



2006

**89th Annual
Convention
of the
Evangelical
Lutheran
Synod**

Bethany Lutheran
College
Bethany Lutheran
Theological Seminary

Mankato, Minnesota
June 18–22, 2006



89TH REGULAR CONVENTION

OF THE

EVANGELICAL LUTHERAN SYNOD

and the

50TH ANNUAL MEETING

OF THE

BETHANY LUTHERAN COLLEGE

CORPORATION

Convention Theme:

“For You and Your Children”

Essayist:

Rev. Edward L. Bryant

Compiled by

Rev. Craig A. Ferkenstad, Secretary

Held at

BETHANY LUTHERAN COLLEGE

and

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

June 18–22, 2006

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THE CONVENTION DAY BY DAY

THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 18, 2006

The 89th Regular Convention of the Evangelical Lutheran Synod and the 50th Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Synod Sunday Service in Trinity Chapel beginning at 3:00 p.m. The Rev. Bradley Kerkow (North Mankato, Minnesota) preached the sermon based upon Acts 2:38–39 under the theme *For You and Your Children*. The Rev. John Petersen (Mankato, Minnesota) served as Liturgist.



*Adolph Harstad, Michael Smith,
J. Kincaid Smith, Gaylin Schmeling*

At 7:00 p.m. the assembly gathered again in Trinity Chapel for the sixtieth anniversary of Bethany Lutheran Theological Seminary and for the installation of the Rev. Michael K. Smith as professor of New Testament. The Rev. Gaylin Schmeling based the sermon on Jeremiah 6:16 with the theme *Ask for the Old Paths*. These words were used by the Rev. Bjug Harstad at the organization of the synod: “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls” (Jeremiah 6:16). The seminary desires to remain in the old path of the inerrant Scripture and the Lutheran Confessions in all its teachings. There alone one can indeed find rest for the soul, true rest found in Christ our Savior. Our souls are never at rest until we are at rest in Him. We thank the Lord for all His blessings poured out on our seminary these past sixty years and we pray for His continued blessing in the future. The Rev. Adolph Harstad served as liturgist and the Rev. J. Kincaid Smith, representing the Board of Regents, conducted the rite of installation.

A reception, at the seminary, followed the service.

MONDAY, June 20, 2005

The first working day of the 89th Regular Convention of the Evangelical Lutheran Synod and the 50th Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted at 9:00 a.m. in Trinity Chapel. The chaplain, the Rev. Timothy Zenda (Princeton, Minnesota) was the speaker who based his sermon upon John 3:16–19 under the theme *The Promise is Gracious*. The Order of Matins was used, which included the hymns *With the Lord Begin Thy Task* and *Of the Father's Love Begotten*.

Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. Eighty-seven permanent voting members and twenty-two permanent advisory members either responded to the gathering of the roll or were present at the end of the first working day. The Credentials Committee reported that 133



men had been certified by their congregations as representatives to this convention. By the conclusion of the convention there were 101 permanent voting members and 176 delegates who had registered. There also were five advisory members of standing boards who were present.

At 9:50 a.m. President Moldstad declared the 89th Annual Convention of the Evangelical Lutheran Synod and the 50th 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 Spirit. Amen.” President Moldstad then read the *President’s Message* to the synod. The convention gathers under the theme of *For You and Your Children* as the Apostle Peter directs in his Pentecost sermon in Acts 2:38-39. By having our children baptized and instructed in the faith—the faith that holds to the certainty of sinners justified by the blood of Christ alone—we will, by the power of the Holy Spirit through Word and Sacrament, protect them from the anti-Christian forces at work all around them. Dissemination of the Word—whether in Lutheran elementary schools, Sunday Schools, mission fields, church services and instruction classes—is what our synod is all about. Mission-mindedness is essential for a healthy church body. Yet, the doctrine it professes must be completely in accord with what our Lord has provided in his Word. In many ways this is a watershed convention. We must remember that the Lord is with us and in His providential wisdom and care will direct us accordingly. In a parenthetical remark (not included in the printed message) Pres. Moldstad also made the following remark: “Even at this late hour ... I am willing to lift the suspension if Rolf Preus is willing to retract the paper *Clarifying the Issues*; and I pray that God will move him to do so.”

President Dan Bruss spoke on behalf of Bethany Lutheran College. An historic event occurred this year as the college assigned the first Lutheran Elementary School teacher graduates to congregations of the synod.

Letters of Greeting were read from:

- The Rev. Mark Grubbs on behalf of the Czech Evangelical Lutheran Church.
- The Rev. Gundars Bakulis on behalf of the Confessional Lutheran Church in Latvia.
- The Rev. Solomon Mamidi on behalf of the Lutheran Mission of Salvation—India.
- The Rev. Ananda Raju of the Lutheran Mission of Salvation—India.
- The Rev. Peter Prange on behalf of the Evangelical Lutheran Synod of Australia.
- The Rev. David Meyer (Kallanger, Queensland, Australia).
- The Rev. Larry Burgdorf (Marvin M. Schwan Charitable Foundation).

A special presentation was made by the Rev. Alex Ring on behalf of the Board for Education and Youth which has published a festschrift-book of sermons prepared by the students and colleagues of the Rev. Wilhelm Petersen. The title of the volume is *In Jesus’ Name*. Thanks also was extended to A. Ring for serving as editor of the volume. Wilhelm Petersen expressed his thanks and stated: “I can hardly wait to read what I have written.”

Following the noon recess, The assembly reconvened with a devotion conducted by the Rev. Kurt Kluge (Tracy, Minnesota). The devotion consisted of the reading of Mark 10:13–16, prayer, and the singing of the hymn *Jesus Priceless Treasure*.

A motion, relating to the doctrine of the ministry was made and received considerable discussion. The parliamentarian also stated there are only two ways to lift a suspension of a member of the clergy roster which are through the appeal process or by the president



The Rev. Wilhelm and Naomi Petersen

revoking his previous action. The convention elected its working committees, committee work was assigned and the convention recessed at 2:55 p.m. so that the Convention Committees could meet to prepare resolutions for consideration.

TUESDAY, June 20, 2006

The morning devotion was conducted by the Rev. Matthew Crick (San Antonio, Texas) using Galatians 3:26–29 as the sermon text. The devotion also included the singing of the hymn *God's Own Child I Gladly Say It*. He stated there is a place prepared in the Father's house for each of us! It stands prepared because it is not dependant on any success we might hope to achieve in our family, congregation, or synod. It is prepared by Jesus, who cried out on the cross, "It is finished!" We are set at rest with God in His finished work—His forgiveness and righteousness do save us. This rest permeates the family, home, congregation, and synod. This rest binds us all together as family—a family of baptismal faith. So Paul tells us with gladness, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have been clothed with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." So we are one with believers in all times and places, even with Abraham himself! The members of God's family are those who share Abraham's faith. Accordingly, St. Paul describes the members of God's family of faith as "Abraham's seed."

