. The Rev. Gene Lilienthal, pastor of Bethany Lutheran Church, Luverne, and Rose Dell Trinity, Jasper, Minnesota.

Resolution No. 2: Membership Application of Pastors

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the following pastors for synodical membership and,

WHEREAS, It has been established that in each application for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the following pastors be received into permanent membership in the Evangelical Lutheran Synod.

1. The Rev. Leonard Buelow, pastor of Christ the King Lutheran Church, Green Bay, Wisconsin.

2. The Rev. Bruce Leonatti, pastor of Zion Lutheran Church, North Huntingdon, Pennsylvania.

3. The Rev. Thomas Smuda, pastor of Trinity Lutheran Church, Rogers City, Michigan.

Resolution No. 3: Membership Applications of Congregations

WHEREAS, It has been established that in each application for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the following congregations be received into membership in the Evangelical Lutheran Synod:

- 1. Resurrection Lutheran Church, Winter Haven Florida.*
- 2. Lord of Life Lutheran Church, Holland, Michigan.*
- 3. Messiah Lutheran Church, Puyallup, Washington.*
- 4. Faith Evangelical Lutheran Church, Clara City, Minnesota.*
- 5. Trinity Evangelical Lutheran Church, Rogers City, Michigan.*
- 6. Zion Evangelical Lutheran Church, North Huntingdon, Pennsylvania, and*
- 7. Christ the King Lutheran Church, Green Bay, Wisconsin.*

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Reaction to the President's Message

WHEREAS, The President in his message has noted that "We would have destroyed ourselves long ago if God had not preserved us," and,

WHEREAS, He has reminded us that it is a God-pleasing directive for our synod to "have a mission minded spirit," and,

WHEREAS, We can do this while we 1) contend for the faith; 2) teach the faith; 3) disseminate the faith, because Christ has authorized us to do so and finished all the necessary work to enable us to do so, and,

WHEREAS, The pastors of our synod have opportunity to be more mission minded by, 1) calling upon the straying and visitors; 2) by taking opportunity to promote the mission work of congregation and synod in sermons and meetings,

BE IT RESOLVED, That we take to heart the encouragement of our president to adopt the motto of Martin of Tours as our own, "I will not withdraw from the work."

Resolution No. 2: Dissemination

BE IT RESOLVED, That the President's Message and Report be printed in the 1995 Synod Report.

Resolution No. 3: Blessings Received

WHEREAS, Special attention was drawn to the teachers, candidates and pastors who have accepted calls, to the new congre-

gations applying for membership, to the dedications of facilities to God's glory and to anniversaries within congregations, to the start of new missions, cornerstone laying and dedications; as well as the work of the home and foreign mission boards in their various fields,

BE IT RESOLVED, That we beseech our Lord to continue His gracious preservation and blessing in the life of His Church on earth.

Resolution No. 4: Fraternal Insurance Grants

WHEREAS, A generous grant from the AAL funded the circuit visitors' workshop this past year, and,

WHEREAS, A grant from Lutheran Brotherhood helped fund some of President Orvick's ongoing visitation of our synod's congregations.,

BE IT RESOLVED, That the synod thanks these organizations for the financial grants they have provided.

Resolution No. 5: Use of Resources

WHEREAS, The women's missionary societies of our synod provide an important service to the mission work of our synod, and,

WHEREAS, The Board for Education and Youth has provided many beneficial services to our pastors and congregations in working with our synod's youth in areas of fellowship and education,

BE IT RESOLVED, That we urge all the congregations of our synod to make use of these resources in carrying forward the work of our synod with a "mission minded spirit" both in the world mission fields as well as in the fields our Lord has placed in our own local neighborhoods.

Resolution No. 6: President's Activities

WHEREAS, President Orvick has conscientiously carried out his duties as the leader of our synod,

BE IT RESOLVED, That the synod thanks the Lord of the Church for enabling President Orvick for this work, and pray the Lord to continue to bless the work of President Orvick within our synod, and to grant him continuing health and strength in this important position of presidential leadership.

**ESSAY SUBMITTED
TO THE 78TH
ANNUAL
CONVENTION OF
THE EVANGELICAL
LUTHERAN SYNOD
JUNE 1995**



Mark E. DeGarmeaux, Pastor
Saude
Lawler, Iowa

O Come, Let Us Worship!

I. The Church Service

II. The Church Song

A Study in Lutheran Liturgy and Hymnody
presented to the 78th Annual Convention of the
Evangelical Lutheran Synod
June 1995

by Mark E. DeGarmeaux



Christian music on earth
is nothing but a foretaste of
or a Prelude to everlasting life,
since here we only intone and sing the Antiphons
until through temporal death
we sing the Introit and the Sequence,
and in everlasting life the true Comptetory
and the Hymns in all eternity.

Nikolaus Selnecker

Dedicated to my mentor, teacher, and friend, Bruce R. Backer, Profes-
sor, Dr. Martin Luther College, New Ulm, MN

I. The Church Service

*O come, let us sing to the LORD!
Let us make a joyful noise to the Rock of our salvation.
Let us come before His presence with thanksgiving;
Let us make a joyful noise to Him with psalms.
For the LORD is the great God,
And the great King above all gods.
In His hand are the deep places of the earth;
The heights of the hills are His also. The sea is His,
for He made it; And His hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before the LORD our Maker.
For He is our God, And we are the people of His pasture,
And the sheep of His hand. Glory be to the Father,
and to the Son, and to the Holy Ghost; as it was in the
beginning, is now, and ever shall be, forevermore. Amen.
(Psalm 95, the Venite from the Office of Matins)*

God created our world perfect and in harmony with Himself and His holiness. All the earth was to serve man and glorify God, so "let everything that has breath praise the LORD" (Psalm 150:6). All God's creation from the beginning sings His praise and announces His glory, as He says in Job: "To what were its foundations fastened? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:6-7). "At the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).

The history of Christian worship begins in the Garden of Eden, where Adam and Eve at first lived in perfect harmony and communion with God our Maker. Cain and Abel worshipped God with sacrifices of thanksgiving for His blessed promises; Cain in hypocrisy, Abel in true faith. In the days of Seth, Adam and Eve's third son, we are told: "Then men began to call on the name of the LORD" (Genesis 4:26), indicating what most people consider the beginning of public worship. Already the first human family was attending the Service of the Church and singing the Song of the Church, exhorting one another: "O come, let us worship!"

Worship

The word "worship" is used about 185 times in the Bible. The English word "worship" comes from worth-ship; in worship we proclaim God's worthiness to receive our praise and reverence.

The English word "worship" in Scripture usually comes from Hebrew and Greek words¹ which mean to "bow down." When the Lord God appeared to His people in the Old Testament, they bowed before Him to show respect and reverence—whether He came in the strangers who visited Abraham, in the burning bush, the pillar of cloud and fire, as the Angel of the LORD who appeared at various times, or in the still small voice which spoke to Elijah.

God still comes to us today in the Divine Service, the "Worship Service," in His Word and Sacraments. We too worship God by bowing down. Most of our churches have the custom of kneeling to receive the Lord's Body and Blood in the Sacrament; some also have kneelers for the pastor during the Opening and Closing Prayers of the Service and during the Confession of Sin. Our liturgies use the expression: "Let us bow before the Lord and confess our sins." These acts of bowing and kneeling acknowledge our complete dependence upon God, our submission to the Almighty Lord, our utter *unworthiness* before the One who alone is worthy "to receive power and riches and wisdom, and strength and honor and glory and blessing!" (Revelation 5:12). But this is not a forced submission or a self-righteous obedience as one finds in other "religions"; with it we acknowledge God's glory, and we bow to receive God's Word in all its marvelous grace and undeserved forgiveness.

We bow our hearts, just as did the blessed Mother of Christ: "Let it be to me according to your word" (Luke 1:38). She was overwhelmed by God's grace, bowed herself in lowliness, and received its wonder with all humility, joy, and faith in the Savior promised to her and all sinners. The angel Gabriel had come to her in the service of God and proclaimed the wondrous message of the Gospel. When visiting her cousin Elizabeth, Mary responded to God's Word with a Song of the Church that the Lord inspired her to sing. We still sing that beautiful hymn, the *Magnificat*, thanking God for these promises and for His wondrous grace. She sang this song of praise first and foremost because she was filled with the Holy Spirit, but also because the word of Christ dwelt in her richly as she had learned so many of the hymns of the Church at her time, the Psalms. The *Magnificat* is filled with the words and images of the Psalter: "My soul magnifies the Lord, and my spirit rejoiced in God, my Savior" (Luke 1:46-47). Mary's hymn, like the Psalms, invites us: "O come, let us worship!"

Old Testament Worship

Worship in the Old Testament involved resting from work on the Sabbath day to hear God's Word. At first that Word was proclaimed by word of mouth with no written Scriptures. Adam

taught Seth; Seth taught Enosh; Enosh taught Cainan; Cainan taught Mahalelel, and so on. The Word and promises of God were faithfully transmitted from generation to generation. Early Old Testament worship also included sacrifices or offerings to God: as thanksgiving for God's blessings, and as pictures of the one perfect sacrifice of Christ yet to come. "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks" (Hebrews 11:4). These sacrifices were offered not to appease an angry God, but to show the believers' faith and trust in God who forgives all sins through the Promised Savior who appeased God's wrath once for all. The patriarchs brought offerings and sacrifices to God in response to His words and promises; Noah, Abraham, Isaac, and Jacob built altars to God and worshipped Him. They bowed down before Him because He had redeemed them, had called, gathered, and enlightened them, and had given them His Word. God served them with the Bread of life; they responded with songs and prayers of praise and thanksgiving.

When Israel came out of Egypt as a great nation, God told them how they were to worship Him and how He would come to them. "In every place where I record My name I will come to you, and I will bless you" (Exodus 20:24). Later the Lord commanded Solomon to build a temple for Him and promised to hear the prayers of His people wherever He put His name. At the dedication of the temple, Solomon prayed:

Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today; that Your eyes may be open toward this temple night and day, toward the place of which You said, "My name shall be there," that You may hear the prayer which Your servant makes toward this place (1 Kings 8:28-29).

The worship service, the divine service, of the Tabernacle in the wilderness and later the Temple in Jerusalem was a liturgy of sin and grace, confession and absolution, Law and Gospel. The sinner came before God and confessed his sins; the sacrifice was made and the blood sprinkled on the altar and the priest pronounced God's forgiveness and grace to the believer. This is shown in how Moses instituted the first covenant: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, 'This is the blood of the covenant which God has commanded you'" (Hebrews 9:19-20). All these foreshadowed the one perfect sacrifice of Christ for the sins of the world

and the forgiveness which He gives to all who believe. So we say of all believers, Old and New Testament: "The blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7). The liturgy of the Old Testament brought to the people the benefit of Christ's work centuries before it was done; the liturgy of the New Testament brings to us the benefit of Christ's forgiveness centuries after it was finished.

Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. . . . For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us (Hebrews 9:11-12, 24).

Luther also comments on this:

We treat of the forgiveness of sins in two ways. First, how it is achieved and won. Second, how it is distributed and given to us. Christ has achieved it on the cross, it is true. But he has not distributed or given it on the cross. He has not won it in the supper or sacrament. There he has distributed and given it through the Word, as also in the Gospel, where it is preached. He has won it once for all on the cross. But the distribution takes place continuously, before and after, from the beginning to the end of the world. For inasmuch as he had determined once to achieve it, it made no difference to him whether he distributed it before or after, through his Word, as can easily be proved from Scripture. . . . If I now seek the forgiveness of sins, I do not run to the cross, for I will find it given there. Nor must I hold to the suffering of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or Gospel the word which distributes, presents, offers and gives to me that forgiveness which was won on the cross. Therefore, Luther has rightly taught that whoever has a bad conscience from his sins should go to the sacrament and obtain comfort, not because of the bread and wine, not because of the body and blood of Christ, but because of the word which in the sacrament offers, presents, and gives the body and blood of Christ, given and shed for me.²

The services of the Temple were elaborate and detailed, beautiful and glorious, as our God is exalted and glorious. The most beautiful treasures of God's creation adorned His Temple: gold,

silver, fine cloth, embroidered curtains and robes, and jewels on the robe of the high priest. Glorious sounds filled the Temple from trumpets and cymbals, psalteries and stringed instruments, flutes and other wind instruments. Skilled and trained choirs sang lovely settings of the psalms, the inspired hymns of the Church, some of them dating back to the time of Moses (Psalm 90). Memorable aromas ascended to God as a sweet-smelling savor from the offerings of incense and animals, the lighted lampstand, the anointing oil perfumed with myrrh, cinnamon and cassia (Exodus 30:23-25). Even the sense of taste was sanctified for holy use as parts of the sacrificial animals were eaten by the priests and sometimes by their families (Leviticus 5:13; 7:9; 21:22, Deuteronomy 18:3). The whole believing family ate the Passover meal of roasted lamb, unleavened bread and bitter herbs to remember that the Lord had miraculously delivered Israel from bitter slavery in Egypt, as He delivers us from bondage to sin for joyful service in His kingdom (Exodus 12).

God does not command us to use all of these things today, for the Old Testament sacrifices and festivals were "a shadow of things to come, but the substance is of Christ" (Colossians 2:17). Yet the heritage and precedent of using only the best in the service of the Church is clearly set forth in Scripture itself for the Church of all the ages. When the Israelites were to build the tabernacle and bring gifts for its construction, their giving of gold, silver, fine cloth, and precious stones so overwhelmed Moses that finally he had to tell them to stop:

The people bring much more than enough for the service of the work which the LORD commanded us to do. So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman do any more work for the offering of the sanctuary." And the people were restrained from bringing, for the material they had was sufficient for all the work to be done—indeed too much (Exodus 36:5-6).

In the same way our churches and the services of God's House among us today are the very best that we are able to give. Not every church can be an ornate Gothic cathedral, but neither is it to be an ordinary house or a make-do building; it is a temple fit for our heavenly King, a memorial to the greatness of our God, a house consecrated for the preaching and singing and praying of the divine oracles of the King of heaven. The Divine Service of God's House transports us out of the sinful and corrupt world into the holy dwelling of God Most High. The church is not a lecture hall³ or a meeting place, but a House of God, a Gate of heaven, for God Himself comes to us in the Divine Service of His

House. "Surely the Lord is in this place. . . . How awesome is this place! This is none other than the house of God, and this is the gate of heaven!" (Genesis 28:16-17). In God's House the gates of heaven are opened for us through the forgiveness of sins and the promise of everlasting life.

The means of grace are the powerful vehicles through which the Holy Spirit brings to us God's grace which Christ has won for us, vehicles through which He creates in us a new spirit and makes us a new creation. We are a valley of dry bones, but the Word of God makes us alive (Ezekiel 37). The Word of God, Holy Baptism, and the Sacrament of the Altar bring us into direct communion with God, our Maker, Redeemer, and Comforter. The Holy Spirit works in our hearts through His Word as it is read, preached, sung and prayed in the Divine Service. All these elements of worship are a proclamation of the Word of God, the Gospel of Christ. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16; also Ephesians 5:19). "O come, let us worship!"

New Testament Worship

New Testament believers built on the familiar foundation of worship in the Temple and synagogue. At first they still went to the Temple at the appointed hours of prayer (Acts 3:1). They continued to use the Psalms as their hymnbook, adding new Christian hymns as they were written and appropriate, the first of these naturally being the songs of the New Testament: Zacharias' *Benedictus*, Mary's *Magnificat*, and Simeon's *Nunc Dimittis* (Luke 1 and 2), and the Palm Sunday *Hosanna* (Matthew 21:9). Worship in the temple and synagogue consisted of Scripture **lessons**, **singing** the psalms and hymns, **sermons** on the lessons, and **prayers**. The early church continued the lessons, singing, sermons and prayers—pointing to Jesus our Lord as the perfect and complete fulfillment of all the Law and the Prophets and the Writings. And as the Apostles by inspiration of the Holy Spirit wrote the books of the New Testament, they too found a place of honor in the liturgy of the churches. "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42); "Give attention to reading, to exhortation, to doctrine. . . . Meditate on these things" (1 Timothy 4:13, 15).⁴

LESSONS: In the synagogue the Torah (Genesis through Deuteronomy) was read by cantillation (chanting) from beginning to end each year. Often there was also a reading from the Prophets, as when Jesus read from Isaiah in the synagogue at

Nazareth (Luke 4:21). Certain other readings were used in connection with the festivals, as was most fitting.⁵

The Christian Church built on this foundation also, singing⁶ the Scriptures from Sunday to Sunday. Eventually texts were chosen for the festivals and Sundays until the entire system of the familiar Epistle and Gospel readings had been set in place. Each year the people heard the major events of Jesus' life from His birth at Christmas to the coming of the Holy Spirit at Pentecost. In the Trinity or Pentecost season the Scripture lessons taught the faith and life of the Holy Christian Church. The readings we have used for centuries were set quite early, within the first few centuries of the Christian Church. They are a treasure, inherited from the learned Fathers of yesterday. They present the whole counsel of God and all the major teachings of the Bible each and every year and they discipline preachers from selecting only their favorite topics or passages to preach again and again. The selection of these readings (known as pericopes) is a marvel of Christian teaching. Some of the selections may seem arbitrary and even inappropriate, but the more one reads them year after year and uses the Old Testament, Epistle, and Gospel readings together, their unity and appropriateness becomes more and more apparent. They are a remarkably well-ordered system. The Lutheran Church retained and treasured these pericopes, removing only the few apocryphal readings and the anti-Christian festivals (Corpus Christi, Immaculate Conception and Assumption of Mary, etc.).

The historic set of readings remained almost the same in most Western churches until this century, with minor variations according to denomination and country. In the 1960's the Second Vatican Council of the Roman Catholic Church instituted many liturgical reforms. Some of these were very welcome and long overdue, such as conducting the services in the language of the people instead of Latin, and giving the people both the host and the cup in the Lord's Supper. Vatican 2 also made changes in the system of readings, introducing a 3-year series of readings. Many other churches, including the Inter-Lutheran Commission on Worship (ILCW) have followed their lead and have changed the readings for the Church Year.

Over the past centuries the one-year series of readings has served the Church well. The most important lessons from the Scriptures were read every year and became familiar to the people, so that they were almost memorized as they heard them read. The best sermons and sermon-helps of the Lutheran Church are based on these pericopes.⁷ With the new 3-year series repetition is lessened in favor of reading "more" of the Bible over three years. Yet, with this trend one loses the famil-

ilarity of the traditional Gospel lessons and the beneficial reinforcement gained through that repetition. The Church of Norway introduced a 3-year series in 1886, but these were alternate texts for preaching and were not to displace the traditional Epistle and Gospel readings.⁸

In a similar way, the Psalms have always held a unique place in the liturgical life of the Church. This prominence continues also in the New Testament era. The Psalms were the first hymns sung in the Church. Eventually particular Psalms were chosen to be sung with each particular Sunday (for example: Psalm 118 for Easter, Psalm 47 for Ascension). At first, whole Psalms were sung; in time they were shortened to the few verses of the Introit and Gradual. In the monasteries and the cathedral churches the whole Psalter was sung every week. The Anglican *Book of Common Prayer* appoints the Psalms to be read by individuals or congregations over the course of one month. *The Lutheran Hymnal* (p. 166) gives a similar table. Consider also that the Bible is often available in editions of the "New Testament and Psalms." Leaders of the Lutheran Reformation, such as Luther and Bugenhagen, knew the entire Psalter very well from singing it every week in the monastery. It influenced everything they did, including serving as the basis for many of the early Lutheran hymns. (Examples are: A Mighty Fortress, Psalm 46: May God bestow on us His grace, Psalm 67: Out of the depths I cry to Thee, Psalm 130). The Church today would benefit by further use and study of the Psalms in the congregation and the home.

Western Liturgies

The Scripture lessons, of course, were a highlight of the Divine Service. Though the liturgies of the Christian Church differed according to the various cultures and countries in which they developed, some elements are common in almost all Christian services: hymns, Scripture lessons, creeds, sermons, and the sacraments. But there is a major divergence of liturgical tradition between the Eastern and Western Christian Churches. Greek, Syrian, Russian and other eastern liturgies are quite different from our own, and we will not study them here in detail. Our heritage derives from Western Christianity with its centers in Rome and North Africa which developed its own liturgical traditions. Yet even these liturgies varied somewhat from place to place, according to local custom.

The basic structure of the Western liturgy is generally called the Mass, even in Lutheran countries. Our Scandinavian brothers and sisters still use the term High Mass (*Høimesse*) for the Communion Service. Luther called his two services: the *German Mass* and the *Formula of the Mass*. Bach and other Lutheran

composers (such as Hassler and Pedersøn) wrote masses or parts of masses for use in Lutheran churches. Other Lutheran composers who wrote works for use within the Divine Service include Walter, Schütz, Scheidt, Schein, Buxtehude, Pachelbel, Praetorius, Walther, Telemann, Zachau, Mendelssohn, Brahms, Bender, Distler, Pepping, Micheelsen, Nystedt, and many others.

The main parts of the Mass or Divine Service are:

Introit
Kyrie
Gloria
Collect
Epistle
Gradual
Gospel
Creed
Hymn
Sermon
Prayer of the Church or Litany
Preface and Sanctus
Our Father
Words of Consecration
Agnus Dei
Distribution
Thanksgiving
Benediction.

This basic structure was established in the first few centuries of the New Testament Christian Church and is still evident in the service of many denominations today.⁹ During the Middle Ages the Roman Catholic Church changed the theology of the mass, making it a sacrifice *from us to God* instead of a sacrament *from God to us*. Removing the false sacrifice theology of the Roman Mass and other anti-Scriptural elements, Luther's Church Orders preserve the basic form of the Mass. The *Church Ritual* of 1685 for Denmark and Norway¹⁰, and the Common Order¹¹ used in many American Lutheran churches, also retain this basic structure.

Liturgy

Another term for the Mass or Divine Service is the Liturgy, coming from the Greek word *leitourgia*, which means a work for the people. It comes first from classical Greek usage. "Ἀετιουργία . . . is the service that a benefactor renders by putting up the money for the next sports event or a ship for the city's navy."¹² So in the Divine Service God is the Benefactor. He puts up the whole price and gives the wealth and inheritance to us who are the beneficiaries of Christ's last will and testament. The Christ-

ian liturgy is God's work for us, God's service to us, Divine Service, in teaching, absolving, strengthening and confirming our faith unto everlasting life. The Lutheran Confessions also give us a definition:

Let us talk about the term "liturgy." It does not really mean a sacrifice but a public service. Thus it squares with our position that a minister who consecrates shows forth the body and blood of the Lord to the people, just as a minister who preaches shows forth the Gospel to the people, as Paul says (1 Cor. 4:1), "This is how one should regard us, as ministers of Christ and dispensers of the sacraments of God," that is, of the Word and sacraments. (Ap XXIV 80, Tappert p. 264)

RITUAL or rite refers to a particular form of a ceremony. We commonly refer to the orders of service in our churches as liturgy and they may also be called rites. The Lutheran Confessors defend keeping all rites of the Church which do not contain false teaching or false piety. Article XV of the Augsburg Confession on "Ecclesiastical Rites" says:

Of rites in the Church we teach that those ought to be observed which may be observed without sin, and which are profitable for tranquility and good order in the Church, such as particular holidays, festivals, and the like.

Nevertheless, concerning such things, let all be admonished that consciences are not to be burdened, as though such an observance were necessary to salvation. We also admonish that human traditions instituted to appease God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Therefore vows and traditions concerning foods and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

In Augsburg Confession Article XXIV on the Mass the Lutheran Reformers refute the charge that they had abolished the Mass, the historic liturgy of the Church:

Falsely are our churches accused of abolishing the Mass, for the Mass is retained by us and celebrated with the highest reverence. All the usual ceremonies are also preserved, except that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed for this reason alone: that the unlearned be taught. And not only has Paul, in 1 Corinthians 14, commanded that the Church use a language understood by

the people, but it has also been so ordained by human law.

They go on to reject the abuses of the private masses which were instituted mostly for making money for the church of Rome.

Now, inasmuch as the Mass is such a giving of the sacrament, we hold one Communion every holy day, and on other days it is given to those who ask for it, should any desire the sacrament. . . .

Since we celebrate the Mass according to the example of the Church, taken from Scripture and the Fathers, we are confident that it cannot be disapproved, especially since the public ceremonies are retained for the most part, like those currently in use. Only the number of Masses differs, and considering the very great and manifest abuses, it is doubtless they might be profitably reduced. For in the past, even the churches most frequented, the Mass was not celebrated every day, as the *Tripartite History*, book 9, chapter 33, testifies: "Again in Alexandria, every Wednesday and Friday, the Scriptures are read and the doctors expound them, all things are done except the solemn rite of Communion."

The Reformers certainly could have made more changes in the Divine Service if they had considered it necessary and beneficial. But they never intended to create a new rite or a new church. Like Hezekiah of old, they cleansed the Temple; they did not build a new one. They were Reformers, not revolutionaries.¹³

The Lutheran liturgy as we know it in our services is a clear and full proclamation of the Word of God. The elements of the liturgy are very often quotations from the Scriptures and summations of their teachings. Basing our services on the Mass and using the Greek and Latin titles for these parts of the Divine Service testifies to our connection to the one Holy Christian Church throughout the ages. We would never think of giving up such words as Amen, Hallelujah, Hosanna, Apostle, Christ, Evangelical or Synod. So let us learn the names of the parts of the liturgy and appreciate them as part of our Christian and Lutheran liturgical heritage.

Introit (Entrance Psalm) is a selection of Psalm verses fitting the theme of the Sunday, woven together with the confession of the true God as Triune: Glory be to the Father, etc.

Kyrie eleison is "Lord, have mercy," the cry of the lepers and others who came to Jesus, begging for His help (Matthew 9:27, 15:22, 17:15, 20:30-31, Mark 10:47-48, Luke 17:13, 18:38-39).

Gloria in excelsis Deo is the song of the angels, announcing the birth of Christ: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14), making each Sunday a celebration of Christmas.

Collects are short paryers with a set pattern: 1. addressing God, 2. acknowledging some aspect of His mercy or work, which forms the basis for our request, 3. asking for a certain blessing, 4. stating the desired result and 5. closing in Jesus' name with a Trinitarian doxology.¹⁴ The best Christian prayers are filled with Biblical language and images. Many of the collects, written hundreds of years ago, still speak to our Christian life today remarkably well.

Epistle is a reading from a New Testament letter by the apostles (Romans to Revelation).

Gradual is a selected few verses of an appropriate Psalm.

Gospel is a reading from Matthew, Mark, Luke, or John; the life and teachings of Christ.

Creed is a summary of the main teachings of Scripture.

Hymns: The best hymns too are often filled with Biblical images and phrases. The best Christian poets are steeped in Scriptural language, so that it simply fills their hearts and their writings. Many hymns are also paraphrases of Psalms. Between the Creed and the Sermon is the usual place for the Chief Hymn or the Hymn of the Day.

Sermon is an explication and application of a certain text of Scripture.

General Prayer or Prayer of the Church: If the greatest martyr in the liturgy is the Lord's Prayer (because our minds so often wander as we pray it), the second greatest martyr must be the General Prayer. Too often it is omitted for the sake of time because some think it is too long or unnecessary to have every Sunday. One of the reasons we gather together as a Christian congregation and a synod is to pray. The early church "continued steadfastly [also] in *prayers*." (Acts 2:42). The General Prayer, one of the most beautiful and all-encompassing prayers of the liturgy, reminds us of the concerns of the congregation and individual Christians and brings these petitions to our Father who has promised to hear our prayers. We pray for people in all situations and for the welfare both of the Christian Church and the whole world by praying for our church, our government, our enemies, the needy and afflicted and all people, as the Lord directs us through St. Paul: "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness

and reverence" (1 Timothy 2:1-2). You will probably recognize those last two words as being quoted in the General Prayer.

Preface and Sanctus: "Holy, holy, holy, Lord God of Sabaoth. Blessed is He who comes in the name of the Lord. Hosanna in the highest." This hymn welcomes Jesus our Savior who comes to us with His Body and Blood and the forgiveness of sins in the Sacrament. This song of praise joins us with the Prophet Isaiah (6:3), with the people of Israel (Psalm 118:25-26), and the worshippers on Palm Sunday (Matthew 21:9).

Our Father: as Jesus taught us to pray (Matthew 6:9; Luke 11:2).

Words of Consecration: the words Jesus commands us to use in the Sacrament.

Agnus Dei: (Lamb of God) again greets Christ who comes in the Sacrament as the "Lamb of God who takes away the sin of the world" (John 1:29).

Benediction is the blessing given for Aaron to speak upon Israel (Numbers 6:24-26).

So the liturgy is in large part a compendium of Scripture passages. To argue that we need less liturgy and more Bible is a fallacy, for it argues against what is Scripture itself. The liturgy simply arranges the Scripture in an orderly fashion for each Sunday (Confession, Absolution, Scripture reading, Preaching, Sacrament), and each Church year (the life of Christ and the life of the Church). The Lutheran Divine Service is permeated with the Word of God. One may never leave a Lutheran service without hearing the basic doctrines of the Christian faith: Law and Gospel, sin and grace. What a comfort to Christian preachers! Though we may fail in our preaching (because of our human weakness), the Christian congregation still has heard an orderly and appropriate proclamation of God's Word, of Law and Gospel, in the liturgy and hymns. We also find comfort in this with regard to our Christian brothers and sisters in churches where preaching is either not emphasized properly or is filled with error. The Liturgy kept the Christian Church alive throughout the dark ages of Romish corruption, because despite the poor preaching and false ceremonies the Liturgy at least was a proclamation of God's Word, of Law and Gospel. Indeed our gracious and faithful God promises: "My word . . . shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it" (Isaiah 55:11).

Divine Service

Divine Service is the usual Lutheran term for the Sunday service. It comes from the German *Gottesdienst* and the Norwegian *Gudstjeneste* and may also be translated "God's service." The Lutheran understanding and the Scriptural emphasis of

worship is that *God serves us* by giving us faith and forgiveness of sins through the Means of Grace, Word and Sacraments. In response we offer to God our thanks and praise in prayers and hymns. Therefore we call certain parts of the Divine Service sacramental (God to us) and certain parts sacrificial (us to God).

SACRAMENTAL describes the parts of the Divine Service where the almighty and eternal God comes down from heaven, enters our sanctuary and serves us with His divine grace and power. Here the Lord of heaven speaks His Word to us in the mouth of His servant. The Spirit of God rides upon the vehicles of the Means of Grace, creating and strengthening true Christian faith. In these aspects of worship we human beings are empty vessels which the Lord cleanses and into which He pours the oil of faith and the power of His Holy Spirit. Sacramental parts of the Divine Service include Absolution, Scripture Readings, Sermon, Baptism, Sacrament of the Altar, Benediction. Hymns or parts of hymns might also be considered sacramental for their character in teaching us God's Word. The sacramental aspects of the service are the heart and center of Christian worship, the core of every worship service. If we take away these things, we have no Divine Service, but instead some social work of man, an empty ritual.

SACRIFICIAL describes other parts of the Divine Service where we as God's people respond with sacrifices of praise and thanksgiving for what God freely gives us in His Word. In these parts we, as vessels filled by God, as adopted children of God, as instruments of His workmanship, return our thanks and praise to God for His wondrous and miraculous mercy and grace. We declare to God and to our fellow creatures the grace of God, His mercy, His wondrous works. Here we list: Kyrie, Gloria, Collects and other Prayers (including Our Father), Gospel versicles, Creeds and Hymns of praise and thanksgiving.

Some parts of the liturgy might have both sacramental and sacrificial aspects. For example, the Creed teaches and thus is sacramental, but we also use it to honor and praise our God in a sacrificial way. Likewise certain fine hymns, such as "Dear Christians, one and all rejoice," certainly sing praise to God, but at the same time they also teach the way of salvation and comfort and strengthen us through their teaching.

Another way of distinguishing the parts of the Divine Service is the Ordinary, the parts which are the same every Sunday, and the Propers, the parts which change for each Sunday or holy day. **ORDINARY** refers to the parts of the Divine Service which stay virtually the same every Sunday. That does not mean that they are ordinary or common, but that we ordinarily and regularly use them (Confession & Absolution, Kyrie, Gloria, Creed,

etc.). These are perhaps the parts to which some people might object, saying that every Sunday is the same in the Church. But the value of the Ordinary is its stability, its sameness, in giving structure and order to our worship and to our lives. We never hear anyone object to singing "Happy Birthday" or eating cake and ice cream in celebration of a birthday. Who would say that singing the National Anthem at sports events or "Take me out of the ball game" during the seventh inning stretch is outdated and old-fashioned and that we need something new? There are many other rituals in our day and week that we like to have the same always, or at least most of the time: having certain foods for breakfast, exercising, reading the newspaper. We could say: "We did that yesterday; why should we do it again today?" But there is something very satisfying about having certain things every day and every week. Would we really consider having a Sunday service without the Creed or without the Lord's Prayer? We wouldn't do it very often! We would shudder to hear someone say that they are boring or repetitious.

For those who like variety and want things to be different often, many parts of the service do change every week: the **PROPERs**. They follow the Sundays and seasons of the Church Year; Introit, Scripture Readings, Sermon, Hymns, Collects and Prayers. A large portion of the service changes each and every Sunday, to teach us the "whole counsel of God" (Acts 20:27), to teach us all the major events of Jesus' life and to teach us "what God would have us believe and do."¹⁵

Within the Lutheran Church there are variations of this order of service, musically and otherwise. These variations point to the rich and diverse traditions within Lutheranism. Luther put together two orders (*Formula of the Mass*, and the *German Mass*).¹⁶ Bugenhagen established Lutheran Church Orders for many provinces and cities in Germany and Scandinavia. Because Germany was not a unified nation until the 19th century, many cities and regions had various church orders, each region establishing its own liturgy, but all were based on the basic form of the Mass. Also in Germany there was much conflict with the Roman Catholic Church and the Reformed churches. The German Lutherans who came to America thus brought with them many different church orders.

The situation in Scandinavia was entirely different. Denmark and Norway constituted one united kingdom from 1450 to 1814. Therefore the king could establish one liturgy for the whole kingdom. So the primary liturgy of the Church of Norway and the old Norwegian Synod, and thus of the Evangelical Lutheran Synod, descended directly from Luther's *German Mass* to Bugenhagen's *Church Ordinance* of 1537 to the *Church Ritual*

of 1685 to what we still call the "Bugenhagen" or Hymnary service with relatively few changes.¹⁷

In 1537 King Christian III brought Bugenhagen to Copenhagen to establish a Lutheran Church Order for his kingdom. The outline of the Danish order of 1537 is: Confiteor, Introit, Kyrie, Gloria, Collect, Epistle, Alleluia, Gradual or Hymn, Gospel, Nicene Creed, Exhortation, [Preface & Sanctus,] Our Father, Words of Institution [Agnus Dei &] Distribution Hymns, Collect of Thanks, Benediction. To go along with Bugenhagen's Lutheran Service a hymnbook was published by Hans Thomis-søn in 1569 which contained 268 hymns. This served as the official hymnbook for almost 150 years.

Church Ritual of 1685

In 1685 King Christian V ordered a revision of the Church Order. In this *Church Ritual* (*Kirke-Ritual*) of 1685 many, but not all, Latin portions of the service were replaced with Danish. Opening and Closing Prayers were also added. In succeeding years other minor changes were made, which were included as end notes in later editions. In 1699, after some political difficulties, Kingo's *Gradual* or Hymnbook was published with about 300 hymns, including all the hymns and chants necessary for the full service and Church Year of the *Church Ritual* of 1685.

Early Norwegian immigrants to America brought with them the *Church Ritual* of 1685 with the prescribed changes. In 1889 the Church of Norway revised the *Church Ritual*. This revision also soon came to be used by the daughter church in America. This, along with the common service, is still the pattern of worship urged by our Synod's Constitution.

Common Service

Other Lutherans in America had various liturgies according to the customs of their homeland. In 1884 Lutherans in the eastern United States (General Council, General Synod, and General Synod of the South) met to work toward a "Common Service," based on this principle: "The common consent of the pure Lutheran liturgies of the sixteenth century, and when there is not an entire agreement among them the consent of the largest number of greatest weight."¹⁸ These liturgies were, for the most part, based on Luther's *Formula of the Mass*. The work of the "Common Service" committee, first published in 1888 and 1892, soon became the liturgy of most of Lutheranism in America. This "Common Service" (which we usually know as page 5 or 15 of *The Lutheran Hymnal*) was included in the Missouri Synod's *Evangelical Lutheran Hymnbook* (1913), the *Lutheran Hymnary* (1913), the *Common Service Book* (1917), *The Lutheran Hymnal* (1941), and the *Service Book and Hymnal*

(1958). It has been revised more or less in the newer Lutheran hymnbooks.

Conclusion

These two liturgies, the "Bugenhagen" or "Hymnary service," and the "Common Service," have served our Synod well, and, God willing, will continue to keep us in our liturgical heritage of the Christian Church, the Western Church, the Lutheran Church, the Norwegian Synod, and the Lutheran Church of today in the United States and around the world. They preserve for us the basic structure of the Lutheran Christian Mass, joining us with all the orthodox believers and teachers before us.

The Church Service of the Lutheran Church is God's Service, a Divine Service, in which the Lord girds Himself and comes and serves us (Luke 12:37) with His precious feast of Word and Sacrament, with the medicine that gives eternal life. He is the Bread of Life come down from heaven still today. May it be truly said of us:

Falsely are our churches accused of abolishing the Mass, for the Mass is retained by us and celebrated with the highest reverence. All the usual ceremonies are also preserved, except that . . . German [English] hymns . . . have been added to teach the people. (Augsburg Confession XXIV)

II. The Church Song

The Church Song, or the Hymn, occupies a place of high status in the Christian Church, both Old and New Testament. During the Middle Ages, however, the Church Hymn was gradually transferred to the clergy and the choir and became locked away in Latin which was no longer the language of the common people. The Reformation restored the hymn to its importance and its proper use. Lutheran hymnwriters of the sixteenth and seventeenth centuries have given the world the richest treasury of hymnody that has ever been. "The Lutheran church developed and maintained a liturgical worship service whose very core is the congregational singing of hymns."¹⁹ This is especially true of Scandinavians where the hymn often replaced congregational chant. No other church can claim a hymnic heritage equal to that of the Lutheran Church. Our Norwegian Synod fathers recognized this, for in the Preface to the *Lutheran Hymnary* they write: "The Norwegian Lutheran Church of America has inherited a rich treasury of hymns and chorals from the Mother Church."²⁰ As the Preface to the *Lutheran Hymnary, Junior* tells us: "The best Lutheran songs are the best Christian songs in the world." Quoting Dr. Philip Schaff, a Presbyterian theolo-

gian, they continue: "To the Lutheran Church unquestionably belongs the first place in the history of Church song." And with Dr. Adolph Spaeth, a Lutheran theologian, they say: "The Reformation of the Sixteenth Century is the mother of true evangelical church song."²¹

The hymnic heritage of the Lutheran Church is beyond measure, a mother lode of precious jewels to be explored as deeply as possible. We should never discard our liturgical and hymnic heritage, just as we should never discard our doctrinal or confessional heritage. We treasure them, learn from them and use what is best in them. The best hymns will stand the test of time both musically and theologically. Lutherans are free to use all true and good hymns, whatever hymns are of benefit to praise God, to proclaim the grace of God, to teach the people and to promote true faith and Christian life. Such hymns may come from ancient Greek and Latin sources, from the Reformation heritage of Germany and Scandinavia, from British, American and other sources, when these hymns are doctrinally pure, when they speak with the Scriptures and with the Church²² and when they are of high poetic and musical quality. We would not let a cartoon be our altar painting in the church, because it would not be considered art appropriate for that service of God. The same criterion, of using only the best, applies also to the quality of speech, poetry and music that we use in the Church. In all things our principle is: "For our children only the best is good enough."²³

What Is A Hymn?

Augustine of Hippo (a city in North Africa, †430) defines a hymn in this way:

Hymns are praises of God accompanied with singing; hymns are songs containing the praise of God. If there be praise, and it be not of God, it is no hymn; if there be praise, and God's praise, and it be not sung, it is no hymn. It must needs then, if it is to be a hymn, have these three things, both praise, and that of God, and singing.²⁴

Matthew Lundquist, a Lutheran hymnologist, gives clear parameters for true hymnody. It must be thoroughly Biblical, congregational and have poetic quality. Its subject is Christ: the objective message of saving grace by Jesus' work of atonement and the personal appropriation of that salvation through faith in Christ, created by the Holy Spirit.²⁵

Professor Bruce Baker, a knowledgeable Lutheran liturgiologist and hymnologist, presents us with seven legitimate characteristics of good hymnody.

1. Hymnody is a gift of the Holy Spirit . . .

2. Hymnody is a response to God . . .
3. Hymnody is a mutual ministry . . .
4. Hymnody requires textual restraint. Since the above matters are true, the text of a given hymnal must conform to the doctrines of the Scriptures and of the Lutheran Confessions in letter and in spirit. . . . Hymns cannot be equated with doctrinal propositions. Yet the text of a hymn cannot speak anything contrary to God's word. . . . Textual restraint is important for other reasons. For example, use of too many metaphors confuses the mind. . . . Words with too strong an emotional impact will call attention to themselves. . . . However, the same restraint applies to simplicity, strange as this may seem. There is a growing number of simple songs. They may consist of many Hallelujah's and a short, catchy phrase or two. The phrases are too short to address faith and to strengthen it. Often such songs have no more than an emotional impact. Pastor Werner Franzmann has shown the Church how to write simple hymns that tell the Gospel of Jesus Christ.
5. Hymnody implies emotional restraint. [Believers edify one another by speaking the truths of God's Word in "psalms, hymns, and spiritual songs" (Col. 3:16-17).]
6. Hymnody and psalmody complement each other. [Psalms teach true hymnody.]
7. Hymnody is a guide for the practice of church music. Most pastors do not preach on a series of texts that they develop as they move through the year. They use pericopes. Teachers are not permitted to teach only the Bible stories that are their favorites. They have a curriculum. Church musicians, organists and choir directors in particular, also need guides to help them develop good taste in church music. Besides the message of the Lord's Year, the ordinary of the service, and the propers (psalmody), the hymn in combination with the Lord's Year—the Hymn of the Day—is an excellent guide to teach church musicians what to say and how to say it both in text and music. . . . The history of music of the Lutheran Church, from 1500 to 1750, is grand affirmation of the topic under discussion. The Spirit-wrought, Gospel-centered hymns written during these centuries brought forth a hymn-centered treasury of music the value of which is incalculable.²⁶

Mention of "simple songs" in point four above perhaps invites us here to consider a few comments about "lighter" hymns or "gospel songs" as viewed by Christian and Lutheran scholars. George Hedley, chaplain (?) of Mills College, analyzes these songs in this way: "In one collection of these materials, used in the Billy Sunday campaigns, forty-five of the first hundred pieces are couched in the first-person singular, and twenty-three more in the second-person singular. Only two of the hundred are addressed to God, and three to Jesus."²⁷ In other words, such "gospel songs" talk a lot about "me and you" and not so much about God and our Savior. Dr. Gerhard Cartford, a Lutheran church musician, describes some of these gospel hymns and their effect on the Norwegian Lutherans of 19th century America:

Most Lutheran hymns dealt with doctrines fundamental to the faith. These the people were accustomed to from church, and many of them were dear to them. But in the nineteenth century there was an insistent demand for a new type of expression. It sprang from the revivals of the century, and with the revivals came a type of music which was at the same time more superficial and more emotional than the regular hymns of the church. The Norwegians were caught up in it, as were most of the Americans around them. . . . What are the characteristics of [this] type of music. . . ? There is a sameness about the music due to the fact that it relies to such a great extent on melodic, rhythmic and harmonic cliches. Harmonies often remain static while melodies repeat a rhythmic pattern. Rhythm depends for variety on passages of quick, short-value notes and dotted figures. Harmonies do not often venture far beyond the stage of the primary relationship—tonic, subdominant and dominant, with a liberal use of the seventh note of the chord, especially with the dominant. . . . Parallel thirds and sixths in running passages are frequently used. . . . All the characteristics noted here, used excessively and coupled with a general lack of creative imagination in the writing of this music, eventually dull musical sensitivities and stunt musical growth.²⁸

Several "gospel" song books were published among the Norwegian-Americans, but the reaction of the church bodies was clear. In 1896 the Norwegian Synod passed this resolution: "Books such as *Harpen* . . . and *Frydetoner* . . . ought not to be distributed by Lutheran Publishing House in Decorah."²⁹ The United Church passed a similar resolution in 1901:

The assembled delegates deplore the fact that there are congregations in our synod that prefer "gospel hymns" to our Lutheran church music, since most of the so-called "gospel hymns" are not suited either musically or textually to be used in Lutheran services or Sunday schools. The delegates see it as the duty of the Sunday schools to teach the children to sing the congregational hymns and to take part in the service. Therefore they hold that the content of congregational and Sunday school hymnals should be of the same type.³⁰

Hymnody is not something to be taken lightly. Which hymns and what kind of hymns we use in the Church matters tremendously. Once again we remember the principle: we use only the best in the service of God. Hymnody has become an important and indeed integral part of our worship and devotional life. Hymns are to be studied, learned, and used with care and devotion. The pastor and the congregation should never consider the hymns as "fillers" in the Divine Service, merely as preludes to and reflections on the real worship. Sometimes there is a perceived competition among the various branches of church work: for example, between missions and Christian education. But there need be no rivalry there; both are commanded by God in their proper place, for Jesus says: "Go therefore and make disciples of all nations, baptizing them . . . and teaching them" (Matthew 28:19-20). Mission and education go together in the Church; likewise hymnody and liturgy, liturgy and preaching, preaching and hymnody. All work together to glorify God and teach the people. The Word of God drives all: preaching, teaching, missions and hymnody. If they do not come from the powerful and life-giving Word of God, they will fail. In the Divine Service, everything including hymns, liturgy, reading and preaching serves to teach us the Word of God and gives us opportunity to thank and praise God for His glad tidings, His good news, of forgiveness, life and salvation.

Again Professor Backer helps us to learn good hymnody with nine solid criteria.

1. A good hymn is liturgical. It addresses God, or it calls believers to address him. The psalter is the best teacher of this quality.
2. A good hymn is doxological. A doxology is a speech or a song of praise.
3. A good hymn has doctrinal content.