Following the normal preliminaries, the Synodical Membership Committee reported. Four pastors, one teacher, and three congregations were received into membership. The new members were invited to the stage and welcomed by President Moldstad.

The convention then continued with the election of the president of the synod. On the second valid ballot, the Rev. John Moldstad Jr. of Mankato, Minnesota was elected to a second four-year term as president of the Evangelical Lutheran Synod.

The convention proceeded with the election of the vice-president of the synod. On a second ballot, the Rev. Glenn Obenberger was elected to a four-year term as the vice-president of the Evangelical Lutheran Synod.

During the elections greetings were read from: President Paul Wendland (Wisconsin Lutheran Seminary) and the Rev. Ralph Borszik (Evangelical Lutheran Free Church—Germany); oral greetings were brought by President Karl Gurgel (Wisconsin Evangelical Lutheran Synod) and Mr. Michael Klatt (Lutheran Home Association—Belle Plaine, Minnesota). Welcomes also were extended to: Missionary Terry Schultz (Peru) and Mr. Leighton Humphrey (Business Manager of the *Lutheran Sentinel*).

The afternoon devotion consisted of the singing of the hymn *O Rejoice, Ye Christians, Loudly*, and prayer by the chaplain.

After the normal preliminaries, the convention began the consideration of the report of the Doctrine Committee after which the convention elected the Commission on Appeals. The report was then received from the Elementary Education Committee and Mr. Michael Butterfield, president of the Lutheran Schools of America, addressed the convention saying that the eyes of the Lutheran world are upon us as we continue to advance the cause of Lutheran elementary education.



An oral greeting also was brought to the convention by Missionary Terry Schultz who spoke of the blessings that the Lord is providing in the Peru mission field which includes expanded work in the *barriadas*, national teachers in the seminary, and the preaching of the gospel in the Amazon river basin where the gospel has never before been preached.

The convention recessed to Trinity Chapel where the Anniversary Service was held at 5:00 p.m. The Rev. Charles Keeler (Winter Haven, Florida) based his sermon upon 2 Corinthians 5:17–21 under the theme *To Honor Ambassadors, We Honor the King*. The Service included the singing of the hymns *Oh Worship the King* and *Glory Be to God the Father*.

Evening presentations consisted of a *Bethany Lutheran College—Campus Master Plan* and a *Health Insurance Presentation*.

WEDNESDAY, June 21, 2006

The morning devotion was conducted by the Rev. Thomas Westendorf (Medford, Oregon) who based his sermon upon Hebrews 6:13–18 under the theme *The Promise Is Unchanging*. The devotion included the singing of the hymn *Who Trusts in God, A Strong Abode*.

After the normal preliminaries, President Moldstad introduced the essayist, the Rev. Edward Bryant (Lombard, Illinois). The essayist began reading the essay *For You and Your Children*. He read Part 1: *The Biblical Basis for Christian Education*, Part 2: *When American Education Is an Adversary to the Faith*, and Part 3: *What Education Has Lost and Where It is Going*.

The remainder of the morning consisted of nominations for the 2007 Nominating Committee, a Home Mission Presentation about Abiding Shepherd Lutheran Church (Cottage Grove, Wisconsin), the report of the Home Missions Committee, and a presentation about Thoughts of Faith.

The Wednesday afternoon devotion consisted of the singing of the hymn *I Am Trusting Thee, Lord Jesus*, prayer by the chaplain, and a selection by the Youth Honor Choir.

The entire afternoon consisted of a discussion on the report of the Doctrine Committee until a presentation was made about the work in South Korea and Missionary Young-Ha Kim addressed the convention.

The convention recessed to Trinity Chapel where the Memorial Service was held beginning at 5:00 p.m. The Rev. G. Obenberger (Tacoma, Washington) used the theme *Well Done, Unworthy Servants, Share in Your Master's Happiness*. Two texts were used: Luke 17:7–10 and 12:35–38. First we considered and applied the words of servants to their master in this life: “We are unworthy servants; we have only done our duty.” The pastors and pastors’ wives which we remember today had such humble repentant hearts concerning themselves and their vocations. Secondly we considered and applied the words of our Lord who tells us that on the day of resurrection, He will not be like an earthly master, but will continue to serve us in His grace: “[Our Lord] will dress Himself to serve, will have [us] recline at the table and will come and wait on [us]. It will be good for those servants whose master finds them ready.” These pastors and wives were found ready at the time of their deaths, by God’s grace repenting of their sin and trusting in Christ alone as Savior. While in this life they humbly admitted they were unworthy servants, yet we know that for Jesus’ sake alone they now enjoy their Master’s happiness and will forevermore. The Service included the singing of the hymns *My Heart Is Longing* and *Lord Jesus Christ, My Savior Blest*.

The Communion Service was conducted in Trinity Chapel beginning at 7:30 p.m. The Rev. T. Erickson (Santiago, Chile) was the speaker basing the sermon upon Luke 15:1–2



Missionary Young Ha Kim

under the theme *Jesus Wants His Church to Receive Sinners*. The Rev. Mark Harstad (Mankato, Minnesota) was the liturgist.

THURSDAY, June 22, 2006

The morning devotion was conducted by the Rev. William Mack (Oregon, Wisconsin). Under the theme *The Promise Is Unending* based upon 2 Peter 3:10–13, he stated that in a world which is searching for “truth” and at the same time denying divine Truth, Saint Peter writes to the saints to reassure them that the gospel-promise of salvation in Jesus Christ brings absolute certainty and is for everyone on this earth. It will continue, he assures them, in eternal Paradise—their promised everlasting residence through faith in the Savior.

The morning session then continued with the Rev. D. Russow making an offering presentation: *For You and Your Children*. The presentation was concluded with delegates and pastors being asked to place statements of intent in a basket in the front of the auditorium.

Following other preliminaries, the reading of the essay was continued. The Rev. Edward Bryant read Part 4: *The Unity of Truth*, Part 5: *Luther and Christian Education* and Part 6: *Remembering the Best in Christian Education*. Discussion followed and thanks was extended to the essayist.

Before the noon recess, the convention concluded its consideration of the report of the Doctrine Committee and continued discussion of the Synodical Membership Committee. A greeting also was read from Bishop Horpynchuk (Ukrainian Lutheran Church).

The Thursday afternoon devotion consisted of the reading of Psalm 133, prayer by the chaplain and the singing of the hymn *God's Word is our Great Heritage*.