4. A good hymn makes use of the Word of God. It quotes the Scripture, makes use of word pictures from the Bible . . . uses Bible stories to strengthen its message.
5. A good hymn applies the message.
6. A good hymn is poetry with choice of words, thought progressions, and word pictures that are drawn from experiences common to many people.
7. A good hymn has an emotional component that supports the message.³¹
8. A good hymn is influenced by the Year of our Lord.
9. Good hymns have melodies that bear the accent of eternity and touch the heart of the worshiper.³²

The teachers of the Norwegian Synod made very strong statements on what they considered good hymnody also, which may well serve to remind us of our worthy heritage and urge us to study and appreciate it all the more. Their concern was not simply to transmit Scandinavian culture, but true Lutheran and Christian doctrine and hymnody to us who are their children and grandchildren, even if some of us are such not by birth but by "adoption."

The songs of Lutheran children and youth should be essentially from Lutheran sources. The Lutheran Church is especially rich in songs and hymns of sound doctrine, high poetical value and fitting musical setting. They express the teachings and spirit of the Lutheran Church and help one to feel at home in this Church. Of course, there are songs of high merit and sound Biblical doctrine written by Christians in other denominations also, and some of these could and should find a place in a Lutheran song treasury. But the bulk of the songs in a Lutheran song book should be drawn from Lutheran sources. We should teach our children to remain in the Lutheran Church instead of to sing themselves into some Reformed sect.³³

Our Heritage of Hymnody

The Evangelical Lutheran Synod at the end of the 20th century is blest with a surpassingly rich heritage of hymns. We may sing hymns from many times and many places: from Hebrew, Greek, or Latin heritage; from the Reformation and Lutheran hymns of Germany, Scandinavia, Bohemia, Slovakia and other places; from the English and Scottish Psalters and their later hymns; and hymns written by Lutherans and other fine Christian teachers in America. Because of their poetical

and metrical form, hymns are not easily translated and transferred from one language to another. The hymn translator faces a very difficult task, but we have inherited some marvelous translations which bring Greek, Latin, German, and Scandinavian hymns to us in a very beautiful and edifying form. As English-speaking Christians, we can draw on the gifts the Lord has given His Church in Britain, Ireland and America. Also on our own American soil the Lord has given the Lutheran Church some hymnwriters who add to our already vast and bountiful treasure chest of English-language hymnody.

Hebrew Hymnody

Of course, the Psalter is the most well-known example of Hebrew hymnody, and it is still used in the Christian Church more than any other national hymnody. Every Christian uses the Psalms. Study of the Psalter, together with its liturgical uses and hymns based on it, occupies a prominent place in the life of the Christian Church. When we remember the descriptions of the beautiful music in the Temple at Jerusalem with trumpet, lute and harp, with timbrel, stringed instruments and flutes, with high sounding cymbals (Psalm 150), our hearts also long to praise God with such beautiful music and poetry.

Beyond this the Christian Church has also learned a few later Hebrew hymns. The most familiar of these is "Yigdal" or "Leoni," a 17th-century Hebrew melody, with its text, based on a Hebrew creed, paraphrased and Christianized in the hymn:

The God of Abr'ham praise; All praised be His name

Who was and is and is to be And still the same!

The one eternal God, Ere aught that now appears;

The First, the Last: beyond all thought His timeless years.

This hymn fulfills the requirements of being a good hymn. It is liturgical, doxological, congregational, Scriptural, poetic and (especially the last stanza) Trinitarian. Its text and melody bear the accent of eternity and touch the heart of the worshiper.

Greek Hymnody

The study of this area of hymnody alone would be a worthy undertaking. Poetry and music of the Eastern churches is not very familiar to us, although from the Syrian Church we derive the custom of singing the *Gloria Patri* (Glory be to the Father. . .), one of our dearest Trinitarian hymns or liturgical songs, at the end of each Psalm.³⁴ This, as well as the *Sanctus* (Holy, holy, holy, Lord God of Sabaoth . . .), was used in the early Greek liturgies of St. Mark, St. James, and St. John Chrysostom, as well as by Clement of Rome (AD 91).³⁵ Early orthodox Christians (Greek and Latin) used hymns to combat heresy with truth, truth in the text strongly supported by and wedded to music. We owe our use of many Greek and Latin hymns to the

gifted translator, John Mason Neale. (19 of his translations appear in the *LHy*, 20 in *TLH*.)

Greek hymnody comes from many eras and areas. Among the earliest we usually consider are Clement of Alexandria (Egypt, about AD 200) who wrote “Shepherd of tender youth” (also translated “Master of eager youth,” literally the title is “Bridle of steeds untamed”, Στοιμιον πωλων αδαων) and Synesius of Cyrene (also in North Africa, about AD 400) who wrote “Lord Jesus, think on me.”

One of the outstanding Greek theologians and hymnwriters is John of Damascus (†749). Two of his Easter hymns are known to us: “The day of resurrection” and:

Come, ye faithful, raise the strain Of triumphant gladness,

God hath brought His Israel Into joy from sadness;

Loosed from Pharaoh’s bitter yoke Jacob’s son and daughters,
Led them with unmoistened foot Through the Red Sea waters.

This hymn, filled with Biblical images (Exodus 15), rightly juxtaposes Passover and Easter, saying that Christ “as a sun hath risen.” It preaches, teaches, comforts, praises, and gives all glory to God for Jesus’ resurrection and “the queen of seasons, bright.”

Latin Hymnody (including Gregorian chant)

Latin hymnody may be the most prolific in the world. It is estimated that there are more than 20,000 Latin hymns. Latin was the language of the Western Christian Church for at least 1200 years, in Roman Catholicism for nearly 1700 years.³⁶ So Latin hymnody spans the ages in both text and tune as no other. Ambrose (†397) is generally regarded as the father of Latin hymnody. His most famous hymn is known around the world, translated into many languages. For Lutherans it was translated by Martin Luther himself and then came into English.

Savior of the nations, come, Virgin’s Son,
make here Thy home! Marvel now, O heav’n and earth,
That the Lord chose such a birth.

Thou, the Father’s only Son, Hast o’er sin the victory won.
Boundless shall Thy kingdom be;
When shall we its glories see?

This hymn is a marvelous compendium of theology, teaching Christ as true God and true Man, as humbled and then exalted, as Savior and King. The hymns of Ambrose and his style of singing, known as Ambrosian chant, flourished in the early Latin Church, until it was displaced by Gregorian chant. Other early Latin hymnwriters are Prudentius (“Of the Father’s love begotten”), Sedulius (“From east to west”), and Fortunatus (“Welcome, happy morning” and “Sing, my tongue, the glorious battle”).

Unsurpassed in his contribution to Western Christian hymnody is Gregory the Great (540-604). Himself a hymnwriter, he collected and compiled hymns and chants for use throughout the Church. Hence it became known as Gregorian chant. It is still in use today, in its pure form and in the many hymns based on it. Gregorian chant is a powerful musical form and continues to give life to the Church today. Some of our best hymns and tunes derive from the tradition of Gregorian chant: "Come, Holy Ghost, Creator blest" (Rhabanus Maurus †856) and "Come, Holy Ghost, God and Lord" (Innocent III †1216).

One of the best-known Latin hymns is "Victimae paschali laudes," which Luther used as the source for his Easter hymn: "Christ Jesus lay in death's strong bands." Note the similarities in excerpts of these two hymns:

Christians, to the Paschal Victim Offer your thankful praises!
The Lamb the sheep has ransomed: Christ, who only is sinless,
Reconciling sinners to the Father.

Death and life have contended In that combat stupendous:
The Prince of life, who died, reigns immortal.³⁷

It was a strange and dreadful strife,
When life and death contended;
The victory remained with life,
The reign of death was ended;
Stripped of power, no more he reigns;
An empty form alone remains;
His sting is lost forever! Hallelujah!³⁸

Another prominent Latin hymnwriter was Bernard of Cluny (c. 1140) who wrote the hymn "Hora Novissima," often divided into several English hymns: "The world is very evil," "Brief life is here our portion," "Jerusalem the golden," and "O sweet and blessed country"; also Bernard of Clairvaux (†1153) whose hymn "O Sacred Head, now wounded" was recast so well by Paul Gerhardt (1607-1676); and Theodulph (†821) "All glory, laud, and honor." Latin hymn writing continued even into the 18th century when Father Charles Coffin (1676-1749) of Paris wrote "The advent of our King" and "On Jordan's banks." 48 Latin hymns are included in the *Lutheran Hymnary*; 45 in *The Lutheran Hymnal*. Many more come to us indirectly through German, Scandinavian, or English reconstructions. If we had only the Latin hymns, we would have a wealth of Christian tunes and texts, treasures we would never want to lose or give up.

German Hymnody

We might make this same boast of Reformation hymnody: if we had only the Lutheran hymns from 1500 to 1750, we would have enough to serve our churches very well. Still today the

heart and core of our Lutheran hymnody includes "A Mighty Fortress," "Dear Christians, one and all rejoice," "From heaven above," "Salvation unto us has come," "He that believes and is baptized," "If God Himself be for me," and the list could go on. The quality of these Lutheran hymns is attested also by their appearance in contemporary hymnbooks of other denominations (*Rejoice in the Lord, Worship III, Hymnal 1982*).

The Reformation changed the face of Christian worship forever, producing the magnificent chorales of the Lutheran lands as well as the "psalters" of Geneva and Britain. The central doctrinal truth of justification by grace through faith for the sake of Christ was restored especially through sermons and hymns. Luther restored hymn-singing to the congregation, and in the language of the people, using these hymns to teach the people the Word of God. Luther drew on the few vernacular hymns and religious songs that were already known: "O Lord, we praise Thee," "Though in midst of life we be," and "We now implore God the Holy Ghost." He also produced psalm settings, liturgical hymns, and hymns on the Catechism.³⁹ A simple reading of Luther's "Dear Christians, one and all rejoice" or Speratus' "Salvation unto us has come" gives a thorough lesson in Law and Gospel, sin and grace. Many people of the Reformation (Senecker, Spengler, Decius, Weisse) were busy teaching the doctrines of God's Word through hymnody, including Mrs. Elisabeth Cruciger who wrote the beautiful hymn on the incarnation of Christ:

The only Son from heaven, Foretold by ancient seers,
By God, the Father, given, In human shape appears;
No sphere His light confining, No star so brightly shining
As He, our Morning Star.

O time of God appointed, O bright and holy morn!
He comes, the King anointed, The Christ, the virgin-born;
His home on earth He maketh, And man of heaven partaketh,
Of life again an heir.

O Lord, our hearts awaken, To know and love Thee more,
In faith to stand unshaken, In Spirit to adore,
That we still heavenward hasting, Yet here Thy joy foretasting,
May reap its fulness there.

The output of Lutheran hymnody and church music from 1500 to 1750 is remarkable. The works of J. S. Bach alone could serve the Church sufficiently with his splendid use of hymns and thoroughly Lutheran texts. After coming to know Bach's *Christmas Oratorio*, one can never celebrate Christmas or preach its message the same again; the text and music are filled

with such true and lasting joy and exuberance. Likewise the *St. Matthew Passion* with its contemplation on Holy Week, and the cantata "Christ Jesus lay in death's strong bands" with the triumph of Easter.

After Luther, the greatest German Lutheran hymnwriter is Paul Gerhardt (1607-1676). Having suffered the ravages and personal losses in the era of the Thirty Years' War, losing his wife and four children, he still confidently sings the enduring comfort and joy of the Christian in his Christmas and Easter hymns. Consider a stanza from "All my heart this night rejoices" and one from "Awake, my heart, with gladness."

Hark, a voice from yonder manger,
Soft and sweet, Doth entreat,
"Flee from woe and danger;
Brethren, come; from all that grieves you
You are freed; All you need
I will surely give you."

Awake, my heart, with gladness, See what today is done,
Now after gloom and sadness Comes forth the glorious Sun!
My Savior there was laid Where our bed must be made
When to the realms of light Our spirit wings its flight.

Paul Gerhardt's hymns are Lutheran sermons which bind up the broken hearts of troubled sinners with our Savior's own healing compassion. Such Christian preaching lifts us up to the glories of heaven through the comforting and confident message of hope in Christ our Savior.

The Lutheran hymns of the Reformation and the succeeding 250 years are the core of Lutheran hymnody around the world even today. Translated into the language of the people, they are welcomed with joy because they rightly preach the Gospel of Jesus Christ.

Scandinavian Hymnody

The Luthern hymnody of Denmark and Norway especially touches us of the Evangelical Lutheran Synod, because of our historical link to our Mother Church in Christiania (Oslo), Copenhagen, and Wittenberg. Our Synodical forefathers brought hymnbooks to this country which serve as the basis of our hymnic heritage. Thanks to their influence we do still sing "On my heart," "How blest are they who hear God's word," "On Mary, virgin undefiled," and many other Danish and Norwegian hymns.

As we have seen, Denmark and Norway were united in one kingdom from 1450 to 1814. Their church and their written language were essentially the same during those years. Lutheran-

ism came to the North early. In 1537 Bugenhagen formally organized the Lutheran liturgy for Denmark and Norway and installed seven Lutheran bishops. A small Danish Lutheran hymnbook (10 hymns), *Det kristelige Messeembede* [*The Christian Office of the Mass*], had already been published in 1528 by Hans Mortensen at Malmø [then in Denmark, now in Sweden]. In 1544 it was revised and expanded by Bishop Hans Tausen. *Den danske Psalmebog* (268 hymns) by Hans Thomissøn in 1569 became the official hymnbook of Denmark and Norway for almost 150 years. These hymnbooks drew on a few pre-Reformation Scandinavian hymns like "On Mary, virgin undefiled" and "O day full of grace," as well as translating Latin hymns and German Lutheran chorales into Danish.

Kingo's Hymnbook (1699)

King Christian V's revision of the Church Order in 1685 created the need for a revised hymnbook as well. In 1699, after some political difficulties, Kingo's *Gradual* or *Den forordnede Salmebog* (usually called Kingo's *Salmebog*) was published with about 300 hymns, 85 of them by Kingo himself. As a companion to the *Church Ritual* of 1685, it contained all the hymns and chants necessary for the full Divine Service and Church Year. The hymns for each Sunday were appointed, not to be chosen by the pastor, but to be sung as listed in the hymnbook.⁴⁰

Thomas Kingo (1634-1703) built on the foundation of his predecessor, Thomissøn, and also included more recent hymns, such as those of Hans Christenson Sthen ("Lord Jesus Christ, my Savior blest"). Kingo has been called the "Easter Singer" and the "singer of orthodoxy." An astounding 83 hymns by Kingo appear in Landstad's *Salmebog* (1871); the *Lutheran Hymnary* has 10; and *The Lutheran Hymnal* has 7.⁴¹ His stature compares to that of Paul Gerhardt among the 17th-century Germans. Kingo's Hymnbook enjoyed almost the same enduring appreciation and use as Thomissøn's, being used from 1699 into the middle 1800's.

After King, several fine Danish hymnwriters continued the work: Hans Brorson (1694-1764) "I walk in danger all the way" and "Behold a host"; Birgitte Boye (1742-1824) "He is arisen! Glorious word!", "Rejoice, rejoice this happy morn," and "O Light of God's most wondrous love"; as well as N. F. S. Grundtvig (1783-1872) "God's Word is our great heritage," "Built on the Rock," and "Peace to soothe our bitter woes."

Norwegian Hymnody

The first truly Norwegian hymnwriters were Kingo's contemporaries: Petter Dass (1647-1707) and Dorothe Engelbretdatter (1634-1716), called the "Poetess of the North."⁴² Neither is rep-

resented in the *Lutheran Hymnary* or *The Lutheran Hymnal*. Petter Dass is best-known in English for his hymn "Herre Gud di dyre navn og ære."

Mighty God, to Thy dear Name be given Highest
praise o'er all the earth and heaven.
All souls distressed, All men oppressed,
Their voices raising, Unite in praising Thy glory.⁴³

Dorothe Engelbretsdatter, like Kingo and Gerhardt, experienced the hardships of life in the 17th century. Losing her husband and nine children,⁴⁴ she knew the sorrows of earth and the comfort of heaven again and again from her own life. With true Christian faith she writes:

When earth will all its joys defeats me
And fortune smiles at me no more,
The cross before me turns to greet me
And sees into my heart of woe.
No better counsel can I take
Than flee to Jesus for His sake.

Therefore, my thoughts have turned to singing
Hymns to the highest heav'n above.
Praise to the Lord of life is ringing,
Filling my mouth with songs of love.
When life within me fails and dies,
My longings turn to paradise.
My suffering here is brief and fleeting,
Compared to heaven's peace and joy.
Here I am lost in pain and weeping,
Filled with complaints and bitter sighs.
In heav'n my song with praise will ring,
When with the angel choirs I sing.⁴⁵

Other Norwegian hymnwriters include the champion of Lutheran orthodoxy, Bishop Johan Nordahl Brun (1745-1826), "an eloquent preacher and a very able opponent of the rationalists,"⁴⁶ who wrote "How blest are they who hear God's word" and Wilhelm Wexels (1797-1866) "O happy day when we shall stand." (Wexels' niece, Maria Wexelsen, wrote the favorite "I am so glad each Christmas eve.")

Because of new hymns written over the years, other hymnbooks also came to be printed and used in Denmark and Norway in addition to Kingo's. The most important were Guldberg's Hymnbook (1778) and Balle's Evangelical-Christian Hymnbook (1798). Hymnbooks at that time usually contained only the words of the hymns, making revision and publication much eas-

ier and less costly. The music was printed in a chorale-book (Koralbog) for the trained church musicians. Without printed music in front of the people, much diversity arose as to how the hymns were sung in different regions. The leaders (pastor, deacon, or klokker) sang them as they remembered them or according to their own musical taste.⁴⁷ Even what we consider the most standard hymn tunes, such as "A Mighty Fortress," took on wide variations. This is also how Norwegian religious folk-tunes came to be used as hymn melodies, such as: "Behold a host," "In heaven above," and "The sun has gone down."

Norwegian laymen and pastors who came to America brought with them the *Church Ritual* of 1685 (in the revision of 1802) and one of these hymnbooks: Kingo's, Guldberg's, or Balle's. In Norway, Kingo's hymnbook was still the most common until 1855.⁴⁸ In America, Guldberg's hymnbook was the most popular in 1854 and was reprinted that year by two different groups.⁴⁹ The Norwegian Synod also published *Synodens Salmebog* in 1870 and revised it in 1903 with 492 hymns.

Landstad's Hymnbook (1869) & Lindeman's Chorale-book (1871)

In Norway, Magnus Landstad produced a new hymnbook in 1869 which quickly gained wide acceptance and usage in Norway and America. He included some of his own hymns, for example: "When sinners see their lost condition" and "I know of a sleep in Jesus' name." Within ten years 70% of the congregations in Norway (648 of 923) were using Landstad's Hymnbook.⁵⁰ It was reprinted in America in 1895 (keeping the same hymn numbers!) with some changes and an appendix of 96 hymns.⁵¹

To go along with Landstad's hymnbook (hymn texts), Ludvig Lindeman published a chorale-book, a book of tunes. Some of these were old chorale tunes, some were Scandinavian folk-hymns and some were original tunes by Lindeman himself. Many of Lindeman's tunes and harmonizations, such as "Built on the Rock" and "Come to Calvary's holy mountain," were taken into the *Lutheran Hymnary*.⁵² Only four were included in *The Lutheran Hymnal*.⁵³ The work of Landstad and Lindeman is still evident in the hymnbooks of Norway today. Some newer texts and newer tunes have appeared and some older texts have been retranslated, but Lutheran hymnody from the Reformation and succeeding generations is prominent.

English Hymnody

Congregational singing in Reformed (non-Lutheran) lands developed quite differently than in the Lutheran countries. The Reformers of Geneva had a very different premise and outlook

when beginning their work. The Lutheran teachers never intended to begin a new church denomination; such a thought was inconceivable to them, because they believed strongly and rightly there is only *one* Holy Christian Church. Our Lutheran fathers built on the rich and familiar heritage of the Mediaeval and Renaissance Christian Church in Europe, but they cleaned it up, discarding what was false or misleading (the sacrifice of the mass, prayers to saints, purgatory, indulgences). They retained and cultivated church art in painting, music, vestments and whatever was useful to teach the people. Churches in Europe and in America display marvelous works of Christian art by Lutherans.⁵⁴ Everything in the Church has a meaning and a purpose for teaching and edifying. Lutherans did not burn paintings, smash statues and tear down church organs; that was the work of the radical reformers who wanted to rid the Church of everything Roman or popish. For example, Zwingli made clear regulations regarding the Lord's Supper: "The plates and cups are of wood, that pomp may not come back again."⁵⁵

The fear of anything "non-Biblical" was apparent also in the use of music in the Reformed churches. Many of them banned musical instruments; some allowed only the singing of Psalms and no other hymns. Calvin's Preface to the Genevan Psalter states: "Therefore, when we have looked thoroughly, and searched here and there, we shall not find better songs nor more fitting for the purpose, than the psalms of David which the Holy Spirit made and spoke through him."⁵⁶ Though this hindered the development of Reformed hymnody for some time, it did produce the beautiful metrical Psalters of Geneva, Scotland, and England. From their use in these Psalters we get such tunes as "Old Hundredth" (Praise God from whole all blessing flow) and "Old 124th" (God of the prophets). (The numbers refer to the Psalms with which they were commonly sung.)

Eventually the Reformed churches did allow other hymn-singing. Thus in 17th- and 18th-century England we meet Independents (Congregationalists) and Methodists who began to write hymns: Isaac Watts (the Father of English hymnody), John Newton, John and Charles Wesley and others. The 19th century was a turning point within the Church of England where hymns were beginning to enter the worship service. In 1820 the Archbishop of York officially sided with Thomas Cotterill and James Montgomery who had introduced hymn-singing in the Church. This, along with the Oxford Movement (1833), caused the Anglican Church to begin a renewed study of its historical and liturgical traditions and brought about a proliferation of English hymns by John Keble, William How, Christopher Wordsworth, Henry Lyte and others.

The 1861 publication of *Hymns Ancient and Modern* with its eclectic hymn selection, liturgical arrangement and printed music made it the first modern English hymnal. New hymn-tunes also appeared from John Dykes, Arthur Sullivan, John Stainer, John Goss, and William Monk, along with several Welsh tunes.⁵⁷ Skilled English poets translated Greek, Latin, and German hymns. Particularly noteworthy as translators are Catherine Winkworth, John Mason Neale and Richard Massie,⁵⁸ whose names appear many times in our hymnbooks. On rare occasion a hymn translation becomes even more beautiful and beloved than the original. Winkworth's "Let the earth now praise the Lord" is considered an example of this. The work of these hymnwriters and translators benefited English-speaking Lutherans as well.

Very important in 20th-century England, Ralph Vaughn Williams (1872-1958) wrote hymn-tunes ("For all the saints") and arranged English folk-tunes for church use. He was editor of the *English Hymnal* (1906) and the *Oxford Book of Carols* (1928). His arrangements are prominent in the *Episcopal Hymnbook 1982* and in most modern hymnals, including *LBW*, *LW*, *CW*, *Worship III*, and *Rejoice in the Lord*. Herbert Howells (1892-1983) will probably become more familiar in coming years for his setting of Psalms and canticles for Mattins and Evensong, as well as hymn-tunes such as "Michael" ("All my hope on God is founded").

American Hymnody

Americans have also made their contribution to the hymnody of the Church. Immigrants brought along their Bible and their hymnbooks. Americans have also introduced English, Irish, Welsh and American folk-tunes into church use. Several English non-Lutheran hymnals, of course, were produced in the United States. *Southern Harmony* gives us "What wondrous love is this" (text and tune), and the tune "The Saints' Delight" for "In Adam we have all been one." *Kentucky Harmony* gives us the tune "Consolation" for "The King Shall Come." A noteworthy figure in 19th-century American church music is Lowell Mason. He lectured and published many works on church music and wrote several hymn-tunes, such as those we know for "My faith looks up to Thee," "May we Thy precepts, Lord, fulfill," and the F-major tune for "When I survey the wondrous cross."

In the 20th century, Americans have been influenced by Vatican 2 in hymnody as well as liturgics. Since the 1960's, publications of church music and hymnals in the United States has exploded in many denominations. Just a few examples are: *Worship Supplement* (1969), *Lutheran Book of Worship* (1978), *Lutheran Worship* (1981), *Hymnal 1982*, *Rejoice in the Lord*

(1985), *Methodist Hymnal* (1980's), *Worship III* (1986), and *Christian Worship* (1994).

American Lutheran Hymnody

Lutheran Churches in the United States have also produced some fine poets and translators. The first Lutheran pastor ordained in America, Justus Falckner (1672-1723), gave us the hymn "Rise, ye children of salvation" (originally German). Prominent church leaders like C. F. W. Walther of the Missouri Synod ("He's risen, He's risen") and U. V. Koren of the Norwegian Synod ("Ye Lands, to the Lord") wrote in their mother tongues. Matthias Loy translated German hymns and wrote some in English ("The Law of God is good and wise"). Other important translators include August Crull, Carl Døving, George Rygh, Oluf Smeby, Harriet Reynolds, Krauth Spaeth and Peer Strømme. Our Synod owes special thanks to Norman A. Madson and his children.

Lutheran Hymnary (1913)

Toward the end of the 1800's, children and grandchildren of immigrants were learning English as their mother tongue. The Norwegian Synod saw the need to produce an English hymnbook. In 1898 the synod published *Christian Hymns for Church, School, and Home* (309 hymns). This need was felt by other immigrant Lutherans as well. The Missouri Synod published its *Evangelical Lutheran Hymnbook* (*ELHB*, 567 hymns) in 1913. The *Lutheran Hymnary* was published in 1913 by the Norwegian Synod, the United Church and the Hauge Synod. The work of putting standard Lutheran chorales and hymns into English was not an easy task. But through the efforts of translators in England and America over the years, much progress was made.⁵⁹

The *Lutheran Hymnary* and the *Evangelical Lutheran Hymnbook* retained many of the old chorales that were abandoned by American Lutheranism in the middle of this century. Some of them, thankfully, have returned in the newer Lutheran hymnbooks (*LBW*, *LW*, and *CW*). Luther's excellent baptism hymn "To Jordan came our Lord the Christ" was still in *ELHB*, was missing from the *Lutheran Hymnary*, *The Lutheran Hymnal*, and *Service Book and Hymnal*, but now has returned to modern Lutheran hymnbooks. "Lord, hear the voice of my complaint" (*Ich ruf zu dir*) was in the *Lutheran Hymnary* and *ELHB*, but sadly has not found a place in any of the newer hymnbooks at all (*TLH*, *SBH*, *LBW*, *LW*, *CW*).⁶⁰ The *Lutheran Hymnary* so far has remained the best source of Scandinavian hymns by Kingo, Brorson, Grundtvig, Brun, Landstad and others.

The Lutheran Hymnal (1941)

Our synod also participated in working on *The Lutheran Hymnal*, produced by the Synodical Conference (LCMS, WELS, Norwegian Synod [ELS], and Slovak Synod). *The Lutheran Hymnary* and *The Lutheran Hymnal* are both very fine Lutheran hymnbooks. Taken together, they present us with a rich treasury of German and Scandinavian Lutheran hymns, as well as Greek, Latin, Slovak, English and American hymns, along with a few others. The Scandinavians knew the German hymns, but the Germans didn't necessarily know the Scandinavian hymns. Our Synod's delegates to *The Lutheran Hymnal* committee (N. A. Madson, C. Anderson, and A. Harstad) assured that some of the finest Scandinavian hymns appear in TLH: "Behold a host," "There many shall come from the east and the west," "God's Word is our great heritage," "I walk in danger all the way," "Built on the Rock," "O Jesus, blessed Lord, to Thee," "On my heart," and "Like the golden sun ascending."

Recent Lutheran Hymnody

New Lutheran hymns have been written in America in the past 50 years. Among the best poets are Martin and Werner Franzmann. Martin Franzmann's hymns include: "Thy strong word," "In Adam we have all been one," and "Weary of all trumpeting." Werner Franzmann is author of the hymn "Triumphant from the grave." Recently we have received hymns such as "Hear us now, our God and Father" by Harry Huxhold, and "This is the feast" by John W. Arthur. New translations and hymns by Gracia Grindal, Jaroslav Vajda and others are also becoming known in many places.

Music programs at Lutheran colleges in the United States were always strong because of the Lutheran emphasis on music in worship. But with liturgical renewal sweeping the world this century, Lutherans were also urged to a renewed interest in and production of music to serve the Church. Bethany Lutheran College, Dr. Martin Lutheran College, Concordia-River Forest, and others all have made their contribution. Briefly we mention a few names to illustrate the vastness of this work: Alfred Fremder, Walter Buszin, Paul Bunjes, James Engel, Bruce Backer, Carl Schalk, Richard Hillert, Jan Bender, Leland Sateren. No doubt, there are more names and more will be added in the years to come.

Sing To The Lord A New Song (Conclusion)

The Evangelical Lutheran Synod, with the whole Christian Church, sings the Lord's song in the midst of the strange land of the unbelieving world. We have inherited a worthy tradition of liturgy and hymnody. We have a purpose and a mission in

teaching our people, as well as testifying to others and preserving the truth of God's Word in the special heritage of true Christian teachers like Kingo, Brorson, Landstad, and Koren. Their writings are good Lutheran hymns, and therefore good Christian hymns. We ought not to consider our Synod's heritage of liturgy and hymnody as weak or influenced too much by "Pietism." Our forefathers were orthodox Lutheran teachers, trained at the University of Christiania (Oslo) during the Johnsonian era of orthodoxy and confessionalism, where they learned the proper emphasis of the means of grace, justification, and the work of Christ. Their hymns attest to that very clearly.⁶¹

Our Synod's heritage of worship is a phenomenal treasure. The more we learn it, the more we appreciate it. By learning the "old" songs, the hymns of the Church before our time, we learn to sing them anew, to sing to the Lord a new song, a song that is "new" in its freshness, vibrance and vitality, a song from people who are renewed and refreshed by the Gospel. As we learn good and true Christian hymnody, new songs and new hymns also will arise to teach the people and to praise the God of all grace and glory.

O come, let us sing to the LORD!

Let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving;

Let us make a joyful noise to Him with psalms.

O Come, Let Us Worship!

SOLI DEO GLORIA—TO GOD ALONE ALL GLORY

Appendix A—Comparison of the Norwegian Rites (Holloway)

(Note: In this chart “Psalm” means “Hymn.” The Norwegian word “salme” means both.)

<i>Church Ordinance of 1537</i>	<i>Church Ritual of 1685</i>
Introit or psalm. The celebrant meanwhile says the confiteor and prays for the ministry of the world and for the king and country.	Prayer and Our Father
Kyrie eleison.	Kyrie Gud Fader alsomhøjeste Trøst or other psalm.
Gloria in excelsis.	Alleniste Gud i himmerig.
The Lord be with you, collect and epistle.	The Lord be with you, collect and epistle.
Alleluia and gradual or canticle (sequence at three seasons only).	Psalm
Gospel.	Gospel.
Nicene creed.	Vi tro altesammen paa end Gud.
Sermon followed by	Sermon preceded by Our Father and variable verse and followed by
Intercession and Our Father in the pulpit.	Intercession and Our Father and variable verse in the pulpit.
	(Baptism if desired).
	Psalm.
Exhortation concerning the sacrament.	Exhortation.
Our Father.	Our Father.
Consecration by recital of account of institution.	Consecration by recital of account of institution.
Communion while a psalm is sung.	Communion while a psalm is sung.
	Thanksgiving psalm.
The Lord be with you.	The Lord be with you.
Collect of thanksgiving.	Collect of thanksgiving.
The Lord be with you and blessing.	The Lord be with you and blessing.
Canticle while the celebrant unvests and kneels at the altar and gives thanks privately.	Psalm while the priest unvests and remains standing until the end, or, if no psalm is sung, he prays for the ministry of the world and for the king and country.
	Prayer and Our Father.

Appendix A—Continued.

<i>Norwegian Altar-Book of 1889</i>	<i>Norwegian Altar-Book of 1920</i>
Entrance-prayer and entrance-psalm.	Silent prayer and entrance-psalm.
Confession.	Confession.
Kyrie eleison or opening verses of the litany.	Kyrie eleison or opening verse of the litany.
Gloria in excelsis.	Gloria in excelsis.
The Lord be with you, collect and epistle.	The Lord be with you, collect and epistle.
Psalm (omitted in shorter form except at the three great festivals).	Psalm.
Gospel.	Gospel.
Apostles creed (a psalm is used instead in the shorter form).	Apostles creed.
Psalm.	Psalm.
Sermon preceded by Our Father and followed by Gloria Patri.	Sermons preceded by prayer and followed by Gloria Patri and the grace.
	Psalm.
Intercession (prayer for the Church), Our Father, and the grace said in the pulpit.	Intercession (prayer for the Church said at the altar).
Psalm.	
(Baptism and catechising).	(Baptism).
Psalm.	Psalm.
Sursum corda, preface and sanctus (optional and not in shorter form).	Sursum corda, preface and sanctus (constant not optional).
Exhortation.	Communion prayer, Agnus Dei, and
Our Father.	Our Father.
Consecration by recital of account of institution.	Consecration by recital of account of institution.
Communion while a psalm is sung.	Communion while a psalm is sung.
Thanksgiving psalm.	Thanksgiving psalm.
Collect of thanksgiving.	Collect of thanksgiving.
The Lord be with you and blessing.	The Lord be with you and blessing.
Psalm.	Psalm.
Concluding prayer. (The shorter form has additional Our Fathers after the entrance-prayer, before the sermon, and after the concluding prayer.)	Silent prayer.

Appendix B—Hymnbook Prefaces

1. Quotations from the Preface to *Christian Hymns for Church, School, and Home*, 1898

The committee has given preference to Lutheran hymns and tunes already familiar and dear to our people. . . . In the Sunday School, not only the Special Hymns for Children, but also the church hymns should be used.

2. Quotations from the Preface to the *Lutheran Hymnary*, 1913

The Norwegian Lutheran Church of America has inherited a rich treasury of hymns and chorals from the Mother Church; and while the Norwegian-American Church would secure this treasure and transmit it to her children, it is also hoped that the hymns of Kingo, Grundtvig, Brorson, Landstad, Brun and others, rendered into English, may prove attractive to the English bodies of the Church of the Reformation, and eventually find a place in their hearts and hymnals.

3. Outline and pertinent quotations from the Preface to the *Lutheran Hymnary*, Junior, 1916

- I. *The Demand for a new Song Book*
 - a. *Song Books for the Congregation*
 - b. *Song Books for Devotional Meetings*
 - c. *Song Books for Children and Youth (School Song Books)*
 - d. *Other Church Books*
- II. *The Efforts to Meet the Demand*
 - a. *By Independent Efforts*
 - b. *By Synodical Efforts*
 - c. *By Intersynodical Efforts*
- III. *The Principles Underlying this Book*
 - a. *Childhood Songs*

The songs of childhood should be essentially of the same character as the songs of maturity. The child should therefore learn the easiest and best of the songs he is to sing as a communicant member of the Christian Congregation. Old age delights in the songs learned in childhood. The religious songs learned in childhood should therefore be worthwhile. We want childlike songs, but not childish songs. The early songs should be the choicest congregation songs adaptable to his age and capacities. In the same manner as he is taught the rudiments of Christian theology through Luther's "Smaller Catechism" and the chief Bible stories through the "Bible History," should he also be taught the words and tunes of our most priceless church songs and chorals. It can be done just as easily as teaching him a number of equally difficult and perhaps new songs and tunes which will never be sung in his congregation. It should be done, for a child should be trained up the way he should go (Prov. 22:6).

b. *Lutheran Songs*

The songs of Lutheran children and youth should be essentially from Lutheran sources. The Lutheran Church is especially rich in songs and hymns of sound doctrine, high poetical value and fitting musical setting. They express the teachings and spirit of the Lutheran Church and help one to feel at home in this Church. Of course, there are songs of high merit and sound Biblical doctrine written by Christians in other denominations also, and some of these could and should find a place in a Lutheran song treasury. But the bulk of the songs in a Lutheran song book should be drawn from Lutheran sources. We should teach our children to remain in the Lutheran Church instead of to sing themselves into some Reformed sect.

- c. *Transition Songs [From Norwegian to English]*
- d. *School Songs*

The demand for a new song book referred to above is really a demand for a school song book, to be used in Sunday schools, parochial schools, congregational schools, higher church schools, and young people's societies. Such a school book should contain songs which cover the five parts of the Lutheran Catechism, the church year and various special themes and occasions, besides songs specially appropriate for opening or closing. The Catechism is a "Key to the Scriptures," a summary of the Bible, "the little Bible," and a guide to Christian faith and work, and as such can and should become dear to the heart through song as well as through doctrinal study. It is plain that it should also cover the main festivals of the church year, because everyone, whether young or old, should always keep in touch with the church year, and because a school song book for children and youth should lead up to a deeper and wider understanding of the church year and its messages. Among the special songs that should be represented are the following: The Church, the ministry, missions, the home, morning and evening prayer, grace before and after meat, the state, and heaven. All of these should occupy the thoughts and help determine the words and deeds of the children and youth of the Church. For convenience, some of the most suitable songs should be placed apart, as opening songs, likewise some as closing songs. But it should be understood that many other songs too can be used as opening or as closing songs, and these others should occasionally be selected for such use.

e. Memorized Songs

The choicest, most common and representative songs should be memorized. They will thereby become dearer, clearer and more useful. And with the passing years they will grow still more dear, clear and useful. When learned by heart they can be sung more freely and expressively, on any occasion, at work as well as from a book. They will guide and admonish, entertain and comfort. They will ennoble one's thoughts and enrich one's language. They will inspire to higher ideals, nobler deeds, truer devotion. Songs should be memorized now as of old. Our congregations should become singing congregations, our people a singing people, out of church as well as at divine service. When a people is under Gospel influence it begins to sing, and when a people begins to sing the Gospel it gets under the influence of the Gospel. A notable example of this reflex influence is that of the Reformation period. Already as a boy Luther had taken to music and had begged his bread by singing in the streets. How his memorizing of songs was turned into a manifold blessing to himself and us! He introduced congregational singing in the mother tongue and made singing a school requirement. Thus, the Lutheran Church became a singing Church, an object of fear to the Pope and all the powers of darkness. The great songs which have outlived their generation should be learned by heart. The possibilities of learning by heart are well nigh limitless, if there is a will. The opportunities come to each one's door again and again throughout life. Oftenest in childhood, the best time to learn by heart. Then, next, in youth. But also later on. Parents can learn songs while teaching their children, at meal-time devotions, a blessed practice that has helped to make many a home the "dearest spot on earth." Teachers should assign songs to be memorized. Sunday schools should assign a part of the Sunday school period to singing of old songs and drilling on new ones. The songs in "Lutheran Hymnary, Junior" are old songs, but yet many of them are new to those who use the book. All of them should be learned to some extent. Some congregations and schools seem to be able to sing only "Søde Jesu, vi er her," "Nearer, my God, to Thee," and a few others. Many people do not know a single song by heart, although they have been singing at a few numbers all their lives.

IV. The Contents of "Lutheran Hymnary, Junior"

a. The Songs

The compilers of this book have had in mind the principle stated above. The songs selected are some of the choicest of the songs that children and youth can

learn to sing and like to sing and want to sing later on in life. They are songs that have been officially approved and used by the Lutheran Church. The book contains 164 numbers, 165 different songs. Of these songs 114 were taken from Landstad's "Salmebog," 141 from the "Lutheran Hymnary." "Lutheran Hymnary, Junior" contains, then, about one-sixth of Landstad's "Salmebog" and about one-fourth of the "Lutheran Hymnary," a guarantee that the songs have been tested and found worthy. The book is not a historical song collection, but a song book for juniors, several of the longer hymns have been shortened. About 120 of the songs are over 115 years old. A few date back to the third, fourth, eighth, ninth and fourteenth centuries. The sixteenth, seventeenth and eighteenth centuries are each represented by 30 or more songs.

The Church is rich in spiritual songs and hymns from many lands. Every age, every people under Gospel influence adds to the store. No age has added more hymns of lasting merit than the Reformation period. No people has sung its devotion more deeply and truly than the Germans. No modern poet has done more for church song than Martin Luther, who struck the keynote of all Christian song in his battle hymn "A Mighty Fortress Is Our God." The compilers of our church hymnals ("Landstad's," "Synodens," and "Lutheran Hymnary") have therefore drawn largely upon the German song treasures. Landstad added many Danish songs, and the "Lutheran Hymnary" many English songs. The chief sources of the Landstad collection, by languages are German, Danish, Norwegian and Latin; of the "Lutheran Hymnary" are English, German, Danish, Norwegian and Latin. In the "Lutheran Hymnary, Junior" 60 have been written by Germans, 39 by Danes, 34 by Englishmen, 22 by Norwegians and the remaining 10 by men of other nationalities. 10 are from Catholic sources, 36 from Reformed and 119 for [sic] Lutheran. These songs have not been objected to just because they came from Catholic or Reformed sources, providing they were doctrinally correct and pedagogically suitable. Although the committee did not plan to bring about this result, but rather sought songs that were sound in doctrine and pedagogically suitable for a school book, yet this result is a witness to the fact that the song treasury of the Lutheran Church is surpassing rich in song of the best qualities...

b. The Tunes

c. The Order of Service

d. The Indexes

e. The Title

V. The Points in Criticism of This Song Book

a. The Intrinsic Value of Songs and Tunes

The songs and tunes in the book are standard and have outlived the storm and stress of competition and time. They represent the best orthodoxy and piety of all of the different periods of the Church. They are heart songs and heart tunes.

Most objection[s] will no doubt be directed against the choral tunes selected. Concerning choral tunes we shall therefore let F. L. Humphreys, S. T. D., Mus. D., an American authority on church music (who is not a Lutheran), say a few words. In his "Evolution of Church Music" he speaks as follows of the lighter songs which unfortunately are at present demanded also by many Lutheran church people: "The character of piety they encourage is somewhat superficial, not to say hysterical; they are full of extravagant and often foolish statements; but it can not be denied that they stir the hearts of the common throng. The refrains which are generally attached to them are readily caught by the ear; and that wave of emotional sympathy, easily started in large audiences, soon sweeps over the meeting, and choir and Congregation are at once drawn into close accord. The musical structure of these hymns is very slight; the harmony has hardly any variety, seldom changing more than once in a bar, and they employ the march rhythms so frequently that they produce an effect of monotony. The

slight structure and trivial harmony of these tunes only vitiate the public taste and strengthen the impression abroad that in America only the cheapest forms of art can flourish."

Rev. Humphreys continues: "It is a pity that the compilers of almost all hymn books have failed to borrow as many of the German chorals as they should. These 'chorale' are so elevated, and at the same time so simple and devotional, that they are beyond question the most perfect models of hymn tunes. It is humiliating to compare our collections with those used in the German (Lutheran) Churches. In one for the use in their Sunday schools, the title page bears the inscription: 'For our children only the best is good enough.' If our compilers would give us a few more of these 'chorale' instead of the feeble and sensuous melodies which are too numerous in our collections, our psalmody would be greatly improved; and, more important still, the public taste would be better trained. In the Lutheran Church (of Germany) the introduction of those trifling tunes, even for Sunday school use, would not be permitted. There is a certain dignity in the German music, and, indeed, in their entire conception of the church service... Stateliness, majesty, solidity, grandeur, dignity, beauty, purity of style, fullness of harmony, fine modulation and rhythm—all these are characteristics of good music; they are essential to the formation of model tunes."

In addition to this witness by a non-Lutheran we might say that the chorals are sung by children in all of the Lutheran lands and are not considered difficult. It is only here in America that their stately swing and reverential spirit are considered heavy and dull.

b. The Pedagogical Results

We have seen that a new song book has been demanded. The popular demand is for novelty. To lower the standard of Lutheran church music to suit the popular demand would be a disastrous policy. There is besides a deeper demand for a book to "train up the children and youth they way they should wander." To give the children and youth of the Lutheran Church a song book through which they could learn the songs and teachings, the spirit and the ways of the Lutheran Church is the object of this book. The book should be given a fair trial before it is condemned as not answering to the needs of Lutheran children and youth. The juniors do not determine what Catechism they are to study and should not determine what song book they are to adopt, for a song book ought to have a confessional character as well as a Catechism.

c. The History of Lutheran Hymnody

The critic of a song collection should bear in mind that the best Lutheran songs are the best Christian songs in the world. As Dr. Philip Schaff, the great Presbyterian theologian, says in the Preface to his German song book of 1874: "To the Lutheran Church unquestionably belongs the first place in the history of Church song." And as Dr. Adolph Spaeth, the great Lutheran theologian, says in his article on Hymnody in Jacobs's "Lutheran Encyclopedia": "The Reformation of the Sixteenth Century is the mother of true evangelical church song. The message of God's free grace puts a new song into the heart and mouth of the justified believer. The general priesthood of believers demanded the active participation of laymen in the service of the sanctuary, and particularly in the service of song, which Gregory the Great had assigned to the choir of the clergy... Luther gave to the Germans not only their Bible and Catechism, but also their hymn book. He called for poets and singers, able to produce hymns which might be worthy to be used in the daily service of the Church of God. It was primarily in the interest of the Congregation and its service that he wanted the hymns."

Following upon Luther, during the Sixteenth Century, a host of hymn writers arose, such as Hermann, Decius, Walther, Helmbold, Ringwaldt, Nicolai and others, whose hymns are plain and direct, fresh and vigorous, expressing the deep personal conviction and the objective testimony of the whole Congregation.

They were sung by children as well as adults.

Also during the Seventeenth Century the subjective personal element blends most beautifully with the pronounced objectivity of the earlier hymnody. Among the notable hymn writers may be mentioned Gerhardt, Clausnitzer, Heerman, Held, Neander, Rinkart and Schirmer.

During the first half of the Eighteenth Century, in the interest of personal piety and sanctification, the hymns of the Pietists emphasize the personal element so strongly that many of their songs are not adapted to congregational use, not to say school use. Among the best hymn writers of this period are Freylinghausen, Garve, Mentzer, Rambach and Zinzendorf. During the second half of this century the Rationalists played sad havoc with the hymn books of the Church. Churches became lecture rooms where longwinded treatises on morals and the utility of things were pronounced to a sleeping audience. The liturgy was shortened and otherwise mutilated. The good old church hymns were removed or changed, and commonplace rhymes praising virtue and natural religion were substituted.

During the first half of the Nineteenth Century a revival of positive Christianity swept over the Church, bringing with it a number of gifted hymn writers. "But by far the most precious result of the revival of the old faith was the renewed appreciation of the old jewels of our Lutheran hymnody, and the return to those classical hymns in their original beauty and force" (Spaeth).