*East Seoul Canaan Lutheran
Church*

During the afternoon session, the report Synodical Membership Committee was concluded. The convention then received reports from the Committees on Youth and Parish Education, Miscellaneous Matters, President's Message and Report, Pastoral Conference Records, and Evangelism. During the report of the Foreign Missions Committee, an historic event occurred as the synod resolved that South Korea be adopted as a mission field of the Evangelical Lutheran Synod. The final reports of the convention were then received, consisting of the Committees on Finance, Higher Education, Parish Services, and Resolutions.

The synod's president made concluding comments stating that this has been a difficult convention; yet in spite of any personal opinions, we must remember the important work which our synod does. While we contend for the doctrine that was once committed to the saints, we also strive to live sanctified Christian lives. We must trust that in God's

providential wisdom, His blessings will be there.

At 5:28 p.m. the president declared the 89th Annual Convention of the Evangelical Lutheran Synod and the 50th 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 chaplain concluded the convention with prayer.

ROLL CALL OF PERMANENT MEMBERS

Active Membership:

1. Pastors serving member congregations:

Members having the right to vote

Present: H.Abrahamson, J. Abrahamson, K.Anderson, H.Bartels, M.Bartels, T.Bartels, D.Basel, J.Braun, S.Brockdorf, M.Brooks, E.Bryant, L.Buelow, M.Crick, C.Dale, M.Dale, J.Dalke, K.Dethlefsen, E.Ekhhoff, D.Faugstad, C.Ferkenstad, F.Fiedler III, R.Flohr, T.Fox, P.Fries, R.Fyffe, E.Gernander, J.Gernander, H.Gieschen, W.Grimm, T.Gullixson, C.Hahnke, W.Halvorsen, A.Hamilton, R.Harting, T.Hartwig, G.Haugen, K.Heck, K.Hermanson, E.Hoeft, M.Hoesch, R.Holtz, B.Homan, H.Huhnerkoch, J.Jacobsen, C.Keeler, B.Kerkow, J.Kim, K.Kluge, N.Krause, J.Krikava, F.Lams, L.Lanier, D.Larson, R.Lawson Jr, P.Lepak, G.Lilienthal, D.Lillegard, J.Londgren, M.Luttman, W.Mack, J.Madson, D.McQuality, K.Mellon, J.Merseth, H.Mosley, G.Obenberger, R.Otto, A.Palmquist, R.Pederson, J.Petersen, A.Pittenger, T.Rank, A.Ring, M.Rogers, G.Sahlstrom, D.Schmidt, G.Schmidt, K.Schmidt, S.Schmidt, P.Schneider, B.Schwark, T.Skaaland, G.Smith, J.Smith, S.Sparley, S.Stafford, P.Sullivan, F.Theiste, D.Thompson, B.Tweit, S.P.Van Kampen, L.Vinton, D.J.Webber, L.Wentzlaff, T.Westendorf, J.Willitz, P.Zager, T.Zenda

Absent: D.Bakke, B.Leonatti, M.Marozick, J.Schmidt, W.Stehr, E.Stubenvoll Jr, M.Thompson, R.Waters

2. Pastors serving non-member Lutheran congregations which are, nevertheless, in fellowship with the Evangelical Lutheran Synod:

Advisory Membership: Not having the right to vote

Present: M.Ernst

3. Pastors serving independent congregations whose confessions and teachings are in agreement with those of the Evangelical Lutheran Synod:

Advisory Membership: Not having the right to vote

Present: T.Smuda

4. Ordained clergymen serving as professors in educational institutions of the synod or a sister synod or as teachers in schools of member congregations:

Advisory Membership: Not having the right to vote

Present: M.DeGarmeaux, A.Harstad, M.Harstad, W.Kessel, T.Kuster, D.Moldstad, S.Reagles, G.Schmeling, M.Smith, E.Teigen

Absent: D.Marzolf

5. Ordained clergymen serving in administrative offices of the synod:

Advisory Membership: Not having the right to vote

Present: J.Moldstad, S.Petersen, R.Wiechmann

6. Ordained clergymen serving in home & foreign mission fields or in church related organizations:

Advisory Membership: Not having the right to vote

Present: T.Erickson, Y.Kim, D.Russow, T.Schultz

Absent: W.Borgwardt, M.Grubbs, D.Hauser, O.Rodriguez

7. Pastors emeriti:

Advisory Membership: Not having the right to vote

Present: P.Anderson, W.Anderson, R.Carter, E.Geistfeld, A.Kuster, N.Madson, P.Madson,
J.Moldstad Sr, G.Orvick, J.K.Smith, C.Wosje

Absent: R.Branstad, A.Dethlefsen, M.Doepel, W.Frick, R.Honsey, J.Krueger, H.Larson,
J.Madson, D.McElwain, W.Petersen, F.Schmugge, E.Stubenvoll Sr, O.Trebelhorn,
H.Vetter

Teachers serving in schools of member congregations:

Advisory Membership: Not having the right to vote

Present: R.Brei, A.Labitsky, C.Mantey, L.Rude

Absent: S.Beilke, J.Gregovich, D.Morrison, C.Zibrowski

Inactive Membership:

Advisory Membership: Not having the right to vote

Present: C.Howley

Absent: K.Brumble, D.Hoyord, K.Kuenzel, M.Langlais, D.Meyer, V.Settje, C.Sielaff,
M.Wold

Individuals:

Present: D.Bruss, N.Holte, M.Meyer

To be received into Membership at this convention:

1. Pastors serving member congregations:

Present: D.Finn, S.Schmeling, J.Wilson, J.Young

Absent: J.Vogt

2006 REPRESENTATIVES ELIGIBLE TO VOTE

Congregation	Address	Delegate
Abiding Shepherd	Cottage Grove, WI	
Abiding Word	Bowling Green, OH	Howard Festerling Mark Stuever
Apostles	Ukiah, CA	
Ascension	Eau Claire, WI	Leo Sommer
Asian Mission	Irvine, CA	Seung Guk Moon
Beautiful Saviour	Springboro, OH	Fred Wehr
Bethany	Ames, IA	Don Schumann Robert McMullen
Bethany	Luverne, MN	Eugene Mann LaVern Kafka
Bethany	Princeton, MN	Glen Hansen Dick Vagts
Bethany	The Dalles, OR	Terry Nelson
Bethany	Port Orchard, WA	Curt Mantey
Calvary	Ulen, MN	Elmer Hackbarth Lyle Manthe
Center	Scarville, IA	Ronald Okland Gorden Anderson
Christ	Windsor, CA	
Christ	Port St. Lucie, FL	Keith Duin
Christ	Klamath Falls, OR	Dale Hauck
Christ	Sutherlin, OR	Larry Brown Jake Young
Christ the King	Bell Gardens, CA	John Hammermeister
Christ the King	Green Bay, WI	Benjamin Brodhagen Jonathan Brodhagen
Concordia	Hood River, OR	
Concordia	Eau Claire, WI	Gary Peterson Frederic Kapanke
English	Cottonwood, MN	Dwayne Boerner Ray Pederson Harold Loe (alt.)
Faith	Irvine, CA	
Faith	Litchfield, IL	Marlyn Benning Richard Kreis
Faith	Parkersburg, IA	
Faith	Alpena, MI	
Faith	East Jordan, MI	Donald Sell Robert Carter
Faith	Hillman, MI	Walter Erickson Marlin Goebel
Faith	Clara City, MN	Wayne Spieker
Faith	Carthage, MO	Dan M. Barger John Jones

Faith	Medford, OR	Gerald Zickrick
Faith	San Antonio, TX	Chet Williams
Faith	Oregon, WI	Sean Stake
		Scott Mikkelson
Family of God	Fort Mohave, AZ	David McDaniel
		Jon Martin
First	Suttons Bay, MI	Ron Johnson
First American	Mayville, ND	Gene De Lorme
		David Flitter
First Shell Rock	Northwood, IA	Ralph Olson
First Trinity	Marinette, WI	
Forest	Forest City, IA	Lowell Indvik
		Eldon Indvik
Gloria Dei	Saginaw, MI	Lester Appold
		Richard Leppien
Gloria Dei	Cold Spring, MN	Maynard Pick
		Fritz Miller
Good Shepherd	Brownsburg, IN	
Good Shepherd	Indianola, IA	Mark French
		Tom Oswald
Good Shepherd	Bloomer, WI	William Anderson
		Gary Bergstrom
Grace	Vero Beach, FL	Norbert Stege
Grace	Hobart, IN	Jon Meyer
Grace	Newton, IA	Charles Koopman
Grace	Piedmont, MO	
Grace	Weston, OH	Joel D. Godwin
Grace	Madison, WI	Keith Peterson
		Edward Schneider
Hartland	Hartland, MN	James Hendrickson
		Arvil Bartness
		Don Jordahl (alt.)
Heritage	Apple Valley, MN	Wayne Karlsrud
		Robert Smith
		Lyle Fahning (alt.)
		Jason Eisenbeis (alt.)
Holton	Holton, MI	William Zager
		Ed Cregg
Holy Cross	Madison, WI	Kermit Traska
		Mike Mahnke
Holy Scripture	Midland, MI	Greg Bovid
		Ed Finlay
Holy Trinity	Okauchee, WI	Robert Brown
		Daniel Neumann
Hope	Portage, IN	Carl Hinderer
		William J. Gibson
Hope	West Jordan, UT	Steve Fraser
		Christopher Hoffman
Immanuel	Riceville, IA	

Immanuel	Audubon, MN	Jon Tibbetts Samuel Skaaland
Jerico	New Hampton, IA	Jim Costello
King of Grace	Waukon, IA	Dennis Benzing Greg Gilbertson
King of Grace	Golden Valley, MN	John Kantorowicz Channing Handberg Sr. Norman Werner (alt.)
Lake Mills	Lake Mills, IA	Orlan Lau William E. Humphrey
Lakewood	Lakewood, WA	
Lime Creek	Lake Mills, IA	Paul Dahle
Lord of Life	Holland, MI	Rodney Kuznicki
Manchester	Manchester, MN	
Messiah	Omro, WI	Michael Buchanan Clarence Lee
Mt. Olive	Mankato, MN	Paul Tweit Wilbur Lieske Joel Petersen (alt.)
Mt. Olive	Trail, MN	
Nazareth	Trail, MN	Lonny Burrack
New Life	Sebring, FL	
Newport	Wisconsin Dells, WI	
Norseland	St. Peter, MN	Lydell Struck Bruce Swanson Duane Olmanson (alt.) Corey Olsen (alt.)
Norwegian Grove	Gaylord, MN	Ty Landon Rod Tollefson
Oak Park	Oklee, MN	
Our Redeemer	Yelm, WA	John Anderson Paul Nielsen
Our Savior	Bishop, CA	Robert Rurup
Our Savior	Lakeland, FL	Don Wienke
Our Savior	Naples, FL	
Our Savior	Grants Pass, OR	
Our Savior's	Albert Lea, MN	Donovan Hauge Benjamin Anderson
Our Savior's	Bagley, MN	Russell Sander George Titera
Our Savior's	Belview, MN	James Bavier Martin Fabrizius
Our Savior's	Hawley, MN	Matthew Dale
Our Savior's	Princeton, MN	Lambert Beckers Robert Soule Erik Soule (alt.)
Our Savior's	Amherst Jct., WI	Bernell Kocher
Our Savior's	Elderon, WI	
Our Saviour	Lake Havasu City, AZ	Timothy Schubkegel Scott Hill

Our Saviour's Parkland	Madison, WI Tacoma, WA	Donald Heiliger David Harris Dan Perovich
Peace	Kissimmee, FL	Ken Meyer Herb Berg
Peace	Lakeland, FL	Jonathan Sawyer Bill Dumke
Peace	North Mankato, MN	Orrin Ausen William Kessel
Peace	Jefferson City, MO	William Smith Paul Junkans
Peace Pilgrim Pinchurst Pinewood Redeemer	Deshler, OH Waterloo, IA Eau Claire, WI Burlington, MA Scottsdale, AZ	Howard Hanson Don Schmeissing Wayne Anderson Jim Bonnell (alt) Derwin Robinson Wally Knutson
Redeemer	New Hampton, IA	Tom Hoyord Tom Martin
Redeemer	Iola, WI	Wayne Valburg Matthew Paine Richard Maginnis
Reformation	Hillsboro, OR	Glenn Frederick Al Holman Dale Sorenson Scott Knutson
Resurrection Resurrection Richland River Heights	Winter Haven, FL Coos Bay, OR Thornton, IA East Grand Forks, MN	Brian La Bonte Jeremy Bartels Norman Faugstad Peter Faugstad
Rock Dell Saude Saved By Grace	Belview, MN Lawler, IA Gresham, OR	Harold Halvorson Albert Sahlstrom Mark Edwards
Scarville Synod	Scarville, IA	Todd Teske Gerhardt Vorpahl Leo Ward
Scriptural Somber South Lake	Cape Girardeau, MO Northwood, IA Clermont, FL	Dennis Ray Davis Scott Markel Walt Wandschneider
St. Katherine's St. Luke St. Martin	Menomenie, WI Mount Vernon, WA Shawano, WI	
St. Matthew St. Matthew St. Paul	Detroit, MI Myrtle Creek, OR Escondido, CA	
St. Paul St. Paul St. Paul's	Lengby, MN Clintonville, WI Portage, WI	