A number of able critics began analyzing the hymn book chaos (for example R. Stier in his "Die Gesangbuchsnoth" ["Hymn Book Misery"], 1838). The German Church governments in 1852 appointed a commission to select 150 standard hymns, up to the middle of the Eighteenth Century, which were to form the common nucleus for the different territorial hymn books. The result of their work was published in 1854, under the title "Deutsches Evang. Kirchen-Gesangbuch, in 150 Kempliedern." Thus the way was opened for a general return to the more conservative principles which characterize all the latest hymn books of our Lutheran Church in Germany, though in different degrees.

In our day, here in America, too, we are having a "hymn book misery" in that we are throwing overboard our choicest hymns and tunes from the past and manufacturing a multitude of more commonplace ones. We are being forced to listen to the demand from the children attending our American public schools and living in a Reformed atmosphere to provide our Lutheran books with American tunes and Reformed music. All of the English Lutheran church books, including our own "Lutheran Hymnary," are over 50 per cent from Reformed sources. Most unwarranted and uncritical judgments against the Lutheran portion of our English Lutheran song books are freely offered not only by children, but also by parents, pastors, teachers, publishers and sellers. The situation here is really worse than it was in Germany in 1852, when a song book commission, as stated above, was appointed to compile a book of 150 standard hymns which should form the nucleus of the future German hymn books. We are happy to say that our "Lutheran Hymnary" contains nearly 250 of such precious hymns; also that the present book, "Lutheran Hymnary, Junior," contains 114 of the choicest of the hymns to be found in Landstad's "Salmebog," and 95 of the easiest chorals from Lindeman's "Koralbog." The committee that has prepared "Lutheran Hymnary, Junior" has recognized the "hymn book misery" of our times and in the light of history has sought to choose songs and tunes for this book chiefly from Lutheran sources. It is their hope that the book may in some measure serve as a check against the temptations from Reformed quarters that plague our people and lead them away from their Lutheran song treasures and into Reformed tastes.

FOOTNOTES

¹Hebrew תָּרָא in the Hithpael and Greek προοικνεω.

²*Luther's Works, American Edition*, Vol. 40.

³G. Smedal says: "We go to a lecture or a presentation to listen, and we go to a concert to hear music and singing; but in Church we are to *participate*, to participate also in the singing, to sing along, the best we can. Singing is a part of the Divine Service, and therefore the whole congregation must participate in it; for it is the congregation that holds Divine Service" (p. 70).

⁴Lenski comments on this verse: "Timothy is directed to pay close attention to 'the reading' in the churches, to what lections are being read at the services. Not *that* lections be read, still less that Timothy is to read them, but *what* lections are being read . . . cranks and fanatics (1:4) and the foolish law teachers (1:7) might read or ask to have read as lections the Old Testament genealogies, to which to pin their myths, and lections from the Levitical laws, to be interpreted for their ignorant purposes. This Timothy was not to allow. It was not necessary for him to be present at every service in every church; it was easy to find out and to keep track of what was going on, to learn where suspicious lections were being read and where such as helped true godliness were being read."

⁵For example: Song of Songs at Passover, Esther at Purim, Ruth at Pentecost (the spring harvest festival), Ecclesiastes at Tabernacles, (and later, Lamentations for Tish B'Av).

⁶"It was the chants of the synagogue, meant to emphasize the public reading of the Old Testament and the Psalms, which the early Christians (considering them as an inseparable heritage of their faith) adapted to their readings in Greek or Latin." Haik-Vantoura, p. 3-4.

⁷Preachers young and old do well to learn preaching from the great preachers by reading the sermons of Luther, Walther, Koren, and others. Great sermon helps are available on the standard Epistles and Gospels, though some of them are now out of print and some are unusable to those who do not read German, Latin, or Norwegian.

⁸Flatø, p. 23, Cartford, p. 357; these readings are listed in the *Lutheran Hymnary*.

⁹*Christian Worship* by George Hedley, pages 272-276, gives a comparison chart of six various liturgies.

¹⁰The Divine Service (which we affectionately call the Bugenhagen Service) in the *Lutheran Hymnary* p. 7 is based on the 1685 Church Ritual, which is also mentioned in the ELS Constitute.

¹¹*The Lutheran Hymnary* p. 15, *Lutheran Hymnary* p. 21.

¹²"Whose Liturgy Is It?" by Norman Nagel in *Logia*, II 2, April 1993, p. 4. He refers us also to Kittel's *Theological Dictionary of the New Testament*, 4:215ff.

¹³Zwingli threw out everything that he considered Roman or popish. For his communion service he had a simple table put up in the church around which the "family" of believers were seated, and his liturgy specifies: "The plates and cups are of wood, that pomp may not come back again." However Zwingli did hold in high regard some of our liturgical heritage, for he retains the *Gloria* and the Creed, and even instructs the lector to kiss the book after the Gospel has been read. Bard Thompson: *Liturgies of the Western Church*, p. 145, 151, 153.

¹⁴An example of a typical collect: 1. O God, 2. the Strength of all who put their trust in You; 3. Mercifully accept our prayers; and because through the weakness of our mortal nature we can do nothing good without You, grant us Your Holy Spirit, 4. that we may please You both in will and deed; 5. through Jesus Christ, Your Son, our Lord, who lives and reigns with You

and the Holy Spirit, one true God, now and forever. Amen. (Collect for Trinity 1)

¹⁵*Lutheran Hymnary*, p. 17, Closing Prayer.

¹⁶*Luther's Works*, American Edition, Vol. 53.

¹⁷Some changes were added over the course of time by royal decree and appointed commission. Our present *Hymnary* service is actually based on a Revision from 1889. See Appendix A of this paper for a chart of the Norwegian Orders from 1537 to 1920.

¹⁸Dr. B. M. Schmucker's *Preface to the Common Service*, 1888, quoted in Stulken, p. 99.

¹⁹Anderson, p. 71.

²⁰*Lutheran Hymnary*, p. 3.

²¹The last three quotations in this paragraph are all from the *Lutheran Hymnary, Junior*, p. xvi.

²²Chemnitz, *Loci Theologici*, translated by J. A. O. Preus, Vol. 1, p. 276.

²³Quoted in the Preface to the *Lutheran Hymnary, Junior*, p. xvi, ascribed to a German Lutheran Sunday School Hymnal.

²⁴*The Nicene and Post-Nicene Fathers, First Series*, Vol. VIII, p. 334. Quoted in *Memoirs*, III p. 53, and Leaver, p. 4.

²⁵Lundquist, p. 2-3: "The church hymn must be thoroughly Biblical. It cannot move only in the realm of general religious truth, not only sing the praise of certain abstract ideas about God's being, about the immortality of the soul, about virtue, etc. . . . The subject of the church hymn, provided it possesses sound religious character, is, briefly stated, *Christ for us and Christ in us*; on the one hand the objective saving grace through Jesus Christ, on the other hand the subjective appropriation of faith, with love and submission and devotion to God. The sphere of the church hymn will not thereby be restricted to an incessant reiteration of the name of Jesus, his wounds and blood, his love, etc. The church hymn sings in praise of God's entire means of salvation: God's thoughts and works of love through Christ for humanity; His sure and saving institutions of grace upon earth; the work of the Holy Spirit in the hearts of men unto repentance, faith and sanctification; the benefits, struggles and victories of His kingdom of grace; the glory of the heavenly bridegroom; death and judgment; the world to come and eternal life."

²⁶Backer, p. 121-124.

²⁷Hedley, p. 122. He also gives some titles: "Brighten the Corner Where You Are," "Get Close to Jesus," "The Victory May Depend on You" etc. And he notes: "Happily the vogue of the unauthorized 'little book' of gospel songs at evening services and in young people's groups seems to be nearing its end. . . . Let none say, But they like 'In the garden.' Have we no responsibility for developing decent literary and musical taste, to say nothing of true Christian faith?"

²⁸Cartford, p. 247-255. Some examples might be: "Shall *we* gather at the river?" and "When the roll is called up yonder, *I'll* be there." These are good folk-songs, but not necessarily good hymns. Verlyn Anderson also agrees with this assessment in his thesis, p. 282: "These so-called 'Gospel hymns' employed catchy, lilting tunes which usually had a refrain or chorus which was repeated after every stanza. The texts of these 'Gospel hymns' were often as inferior as the music."

²⁹1896 Synod Report, p. 96, quoted in Cartford, p. 255-256.

³⁰1901 Report of the United Church, p. 107, quoted in Cartford, p. 256.

³¹Augustine's *Confessions*, Book 9, chapter 6, attests to the emotional impact of Christian hymnody: "We were baptized and all anxiety for our past life vanished away. In those days I could never have enough of the wonderful sweetness of mediating upon the depth of your counsel for the salvation of the human race. What tears I shed in your hymns and canticles! How

deeply was I moved by the voices of your sweet singing Church! Those voices flowed into my ears and the truth was distilled into my heart, which overflowed with my passionate devotion. Tears ran from my eyes and happy I was in those tears."

³²Backer, p. 125-134.

³³*Lutheran Hymnary, Junior*, p. xii-xiii. See also Lundquist, p. 65: "Many American Lutheran churches do not sing Lutheran church hymns at all. How deplorable! We often attend Lutheran church services where not a single Lutheran church hymn or Lutheran chorale is sung. Here is a serious flaw in American Lutheran education and leadership. How about the hymn sing in our American Lutheran Sunday schools? Would it not be well to sing at least one Lutheran church hymn each Sunday? Or shall we permit Lutheran hymnody to die? Is great Lutheran hymnody a thing of the past?"

³⁴Jungmann, p. 204.

³⁵Stulken, p. 5.

³⁶Greek was the common language for the first 300 years.

³⁷*Lutheran Worship*, #10.

³⁸*Lutheran Hymnary*, 330.

³⁹Examples are: "O Lord, look down from heaven, behold" (Psalm 12); "Isaiah, mighty seer" (Sanctus); and Luther's hymns on the six chief parts of the Catechism: "These are the holy ten commands," "We all believe in one true God," "Our Father, Thou in heaven above," "To Jordan came our Lord, the Christ," "Out of the depths I cry to Thee," and "Jesus Christ, our Blessed Savior."

⁴⁰*The Lutheran Hymnary* generally followed this tradition by arranging its hymns according to the Sundays of the Church Year.

⁴¹*Lutheran Hymnary*, 37, 53, 141, 155, 280, 302, 325, 406, 434, 569; *The Lutheran Hymnal*, 179, 207, 301, 309, 401, 542, 655. At this time the *Evangelical Lutheran Hymnary* plans to include 14. *SBH* and *LBW* each have 4.

⁴²F. J. Billeskov Jansen. *Dansk Litteratur Historie*, Vol. I, p. 487.

⁴³*Service Book and Hymnal* #357; compare *LBW* #244, et al.

⁴⁴F. J. Billeskov Jansen. *Dansk Litteratur Historie*, Vol. I, p. 487-88.

⁴⁵Translation by Gracia Grindal ©1992. It will be included in the *Evangelical Lutheran Hymnary*.

⁴⁶*The Handbook to the Lutheran Hymnal*, p. 488.

⁴⁷Ole Sandvik displays this for us in his intriguing work *Norske Religiøse Folketoner*.

⁴⁸Cartford, p. 68: Of 862 congregations: 342 used Kingo, 260 Guldberg and 260 Balle's Ev.-Chr.

⁴⁹The Northern Illinois Synod and the Norwegian Synod. *Lutheran Hymnary, Junior*, p. x.

⁵⁰Cartford, p. 68.

⁵¹This edition also indexed which hymns were found in the other hymnbooks: Mortensen's, Thomissøn's, Kingo's, Guldberg's, Balle's, Pontoppidan's, Svedberg's, and Wallin's.

⁵²*Lutheran Hymnary* (#7, 50, 51, 91, 132, 142, 160, 169, 171, 191, 194, 245, 263, 274, 278, 302, 316, 351, 353, 363, 399, 451, 453, 492a, 601).

⁵³*The Lutheran Hymnal* (#8, 149, 188, 353, 467).

⁵⁴Just one example is the Lucas Cranach altar painting in Wittenberg, showing Melancthon baptizing, Bugenhagen absolving, and Luther preaching and distributing the Sacrament of the Altar. (For reproductions, see Bjarne Teigen's *I Believe: A Study of the Smalcald Articles*, ©1978, Lutheran Synod Book Company, Mankato, MN, pages 12-25). Also consider Thorvaldsen's famous statue of Christ, and the many altar paintings in numerous churches.

⁵⁵Bard Thompson: *Liturgies of the Western Church*, p. 145, 151.

⁵⁶Quoted in Stulken, p. 68.

⁵⁷Stulken, p. 70-76.

⁵⁸Of Miss Winkworth's translations there are 67 in LHy, 72 in TLH; of Neale's 17 in LHy, 23 in TLH; of Massie's 14 in LHy, 9 in TLH.

⁵⁹Some Lutheran hymns were translated into English already in the 16th century by Miles Coverdale and others; some had to wait until this century.

⁶⁰*ELHB* is still a source for some classic chorales: "Ach Gott, wie manches Herzeleid," Das neugeborne Kindelein," "Es spricht der Umweisen Mund wohl." The *Evangelical Lutheran Hymnary* will include "Lord, hear the voice of my complaint."

⁶¹Consider just a few examples: "Through sacrament and living word, Faith, love and hope are now conferred" (LHy 173:4). "How slight the power [in] evidence Of word and sacraments!" (LHy 245:3), "Today I was my Savior's guest, My soul was here so richly blest, The bread of life receiving" (LHy 46:3), "For the joy Thy birth doth give me, For Thy holy, precious word; For Thy baptism which doth save me, For Thy gracious festal board. . ." (LHy 325:10).

TIME LINE

(Note: Salmebog = Hymnbook containing hymn texts; Koralbog = tune book containing hymn tunes.)

1531 first Danish hymnbook by Mortensen (10 hymns) - revised by Hans Tausen in 1544

1534-1559 King Christian III rules Denmark & Norway and makes them Lutheran

1537 Bugenhagen prepares a Church Order for Denmark and Norway and appoints seven Lutheran bishops

1569 **Thomissøn's Salmebog (Den danske Psalmebog)** - 268 hymns - served for 150 years

1573 Jespersøn's Gradual

1588-1648 King Christian IV commissions Lutheran Church Music (Mogens Pedersøn, John Dowland)

1685 **Church Ritual** (Order of Service and Pastoral Theology; ordered by King Christian V)

1699 **Kingo's Gradual (Salmebog)** about 300 hymns arranged by Sundays of the Church Year

1740 Pontoppidan's Den nye Psalmebog

1778 **Guldborg's Salmebog** - 1781 Schiørring's Koralbog

1798 **Balle's Evangelical-Christian Psalmebog**

1801 **Zinck's Koralbog**

1802 Rescript of the Church Ritual

1819 Lars Roverud's salmodikon with number system (He studied in Leipzig)

1866 Henderson's Choral-Bog (in America, poor musically and theologically)

1869 **Landstad's Salmebog** - 1877 **Ludvig Lindeman's Koralbog**

1870 Lindeman's Norsk Messebog - Book of Chant for Gospels, Epistles, and Collects

1887-88 two new series of texts for preaching, not for reading from the altar (Cartford p. 357)

1889 Alterbog for den norske Kirke draws on the Bavarian Order of 1879 (Löhe, Kliefoth, etc.); approximately the Lutheran Hymnary order - revised liturgy by royal decree of 1887 [in America add the absolution after the Kyrie and continue chanting the lessons rather than reading]

- 1895 **Landstad's Salmebog** printed in Minneapolis with an appendix of additional hymns
- 1898 **Christian Hymns for Church, School, and Home** (Norwegian Synod)
- 1899 Lindeman's Koralbog printed in Minneapolis
- 1901 Alterbog (Norwegian Synod)
- 1903 **Synodens Salmebog** (Norwegian Synod')
- 1904 Rhytmisk Koralbog (U. V. Koren, Nils Brandt)
- 1913 Evangelical Lutheran Hymn-Book (**ELHB**, LCMS)
- 1913 **Lutheran Hymnary** [LHy, published by the three merger synods of 1917, influenced by Ludvig Lindeman and F. M. Christiansen—mostly isorhythmic chorales]
- 1916 **Lutheran Hymnary, Junior** (bilingual)
- 1916 Collects of the Lutheran Church Service arranged for chanting (F. M. Christiansen, C. Melby - published by Augsburg; the longer Dietrich collects as in the Lutheran Hymnary)
- 1922 **The Liturgical Service of the Lutheran Church** (Dahle and Smeby - bilingual - For the first time in almost 400 years the (shorter) historic collects are used in the Norwegian Lutheran church again. Palladius (1556) had translated them into Danish, but they disappeared in the 1580 edition of Palladius' Alterbog by Povel Madssøn. (Cf. Cartford p. 166-167; Holloway, p. 127-128.)
- 1932 The Concordia Hymnal
- 1941 **The Lutheran Hymnal** (**TLH**, Synodical Conference: LCMS, WELS, ELS, Slovak Synod)
- 1969 Worship Supplement (LCMS)
- 1978 Lutheran Book of Worship (**LBW**, ELCA)
- 1981 Lutheran Worship (**LW**, LCMS)
- 1994 Christian Worship (**CW**, WELS)

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 - IV 67 The Liturgical Deterioration of the Seventeenth and Eighteenth Centuries (J. F. Ohl)
 - IV 79 Liturgy and Doctrine (D. H. Geissinger)
 - IV 85 Early American Lutheran Liturgies (D. M. Kemerer)
 - IV 95 The Liturgy of the Icelandic Church (F. J. Bergmann)
 - V 1 The Liturgical Influence of Gregory the Great (A. L. Ramer)
 - V 9 The Function of the Minister in Divine Worship (E. F. Krauss)
 - V 21 A Laity Liturgically Well-Informed (A. B. Markley)
 - V 31 The Significance of Symbolism and Its Employment in the Service of the Church (G. J. Gongaware)
 - V 41 The Collects (S. A. Bridges Stopp)
 - V 53 The Fundamental Principles of Divine Service (G. W. Mechling)
 - V 69 Regulations and Customs Pertaining to the Use of the Sacraments (I. M. Wallace)
 - V 85 Liturgical Accuracy and Spirituality (H. D. Spaeth)
 - VI 1 Contributive Influences Noted in the History and Structure of the Liturgy (W. A. Lambert)
 - VI 17 Remarks on Some of Our Liturgical Classics (E. T. Horn)
 - VI 23 Preaching and the Day (P. Z. Strodach)
 - VI 41 Christian Worship in the Apostolic Age (C. M. Jacobs)
 - VI 65 The Liturgical History of Confession and Absolution
 - VI 77 The Sacramental Idea in Christian Worship (A. Spaeth)
 - VI 89 Paraments of the Lord's House (G. U. Wenner)
 - VII 1 Liturgical Colors (P. Z. Strodach)
 - VII 19 Consecration (G. U. Wenner)
 - VII 27 The Liturgical Use of the Creeds (J. W. Horine)
 - VII 35 The Liturgy of the Norwegian Lutheran Church (E. K. Johnson)
 - VII 49 Christian Worship in the First Post-Apostolic Age (C. M. Jacobs)
 - VII 75 The Application of Lutheran Principles of the Church Building (E. T. Horn)
 - VII 121 The Bidding Prayer, Litany, and Suffrages (C. K. Fegley)
 - VII 159 The Use of Stained Glass in Ecclesiastical Architecture (E. F. Krauss)
 - VII 169 Sacred Monograms—The Charisma and the Holy Name (E. F. Krever)
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DISCOGRAPHY

- Bach, J. S. *Mass in b minor* (Messe in h-moll) - 2 hours
St. Matthew Passion (Mätthaus-Passion) - 3 hours
St. John Passion (Johannes-Passion) - 2 hours
Christmas Oratorio (Weihnachts-Oratorium) - 3 hours (Six cantatas for Christmas through Epiphany)
Cantatas (about 200 are extant). Some of the most important are: BWV 4 (Christ lag in Todesbanden, Christ Jesus lay in death's strong bands), BWV 140 (Wachet auf, Wake Awake), BWV 7 (Christ unser Herr zum Jordan kam, To Jordan came our Lord the Christ), BWV 80 (Ein feste Burg, A Mighty Fortress)
- Brahms, Johannes. *A German Requiem, Motets*.
Classical Christmas. [5 CD set Laserlight 35890, or each: 15272, 15146, 15274, 15147, 15276]
- Favorite Norwegian Hymns* (Gustavus Adolphus Choir) [Delta 93-327]
- Häik Vantoura, Suzanne. *Music of the Bible Revealed*. [Harmonia Mundi 190989]
- Martin Luther und die Musik* (works by Walter, Des Prez, Senfl, Schein, Scheidt, Praetorius, etc.) [Christophorus 0025]
- Mendelssohn, Felix. *Reformation Symphony, Elijah, St. Paul, Organ Sonatas*.
Music from the Time of Christian IV: Church Music at Court and in Town. [BIS 289]
- or
- Sacred Music from the Court of Christian IV*. [Konrapunkt 32100]
- Norsk på nytt*. Norwegian folk-songs and folk-hymns. [Lynor 9403]
- Praetorius, Michael. [Lutheran] *Mass for Christmas Morning* (as it might have been done in 1620), recorded in Roskilde Cathedral in Denmark (birthplace of hymnwriter Hans C. Sthen) [Archiv 439 250-2]
- Rutter, John (conductor). *Brother Sun, Sister Moon*: The Cambridge Singers conducted by John Rutter. Music for the Morning and Evening Rite (good sampling of Gregorian chant, German and English composers) [American Gramophone 588]
- Schütz, Heinrich (before Bach) *Psalms, St. John Passion, Seven Words from the Cross*.

DOCTRINE COMMITTEE REPORT TO THE 1995 ELS CONVENTION

With its composition unchanged in the last several years, the Doctrine Committee again this past year held its full schedule of regular meetings, in which it wrestled with the various matters that come under its purview. Representatives of the committee were also in attendance at the biennial meeting of the Evangelical Lutheran Confessional Forum. Because of this official regular biennial contact with representatives of the Commission on Inter-church Relations of the Wisconsin Evangelical Lutheran Synod, it was mutually agreed that the usual annual attendance of members of the DC at the January meeting of the CICR no longer be regularly scheduled in the year following the meeting of the forum. The DC also welcomed to its sessions the newly elected synodical Vice President Glenn Obenberger.

THE LORD'S SUPPER STATEMENT

The 1994 synodical convention by resolution had deferred until the 1995 convention final action on the Doctrine Committee's recommended revision of Thesis 9.b) of the synod's statement on the Lord's Supper adopted in 1989. This motion to defer action had been adopted in order "to allow time for further study and discussion." (1994 SR, p. 85) A further resolution exhorted those "who have concerns regarding this matter [to] direct them to the Doctrine Committee." (ibid.)

In its own reconsideration of the matter, the committee took into account the several communiqués addressed to it, as well as the discussion of this matter which took place at the General Pastoral Conference in January. After lengthy review of the entire issue the Doctrine Committee has resolved to recommend to the 1995 convention adoption of the revision of 9.b) just as proposed to the 1994 convention. The entire synodical statement on the Lord's Supper would, on adoption of the proposed revision, read as follows (note the proposed revision in heavy type):

On the basis of the Words of Institution (Matthew 26:26, 27; Mark 14: 22, 24; Luke 22: 19, 20; I Corinthians 11: 23-25) and other Scripture passages concerning the Lord's Supper (I Corinthians 10: 16, 17 and 11: 26-29)

1. We hold with Luther that "[the Sacrament of the Altar instituted by Christ himself] is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink." (SC VI, pp. 351)

2. We hold that "in the Holy Supper the two essences, the natural bread and the true body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union . . ." (FC SD VII 37, 38, p. 575f)

3. We hold that this sacramental union is in effect during the *usus* or *actio*: "Nothing has the character of a sacrament apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it, it is no sacrament). This rule dare not in any way be rejected, but it can and should be profitably urged and retained in the church of God. In this context 'use' or 'action' does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ." (FC SD VII 85, 86, pp. 584f)

4. We hold that "it is the institution of this sacrament, performed by Christ, that makes it valid in Christendom, and that it does not depend on the worthiness or unworthiness of the minister who distributes the sacrament or of him who receives it, since, as St. Paul says, the unworthy receive the sacrament too.

Therefore (we) hold that, where Christ's institution and command are observed, the body and blood of Christ are truly distributed to the unworthy too, and that they truly receive it." (FC SD VII 16, p. 572)

5. We hold that it is the almighty Word of Christ "which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood . . . 'When [if] the Word is joined to the external element, it becomes a sacrament' . . . The Word must make the element a sacrament; otherwise it remains a mere element." (LC V 10, p. 448)

6. We hold that "no man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of the Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ." (FC SD VII 74, p. 583)

7. We hold that the words of consecration repeated by the minister in a proper celebration of the Sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. "For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated . . . 'No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the mouth of the priest, but by God's power and grace through the words that he speaks, "this is my body," the elements set before us in the supper are blessed.' . . . 'This his command and institution can and does bring it about that we do not distribute and receive ordinary bread and wine but his body and blood, as his words read, "this is my body," etc., "this is my blood," etc. Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first Communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office.' Again, 'Here, too, if I were to say over all the bread there is, "This is the body of Christ," nothing would happen, but when we follow his institution and command in the Lord's Supper and say, "This is my body," then it is his body, not because of our speaking or of our efficacious word, but because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking.'" (FC SD VII 75-8, pp. 583-5)

8. We hold that "the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted. Thereby we render obedience to the command of Christ, 'This do . . . ' And thereby the elements of bread and wine are hallowed or blessed in(for) this holy use, so that therewith the body and blood of Christ are distributed to us to eat and to drink, as Paul says, 'The cup of blessing which we bless,' which happens precisely through the repetition and recitation of the words of institution." (FC SD VII 79-82, p. 584)

9. We hold that we cannot fix from Scripture the point within the sacramental usus when the real presence of Christ's body and blood begins, yet we know from Scripture and we acknowledge in the confessions that what is distributed and received is the body and blood of Christ.

We understand Thesis Nine in the light of the following statements:

- a) The words of consecration effect the real presence of Christ's body and blood in a valid administration of the Lord's Supper (consecration, distribution and reception).
- b) **Because of this consecration by virtue of our Lord's original institution "the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received."** (AC X, p. 34; see AC XXII 6, p. 50; Ap X I, p. 179; Ap XXIV 80, p. 264; FC SD VII 10-11, p. 571) The Scripture and the Confessions, therefore, teach that in the Sup-

per the body and blood of Christ are received by the communicant and also that the “minister who consecrates shows forth [tenders] the body and blood of the Lord to the people” Ap XXIV 80, p. 264; see also SC VII-2, p. 351; SA Part III VI 1, p. 311; AC XXII 6, p. 50; Ap X 4, pp. 179-80), that they are “truly offered with the visible elements” (FC SD VII 10-11, p. 571; see also Ap X 1, p. 179), and that they are “really present in the Supper . . . under the form of bread and wine.” (AC X, p. 34)

- c) We reject any attempt to fix the mathematical point or exact moment when the real presence begins.
- d) We reject the teaching that the presence of Christ’s body and blood is in any way effected by the eating and drinking of the elements by the communicants.
- e) We reject the doctrine of transubstantiation, i.e., that the earthly elements cease to exist when the real presence of Christ’s body and blood begins.
- f) We reject any celebration of the Lord’s Supper without communicants.

NOTE: References to and citations from the *Book of Concord* are according to the Tappert Edition.

EVANGELICAL LUTHERAN HYMNARY

Having in 1991-92 approved the planning of a new hymnbook for synodical use and in 1994 acknowledging that such a publication will have “a considerable impact on the theology and practice of the synod,” the synod in convention last year directed the Doctrine Committee, “in consultation with the Committee on Worship, to review the proposed hymnary prior to its publication.” (SR 1994, p. 128, Res. No. 2)

The members of the Doctrine Committee individually and in their regular meetings devoted considerable time and effort to this assignment, forwarding the chief results of their endeavors to the Committee on Worship for consideration. Since it is the understanding of Doctrine Committee that its assignment involves review especially of the doctrinal content and practice espoused or implied in the book, it reports favorably in that area on the material that has been delivered to it. That the members of the committee agree on every aspect of the new hymnary (such as the omission of certain well-known hymns) is more than should be expected, and the committee therefore makes no such claim. It also expects to be able to review the entire volume in its completed form before it goes to press. Nevertheless, it joins in commending the Worship Committee for its great labor of love on such a prodigious assignment for a committee of its size.

LUTHERAN CONFSSIONAL SYNOD

In August 1994 the Doctrine Committee devoted part of its meeting to doctrinal discussions with Pastor Randy DeJaynes of Decatur, Illinois, who with his congregation at that place has subsequently officially formed a new church body, the Lutheran Confessional Synod, as a special haven for congregations disenchanted with the ELCA and/or other doctrinally deteriorating “Lutheran” church bodies. The committee, after quite thoroughly probing into this somewhat anomalous development, resolved unanimously to declare itself in doctrinal agreement with Bishop DeJaynes (his title in the newly formed church body), and now recommends the same action to the convention. Pres. Geo. Orvick, DC Chairman Gaylin Schmeling, and Pastors J. Kincaid Smith and David Webber of the ELS actively participated in the service of installation for the newly elected bishop, which service followed the constituting convention of the LCS in October of 1994. (See also the President’s Report to the convention for additional information regarding the new church body and its possible relationship to the ELS.)

NEW BIBLE TRANSLATION—GOD'S WORD

Pursuant to a request from the Board for Education and Youth the committee has embarked on a study to determine whether to recommend the recently completed translation of Holy Scripture known as *God's Word*, produced by God's Word to the Nations Bible Society. It has not been the practice of the Evangelical Lutheran Synod, or of the Doctrine Committee, to seek to establish any particular version of the Scripture as that which is alone to be used in or recommended to congregations in the Synod. Not even the Authorized Version (King James), which long held sway in English speaking Christendom, received any official approval by the Synod in those days other than the *de facto* one of being for many years the favored English text in use in most of our churches.

While at this time the committee declines to render a conclusive verdict on this new translation, which in many respects gives promise of being very acceptable, it does even now express concern over the society's particular translation choice of the phrase *God's approval* (and related forms) as a substitute for the word *justification* when translating the forensic term δικαιοσύνη. The Doctrine Committee also invites members of the synod who have specific questions about or enlightened criticisms of this new version to share their written thoughts with the DC.

EVANGELICAL LUTHERAN FEDERATION

Representatives of the Evangelical Lutheran Federation, an amalgamation of independent Lutheran congregations established in 1977 by two congregations with the assistance of Lutherans Alert National, met with representatives of the Doctrine Committee in May to discuss matters of mutual concern. Though the meeting was conducted in a very friendly atmosphere, no decisions of consequence were reached; however, several possible scenarios of procedure were considered. It is not unlikely that further contacts with the ELS will be sought by this group. (For further information see the president's report to this convention.)

DOCTRINE OF THE MINISTRY

The study of the doctrine of the ministry has been on the agenda of the DC for some time. Especially because of recent trends that have introduced new—or renewed—questions about the practical application of the doctrine, the study continues in the hope that in the not too distant future a formal statement of our position may be proposed for adoption by the ELS. In the meantime the committee welcomes receipt of the result of any fruitful study of these matters in our midst.

THE CELC

The Confessional Evangelical Lutheran Conference, a composite of confessional Lutheran churches that is intended to replace, and widen the scope of, the former Evangelical Lutheran Synodical Conference of North America, held its first convention in Oberwesel, Germany in the spring of 1993, with representatives from eleven of the member bodies being present at this constituting convention. The conference is to meet triennially, with regional meetings to be scheduled during the interim; these meetings have to date progressed quite slowly because of barriers of language, culture and distance.

The next full convention of the CELC is scheduled to be held in Puerto Rico in the spring of 1996. The planning committee reports that the theme for the seven convention essays will be *Justification by grace through Faith: Our Heritage from the Lutheran Reformation*. Professor Adolph Harstad from the ELS and Pastor Mark Tuffin of the ELSA will be among the essayists.

The Doctrine Committee reminds the synod that in its 1994 convention it resolved to encourage the DC to continue to participate in the development of this conference as well as to solicit funds from the synod for the support of this

venture, and also to encourage members of the ELS to support the efforts of the CELC with their prayers.

It will take patience and effort to sustain this organization; we therefore beseech one and all in the name of our Lord Jesus Christ to remember it, to pray for it, and to pay for it.

CONCLUSION

Since the world in which we live is in a spiritual sense little different from that of Reformation times, it behooves us to listen again to the words of Dr. Martin Luther in the conclusion of his exposition of the First Petition, "Hallowed be Thy Name," in the *Large Catechism*:

"See, then, what a great need there is for this kind of prayer! Since we see that the world is full of sects and false teachers, all of whom wear the holy name as a cloak and warrant for their devilish doctrine, we ought constantly to cry out against all who preach and believe falsely and against those who attack and persecute our Gospel and pure doctrine and try to suppress it. . . . Likewise, this petition is for ourselves who have the Word of God but are ungrateful for it and fail to live according to it as we ought. If you pray the petition whole-heartedly, you can be sure that God is pleased. For there is nothing he would rather hear than to have his glory and praise exalted above everything else and his Word taught in its purity and cherished and treasured." (LC, Third Part, 47f, Tappert Edition.)

G. Schmeling, chairman
J. B. Madson, secretary

DOCTRINE ACTION OF THE SYNOD

Resolutions No. 1: The Lord's Supper

WHEREAS, The Lord has richly blessed His Church by providing the sacrament of the Lord's Supper as one of His precious means of grace by which He bestows upon His Church His forgiveness and nourishes the faith of her members, and,

WHEREAS, The Lutheran church has, through the ages, both treasured and contended for the preservation of this sacrament as Christ instituted it, and,

WHEREAS, Point (b) of Thesis Nine of the theses regarding the Lord's Supper as adopted in 1989 has led to concern by the use of the phrase "before the reception," and,

WHEREAS, The discussions which have taken place regarding the Lord's Supper have been beneficial and have led to a fuller understanding of the rich blessing which the Lord has given to His church in this sacrament and have prompted a deeper study and understanding of our Lutheran Confessions, and,

WHEREAS, The Doctrine Committee's proposed revision of Point (b) of Thesis Nine, when taken together with the entire statement, expresses Scriptural truth by using the language of the Lutheran Confessions,

A. BE IT RESOLVED, That the synod adopts the proposal of the Doctrine Committee relating to the Lord's Supper, and,

B. BE IT RESOLVED, That the synod thanks those who have diligently studied and labored over this matter, and,

C. BE IT RESOLVED, That the synod encourages individuals who have further concerns with Thesis 9b to meet with the Doctrine Committee.

A Substitute resolution was adopted by the convention to read as follows:

A. BE IT RESOLVED, That resolution #1, A, B, and C be referred back to the synod's Doctrine Committee with the instructions that they consider the phrase "without the intervention of any other cause or agency" as a substitute for the words "before the reception" in the 1989 Thesis 9b.

B. BE IT RESOLVED, That the Doctrine Committee announces and holds an open hearing on the matter possibly concurrently with the January General Pastoral Conference.

Resolution No. 2: The Lutheran Confessional Synod

"How good and pleasant it is when brothers live together in unity." Ps 133:1

WHEREAS, The Lord makes it clear that His Word is truth and those who abide in His Word are truly His disciples, and,

WHEREAS, The Lutheran Church was founded upon the Sacred Scriptures and has clearly upheld the truths of Scripture in the Lutheran Confessions as contained in the Book of Concord of 1580, and,

WHEREAS, In these latter days much of Lutheranism has abandoned the truths both of Scripture and of the Lutheran Confessions, and,

WHEREAS, God-pleasing Christian fellowship between church bodies must be based on unity in doctrine and practice, and,

WHEREAS, Our beloved synod has benefited greatly from such fellowship through the years, and,

WHEREAS, The newly-formed Lutheran Confessional Synod has been found to be in agreement with the Evangelical Lutheran Synod in its doctrine and practice,

A. BE IT RESOLVED, That with joy and gratitude to the Lord of the Church, the Evangelical Lutheran Synod hereby declares itself to be in fellowship with the Lutheran Confessional Synod, and,

B. BE IT RESOLVED, That the synod hereby offers to our new sister synod our continued prayers for the Lord's blessing, every encouragement, and assurance that we stand ready to assist her in any way possible as she stands with us in the strug-

gle to maintain and proclaim God's saving Word in these last times.

Resolution No. 3: The CELC

WHEREAS, In today's world of religious liberalism and departure from God's truth, confessional Lutheran church bodies have a vital yet difficult role to fulfill, and,

WHEREAS, It may often seem that we are virtually alone in the struggle to stand firm on the truths of Scripture and the Lutheran Confessions, and,

WHEREAS, The Confessional Evangelical Lutheran Conference (CELC) provides its members with a haven of mutual support, encouragement and growth, and,

WHEREAS, The aims and goals of the CELC are the same as those of our ELS, and,

WHEREAS, Our participation in the CELC provides us with a wonderful opportunity to express and to benefit from the fellowship with like-minded brethren throughout the world,

A. BE IT RESOLVED, That the members of our synod be encouraged to support the work of the CELC by their participation, prayers and gifts, and,

B. BE IT RESOLVED, That the leadership of the synod be authorized and encouraged to provide to the CELC continuing financial support.

REPORT OF THE BOARD OF REGENTS AND PRESIDENT OF BETHANY LUTHERAN COLLEGE

BOARD OF REGENTS

Members of the board during the past year: The Rev. Raymond Branstad, chairman, Elk River, MN; Mr. William Overn, vice-chairman, St. Paul, MN; Mr. Harold Theiste, secretary, Plymouth, MN; The Rev. Ed. Bryant, Port Orchard, WA; The Rev. John A. Moldstad, Sr., Cottage Grove, WI; Mr. Roland Reinholtz, Avon, CO; Mr. Paul Chamberlin, South Chatham, MA; The Rev. Kenneth Schmidt, West Bend, WI; Dr. Donald Peterson, Madison, WI; The Rev. Milton E. Tweit, Advisory Member, Lawler, IA; The Rev. Lawrence Burgdorf, St. Louis, MO.

THE FACULTY AND STAFF

The following persons have served on the faculty and administrative professional staff during the 1994-95 school year.

FULL-TIME FACULTY AND STAFF

Peter Bloedel, Theater
Norma Brown, Library
Jon Bruss, Greek, Humanities, Latin
William Bukowski, Art
Gregory Costello, Director of Administrative Computing and Controller
Mark Harstad, Hebrew, History, Religion
Arlene Hilding, Music
Steve Jaeger, Director of Admissions
Calvin Johnson, Financial Aid Director
Lyle Jones, Physical Education, Soccer, Women's Basketball
William Kessel, Sociology, Religion, Geography, Anthropology
Tom Kuster, Chair of Speech/English Communications
Katy Liesener, Admissions Counselor
Patty Lussky, Health, Counseling
Todd Marzinske, Mathematics, Physics
Dennis Marzolf, Music, Choral Groups, Voice
Daniel Metzger, German, Literature
Marvin Meyer, President
Paul Moxness, Instrumental Music, Fine Arts Coordinator
Dennis Natvig, Business Manager, Treasurer
Jerral Parrish, Director of Library Media Services
Steve Reagles, Communication, Religion
Jay Roth, Associate Director of Admissions
Lance Schwartz, Bookstore Manager
John Sehloff, Biology, Computer Science
Dean Shoop, Business, Accounting, Economics
Erling Teigen, Religion, Communication, Philosophy
David Thompson, Dean of Student Services, Religion
Paul Tweit, Director of Development
Art Westphal, Athletic Director, Men's Basketball and Baseball
Don Westphal, Admissions Counselor, Public Relations Director
Mark Wiechmann, Psychology, Counseling
Jean Wiechmann, Registrar, Learning Specialist, Sociology
Richard Wiechmann, Development Officer
Ronald Younge, Dean of Academic Affairs, Biology

PART-TIME

Vivian Bombach, Piano
Kriss Bruss, Freshman Seminar
Ramona Czer, Communication
Tatjana Durand, Spanish
Laura Forsythe, Chemistry
Adolph Harstad, Religion
Rudolph Honsey, Hebrew
Fred Inman, Physics
Esther Iverson, Costume Director
Maren Jacobson, Voice
Alicia Johnson, Business
Lynette Jones, Physical education, Volleyball and Softball Coach
Mary Kelley, Institutional Computer Science
Julie Kjeer, Mathematics
Sigurd Lee, Communication
Juul Madson, Chaplain
Laura Matzke, Music
Wilhelm Petersen, Religion
Nancy Regenscheid, Chemistry
Stephen Rolfsrud, Political Science
Barbara Strassburg, Art
Rebecca Strom, Mathematics
Cynthia Weberg, Chemistry
Nancy Wiechmann, Business

EMERITI

Sophia Anderson
Louella Balciak
Edna Busekist
Norman S. Holte
Rudolph Honsey
Glenn Reichwald
Bjarne W. Teigen

STAFF

Mr. Jerral Parrish, Director of Library Media Services, died unexpectedly in February. He had been with the college for eight years. We are saddened with his death.

Professors William Bukowski and Mark Harstad have been granted sabbaticals during the upcoming school year. Professor Bukowski will be away from the campus one semester to study art in Cairo, Jerusalem, Athens, and Madrid. Professor Harstad will be gone one semester for study pertaining to issues in faculty development. We wish these professors a productive experience.

Professor Steve Reagles has been granted institutional assistance to pursue his Ph.D. in Rhetoric and Linguistics at Indiana University of Pennsylvania. He will use his summers to obtain the necessary classwork. Professor Jon Bruss is working on his Ph.D. at the University of Minnesota in the area of Classics. He will continue his duties at Bethany while working toward his degree.

During a special service on February 14, the college observed the following anniversaries:

35 years	Marvin Meyer	President
35 years	Sigurd Lee	Theater
25 years	Juul Madson	Chaplain
25 years	Delores Fisher	Executive Secretary
15 years	William Bukowski	Art
15 years	Ione Geistfeld	Development Secretary
15 years	Mark Harstad	Religion, History, Hebrew

15 years	Wilhelm Petersen	Seminary President
10 years	Steven Jaeger	Director of Admissions
10 years	Lois Otto	Housekeeping
10 years	Richard Wiechmann	Development Officer

This past academic year we had four new professors join the staff—Mr. Peter Bloedel in Theater, Mr. Jon Bruss in the Classics, Mr. Todd Marzinske in Mathematics and Physics and Dr. Paul Moxness, Fine Arts Coordinator, as well as director of instrumental music. In addition, Katy Liesener joined our admissions staff.

As we look to fall '95, we plan to add (or replace) individuals in chemistry, communications, library, and alumni affairs. We also hope to have a college chaplain in place. Two new positions have been created—Academic Vice President, replacing Dean of Academic Affairs; and Administrative Vice President. As of July 1, 1995, Mr. Ronald Younge will become the Academic Vice President and Mr. Paul Tweit will move into the position of Administrative Vice President.

The board and administration greatly appreciate the faithful and dedicated service of the entire staff and faculty. We thank our Lord and Savior for supplying Bethany Lutheran College with such dedicated workers.

ENROLLMENT

The 1994-95 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	220	203
Sophomores	127	120
Specials*	7	9
Part-Time*	<u>18</u>	<u>18</u>
	372	350
FTE	364	340

*Includes PSEOP Students

At the time this report was written, there is significant optimism for the fall term regarding numbers and quality of students. Applications are at an all-time high.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The college faculty continues to develop itself professionally through a variety of ways. It is important that the faculty continues its efforts to improve its teaching and to grow in its academic disciplines. During the summer of 1994 the college was notified of a new three-year grant from The Bush Foundation to create programs in and out of the class to improve student learning.

The results of the COMP assessment program for the class of 1994 provided strong evidence of student growth in six general education areas. Bethany placed first in its reference group of twenty-six colleges and universities. This data is consistent with other assessment indicators that demonstrate the quality of Bethany's academic program.

As has been noted in previous years, the Board of Regents and administrators are studying the possibility of developing one or two four-year programs. We are hopeful that a decision can be made in the near future as to the direction the college should go.

PHYSICAL PLANT

One only has to visit the campus and look around to see the many changes. Since the summer of 1994, the Sports and Fitness Center and "Old Main" projects have been finished. Dedication of the Sports and Fitness Center was held in January and the dedication, or rededication, of "Old Main" will take place during the '95 synod convention. In addition, our new Trinity Chapel is beginning to take shape. It appears that this new chapel will be available for use by late October.

With the continued increase in student numbers, the Board of Regents and Board of Trustees have decided to develop the fifth level of Old Main for additional student housing. When that is complete, hopefully by mid-August, there will be space for an additional 50-55 women. The cost of that project, including some renovation of the third and fourth floors, will be in the 1.2 million dollar range. The three floors of Anderson Hall will house approximately 200 students.

A new roof was placed on Luther Hall during the year; and as we look to the summer, at least one of our two boilers will have to be replaced. We are also planning to construct new tennis courts, since the new seminary/synod office building will require the land at the present tennis court site.

GRANTS

AAL continues to assist the college through direct grants for faculty and institutional development, as well as student scholarships. The local branches of AAL also provide funds for the college in matching programs. During this academic year in excess of \$40,000 was received in these programs.

Lutheran Brotherhood remains committed to challenging its members through matching programs which direct funds into endowments for operation. These dollars assist in planning for Bethany's future.

Many corporations are matching their employees' contributions to colleges through their foundations. Each year that number and the amount is growing. We are thankful for this added support.

The Bethany Lutheran College Women's Auxiliary is committed to the welfare of Bethany through its support and prayers. They are presently involved in the 21st Century program by an annual commitment of \$13,000. Many, many thanks to these wonderful ladies.

FINANCES AND AUXILIARY SERVICES

The 1993-94 school year ended with a small balance of \$26,000, leaving an accumulated deficit of \$57,000. It is the hope and prayer of the Board of Regents and college administration that the present school year will end again in a surplus so we can continue to eat away at the accumulated deficit.

Gifts continue to assist Bethany's effort to deliver a quality program and to maintain her commitment to program and capital development. The president and the Board of Regents are grateful to the members of our synod, individuals, corporations and foundations that are so willing to support the programs at Bethany.

The following is a summary of revenues and expenditures for the fiscal year ending June 30, 1994:

REVENUES

Tuition and Fees	\$2,184,574
Government Grants	9,700
Synod Subsidy	156,250
Housing Assistance	84,000
Maintenance Assistance	21,500
Capital Improvements	22,221
Private Gifts and Grants	413,243
Endowment Income	166,621
Sales and Services of Student Activities	17,618
Other Sources	91,353
Auxiliary Enterprises	1,259,390
Matured Deferred Gifts	<u>45,751</u>
	\$4,472,221

EXPENDITURES

Educational and General	\$2,590,821
Maintenance of Buildings and Grounds	333,607
Scholarships and Grants	587,475
Auxiliary Enterprises	<u>864,713</u>
	\$4,376,616
Fund Balance	95,605
Prior Year's Fund Balance	(83,127)
Transfer to Funds Functioning as Endowments	<u>(69,829)</u>
Current Fund Balance	\$ (57,351)

CONCLUSION

These are wonderful years for Bethany Lutheran College and our synod. The improvements in programs, in faculty development and in physical facilities has made a significant change in the institution. These changes have allowed, and will continue to allow, Bethany the privilege of offering her students an outstanding value-based education centered in the Gospel of Christ. May the good Lord so direct the efforts of Bethany Lutheran College so the "One Thing Needful" will always remain as the focal point of the institution.

It's difficult to say anything about all the blessings bestowed on Bethany except—"Oh give thanks unto the Lord for He is good and his mercy endureth forever."

Raymond M. Branstad, chairman
Harold Theiste, secretary
Marvin G. Meyer, president

REPORT OF THE BOARD OF REGENTS AND PRESIDENT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" These words by the prophet Isaiah describe the beauty of the gospel ministry. This ministry is beautiful because of the message which it proclaims. It tells sinful man the good news that in Christ Jesus we have peace with God, the forgiveness of sins and eternal life and it also creates the faith to believe. The apostle Paul refers to these words of Isaiah in the 10th chapter of Romans where he writes: "How then shall they call on him in whom they have not believed? and How shall they hear without a preacher? and how shall they preach except they be sent? as it is written."

Our Bethany Lutheran Theological Seminary continues to play a vital role in preparing men to go forth to proclaim the beautiful message of the Gospel, which alone can bring true peace and joy to troubled souls. Each year we continue to send forth more workers who have been trained to preach the blessed truths of God's Word. The Lord permitted us another school year when men were trained for this blessed ministry. May our gracious Lord continue to bless our seminary to the glory of His name and the welfare of precious blood-bought souls.

BOARD OF REGENTS

The Board of Regents, which is responsible for the operation of the seminary, met quarterly during the year and the president of the seminary submitted a report to each meeting. The board members are: The Rev. Raymond Branstad, Elk River, MN; the Rev. Edward Bryant, Port Orchard, WA; the Rev. Kenneth Schmidt, West Bend, WI; Dr. Donald Peterson, Madison, WI; the Rev. John Moldstad, Sr., Cottage Grove, WI; Mr. Roland Reinholtz, Avon, CO; Mr. William Overn, St. Paul, MN; Mr. Paul Chamberlin, South Chatham, MA; Mr. Harold Theiste, Plymouth, MN; and the Rev. Milton Tweit, advisory member, Lawler, IA.

FACULTY

The following taught in the seminary during the 1994-95 school year: J. B. Madson, Adolph Harstad, Thomas Kuster, William Kessel, Steve Reagles, Glenn Reichwald, John Moldstad, Jr., and W. Petersen. It should also be mentioned that Professor Juul Madson completed his teaching duties at the seminary after a quarter century of faithful service. We thank our Heavenly Father for giving his servant the grace and the strength to serve as an instructor at our seminary for these twenty-five years.

ENROLLMENT

The enrollment at the seminary during the school year was 17 and was broken down as follows: 4 juniors, 2 middlers, 9 seniors, and 2 vicars. One of the seniors, who had completed his vicarage before his senior year, completed his academic work at the end of the fall semester and was assigned the call to serve as pastor of Bethany Lutheran Church, Luverne, MN, and Trinity Lutheran Church, Jasper, MN. He was ordained and installed as pastor of the parish on March 19, 1995.

The vicars who served their vicarages were: Joseph Abrahamson at Emmaus Lutheran Church, Chicago, IL, and St. Timothy Lutheran, Lombard, IL, under the supervision of Pastor Paul Zager; and Ronald Pederson at the Fertile-Crookston, Minnesota, parish under the supervision of Pastor David Nelson.

As we continue to send forth laborers into the Lord's harvest we are truly grateful to the Lord for opening the hearts of these men to prepare for the ministry.

ACTIVITIES

The annual recognition dinner for the seniors, sponsored by Aid Association for Lutherans, was held on April 28th. This is always a pleasant evening for the students and their wives. We are grateful to AAL for sponsoring this dinner.

Our annual vicar workshop was held at the end of the school year. The returning vicars participated in the workshop by reporting on certain phases of their respective vicarages. President George Orvick spoke to the students on the topic: *Your Synod and You*. The seminary graduation was held in the college gymnasium with Pastor Gaylin Schmeling delivering the sermon.

Two summer institutes were held during the summer, one at the seminary with Professor Dennis Marzolf as the leader. His topic was *Our Liturgy and Hymnody*. The other institute was held at Holy Scripture Lutheran Church, Midland, MI, with Dr. William Kessel as the leader. His topic was *Sharing Christ Cross-Culturally*. Both institutes were well attended. Attendees included several pastors from our sister synod, the WELS.

The seminary, together with the college, sponsored the annual Reformation Lectures on October 27-28 in the Ylvisaker Fine Arts Center. The lecturer was Dr. Heiko Oberman of the University of Arizona. His topic was Luther, Erasmus and Calvin. His first lecture was entitled *Luther: Man Between God and the Devil*; the second, *The Riddle of Erasmus: The Pursuit of True Catholicism*; and the third centered around *The Mystery of the Impact of John Calvin*. These lectures are available on video tape and may be ordered through Bethany Lutheran College at a cost of \$25.00 plus \$3.00 postage.

An invitation from Wisconsin Lutheran Seminary was again extended to our seminary students and staff to attend the annual mission seminar January 31—February 2, at Mequon, WI. The invitation was gratefully accepted and appreciated by the attendees.

FIFTIETH ANNIVERSARY

The seminary will observe its 50th anniversary in 1996. As has been reported, plans are underway for a new seminary—synod building, which if all goes according to schedule will be ready for dedication at our 1996 synodical convention. This will certainly be a fitting way to celebrate our 50th anniversary. All praise and glory to our Gracious Heavenly Father for this marvelous blessing which he has placed before us.

FINANCES

The following is a summary of budget receipts and expenditures for the past fiscal year July 1, 1993—June 30, 1994.

REVENUES

Tuition and Fees	\$45,650.00
Synod Subsidy	52,750.00
Gifts and Grants	37,966.27
Endowment Income	15,097.41
Other Sources	4,414.73
TOTAL	\$155,878.41

EXPENDITURES

Education & General	\$164,902.72
Maintenance & Utilities	8,654.63
TOTAL	\$173,557.35
Decrease	(\$17,678.94)

Wilhelm W. Petersen, president
Raymond M. Branstad, chairman
Harold Theiste, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: College Staff

WHEREAS, Mr. Jerral Parrish, Director of Library Media Services, died unexpectedly in February,

A. BE IT RESOLVED, That the synod thanks the Lord for the faithful service rendered, and,

B. BE IT RESOLVED, That the synod extends its condolences to his family.

Resolution No. 2: Anniversaries

WHEREAS, The following anniversaries have been observed,

<u>Years of Service</u>	<u>Name</u>	<u>Present Position</u>
35 years	Marvin Meyer	President
35 years	Sigurd Lee	Theater
25 years	Juul Madson	Chaplain
25 years	Delores Fisher	Executive Secretary
15 years	William Bukowski	Art
15 years	Ione Geistfeld	Development Secretary
15 years	Mark Harstad	Religion, History, Hebrew
15 years	Wilhelm Peterson	Seminary President
10 years	Steven Jaeger	Director of Admissions
10 years	Lois Otto	Housekeeping
10 years	Richard Wiechmann	Development Officer

A. BE IT RESOLVED, That the synod thanks the Lord for blessing our college by supplying it with such faithful workers, and,

B. BE IT RESOLVED, That the synod asks the Lord to continue to bless them in their ongoing service in His kingdom.

Resolution No. 3: Four Year Program

WHEREAS, The possibility of a four year program has been studied by the faculty and administration of the college for several years, and,

WHEREAS, The college will make its recommendations to the May 1996 meeting of the Board of Regents,

BE IT RESOLVED, That the Board of Regents makes recommendations to the 1996 synodical convention.

Resolution No. 4: Curriculum and Other Academic Projects

WHEREAS, The results of the COMP assessment program for the class of 1994 provided strong evidence of student growth in six general education areas, and,

WHEREAS, Bethany placed first in its reference group of 26 colleges and universities,

BE IT RESOLVED, That the synod commends the faculty and administration of the college for the quality of its academic program.

Resolution No. 5: Grants and Support

WHEREAS, Aid Association for Lutherans continues to assist the college through direct grants and local branch programs, and,

WHEREAS, Lutheran Brotherhood remains committed to challenging its member through matching programs which assist the college, and,

WHEREAS, The Bethany College Women's Auxiliary continues to be committed to the welfare of the college through its prayers and its financial support, and,

WHEREAS, The Bush Foundation has approved a new three year grant to create programs in and out of the class to improve student learning, and,

WHEREAS, Many corporations and others have generously supported our college,

BE IT RESOLVED, That the synod expresses its heartfelt thanks to Aid Association for Lutherans, Lutheran Brotherhood, Bethany College Women's Auxiliary, the Bush Foundation and all others for their generous support.

Resolution No. 6: Seminary Enrollment

WHEREAS, The enrollment at the seminary has increased significantly over the past several years,

BE IT RESOLVED, That the seminary administration be commended for its efforts in recruiting new students and be encouraged to continue these efforts.

Resolution No. 7: Faculty

WHEREAS, Prof. Juul Madson has completed his teaching duties at the seminary after a quarter century of faithful service,

BE IT RESOLVED, That the synod thanks our Heavenly Father for giving His servant the grace and the strength to serve as an instructor at our seminary for these twenty-five years.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth accomplished its main work at two meetings, one in September and the other in January. Because of the generosity of the members of the Evangelical Lutheran Synod toward the thankoffering, the board has been able to expand some of its work and make plans for larger projects in the future. The board functions to help God's people carry out the God-given task of sharing the truth of His Word by encouraging and assisting congregations in strengthening the members of God's flock from our little ones to our elders.

During the past year, Pastor Charles Keeler served as chairman of the board, Mr. Ron O'Neill as treasurer and Pastor Jonathan Madson as recording secretary.

The work of the board covers three major concerns of training in the faith, therefore, it is divided into three subcommittees.

SUBCOMMITTEE FOR PARISH EDUCATION

The subcommittee on parish education seeks to assist all part-time educational agencies in our synod's congregations. Members seek to keep themselves informed concerning such agencies. The members of the subcommittee are the Rev. Craig Ferkenstad, the Rev. Michael Madson, and the Rev. David Thompson. The Rev. Craig Ferkenstad serves as the secretary for Sunday Schools.

Three locally producible mailings have been made to congregations providing for information for Sunday School and Bible classes. Reviews of Vacation Bible School curriculum from Northwestern Publishing House and Concordia Publishing House also were included.

Sunday School institutes have been conducted in two circuits. The topic at Circuit #6 was "Loving discipline and family communication" by the Rev. David Thompson. The topic at Circuit #7 was "Lutheran and Education" led by the Rev. Martin Doepel. Other circuits are encouraged to conduct such worthwhile institutes for their teachers.

The board continues to assist congregations to honor Sunday School teachers for years of service (10, 15, 20, etc.). Last year eleven teachers were honored.

Advent Devotions for the Family was produced. The author was the Rev. Craig Ferkenstad. *Lenten Devotions for the Family* also was produced. The author was the Rev. Matthew Thompson.

A Children's Reformation Service was distributed. It was prepared by the Rev. & Mrs. David Nelson.

In addition to the above, the board intends to prepare additional Vacation Bible School materials based on Martin Luther's *Small Catechism* and hopes to pursue publishing an ELS history for elementary aged children.

SUBCOMMITTEE ON YOUTH WORK

The Subcommittee on Youth deals specifically with the training of young people in our churches. Members of the subcommittee are: The Rev. Mark Bartels (chairman), Mr. Ron O'Neill, Mr. Rob Pipal, The Rev. Jonathan Madson, and The Rev. Donald Moldstad (secretary).

The 1994 LYA Convention was held in Tacoma, WA in July, with 240 youth and counselors in attendance. The convention theme was "A Mighty Fortress Is Our God." Devotions and Bible Studies focused on the work of each person of the Trinity and our confession of them in Luther's Explanation to the Apostles' Creed. The 1995 LYA Convention will be held at our Bethany Lutheran College with the theme, "One Thing Needful."

The subcommittee provided \$100 grants toward 7 area youth retreats throughout the synod in N. Minnesota, S. Minnesota, Missouri, Arizona, Massachusetts, and Florida.

Mr. Ron O'Neill, our camp coordinator, reported high attendance at synod camps in Washington (2), Wisconsin, Michigan, Minnesota and Florida.

A number of Youth Bible Studies were published and mailed to all the congregations in our synod. A binder of past Bible Studies was also made available at the 1994 Synod Convention. The committee also continues to supply congregations with other resources such as group meeting formats and the Youth Leader's Handbook. A quarterly newsletter for lay youth leaders is planned for 1995. Dan and Emily Johnson continue to monitor our Youth Library in Mankato, making resources available to all synod churches.

Young Branches, a magazine for ELS teens, was sent out 5 times in 1994. The subcommittee is determined to increase the issues to 6 in 1995. Work continues on the youth songbook as well as the teen devotional book. One or the other should be to the publisher by the fall of 1995.

Pastor Moldstad gave a presentation to the seminary students regarding youth work.

The Youth Honor Choir was again a successful program. Thank you to Dennis Marzolf.

We continue to encourage and support the work of our family commission. Since so many issues of a teen's spiritual life can be impacted by the life of the family, we see the work of this commission as vital to our overall goal of keeping young souls at the feet of their Savior.

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The subcommittee on Christian Day Schools assists congregations which endeavor to train their children through a Christian Day School. Members of the subcommittee are: Mr. Glen Hansen, Mr. Larry Rude, Mr. James Schneck, and Professor Mark Wiechmann.

All teachers were encouraged in their calling at several local teacher's conferences. The Midwest ELS Teachers Conference met at Western Koshkonong Lutheran School, Cottage Grove, Wisconsin on October 27th and 28th. The teachers in the Pacific Northwest Conference met jointly with the WELS at Canon Beach, Oregon on October 6th and 7th, and at Yakima, Washington on March 9th and 10th. They met with the ELS schools alone at Lakewood, Tacoma, Washington on January 16th. Our teachers continue to be edified through their attendance at these conferences and we, as a board, encourage all teachers to actively participate in their local conferences.

This year we were given a special opportunity. Mr. Jim Schneck, the secretary of schools, had the opportunity to visit the West Coast Conference and be a guest speaker at the anniversary of Parkland Lutheran School, celebrating 100 years of Christian education. It was a wonderful opportunity to also visit the other schools in the Pacific Northwest, sharing with their students their importance to the ELS. We hope to continue making these visits to the schools of our synod in the future and we thank God for the opportunity to share the synod's work with Christ's lambs.

Over 1994, thirteen teachers took advantage of the financial assistance offered for continued education. We, as a board, encourage teachers to make use of these funds. These funds are especially important in view of the increasing state regulations imposed on the staffs of Christian Day Schools.

The board encourages the establishment of Christian educational agencies within all the churches of the synod. Subsidy grants reflect our encouragement for the growth of day schools and starter programs. Using these funds, Saved By Grace Lutheran School in Gresham, Oregon is being aided in the purchase of start-up materials for its new school. Several other projects are being considered. Your gifts to the offering, in addition to our regular budget, have made the

funding of special projects such as this possible. We thank you for having made these funds available to help schools in need of assistance.

Our teacher newsletter project is still in the planning stages, frustrated by our inability to find an editor. We continue to look for someone with the time, skills and knowledge to take on this project. Those persons with the ability and interest to volunteer for this important project are urged to contact our subcommittee.

Our teacher conference exchange program continues to work toward the goal of teacher unity. Under this program, one teacher of our synod represents his or her colleagues at their sister conference. The second representative of this program, Miss Polly Browne from Bethany, Port Orchard, Washington, visited the Midwest Teachers Conference this past October. The program continues as a great encouragement to teachers and has been met with very positive responses. We feel that as this program continues, our teachers will continue to feel closer to their ELS colleagues. This is not only an opportunity to share in fellowship, but a chance to appreciate the special challenges faced in each conference.

We would like to welcome four new schools to our synod. Heritage Lutheran, Apple Valley, Minnesota, began a preschool program. Their teacher, Mrs. Cami Sonnenburg, attended the Midwest Teacher's Conference in October.

A Kindergarten was started at Our Saviour Lutheran, in Lake Havasu City, Arizona, in September with plans of adding a 1st grade to its program this coming fall.

Princeton Lutheran School, Princeton, Minnesota, also opened its doors last fall with 21 students K-8.

The fourth school, Saved By Grace Lutheran School in Gresham, Oregon, is at this writing calling a principal for next fall. This school is of special interest as our first joint funded project with the Board for Home Missions. We rejoice in their efforts and pray for their continued success.

At our January meeting, the final version of the HANDBOOK FOR CHRISTIAN DAY SCHOOLS was presented and approved. This publication of our subcommittee is currently under review by the Doctrine Committee. We hope to have it published in time for the 1995-1996 school year. At publication, this booklet will be distributed to the teachers and churches of our synod which have day schools and preschools. Those wishing a copy may contact the secretary of schools.

The CDS Subcommittee has completed work on the revision of the certification rules, as requested by the 1993 floor committee, Resolution #5. We have submitted the revision to the 1995 convention for approval. These rules will be published, upon review by the Doctrine Committee, and included in the new Handbook for Christian Day Schools which will be mailed to all parties involved in the ELS CDS system. The handbook also includes calling procedures for congregations and teachers.

CERTIFICATION RULES FOR TEACHERS OF THE EVANGELICAL LUTHERAN SYNOD

Those persons wishing to serve in our ELS in the capacity of teachers are to be certified by the synod. The following procedures are to be used by those seeking positions within our synod or related organizations.

- I. Certification will be granted upon successful completion of a Bachelor's degree program in education and upon approval of the Certification Application, to graduates of:
 - A. The Bethany College Christian Education Program, or
 - B. The Martin Luther College Teacher Education Program (WELS).
- II. Graduates of other institutions may apply for certification in the following way:
 - A. Submission of the required documents.
 1. The ELS Certification Application.

2. Transcripts from all previous educational institutions.
3. A minimum of two letters of recommendation, one being from a pastor of, or fellowship with, the ELS; and
- B. Review and colloquy by the BEY. The application and documents review may reveal areas requiring further study in specific areas related specifically to Christian Education. The BEY may require further study in deficient areas. Upon satisfactory completion of required courses, and approval in colloquy the teacher will be granted certification in the ELS; and
- C. All candidates through colloquy shall be examined as to their faithfulness to the confessions of the Evangelical Lutheran Synod according to procedures drawn up by the Board for Education and Youth. These procedures shall provide for at least an oral examination but may include provisions for a written profession of faith. The Board for Education and Youth is responsible for conducting the examination and the circumstances under which the examination is to be given.
- III. The ELS Teacher Certification Program will be overseen and administered by two people, one of whom will be appointed by the president of the college and one of whom will be appointed by the president of the synod from the Board for Education and Youth. These men will evaluate all applications for synod certification.
- IV. Teachers will be colloquized by a Committee of Colloquy appointed by the president of the synod. This committee will include the administrators of the synod Teacher Certification Program and other individuals the synod president shall appoint who are knowledgeable in the criteria underlying the teacher preparation program.
- V. The credential by which the teaching ability of a candidate is to be judged shall be composed by the Board for Education and Youth.

In addition to the above, the CDS subcommittee approved the following resolutions, and submit them here for approval by the convention:

- A. BE IT RESOLVED, That as of 1996, ELS congregations calling CDS teachers apart from the guidelines set by synod will result in that teacher not being eligible for synod grants for continuing education or teacher rebates.
- B. BE IT RESOLVED, That as of 1996, ELS certified teachers be eligible for continuing education grants in the amount of \$250.00 per year; and that non-certified teachers not be eligible for continuing education grants, except for classes required for ELS certification.

As we continue to seek ways of greater assistance to congregations trying to begin a Christian Day School, the board will be available for resource material, planning assistance, practical advice and financial aid. Those wanting information or a congregational visit should contact the Secretary of Schools, James Schneck. He can schedule someone to visit with your congregation and share with you the benefits and practical requirements for a Christian Day School.

The board would recommend the following teacher salary schedule for the 1995-1996 school year based on a twelve-month call:

Teachers who hold a Bachelor's Degree:	
Base Salary	\$17,000
Yearly Increment	\$225*
Teachers who hold a Master's Degree:	
Base Salary	\$18,000
Yearly Increment	\$250*

*Continued yearly salary increments may be made contingent upon the teacher obtaining additional credit hours of graduate or undergraduate work.

Congregations may establish a maximum range for automatic increments, such as 25 years, etc.

To both of the above add the following:

Pension to be figured at 6% of the above.

Paid health insurance, synod plan or the equivalent.

Housing is to be furnished, either a home or cash allowance based on the average costs in the area.

Additional Recommendations:

1. Other duties assigned to a teacher, but not those expected because of regular congregational membership, such as principalship, should be adequately remunerated.
2. Congregations are encouraged to provide financial support for the teacher's continuing education and teachers should be encouraged to take a minimum of three credit hours of graduate or undergraduate work during each three year period. Congregations may also wish to establish a salary incentive program to encourage teachers to take additional course work by providing incremental increases based on additional credits, such as after 12, 24, etc.
3. The congregation should insist that the teachers attend the annual teacher's conference and should provide ways and means to do so.
4. The congregation should encourage all male teachers to attend the synod convention and become permanent advisory members to the synod. Congregations should assist these teachers by providing ways and means to attend.
5. A sick leave of ten days shall be granted each year. These shall be accumulated to a maximum of fifty days. For any sick leave beyond the accumulated amount, the cost of substitute teaching may be deducted from the salary of the teacher who is absent.
6. Personal emergency leaves are not to exceed five days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over five days. In the event of a death or serious illness in the immediate family an additional leave shall be granted its extent to be determined by the Board of Christian Education.
7. Each substitute teacher shall be paid a minimum of \$60 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1994-1995

Teachers:

Full-Time Men:	14
Full-Time Women:	36
Part-Time Women:	<u>22</u>
Total	72

Schools: (does not include those with Kindergarten/Pre-school Nursery only)

Total Number: 16

Preschools only: 2

Enrollment by Grade:

Pre-S	K	1	2	3	4	5	6	7	8
268	126	127	114	92	113	100	82	92	87

Total Enrollment: 1,201 Pre-K through 8
(1,145 in 1994)
933 K through 8
(928 in 1994)

James Schneck
secretary of schools

JOINT CONCERNS

The board continues to emphasize the work of the Commission on Family Life which was appointed by the board last year. The commission has continued to meet and has proposed some projects to be carried out. The purpose of the commission, under the direction of the board, is to encourage and advise the congregations of the ELS in better understanding the Scriptural teachings concerning the family. Professor David Thompson is the chairman. Some of the projects to be implemented include a family retreat and synod-wide Bible study on the family.

The Board for Education and Youth is grateful for the work that the men and women on this commission are doing. The board also asks that the synod continue to support and encourage the Family Life Commission in its efforts. By God's grace we will be able to complete some of the suggested projects in the area of family life. We pray that God will continue to strengthen us through the same powerful Gospel to be faithful to the work that he has given to us to do. To him alone we give the glory.

Jonathan N. Madson, secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Sunday School Teachers Institute

WHEREAS, Sunday School Teachers Institutes have been conducted in only two circuits, and,

WHEREAS, The Board for Education and Youth encourages the other circuits to conduct such worthwhile institutes,

BE IT RESOLVED, That the synod also encourages all circuits to conduct Sunday School Teachers Institutes.

Resolution No. 2: Study Materials

WHEREAS, Locally reproducible materials as well as curriculum reviews have been made to congregations providing for information for Sunday Schools, Vacation Bible School, and Bible Classes, and,

WHEREAS, These materials have been found to be useful by many congregations,

BE IT RESOLVED, That the Board for Education and Youth continues in this endeavor.

Resolution No. 3: Youth Library

WHEREAS, Our Youth Library serves a great need, and,

WHEREAS, the Board for Education and Youth has had difficulty finding doctrinally sound Lutheran materials to include in the library,

A. BE IT RESOLVED, That the synod encourages pastors and lay people to suggest Lutheran material to be reviewed by the Board for Education and Youth for inclusion in the Youth Library.

B. BE IT RESOLVED, That Dan and Emily Johnson be thanked for their efforts in monitoring the Youth Library.

Resolution No. 4: Youth Songbook

WHEREAS, The Board for Education and Youth is currently working on a Youth Songbook, and,

WHEREAS, the Committee on Worship has already put extensive effort into producing the synod hymnary, and,

WHEREAS, such a songbook will have considerable impact on your youth's appreciation for Lutheran hymnody,

BE IT RESOLVED, That the synod directs the Worship Committee in consultation with the Board for Education and Youth to review the proposed songbook prior to its publication.

Resolution No. 5: Christian Day Schools

WHEREAS, The Lord has greatly blessed us with the Anniversary Thank Offering and matching funds, and,

WHEREAS, the Board for Education and Youth has made use of these funds for such things as start-up costs at Saved by Grace Lutheran School in Gresham, Oregon, and our teachers conference exchange programs, and a handbook for Christian Day Schools, and financial assistance for continued education of ELS certified teachers, and,

WHEREAS, the synod desires the expansion of our Christian Day School programs,

BE IT RESOLVED, That the Board for Education and Youth continues to make good use of these funds to encourage and support Christian Day Schools in the synod.

Resolution No. 6: Certification Rules for Teachers of the ELS

WHEREAS, Bethany Lutheran College does not yet have a four year Christian Education Program, and,

WHEREAS, The suggested administration of the New Teacher Certification Rules involves the Board for Education and Youth and the Board of Regents and the president of the synod, and,

WHEREAS, there is some confusion as to the make-up of the Committee of Colloquy.

A. BE IT RESOLVED, That the new certification rules for teachers of the ELS be referred to the Self Study Committee in consultation with the Board for Education and Youth and the Board of Regents, and,

B. BE IT RESOLVED, That the Self Study Committee report back to the 1996 synod convention.

Resolution No. 7: Salary Schedule for Christian Day School Teachers

WHEREAS, The Salary Schedule recommended by the Board for Education and Youth is a realistic minimum, and,

WHEREAS, Our synod's Christian Day Schools are making every effort to meet the financial needs of their teachers,

BE IT RESOLVED, That the synod adopts the recommended Salary Schedule for Christian Day School teachers with the following changes, that the yearly increment be changed from a dollar amount to 1.4% of the base salary for teachers who hold a Bachelor's degree, and 1.5% of the base salary for teachers who hold a Masters degree.

Resolution No. 8: Board of Education and Youth Grants to ELS Teachers

WHEREAS, The Board for Education and Youth has presented the following resolutions:

A. BE IT RESOLVED, That as of 1996, ELS congregations calling CDS teachers apart from the guidelines set by synod will result in that teacher not being eligible for synod grants and continuing education or teacher rebates.

B. BE IT RESOLVED, That as of 1996, ELS certified teachers be eligible for continuing education grants in the amount of \$250.00 per year; and that non-certified teachers not be eligible for continuing education grants, except for classes required for ELS certification,

BE IT RESOLVED, That the synod adopts these resolutions.

REPORT OF THE BOARD FOR HOME MISSIONS

Matthew 28:18-20 ¹⁸Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (NIV) Jesus spoke these words to His first disciples. Today He speaks them to His church on earth through His written Word. Your Board for Home Missions, under the authority and command of our Lord Jesus, seeks to carry out His will by establishing new churches. In these mission churches Word and Sacrament are administered by missionaries for the salvation of those who hear and believe. How grateful we are that we are partners with God in this great work of discipling the nations. We are humbled and pleased to announce that our missions grew by 240 souls this past year. Your missions made a significant contribution to all the work of the Synod by giving \$41,561.07!

ORGANIZATION OF THE BOARD

The Board for Home Missions is composed of the following members: The Rev. Erwin Ekhoﬀ*, chairman; Mr. Robert Smith*, vice chairman; Mr. Albert Holman, treasurer; The Rev. Steven Petersen, field secretary; Dr. William Kessel*, new site developer. The Rev. Ken Mellon, who resigned from the board due to the fact that he accepted a call to a home mission site, served as recording secretary. The Rev. Richard Wiechmann was appointed to fill his position. Those members marked with an asterisk (*) also serve on the Trustee/Home Mission Subcommittee. Chairman Ekhoﬀ also serves on the Planning and Coordinating Committee.

MEETINGS AND VISITATIONS

The board met for its regular quarterly meetings in August, October, February, and May. It also met for special meetings via telephone conference calls and during the synod convention and the General Pastor's Conference.

Board members have made regular visits to current mission fields for installation of mission pastors, dedications of churches and consultations with missionaries and mission congregations. Also trips were made to investigate prospective mission fields.

MISSION PROPERTY

Peach Lutheran Church, Kissimmee, Florida dedicated its new house of worship on Sunday, December 4, 1994.

SELF SUPPORT ACHIEVED

Faith Lutheran Church, Oregon, Wisconsin and Good Shepherd Lutheran Church, Brownsburg, Indiana achieved self support. We congratulate them for their dedicated work over the years.

NEW WORK

The board began new work in Bowling Green, Ohio in January 1995. The Rev. Ken Mellon is the exploratory missionary.

MISSIONS ORGANIZE

Three of the missions; Lord of Life, Holland, MI, Mike Smith, pastor; Resurrection, Winter Haven, FL, Matthew Thompson, pastor; and Messiah, Puyallup, WA, William Larson, pastor incorporated since the last synod convention and are ready to join the Evangelical Lutheran Synod.

SEMINAR

We are grateful to the Lutheran Brotherhood for the gift which, in part, enabled us to gather the missionaries and the board members for a seminar. The subject matter of the seminar was the new policy handbook for missionaries, transitions in missions, time and conflict management and a general sharing time by the missionaries. We thank Dr. William Kessel for all his work on the policy handbook.

CHRISTIAN DAY SCHOOL

The board is pleased to announce its approval and support of a Christian Day School at its mission, Saved by Grace Lutheran Church, Gresham, Oregon, which, God willing, will begin in September 1995. The board granted a five year subsidy in the amount of \$55,000.00 with an annual review.

OTHER MATTERS

The board continues to review the work of the missionaries and the subsidy grants to the congregations on a quarterly basis. The board accomplishes this through the receipt of regular reports from the missionaries and treasurers of the congregations, telephone conversations and on site visits.

The board also granted funding for advertising to Peace Lutheran, Jefferson City, Missouri, Micah Ernst, pastor.

The board continues to work with a 10 year plan of funding for missions. This plan involves present and projected congregation subsidies, projected new starts, present and projected capital interest subsidies, present and future board expenses and source of income. This plan is regularly presented to the trustees and the Planning and Coordinating Committee.

The board continues to discuss the matter of a part time synodical worker for missions.

The board has concluded that its present salary package is satisfactory for all of our missionaries. The board did discuss, at length, a "regional" or indexed salary but still believes that the present salary structure is the best.

The board continues to work closely with the trustees in the purchase of new properties for missions.

SALARY PACKAGE FOR 1996

\$19,200 base, car allowance at \$3,000, yearly increment at \$250 up to 20 years, pension at 6% of base, car allowance and increment. Health insurance to be paid in full at the lowest deductible, housing and utilities to be provided, continuing education allowance at \$150 per year. Vacation time 1-5 years; 2 Sundays and 20 days; 6-15 years, 3 Sundays and 25 days; 16 plus years, 4 Sundays and 30 days.

BUDGETS

	1994 Expenditures:	1995 Budget:	1996 Proposed Budget:
Faith, Oregon, WI	\$3,000.00	—	—
Our Savior, Lakeland, FL	4,905.88	\$ 4,600.00	\$ 4,600.00
Christ, Pt. St. Lucie, FL	16,608.67	16,500.00	10,000.00
Family of God, Riviera, AZ	17,625.00	13,000.00	7,000.00
Good Shepherd, Brownsburg, IN	7,000.00	—	—
Bethlehem, Warroad, MN	24,999.96	23,000.00	19,000.00
Peace, Kissimmee, FL	19,999.92	44,000.00	40,000.00
Saved by Grace, Gresham, OR	33,830.51	40,500.00	33,750.00
New Life, Sebring, FL	22,838.36	23,000.00	13,000.00
Lord of Life, Holland, MI	57,317.73	45,000.00	70,000.00
Messiah, Puyallup, WA	72,369.27	41,500.00	67,000.00
Peace, Lakeland, FL	37,500.00	34,000.00	59,000.00
Resurrection, Winter Haven, FL	47,203.22	41,000.00	58,000.00

Bowling Green		45,000.00	43,000.00
New Mission Start			55,000.00
Advertising/Printing	3,549.80	6,000.00	6,000.00
Board Expenses	13,964.09	12,000.00	12,000.00
Moving Expenses	4,832.85	12,000.00	12,000.00
TOTAL	\$387,545.26	\$400,100.00	\$509,350.00

Note: Expenditures and budgeted amounts are the subsidy for the congregation and the capital interest subsidy.

In 1994 \$118,000 of the amount spent came from synod subsidy. The remainder of the money came from special gifts, Lutheran Brotherhood, a generous benefactor and earned and accumulated interest.

THANK YOU

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We gratefully acknowledge these special gifts. Again we continue to appreciate Lutheran Brotherhood's Program Subsidy Grants which have been made available to many of our home mission congregations. We are especially grateful to a generous benefactor for matching the synod offerings in 1994 and 1996 and contributing \$550,000.00 in each of those years toward a new mission.

What an awesome responsibility we have been given by the Lord of the Church. The work we are doing is of eternal importance. May God continue to be with us and bless us! To God alone be the glory!

Erwin Ekhoﬀ, chairman

HOME MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Home Mission Work 1994

WHEREAS, Faith Lutheran Church, Oregon, Wisconsin and Good Shepherd Lutheran Church, Brownsburg, Indiana achieved self support this past year, and,

WHEREAS, Peace Lutheran Church, Kissimmee, Florida dedicated its new house of worship, and,

WHEREAS, The exploratory work in Bowling Green, Ohio has begun, and,

WHEREAS, The Board for Home Missions reports an increase of 240 souls under the care of the synod's Home Missionaries,

A. BE IT RESOLVED, That the synod thanks the Lord for blessing the efforts of the synod's home missionaries, and,

B. BE IT RESOLVED, That the Board of Home Missions be encouraged to continue its aggressive mission policy.

Resolution No. 2: Financial Contributions from Home Mission Congregations

WHEREAS, The various mission congregations returned over \$41,000 in contributions toward all the work of the synod,

BE IT RESOLVED, That the synod thanks the Lord for the

example set by these new congregations in supporting His work in the synod.

Resolution No. 3: Christian Day Schools in Mission Congregations

WHEREAS, Saved by Grace, Gresham, Oregon has established a Christian Day School with the joint assistance of the Home Mission Board and Board of Education and Youth, and,

WHEREAS, The establishing of a Christian Day School in a mission congregation may prove to be a valuable approach to doing mission work,

BE IT RESOLVED, That such joint work between the boards and mission congregations be encouraged when feasible.

Resolution No. 4: Home Mission Salary Package for 1996

WHEREAS, The Board for Home Missions has recommended a salary package for home missions,

BE IT RESOLVED, That the synod accepts this recommendation.

Resolution No. 5: Thanks for Gifts

WHEREAS, The Lord of the Harvest has provided many benefactors for the important work of home missions,

BE IT RESOLVED, That the synod thanks the Lord for providing us with such contributions that make our mission work possible.

REPORT OF THE BOARD FOR FOREIGN MISSIONS

"The motive that prompted our Lord's missionary command is love, God's gracious love for all mankind, His love to deliver every individual soul from the power of death and the devil; to deliver every individual soul from the awful corruption of sin; to reconcile all mankind with God and bring to them all the treasures of God's grace—the forgiveness of sins, life and salvation, and peace and joy. And we, God's redeemed children, will show true gratitude for this love of God only when our hearts are filled with His love for all of our lost fellow men. The world lies in the bondage of sin, in indescribable misery and corruption, without the Gospel. Nothing but the Gospel of Jesus Christ can lift the world out of this corruption. With hearts filled with a love that banishes all prejudice and selfishness, the whole Church of God must join hands to carry out the great manifesto of our King." (THE ABIDING WORD, Vol. I. p. 445)

The above words express the attitude in which our board has carried out its responsibilities during the past year. We have prayed to the Lord that He would lead us in making right and wise decisions regarding the work of foreign missions.

BOARD PERSONNEL—The Board for Foreign Missions is made up of four pastors and three laymen. The Rev. Paul Anderson is chairman; Mr. Marlin Goebel is vice-chairman; the Rev. Wayne Halvorson is recording-secretary; the Rev. Norman A. Madson is field-secretary; Prof. Adolph Harstad is information-officer; Mr. Robert Soule is board treasurer; and Ken Loomis is consultant on mass media matters. The board held four two-day meetings during the past year—the last Monday and Tuesday of January, April, July and October. President Orvick attends our meetings ex officio. The members of the board are very faithful in attending and contributing to the meetings.

FIELD PERSONNEL—At present there are two missionaries serving in Lima, Peru. They are the Rev. Timothy Erickson and the Rev. David Haeuser. Missionary Erickson is the administrator, pastoral advisor, part-time teacher in the seminary. Missionary Haeuser is the head of the seminary program, pastoral advisor and assists with preaching. There are four ordained national pastors. They are Fidel Convercio who works in the Chiquian-Pacclon area north of Lima; Roberto Berrospid and Abraham Rosario who work in the Lima area; and Segundo Gutierrez who works in the Chimbote area some 300 miles up the western coast. In Chile we have two missionaries. They are the Rev. James Olsen, Evangelist and Church planter and Timothy Bartels, Evangelist and Church planter. Missionary Daniel McMiller left our Chile mission and our synod at the end of 1994. Feeling that he was no longer in agreement with our synod's fellowship principles, he has joined the Lutheran Church-Missouri Synod where he hopes to continue his pastoral ministry. Our board counseled with him over the matter to no avail. We regret his decision and thank him for the ten years that he labored in our Peru and Chile missions.

STATISTICS (Peru)—There are about 25 preaching or teaching stations. At the end of 1994 there were 727 baptized souls, of which 413 are communicant members and 61 voting members. In 1994 there were 29 child baptisms and 69 confirmations (13 children and 56 adults). Average weekly attendance at services was 318.

(Chile) - In the La Cisterna area where Tim Bartels centers his work there are about 50 baptized members of which 30 are confirmed. In the Las Vertientes area where Jim Olsen works there are about 35 baptized members of which 20 are confirmed. Both missionaries are conducting confirmation instruction classes at all times.

ITEMS OF INTEREST

1. **Amy Gernander** is in her second year working for the mission. She gives invaluable assistance to our missionaries. She teaches Sunday School and Sunday School teachers; leads women Bible studies; teaches music and some English classes; and does some clerical work for the missionaries. Amy has found a fine young Chilean for a husband and will be married in her home church in San Antonio, Texas in the latter part of July. She will continue to work for our mission after she is married.
2. **The Rev. & Mrs. Bill McMurdie** spent another 3 months in Santiago (February, March & April) at their own expense. This was the 2nd year in a row that they have done this. While there they have assisted the missionaries in various ways. Pastor McMurdie has conducted the English services during those three months and used his talents otherwise to aid in the work. Mrs. McMurdie is a computer expert and has given valuable assistance to the mission along those lines. The board is grateful to the McMurdies for their volunteer work.
3. **Purchase of new property at Las Vertientes.** Thanks to one large gift from a US donor, and several smaller gifts, the group that Missionary Olsen serves in the Las Vertientes area was able to purchase a building, centrally located, for Sunday services and classes and meetings during the week. The Olsen living room was becoming a little too small for the growing group. The people are very excited about their new property and plan to make improvements and do the upkeep at their expense.
4. **The Dollar devaluation Overseas Causes Some Problems.** During 1994 particularly our missionaries both in Peru and Chile found it very difficult to live on the salary they had been receiving in the past. To help them recoup some of their losses during 1994 the board in January of this year gave them a one-time allotment on the basis of the number of members in the family. We hope the dollar will improve in this present year.
5. **Needed workers on both Fields.** The board has been calling for a replacement for Missionary McMiller in Chile. As this report was being prepared in March a third candidate just returned our call. After that position is filled, we need a 3rd missionary for Peru also very badly. And when that position is filled we will need another man for Chile since missionary Olsen has let the board know that he will want to leave the field in the near future. *"Pray the Lord of the harvest that He will send forth laborers into His harvest."* Matthew 9:38
6. **Seminary Training of Young Men in Our Chile Mission.** Following the pattern of our Peru mission work, we would like to establish as quickly as possible a pre-seminary and seminary training program in our Chile mission. Already our missionaries have found young men in the mission that they feel would make excellent candidates. Our board has contacted a benefactor here in the US to help us financially with such a program.
7. **An All ELS World Missionary Conference** is being scheduled for Lima, Peru this coming November. A generous gift has been provided our board to bring together for the first time our ELS missionaries working in Peru, Chile, The Ukraine, the Czech Republic and Australia. It will be held in Lima, Peru, the site of our synod's first real venture into foreign mission work and the place where we have an established pastor-training program. Representatives of the Board for Foreign Missions will also attend that meeting.
8. **A Financial Strain.** Due to the lowered interest rates over the past few years, and especially in 1994, our board has experienced some financial stress. Much of our yearly income is realized from interest gained from our investments. We established our program on the basis of monies gained when the interest rates were 8 to 10 percent. Now that they are down around 6 percent we are hurting. Most of our investments are endowments where

the principal cannot be used. We want to let the synod know about this problem.

- 9. Helping Hands.** Contributions made to this fund during 1994 totaled \$61,320.33 and the interest gained from the \$600,000 endowment was \$30,180.00. This made a total amount of \$91,500.33 for the year for the Helping Hands program. We wish to thank, once again, the many faithful contributors to the Helping Hands program. Through this special program we are able to support one of the missionaries in Peru and one of the missionaries in Chile
- 10. Faith Mission Society.** During the year of 1994 this society sent to our Peru Mission \$7,299.02 and to our Chile Mission \$10,916.06 making a total of \$18,215.08. The mission society also raised smaller amounts for the Ukraine, the Czech Republic and for missionaries' personal use. We once again thank all the people who have supported our foreign mission program through the Faith Mission Society.
- 11. Australia.** While the work being done in Australia is not technically our board's mission work, yet, because we are helping the confessional Lutheran churches (ELSA) in that country with monies given by a generous benefactor here in the US we do in a sense look upon the Australian work as also being our work. Mark Tuffin, a recent graduate of our Bethany Seminary, and a native Australian, serves a congregation in Brisbane. Peter Prange (WELS) has accepted the call to serve a congregation at Maryborough and was to arrive there sometime this late spring. The scattered group in South Australia is presently calling a pastor from the US.

THE 1995 BUDGET

	Tim Erickson (17 years)	David Haeuser (20+ years)	Jim Olsen (20+ years)	Tim Bartels (10 years)	5th Mssn'ry (10 years)
Base salary	\$18,900	\$18,900	\$18,900	\$18,900	\$18,900
Increment (\$250 up to 20 years)	4,250	5,000	2,750	2,500	2,500
Car Allowance	—	—	3,000	3,000	3,000
Rent	11,000	9,600	9,600	9,600	9,600
Utilities	2,600	2,600	2,600	2,600	2,600
Children's schooling	14,650	14,650	—	12,000	10,000
Pension*	1,569	1,614	1,479	1,464	1,464
TOTALS	\$52,969	\$52,364	\$38,329	\$50,064	\$48,064

*Pension is figured at 6 percent of Base Salary, Increment & Car Allowance.

(Total of above salaries= \$241,790)

OTHER EXPENSES

	Peru (2 men)	Chile (3 men)
Health Insurance	\$8,725	\$13,075
Car Allowance	6,000	—
Vehicle Replacement	4,000	6,000
Furloughs	8,000	6,000
Board Expense	3,500	3,500
Office Supplies	5,000	3,000
Printing & Literature	3,000	2,000
Furnishing Replacement	2,000	500
Utilities & Insurance	6,000	11,580
Language Study	1,500	1,500

Field Travel	3,000	1,000
Visa Expense	1,000	1,500
Personnel change on the field	5,000	5,000
Accountant (lawyers)	2,000	2,000
Term Insurance	300	450
Secretary	2,000	—
College Student Fare	<u>1,200</u>	<u>—</u>
TOTALS	\$62,225	\$57,105
Peru National Pastors' Salaries	18,700	
Peru Seminar Expenses	21,000	

BRIEF SUMMARY

Total Salaries	\$241,790
Peru "Other"	62,225
Chile "Other"	57,105
Peru Seminary	21,000
Peru National Pastors	<u>21,000</u>
GRAND TOTAL	\$403,120

EXPECTED INCOME

Synod Budget	\$108,000
Schwan Peru Seminary Endowment	75,000
Helping Hands Donations	50,000
Helping Hands Interest	42,000
Schwan Gift to Helping Hands	30,000
Schwan Matching Funds	14,000
Interest from WOW Fund	7,000
Miscellaneous	<u>3,000</u>
TOTAL	\$329,000

Take out of the Fett Fund	<u>74,120</u>
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TOTAL EXPECTED INCOME	\$403,120
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(The above figures are as of May 3, 1994.)

THOUGHTS OF FAITH REPORT

December 15, 1994 marked a new era in the history of Thoughts of Faith. Beginning on this date three distinct divisions of Thoughts of Faith were born. They are Thoughts of Faith-Ukraine, Thoughts of Faith-Czech Republic and Thoughts of Faith-Humanitarian. All three divisions will be working independently but will still remain under the umbrella organization, Thoughts of Faith, Inc.

With this new structure, each division will be able to commit its total efforts directly to its individual program. This will enable Thoughts of Faith to continue to bring the Gospel to our brothers and sisters in Eastern Europe and also bring them much needed humanitarian aid in a much more efficient manner.

God willing, a newly purchased and rebuilt worship and educational facility will be dedicated on October 15, 1995 in Plzen, Czech Republic.