St. Timothy	Lombard, IL	Neil Willert
		Leroy Meyer
St. Timothy	Williamsburg, IA	Robert Schlesselman
		Brian Jones
Trinity	Sebastian, FL	George Lillegard
Trinity	Calmar, IA	
Trinity	Brewster, MA	Paul Chamberlin
		Robert Heatth
Trinity	Rogers City, MI	Robert Brietzke
Trinity	West Bend, WI	Ellsworth Butt
		Ralph Seidensticker
Wayfarers' Chapel	Fillmore, CA	Herb Fischer
		Whit Ulrich
Western Koshkonong	Cottage Grove, WI	Norman Thede
Zion	Thompson, IA	Eugene Erickson
Zion	Tracy, MN	
Zion	Irwin, PA	

CONVENTION COMMITTEES

1. **President's Message and Report:**

Rev. W. Anderson
Rev. T. Kuster
Mr. Keith Duin
Mr. William Overn

2. **Nominating Committee:**

Rev. Erwin Ekhoﬀ
Rev. David Russow
Rev. Stephen Schmidt
Rev. Steven Sparley
Mr. Donald Heiliger
Mr. Joshua Oswald
Mr. Robert Schlesselman

3. **Credentials:**

Rev. J. Gernander
Rev. K. Heck
Mr. Herb Fischer

4. **Program:**

Rev. M. Brooks
Rev. G. Haugen

5. **Minutes:**

Rev. T. Bartels
Rev. E. Hoeft
Mr. Samuel Skaaland
Mr. Sean Stake

6. **Doctrine:**

Rev. R. Carter
Rev. J. Dalke
Rev. R. Flohr
Rev. E. Geistfeld
Rev. B. Homan
Rev. C. Keeler
Rev. N. Krause
Rev. P. Lepak
Rev. M. Luttman
Rev. W. Mack
Rev. J. Madson
Rev. R. Pederson
Rev. S. Petersen
Rev. D. Russow
Rev. D. Schmidt
Rev. K. Schmidt
Rev. J. Smith

Rev. M. Smith
Rev. L. Wentzlaff
Rev. T. Zenda
Mr. Gary Bergstrom
Mr. Greg Bovid
Mr. William Dumke
Mr. Chan Handberg
Mr. David Harris
Mr. George Lillegard
Mr. Curt Mantey
Mr. Tom Martin
Mr. Robb McMullen
Mr. Ron Okland
Mr. Robert Smith
Mr. Lydell Struck
Mr. Kermit Traska
Mr. Chet Williams
Mr. Jim Young

7. **Finances:**

Rev. D. Basel
Rev. R. Fyffe
Rev. H. Huhnerkoch
Rev. D. Larson
Rev. J.K. Smith
Rev. S. Stafford
Mr. Larry Brown
Mr. Michael Buchanan
Mr. Jim Costello
Mr. Howard Hanson
Mr. Don Hauge
Mr. Jim Hendrickson
Mr. Tom Hoyord
Mr. Tychicus Landon
Mr. Jon Meyer
Mr. Gary Peterson
Mr. Albert Sahlstrom
Mr. Don Schmeissing
Mr. William Smith

8. **Higher Education:**

Rev. E. Bryant
Rev. M. Crick
Rev. D. Faugstad
Rev. B. Kerkow
Rev. J.B. Madson
Rev. A. Ring
Rev. J. Wilson

Mr. Lambert Beckers
 Mr. Robert Brown
 Mr. Matthew Dale
 Mr. Jerry Foster
 Mr. Harold Halvorson
 Mr. Allen Labitzky
 Mr. David McDaniel
 Mr. Ray Pederson
 Mr. Maynard Pick
 Mr. Ralph Seidensticker
 Mr. Rod Tollefson

9. Home Missions:

Rev. P. Anderson
 Rev. M. Brooks
 Rev. C. Dale
 Rev. T. Erickson
 Rev. D. Moldstad
 Rev. S. Reagles
 Mr. Gorden Anderson
 Mr. Jeremy Bartels
 Mr. Dennis Benzing
 Mr. Benjamin Brodhagen
 Mr. Paul Dahle
 Mr. Eugene Erickson
 Mr. R. Heath
 Mr. Larry Krug
 Mr. E. Mann
 Mr. Paul Nielsen
 Mr. Don Schumann
 Mr. Samuel Skaaland
 Mr. Leo Sommer
 Mr. Paul Tweit
 Mr. Don Wienke

10. Foreign Missions:

Rev. M. Bartels
 Rev. W. Grimm
 Rev. K. Hermanson
 Rev. N. Madson
 Rev. J. Moldstad Sr.
 Rev. G. Sahlstrom
 Rev. S. Schmidt
 Rev. D. Webber
 Mr. Brian la Bonte
 Mr. Gene DeLorme
 Mr. Gerald Eickrick
 Mr. Steve Fraser
 Mr. Howard Festerling
 Mr. Donald Heiliger

Mr. Richard Kreis
 Mr. Richard Leppien
 Mr. Richard Maginnis
 Mr. Scott Mikkelsen
 Mr. Matthew Paine
 Mr. Gerhardt Vorpahl
 Mr. Leo Ward

11. Evangelism:

Rev. H. Abrahamson
 Rev. J. Jacobsen
 Rev. S. Schmeling
 Rev. J. Willitz
 Mr. Orrin Ausen
 Mr. Marlyn Benning
 Mr. Jonathan Brodhagen
 Mr. Lonny Burrack
 Mr. Ellsworth Butt
 Mr. Mark Edwards
 Mr. Norman Faugstad
 Mr. Gregory Gilbertson
 Mr. Elmer Hackbarth
 Mr. Brian Jones
 Mr. Fred Kapanke
 Mr. Tom Oswald
 Mr. Robert Rurup
 Mr. Wayne Valburg
 Mr. Neil Willert

12. Elementary Education:

Rev. M. Dale
 Rev. W. Halvorson
 Rev. M. Hoesch
 Rev. R. Holtz
 Rev. G. Lilienthal
 Rev. J. Londgren
 Rev. J. Merseth
 Rev. T. Rank
 Rev. B. Schwark
 Rev. D. Thompson
 Mr. Benjamin Anderson
 Mr. John Anderson
 Mr. Dan Barger
 Mr. Herb Fischer
 Mr. David Flitter
 Mr. William Gibson
 Mr. Joel Godwin
 Mr. Marlin Goebel
 Mr. Scott Hill
 Mr. Christopher Hoffmann