Gundars Bakulis from Riga, Latvia has completed three years of seminary training at Bethany Lutheran Theological Seminary and will graduate in June with an M. Div. Following his graduation he will return to Latvia. He will not be ordained but will begin work translating Lutheran theological works and promoting confessional Lutheran theology.

Churches in Kiev and Ternopil continue to experience rapid growth. The thirst for God's Word is very evident as our missionaries work with the Ukrainian people.

The Medical Clinic on Wheels in Ukraine ministers daily to the physical needs of the people, especially the children.

We thank God for these blessings and for the many more He has bestowed on Thoughts of Faith for over 15 years.

**THOUGHTS OF FAITH
BALANCE SHEET
As of December, 1994**

	Unrestricted	Endowment	Memorandum Total
ASSETS			
Current Assets			
Cash-Checking	243,825.82	—	243,825.82
Ukraine Checking	15,947.77	—	15,947.77
Cash - Medical	854.54	—	854.54
Cash - Czech	9,154.38	—	9,154.38
Cash - Agriculture	5,040.00	—	5,040.00
Self-reliance Credit Union	—	129,707.31	129,707.31
Total Cash	274,822.51	129,707.31	404,529.82
INVENTORY			
Literature	24,800.00	—	24,800.00
Total Inventory	24,800.00		24,800.00
NOTES RECEIVABLE			
Note Receivable—Schwark	3,344.12	—	3,344.12
Note Receivable—Makinen	6,509.02	—	6,509.02
Total Notes Receivable	9,853.14	—	9,853.14
INVESTMENTS			
Schwab Account	364,089.05	750,220.37	1,114,309.42
Total Investments	364,089.05	750,220.37	1,114,309.42
TOTAL CURRENT ASSETS	673,564.70	879,927.68	1,553,492.38
FIXED ASSETS			
Acquisition Cost	3,381,748.58	—	3,381,748.58
Accumulated Depreciation	(660,313.67)	—	(660,313.67)
TOTAL FIXED ASSETS	2,721,434.91	—	2,721,434.91
TOTAL ASSETS	3,394,999.61	879,927.68	4,274,927.29
LIABILITIES AND FUND BALANCES			
Accounts Payable	34,913.96	—	34,913.96
Federal Taxes Payable	4,147.00	—	4,147.00
State Taxes Payable	709.60	—	709.60
Accrued Wages	47,991.25	—	47,991.25
Contributions Prepaid	500,000.00	—	500,000.00
Total Current Liabilities	587,761.81	—	587,761.81
TOTAL LIABILITIES	587,761.81	—	587,761.81

FUND BALANCES			
Balance Beginning of Period	3,335,208.61	824,877.61	4,160,086.22
Current Net Revenue Over	(527,970.81)	55,050.07	(472,920.74)
Total Fund Balance	2,807,237.80	879,927.68	3,687,165.48
TOTAL LIABILITIES & FUND BALANCES	3,394,999.61	879,927.68	4,274,927.29

Norman A. Madson, field-secretary

FOREIGN MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Dollar Devaluation

WHEREAS, The value of the U.S. Dollar in Chile and Peru continues to decline, thus reducing the buying power of the ELS missionaries in those countries, and,

WHEREAS, The Board for Foreign Missions has monitored this situation and has taken steps to offset losses incurred by the missionaries,

A. BE IT RESOLVED, That the Board for Foreign Missions continues to carefully monitor the financial situation of the ELS missionaries in South America, and,

B. BE IT RESOLVED, That the Board for Foreign Missions considers and evaluates the feasibility of using a specialized consulting agency to help monitor and assess the needs of the missionaries in maintaining a reasonable standard of living in the face of currency fluctuations.

Resolution No. 2: Called Workers On The South American Fields

WHEREAS, There has been a shortage of personnel on ELS South American mission fields for a considerable period of time, and,

WHEREAS, A full complement of workers is necessary for the continued effectiveness of the missions,

A. BE IT RESOLVED, That the Board for Foreign Missions be encouraged to more aggressively seek candidates for these important positions by issuing calls simultaneously to both Chile and Peru, and,

B. BE IT RESOLVED, That the Board for Foreign Missions carefully considers the possibility of calling candidates of theology directly to the mission field.

Resolution No. 3: Need For Workers On The South American Field

WHEREAS, Lay volunteers are capable of rendering service on the foreign mission field in the areas of administration, construction, maintenance, support services, and the like, and,

WHEREAS, Such volunteers would relieve the called workers of such responsibilities, so that they could dedicate more time to the work of teaching and preaching,

BE IT RESOLVED, That the Board for Foreign Mission be encouraged to seek out, recruit, and use interested laymen in these roles.

REPORT OF THE BOARD FOR EVANGELISM

"Thy kingdom come." What does this mean? The kingdom of God certainly comes of itself without our prayer, but we pray in this petition that it may come to us also. How does God's kingdom come? The kingdom of God comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and live godly lives here in time and hereafter in eternity.

Under the Second Petition our ELS explanation of Luther's Small Catechism includes this question and answer "When do we pray this petition in a manner pleasing to God? We pray this petition in a manner pleasing to God when we also accept the responsibility of extending the kingdom of grace to others." The Board for Evangelism exists to help pastors and congregations in the task of extending the kingdom of grace to others. We do this by encouraging continued growth in faith through regular participation in the means of grace. Thereby we grow also in knowing and accepting the responsibility, as pastors and lay-members, to bring the Word of God to others who do not know their need for a Savior and God's gracious Gospel.

The board met three times since the 1994 Synod Convention: September 1994, and January and May 1995. The board members are: The Rev. J. Burkhardt, chairman; The Rev. T. Rank, secretary; Mr. H. Ringen and Mr. B. Peterson. The Rev. J. K. Smith, a member of the board for the past seven years, resigned due to time needed for other commitments. The board is grateful for his many years of service with us and thanks him for the many contributions he made to our work. The president appointed The Rev. M. Smith to fill the vacancy.

The board continues to devote much of its time to producing materials helpful to the task of evangelism. 12,000 copies of the booklet "A Question to Consider" were distributed in the past several years and an additional 6,000 copies were published. The board plans to introduce a series of tracts entitled "We're Glad You Asked About. . ." at the 1995 convention. A number of topics are included in this series written by pastors and other qualified individuals in the ELS. The newsletter, "Evangelism Notes" was published for distribution at pastors' conference, January 1995. An additional issue is available at the 1995 Synod Convention. Evangelism Sunday materials will be available at convention. The board decided to provide materials (sermon, Bible study, etc.) that could be used by individual congregations whenever it fits into their schedule rather than trying to designate one Sunday as a "synod-wide" evangelism Sunday. Also, in order to increase the effectiveness of the board in planning and preparing materials for use, as well as to increase the efficiency of regular meetings, a lap-top computer was purchased for board use.

The board adopted two plans to implement in the coming years. First, the board will develop a "Witness Workshop" to be presented at various locations (yet to be determined) in the synod. Second, the board hopes to work with Bethany Lutheran Theological Seminary in developing an evangelism workshop for the seminary students. Both of these items are in the initial planning stages.

The Board for Evangelism plans to provide access to a variety of evangelism materials through a collection of sample advertisements, mailings, etc., used by ELS home missionaries and other pastors. The goal is to have a packet of samples available upon request to congregations/pastors looking for ideas for evangelism.

The board's budget for 1995 is \$9,000.00. The following is the suggested budget for 1996:

Board Expenses (travel, etc.)	\$5,000.00
Ev. Notes/Ev. Sunday	\$1,500.00
Tracts	\$1,500.00
Daughter congregation proposal	\$2,000.00
Board training & seminar dev.	\$600.00
Telephone/postage/etc.	\$250.00
Books	<u>\$150.00</u>
TOTAL	\$11,000.00

Thomas L. Rank, secretary

EVANGELISM ACTION OF THE SYNOD

Resolution No. 1: Pastor J. Kincaid Smith

WHEREAS, Pastor J. Kincaid Smith has rendered valuable service to our synod as a member of the Board of Evangelism,

BE IT RESOLVED, That the synod expresses sincere thanks to Pastor Smith.

Resolution No. 2: Commending Board for Materials

WHEREAS, The Board for Evangelism, through the materials it has presented to our synod members, has helped us to form a positive program of evangelism based only on the Means of Grace,

BE IT RESOLVED, That the synod commends the Board for Evangelism for its contributions.

Resolution No. 3: Materials for Evangelism

WHEREAS, The Board for Evangelism states in its report: "the Board for Evangelism plans to provide access to a variety of evangelism materials through a collection of sample advertisements, mailings, etc., used by ELS home missionaries and other pastors" so as "to have a packet of samples available upon request to congregations/pastors looking for ideas for evangelism,"

BE IT RESOLVED, That the synod encourages the Board for Evangelism in gathering such information through any means of communication it may find to be useful, and,

BE IT FURTHER RESOLVED, That the synod encourages our pastors to share with the Board for Evangelism any materials and experiences that they have found to be helpful.

Resolution No. 4: Two Additional Board Members

WHEREAS, The Board for Evangelism has expressed a need for two additional members, and,

WHEREAS, Broader input would be desirable,

BE IT RESOLVED, That the Self-Study Committee be asked to consider adding one pastor and one layman to the Board for Evangelism.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Two meetings of the Board for Christian Service have been held since our last report to the synod.

The board was organized by electing Mr. Donald Heiliger as chairman. The Rev. John Smith was re-elected secretary. Mr. Paul Tweit was re-elected insurance manager. (He cares for the Pastors and Teachers Term Life Insurance.) The Rev. David Hoyord was elected Pension Fund Officer. Mr. Al Olson also serves on the board.

The following actions were taken by the board during the past year:

1. Re: Pastor and Christian Day School Teacher Term Life Insurance.

Just a reminder to each congregation that the cost per year for \$30,000 of Term Life Insurance is \$97.20 per called worker. We hope that each congregation will pay this premium for its called worker or workers. Otherwise the synod has to pick up the premium.

2. Re: Retired Pastors' and Teachers' Term Life Insurance (Resolution No. 2, Page 122, 1994 ELS Synod Report)

In answer to this resolution the board proposes the following:

The board contacted Royal Maccabee Life Insurance Company about including all presently retired pastors and teachers under our term life plan. The company informed the board that our present rates would double and grow higher as more pastors and teachers retired. The board resolved the following to be presented to the 1995 Synod Convention: We recommend that the Synod Term Life Insurance plan for Pastors' and Teachers' be increased from \$30,000 to \$50,000 and that we add new retirees to the plan. (However, there will be an overall increase in the premium as the result of the \$20,000 increased coverage.)

3. Re: Report on Pastors' and Teachers' Retirement

We continue to encourage all congregation to provide retirement funds for their called workers. Mr. Don Heiliger has written to all present and incoming pastors and teachers encouraging them to get into a retirement program. Also he has written a letter to all of our congregations stressing the importance of providing adequate funding for called worker's retirement.

Lastly, we would like the Board for Christian Service floor committee to recommend that the standing board be given encouragement to proceed with studying methods which would arrive at an equitable synod-wide retirement program.

4. Re: World Needs Fund

From the World Needs Fund this year the board fulfilled a request from our Peruvian Mission for \$3,000 to help supply medical and nutritional help for a T.B. patient. We also supplied funds to assist a pastor and a pastor's widow.

5. Re: WELS Care Line for all members of the ELS
The Wisconsin Synod maintains a Care Line for all members of our synod and theirs. They will refer the caller to a Christian counselor. The toll free number is 1-800-422-7341. We encourage our members to use this service.
6. Re: Proposed Budget for 1996
- | | |
|----------------------|-----------------|
| Subsidy Payments | \$14,892.80 |
| Retirement Payments | 4,146.36 |
| Group Life Insurance | 3,000.00 |
| Board Expenses | <u>1,000.00</u> |
| TOTAL | \$23,039.16 |

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Pastors' and Christian Day School Teachers' Term Life Insurance

WHEREAS, The Board for Christian Service continues to obtain group life insurance at a very affordable rate, and,

WHEREAS, The synod assumes the cost for every policy and asks every congregation to reimburse the cost of the policy,

A. BE IT RESOLVED, That we thank those congregations who are providing this policy for their called workers, and,

B. BE IT RESOLVED, That all congregations of the ELS, in brotherly love, be encouraged to make this annual reimbursement on behalf of each of their called workers.

Resolution No. 2: Pastors' and Teachers' Term Life Insurance

WHEREAS, The term life insurance plan for the pastors and teachers of the ELS was implemented for the sole purpose of providing for the family of a "sainted" brother or sister in the called service of the Lord, and,

WHEREAS, The existing policies are inadequate to supplement sufficiently the needs of the family expenses incurred because of today's funeral costs and the immediate loss of income,

A. BE IT RESOLVED, That the current term life insurance of \$30,000 be increased to \$50,000 for each full-time called church worker.

B. BE IT RESOLVED, That the matter of Pastors' and Teachers' Term Life Insurance be referred back to the Board for Christian Service.

Resolution No. 3: Report on Pastors and Teachers Retirement

WHEREAS, The Board for Christian Service has continued to encourage all congregations to provide retirement funds for their called workers, and,

WHEREAS, The Board for Christian Service has written to each congregation stressing the need for adequate funding for each of their called workers' retirement, fulfilling Resolution 6, page 155, 1993 Synod Report,

BE IT RESOLVED, That we urge the board to continue educating called workers and congregations about available retirement programs.

Resolution No. 4: World Needs Fund

WHEREAS, Distributions from the World Needs Fund were \$3,000 for our Peruvian Mission to help supply medical and nutritional help to a T.B. patient, and also supplied funds to assist a pastor and a pastor's widow,

BE IT RESOLVED, That the synod thanks God for giving us the opportunity to help those people who are in physical need.

Resolution No. 5: WELS Care Line for Members of the ELS

WHEREAS, We encourage our people to go first to their pastor for all spiritual needs to receive God's Grace in Absolution (Word and Sacrament), and,

WHEREAS, The Wisconsin Synod maintains a Christian Counseling program called WELS Care-Line (1-800-422-7341) available now for laypeople as well as pastors and teachers of our respective synods,

A. BE IT RESOLVED, That the synod thanks the Wisconsin Synod for making this available to our people, and,

B. BE IT RESOLVED, That the synod encourages our members to use this Care-Line in all matters that do not infringe on the Call of their particular pastor.

REPORT OF THE BOARD FOR PUBLICATIONS

After many years as chairman of this board the Rev. Walther Gullixson asked to be relieved of these duties. He served the ELS very well in that capacity and we are pleased that he will continue to serve on the committee.

One of our methods of communicating with all the members of the synod is through the distribution of bulletin inserts. In 1994, we began the practice of preparing monthly inserts for an entire year at one time resulting in significant printing and distribution costs. Pastors are urged to use these inserts during the

suggested time periods. We thank the various boards for their cooperation in the preparation of these inserts.

The Bethany Book Store maintains an inventory of all of the books and pamphlets published by our synod. A pictorial flyer promoting these manuscripts was prepared in 1994. Anyone wanting this "catalog" of available titles written by synod scholars, both past and present, should contact the bookstore.

Our committee has been charged with the responsibility of preparing and publishing a Bible Study series. Committee member, the Rev. Daniel Sabrowsky, has written such a series entitled "Getting to know our God." It is the committee's intent to have this in print in 1995.

The "*Lutheran Sentinel*" as edited by the Rev. Paul Madson continues to be the single most important periodical publication published by our synod and distributed to about 6500 subscribers monthly. While we get much good feedback regarding the *Sentinel*, it was determined that now is the time to evaluate how well the *Sentinel* is meeting its objectives. A committee of 20 people have been established and charged with the responsibility of "Identifying the purpose of *The Sentinel*."

The board reaffirmed its position of refusing paid advertising in *The Sentinel*.

The board has submitted a requested budget of \$21,000 for 1996. The majority of this is used to offset the difference between the cost and income from our publications including *The Sentinel*.

Howard L. Siewert, secretary

PUBLICATIONS ACTION OF THE SYNOD

Resolution No. 1: Thanks to the Rev. Walther Gullixson

WHEREAS, After many years as the chairman of the Board for Publications, the Rev. Walther Gullixson has asked to be relieved of this duty, and,

WHEREAS, He has served the ELS very faithfully in this capacity,

BE IT RESOLVED, That the synod thanks him for his many years of devoted service as chairman of the Board for Publications.

Resolution No. 2: Distribution of Bulletin Inserts

WHEREAS, The Board for Publications has been distributing a year's supply of bulletin inserts to the congregations of our synod, and,

WHEREAS, This annual distribution has saved the synod significant printing and distribution costs,

A. BE IT RESOLVED, That the synod thanks the Board for Publications for this wise stewardship practice, and,

B. BE IT RESOLVED, That the pastors of our synod be urged to faithfully use the bulletin inserts during the suggested time periods.

Resolution No. 3: Bible Study Materials

WHEREAS, The Board for Publications has solicited the members of our synod to submit Bible study materials (See SR 1994, P. 125), and,

WHEREAS, Only two Bible studies were submitted this past year,

BE IT RESOLVED, That individuals of our synod be encouraged to submit Bible study materials to the Board for Publications for possible future publication.

Resolution No. 4: The Lutheran Sentinel

WHEREAS, The Lutheran Sentinel provides a good mix of articles which meets a variety of interests of our synodical membership,

BE IT RESOLVED, That the synod thanks the editor and staff of The Lutheran Sentinel for their hard work in providing this invaluable publication.

Resolution No. 5: Board for Publications Budget

WHEREAS, The Board for Publications has submitted a requested budget of \$21,000 for 1996, and,

WHEREAS, A major portion of this money is used to subsidize the cost of our synodical publications,

BE IT RESOLVED, That the Board for Publications be encouraged to continue to explore ways to reduce the difference between the cost and income from our synodical publications without sacrificing the quality.

Resolution No. 6: Pictorial Flyer

WHEREAS, The Bethany Lutheran College Bookstore maintains an inventory of all books and pamphlets published by our synod, and,

WHEREAS, A pictorial flyer promoting these publications was prepared in 1994, and inserted in the November 1994 issue of The Lutheran Sentinel,

A. BE IT RESOLVED, That the synod asks the Board for Publications to continue to distribute such flyers to all ELS pastors, and,

B. BE IT RESOLVED, That all pastors be urged to distribute these flyers to their church members and to use them as promotional materials in their congregations.

REPORT OF THE COMMITTEE ON WORSHIP

In response to resolutions of the Evangelical Lutheran Synod convention of last year the trustees of the synod and the synod's Doctrine Committee have become involved in the *Evangelical Lutheran Hymnary* project. As a result of their involvement the project is achieving an even greater exposure and acceptance throughout the synod. To date forty congregations are planning to use the *Hymnary* and support for its publication has come from a good number more of our congregations. Many individuals and friends of the synod have ordered books and sponsorship gifts (\$50.00 per page) continue to come to the project.

At the time this report is being prepared all of the liturgical material and many of the hymns have been sent to the publisher. By the time of the convention we hope to have sent virtually all the rest of the hymns. In the next few months proofreading will engage us, copyright permissions will be requested and secured and the project will be sent to the printer and bindery. The *Hymnary* is being edited by R. Schrank of MorningStar Music Publishers in St. Louis and it will be printed and bound by the C. J. Krehbiel Company of Cincinnati.

At the earliest the book will be available in Advent 1995. At the latest it will be finished for Easter 1996. We may have wished to have it sooner, but when one considers the work involved in preparation of a hymnal for a liturgical/musical church it will still actually be quite soon in either of the above time frames. We could not do it were it not for the assistance of many pastors and musical leaders in our synod. Thanks to all of you who helped with the work! The project will be stronger because so many of you have been involved.

Due to the support of the trustees and the generous gifts and pre-publication orders from our congregations the book will be larger than was contemplated a year ago. Last year our *Hymnary* was anticipated as a book of six hundred pages. Today the proposed Evangelical Lutheran Hymnal will have at least seven hundred twenty pages, and perhaps a number more. This allows us to include even more hymns and additional worship helps for pastors, organists and the people in the pew.

The book's page size will be the size of LW, LBW, and CW. The pages would have to be trimmed to be the size of the old TLHry or TLH; consequently it is cheaper to produce a book with larger pages. The *Hymnary* will be printed on 35# opaque pages of 6 x 9 inches. The endsheets will be of 80# paper and the "signatures" will be sewn and glued. The cover will be constructed of "Sturdite," a material similar to the cover of LBW and LW. It will be black and the cover logo will be embossed and overlaid in gold. A border will be embossed on the cover as well. Our *Hymnary* will be both sturdy and attractive.

We have three worship types in our synod today. One is based on TLH, another on TLHry and a third is based on "contemporary" models (LW, CW). Those who are accustomed to TLH can use the new hymnal with a minimum of introduction. There are many familiar liturgical rites and at least 200 hymns from TLH in the new hymnal. Those who are accustomed to the old TLHry will find familiar liturgical rites and at least 200 hymns from the music and poetry of that tradition. Those who are looking for new music and new liturgical rites will find a wealth of material that is new to the ELS and the world of Lutheran liturgy. We are confident that it will serve the needs of all concerned.

Once more the committee, consisting of Dennis Marzolf, chairman, Mark DeGarmeaux and the undersigned, wishes to thank all for the help, encouragement and support given in carrying out this project of preparing this new hymn-book, which is now coming toward completion.

Members of the ELS are invited to sponsor pages until July 31, 1995. With each \$50.00 sponsorship you may order a copy of the *Hymnary* for \$5.00. Sponsorship forms are also available from D. Marzolf.

Harry Bartels, secretary

WORSHIP
ACTION OF THE SYNOD

Resolution No. 1: Evangelical Lutheran Hymnary

WHEREAS, The Committee on Worship is nearing the completion of the Evangelical Lutheran Hymnary after only four years,

BE IT RESOLVED, That the synod commends the committee for its outstanding work.

Resolution No. 2: Evangelical Lutheran Hymnary

WHEREAS, The Doctrine Committee was asked to review all the materials in the Evangelical Lutheran Hymnary and has done so, and,

WHEREAS, The Board of Trustees pledged its support by authorizing 10,000 copies to be printed,

BE IT RESOLVED, That the synod thanks the Doctrine Committee and the Board of Trustees for their cooperation and support.

Resolution No. 3: Evangelical Lutheran Hymnary

WHEREAS, The Board of Trustees has authorized the printing of 10,000 copies of the Evangelical Lutheran Hymnary, and,

WHEREAS, Nearly 6000 copies of the Evangelical Lutheran Hymnary have already been sold before publication,

BE IT RESOLVED, That the Board of Trustees considers increasing the number of the first printing.

Resolution No. 4: Use of Evangelical Lutheran Hymnary

WHEREAS, 40 congregations already have committed to using the Evangelical Lutheran Hymnary, and,

WHEREAS, Others will be using it for their choirs and Sunday Schools,

BE IT RESOLVED, That the synod encourages each congregation to consider using the Evangelical Lutheran Hymnary.



REPORT OF THE SELF STUDY COMMITTEE

The Self Study Committee is appointed by the president of the synod and consists of the Rev. Alf Merseth, chairman; the Rev. Richard Newgard, secretary; the Rev. Raymond Branstad; the Rev. David Nelson and the Rev. Milton Tweit. The committee met several times this past year to complete the work assigned to it and submits the following recommendations:

SELF STUDY COMMITTEE A PERMANENT BOARD

WHEREAS, The Self Study Committee was assigned to bring to the 1995 synod convention recommendations to make the Self Study Committee a permanent board with proper procedure for it to be elected by the convention,

A. BE IT RESOLVED, That the Self Study Committee consist of 6 members, 4 clergy and 2 laymen. The term of office shall be three years. Two members shall be elected each year. The first year one clergy and one layman shall be elected for three years, one clergy and one layman shall be elected for two years and two clergy shall be elected for one year.

WHEREAS, The Self Study Committee is to be elected by the synod convention from nominees presented by the Nominations Committee as are all other boards,

B. BE IT RESOLVED, That the Nominations Committee bring to the 1996 convention a slate of candidates from which the members of the Self Study Committee will be elected, and,

WHEREAS, The Nominations Committee will not be able to bring a slate of nominees until the 1996 convention,

C. BE IT RESOLVED, That the present Self Study Committee serve until the 1996 convention, and,

D. BE IT RESOLVED, That the Guidelines for the Self Study Committee be amended in accordance with the above changes.

SYNODICAL DISCIPLINE AND APPEALS

WHEREAS, Some concerns were raised regarding Guidelines for Synodical Discipline as proposed by the Self Study Committee to the 1994 synodical convention (1994 Synod Report, pages 130-132), and,

WHEREAS, The Self Study Committee was assigned to review and study these concerns and re-submit Guidelines for Synodical Discipline to the 1995 synodical convention (1994 Synod Report, p. 185, Resolution #7B),

BE IT RESOLVED, That the following guidelines on synodical discipline and appeals be adopted:

GUIDELINES FOR SYNODICAL DISCIPLINE

When a pastor or teacher of the synod is charged with adhering to false doctrine, unscriptural practice, living an ungodly life or neglecting his duty, and after the local congregation, in matters which properly fall within its jurisdiction, has dealt with this matter on the basis of scripture and according to its constitution and has not been able to reach a God-pleasing resolution of the matter, the following guidelines apply:

A. In cases of discipline involving pastors or teachers who hold membership in the synod, the circuit visitor has original jurisdiction. He shall hear the case and render a decision on the basis of Scripture.

B. If after due admonition the visitor's decision is not accepted he shall report and review the case in consultation with the president of the synod. The president shall arrange for a review with the visitor and the party(s) concerned.

- C. If the president finds a visitor's decision to be in keeping with Scripture he shall urge the acceptance of said decision.
- D. If after due admonition the president's counsel is not accepted he shall appoint an impartial review committee of five members (three clergy and two lay) who shall investigate the charges and decisions and attempt to mediate if possible and report its findings to the president. The chairman of the committee shall be designated by the president.
- E. If further action is necessary, the president, together with the circuit visitor and the review committee shall again attempt to bring about a resolution of the problem.
- F. In special and urgent cases where no resolution is reached, the president shall exercise the power of suspension from synodical membership. He shall report his action to the convention.
- G. The suspended party has the right to appeal the decision. This appeal shall be addressed to the convention through its president (cf. Guidelines for Appeals to the Synod).
- H. In the case of a congregation the same procedure shall be followed.

SPECIAL CASES

I. Home Missions

- A. In cases of discipline involving missionaries, teachers and mission stations under the jurisdiction of the Board for Home Mission, the Board for Home Missions shall exercise original jurisdiction. It shall hear the case and render a decision on the basis of Scripture.
- B. If after due admonition the board's decision is not accepted it shall arrange for a review together with the circuit visitor and the party(s) concerned and shall render a decision on the basis of Scripture.
- C. If after due admonition by the Board for Home Missions and the circuit visitor the decision is not accepted, they shall report the case to the president of the synod. The president shall arrange for a review with the Board for Home Missions, the visitor and the party(s) concerned.
- D. If the president finds the decision of the Board for Home Missions and the visitor to be in keeping with Scripture he shall urge acceptance of said decision.
- E. In special and urgent cases where no resolution is reached the president shall exercise the power of suspension from synodical membership. He shall report his action to the convention.
- F. The suspended party has the right to appeal the decision. This appeal shall be addressed to the convention through its president. In the case of a congregation the same procedure shall be followed (cf. Guidelines for Appeals to the Synod).
- G. Whenever a mission station has organized itself into a congregation the same procedure shall be followed as under GUIDELINES FOR SYNODICAL DISCIPLINE.

II. Foreign Missions

- A. In cases of discipline involving missionaries and teachers under the jurisdiction of the Board for Foreign Missions, the Board for Foreign Missions shall exercise original jurisdiction. It shall hear the case and render a decision on the basis of Scripture.
- B. If after due admonition the decision of the Board for Foreign Missions is not accepted, the board shall have the authority to remove the worker from his position and shall report its action to the president of the synod.
- C. The president of the synod shall review the case in consultation with the Board for Foreign Missions and the party(s) concerned. In special and urgent cases where no resolution is reached, the president shall

exercise the power of suspension from synodical membership. He shall report his action to the convention.

- D. The suspended party has the right to appeal the decision. This appeal shall be addressed to the convention through its president (cf. Guidelines for Appeals to the Synod).

III. Synodical Educational Institutions

- A. In cases of discipline involving the faculties and staffs of the synodical schools, the respective presidents shall exercise original jurisdiction.

- B. The president shall report his action with recommendations to the Board of Regents for review and action.

The Board of Regents has the duty: "Upon the recommendation of the president of the college to suspend or remove from office any member of the faculty or staff whose case has been properly presented to the board for hearing and who, despite due admonition, has been found guilty of false doctrine, offensive life, or willful neglect of official duties. Whenever the board is convinced that a member of the faculty is not able to fulfill the duties of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline, or for other valid reasons, it shall be authorized to remove him." (Bethany Lutheran College and Seminary Inc. By-Laws, Article II E, 8).

- C. The Board of Regents shall report its action to the president of the synod who shall review the case and, in special and urgent cases involving false doctrine or ungodly life, shall exercise the power of suspension from synodical membership. He shall report his action to the convention.

- D. The suspended party has the right to appeal the decision. This appeal shall be addressed to the convention through its president (cf. Guidelines for Appeals to the Synod).

GUIDELINES FOR APPEALS TO THE SYNOD

1. Any individual member of the synod who has undergone disciplinary action by a congregation, circuit visitor, synodical board and the synod's president (cf. Guidelines for Synodical Discipline) shall have the right to appeal the synod.
2. Any congregation which has undergone disciplinary action by the circuit visitor and the synod's president shall have the right to appeal to the synod.
3. The appeal shall be addressed in writing to the convention of the synod through its president. The convention shall elect a commission on appeals.
4. The commission on appeals shall be elected by ballot from a slate of nominees submitted by the Board of Trustees and ratified by the convention. They shall nominate eight (8) pastors and six (6) laymen. From this list the convention shall elect three (3) pastors and two (2) laymen to the commission on appeals. No member of the commission shall be an interested party in the case. The commission shall organize itself by electing a chairman and secretary.
5. The conduct of the review shall rest solely with the commission on appeals. The commission shall have the right and power to examine all documentary evidence and to require such testimony which in its judgment is relevant to the appellant's case. The decision of the commission shall be the final disposition of the appeal and shall be respected by all members of the synod.
6. The decision of the commission shall be filed with the president and the secretary of the synod and recorded in the Annual Synod Report.

GUIDELINES FOR THE BOARD FOR HOME MISSIONS

WHEREAS, Mission stations and congregations need our continued prayers and support,

BE IT RESOLVED, That paragraph 2. C of the Guidelines for the Board for Home Mission (Synod Handbook, p. 29) be amended to read, "The board shall counsel with, support and pray for the workers, mission stations and congregations under its jurisdiction and encourage them to be faithful stewards of the mysteries of God."

RESOLVED, That the following replace page 14, #7 and page 30, #4 in the Handbook

FOR LAND PURCHASE

- A. The purchase of land will ordinarily be considered only when the congregation demonstrates to the Board for Home Missions its financial ability to support a loan. Operating subsidy will continue to decline according to the proposed schedule.
- B. Interest for land purchases will be set at one percentage point under the prime rate for three years.
- C. The synod will subsidize such loans at the rate of 100% of the interest for the first year, 75% of the interest for the second year, and 50% of the interest for the third year. Land loans are calculated on a 10 year amortization. Sample amortization schedules are available from the Board for Home Missions.
- D. The land is to have a building on it within three years or construction to begin within the fourth year.
- E. The congregation will be responsible to pursue and obtain tax exempt status on purchased land.
- F. After the building is built on the land (the goal being within three years from the purchase), the remaining land debt will be combined with the building debt. All remaining debt will fall under the building purchase subsidy plan for permanent financing.
- G. All payments are to be made in keeping with the agreed upon amortization schedule.
- H. The Evangelical Lutheran Synod will ordinarily hold title to the land.

FOR THE CONSTRUCTION OF A BUILDING

- A. The construction of a building will be considered only when the congregation demonstrates to the board its financial ability to support a loan for such construction. Operating subsidy will continue to decline according to the proposed schedule.
- B. Construction money is loaned after permanent financing has been secured. There are no points or fees assessed to construction financing. Interest on short-term loans for construction will be set at the prime rate and reset after 8 months. Interest is billed monthly and is to be paid accordingly. All borrowed moneys for construction are to be repaid soon after the building is occupied or the permanent financing is in place. See "Construction Loan Disbursement Agreement," APPENDIX 12.
- C. The Evangelical Lutheran Synod will ordinarily hold title to the property on which the construction is taking place.

FOR PERMANENT FINANCING

- A. The construction of a building, or the purchase of a building, will be considered only when the congregation demonstrates to the board its financial ability to support a loan for a building.
- B. Operating subsidy will continue to decline according to the proposed schedule.

- C. Interest for the permanent financing of a building will be set according to the Lenders rate at the time the loan is made. The length of these loans is ordinarily 15 years.
- D. The synod will provide an interest subsidy for ten years according to the following schedule: 1-3 years at 90%, 4-5 years at 75%, 6-10 years at 50%. Meanwhile, the congregation will provide the remaining interest and principal payment. Sample amortization schedules are available from the Board for Home Missions.
- E. All payments are to be made in keeping with the agreed upon amortization schedule which will be furnished by the Board for Home Mission.
- F. The Evangelical Lutheran synod will ordinarily hold title to mission property. As long as the synod holds title to the property, the following requirements shall apply regarding property improvements.
 - 1. If improvements are necessary or desirable, such improvements shall be undertaken in consultation with the Board for Home Missions and the Board of Trustees, who will make the decision. No change in structure, exterior or interior, shall be made without the approval of the Board for Home Missions and the Board of Trustees. An exception will be made to the foregoing requirements when immediate action is required to protect or preserve the property.
 - 2. If the congregation proceeds with an expenditure without the approval of the Board for Home Missions and the Board of Trustees (Except for emergency action as mentioned in paragraph 1 above) the congregation is responsible for payment for the improvement.
 - 3. The congregation will be responsible to provide adequate insurance coverage on the property and will provide the Synod's Board of Trustees with verification of such adequate insurance.
 - 4. In the event that a congregation has purchased a building for renovation into a church building, the congregation is to seek tax exempt status as soon as possible.
 - 5. Until such time as the congregation takes title to the property (pays the debt) and if it is found necessary to sell all or part of the property and there has been a significant fluctuation in the value of the property, proper regard will be shown by both the Board of Trustees and the congregation for each other.

GUIDELINES FOR THE CIRCUIT VISITORS AND VISITATIONS

WHEREAS, Circuit visitors are important servants in our synod and need our continued encouragement and direction, and,

WHEREAS, Visitations in congregations can be beneficial to promote harmony and unity, increase understanding of the commitment to the task or rescuing blood-bought souls and increase appreciation for the cooperative work of sister congregations in our synod,

BE IT RESOLVED, That the following emendations be made in the Guidelines for the Circuit Visitors and Visitations (Synod Handbook, pages 53-54).

III.B. Disseminate information to the pastors and to the congregations concerning the joint work of the synod. This may be done at circuit meetings, pastoral conferences, congregational visitations or in what other ways circumstances may suggest.

E. Conduct regular visitations in the congregations. (The alternate visitor shall serve as visitor when the regular visitor is unable to fulfill the duties of his office.)

IV. C. Congregations should take the initiative in arranging for the visitations. In cases where there is no invitation, the visitor should take the initiative and ascertain from the congregation whether a visitation is agreeable. If so,

a date for a visitation may be set and plans made. The president of the synod shall arrange for visitations in the visitor's congregation.

IV. D. The visitor should send an evaluation form to the congregation so the congregation may evaluate its work prior to the visitor's arrival. In particular the congregation may benefit from consideration of:

1. Its goals and objectives.
2. Its strengths and weaknesses.
3. Its needs.

Place IV E. 2. at the end of IV E. 3 f. and number accordingly.

Richard Newgard, secretary

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings: October 6, 1994, and April 20-21, 1995. All other goals were achieved by individual members through personal assignment and telephone conversation.

The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, vice chairman; The Rev. Rodger Dale, secretary; Mr. Timothy Peterson; Mr. Allen Wollenzien. The Rev. M. E. Tweit continues to serve the board as a resource-consultant.

In an attempt to carry out the Synod Handbook guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod and especially in an attempt to carry out the Lord's will to extend His Kingdom, the following has been done by the board since the last convention:

(1) Regular monthly letters have been sent to all pastors, board members and synod convention delegates providing stewardship encouragement and information, bulletin inserts and a monthly listing of synodical contributions from all the congregations.

(2) Future planning continues for the production of stewardship sermons for pastors and a special seminar for pastors and lay leaders.

(3) Bulletin inserts have been published in cooperation with the Board for Publications.

(4) A special offering was conducted on December 4, 1994, to help reduce the budget deficit. 1994 was a great year for the budget, exceeding it by \$40,441.15. In 1994, 39 congregations gave less than in 1993 but 81 gave more, with 11 giving "0". (See statistical sheet for comparison)

(5) The board continues to monitor the activity of LACE. Because of the benefit our synod is receiving from this loan program of the WELS, we need to encourage more individual members of our ELS to support this ministry by loaning money which will be used by our congregations for loans.

(6) The board continues to be concerned about all members of the synod keeping informed on the work of the synod as well as on the message of stewardship. Church Councils should keep the work of our synod on their agenda.

(7) The board continues to try to oversee the fund drive appeals within the synod, as directed by the HANDBOOK.

(8) Advent & Lenten offering envelopes were provided for all congregations to be used to gather an extra offering for the synod during those special seasons.

(9) Work continues to be done on a mission statement as directed by the Planning & Coordinating Committee.

(10) The chairman presented the topic "The Visitor's Role in Promoting Better Stewardship" at the Visitor's Conference November 3-4, 1994.

(11) What blessings continue to be received by our Evangelical Lutheran Synod, especially with the entire synodical budgetary income being matched by a generous donor. In 1994 a total of \$948,357 was received in matching funds.

Thanks and praise go to almighty God for blessing the work of the Evangelical Lutheran Synod. May the gracious Lord continue to bless this board with faithfulness to His holy and inspired Word. The board continues to study Biblical stewardship and how it might assist the pastors and congregations of the ELS in teaching these principles. Only the Holy Spirit working through the Means of Grace creates and strengthens the faith which moves cheerful givers to be generous with offerings for the Lord's Work. May God's will always be done here on earth as it is in heaven and may He receive all the glory! Praise God from Whom all blessings flow!

CONTRIBUTIONS TO SYNOD—1994

	1994 Budget	1994 Non-Budget	1994 Total
Ascension, Eau Claire, WI	\$ 1,557.15	\$ 152.00	\$ 1,709.15
Bethany, Ames, IA	700.00	88.85	788.85
Bethany, The Dalles, OR	0.00	0.00	0.00
Bethany, Luverne, MN	14,977.95	219.25	15,197.20
Bethany, Port Orchard, WA	17,916.67	559.93	18,476.60
Bethany, Princeton, MN	11,020.23	70.00	11,090.23
Bethel, Sioux Falls, SD	1,000.00	0.00	1,000.00
Bethel, Yuba City, CA	0.00	0.00	0.00
Bethlehem, Warroad, MN	838.71	141.50	980.21
Calvary, Ulen, MN	3,853.59	0.00	3,853.59
Center, Scarville, IA	2,392.25	20.00	2,412.25
Chico Mission, Chico, CA	480.00	0.00	480.00
Christ, Klamath Falls, OR	2,819.25	1,571.00	4,390.25
Christ, Port St. Lucie, FL	2,173.07	319.70	2,492.77
Christ, Sutherlin, OR	1,540.32	70.00	1,610.32
Christ, Windsor, CA	9,719.50	0.00	9,719.50
Christ the King, Bell Gardens, CA	0.00	0.00	0.00
Concordia, Eau Claire, WI	2,037.00	10.00	2,047.00
Concordia, Hood River, OR	0.00	0.00	0.00
East Paint Creek, Waterville, IA	4,774.00	85.00	4,859.00
Emmaus, Chicago, IL	738.00	0.00	738.00
English, Cottonwood, MN	12,187.22	355.00	12,542.22
Faith, Alpena, MI	200.00	0.00	200.00
Faith, East Jordan, MI	0.00	0.00	0.00
Faith, Hillman, MI	0.00	0.00	0.00
Faith, Litchfield, IL	3,820.53	170.00	3,990.53
Faith, Orange County, CA	1,200.00	0.00	1,200.00
Faith, Oregon, WI	3,889.44	30.00	3,919.44
Faith, Parkersburg, IA	800.00	0.00	800.00
Faith, San Antonio, TX	4,425.41	4,350.00	8,775.41
Family of God, Riviera, AZ	2,666.45	10.00	2,676.45
First, Suttons Bay, MI	2,771.00	178.10	2,949.10
First American, Mayville, ND	1,200.00	40.00	1,240.00
First English, Ashland, WI	238.00	155.51	393.51
First Evangel, Fertile, MN	1,801.00	320.00	2,121.00
First Shell Rock, Northwood, IA	7,730.00	0.00	7,730.00
First Trinity, Marinette, WI	0.00	0.00	0.00
Forest, Forest City, IA	1,407.00	122.00	1,529.00
Gloria Dei, Saginaw, MI	5,935.25	0.00	5,935.25
Good Shepherd, Bloomer, WI	2,950.00	110.00	3,060.00
Good Shepherd, Brownsburg, IN	5,606.68	0.00	5,606.68
Good Shepherd, Richardson, TX	510.20	0.00	510.20
Good Shepherd, Vallejo, CA	0.00	0.00	0.00
Grace, Crookston, MN	201.00	50.00	251.00

	1994 Budget	1994 Non-Budget	1994 Total
Grace, Hillsboro, OR	1,930.00	815.68	2,745.68
Grace, Hobart, IN	2,128.86	0.00	2,128.86
Grace, Madison, WI	6,600.00	0.00	6,600.00
Grace, Piedmont, MO	142.00	51.00	193.00
Grace, Vero Beach, FL	31,543.00	4,141.00	35,684.00
Grace, Weston, OH	3,945.50	64.00	4,009.50
Hartland, Hartland, MN	3,153.45	20.00	3,173.45
Heritage, Apple Valley, MN	11,072.55	100.85	11,173.40
Holton, Holton, MI	5,002.00	0.00	5,002.00
Holy Cross, Madison, WI	46,886.87	112.50	46,999.37
Holy Scripture, Midland, MI	34,073.48	1,035.00	35,108.48
Holy Trinity, Okauchee, WI	29,540.90	110.00	29,650.90
Immanuel, Audubon, MN	8,409.47	363.00	8,772.47
Immanuel, Riceville, IA	2,960.99	158.00	3,118.99
Jerico, New Hampton, IA	14,317.55	468.70	14,786.25
King of Grace, Golden Valley, MN	53,259.96	0.00	53,259.96
Lake Mills, Lake Mills, IA	1,734.50	0.00	1,734.50
Lakewood, Tacoma, WA	770.50	0.00	770.50
Lime Creek, Lake Mills, IA	2,884.31	0.00	2,884.31
Lord of Life, Holland, MI	2,002.40	0.00	2,002.40
Manchester, Manchester, MN	420.50	0.00	420.50
Mt. Olive, Mankato, MN	30,829.26	2,886.34	33,715.60
Mt. Olive, Trail, MN	1,008.00	20.00	1,028.00
Nazareth, Trail, MN	1,402.00	470.00	1,872.00
New Life, Sebring, FL	4,217.06	0.00	4,217.06
Newport, Wisconsin Dells, WI	1,535.00	0.00	1,535.00
Norseland, St. Peter, MN	20,859.10	0.00	20,859.10
Norwegian Grove, Gaylord, MN	8,490.50	142.00	8,632.50
Oak Park, Oklee, MN	2,750.00	0.00	2,750.00
Our Redeemer, Yelm, WA	535.00	23.00	558.00
Our Savior's, Albert Lea, MN	19,590.00	1,245.00	20,835.00
Our Savior's, Amherst Junction, WI	839.00	0.00	839.00
Our Savior's, Bagley, MN	5,168.50	0.00	5,168.50
Our Savior's, Belview, MN	3,859.75	30.00	3,889.75
Our Savior, Bishop, CA	0.00	0.00	0.00
Our Savior's, Elderon, WI	1,800.00	0.00	1,800.00
Our Savior, Grants Pass, OR	575.00	25.00	600.00
Our Savior's, Hawley, MN	260.00	0.00	260.00
Our Saviour, Lake Havasu City, AZ	12,750.00	420.00	13,170.00
Our Savior, Lakeland, FL	7,260.02	451.00	7,711.02
Our Saviour's, Madison, WI	2,305.00	0.00	2,305.00
Our Savior, Naples, FL	14,332.00	915.66	15,247.66
Our Savior's, Princeton, MN	16,218.40	440.00	16,658.40
Parkland, Tacoma, WA	5,102.50	445.00	5,547.50
Peace, Deshler, OH	5,179.55	16,704.24	21,883.79
Peace, Jefferson City, MO	512.62	45.00	557.62
Peace, Kissimmee, FL	9,479.80	0.00	9,479.80
Peace, Lakeland, FL	2,776.34	0.00	2,776.34
Pilgrim, Waterloo, IA	1,993.68	1.00	1,994.68
Pinehurst, Eau Claire, WI	2,542.50	102.55	2,645.05
Pinewood, Burlington, MA	5,888.00	872.00	6,760.00
Redeemer, Iola, WI	1,208.00	835.00	2,043.00
Redeemer, New Hampton, IA	1,480.35	0.00	1,480.35
Resurrection, Marietta, GA	0.00	0.00	0.00

	1994 Budget	1994 Non-Budget	1994 Total
Resurrection, WinterHaven, FL	893.00	0.00	893.00
Richland, Thornton, IA	7,652.26	0.00	7,652.26
River Heights, East Grand Forks, MN	10,755.08	445.00	11,200.08
Rock Dell, Belview, MN	6,742.47	95.00	6,837.47
Rose Dell Trinity, Jasper, MN	1,112.57	0.00	1,112.57
Saude, Lawler, IA	18,420.22	60.00	18,480.22
Saved by Grace, Gresham, OR	6,499.92	17.00	6,516.92
Scriptural, Cape Girardeau, MO	49.00	31.00	80.00
Shepherd of the Hills, Grass Valley, CA	1,238.08	135.00	1,373.08
Somber, Northwood, IA	2,292.85	0.00	2,292.85
St. Luke, Mount Vernon, WA	0.00	0.00	0.00
St. Mark's, Chicago, IL	1,323.50	0.00	1,323.50
St. Martin, Shawano, WI	15,462.69	248.00	15,710.69
St. Matthew, Detroit, MI	378.67	0.00	378.67
St. Matthew, Myrtle Creek, OR	2,400.00	60.00	2,460.00
St. Paul, Clintonville, WI	8,080.36	110.00	8,190.36
St. Paul, Escondido, CA	7,417.95	774.72	8,192.67
St. Paul, Lengby, MN	2,444.35	0.00	2,444.35
St. Paul's, Portage, WI	137.30	15.00	152.30
St. Petri, Grygla, MN	215.00	0.00	215.00
St. Timothy, Lombard, IL	16,639.60	1,549.00	18,188.60
Synod, Scarville, IA	8,354.91	165.00	8,519.91
Trinity, Brewster, MA	2,677.00	925.00	3,602.00
Trinity, Calmar, IA	1,289.25	54.00	1,343.25
Trinity, Sebastian, FL	6,372.00	323.00	6,695.00
Trinity, West Bend, WI	32,214.87	506.19	32,721.06
Wayfarers' Chapel, Ventura, CA	923.00	0.00	923.00
Western Koshkonong, Cottage Grove, WI	6,775.14	300.00	7,075.14
West Paint Creek, Waukon, IA	1,603.80	38.00	1,641.80
Zion, Thompson, IA	1,449.00	0.00	1,449.00
Zion, Tracy, MN	8,867.61	420.00	9,287.61
Miscellaneous:			
Aid Association for Lutherans	0.00	17,500.00	17,500.00
Helping Hands	0.00	30,162.00	30,162.00
Home Mission Offering	0.00	0.00	0.00
Lutheran Brotherhood	0.00	49,000.00	49,000.00
75th Anniversary Offering	0.00	135,900.00	135,900.00
Other	<u>21,157.11</u>	<u>1,075,462.70</u>	<u>1,096,619.81</u>
Totals	<u>\$795,441.15</u>	<u>\$1,357,005.97</u>	<u>\$2,152,447.12</u>

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated

	1988	1989	1990	1991	1992	1993	1994
Ascension, Eau Claire, WI	\$ 530	\$ 99	\$ 186	\$ 1,030	\$ 207	\$ 397	\$ 1,557
Bethany, Ames, IA	286	279	318	420	665	365	700
Bethany, The Dalles, OR	—	116	—	—	—	293	—
Bethany, Luverne, MN	13,245	11,144	11,960	15,191	8,884	10,638	14,978
Bethany, Port Orchard, WA	13,340	12,000	13,220	10,170	10,120	10,000	17,917
Bethany, Princeton, MN	13,598	14,618	11,633	11,024	11,703	10,971	11,020
Bethel, Sioux Falls, SD	1,853	1,816	1,825	2,335	2,538	2,845	1,000
Bethel, Yuba City, CA	395	315	420	105	—	—	—
Bethlehem, Warroad, MN	731	1,495	2,040	1,285	713	577	839
Calvary, Ulen, MN	2,754	3,154	2,449	3,640	3,021	3,231	3,854
Center, Scarville, IA	3,307	3,288	4,316	3,191	2,482	1,649	2,392
Chico Mission, Chico, CA	505	561	425	520	440	480	480
Christ, Klamath Falls, OR	1,280	1,290	670	2,007	1,185	2,766	2,819
Christ, Port St. Lucie, FL	5,105	5,033	2,231	1,739	1,090	1,210	2,173
Christ, Sutherlin, OR	691	934	1,900	1,951	2,173	1,191	1,540
Christ, Windsor, CA	3,559	3,690	4,682	5,667	9,550	8,000	9,720
Christ the King, Bell Gardens, CA	8,173	9,720	3,804	4,911	4,134	—	—
Concordia, Eau Claire, WI	1,070	946	1,578	775	1,435	2,035	2,037
Concordia, Hood River, OR	—	—	234	135	—	—	—
East Paint Creek, Waterville, IA	5,001	6,378	5,145	4,948	4,110	4,309	4,774
Emmaus, Chicago, IL	905	199	754	2,526	1,881	1,257	738
English, Cottonwood, MN	12,636	14,238	12,240	14,124	11,442	11,161	12,187
Faith, Alpena, MI	120	219	584	718	—	820	200
Faith, East Jordan, MI	973	632	95	1,000	—	850	—
Faith, Hillman, MI	704	835	277	1,247	378	523	—
Faith, Litchfield, IL	—	—	—	411	2,022	2,477	3,821
Faith, Orange County, CA	2,610	2,220	2,840	3,235	2,800	1,355	1,200
Faith, Oregon, WI	3,210	2,405	3,210	4,333	3,908	4,105	3,889

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

	1988	1989	1990	1991	1992	1993	1994
Faith, Parkersburg, IA	2,028	2,256	1,770	1,435	1,100	1,197	800
Faith, San Antonio, TX	5,409	3,798	2,997	3,021	3,327	4,391	4,425
Family of God, Riviera, AZ	—	805	1,780	2,584	1,660	3,431	2,666
First, Suttons Bay, MI	2,690	2,129	2,280	2,373	2,152	1,981	2,771
First American, Mayville, ND	6,299	6,480	4,394	3,113	1,763	1,565	1,200
First English, Ashland, WI	620	150	300	100	300	—	238
First Evanger, Fertile, MN	1,618	1,652	1,536	1,614	1,365	1,373	1,801
First Shell Rock, Northwood, IA	5,782	5,539	6,490	4,990	4,046	6,422	7,730
First Trinity, Marinette, WI	5,800	5,909	5,583	8,029	5,912	—	—
Forest, Forest City, IA	7,908	2,533	1,855	1,718	1,140	549	1,407
Gloria Dei, Saginaw, MI	270	982	1,239	3,059	9,319	5,367	5,935
Good Shepherd, Bloomer, WI	1,771	2,060	2,167	1,982	2,003	1,860	2,950
Good Shepherd, Brownsburg, IN	—	4,338	5,827	6,333	4,525	6,703	5,607
Good Shepherd, Richardson, TX	1,243	284	2,634	167	1,099	312	510
Good Shepherd, Vallejo, CA	4,500	6,000	6,300	6,615	2,756	—	—
Grace, Crookston, MN	108	10	1,024	—	—	200	201
Grace, Hillsboro, OR	—	—	—	—	—	—	1,930
Grace, Hobart, IN	—	—	—	—	—	—	2,129
Grace, Madison, WI	15,800	26,650	9,510	15,975	12,840	6,665	6,600
Grace, Piedmont, MO	2,341	1,807	1,932	821	34	—	142
Grace, Vero Beach, FL	26,851	28,112	29,664	24,503	27,226	34,962	31,543
Grace, Weston, OH	1,166	1,462	2,579	3,642	3,125	3,239	3,946
Hartland, Hartland, MN	3,374	4,833	2,939	3,784	2,969	2,960	3,153
Heritage, Apple Valley, MN	6,295	5,512	1,413	8,292	9,141	6,949	11,073
Holton, Holton, MI	7,555	5,023	7,665	2,475	3,043	3,635	5,002
Holy Cross, Madison, WI	34,390	34,026	35,248	36,923	31,514	42,652	46,887
Holy Scripture, Midland, MI	17,570	18,572	19,459	20,090	23,118	23,523	34,073
Holy Trinity, Okauchee, WI	19,859	17,844	22,700	32,693	24,308	26,565	29,541
Immanuel, Audubon, MN	7,480	6,614	9,406	7,736	7,418	8,076	8,409

BUDGET CONTRIBUTIONS TO SYNOD—continued **Total for Years Indicated**

	1988	1989	1990	1991	1992	1993	1994
Immanuel, Riceville, IA	1,204	1,413	1,505	1,461	833	1,097	2,961
Jerico, New Hampton, IA	18,394	20,107	20,174	22,786	18,039	17,435	14,318
King of Grace, Golden Valley, MN	50,590	50,719	46,770	55,250	40,780	55,520	53,260
Lake Mills, Lake Mills, IA	2,471	2,052	1,967	3,202	1,388	2,329	1,735
Lakewood, Tacoma, WA	2,441	3,220	2,869	1,727	865	973	771
Lime Creek, Lake Mills, IA	2,305	2,226	3,147	2,422	2,243	2,262	2,884
Lord of Life, Holland, MI	—	—	—	—	—	—	2,002
Manchester, Manchester, MN	1,242	1,080	494	1,112	912	146	421
Mt. Olive, Mankato, MN	25,653	26,108	30,851	27,500	29,306	30,683	30,829
Mt. Olive, Trail, MN	1,218	1,083	1,160	1,353	1,286	1,032	1,008
Nazareth, Trail, MN	1,469	1,183	3,047	1,742	2,072	955	1,402
New Life, Sebring, FL	—	—	—	5,101	1,172	2,275	4,217
Newport, Wisconsin Dells, WI	1,510	1,548	870	1,704	1,500	1,503	1,535
Norseland, St. Peter, MN	14,871	18,263	17,824	17,266	10,481	21,828	20,859
Norwegian Grove, Gaylord, MN	6,195	7,074	7,501	7,276	6,131	6,172	8,491
Oak Park, Oklee, MN	1,125	2,811	3,385	3,165	3,000	3,150	2,750
Our Redeemer, Yelm, WA	1,387	1,724	1,176	874	1,143	375	535
Our Savior's, Albert Lea, MN	23,206	22,356	22,096	25,218	19,335	15,233	19,590
Our Savior's, Amherst Junction, WI	1,447	1,370	2,003	1,703	1,057	1,234	839
Our Savior's, Bagley, MN	1,005	2,897	3,163	2,200	4,587	2,000	5,169
Our Savior's, Belview, MN	2,504	3,678	3,996	4,401	2,914	2,205	3,860
Our Savior, Bishop, CA	3,244	4,192	3,823	2,799	340	—	—
Our Savior's Elderon, WI	1,800	1,825	1,800	1,830	1,600	1,700	1,800
Our Savior, Grants Pass, OR	1,625	688	1,685	1,545	1,000	550	575
Our Savior's, Hawley, MN	2,060	1,535	1,406	1,071	977	500	260
Our Saviour, Lake Havasu City, AZ	10,444	12,478	11,378	11,927	12,067	11,914	12,750
Our Savior, Lakeland, FL	1,801	3,438	3,964	5,271	6,174	6,415	7,260
Our Saviour's, Madison, WI	925	1,215	830	1,230	1,652	1,565	2,305
Our Savior, Naples, FL	3,780	10,738	4,500	5,300	5,531	6,000	14,332

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

	1988	1989	1990	1991	1992	1993	1994
Our Savior's, Princeton, MN	13,805	16,094	18,574	18,365	17,283	13,474	16,218
Parkland, Tacoma, WA	5,074	3,191	4,629	6,042	8,971	3,247	5,103
Peace, Deshler, OH	14,364	12,737	11,034	10,966	9,594	1,433	5,180
Peace, Jefferson City, MO	3,384	3,233	1,323	403	436	410	513
Peace, Kissimmee, FL	—	—	2,783	4,926	6,096	6,847	9,480
Peace, Lakeland, FL	—	—	—	—	—	2,439	2,776
Pilgrim, Waterloo, IA	2,257	2,026	432	800	1,350	2,149	1,994
Pinehurst, Eau Claire, WI	2,841	2,636	2,365	1,290	100	3,044	2,543
Pinewood, Burlington, MA	5,383	3,988	5,076	4,500	5,193	5,100	5,888
Redeemer, Iola, WI	786	1,138	585	790	550	440	1,208
Redeemer, New Hampton, IA	2,521	3,363	2,891	2,853	2,514	2,650	1,480
Resurrection, Marietta, GA	866	27	—	—	—	—	—
Resurrection, Winter Haven, FL	—	—	—	—	—	—	893
Richland, Thornton, IA	16,060	12,871	16,437	14,175	15,662	8,620	7,652
River Heights, East Grand Forks, MN	34,300	17,686	11,802	20,156	43,768	12,083	10,755
Rock Dell, Belview, MN	2,901	5,233	6,075	6,032	5,348	3,765	6,742
Rose Dell Trinity, Jasper, MN	1,376	1,060	2,106	1,066	1,307	1,418	1,113
Saude, Lawler, IA	13,214	14,439	14,695	15,698	15,336	12,116	18,420
Saved by Grace, Gresham, OR	—	—	2,453	4,139	4,675	6,169	6,500
Scriptural, Cape Girardeau, MO	180	21	45	1,263	952	265	49
Shepherd of the Hills, Grass Valley, CA	125	741	536	856	837	1,516	1,238
Somber, Northwood, IA	2,659	2,528	2,197	2,718	2,211	2,059	2,293
St. Luke, Mount Vernon, WA	—	—	30	72	112	—	—
St. Mark's, Chicago, IL	632	—	1,264	1,633	2,018	2,061	1,324
St. Martin, Shawano, WI	17,359	21,023	15,379	18,957	11,383	13,696	15,463
St. Matthew, Detroit, MI	303	1,191	794	745	295	303	379
St. Matthew, Myrtle Creek, OR	2,345	4,012	4,458	3,704	2,551	2,675	2,400

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

	1988	1989	1990	1991	1992	1993	1994
St. Paul, Clintonville, WI	9,830	8,638	7,440	6,862	4,310	6,424	8,080
St. Paul, Escondido, CA	1,096	1,098	606	1,340	1,471	120	7,418
St. Paul, Lengby, MN	3,128	1,825	1,947	2,396	2,883	2,405	2,444
St. Paul's, Portage, WI	1,612	2,164	161	50	87	—	137
St. Petri, Grygla, MN	312	305	602	405	—	385	215
St. Timothy, Lombard, IL	10,198	14,130	16,187	14,839	15,643	17,056	16,640
Synod, Scarville, IA	14,297	13,704	13,128	12,057	9,463	9,641	8,355
Trinity, Brewster, MA	4,528	4,368	4,018	5,361	3,920	2,985	2,677
Trinity, Calmar, IA	1,489	2,205	1,033	842	715	630	1,289
Trinity, Sebastian, FL	4,123	4,204	4,604	5,392	4,604	5,657	6,372
Trinity, West Bend, WI	33,369	19,532	21,223	18,872	21,140	17,329	32,215
Wayfarers' Chapel, Ventura, CA	2,640	2,460	2,410	2,425	1,700	1,200	923
Western Koshkonong, Cottage Grove, WI	6,135	7,030	6,270	3,040	5,030	3,290	6,775
West Paint Creek, Waukon, IA	988	990	—	2,927	1,077	783	1,604
Zion, Thompson, IA	1,298	1,843	1,266	2	1,140	1,443	1,449
Zion, Tracy, MN	<u>7,415</u>	<u>7,766</u>	<u>5,100</u>	<u>3,571</u>	<u>13,662</u>	<u>5,728</u>	<u>8,868</u>
Budget Totals for Year	\$740,809	\$741,918	\$721,535	\$762,962	\$712,868	\$672,319	\$795,441

PAROCHIAL STATS ELS HISTORY

	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981
Congregations	87	89	89	95	98	99	106	108	108	110	109	108
Pastors	56	57	68	71	74	83	87	93	96	101	99	103
Baptized	15,663	17,426	16,179	17,321	17,804	18,355	19,571	19,634	19,705	20,044	19,885	19,795
Confirmed	11,030	12,303	11,532	12,525	13,097	13,489	14,504	14,652	14,833	15,081	14,968	14,909
Av. Sunday	6,763	7,090	7,359	7,934	8,209	8,227	9,452	9,099	9,108	8,922	9,296	9,133
Bible Class	468	529	680	832	853	1,114	1,132	1,183	1,382	1,361	1,597	1,641
Sun School	3,344	3,866	3,153	3,377	3,298	3,295	3,407	3,280	3,491	2,987	3,031	2,239
Day School	302	398	428	484	499	527	640	712	689	697	763	879
Home Cont.	969,625	1,067,650	1,138,953	1,296,326	1,519,749	1,739,25	2,114,998	2,290,697	2,629,719	2,750,703	3,154,804	3,461,387
All Other	242,831	314,335	295,941	330,052	411,732	438,875	521,018	546,899	783,543	833,611	828,819	801,071
Synod Budget	238,920	269,179	190,678	300,308	313,156	349,322	424,689	424,265	484,167	534,515	601,309	659,126
TOTAL SYNOD	275,370	301,196	212,213	415,748	393,498	527,679	648,313	602,059	804,819	839,538	851,308	770,229

	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
Congregations	110	111	112	116	120	123	123	125	128	126	126	125
Pastors	107	113	123	127	130	130	139	140	149	154	151	156
Baptized	20,025	20,556	20,246	19,850	19,942	21,454	21,378	21,544	21,630	21,347	21,535	21,493
Confirmed	15,165	15,576	15,396	15,012	15,083	15,892	15,518	15,740	16,181	16,004	15,929	15,780
Av. Sunday	8,997	8,592	9,076	8,769	8,975	9,220	9,341	10,348	9,402	9,340	9,575	9,063
Bible Class	1,697	1,489	2,343	1,949	1,914	1,874	1,875	1,908	2,001	1,935	1,909	1,913
Sun School	2,991	2,863	3,039	2,916	2,932	3,098	3,290	3,191	3,233	3,168	3,210	2,967
Day School	863	800	872	752	882	930	1,060	977	1,010	1,047	1,173	1,090
Home Cont.	3,767,977	3,842,625	4,647,714	4,725,783	4,996,111	5,298,882	5,713,773	6,186,648	6,527,076	6,657,338	6,944,522	6,759,222
All Other	804,822	838,788	931,677	791,586	1,050,715	1,082,198	1,043,612	1,342,321	1,193,789	1,030,445	1,271,058	1,100,660
Synod Budget	710,689	692,012	718,222	719,357	722,656	725,861	740,809	741,918	721,535	762,962	712,868	672,394
TOTAL SYNOD	826,759	770,460	1,051,201	1,233,445	1,167,666	1,355,481	2,488,835	1,791,897	1,751,037	2,936,977	2,801,268	1,925,541

Paul Schneider, chairman

REPORT OF LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

As chairman of the Laymen's Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our synod for funds to carry on the work of this committee for the annual convention of the synod. The convention will be held at Mankato, MN in June. It is a must that your congregation respond with a check to the fund so that our committee may render the best possible service to the laymen delegates. The purpose of the fund is to defray transportation costs of the delegates.

We are submitting a statement of cash receipts and disbursements for the 1994 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/16/94		\$ 2,307.18
Receipts:		
Church Assessments	\$ 20,142.00	
Loan From ELS	1,000.00	
Interest Income	<u>\$ 27.26</u>	
Total Receipts		<u>21,169.26</u>
Total		\$ 23,476.44
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 22,497.50	
Printing and Postage	<u>40.63</u>	
Total Disbursements		<u>22,538.13</u>
Balance on Hand 3/19/95		<u>\$ 938.31</u>

1. Mileage payments will be at the rate of \$.15 per mile (round trip) to a laymen delegate who drives his own car (Home to convention site) and \$.20 per mile if accompanied by a second delegate or a pastor.
2. Air travel and bus fares are also accepted. These will be reimbursed in full if funds permit. Otherwise a pro ration of available funds will be made. Only mileage to or from an airport will be reimbursed. Car rental costs will not be reimbursed.
3. Only those delegates whose congregations remit to this fund will receive equalization from it.
4. Delegates must register at the convention showing name, congregation, round trip mileage and/or travel expenses in order to receive reimbursement.
5. Delegates are encouraged to ride together, whenever possible. This stewardship of money will enable the Equalization Fund to cover more of the Expenses.
6. The chairman will receive \$.15 per mile or actual expenses, whichever is less, out of the fund to cover his costs of attending the convention. (Note: if chairman is delegate he shall be reimbursed according to rules for delegates set forth.)

Greg Costello, chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met on September 26-27, 1994 and on January 23, 1995.

The committee is composed of the following people. The officers of the Synod: the Rev. George Orvick, president; the Rev. Glenn Obenberger, vice president; the Rev. Alf Merseth, secretary; and Mr. Leroy Meyer, treasurer. The representatives of the boards of the synod: the Rev. John Smith, Board for Christian Service; the Rev. C. Keeler, Board for Education and Youth; the Rev. J. Burkhardt, Board for Evangelism; the Rev. W. C. Gullixson, Board for Publications; the Rev. E. Ekhoft, Board for Home Missions; the Rev. P. Anderson, Board for Foreign Missions; Mr. W. Overn, Board of Regents; Prof. J. B. Madson, Doctrine Committee; the Rev. P. Schneider, Board for Stewardship. Three laymen: Mr. Julian Olsen, Mr. Harvey Roberson and Mr. Norman Werner. Special committee members (advisory): the Rev. Norman Madson, the Rev. Milton Tweit, the Rev. Raymond Branstad.

1996 BUDGET

At its September 26-27, 1994 meeting the committee heard detailed reports from the representatives of each board which included tentative budget requests which were explained and discussed. At the January 1995 meeting the treasurer reported that the 1994 fiscal year had ended with a budget overage of \$40,441.15. After considerable discussion of the great blessings that the Lord has showered upon our synod, the committee, herewith, presents to the synod a budget of \$790,000 for the 1996 fiscal year, allocated as follows:

BETHANY LUTHERAN COLLEGE		
Operations	\$157,000	
Maintenance on College	21,500	
Maintenance on residences	4,000	
Interest	10,300	
Faculty Housing Allowance (\$84,000 less \$16,000 interest applied)	68,000	260,800
BETHANY LUTHERAN SEMINARY		
Operations	61,000	
Maintenance on residences	2,000	63,000
CHRISTIAN SERVICE		23,200
EDUCATION AND YOUTH		25,000
EVANGELISM		9,000
FOREIGN MISSIONS		108,000
HOME MISSIONS		118,000
PUBLICATIONS		30,000
SYNOD FUND		
Interest	9,000	
Deferred Giving Counselor	23,000	
Boards, Committees, etc.	52,000	
Administration	43,000	
House Payment	15,000	142,000
CAPITAL BUDGET		<u>11,000</u>
TOTAL BUDGET		<u>790,000</u>

PLANNING

The committee always spends time studying the expenses of each department in the synod with a continuous view toward their efficiency and spends much time discussing ways and means whereby the synod's constituency can

be made better informed about the programs of the synod thus inspiring greater financial support for the synod's needs. The board's subcommittee continues its study of the Planning Document submitted to it by each board and reports to each meeting of the Planning and Coordinating Committee.

GOALS AND OBJECTIVES OF THE VARIOUS DEPARTMENTS OF THE SYNOD'S WORK.

The synod is herewith informed of the goals and objectives of the various departments of the synod's work.

BETHANY LUTHERAN COLLEGE Plans for the future are as follows: Continue to increase the endowment funds; because of significant enrollment increases the college dormitories must be expanded to provide ample dormitory space; try to increase enrollment of ELS students; continue study of possible 3 and 4-year tracks in special areas; and enhance the college staff for spiritual life, religious instruction and counseling. Other necessary capital improvements such as parking, library addition and renovation, Anderson Hall renovation, science and math building are future considerations.

BETHANY LUTHERAN THEOLOGICAL SEMINARY. Plans for additional facilities are being proposed to this convention.

BOARD FOR CHRISTIAN SERVICE The board continues to assist pastors and teachers in securing for themselves financial security through a retirement plan with National Life, AAL, etc.; to encourage congregations to provide term life insurance for pastors and teachers; to provide assistance to those who have suffered loss due to disaster and to support the widows and retired pastors, who up to 1970 did not have adequate coverage with National Life, AAL or some other retirement plan.

EDUCATION AND YOUTH With the assistance of the funds generated from the thankoffering the Board for Education and Youth hopes to pursue the following projects: establishing new Christian Day Schools; high schools or high school subsidy; revise and reprint the Synod Handbook for beginning teachers; work with the Board for Home Missions to establish schools at the same time as new congregations are established and church buildings are constructed; taping Bethany College religious classes; book of children's sermons; Bible study materials; synod owned retreat center; teen group meeting outlines and teen devotion book; continue work on catechetical material; have conventions, camps and retreats for the synod's youth.

EVANGELISM Continue circuit-wide seminars; print tracts; continue publishing Evangelism Notes; promote Evangelism Sundays; provide evangelism information and materials at synod convention; provide 2 day evangelism seminar for seminary students.

HOME MISSIONS The missions already in operation continue to be monitored by the board and given assistance as needed. The goal of the Board for Home Missions is to open one new mission each year.

FOREIGN MISSIONS Continue assisting the native pastors in Peru with their continuing studies; continue expanding seminary instruction and ordaining native pastors in the South American fields; continue supporting the work in Australia as we are financially able.

BOARD FOR PUBLICATIONS This board continues to monitor the publishing of the Lutheran Sentinel, the Lutheran Synod Quarterly and continues to publish bulletin inserts from time to time. Work continues on the preparing of model constitutions for smaller and larger congregations, on the indexing of the *Lutheran Sentinel* and on a pastor's agenda.

BOARD FOR STEWARDSHIP By means of future seminars, monthly letters, bulletin inserts and videos to promote more training for pastors and parishioners in all aspects of stewardship; to educate on the work being done in all areas of the synod; to inform regarding specific needs; to improve systems of fund raising and lead congregations to make commitments to the synod budget.

BOARD OF TRUSTEES Manage financial affairs of the synod so as to stay solvent and yet be able to purchase church properties for missions.

SYNOD INFORMATION PROGRAM

Letters continue to be sent from the president's office to the "Synod Contact Man" in each congregation. A possible expanded use of this program was discussed.

Alf Merseeth, secretary
Evangelical Lutheran Synod

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held its regular quarterly meetings in 1994 on the following dates: February 14-15, May 3-4, August 9-10 and November 15-16. The board met via conference telephone call on January 3, February 23, April 11, May 10, August 23, August 25, and December 20, 1994 and March 16, 1995. This report will also include business conducted by the board at its regular meeting on February 14-15, 1995.

The Trustee-Regents Subcommittee consisting of three-members from each of those boards met on the following dates: January 31, April 25, July 27 and October 10, 1994 and on January 30, 1995. It also met via conference call on July 22, 1994. This subcommittee discusses matters that are referred to it and makes recommendations to the two boards that it serves. The Rev. M. E. Tweit serves as chairman of the subcommittee and the undersigned as its secretary.

The Trustee-Home Missions Subcommittee consisting of three members from each of those boards did not meet during 1994. The chairman of the Board for Home Missions reported to the Board of Trustees at each of its quarterly meetings. This subcommittee concerns itself with home mission matters in which both boards are involved and where mutual understanding and cooperation of effort is necessary. E. Ekhoﬀ serves as chairman of this subcommittee and the undersigned as its secretary.

The Trustee-Foreign Missions Subcommittee consisting of three members from each of those boards meet as necessary to coordinate the work of those two boards in areas of common concern.

The Trustee Regents-Publications Subcommittee consisting of representatives from those three boards and from the administration of Bethany Lutheran College meets as necessary. This subcommittee discusses the relationship between these boards in the areas of publishing, storage and marketing of the synod's publications. President Orvick serves as chairman of this subcommittee and W. C. Gullixson of the Board for Publications serves as its secretary.

The work of these subcommittees is very helpful in promoting a better understanding between these boards in the areas of their common concerns and in turn leads to smoother operation in these phases of the synod's work.

The Trustee-Regents Building Committee consisting of the following: Albin Levorson, Wilbur Lieske and Alf Merseeth of the Board of Trustees and R. M. Branstad, William Overn and Milton Tweit of the Board of Regents have met frequently during the year to monitor the construction going on at Bethany Lutheran College. The Fitness Facility and the addition and renovation of Old Main has been completed. The committee is monitoring the construction of the chapel and is working on plans for the Seminary/Synod Office Building.

The members of the board serve on other Ad Hoc Committees which are selected from time to time to study specific subjects assigned to them.

The board receives reports for its regular quarterly meetings from all the congregations where it has any financial responsibility. These reports are reviewed

by the board and any required action is taken. The board keeps in contact with these congregations through correspondence by its secretary.

ARCHIVES

The Evangelical Lutheran Synod Department of Archives and History meets at the call of its chairman, Prof. R. Honsey. Other members of The Committee on Archives and History are: Prof. J. B. Madson, secretary, Prof. Sigurd Lee, Dr. Gerhard Lee, Mr. Gerhard Solli and the Rev. W. C. Gullixson, archivist. The members are elected annually by the Board of Trustees of the synod. During the year the Rev. W. C. Gullixson resigned as Archivist. The Board of Trustees approved the appointment of Pres. em. N. S. Holte as his replacement. The Board of Trustees also added Pres. em. N. S. Holte to the Committee on Archives and History.

ACCESSIONS TO THE DEPARTMENT OF ARCHIVES AND HISTORY IN 1994

EVANGELICAL LUTHERAN SYNOD

Mission News 1994

Thoughts of Faith

Young Branches

Board for Education and Youth Report June 1981; minutes and correspondence 1987-88. "Feeding the Flock" C. Ferkenstad.

Jubilee Souvenir 1853-1928. Youth Convention 1994 Tacoma, WA, D. Moldstad. Minutes 1989 & Finances from Jonathan Madson.

Lutheran Sentinel Index of Bible Passages, congregational events and Pastor's ordinations, deaths or anniversaries, topics. 84 pages. Subscription list of 6000 names for 1993.

Doctrine Committee: "Unity, Union, and Unionism" Dec. 1938. "We Believe Teach and Confess" 1994.

"Evangelism Notes" Advent 1993.

Board for Publication: "The Christmas Story in Hymnverse" and "The Christmas Tableau" by Leona Kuster and Ruthann Mickelson.

Self Study Committee Files 1970-1977, 15" from Sec. A. Merseth. ELS 1994 convention tapes, 12. from D. Natvig

Home Mission Board Minutes 1954-1958 from W. C. G. files. Central Circuit Pastoral Conference Minutes 1965

Essays delivered at Pastoral Conferences: Job 19,23-27, by Prof. R. Honsey, 1967. "Thoughts for Advent" by Rev. M. F. Mommsen. "The Christian Burial" from W.C.G. files. "Have the Union Committee members practiced prayer fellowship in a unionistic manner" by Rev. T. Aaberg. "Toward a Truly Evangelical Practice" by ?. "The Congregation as a Corporate Body" Prof. P. E. Kretzmann. Ephesians 4, 1-16 exegesis by Rev. A. M. Harstad, 1938. "High Priestly Office of Christ" "The Unpardonable Sin" by Rev. E. G. Unseth 1937.

History of the Norwegian Synod from 1853-1928" by Rev. A. J. Torgerson, 1935 "The Dangers Besetting Faithful Adherants" "Preach the Gospel" by Rev. Christian Anderson, 1957. "Introduction to Revelation" by Rev. D. L. Pfeiffer, 1963. "Homeletics" by Rev. Joseph Petersen. "Catholic Criticism against the person of Martin Luther". Galatians 3,24, 1958. "The Nature and Use of Pastoral Confessions" by Rev. A. M. Harstad. "Scripture Interprets Scripture as a Hermeneutical principle" by Prof. P. C. Zimmerman, 1952. "The Authority of the Pastor in a congregation" by Rev. S. E. Lee. "Contacting People in the Field" by Rev. S. A. Dorr.

"Church and Ministry" by Madison-Chicago Conference. Minutes of Northwest Pastoral Conference 1944-1958. Minutes of Central Pastoral Conference 1962-1966.

Publications; "Is the ELCA truly Lutheran?" D. J. Webber 1988. Catechism Revision Committee: Files of correspondence, minutes and text.

Old People's Home Board Minutes 1946-1950 from Prof. N. Holte.

Kasota Valley Home for the Aged correspondence, documents, minutes and closing, 1973-74. Opening, Dedication, Regulations, Correspondence, Finances, Contributions, and Publicity. From Prof. N. Holte.

Board for Christian Service and Board for Charities and Support minutes 1951-1959. World Relief, Nathional Life, minutes and correspondence, and receipts. From Prof. N. Holte. Pension Board minutes, correspondence, documents, and plans, 1969-1971.

Pamphlet "Truth, Unity and the Confessing Church" LC MS Evangelical Lutheran Synodical Conference Proceedings 1872-1966; missing are 1918, 1926, 1930, 1932. Reaction to ELS. withdrawal.

Development of youth programs of the Lutheran Churches of America "Men and Missions" W. G. Polack regarding John Eliot, apostle to the Indians, translated the Bible 1663. From W. C. G. ELS Women's Missionary Society (Wisconsin Chapter) History 1980-1985.

BETHANY LUTHERAN COLLEGE

Bethany Scrolls Vol. 67

Bethany Reports Vol. 57 and 58

Pictures of campus: Old Main; air view; S. C. Ylvisaker Fine

Arts Building exterior and interior, 29 in all.

Dedication folder of Ylvisaker Fine Arts Center.

Bethany Food Drive 1959-1960.

Bethany Bulletin Jan. 1951

Bethany Choir under Prof. W. E. Buszin, 1931 at St. John Luth. Church, Good Thunder, 60th Anniversary and organ dedication. W. C. G.

Bethany Men's Basketball 1993-94: Champs of Southern Division and State; picture.

Bethany Sports Teams pictures 1983-84 and 1984-85, and 1994.

Bethany Heritage Society

Bethany Choraliers "The Gondoliers" and Speech Team Program

Bethany Choir, Advent 1993 and Handbell program. Spring program 1994.

Choir recordings from 1955, A. Fremder. Music composed by Lee F. Johnson for the choir, 1994.

Bethany Pictorial promotion brochure.

Bethany Fund raising brochure to Alumni 1980.

Bethany Commencement 1984, also 1993, and 1994.

Bethany Wind Ensemble 1987-88

Physical Fitness Center groundbreaking worship service, 1993; also programs of seminars, banquet, sports, & student performances. Also Cornerstone laying, 1994.

Bethany Student Handbook 1942-43.

S. C. Ylvisaker Centennial Celebration 1984.

Bethany Drama Department "Dial M for Murder" and "Misanthrope" posters, ads, programs etc.

Slides of Bethany life from 1976-77.

Feature article on Bethany in Minneapolis Star Tribune 1972; from Pearl Knutson, Hartland, MN.

Alumni Newsletter, 1972

Groundbreaking for Trinity Chapel, 1994.

Bethany Alumni Reunion, Worship service, Musicals, banquet, silent auction, and "The Rivers" 1994.

Mankato Free Press articles on Bethany Academic Dean and Art Department.

Bethany Student Recitals 1994.

Bethany Admissions Director Publicity file.

Bethany Hall of Fame file from Athletic Director, 1994.

Bethany "History at a Glance".
Ernest Schmidt, Architect file
2" of programs: choir, band, services, vespers, plays, sports: baseball, soccer, basketball, etc.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Seminary Graduation Bulletin and Vespers 1993

Reformation Lectures 1980; 1993, 1994.

The Rev. George Lillegard's file of correspondence re/ "Prayer Fellowship."

CONGREGATIONS AND PERSONS

In response to letters sent to pastors in the ELS, we have twenty pages of items about their congregations, their anniversaries, histories, pictorials, special services, dedications etc. We also received items such as their pastor's ordination, installation, anniversaries etc. We will simply list here the congregations, pastors and others who responded.

Ascension, Eau Claire, WI J. Krueger
Bethany, Luverne, MN J. Dupleth
Bethany, Princeton, MN R. Lawson
Calvary, Ulen, MN H. Abrahamson
Center, Scarville, IA T. Rank
Christ, Port St. Lucie, FL C. Keeler
Concordia, Eau Claire, WI F. Theiste
East Paint Creek, Waterville, IA P. Madson
Emmaus Lutheran Church, Chicago, IL 1963
Emmaus Ev. Lutheran Church, Minneapolis, MN 1938
Fairview Ev. Lutheran Church, Minneapolis, MN
Faith, Alpena, MI H. Gieschen
Faith, Hillman, MI H. Gieschen
Faith, Irvine, CA G. Bork
Faith, Oregon, WI J. Korthals
Faith, Parkersburg, IA D. Larson
First, Ashland, WI B. Huehn
First Shell Rock, Northwood, IA A. Merseth
First, Suttons Bay, MI K. Uhlenbrauck
Forest, Forest City, IA D. Schlicht
Good Shepherd, Bloomer, WI R. Holtz
Good Shepherd, Brownsburg, IN H. Bartels
Grace, Madison, WI J. J. Petersen
Grace, Piedmont, MO R. Tragasz
Grace, Weston, OH R. Fyffe
Grace, Vero Beach, FL K. Smith
Harvard St. Boston, MA
Heritage, Apple Valley, MN D. Hoyard
Hiawatha Lutheran Church, Minneapolis, MN 1956
Holton, Holton, MI M. Krentz
Holy Cross, Madison, WI S. Petersen & M. Bartels
Holy Scripture, Midland, MI P. Schneider
Immanuel, Audubon, MN M. Doepel
Jenson Beach Lutheran Church, Jenson Beach, FL
King of Grace, Golden Valley, MN E. Eckhoff & D. Moldstad
Lakewood, Tacoma, WA H. Mosley
Lord of Life, Holland, MI M. Smith
Manchester, Manchester, MN D. Schmidt
Messiah Lutheran Church, Minot, N. D. 1970
Mount Olive, Trail, MN

New Life, Sebring, FL J. Willitz
 Newport, Wisconsin Dells, WI H. Larson
 Norseland, St. Peter, MN C. Ferkenstad
 Norwegian Grove Memorial Lutheran Church, DeForest, IL
 Norwegian Grove, Gaylord, MN C. Ferkenstad
 Our Redeemer Lutheran Church, Canoga Park, CA 1957
 Our Redeemer, Yelm, WA J. Carter
 Our Savior's, Albert Lea, MN W. Halvorson
 Our Savior's, Bagley, MN M. Wold
 Our Savior's, Elderon, WI T. Skaaland
 Our Savior's, Hawley, MN H. Abrahamson
 Our Saviour, Lake Havasu City, AZ H. Huhnerkoch
 Our Saviour's, Madison, WI B. Homan
 Our Savior, Naples, FL R. Dale
 Our Savior's Lutheran Church, New Hope, WI
 Our Saviour's, Princeton, MN R. Fehr
 Parkland, Tacoma, WA G. Obenberger, & A. Ring
 Peace, Kissimmee, FL J. Madson
 Pilgrim, Waterloo, IA G. Haugen
 Pinehurst, Eau Claire, WI J. Wuebben 60
 Redeemer, Iola, WI H. Vetter
 River Heights, East Grand Forks, MN V. Settje
 St. Luke's Lutheran Church, Chicago, IL 1934
 St. Paul Ev. Lutheran Church, Chicago, IL 1963
 St. Paul, Escondido, CA T. Gullixson
 St. Paul, Lengby, MN M. Wold
 St. Timothy, Lombard, IL P. Zager
 Saude, Lawler, IA M. DeGarmeaux
 Scarville, Scarville, IA T. Rank
 Scriptural, Cape Girardeau, MO R. Tragasz
 Shepherd of the Hills, Chisago Park, CA R. Waldschmidt
 Somber, Northwood, IA A. Merseth
 Trinity, Brewster, MA D. Webber
 Trinity, Calmar, IA M. Marozick
 Trinity, Sebastian, FL D. Lillegard
 Western Koshkonong, Cottage Grove, WI J. Moldstad Sr.
 West Paint Creek, Waukon, IA P. Madson

PERSONS AND PICTURES

The Rev. G. Orvick's Ordination 1953 and 25th Anniversary of same. Installation at Holy Cross 1954 and farewell 1986.

The Rev. J. A. Ottesen's Address in Norwegian, 1903; handwritten.

The Rev. L. Vangen installation at Concordia, Eau Claire, WI; W.C.G.

The Rev. G. A. Gullixson's sermons, President of Synod 1921-1926.

The Rev. J. B. Unseth's and Rev. E. G. Unseth's selected sermons.

The Rev. N. J. Tjernagel's "Luther at Home and in the community" Synod Convention Picture at St. Paul's Church, Chicago, IL 1908

The Rev. Bjug Harstad featured in "Educating for Service" by P. A. Nordquist, for founding Pacific Lutheran Academy, 1880. "Three Weeks in a Tent" & "Early History and Remembrances." Letters and articles in Pacific Herald re/ Yukon trip; transl. by Oliver Harstad 1955.

The Rev. S. A. Dorr picture. from W.C.G.

Our Savior's Lutheran Church, Princeton, MN pictures. W.C.G.

The Rev. N. J. Tjernagel's vita and funeral service

The Rev. John A. Moldstad Sr. picture.

The Rev. H. Bartel's installation picture.

The Rev. Bjug Harstad Memorial at Valle, Norway, picture.

Dr. B. W. Teigen pictures and vita.
 Prof. Milton Otto picture.
 The Rev. Holden Olsen, picture.
 The Rev. Robert Moldstad, picture.
 The Rev. Theo. Aaberg, picture.
 The Rev. John Wilde, picture.
 The Rev. Henry Ingebretson, picture
 The Rev. G. A. Gullixson, picture.
 The Rev. H. Theiste report to Mission Board from St. Luke's, Chicago IL.
 1934-35.
 The Rev. G. Schmeling vita.
 The Rev. F. W. Theiste Ordination and Installation 1970 and 1973.
 The Rev. R. M. Dale Ordination and installation at Hartland, MN.
 The Rev. M. Doepel installation 1986 at Audubon, MN 1986.
 The Rev. D. J. Nelson installation at Mayville, N.D. 1991.
 The Rev. D. Faugstad installation at Ulen, MN.
 The Rev. D. Lillegard installation at Mayville, N.D. 1987; and vita.
 The Rev. N. C. Krause ordination and installation, 1987.
 The Rev. M. Madson installation 1993, Warroad, MN.
 The Rev. T. Mutterer installation, Trail, MN.
 The Rev. W. F. McMurdie vita.
 The Rev. L. Gerbhardt vita.
 The Rev. D. J. Webber ordination and installation 1988.
 The Rev. J. Moldstad Jr. installation as Professor at BLTS 1994.
 The Rev. D. Meyer ordination and installation 1992.
 The Rev. G. Guldberg obituary and picture.
 The Rev. U. V. Koren 58th Anniversary festival.
 The Rev. Herman Preus "Memoirs" transcript of taped interview.
 The Rev. H. G. Stub.
 Levenson Century Farm history.
 The Rev. H. Handberg's personal histories of pastors: C. Morales, J. Shep, L. Gerbhardt, J. Krueger, T. Skaaland, H. Swanson, M. Teigen, E. Buhr, W. McCullough and S. Born and C. Zitzmann.
 The Rev. G. P. Nesseth records, sermons, congregation histories, & pictures. from Mrs. T. Jackson, Mrs. E. Angstman and Valborg Nesseth, Bagley, MN.
 The Rev. S. Dorr letter re/ VFW participation in a funeral service. Correspondence with LCMS 1955.
 The Rev. J. A. Ottesen miscellaneous letters.
 The Rev. P. Ylvisaker "Is the Sermon on the Mount Pure Law?" essay.
 The Rev. H. M. Tjernagel picture; from Mrs. B. W. Teigen.
 Norwegian Synod convention 1926, framed picture; from O. Sampson.
 The Rev. H. Handberg funeral bulletin.
 The Rev. T. Aaberg funeral card.
 The Rev. M. F. Wiese "Den Lutherske Kirke i England."
 Student Erling Teigen's death 1930, recorded in Concordia Comet. St. Louis, Mo. A copy of same. from W.C.G.
 Peru Mission pictures 1973 era.

BOOKS AND MAGAZINES

The Hiawatha Herald 1956 by Rev. J. Anderson.
 Norwegian New Testament Bergen 1878; from W. Overn.
 Festskrifts Den Norske Synodens Jubilaum 1858-1903 N. Halvorson from C. Bredeson
 "Norwegian American and the Politics of Dissent" 1880-1924 by L. J. Soiki 1991. N. A. H. A.
 "George Sverdrup, Educator, Theologian, Churchman" J. A. Hamre 1986 N. A. H. A.

"Udvalgte Kommunion betragning"
 B. Smolck's "Das Kommunion" 1866; from W.C.G.
 "St. Paul's Brief on Die Romer" W. F. Besser 1861; from W.C.G.
 "Is the ELCA truly Lutheran" D. J. Webber 1988; W.C.G.
 Quadricentennial of Luther's Small Catechism 1529-1929 Norwegian Synod
 convention, Mayville, N. D. 1929; W.C.G.
 The Luther Memorial 1517-1917; colleges are pictured; W.C.G.
 Dr. E. Pontoppidan's Explanation of Luther's Sm. Cat.; W.C.G.
 Catechism - Green - Augsburg 1957; Norw. Synod Edition. W.C.G.
 Enchiridion - The Small Catechism of Dr. M. Luther; W.C.G.
 Evangelical Lutheran Synodical Conference 1892; W.C.G.
 Dr. Martin Luther Katekismus 1889; W.C.G.
 Forklaring 1903; W.C.G.
 Pontoppidan's Forklaring 1902; W.C.G.

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTIES

The Board of Trustees and its members on the Building Committee have worked with the Board of Regents and its members on the Building Committee in the completion of the Sports and Fitness Facility and the renovation and addition to Old Main. The construction of Trinity Chapel is under way and will be carefully monitored to its completion.

Preparing the 5th floor of Old Main as housing for students has been approved and is under way.

Regarding the Seminary/Synod Office building the Building Committee and the boards have met several times and have further recommendations for the synod to consider. For these recommendations see the Report of the Board of Trustees and the Board of Regents.

BUDGET 1994

Since the 1994 budget contributions exceeded the budget by \$40,441.15 totaling \$795,441.15 the Board of Trustees decided to leave the budget for 1995 at \$790,000 as adopted by the 1994 Synod Convention.

CHRIST THE CORNERSTONE LUTHERAN CHURCH

At the time foreclosure proceedings were to be concluded, the Christ the Cornerstone Congregation asked for an extension of time to arrange financing. The time was extended to December 1, 1994. Meanwhile an "Agreement" was drawn up and signed by the parties concerned which stipulated that the Christ the Cornerstone Congregation was to make monthly payments of \$2,500 to the synod on the 15th of September, October and November. A final payment of \$308,030.13 was due on December 5. When the congregation failed to make the December 5 payment a court date was set for February 10, 1995. On February 9 the congregation declared Chapter 11 bankruptcy. This gives them another 120 days to arrange financing. We are in that period at the time of this writing. The Board of Trustees has engaged a Bankruptcy Attorney in Phoenix to look after the synod's interests.

GENERAL

The Board of Trustees approved a \$2,000 contribution to the Confessional Evangelical Lutheran Conference toward its budgetary needs.

The synod received a \$40,000 Program Subsidy Grant from Lutheran Brotherhood for 1994. These funds were used for the mission in Winter Haven, FL. The use of these funds is reported to Lutheran Brotherhood at the end of the year.