Mr. Jack Kantorowicz
 Mr. Wayne Karlsrud
 Mr. Rodney Kuznicki
 Mr. Jon Martin
 Mr. Fritz Miller
 Mr. Edward Schneider
 Mr. Sean Stake

13. Youth & Parish Education:

Rev. T. Bartels
 Rev. S. Brockdorf
 Rev. G. Haugen
 Rev. W. Kessel
 Rev. J. Krikava
 Rev. K. Mellon
 Rev. G. Schmeling
 Rev. T. Skaaland
 Rev. F. Theiste
 Rev. S.P. Van Kampen
 Mr. Ed Finlay
 Mr. Mark French
 Mr. Dale Hauck
 Mr. Scott Knutson
 Mr. Wilbur Lieske
 Mr. Scott Markel
 Mr. Ken Meyer
 Mr. Terry Nelson
 Mr. Keith Peterson
 Mr. Timothy Schubkegel
 Mr. Don Sell
 Mr. Bruce Swenson
 Mr. Todd Teske
 Mr. Jon Tibbets

14. Publications:

Rev. J. Abrahamson
 Rev. M. Ernst
 Rev. K. Heck
 Rev. G. Schmidt
 Rev. G. Smith
 Mr. Lester Appold
 Mr. James Bavier
 Mr. Dwayne Boerner
 Mr. Ed Cregg, Sr.
 Mr. LaVern Kafka
 Mr. Derwin Robinson
 Mr. Jonathan Sawyer
 Mr. Mark Stuever
 Mr. Whit Ulrich

15. Parish Services

(Christian Service & Worship)

Rev. F. Fiedler
 Rev. D. Finn
 Rev. P. Fries
 Rev. J. Gernander
 Rev. T. Gullixson
 Rev. A. Hamilton
 Rev. M. Harstad
 Rev. E. Hoeft
 Rev. C. Howley
 Rev. K. Kluge
 Rev. A. Palmquist
 Rev. P. Schneider
 Rev. T. Smuda
 Rev. B. Tweit
 Mr. Arvil Bartness
 Mr. Paul Chamberlin
 Mr. Glenn Frederick
 Mr. John Hammermeister
 Mr. Carl Hinderer
 Mr. Wally Knutson
 Mr. Wayne Spieker
 Mr. Norman Thede
 Mr. Dick Vagts
 Mr. Fred Wehr

16. ———

17. Synodical Membership:

Rev. C. Hahnke
 Rev. R. Harting
 Rev. T. Hartwig
 Rev. D. Lillegard
 Rev. D. McQuality
 Rev. G. Obenberger
 Rev. J. Petersen
 Rev. M. Rogers
 Rev. C. Wosje
 Rev. P. Zager
 Mr. Albert Holman
 Mr. Leroy Meyer
 Mr. Dan Neumann
 Mr. Ralph Olson
 Mr. Robert Schlesselman
 Mr. Norbert Stege
 Mr. Jake Young

18. Miscellaneous:

Rev. K. Anderson
Rev. J. Braun
Rev. E. Ekhoﬀ
Rev. A. Harstad
Rev. F. Lams
Rev. H. Mosley
Rev. R. Otto
Rev. W. Petersen
Rev. S. Sparley
Rev. P. Sullivan
Mr. Richard Brei
Mr. Martin Fabrizio
Mr. Peter Faugstad
Mr. Glen Hansen
Mr. Ron Johnson
Mr. John Jones
Mr. Dan Perovich
Mr. Dale Sorenson
Mr. Robert Soule
Mr. William Zager

19. Pastoral Conference Records:

Rev. L. Buelow
Rev. G. Orvick

20. Resolutions:

Rev. H. Bartels
Rev. C. Wosje

21. Tellers:

Rev. D. Finn
Rev. E. Hoeft
Rev. J. Merseth
Rev. S. Schmeling
Rev. S.P. Van Kampen

22. Chaplain:

Rev. T. Zenda

23. Head Ushers:

Rev. M. Ernst
Rev. R. Holtz

24. Parliamentarian:

Attorney Kelton Gage
Juul Madson

25. Assistant Secretary:

Rev. M. Smith



PRESIDENT'S MESSAGE & REPORT

PRESIDENT'S MESSAGE

Greetings in the name of our one true God, the holy Trinity—the Father, the Son and the Holy Spirit. We welcome you to our 89th Annual Convention as we gather for mutual edification in God's Word, for strength and motivation to do even more in furthering the cause of Christ's saving Gospel, and to discuss and adopt resolutions in keeping with the purpose of our Evangelical Lutheran Synod.

We have grown accustomed to certain opening lines in the news. "A recent poll taken by USA Today indicates..." "The Barna Group has conducted a tracking survey which shows..." "Latest information from a Gallop Poll has found..." One newspaper columnist, bemoaning how much our American culture depends on polls and surveys, concluded his editorial by saying: "No one believes in them, but everybody uses them!"

"No one believes in them, but everybody uses them." Could the editor's comment about polls possibly also describe each of us at times in relation to the standards of this world? The world would say, for example, that the acquirement of money and the corresponding ability to dispose of it serve as significant criteria for measuring success. The world would also claim that a person's access to the conveniences and pleasures of life has much to say about true quality of life. Yet, who of us gathered here would hold that the size of a person's paycheck, the model of his car or boat, the designer style of her clothes, or the price tag of the furnishings in the home are the standards by which we ought to gauge success or happiness? Would any of us speculate that, from God's perspective, the true and meaningful quality of life on this planet is evaluated by the kind of access one has to cell phones, computers or DVD players, or by the number of frequent flier miles accumulated at year's end? None of us here **believes** these things to be what indicates genuine value in life. We Christians know that the Bible says, *Set your minds on things above, not on earthly things* (Colossians 3:2). *Do not store up for yourselves treasures on earth where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy and where thieves do not break in and steal* (Matthew 6:19, 20). We also know the loving admonition of our Lord, *What good is it for a man to gain the whole world, yet forfeit his soul? Or what shall a man give in exchange for his soul?* (Mark 8:36, 37). But we could ask: Although we do not **believe** in the standards of this world, don't we find ourselves so often **using** them, maybe even subtly living our lives by them? The world has a way of squirming and squeezing itself into our Christian lives. It can happen without noticing.

Thank God we have a Savior who has delivered us from all sins, including sins of becoming attached to the things and ways of this world. When Jesus said for the comfort of his disciples, *I have overcome the world* (John 16:33), he was not speaking in any limited sense. He truly, as our spotless substitute, has overcome all temptations of the world and all fears of the world to which you and I often fall victim. God our heavenly Father has credited his holiness to our account. This good news of our being justified on account of Christ we apprehend by faith.

When we Lutherans think of the doctrine of justification and what it means for us and for our children and for future generations, we are reminded of the powerful exposition of this teaching given by our Lutheran confessors. Our synod's *Lutheran Sentinel* has been reminding us each month that this year marks the 475th anniversary of the Apology of the Augsburg Confession. This confession of 1531 is about seven times greater in volume than that of the Augsburg Confession (1530) and was intended as a defense of what was presented in the shorter document. Most troubling for the Lutherans in dealing with the Roman Catholic theologians was the concept of sinful man being able to contribute in some way to his own salvation. Dr. Luther had taught clearly the Scriptural position that no good works on the part of man would influence obtaining forgiveness and eternal life. In his commentary on

Galatians, he had written: “By the one solid rock which we call justification we mean that we are redeemed from sin, death and the devil and are made partakers of life eternal, not by ourselves ... but by help from without, by the only-begotten Son of God, Jesus Christ” (Plass, II, #2186). The Apology of the Augsburg Confession, authored by Luther’s friend, Phillip Melancthon, gives this explanation of what it means to be justified by faith: “When a man believes that his sins are forgiven because of Christ and that God is reconciled and favorably inclined to him because of Christ, this personal faith obtains the forgiveness of sins and justifies us... By freely accepting the forgiveness of sins, faith sets against God’s wrath not our merits of love, but Christ the mediator and propitiator” (Tappert, p. 113).

But now, go back to what we just said about the affects of the world’s standards upon us and our children. We, who know and believe that we are justified by faith and therefore rescued from this evil world, still live in a battlefield while having been declared victors over the world surrounding us. So many temptations abound to live only for this world and not the hereafter. Furthermore, the truth of God’s Word is seen as something to be toyed with, or at least regarded as irrelevant for people of such a technologically advanced and enlightened era. Today’s world urges—even insists on—tolerance for all kinds of beliefs and lifestyles and views religious truth as some kind of elastic band even stretching to the size of Dan Brown’s “The Da Vinci Code.” Are we above and beyond it all? Dare we think that our children and our children’s children will somehow be immune from the evil influences because we here today have been blessed with good spiritual training? Like the proverbial frog in the kettle not sensing the changing temperature as it heads toward boiling, could we or our children be lulled into a false security that eventually leads to bubbling and bouncing along with the views and standards of this world and finally to a temperature rise of an eternal magnitude?

This is one of the reasons why our synod has chosen to emphasize Christian education this year under the theme, *For You and Your Children*. The theme is drawn from the apostle Peter’s sermon on Pentecost, where he told his mixed audience, *Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and for your children and for all who are far off—for all whom the Lord our God will call* (Acts 2:38, 39). By having our children baptized and instructed in the faith—the faith that holds to the certainty of sinners justified by the blood of Christ alone—we will, by the power of the Holy Spirit through Word and Sacrament, protect them from the anti-Christian forces at work all around them.

Lutheran Schools of America (LSA) is a synod entity that supports the establishment of two Lutheran elementary schools per year for the next fifty years throughout our Evangelical Lutheran Synod. The mission is to develop funding and support systems for assisting established congregations and exploratory missions in providing confessionally Lutheran schools known for adherence to the Scriptures, academic excellence, high student achievement and community awareness. At this convention, under the guidance of our Board for Stewardship, we are kicking off the special two-year offering for LSA. This coming fall the offering is scheduled to begin in our congregations. Of all that occupies our daily concerns, we especially want the next generation to know Jesus Christ as the world’s only Savior and to see the joy and the urgency of serving him in every walk of life with the abilities he provides. Will you join the members of our synod in supporting this timely and necessary cause? We ask for your prayers and urge that you consider making a financial contribution to this offering. Remember the picture of Jesus, the Good Shepherd, where he holds in his arms a dearly loved and redeemed lamb.

Dissemination of the Word—whether in Lutheran elementary schools, in Sunday Schools, in mission fields, in church services or in instruction classes—is what our synod is all about. But this Word is not like a how-to manual for getting from point A to point B. It is

far greater than that. It is in a category all by itself. Permit me to share this pertinent quote from one of our synod's prime historical books, *Faith of our Fathers*:

God's Word is not like one of the mileposts or road signs which we often see at the cross-roads for the information of travelers. It does not merely show men a way which they must seek to follow as best they can. Nor does it have only the persuasive power which every eloquent word may have to move us. But there is in this word a supernatural power which is inseparably connected with it, since the Holy Ghost speaks through it, so that the power and work of the Spirit and of the word are identical, and it brings light and strength into the heart... (p. 75).

It is because we as a synod are convinced that the Word of God is living and active and contains the very energy used by the Holy Spirit to engender and nurture faith in the Savior, that we are committed not only to teaching children in the classroom, but also to maintaining missions, both at home and abroad. At the risk of referring to a survey in light of my opening remarks, I nevertheless will refer to one here. According to the US Center for World Mission the percentage of people in the world identifying themselves as Christian is still approximately 33%, or close to two billion followers. The total number of adherents to Christianity is said to be growing at about 2.3% annually, but this is only approximately equal to the growth rate of the world's population. Islam is growing at a faster pace, nearly 3% annually. This globe has so many souls whom the Lord redeemed with his precious blood, but who still are not in Christ's kingdom. We have been blessed with the Word. We have also been blessed with opportunities and resources. Can we prayerfully as a synod adopt a new mission field, such as South Korea? Might this also one day be an avenue for us to reach the many unconverted souls in the great land of China? Are we able to open one new home mission every year? The starts are expensive, as land prices in urban areas escalate and building costs soar. But moving forward in the advancement of Christ's kingdom is imperative as we do our planning. We want all to know the great truth recorded by the apostle John, that "[Christ] is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2).

In an 1879 essay entitled "Duties of an Evangelical Lutheran Synod," Dr. C. F. W. Walther told delegates to the Iowa District of the Missouri Synod: "We are assembled here not for our own sake. We are in the faith, and by this faith we hope to be saved! But there are still many millions who have no faith! That is why we are here and have established a synod, so that we might bring salvation to as many people as we possibly can, so that the sad situation in Christendom and the corruption of the poor, blind heathen world might be remedied" (*Essays for the Church*, II, pp. 60–61).