The Program Subsidy Grant for 1995 will be \$40,000.

The Board of Trustees authorized a \$320.00 per month expenditure to the Northwood-Lake Mills Lutheran Parish as assistance for Sunday supply preaching for the secretary of the synod.

The synod co-signed a \$400,000 loan with LACE on behalf of Bethany Lutheran Church, Port Orchard, WA.

The synod agreed to co-sign a \$50,000 loan with LACE on behalf of Bethany Lutheran Church, The Dalles, OR.

In response to the 1994 convention directive the Board of Trustees resolved to financially support the printing of 10,000 copies of the new Lutheran Hymnary.

ORGANIZATION OF THE BOARD

The president of the synod, the Rev. George Orvick, and the secretary of the synod, the Rev. Alf Merseth, also serve as the chairman and secretary of the Board of Trustees.

The Rev. W. C. Gullixson, Prof. R. Honsey, Prof. Sigurd Lee, Mr. Gerhard Lee, Prof. J. B. Madson Pres. em. N. S. Holte and Mr. Gerhard Solli are serving one year terms on the Committee on Archives and History.

The trustees elected to serve on the Trustee-Regents Subcommittee are Albin Levorson, Wilbur Lieske and Alf Merseth.

The trustees elected to serve on the Trustee-Home Missions Subcommittee are Martin Doepel, Alf Merseth and Glenn Obenberger.

The trustees elected to serve on the Trustee-Foreign Missions Subcommittee are Alf Merseth, Leroy Meyer and George Orvick.

The trustees elected to serve on the Trustee-Regents-Publications Subcommittee are Alf Merseth, Leroy Meyer and George Orvick.

Wilbur Lieske serves on the board's Housing Committee together with Dennis Natvig who also serves the board as Housing Administrator.

Albin Levorson, Alf Merseth and Wilbur Lieske serve, together with three members elected by the Board of Regents, on a Building Committee for future construction projects at Bethany Lutheran College. This committee will serve until the project is completed.

SYNOD PROPERTIES

Pilgrim Lutheran Church, Waterloo, IA completed payment on its property purchase and the title to the property at 3815 Ansborough Ave. Waterloo, IA was transferred to Pilgrim Lutheran Church.

The synod erected a church edifice for Peace Lutheran Church on the property in Kissimmee, FL.

TREASURER'S REPORT

Summary of Income and Expenditures and Changes in General Fund Balance (Deficit)

Year ended December 31, 1994

Budget contributions		\$795,441.15
Operating expenditures	\$1,660,324.44	
Less:		
Income from publications	\$41,787.13	
Matching funds applied to budget	47,038.00	
Foreign missions Helping Hands funds for operating expenditures	155,500.20	
Foreign missions Seminary funds for operating expenditures	99,926.33	
Foreign missions excess expenditures funded from reserves	178,947.00	
Home missions special contributions for operating expenditures	40,000.00	
Home missions excess expenditures funded from reserves	<u>226,539.84</u>	<u>789,738.50</u>
Net expenditures before interest income		870,585.94
Interest income	<u>106,003.03</u>	
Net expenditures		<u>764,582.91</u>
Net operating income		30,858.24
Other changes in General Fund Balance:		
Increases:		
Estates appropriated for debt reduction	3,333.34	
Special contribution for debt reduction	783.89	
Matching funds for debt reduction	80,057.00	
Decreases:		
Payments on mortgages and loans	<u>(12,962.27)</u>	
Net increase - other changes		<u>71,211.96</u>
Net (decrease) for year		102,070.20
General Fund (deficit) - December 31, 1993		<u>(316,043.86)</u>
General Fund (deficit) - December 31, 1994		<u>(\$213,973.66)</u>

WILLS AND GIFTS

The synod received a distribution of \$4,000 from the Martin Robinson Trust.

Alf Merseth, secretary
Evangelical Lutheran Synod

REPORT OF THE BOARD OF TRUSTEES AND THE BOARD OF REGENTS

Since the 1994 convention the Board of Trustees and the Board of Regents have met jointly on September 28 and November 15, 1994 and on February 14, 1995.

The purpose of these meetings has been the in-depth study of the possible relocation of the seminary and synod offices and the college's need for additional dormitory space, classroom space and parking space as its enrollment increases. The 1994 convention also assigned to the two boards jointly the duty of responding to the memorial regarding "Synodical Finances" submitted to the 1994 convention. (cf. Synod Report, 1994, p 158 & p. 185 Res. 10)

The following resolutions are, herewith, presented for the synod's consideration and action.

SYNODICAL FINANCES

WHEREAS, The memorial regarding "Synodical Finances" submitted to the 1994 convention was referred to the Board of Trustees and the Board of Regents for study and response:

RESOLVED, That the Board of Trustees and the Board of Regents present the following for the synod's consideration:

In response to the request of the synod as to how best to disseminate financial information, the Board of Regents and the Board of Trustees have provided a more detailed explanation of income and expenses. The detailed financial reports of the college and the seminary have always been available upon request.

ANDERSON HALL

Because of the increase in enrollment it is obvious that more dormitory space is needed. The fifth floor of Old Main can be renovated to house 60 to 70 students. At the same time the third and fourth floors should have the doors and door frames replaced and false ceilings should be installed. This renovation plus additional needed furnishings would cost \$1,100,000 to \$1,200,000. This can be handled in the college budget.

WHEREAS, The enrollment at Bethany Lutheran College is increasing to the point where more dormitory space is needed, and,

WHEREAS, It is much desirable to have the housing under one roof as much as possible,

RESOLVED, That the trustees and regents approve the renovation of the fifth floor and the improvements on the third and fourth floors of Old Main.

SEMINARY/SYNOD OFFICE BUILDING

WHEREAS, We have the opportunity to relocate the Seminary/Synod Office Building at a different location, and,

WHEREAS, Relocation would tend to give Bethany Lutheran Theological Seminary more of an individual identity, and,

WHEREAS, A site study and evaluation has been done by Ron Buelow of Associated Architects, and,

WHEREAS, The present site would provide needed space for college expansion, and,

WHEREAS, It is advantageous to build new rather than remodel existing construction,

RESOLVED, That the synodically adopted resolution Re: "Seminary Addition and Renovation" (cf. Synod Report, 1994, p. 95. Res. #1A) be reconsidered.

RESOLVED, That the synod authorize the Board of Trustees and the Board of Regents to proceed with the construction of a new Seminary/Synod Office Building at an estimated cost of \$2,000,000. The site to be determined by the Board of Trustees and the Board of Regents.

RESOLVED, That in addition to the 1995 budgetary matching funds and the income from the transfer of the present seminary building to college use the synod's constituency be given the opportunity to contribute toward the project as an expression of gratitude for the 50th anniversary of Bethany Lutheran Theological Seminary.

RESOLVED, That the Board of Trustees and the Board of Regents propose the following plan for financing the Seminary/Synod Office Building for the synod's consideration and adoption.

**PROPOSED PLAN FOR FINANCING
NEW SEMINARY/SYNOD OFFICE BUILDING**

\$900,000	1995 Matching Funds
<u>642,000</u>	Transfer of use of present seminary
1,542,000	
<u>- 100,000</u>	For moving tennis courts
1,442,000	
400,000	2 year campaign
<u>400,000</u>	2 year matching
\$2,242,000	

RESOLVED, That the first \$250,000 raised over the cost of constructing the building be set aside as an endowment fund for maintenance of the building. Any remainder will be placed into the Seminary Endowment Fund.

TENNIS COURTS

WHEREAS, The construction of a new Seminary/Synod Office Building will make it necessary to move the present tennis courts,

RESOLVED, That the synod pay the cost of moving three tennis courts, up to \$100,000, to be taken from the income from the transfer of the present seminary property to college use.

Alf Merseth, secretary
Evangelical Lutheran Synod

REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

At its annual meeting on August 9-10, 1994 the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Alf Merseth, secretary; Mr. Leroy W. Meyer, treasurer. These officers serve one year terms.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two year terms. Mr. Robert Brown and Mr. Greg Griffin were elected in 1993. Mr. Leroy Meyer and Prof. Richard Wiechmann were elected in 1994. At the November 15-16, 1994 meeting Mr. Greg Griffin resigned from the Foundation Committee and Mr. Wilbur Lieske was elected to fill his position until the annual meeting in August 1995. Mr. Robert Brown was elected as chairman of the committee. The committee meets on the evening before each quarterly meeting of the Board of Trustees and considers and makes recommendations to the foundation regarding the investment of its assets and the use of the income from those investments.

The various funds maintained in the foundation and the total assets can be found in the treasurer's report which follows.

BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation
Year ended December 31, 1994

TREASURER'S REPORT

	RESTRICTED						
	MERLE R. AASEN ESTATE(07)	MERLE R. AASEN SEMINARY SCHOLARSHIP FUND(08)	PRESIDENT'S OFFICE ENDOWMENT FUND(09)	MARVIN AND DELORES SCHWAN FOREIGN MISSION TRUST FUND(10)	PARTNERS IN THE GOSPEL HOME MISSIONS FUND(11)	WHIPPLE - OLSON - WILSON ENDOWMENT FUND(12)	FOREIGN MISSION SEMINARY ENDOWMENT FUND(13)
ASSETS							
Investments:							
Investment management accounts	\$10,000.00	\$6,009.00	\$585,735.30	\$599,916.49	\$421,451.88	\$100,479.18	\$1,018,487.30
Savings accounts and CD's	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Money market funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	0.00	0.00	0.00	1,189,776.41	0.00	0.00
Notes receivable	0.00	0.00	80,457.80	0.00	184,000.00	0.00	0.00
U. S. Treasury Notes	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Land	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	10,000.00	6,009.00	666,193.10	599,916.49	1,795,228.29	100,479.18	1,018,487.30
Due from (to) other funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL ASSETS	\$10,000.00	\$6,009.00	\$666,193.10	\$599,916.49	\$1,795,228.29	\$100,479.18	\$1,018,487.30
LIABILITIES							
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
FUND BALANCES							
Balances - December 31, 1993	10,000.00	6,009.00	670,851.08	603,125.47	1,753,470.65	101,167.50	1,001,982.25
Add:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	0.00	1,548.64	0.00	0.00
Income	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Estates appropriated by							
Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Market value gains(losses)	0.00	0.00	(4,657.98)	(3,208.98)	699.28	(688.32)	16,505.05
Gain (loss) on sale of land	0.00	0.00	0.00	0.00	39,509.72	0.00	0.00
	0.00	0.00	(4,657.98)	(3,208.98)	41,757.64	(688.32)	16,505.05
Balances - end of period	10,000.00	6,009.00	666,193.10	599,916.49	1,795,228.29	100,479.18	1,018,487.30
TOTAL LIABILITIES & FUND BALANCES	\$10,000.00	\$6,009.00	\$666,193.10	\$599,916.49	\$1,795,228.29	\$100,479.18	\$1,018,487.30

BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation
Year ended December 31, 1994

RESTRICTED

	GENERAL FOREIGN MISSION FUND(14)	CHARITABLE GIFT ANNUITY FUND(15)	HOME MISSION RESERVE FUND(16)	GENERAL HOME MISSION FUND(17)	HOME MISSION EXPANSION FUND(18)	75TH ANNIVERSARY FUND(20)	TOTAL
ASSETS							
Investments:							
Investment management accounts	\$143,861.82	\$156,245.56	\$45,081.42	\$0.00	\$1,187,603.08	\$369,961.67	\$4,644,832.70
Savings accounts and CD's	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Money market funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	0.00	86,263.62	0.00	202,529.58	0.00	1,478,569.61
Notes receivable	0.00	11,000.00	0.00	0.00	0.00	0.00	275,457.80
U. S. Treasury Notes	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Land	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	143,861.82	167,245.56	131,345.04	0.00	1,390,132.66	369,961.67	6,398,860.11
Due from (to) other funds	0.00	(8,551.36)	0.00	0.00	(0.00)	0.00	(8,551.36)
TOTAL ASSETS	\$143,861.82	\$158,694.20	\$131,345.04	\$0.00	\$1,390,132.66	\$369,961.67	\$6,390,308.75
LIABILITIES							
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
FUND BALANCES							
Balances - December 31, 1993	139,141.17	162,224.64	123,788.23	0.00	982,475.32	250,339.80	5,804,575.11
Add:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	2,000.00	0.00	0.00	550,000.00	135,367.17	688,915.81
Income	0.00	0.00	8,457.56	0.00	49,845.24	0.00	58,302.80
Estates appropriated by Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	(5,530.44)	0.00	0.00	0.00	0.00	(5,530.44)
Distributions	0.00	0.00	0.00	0.00	(168,827.53)	0.00	(168,827.53)
Market value gains(losses)	4,720.65	0.00	(900.75)	0.00	(23,360.37)	(15,745.30)	(26,636.72)
Gain (loss) on sale of land	0.00	0.00	0.00	0.00	0.00	0.00	39,509.72
	4,720.65	(3,530.44)	7,556.81	0.00	407,657.34	119,621.87	585,733.64
Balances - end of period	143,861.82	158,694.20	131,345.04	0.00	1,390,132.66	369,961.67	6,390,308.75
TOTAL LIABILITIES & FUND BALANCES	\$143,861.82	\$158,694.20	\$131,345.04	\$0.00	\$1,390,132.66	\$369,961.67	\$6,390,308.75

BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation
Year ended December 31, 1994

UNRESTRICTED				
	DONATED(30)	BOARD OF TRUSTEES DESIGNATED(35)	TOTAL	TOTAL - ALL FUNDS

ASSETS				
Investments:				
Investment management accounts	\$619,002.08	\$117,939.53	\$736,941.61	\$5,381,774.31
Savings accounts and CD's	0.00	0.00	0.00	0.00
Money market funds	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	0.00	0.00	1,478,569.61
Notes receivable	10,000.00	0.00	10,000.00	285,457.80
U. S. Treasury Notes	0.00	0.00	0.00	0.00
Land	0.00	0.00	0.00	0.00
	629,002.08	117,939.53	746,941.61	7,145,801.72
Due from (to) other funds	(0.00)	0.00	(0.00)	(8,551.36)
	629,002.08	117,939.53	746,941.61	7,137,250.36
TOTAL ASSETS	\$629,002.08	\$117,939.53	\$746,941.61	\$7,137,250.36
=====				
LIABILITIES				
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00

FUND BALANCES				
Balances - December 31, 1993	650,197.94	120,220.97	770,418.91	6,574,994.02
Add:				
Bequests	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	588,915.81
Income	0.00	0.00	0.00	58,302.80
Estates appropriated by				
Board of Trustees	0.00	1,666.66	1,666.66	1,666.66
Annuity amortization	0.00	0.00	0.00	(5,530.44)
Distributions	0.00	0.00	0.00	(168,827.53)
Market value gains(losses)	(21,195.86)	(3,948.10)	(25,143.96)	(51,780.68)
Gain (loss) on sale of land	0.00	0.00	0.00	39,509.72
	(21,195.86)	(2,281.44)	(23,477.30)	562,256.34
	629,002.08	117,939.53	746,941.61	7,137,250.36
Balances - end of period	629,002.08	117,939.53	746,941.61	7,137,250.36
TOTAL LIABILITIES & FUND BALANCES	\$629,002.08	\$117,939.53	\$746,941.61	\$7,137,250.36
=====				

HIS TRUTH FOR OUR YOUTH ANNIVERSARY THANKOFFERING

The Lord surely has showered His blessings upon our synod throughout the first 75 years of its existence. His blessings again have been evident as He has motivated the members of our Evangelical Lutheran Synod to contribute, as an offering of thanks, over \$410,000 at the time of this writing. We thank Him from whom all blessings flow!

Our Anniversary Thankoffering, His Truth for Our Youth, formally began in October 1992. This special two-year offering has established an endowment fund which will support Christian education by:

- a. promoting and maintaining Christian Day Schools
- b. supporting youth ministry throughout our synod
- c. advancing the cause of parish education at all levels.

A total of \$278,871 was pledged toward this offering. Ninety-six percent of this pledge was gathered. In addition there were cash gifts of \$137,662.60. The average gift per communicant was \$25.51.

The endowment established by this offering is already benefiting the work of the Board for Education and Youth. Additional gifts can yet be given to add to this special endowment fund.

The Anniversary Thankoffering Committee extends its thanks to all congregations and individuals who have supported the anniversary thankoffering. Additional thanks is given to Mr. Wilbur Lieske who served as the thankoffering treasurer.

Committee members:

The Rev. Craig A. Ferkenstad, chairman
The Rev. Richard Wiechmann, vice-chairman
Mr. Steve Jaeger, secretary
Mr. Robert Brown
The Rev. John Moldstad, Jr.
The Rev. Paul Zager
The Rev. Milton Tweit, advisory member

Steve Jaeger, secretary

MEMORIALS

SUBJECT: Election of Circuit Visitors.

BE IT RESOLVED, That the Circuit Visitor and Alternate for each circuit no longer be a general ballot election at Synod Convention;

BE IT RESOLVED, That the synod implement an election procedure to provide for each circuit to elect its respective Circuit Visitor and Alternate.

The 1995 ELS Nominations Committee

SUBJECT: A College in California

WHEREAS, There is a need to build up orthodox Lutheranism in California and the Western United States, and,

WHEREAS, This task is increasingly difficult, and,

WHEREAS, A Lutheran College would assist local missions, therefore be it

RESOLVED, That the Evangelical Lutheran Synod consider founding a college in California.

Our Savior Lutheran Church, Bishop, CA
R. Rurup, president
K. Tjernagel, secretary

SUBJECT: Combining Insurance Coverage

WHEREAS, Congregations may be able to combine various forms of insurance (property, liability, etc.), and,

WHEREAS, This could allow substantial savings in premiums, therefore be it

RESOLVED, That the Evangelical Lutheran Synod investigate the possibility of coordinating the combining of insurance coverage for its member congregations.

Our Savior Lutheran Church, Bishop, CA

R. Rurup, president

K. Tjernagel, secretary

SUBJECT: VBS at Convention

WHEREAS, More and more ELS families are attending conventions, and,

WHEREAS, The children could greatly benefit from a VBS during the convention, and,

WHEREAS, The local ELS congregation could dovetail this activity with their overall outreach strategy, therefore be it

RESOLVED, That the ELS consider conducting a VBS during its convention, and be it further

RESOLVED, That delegate families be encouraged to assist with teaching and other necessary tasks.

Our Savior Lutheran Church, Bishop, CA

R. Rurup, president

K. Tjernagel, secretary

SUBJECT: Ladies Groups Meet During Convention

WHEREAS, Many ELS women are present at the ELS convention, and,

WHEREAS, Each women's group could be represented at each convention, therefore be it

RESOLVED, That the ELS convention consider encouraging ELS women's groups to conduct formal, national meetings during its conventions.

Our Savior Lutheran Church, Bishop, CA

R. Rurup, president

K. Tjernagel, secretary

SUBJECT: To Conduct Bi-Annual Conventions and Pastor's Conferences

WHEREAS, Each convention and pastor's conference is a costly undertaking, and,

WHEREAS, The ELS has limited funds for which to support its various programs (especially home and foreign missions), and,

WHEREAS, Small congregations from the four corners of the country find it difficult to attend (in terms of time and money), therefore be it

RESOLVED, That the ELS consider bi-annual conventions and pastor's conferences to be held in alternating years.

Our Savior Lutheran Church, Bishop, CA

R. Rurup, president

K. Tjernagel, secretary

MEMORIAL

Subject: Role of Circuit Visitor

WHEREAS, The role of the visitor at the time of the Reformation included the examination of pastors, and,
WHEREAS, Increasing pressures are placed in our society today upon pastors and their time for personal study, and,
WHEREAS, It is our desire to maintain a confessional church body promoting a true unity of faith and doctrine in our midst, and,
WHEREAS, The Lord has blessed our synod increasing its size with more congregations and pastors,
BE IT RESOLVED, That the Doctrine Committee, the Self Study Committee and the pastors and congregations of the synod study the role of the circuit visitor looking particularly at expanding the role of circuit visitor to include a regular examination of the pastors and that the selection of the circuit visitor be made within the circuit, and,
BE IT RESOLVED, That the Self Study Committee and the Doctrine Committee report to the next synod convention.

Our Savior's Lutheran Church
Bagley, MN

A MEMORIAL CONCERNING THE THESES ON THE LORD'S SUPPER TO THE 1995 CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

Dear Brethren,

Because the decision of the Doctrine Committee regarding our objections to the proposed change in Thesis 9 on the Lord's Supper was not known to us until well after the deadline for submitting materials to the secretary for the Book of Reports and Memorials for this convention, we request that the convention consider this unprinted memorial.

WHEREAS, *Issues which were to be discussed according to the 1994 Convention resolution (Doctrine Resolution No. 3, SR 1984, p. 85), have not yet been resolved, therefore,*

BE IT RESOLVED, That the convention decline to accept the Doctrine Committee's proposed change in Thesis 9,

AND BE IT FURTHER RESOLVED, That the Doctrine Committee and the Pastoral Conference continue to seek consensus in our synod on this issue.

Our reasons for this proposal are as follows:

At the 1994 convention the Synod resolved that "... action on the Doctrine Committee report regarding the Lord's Supper be deferred to the 1995 convention to allow time for further study and discussion, and c) Be it further resolved, that those who have concerns regarding this matter direct them to the Doctrine Committee."

At the General Pastoral Conference in January of this year, a significant amount of time was devoted to a discussion of the proposal. At that time the chairman of the Doctrine Committee presented the Doctrine Committee's defense of its proposal and the pastors were permitted to make speeches and ask questions on the matter. Following that meeting, several of us submitted letters to the Doctrine Committee.

While we are grateful that our concerns were given a hearing at the Pastoral Conference, we do not believe there has been sufficient discussion to clarify the issues. At the Pastoral Conference each pastor was permitted to make a speech or ask a question; the Doctrine Committee chairman responded, and it was then

time to move on to the next speaker. As a result, there was not the kind of interchange or dialogue by which issues can be thoroughly debated and clarified. In light of the responses we have received from the Doctrine Committee, we believe that much remains to be clarified.

In May, we received a response from the chairman of the Doctrine Committee. We are not satisfied, however, that his response is directed to the issues that we raised. In fact, the issues we believe to be most important in this matter were not touched on at all in the Doctrine Committee's responses to us. We also find that issues we thought had been clarified at the General Pastoral Conference were ignored in the letters we received or were treated as though they had never been discussed. From the letters addressed to those of us who had written to the Doctrine Committee, it has become clear to us that the Doctrine Committee has not understood our objections to the proposed revision of Thesis 9b. None of us has been invited to meet with the Doctrine Committee so that a clarification of those issues could take place.

We believe that in the Doctrine Committee's defense of its proposed revision of Thesis 9 there are inaccuracies and misunderstandings which certainly ought to be cleared up before the synod takes action on the proposed change.

1) The Doctrine Committee and its chairman (in a public book review) have accused B. W. Teigen and others of us of teaching that it is necessary to believe that the Words of Institution effect the Real Presence *Instantaneously and immediately*. The Committee has also charged Prof. Erling Teigen of having changed his position since the 1989 explanation of Theses 9, which the committee worked out with him and which was adopted by the synod. Thesis 9b (1989) reads:

Because of this consecration Christ's body and blood are present in the elements of bread and wine before the reception of the elements by the communicants.

Pastor Schmeling writes in his letter to Erling Teigen

[The Doctrine Committee] does not believe that one denies the efficacy of the consecration if one does not teach that it is instantaneously effective. We do not believe that one must dogmatically confess that the consecration is effective immediately. Scripture and the Confessions do not speak of an instantaneous presence of Christ's body and blood immediately after the Words of Institution are said (Letter to Erling Teigen, 5/16/95, p. 3).

In the Doctrine Committee's 1988 paper, prepared by Pastor Schmeling and presented at the 1988 General Pastoral Conference, this criticism is leveled:

Dr. Teigen will not accept as sufficient the statement that the Words of Institution effect the presence unless one at the same time declares that the presence begins immediately after the words are said. Here a demand is made which has no basis in the Scripture or the Confessions (*Lutheran Synod Quarterly*, December 1988, p. 39).

Most recently, the Chairman of the Doctrine Committee has written,

Teigen, however will not accept this statement as sufficient [that the Words effect the presence] unless one at the same time declares that presence begins immediately after the consecration is said. This implies that the Words of Institution can only be efficacious if they are instantaneously effective. Here a demand is made which has no basis in the Scripture. . . . (*Lutheran Quarterly*, Autumn 1994, p. 325).

In spite of the fact that we thought this issue had been clarified at the General Pastoral Conference, the Doctrine Committee acts as though nothing had ever been said about it. We carefully explained that the word "instantaneous" was a word we would not use, because it introduces an element into the discussion which does not belong to Lutheran theology. But "instantaneous" and "immediate" do not mean the same thing. The word "immediate" is frequently used where one would not use "instantaneous." In Acts 16:33, for example, it is reported that "he [the jailer at Philippi] took them the same hour of the night

and washed their stripes. And immediately he and all his family were baptized" (NKJV—KJV has "straightway"). The word "immediately" is quite clear here, and one would not use in its place "instantaneously" which would mean something quite different. The dictionaries generally define "immediately" as "without the intervention of another object, cause, or agency." On the other hand, "instantaneously" means "without any perceptible duration of time." It is true that there are contexts where the two words might be used interchangeably, but they are distinctly different words and in most cases are not synonyms. So already by using "immediate" and "instantaneously" as equivalent words in this matter, the Doctrine Committee chairman has seriously misrepresented our position.

Furthermore, by objecting to the use of the word "immediate" to describe the relationship between the use of the Words of Institution and the consecrated bread which is the body of Christ, the Doctrine Committee has, surely unintentionally, also anathematized Luther in one of his most important writings on the subject of the Lord's Supper, *This Is My Body*.

This is his Word, when he says, "this is my body," just as he says in Genesis 1:3, "Let there be light," and there is light. My friend, it is God who names or calls, and what he names immediately comes into existence, as Psalm 33:9 says, "He spoke, and it came to be" [*und was er nennet, das stehet sobald da, wie Ps 33:9 sagt, er spricht, so stehet's da*, Walch XX, 1075] (*Luther's Words*, Am. ed. Vol. 37, p. 117).

It must be noted here that Luther's writings on the subject of the Lord's Supper are given special standing in the Formula of Concord, Solid Declaration, Article VII. Some of us have addressed this issue in our letters to the Doctrine Committee. Luther's doctrinal and polemical writings are especially authoritative, particularly on the Lord's Supper:

From these statements and especially from the exposition of Dr. Luther, as the chief teacher of the Augsburg Confession, every intelligent person who loves truth and peace can understand beyond all doubt what the Augsburg Confession's real meaning and intention in this article have always been (SD VII, 34).

In the discussion at the General Pastoral Conference, as well as in other communications with the Doctrine Committee, the following quotation from Luther's "The Sacrament—Against the Fanatics," has been cited:

As soon as Christ says, "This is my body," his body is present through the word and the power of the Holy Spirit. If the word is not there, it is mere bread, but as soon as the words are added they bring with them that of which they speak.

The Doctrine Committee's response to this has been:

However, when one reads the full context of these selections it is evident that Luther is emphasizing the power of the Word, and not the exact time of the presence. The constructions are casual in nature, not temporal.

We submit that it is not evident at all and that such a response is not adequate; in fact, it is dangerous. It ignores the most fundamental rules of language, and simply makes no sense. We cannot understand how one can assert that "As soon as" has nothing to do with time. After all, the condition (recitation of the Words of Institution according to Christ's institution and command) occurs in a world of time and space, and at such time as the condition is fulfilled, the bread is the body of Christ. The entire issue of "time and moment" needs more clarification than we can give it here. Statements about "time" connected with controversies about the Lord's Supper before and after Luther's death, do not all mean what the Doctrine Committee seems to think they do. In speaking about the issue of "moment" or "time" in connection with the consecration, one must take into account Luther's statement in his letter to Simon Wolferinus:

Therefore, one must look not only upon this movement of instant or present action, but also on the time, not in terms of mathematical but of physical

breadth, that is, one must give this action a certain period of time, and a period of appropriate breadth of time, as they say, 'in breadth'."

In Luther's letter to Andreas Karlstadt, it is clear what is meant by "time" and "moment" and we subscribe to what Luther says:

We condemn those opinions that prescribe times to God but it is enough for us to believe that what God says shall happen or be, will certainly happen. For we do not argue about what moment the leper was cleansed when Christ said in Matthew 8:3 'I will: Be Clean.' Rather it is sufficient that we believe he was made clean as Christ has said, So we believe that the official's son in John 4:50 was made well as Christ had said: 'Go. Your son lives'; we are not curious about the time of the syllables or the moment at which it was done; and Lazarus was revived, as the word of Christ sounded, 'Lazarus, come out.' John 11:43. We leave it to the idle and boastful as to whether or not it revived him at the word *come* or *out* or *Lazarus*, and there are many such things. So here we say that the bread is the body of Christ, because Christ said 'This is my body,' and we stay from idle arguments when they dispute about moments and syllables. For we are commanded to believe that the words of God are true but not to investigate at what instant or how the words are true and how they are fulfilled" (WA Br 4, 1214).

It also appears to us that in discussing this issue, the Doctrine Committee is not at all clear on what the issue is. The Doctrine Committee chairman says, in his response to Robert Lawson (5/16/95), "The assertion that God's almighty Word must always work instantaneously is an assertion which cannot be proved from Scripture." But none of us has said that, nor would we defend such a statement. Attributing such an idea to us is a misunderstanding or a misrepresentation of our position.

2. In 1980, preparatory to a meeting with the Wisconsin Synod Commission on Inter-Church Relations, the ELS Doctrine Committee adopted the following statement:

On the basis of the Words of Institution, the Lutheran Confessions, and the writings of Luther and Chemnitz, we hold that the Verba as spoken by the pastor in the consecration effect the presence of the body and blood of Christ so that what the pastor holds in his hand and distributes to the communicants is what the words say that they are, namely, the true body and blood of Christ.

At that point, the Doctrine Committee had stated its understanding of the matter very clearly. Some months earlier, President Petersen and President Orvick had also come to the following agreement with the Lutheran Confessional Church of Sweden:

We are agreed that the Words of Institution as spoken by the pastor effect the presence of the body and blood of Christ. We agree with Luther when he said that the pastor who denied that he held the body of Christ in his hands should "go to his Zwinglians."

None of us believes anything different than that. As noted in the previous section of this memorial, we simply would not accept the expression that the body and blood of Christ are *instantaneously* present. That is not a statement we can make on the basis of Scripture. But we do say that the body and blood are immediately present, and by that we mean exactly the same thing as the two above citations. We do not insist that the word "immediately" must be used; but we do believe that the following is a valid expression of the teaching of our Lutheran Confessions on this matter: "In a valid celebration of the Lord's Supper, the body and blood of Christ are immediately present after the words of institution have been recited by the pastor." Our position is also adequately expressed in the two statements given above. It is also clearly stated in Thesis 9b of the 1989 thesis. But we do not believe that the truth is adequately stated or safeguarded in the present proposal from the Doctrine Committee. We are

opposed to the revision because it seeks to substitute for a clear statement one that is unclear, and as we have already seen, requires considerable explanation.

At the same time, the Doctrine Committee reply raises some further questions. Chairman Schmeling writes to Robert Lawson (5/16/95): "To demand that the presence occurs immediately after the consecration does not take into account Christ's full command including distribution and reception without which there is no Sacrament, that is, no real presence." Even though we were sure that the Doctrine Committee would want to repudiate such a notion, it appears to us that this explanation wants to make the Real Presence itself dependent on the reception.

3. The proposed revision states:

The minister who consecrates shows forth (tenders) the body and blood of Christ to the people, that they are truly offered with the visible elements, and that they are really present in the Supper . . . under the form of bread and wine."

Pastor Schmeling, in his letter to Erling Teigen, writes

The Lord's body and blood are indeed present in the Supper so that they may be offered by the pastor to be received by the communicant. Since Christ commands us to "Take and Eat," His body and blood must obviously be present in the supper so that the pastor can hand out His body and blood, and so that the communicant can receive the Lord's body and blood from the pastor.

While it is not the most clear, we believe that the latter explanation is a clearer expression of the teaching of Scripture and our Confessions on the matter; the former, from the proposed revision, is ambiguous and unclear. The explanation is exactly the point of saying, as we presently do in Thesis 9b, that the body and blood are present before the reception or that the body and blood are present immediately after the consecration.

The issue which is at stake here is not idle theological speculation. It goes to the heart of whether or not Christ speaks the truth when he says, through the mouth of the pastor "This is my body," and whether the pastor speaks the truth when, with the bread in his hand, he says "This is the true body of Christ." That question stands alongside the authority of the pastor to declare: "I forgive you your sins."

Johannes Saliger, quoting the words of Johannes Wigand, in the struggle leading up to the Formula of Concord speaks for us, when he says,

Of the moment, that is of the time of the consecration, or when and at which time under which syllables the body and blood of Christ are present, one certainly ought not frivolously ask; but as soon as the word of the Lord Christ has been spoken and sounded, the simple faith accepts such plain, clear words of Christ and believes.

Submitted by: Erling Teigen, Roger Fehr, Robert Lawson, Thomas Rank, Martin Teigen, James Braun, Mark Wold, Bjarne Teigen, James Krikava, Daniel Metzger, Mark Harstad, Harry Bartels, Timothy Bartels, Alex Ring, Karl Anderson, Dan Faugstad, Jim Olsen, Steven Sparley, Michael Madson.

TREASURER'S REPORT

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1994

EXHIBIT I

Page 1 of 2

ASSETS	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Cash - checking account	\$779,609.29	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$779,609.29
Accounts receivable - contributions and other income	340,037.59	0.00	0.00	0.00	0.00	0.00	340,037.59
Inventory of publications	16,862.32	0.00	0.00	0.00	0.00	0.00	16,862.32
Prepaid expenses	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Accrued interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Investments:							
Investment management accounts	0.00	328,368.43	0.00	0.00	0.00	5,381,774.31	5,710,142.74
Savings accounts and CD's	2,578.85	0.00	0.00	0.00	0.00	0.00	2,578.85
Money market funds	36,137.53	0.00	0.00	0.00	0.00	0.00	36,137.53
Loans receivable from congregations	0.00	421,792.71	0.00	0.00	0.00	1,478,569.61	1,900,362.32
Notes receivable	0.00	0.00	0.00	0.00	0.00	285,457.80	285,457.80
Real estate and buildings (Notes B and C)	0.00	0.00	5,665,665.00	356,198.23	365,646.52	0.00	6,387,509.75
Due from (to) other funds	1,175,225.58 (215,181.07)	750,161.14 223,732.43	5,665,665.00 0.00	356,198.23 0.00	365,646.52 (0.00)	7,145,801.72 (8,551.36)	15,458,698.19 (0.00)
Total assets	\$960,044.51	\$973,893.57	\$5,665,665.00	\$356,198.23	\$365,646.52	\$7,137,250.36	\$15,458,698.19

STATEMENT OF CHANGES IN FUND BALANCES

EXHIBIT II

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1994

	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
BALANCES (Deficit) - December 31, 1993	(\$316,043.86)	\$283,190.25	\$5,671,600.00	\$356,198.23	\$281,838.49	\$6,574,994.02	\$12,851,777.13
ADD:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions received - net	783.89	0.00	0.00	0.00	0.00	688,915.81	689,699.70
Matching funds for debt reduction	80,057.00	0.00	0.00	0.00	0.00	0.00	80,057.00
Income	0.00	0.00	0.00	0.00	0.00	58,302.80	58,302.80
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	3,333.34	0.00	0.00	0.00	0.00	1,666.66	5,000.00
Gain(loss) on sale of land	0.00	0.00	0.00	0.00	0.00	39,509.72	39,509.72
Market value gains(losses)	0.00	0.00	0.00	0.00	0.00	(51,780.68)	(51,780.68)
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	3,350.23	0.00	3,350.23
Payments on liabilities by General Fund	(12,962.27)	0.00	12,962.27	0.00	0.00	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 1994(Note B)	0.00	0.00	(18,897.27)	0.00	0.00	0.00	(18,897.27)
Excess of income over expenditures and appropriations for the period	30,858.24	0.00	0.00	0.00	0.00	0.00	30,858.24
	102,070.20	0.00	(5,935.00)	0.00	3,350.23	736,614.31	836,099.74
	(213,973.66)	283,190.25	5,665,665.00	356,198.23	285,188.72	7,311,608.33	13,687,876.87
DEDUCT:							
Excess of expenditures and appropriations over income for the period	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00	5,530.44	5,530.44
Distributions	0.00	0.00	0.00	0.00	0.00	168,827.53	168,827.53
	0.00	0.00	0.00	0.00	0.00	174,357.97	174,357.97
BALANCES (Deficit) - end of period	(\$213,973.66)	\$283,190.25	\$5,665,665.00	\$356,198.23	\$285,188.72	\$7,137,250.36	\$13,513,518.90

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1994

EXHIBIT I

Page 2 of 2

LIABILITIES AND FUND BALANCES	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Liabilities:							
Notes payable: (Note D)							
Working capital	\$200,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$200,000.00
Investment program	0.00	341,431.53	0.00	0.00	0.00	0.00	341,431.53
Life Loan Plan	48,500.00	0.00	0.00	0.00	0.00	0.00	48,500.00
Accounts payable	25,068.95	0.00	0.00	0.00	0.00	0.00	25,068.95
Accrued interest payable	3,431.24	0.00	0.00	0.00	0.00	0.00	3,431.24
Unexpended restricted income (Note E)	897,017.98	0.00	0.00	0.00	0.00	0.00	897,017.98
Mortgages payable	0.00	349,271.79	0.00	0.00	80,457.80	0.00	429,729.59
Total liabilities	1,174,018.17	690,703.32	0.00	0.00	80,457.80	0.00	1,945,179.29
Fund balances (deficit):							
Unrestricted:							
Designated for investment	0.00	283,190.25	0.00	0.00	0.00	746,941.61	1,030,131.86
Undesignated	(213,973.66)	0.00	0.00	0.00	0.00	0.00	(213,973.66)
	(213,973.66)	283,190.25	0.00	0.00	0.00	746,941.61	816,158.20
Restricted (Note F)	0.00	0.00	0.00	0.00	0.00	6,390,308.75	6,390,308.75
Net investment in real estate and buildings	0.00	0.00	5,665,665.00	356,198.23	285,188.72	0.00	6,307,051.95
Total fund balances (deficit)	(213,973.66)	283,190.25	5,665,665.00	356,198.23	285,188.72	7,137,250.36	13,513,518.90
Total liabilities and fund balances	\$960,044.51	\$973,893.57	\$5,665,665.00	\$356,198.23	\$365,646.52	\$7,137,250.36	\$15,458,698.19

SUMMARY OF FINANCIAL ACTIVITIES

EXHIBIT III

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1994

(Page 1 of 3)

INCOME

Contributions:

Budgetary:

Restricted	\$21,227.06	
Unrestricted	774,214.09	\$795,441.15

Estate and trust income:

Restricted		0.00
Unrestricted		5,000.00

For special purposes:

Bethany Lutheran College special	935.00	
Bethany Lutheran Seminary special	63,221.68	
Bethesda Lutheran Home	262.25	
Evangelical Lutheran Synod Foundation	3,548.64	
Faith Mission Society	1,988.70	
Foreign missions special	303,899.46	
Home missions special	17,892.86	
Lutheran Brotherhood:		
Home mission seminar	3,000.00	
Strengthening lay leadership	6,000.00	
Home mission program subsidy(lump-sum)	40,000.00	
Aid Association for Lutherans:		
Communications commission	5,000.00	
Family life commission	5,000.00	
Ministering to singles	2,500.00	
Visitor workshop	3,000.00	
"World Needs"	10,439.17	
"Helping Hands"	61,320.33	
"Thoughts of Faith"	7,701.18	
75th Anniversary Offering - "Truth for Our Youth"	139,784.00	
Matching funds	948,357.00	
Hymnary project	35,600.00	
German church	220.00	
Miscellaneous	435.00	
Congregational assistance	12,956.97	
WELS Lutherans for Life	596.00	
Lutheran Heritage Hour	149.00	
Australian parish	645.19	1,674,452.43

Total contributions - carried forward

2,474,893.58

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

EXHIBIT III

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1994

(Page 2 of 3)

Total contributions - brought forward		\$2,474,893.58
Investment income:		
Restricted:		
Merle R. Aasen Estate	\$376.06	
Merle R. Aasen Seminary Scholarship Fund	219.78	
President's Office Endowment Fund	38,619.66	
"Helping Hands"	31,297.76	
"Partners in the Gospel"	60,811.25	
W-O-W Fund	5,242.02	
Foreign Mission Seminary Fund	53,134.68	
General Foreign Mission Fund	7,216.13	
Home missions reserves	58,302.80	
Home Missions SS Endowment Fund	82.02	
"Truth for Our Youth"	15,901.17	
Unrestricted:		
Loans receivable	25,575.61	
NOW checking account	5,449.38	
Other - unrestricted endowment	36,358.38	
Total investment income		338,586.70
Total income from all sources		2,813,480.28
Less income for special purposes		1,907,036.10
Total income available for current purposes - carried forward		906,444.18
EXPENDITURES		
Bethany Lutheran College	156,999.96	
Bethany Lutheran Seminary	51,000.00	
Home missions	384,539.84	
Foreign missions	542,373.53	
Education and youth	23,030.77	
Evangelism	4,272.42	
Christian service	22,945.01	
Publications	70,696.54	
Synod fund	384,510.81	
Capital budget	19,955.56	
"World Needs"	10,967.35	
Hymnary project	1,649.70	
Strengthening lay leadership	1,573.25	
Education & youth special expenditures	6,362.14	
Communications commission	443.65	
Family life commission	821.72	
Ministering to singles	2,500.00	
Visitors' conference	4,817.00	
Total expenditures - carried forward		1,689,459.25

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

EXHIBIT III

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1994

(Page 3 of 3)

Total income available for current purposes -
 brought forward

\$906,444.18

Total expenditures - brought forward \$1,689,459.25

Less expenditures financed by special funds:

Home missions grants and reserves	\$266,539.84
Foreign missions reserves	178,947.00
"World Needs" Fund	10,967.35
"Helping Hands" Fund	155,500.20
Foreign Mission Seminary	
Endowment Fund income	99,926.33
Education & youth special expenditures	6,362.14
Hymnary project	1,649.70
Strengthening lay leadership	1,573.25
Communications commission	443.65
Family life commission	821.72
Ministering to singles	2,500.00
Visitors' conference	4,817.00
Matching funds applied to budget	47,038.00

777,086.18

Publications income

41,787.13

818,873.31

Expenditures financed by income
 available for current purposes

870,585.94

Excess of income over expenditures

35,858.24

APPROPRIATED BY BOARD OF TRUSTEES

Portion of unrestricted estates:

For General Fund debt reduction	3,333.34	
To Evangelical Lutheran Synod Foundation	1,666.66	5,000.00

Excess of expenditures and appropriations
 over income - (decrease) in General Fund balance

\$30,858.24

=====

NOTES TO FINANCIAL STATEMENTS

EXHIBIT IV

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1994

(Page 1 of 3)

(A) Summary of significant accounting policies:

The financial statements have been prepared on the accrual basis. The significant accounting policies followed are described below to improve the usefulness of the financial statements.

These financial statements are presented in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds according to their nature and purpose.

The General Fund represents resources available for current operating purposes.

The Church Extension and Loan Fund represents resources used for loans to congregations for building and improvement programs.

The Bethany Lutheran Theological Seminary and Residences and Real Estate funds represent the investment of the Synod in these physical properties. The Bethany Lutheran College fund is explained further in Note (B).

The Evangelical Lutheran Synod Foundation is an "endowment" fund established by the Synod's Board of Trustees. In addition to donations specified for the Foundation, one-third of undesignated trust and estate income is appropriated to the Foundation each year.

No provision is made for depreciation of equipment and furniture.

The cost of such items is charged to operations in the year incurred.

- (B) The value shown for Bethany Lutheran College is based on the net investment in plant as shown for the plant fund in the College's audit report as of June 30, 1994. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$5,665,665.00 was determined as follows:

Per audit report of the College as of June 30, 1994:

Total invested in plant	\$6,256,427.00
Less obligations of the plant fund	590,762.00

Total net investment in plant - June 30, 1994	\$5,665,665.00
	=====

NOTES TO FINANCIAL STATEMENTS - CONTINUED

EXHIBIT IV

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1994

(Page 2 of 3)

- (C) Residences and real estate have been stated at cost or acquisition in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

VALUATION METHOD	NUMBER	AMOUNT
Cost	5	\$316,446.52
Appraisal:		
Outside	1	19,900.00
Internal	1	29,300.00
Totals	7	\$365,646.52
	=====	=====

- (D) Notes Payable:

The working capital note is an 6% demand loan from a congregation.

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 6%.

Life Loan Plan notes are amounts loaned by individuals at interest rates from zero to 6%.

- (E) Unexpended Restricted Income:
- | | |
|--|--------------|
| Partners in the Gospel Fund income | \$246,624.93 |
| Other home missions unexpended restricted income | 17,438.64 |
| Foreign missions unexpended restricted income | 353,632.63 |
| Grants | 17,941.97 |
| "World Needs" | 2,847.02 |
| Truth for Youth Fund income | 16,742.74 |
| Matching funds | 170,690.00 |
| Hymnary project | 33,950.30 |
| Other | 37,149.75 |
| | ===== |
| | \$897,017.98 |
| | ===== |

NOTES TO FINANCIAL STATEMENTS - CONTINUED

EXHIBIT IV

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1994

(Page 3 of 3)

(F) Fund Balances - Restricted - Evangelical Lutheran Synod Foundation:

Merle R. Aasen Estate (to be invested permanently with income used for missions)	\$10,000.00
Merle R. Aasen Seminary Scholarship Fund (to be invested permanently with income for scholarships)	6,009.00
President's Office Endowment Fund	666,193.10
Marvin and Delores Schwan Foreign Mission Trust Fund	599,916.49
Partners in the Gospel Home Missions Fund	1,795,228.29
Whipple-Olson-Wilson Endowment Fund	100,479.18
Foreign Mission Seminary Endowment Fund	1,018,487.30
General Foreign Mission Fund	143,861.82
Charitable Gift Annuity Fund	158,694.20
Home Mission Reserve Fund	131,345.04
Home Mission Expansion Fund	1,390,132.66
75th Anniversary Fund - "His Truth for Our Youth"	369,961.67

	\$6,390,308.75
	=====

- (G) The Evangelical Lutheran Synod is contingently liable as co-signor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida) and Christ (Windsor, California).

LOANS RECEIVABLE

SCHEDULE A

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1994

Church Extension and Loan Fund

	TOTAL LOANS	BALANCE 12-31-93	NEW LOANS 1994	PAID 1994	TOTAL PAID	BALANCE 12-31-94
CONGREGATION						
Bethany - Ames, Iowa	\$2,162.21	\$1,062.21	\$0.00	\$4,340.12	\$12,677.37	(\$3,277.91)
Christ - Sutherlin, Oregon	22,799.55	3,860.50	0.00	2,160.80	16,180.47	1,699.70
Faith - Oregon, Wisconsin:						
Church	155,500.62	114,729.25	0.00	2,898.70	39,260.33	111,830.55
Parsonage	65,143.02	48,864.04	0.00	2,100.39	13,517.25	46,763.65
First English - Ashland, Wisconsin	37,119.84	7,120.00	0.00	590.00	29,999.84	6,529.91
Good Shepherd - Richardson, Texas	384,977.59	133,455.01	0.00	0.00	251,522.58	133,455.01
Grace - Crookston, Minnesota	63,946.76	48,189.24	0.00	2,868.20	13,306.21	45,321.04
Heritage - Apple Valley, Minnesota	163,728.05	76,218.35	0.00	7,825.42	78,290.99	68,392.93
Lakewood - Tacoma, Washington	15,500.00	10,257.42	0.00	1,114.56	1,114.56	9,142.86
Pilgrim - Waterloo, Iowa	129,821.67	37,865.14	0.00	1,185.07	88,517.76	36,680.07
Trinity - Sebastian, Florida	161,225.00	14,690.19	0.00	7,188.18	142,829.65	7,502.01
	\$1,201,924.31	\$496,311.35	\$0.00	\$32,271.53	\$687,217.01	\$464,039.82
Evangelical Lutheran Synod Foundation						
Partners in the Gospel Home Missions Fund						
Bethlehem - Warroad, Minnesota	\$54,858.31	\$48,044.90	\$0.00	\$2,789.62	\$9,603.03	\$45,255.28
Christ - Port St. Lucie, Florida	60,986.63	36,334.86	0.00	5,251.67	29,903.44	31,083.19
Christ the Cornerstone - Scottsdale, Arizona	250,610.35	245,423.91	0.00	0.00	5,186.44	245,423.91
Family of God - Riviera, Arizona	127,800.00	120,828.13	0.00	4,082.68	11,054.55	116,745.45
Good Shepherd - Brownsburg, Indiana	68,000.00	51,867.44	0.00	3,879.36	20,011.92	47,988.08
Peace - Kissimmee, Florida	405,812.38	100,086.44	305,725.94	12,000.00	12,000.00	393,812.38
Saved by Grace - Gresham, Oregon	325,469.25	320,068.42	0.00	10,600.30	16,001.13	309,468.12
	\$1,293,536.92	\$922,654.10	\$305,725.94	\$38,603.63	\$103,760.51	\$1,189,776.41
Home Mission Reserve Fund						
Saved by Grace - Gresham, Oregon	\$97,500.00	\$97,500.00	\$0.00	\$11,236.38	\$11,236.38	\$86,263.62
Home Mission Expansion Fund						
Peace - Lakeland, Florida	\$203,229.58	\$203,229.58	\$0.00	\$700.00	\$700.00	\$202,529.58

SYNOD FUND

SCHEDULE B

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1994

Bethany College:		
Maintenance - college	\$21,500.04	
Maintenance - residences	485.22	
Interest	9,259.11	
Faculty housing allowance	84,000.00	\$115,244.37
Bethany Seminary - maintenance - residences		817.18
Administration:		
Officers' expenses	27,368.27	
Salaries and stipends	66,494.23	
Retirement, social security & insurance benefits	13,360.92	
Housing expenses	14,619.73	
Seminary office expenses	1,729.61	123,572.76
Boards, committees, etc.:		
Archives committee	2,715.14	
Colloquy committee	1,386.28	
ELS convention	5,126.43	
Doctrine committee	5,810.93	
Insurance	3,354.00	
ELS/WELS Forum	1,499.54	
Nominations committee	1,082.00	
Planning and coordinating committee	3,600.82	
Professional services	22,864.21	
Pastors' equalization fund	7,213.00	
Stewardship committee	5,423.58	
Board of Trustees	12,221.26	
Visitors' expenses	3,019.24	
Worship committee	2,128.14	
Ad hoc committee	1,136.75	
Other	4,727.34	83,308.66
Deferred giving counselor		23,000.04
Interest:		
Working capital loan	12,000.00	
Life loan plan	1,960.00	
Investment program	19,686.68	
Church property mortgages	4,921.12	38,567.80
TOTAL - Synod Fund expenses		\$384,510.81

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Financial Reports

WHEREAS, The following reports were read and approved,

BE IT RESOLVED, That the synod accepts:

A. The report of the Board for Stewardship,

B. The report of the Laymen's Delegates Equalization Fund Committee,

C. The report of the Planning and Coordinating Committee,

D. The report of the Board of Trustees,

E. The report of the Treasurer, and,

F. The report of the Evangelical Lutheran Synod Foundation.

Resolution No. 2: LACE

WHEREAS, LACE in the past year has helped two congregations of our synod by providing an access to needed funds, and,

WHEREAS, Necessary funds for use by our synod's congregations depend upon the investments of our synodical members,

BE IT RESOLVED, That the synod's members be encouraged to consider LACE in their investment decisions.

Resolution No. 3: 1996 Budget

WHEREAS, The finance committee has reviewed the proposed 1996 budget,

BE IT RESOLVED, That the synod adopts the following budget for 1996:

BETHANY LUTHERAN COLLEGE

Operations	\$157,000	
Maintenance on College	21,500	
Maintenance on Residences	4,000	
Interest	10,300	
Faculty Housing Allowance (\$84,000 less \$16,000 interest applied)	68,000	260,800

BETHANY LUTHERAN SEMINARY

Operations	61,000	
Maintenance on Residences	2,000	63,000

CHRISTIAN SERVICE 23,200

EDUCATION AND YOUTH 25,000

EVANGELISM 9,000

FOREIGN MISSIONS 108,000

HOME MISSIONS 118,000

PUBLICATIONS 30,000

SYNOD FUND

Interest	9,000	
Deferred Giving Counselor	23,000	
Boards, Committees, etc.	52,000	
Administration	43,000	
House Payment	15,000	142,000

CAPITAL BUDGET

11,000

TOTAL BUDGET

790,000

Resolution No. 4: Resignation of Synod Archivist

WHEREAS, The Rev. Walther C. Gullixson, has for eleven years, faithfully served the synod as archivist, and,

WHEREAS, The Rev. W. C. Gullixson has now resigned his position,

BE IT RESOLVED, That the synod thanks him for his faithful service in this regard.

Resolution No. 5: Final Report of the Anniversary Committee

WHEREAS, The members of the synod were able to be spiritually edified through the special projects such as books, brochures, and paintings, and,

WHEREAS, Through the use of special gifts and grants these projects were completed with very little cost being charged against the offering,

A. BE IT RESOLVED, That congregations and individuals be encouraged to make use of these materials which are still available in various quantities, and,

B. BE IT RESOLVED, That the committee and all who were involved be excused with the thanks and appreciation of the synod.

Resolution No. 6: Stewardship Matters

WHEREAS, In recent years God has indeed "opened the windows of heaven and poured out a blessing upon us" (Mal. 3:10), such that we in our synod hardly know how to thank Him for it, and,

WHEREAS, The Lord, however, does not intend that these blessings should deprive us of the opportunity to bring our own gifts of love for his service, and,

WHEREAS, Each individual member and each congregation should seriously consider what a blessing this matching effort is to our synod and determines to make the most of it,

BE IT RESOLVED, That the delegates and pastors to the convention take this message home to their church councils, voters'

assemblies, and the general membership, seeing that such reports and encouragements be regularly inserted into the church bulletin and church appears.

FINANCE AND HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Seminary/Synod Office Building

WHEREAS, We have the opportunity to relocate the Seminary/Synod Office Building at a different location, and,

WHEREAS, Relocation would tend to give Bethany Lutheran Theological Seminary more of an individual identity, and,

WHEREAS, A site study and evaluation has been done by Ron Buelow of Associated Architects, and,

WHEREAS, The present site would provide needed space for college expansion, and,

WHEREAS, It is advantageous to build new rather than remodel existing construction,

A. BE IT RESOLVED, That the synodically adopted resolution Re: "Seminary Addition and Renovation" (cf. Synod Report, 1994, p. 95. Res. #1A) be reconsidered,

B. BE IT RESOLVED, That the synod authorized the Board of Trustees and the Board of Regents to proceed with the construction of a new Seminary/Synod Office Building at an estimated cost of \$2,000,000, the site to be determined by the Board of Regents and the Board of Trustees,

C. BE IT RESOLVED, That in addition to the 1995 budgetary matching funds and the income from the transfer of the present seminary building to college use, the synod's constituency be given the opportunity to contribute toward the project as an expression of gratitude for the 50th anniversary of Bethany Lutheran Theological Seminary,

D. BE IT RESOLVED, That the synod adopts the proposal of the Board of Trustees and the Board of Regents for financing the Seminary/Synod Office Building.

PROPOSED PLAN FOR FINANCING NEW SEMINARY/SYNOD OFFICE BUILDING

\$900,000	1995 Matching Funds
<u>642,000</u>	Transfer of use of present seminary
1,542,000	
<u>-100,000</u>	For tennis courts relocation
1,442,000	

400,000	2 year campaign
<u>400,000</u>	2 year matching
2,242,000	

E. BE IT RESOLVED, That the first \$250,000 raised over the cost of constructing the building be set aside as an endowment fund for maintenance of the building. Any remainder will be placed into the Seminary Endowment Fund,

Resolution No. 2: Synodical Finances

WHEREAS, The Board of Regents and the Board of Trustees were asked in 1994 how best to disseminate financial information, and,

WHEREAS, The detailed financial reports of the college and the seminary have always been available upon request, and,

WHEREAS, The Board of Regents and the Board of Trustees have provided a more detailed explanation of income and expenses,

BE IT RESOLVED, That Schedule B of the Treasurer's Report for 1994 be accepted as the appropriate response.

Resolution No. 3: Seminary 50th Anniversary Thankoffering

WHEREAS, 1996 marks the 50th Anniversary of Bethany Lutheran Theological Seminary, and,

WHEREAS, God has richly blessed our synod through our seminary by providing training for many of our present pastors and theologians, and,

WHEREAS, There is a continuing need for properly trained pastors and theologians, and,

WHEREAS, The Lord has given us a tremendous opportunity to build a new seminary facility and provided with matching funds,

A. BE IT RESOLVED, That the synod expresses its gratitude to God by conducting a two year Offering of Praise to celebrate the 50th anniversary of Bethany Lutheran Theological Seminary, and,

B. BE IT RESOLVED, That the president of the synod appoints a special offering committee to plan and carry out the offering, and,

C. BE IT RESOLVED, That the committee begins the offering as soon as possible.

MISCELLANEOUS ACTION OF THE SYNOD

Resolution No. 1: Election of Circuit Visitors

WHEREAS, Circuit Visitors assist the president of synod in his work of supervising the pastoral work within the synod and overseeing the spiritual conditions within the congregations,

A. BE IT RESOLVED, That the circuit visitors continue to be elected by the synod convention and,

B. BE IT RESOLVED, That synod members be encouraged to send their nominations for their circuit visitor to the Nominating Committee.

Resolution No. 2: His Truth for Our Youth Anniversary Thankoffering

A. BE IT RESOLVED, That we commend the Thankoffering Committee and those who assisted the committee for their diligent work, and,

B. BE IT RESOLVED, That we thank the Lord for giving us many opportunities to support youth work in the synod,

C. BE IT RESOLVED, That the Anniversary Thankoffering Committee be excused with thanks.

Resolution No. 3: Time of Synod Sunday Service

WHEREAS, Resolution 2 B, Synod Report 1994, p. 182, directed the synod to re-evaluate the 2:30 p.m. service at the 1995 convention, and,

WHEREAS, The service was well-attended and apparently well received,

BE IT RESOLVED, That the synod continues to hold Synod Sunday Services on Sunday afternoon.

Resolution No. 4: Guidelines for Board for Home Missions

BE IT RESOLVED, That the synod adopts the guidelines for the Board for Home Missions as printed in the report of the Self-Study Committee.

Resolution No. 5: A College in California

WHEREAS, A Lutheran College in the Western United States would require extremely large financial commitments, and,

WHEREAS, Such a venture would need extensive study,

BE IT RESOLVED, That the synod invites any interested parties to research the concept and bring a proposal to the synod.

Resolution No. 6: Guidelines for Synodical Discipline, III. Synodical Educational Institutions

WHEREAS, There is a need for more discussion between the Self Study Committee and the Board of Regents to coordinate the present policies to assure due process,

BE IT RESOLVED, That Guidelines for Synodical Discipline, III. Synodical Educational Institutions be submitted to the Self Study Committee for further study.

Resolution No. 7: Guidelines for Synodical Discipline

A. BE IT RESOLVED, That the synod adopts the Guidelines for Synodical Discipline and change part "D" under Guidelines for Synodical Discipline to read:

D. If after due admonition the president's counsel is not accepted, he shall appoint a review committee of five members (three clergy and two lay) who shall investigate the charges and decisions and report its findings to the president. The chairman of the committee shall be designated by the president.

B. BE IT RESOLVED, That under "Guidelines for Appeals to the Synod" items numbers 3, 4, and 5 be changed to read

3. The appeal shall be addressed in writing to the convention of the synod through its president. The convention shall then elect the commission on the appeal.

4. The commission on the appeal shall be elected by ballot from a slate of nominees submitted by the Board of Trustees and ratified by the convention. They shall nominate eight (8) pastors and six (6) laymen. From this list the convention shall elect three (3) pastors and two (2) laymen to the commission on the appeal. No member of the commission shall be an interested party in the case. The commission shall organize itself by electing a chairman and secretary and proceed in a timely fashion.

5. The conduct of the review shall rest solely with the commission on the appeal. The commission shall have the right and power to examine all documentary evidence and to require such testimony which in its judgment is relevant to the appellant's case. The decision of the commission shall be the final disposition of the appeal and shall be respected by all the members of the synod.

Resolution No. 8: The Self Study Committee as a Permanent Board

WHEREAS, Much background knowledge of the synod's structure, history and operation is required by members of the Self Study Committee in order to make careful recommendations to the synod, and,

WHEREAS, The president of the synod because of his position is especially familiar with the various talents, background, etc. of the pastors and members of the synod,

A. *BE IT RESOLVED, That the president of the synod appoints (3) three members of the Self Study Committee and that two be nominated by the Nominating Committee and elected by the synod, and,*

B. *BE IT RESOLVED, That the details for implementation such as composition, terms and all pertinent guidelines be referred to the Self Study Committee for recommendation, and,*

C. *BE IT RESOLVED, That the present Self Study Committee serves until the 1996 convention.*

Resolution No. 9: Proposed changes to Guidelines For The Circuit Visitors and visitations

BE IT RESOLVED, That the Guidelines for the Circuit Visitors and Visitations be adopted as proposed by the Self Study Committee except that the parenthetical statement in "III.E. (The alternate visitor shall serve as visitor when the regular visitor is unable to fulfill the duties of his office.)" become "V. The alternate visitor shall serve as visitor when the regular visitor is unable to fulfill the duties of his office."

Resolution No. 10: Memorial regarding the "Role of Circuit Visitor"

WHEREAS, A memorial has been submitted to change the role of circuit visitor, and,

WHEREAS, This proposed change is already part of a regular congregation visitation which is to also involve doctrinal discussions with the pastor by the circuit visitor,

BE IT RESOLVED, That the congregations of the synod be encouraged to invite their circuit visitor to conduct a visitation on a regular basis.

Resolution No. 11: Providing inspiration, information, and system for fostering mission-mindedness in the synod

WHEREAS, God wants us to reach out with the Gospel, and,

WHEREAS, We wish to foster mission-mindedness in our synod and,

WHEREAS, The president of the synod has made three proposals to foster this mission-mindedness, namely,

1. *A series of synod-wide mission conferences throughout the synod under the leadership of the Boards for Home and Foreign Missions.*

2. *A series of fiscal conferences under the direction of the Board for Stewardship where pastors and lay people together discuss the matter of how budgeting and planning takes place in the local congregations.*

3. *A study of and implementation of a more effective means of communicating the missionary message carried out by our present Committee on Communications in consultation with the mission boards.*

BE IT RESOLVED, That the convention authorizes the president to proceed with carrying out these proposals.

Resolution No. 12: Memorial regarding “Combining Insurance Coverage”

WHEREAS, Our synod is of such a size that combining the insurances of individual congregations into our own synodical group would not be cost effective, and,

WHEREAS, Reasonably priced insurance is available locally or from national companies,

BE IT RESOLVED, That each congregation of the synod continues to secure its own insurance coverage.

Resolution No. 13: Memorial Regarding “VBS at Convention”

WHEREAS, VBS Is the prerogative of the local congregation,

BE IT RESOLVED, That the synod takes no action regarding this memorial.

Resolution No. 14: Memorial Regarding “Ladies Groups Meeting During Convention”

WHEREAS, The women’s groups of the ELS are not nationally organized, and have not requested such organization to take place at the convention, and,

WHEREAS, There may not be any correlation between those women who attend the convention and those who represent ELS Women’s groups,

BE IT RESOLVED, That the synod takes no action regarding this memorial.

Resolution No. 15: Memorial regarding “Bi-Annual Conventions and Pastors Conferences”

WHEREAS, There are great advantages for annual conventions and pastor’s conferences for fellowship, encouragement, and synodical unity,

BE IT RESOLVED, That the synod continues its present practice of holding annual conventions and pastors’ conferences.

Resolution No. 16: The date of the 1996 Evangelical Lutheran Synod Convention

BE IT RESOLVED, The Evangelical Lutheran Synod convenes June 16-20, 1996 at Bethany Lutheran College and Bethany Lutheran Seminary, Mankato, Minnesota.

MINUTES
ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Synod Sunday, June 18, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 2: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Monday morning session, June 19, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 3: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Monday afternoon session, June 19, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 4: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday morning session, June 20, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 5: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday afternoon session, June 20, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 6: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday morning session, June 21, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 7: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday afternoon session, June 21, 1995, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 8: Secretary's Minutes

BE IT RESOLVED, That the president and vice-president of the synod be instructed to approve the secretary's minutes for Thursday, June 22, 1995.

**PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD****Resolution No. 1: Pastoral Conference Records**

WHEREAS records were received from the following:

*General Pastoral Conference
Circuit No. 1: Florida-Georgia
Circuit No. 2: Massachusetts
Circuit No. 6: N. Iowa-S. Minnesota
Circuit No. 7: N. Minnesota
Circuit No. 8: Mankato Area
Circuit No. 10: Arizona-California
Circuit No. 11: Oregon-Washington*

BE IT RESOLVED, That we commend those secretaries who have provided these records.

Resolution No. 2: The Value of Pastoral Conferences

WHEREAS, These conference records indicate that much valuable study, as well as fellowship, is provided our pastors by way of their circuit conferences,

BE IT RESOLVED, That the synod encourages our pastors to make full use of their circuit conferences.

CHURCH LOCATIONS AND THE TIME OF SERVICE

(Not intended for mailing—use pastor's address)

CIRCUIT NO. 1

STATE	City-Church	Address	Services	Pastor
FLORIDA				
	Kissimmee-Peace	3249 Windmill Point Blvd.	10:00	J. Madson
	Lakeland-Our Savior	6920 N. Socrum Loop Road	9:30	D. Meyer
	Lakeland-Peace	1010 Colony Park Drive	10:30	W. Mack
	Naples-Our Savior	10,000 Airport Road N.	8:00 10:30 (S 9:00)	R. Dale
	Port St. Lucie-Christ	1597 S.E. Floresta Dr.	10:00	C. Keeler
	Sebastian-Trinity	611 Schumann Dr.	10:00	D. Lillegard
	Sebring-New Life	3725 Hammock Rd.	10:00 (Jan.-Easter 8:30 10:45)	J. Willitz
	Vero Beach-Grace	1150 41st Ave.	10:00	K. Smith
	Winter Haven-Resurrection	Best Western Admiral Inn, 5665 Cyprus Gardens Blvd. S.E.	10:00	M. Thompson

GEORGIA

Kennesaw, GA				
Resurrection	909 Acworth Due West Road	*		D. Schroeder

CIRCUIT NO. 2

MASSACHUSETTS

Brewster-Trinity	1883 Main Street	9:30		D. Webber
Burlington-Pinewood	24 Wilmington Rd.	10:45 (S 10:00)		T. Fox

CIRCUIT NO. 3

INDIANA

Brownsburg-Good Shepherd	204 East Main	10:15		H. Bartels
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MICHIGAN

Alpena-Faith	233 Cavanaugh	9:00		H. Gieschen
Detroit-St. Matthew	4430 St. James	10:30 (S 9:30)		L. Vinton
E. Jordan-Faith	02145 Wilson Rd.	11:30		J. Londgren
Hillman-Faith	24640 Veterans Memorial Hwy.	11:00		H. Gieschen
Holland-Lord of Life meeting at Glerum Elementary School	342 W. Lakewood Blvd.	9:00		M. Smith
Holton-Holton Evangelical	6655 Marvin Road	10:00		M. Krentz
Midland-Holy Scripture	4525 Cook Road	9:00		P. Schneider
Rogers City-Trinity	Rogers City Elem. School 532 W. Eire (use Huron St. entrance)	10:00		T. Smuda
Saginaw-Gloria Dei	5250 Mackinaw Rd.	8:00 & 10:45 (S 9:00)		J. K. Smith
Suttons Bay-First	321 St. Mary's Ave.	10:00		K. Uhlenbrauck

OHIO

Deshler-Peace	5-039 Rd. G	9:30		D. Basel
Weston-Grace	20425 Taylor St.	10:00 8:45		R. Fyffe

PENNSYLVANIA

North Huntingdon-Zion	351 Robbins-Station Rd.	10:30	B. Leonatti
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CIRCUIT NO. 4**ILLINOIS**

Chicago-Emmaus	5440 West Gladys Ave.	10:45	P. Zager- S. Schmidt, Vic
Chicago-St. Mark's	3101 N. Parkside Ave.	9:30	H. Behrens
Litchfield-Faith	718 N. State St.	9:00	W. Frick
Lombard-St. Timothy	547 N. Main St.	10:15	P. Zager

(S 9:00)

INDIANA

Lake Station-Grace	3930 Central Ave.	8:00	F. Lams
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WISCONSIN

Cottage Grove-Western			
Koshkonong 5 miles S., 3 miles E. of Cottage Grove		10:00 (S 9:30)	J. A. Moldstad Sr.
Madison-Grace	1 South Rosa Rd.	10:15 (S 9:30)	J. J. Petersen
Madison-Holy Cross	2670 Milwaukee St.	8:15 & 10:30 (S 8:15 & 10:00)	S. Petersen & M. Bartels
Madison-Our Saviour's	1201 Droster Rd.	9:00 (5:30 Saturday)	B. Homan
Okauchee-Holy Trinity	35181 Wis. Ave.	7:45 & 10:15 (S 7:45 & 9:30)	G. Schmeling
Oregon-Faith	143 Washington St.	9:00 (May-Sept. 7:00 p.m.)	J. Korthals
Portage-St. Paul's	6 miles N.W. on Hwy. 127	9:00	H. Larson
West Bend-Trinity	1268 Pleasant Valley Rd.	8:00 & 10:00	K. Schmidt
Wisconsin Dells-Newport	5 miles S.E. on Hwy. 16	10:30 (S 7:00 p.m. Saturday)	H. Larson

CIRCUIT NO. 5**WISCONSIN**

Amherst Junction-Our Savior's	5 N.E.	9:30	W. Neumann
Ashland-First English	701 Vaughn Ave.	(Sept.-May 10:30) *(consult Pastor)	B. Huehn
Bloomer-Good Shepherd	1504 Vine Street	10:30 (S 10:00)	R. Holtz
Clintonville-St. Paul	31 N. Park St.	10:30 (S 10:00)	R. Sawall
Eau Claire-Ascension	1500 Peterson Ave.	9:00 & 10:00	J. Krueger
Eau Claire-Concordia	3715 London Road	8:00 & 10:30	F. Theiste
	7:00 p.m. Monday	S 9:00	
Eau Claire-Pinehurst	3304 Fern Ct.	9:00	J. Wuebben
Elderon-Our Savior's	Hwy. 49 N.	9:00	T. Skaaland
Green Bay-Christ the King	1601 Dancing Dunes	9:00	L. Buelow
Martin Luther King Elementary School			
Marinette-First Trinity	920 Wells St.	8:00 & 10:00 (S 9:00)	E. Stubenvoll
Iola-Redeemer	125 North St.	9:00	H. Vetter
Shawano-St. Martin	Rt. 5, Belle Plain Ave.	9:00 (S 8:30)	R. Sawall

CIRCUIT NO. 6

IOWA

Ames-Bethany	3109 Diamond	11:00	R. Pederson
Calmar-Trinity	Clark & Charles		M. Marozick
Forest City-Forest	546 West M. St.	10:45	
Lake Mills-Lake Mills	1st Ave. N. & Grant St.	8:30	A. Merseth
Lake Mills-Lime Creek	4N, 1W Lake Mills, IA	9:45 or 11:00	A. Merseth
Lawler-Saude	10 N 1 W 2940 Stevens Trail	*	
New Hampton-Jerico	9 N 3E 2940 Stevens Trail	*	
New Hampton-Redeemer	611 West Court	8:30 or 10:30 (S 8:00 or 10:00)	M. Marozick
Northwood-First Shell Rock	Central & 15th	10:30	A. Merseth
Northwood-Somber	10W 1S	9:45 or 11:00	A. Merseth
Parkersburg-Faith	608 6th St.	10:15 (S 9:30)	D. Larson
Riceville-Immanuel	Riceville, IA	8:30	A. Merseth
Scarville-Center	5 miles S	*	T. Rank
Scarville-Scarville	County Rd. A-16 & Logan St.	*	T. Rank
Thompson-Zion	Box 42, Thompson	9:00	
Thornton-Richland	300 Elm St.	10:30 (S 10:00)	K. Dethlefsen
Waterloo-Pilgrim	3815 Ansborough	9:30	G. Haugen
Waterville-East Paint Creek	1751 Gronna Dr. 2N	10:00 (S 9:30)	P. Madson
Waukon-West Paint Creek	Elan Rd. 6E	10:00 (S 9:30)	P. Madson

MINNESOTA

Albert Lea-Our Savior's	320 W. College St.	8:00 & 10:45 (S 9:00)	W. Halvorson
Hartland-Hartland	404 Broadway	10:45 (S 9:00)	D. Schmidt
Manchester-Manchester	Manchester	9:30 (S 10:30)	D. Schmidt

CIRCUIT NO. 7

MINNESOTA

Audubon-Immanuel	Highway 10	9:30	M. Doepel
Bagley-Our Savior's	5 miles W on Highway 2	9:00	M. Wold
Crookston-Grace	1221 Barette St.	8:30	E. Geistfeld
East Grand Forks-River Heights	2214 Tenth Ave. N.W.	10:15 (S 9:00)	M. Langlais
Fertile-First Evanger	Washington & Elm Sts.	10:30	E. Geistfeld
Grygla-St. Petri	3W 1N	*	D. Faugstad
Hawley-Our Savior's	6th & Joseph	9:00 or 11:00 (S 9:00 or 10:30)	H. Abrahamson
Lengby-St. Paul	Lengby	10:30	M. Wold
Oklee-Oak Park	8miles north, 4 miles east	11:00 (S 10:00)	P. Lehmann
Trail-Mount Olive	Trail	8:30	P. Lehmann
Trail-Nazareth	9 mi. N 2 mi. E	*	D. Faugstad

Ulen-Calvary	207 First St. NW	9:00 or 11:00 (S 9:00 or 10:30)	H. Abrahamson
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NORTH DAKOTA

Mayville-First American	213 at 3rd Ave. NE	11:00 (S 10:00)	D. Nelson
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CIRCUIT NO. 8

MINNESOTA

Apple Valley-Heritage	13401 Johnny Cake Ridge Rd.	10:30 (S 9:30)	D. Hoyord
Belview-Our Savior's	Main Street	11:00 or 8:30	M. Teigen
	(Schedule changes every 4 months)	(S 8:30 10:00)	
Belview-Rock Dell	4 miles NE	8:30 or 11:00 (S 8:30 10:00)	M. Teigen
Clara City-Faith	18 North Main St.	8:00 (S 10:30)	J. Smith
Cottonwood-English	110 E. Main St.	10:00 (S 8:30)	J. Smith
Gaylord-Norwegian Grove	8 S. of Gaylord Hwy 22	9:00 or 10:30	C. Ferkenstad
Golden Valley-King of Grace	6000 Duluth St.	8:15 & 10:45 (S 8:15 & 10:00)	E. Ekhoﬀ J. Gernander, Vic.
Jasper-Rose Dell Trinity	Jasper	9:00 (S 8:30)	G. Lilienthal
Luverne-Bethany	720 North Kniss	10:30 (S 10:00)	G. Lilienthal
Mankato-Mt. Olive	1123 Marsh St.	8:30 & 10:45 (S 8:30 & 10:00)	D. Moldstad
Princeton-Bethany	801 So. 6th St.	8:15 & 10:45 (S 9:00)	R. Lawson
		(Wed. 7:00 p.m.)	
Princeton-Our Saviour's	18977 17th St.	9:45 (S 9:15)	R. Fehr
St. Peter-Norseland	10 NW of St. Peter, Hwy. #22	9:00 or 10:30	C. Ferkenstad
Tracy-Zion	2nd and Emory Sts.	10:15	N. A. Madson

CIRCUIT NO. 9

MISSOURI

Cape Girardeau-Scriptural	3587 County Road 635	8:30	R. Tragasz
Jefferson City-Peace	7808 New Church Rd.	9:00 10:15	M. Ernst
Piedmont-Grace	114 E. Green St.	11:30	R. Tragasz

TEXAS

Richardson-Good Shepherd	650 W. Campbell Rd.	10:30	K. Brumble
San Antonio-Faith	14819 Jones-Maltsberger Rd.	10:15	R. Nepsund

CIRCUIT NO. 10

ARIZONA

Fort Mojave-Family of God	1863 Panadero Rd.	9:00	C. Wosje
Lake Havasu City	3163 Maricopa Ave.	8:30	H. Huhnerkoch
Our Saviour		Jan.-Mar. 8:30 & 11:00	

CALIFORNIA

Bell Gardens-Christ the King	6541 Eastern Avenue	9:00	
Bishop-Our Savior	162 Sneden St.	9:30	
Cedar Ridge-Shepherd of the Hills	Hwy. 174	10:00	R. Waldschmidt

Escondido-St. Paul	1418 Bear Valley Parkway	10:00	T. Gullixson
Fillmore-Wayfarers' Chapel	461 3rd St.	9:00	J. Schmidt
Irvine-Faith	13955 Yale Ave	9:30	
Windsor-Christ	125 Shiloh Road	10:30	D. Sabrowsky

CIRCUIT NO. 11

OREGON

Beaverton-Ascension	16845 N.W. Somerset Dr.	1:30 p.m.	J. Burkhardt
Grants Pass-Our Savior	230 Buysman Way	10:30	J. Ruppel
Gresham-Saved by Grace	2010 NE Division St.	9:30	N. Krause
Hillsboro-Grace	4435 S.E. Tualatin Valley Hwy.	10:00	J. Burkhardt
Hood River-Concordia	11th & Pine St.	9:00	K. Anderson
Klamath Falls-Christ	127 N. Spring St.	9:30	J. Braun
Myrtle Creek-St. Matthew	436 N. Old Pac Hwy.	11:00	F. Fiedler III
Sutherlin-Christ	P.O. Box R	8:30	F. Fiedler III
The Dalles-Bethany		10:30	K. Anderson

WASHINGTON

Mt. Vernon-St. Luke	1524 E. Blackburn Rd.	11:00 (S 9:30)	J. Dalke
Port Orchard-Bethany	151 Tremont W	8:15 & 11:00	E. Bryant A. Pittenger, Vic.
Puyallup-Messiah	11415 Meridian Ave. E.	11:00 (S 9:00)	W. Larson
Tacoma-Lakewood	10202 112th St. S.W.	11:00 (S 10:00)	H. Mosley, Jr.
Tacoma-Parkland	12309 Pacific Ave.	8:30 & 11:00	G. Obenberger A. Ring
Yelm-Our Redeemer	805 Yelm Ave. E.	10:30 (S 9:00)	J. Carter
		Thurs. 7:00 p.m.)	

*Consult Pastor.

PRESCHOOLS AND CHRISTIAN DAY SCHOOLS

Bethany Lutheran Elementary School

151 Tremont West
Port Orchard, WA 98366-3737

Concordia Preschool

3715 London Road
Eau Claire, WI 54703
Tel. 715-834-0921
(Preschool Only)

Heritage Lutheran Preschool

13401 Johnny Cake Ridge Rd.
Apple Valley, MN 55124
Tel. 612-431-6225
(Preschool Only)

Holton Lutheran School

6655 Marvin Road
Holton, MI 49425
Tel. 616-821-0032
(Preschool through Eighth Grade)

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
Tel. 608-249-0601
(Preschool through Eighth Grade)

Holy Trinity Ev. Lutheran School

P.O. Box 44
35181 Wisconsin Ave.
Okauchee, WI 53069
Tel. 414-567-0669
(Preschool through Eighth Grade)

King of Grace Lutheran School

6000 Duluth St.
Golden Valley, MN 55422
Tel. 612-546-3131
(Preschool through Eighth Grade)

Lakewood Lutheran School

10202 112th St. S.W.
Tacoma, WA 98498
Tel. 206-584-6024
(Preschool through Third Grade)

Mt. Olive Lutheran School

1123 Marsh St.
Mankato, MN 56001
Tel. 507-345-7927
(Kindergarten through Eighth Grade)

Our Redeemer Lutheran School

805 Yelm Avenue E.
Yelm, WA 98597
Tel. 206-458-7310
(Preschool through Eighth Grade)

Our Saviour's Lutheran School

3163 Maricopa Dr.
Lake Havasu City, AZ 86406
Tel. 602-855-8811
(Preschool and Kindergarten)

Parkland Lutheran School

12309 Pacific Avenue
P.O. Box 44006
Tacoma, WA 98444
Tel. 206-537-1901
(Preschool through Eighth Grade)

Princeton Lutheran School

801 S. 6th Street
Princeton, MN 55371
Tel. 612-389-3070
(First through Eighth Grade)

River Heights Lutheran School

2214 10th Ave. N.W.
East Grand Forks, MN 56721
Tel. 218-773-7101
(Preschool through Grade 5)

Saved By Grace Lutheran School

2010 NE Division Street
Gresham, OR 97030
Tel. 503-492-7796
(Kindergarten through Eighth Grade)

Scarville Lutheran School

Box 28
Scarville, IA 50473
Tel. 515-568-3372
(Kindergarten through Eighth Grade)

Trinity Lutheran School

1268 Pleasant Valley Rd.
West Bend, WI 53095
Tel. 414-675-6627
(Preschool through Eighth Grade)

Western Koshkonong Lutheran School

2632 Church St.
Cottage Grove, WI 53527
Tel. 608-873-6011
(Preschool through Eighth Grade)

FOREIGN MISSIONS
CENTRO CRISTIANO LUTERANO EL PERU,
SOUTH AMERICA

THE SEMINARY BUILDING

Enrique Barron 964
Santa Beatriz
Lima 1, Peru, S.A.
Tel: 011-51-14-33-1426

NATIONAL PASTORS

Berrospid, Roberto
Convercio, Fidel
Gutierrez, Segundo
Rosario, Abraham

MISSIONARIES

ERICKSON, TIMOTHY

Mar Peruano #256
Neptuno, Surco
Lima 33, Peru, S.A.

MAILING ADDRESS

Name of Missionary
Skyway USA
2886 N.W. 79th Ave. Box 136
Miami, Florida 33122

HAEUSER, DAVID

Los Ficus 287, Urb. Camacho
Lima 12, Peru, S.A.
Tel: 011-51-14-35-9111

CHILE
SOUTH AMERICA

MISSIONARIES

OLSEN, JAMES

Vista Hermosa 240
Correo Las Vertientes
Santiago, Chile, S.A.
Tel: 011-562-871-1285

LAY WORKER

AMY GERNANDER

Los Leonis 80
DPTO 23B
Providencia
Santiago, Chile, S.A.
Tel: 011-562-232-5451

BARTELS, TIMOTHY

191 O'Connell
Las Condes
Santiago, Chile, S.A.
Tel: 011-562-211-6756

MAILING ADDRESS

Name of Missionary
Exp #1141
P.O. Box 025285
Miami, Florida 33102-5285

Church Property Phone:
011-562-558-4101

CZECH REPUBLIC THOUGHTS OF FAITH

(a church-related organization of the ELS)

PASTORS

The Rev. Matt and Nancy Luttman
c. 252
33209
Stenovice
CSFR
Tel. 011-42-19-916-430

The Rev. Steve and Jan Sparley
Jarní Ulice 45
32203
Plzeň-Radčice
CSFR
Tel. 011-42-19-822-05

TEACHERS

Silas and Mary Born
T. Brzkove 25/9
31810
Plzeň-Skvrňany
CSFR
Tel. 011-42-19-28-25-13

Joyce Eisberg
T. Brzkove 23/3
Plzeň-Skvrňany
CSFR
Tel. 011-42-19-280-456

UKRAINE

PASTORS

The Rev. Roger and Ruth Kovaciny
Ukraine
Ternopil, Vulitsja Russkaja Dom. 4
Kvartira #27
Tel. 011-7-035-225-21807
Off. 011-7-035-222-2534

**The Rev. John Shep
(January-June)**
Ukraine
Kiev, 252005
Pushkin 21 Kv. 31
Tel. 011-7-044-228-7257

TEACHERS

Laurel Severson
Ukraine
Kiev, Dom. 41A KB 3
Bulitsja Chkalova
Tel. 011-7-044-224-0804

Priscilla Ehrich
c/o Rev. Roger Kovaciny
Ukraine
Ternopil, Vulitsja Russkaja Dom. 4
Kvartira #27
Tel. 011-7-035-225-4586

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THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

"The EVANGELICAL LUTHERAN SYNOD FOUNDATION is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The FOUNDATION is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

IS GOD'S WILL INCLUDED IN YOUR WILL?

The FOUNDATION is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY

The EVANGELICAL LUTHERAN SYNOD FOUNDATION is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of our church.

B. GIFTS OF REAL ESTATE AND OTHER PROPERTY

The FOUNDATION is ready to receive, administer and distribute gifts of real estate, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the FOUNDATION is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

C. BEQUESTS THROUGH WILLS

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them

distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. FOUNDATION urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts and Memorial Gifts, may be used; and the FOUNDATION is ready to serve you or counsel with you.

**LEGAL FORM GIFTS TO THE SYNOD FOUNDATION
THROUGH WILLS (check with your attorney).**

I give, devise and bequeath to the EVANGELICAL
LUTHERAN SYNOD FOUNDATION (a Minnesota Corporation)

(insert sum of money or description of property which sum,
or property, or proceeds thereof)

to be used as directed by the donor or, if no direction as to use is stated, as its Board of Directors may determine.

Send inquiries to:

DEFERRED GIVING COUNSELOR

734 Marsh Street

Mankato, Minnesota 56001

PAROCHIAL REPORT FOR THE YEAR 1994

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized			Confirmed			Communion	Marriages	Burials	Services				Day Schools		Sunday Schools		Other Schools Enrollment				Students				Contributions			Value of Property	Debt on Property	Legacies
							Baptized	Con-firmed	Voters	Children	Adults	Children	Adults	Special	Average Attendance				Sunday	Average Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Vacation Bible School	Released Time	Summer Camp	Synodical Institutions	Public H.S., College	For Home Purposes	For All Other Purposes	Value of Property	Debt on Property						
1	Ariz.	Fort Mojave	10	Family of God Luth.	1	C. Wojcie	82	45	12	7	1		3	183				5	43	52	35		21	10	7	21			8			19,400	2,626	130,000	115,000					
2	Ariz.	Lake Havasu City	10	Our Saviour	1	H. Hühnerkoch	211	183	60	2		2	3	1,292			2	12	90	65	142		30	34	6	57					2		30,562	13,289	519,659	82,426	5,000			
3	Calif.	Bell Gardens	10	Christ the King	1	Vacant	32	20	7								1	16	12	52	22												150,000							
4	Calif.	Bishop Chico	10	Our Savior	1	Vacant	41	37	10				2	125				4	18	52	19										40,350	145	200,000	30,000						
5	Calif.	Escondido	10	St. Paul	1	T. Gullixson	165	99	40	4	1		1	658	3	8	10	32	52	63			14	5	3	13			4	1	1	73,238	5,939		250,000		7,290			
6	Calif.	Grass Valley	10	Shepherd of the Hills	1	R. Waldschmidt	31	21	5	3		1	2	1	210	1	1	12	15	52	30											14,780	1,238							
7	Calif.	Irvine	10	Faith	1	G. Bock	115	100	38	2		2	1	692			1	12	33	52	75			7	25	2						108,861	5,580							
8	Calif.	Fillmore	10	Wayfarers' Chapel	1	J. Schmidt	50	43	12	5			3	400			2	2	25	52	35			8	14	3						36,388	1,000	180,000						
9	Calif.	Windsor	10	Christ	1	D. Sakrowsky	64	51	10	5			2	2	336	1	2	12	15	52	32			9								57,108	68,145	500,000						
10	Fla.	Kissimmee	1	Peace	1	J. N. Madison	88	76	23	3				4	1,300		1	10	65	52	66			9	20	2				3	3	4	60,698	10,285	450,000	393,726				
11	Fla.	Lakeland	1	Our Savior	1	D. Meyer	178	156	32	1	2	4	5	1,487	1	3	13	127	52	124			14	45	6	38			3		9	82,342	7,657	285,000	94,000					
12	Fla.	Naples	1	Our Savior	1	R. Dale	195	155	19	5			2	2	1,685	1	3	16	54	55	103									6		139,897	15,358	1,026,103	171,389					
13	Fla.	Port St. Lucie	1	Christ	1	C. Keeler	196	153	20	8	7	3	7	1,588	4	4	17	53	52	105			25	20	6	30			5			60,000	2,000	300,000	206,491					
14	Fla.	Sebastian	1	Trinity	1	D. Lillegard	110	92	22	5			3	1,446		2	11	57	52	79			19			5	12					53,384	6,619	180,000	11,000					
15	Fla.	Sebring	1	New Life	1	J. Willitz	84	68	24	1	1	1	5	1,022	1	1	16	66	52	71			7	31	2	7			1			58,468	5,235	350,000	227,995					
16	Fla.	South Lakeland	1	Peace	1	W. Mack	45	35	16								4	2	26	52	35			9	8	1					3	30,000	3,000			400				
17	Fla.	Vero Beach	1	Grace	1	K. Smith	291	245	35	4	1	6	4	2,688	1	6	11	97	51	168			51	85	10	53			7			133,693	38,134	1,500,000						
18	Fla.	Winter Haven	1	Resurrection	1	M. Thompson	44	38	19					117					15	47			5	20	3							4,796	3,893							
19	Ga.	Kennesaw	1	Resurrection	1	D. Schroeder	32	24	6	2	2	2		60				5	12	52	22										9,600	975		200,000						
20	Ill.	Chicago	4	Emmaus	1	S. Schmidt, Vic.	103	30	14	6				360		1	14	10	52	30			3	8	2	13						12,680	1,599							
21	Ill.	Chicago	4	St. Mark's	1	H. Behrens	27	27	7					219		3	1	12	52	17												45,171	5,588	46,000	13,000					
22	Ill.	Litchfield	4	Faith	1	W. Frick	116	80	20	4		5	2	1,055		3	14	45	52	70			32	25	6	36						119,452	18,193	869,000	116,700	137,700				
23	Ill.	Lombard	4	St. Timothy	1	P. Zager	214	151	19	7		3	2	1,129	4	1	14	39	67	60			30	11	7	29		5				59,608	2,233							
24	Ind.	Lake Station	4	Grace	1	F. Lams	80	56	15	6	2	1					10	57	41	68			37	47	7	45		14												
25	Ind.	Brownsburg	3	Good Shepherd	1	H. Bartels	84	60	17	1		3	2	1,116			14	41	52	55			24	26	7	20						56,265	6,107	150,000	47,988					
26	Iowa	Ames	6	Bethany	1	R. Pederson	48	38						440			1	10	13	52	26											25,784	600	184,500	73,000					
27	Iowa	Calmar	6	Trinity	1	M. Marozick	59	52	18																															
28	Iowa	Forest City	6	Forest	1	D. Schlicht	64	57	12	1				324	1	2	7	22	51	34			11		4	16						13,597	1,753	35,000						
29	Iowa	Lake Mills	6	Lake Mills	1	A. Merseth	79	66	19	4				410		3	12	44	48	32			13		4	16						15,059	1,735	65,000						
30	Iowa	Lake Mills	6	Linne Creek	1	A. Merseth	57	46	14	1				279		1	4	38	47	25			4		2							8,363	2,884	60,000						
31	Iowa	Lawler	6	Stade	1	M. DeGarmaux	139	108	56	1		1		786		2	7	68	48	79			23	10	6							34,373	16,590	226,800						
32	Iowa	New Hampton	6	Jerico	1	M. DeGarmaux	149	130	67					751		4	8	66	50	68			8	12	3	36		3	4	1	7	34,063	15,739	234,000						
33	Iowa	New Hampton	6	Redeemer	1	M. Marozick	141	119	42	1																														
34	Iowa	Northwood	6	First Shell Rock	1	A. Merseth	100	82	20					326	2	2	12	33	47	28			15		5	16						18,324	7,730	110,000						
35	Iowa	Northwood	6	Somber	1	A. Merseth	33	26	10			2		168		1	4	27	46	24												6,513	2,293	75,000						
36	Iowa	Parkersburg	6	Faith	1	D. Larson	121	98	28			2		646		3	9	46	52	70			17	14	4	19						35,900	700							
37	Iowa	Riceville	6	Immanuel	1	A. Merseth	25	24	8	1			3	143			10	14	47	16												7,								

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