Mission-mindedness is essential for a healthy church body. Yet, the doctrine it professes must be completely in accord with what our Lord has provided in his Word, even as he has stated in his great commission, "...teaching them to observe all things that I have commanded you" (Matthew 28:20). We praise God for having blessed our synod with a sincere love for diligent study of his Word and also our Lutheran Confessions. Basking in the pure sunlight of his saving grace through word and sacrament, we fervently desire and pray that no destructive rays of heresy would penetrate our beloved ELS. The tantalizing breezes of indifferentism and unionism have swept over so many church organizations and have nudged them, if not utterly shoved them, from their once purported theological moorings. May God keep us always in the fortress of his word, and in the correct exposition of that word as we confess in the writings of the Book of Concord.

In 2005 our synod, after years of doctrinal discussions on the subject of the public ministry, adopted a statement entitled "The Public Ministry of the Word." This adoption was not taken lightly. The resolution for adoption was prefaced with this significant *Whereas*: "Whereas, 'The Public Ministry of the Word' clearly and faithfully states the doctrine

of the public ministry as drawn from Holy Scripture and as reflected in the Lutheran Confessions...” As expected in the wake of a theological controversy, a number of negative votes were recorded by individuals and now also by certain congregations. The degree as to which these objections have been raised varies. Your president has tried to exert proper patience in understanding the questions and concerns on the part of those who hope for continued fraternal discussions. In fact, I believe that such patience should be encouraged and put into practice when brothers are genuinely interested in further study of God’s Word without charging or insinuating that the position adopted by the synod is erroneous.

An objection raised by one of our pastors, however, crossed the fraternal boundary. In a widely distributed paper, Pastor Rolf Preus charged that our synod’s adopted document on the public ministry contains false doctrine (“breaks with the clear teaching of God’s Word and the pattern of sound words set forth in the Lutheran Confessions”). He therefore asserted that his conscience would not acknowledge it as a teaching standard (“I will not permit it to be a standard for my teaching and I do not acknowledge it as having any authority over me whatsoever”). Your president asked him repeatedly for the sake of brotherly unity to withdraw his remarks, but Pastor Preus refused to do so. Therefore, it became apparent that the difficult decision to issue a suspension from the clergy roster of our synod would need to be implemented. Confessional integrity for a church body assumes adherence to the teachings we profess and takes for granted that member pastors will refrain from propagandizing against our adopted doctrinal statements. The suspension ruling is being appealed by Pastor Preus, and a special Commission on Appeals will need to be elected at this year’s convention. We pray that God will give the necessary wisdom and guidance to the men who will serve on this commission.

What will the future hold for our Evangelical Lutheran Synod? In many ways, the convention this year is quite significant. We have big items before us. Besides dealing with the doctrinal concerns and the related memorials, we are working on the guidelines and structure for Lutheran Schools of America (LSA), and we are being asked to make a decision on a new mission field (South Korea). But let us remember that the Lord is with us and in his providential wisdom and care he will direct us accordingly. We think of what the apostle John wrote in his first epistle: *This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know we have what we asked of him* (1 John 5:14, 15). Notice those words: ...*if we ask anything according to his will*. Our prayer is that God’s will be done for all that we do and stand for in our synod. We pray that all glory and honor is given to his holy name.

Permit me to reference a memorable address from one of our synod’s early presidents in 1927. Reflecting at that time on the great benefits of the newly formed synod, less than a decade in existence, the Rev. Christian Anderson made these cherished remarks in his 1927 presidential address:

We have received a glorious heritage. Let us defend it and work untiringly, so that as many other people as possible can come to use it. May the Lord give us willing hearts to make the sacrifices that are needed in order to further the great work which he in his grace has entrusted to us. Let us in humility, with faithfulness, and being of good cheer, continue with carrying forward the testimony for these glorious truths for which our forefathers strove and suffered; let us willingly bear the adversity which the battle for these truths carries with it, and the Lord will in truth not let our work be without fruit.¹

Delegates, pastors, and guests to the 2006 convention: Let us also not forget that a major part of our convention every year is to grow spiritually during the busy week in our faith in

¹ Translation by Rev. Herb Larson. This presidential address by Anderson was delivered at Lime Creek Lutheran Church, Lake Mills, IA, June 16–22, 1927.

the Lord Jesus through the sermons, the devotions, the Communion service, the hymns, the essay and the uplifting conversations with one another. Some times we can become pretty discouraged and act like a man I heard about who had just purchased a used car. After driving away from the lot, he returned to the dealer to ask the salesman some further questions. The salesman saw him coming and became uncomfortable and defensive, thinking he was going to be fussed at and accused of being dishonest. But the salesman was in for a surprise. The customer declared, "I had become a little discouraged. I simply wanted to come back and hear the sales pitch again!"

On a much grander scale, we need to hear again and again and again the wonderful and inviting truths of the Scriptures of how heaven indeed has been won for us sinners by Christ the Lord. How can we be discouraged when we hear such positive news regarding our salvation? We need and want to hear repeatedly of how God has made a deposit guaranteeing us heaven: the Holy Spirit, whom he especially poured out on his Church at Pentecost, but who still is poured out on us today wherever and whenever the Means of Grace—Word and Sacrament—are in use. Remember this precious deposit. Scriptures says, *[God] has given us the Spirit as a deposit, guaranteeing what is to come* (2 Corinthians 5:5b). Even when we face our moment of death in this present world, we are to know that, because of the Spirit's bringing us to faith in Christ through holy Baptism, our moment of death will result in life eternal for us in heaven! May God instill in us this great confidence in Christ our Redeemer as we go about our work this week under the theme, "For You and Your Children." No poll or survey is telling us of God's love, just the straight truth from our Heavenly Father.

We pray God to bless our 2006 convention.

John A. Moldstad , president

PRESIDENT'S REPORT

ORDINATIONS, INSTALLATIONS AND COMMISSIONING

The Reverend Gregory Haugen was installed at Our Savior's Lutheran, Amherst Junction, and Messiah Lutheran, Omro, Wisconsin on July 10, 2005. The Reverend Bradley Homan preached the sermon, the Reverend Carlton Sielaff served as liturgist, and Circuit Visitor Fred Theiste performed the rite of installation.

The Reverend Robert Lawson, Sr. was installed as pastor of Immanuel Lutheran Church, Audubon, Minnesota on July 17, 2005. Circuit Visitor, the Reverend Rolf Preus, preached the sermon and performed the rite of installation and the Reverend Shawn Stafford served as liturgist. Other pastors who participated in the service were the Reverends Christopher Dale, Rodger Dale, Arlen Dethlefsen, Lon Kuether (WELS), and Lloyd Schlomer (WELS).

Candidate of Theology Daniel Finn was ordained and installed as pastor of Pilgrim Lutheran Church, Waterloo, Iowa on August 7, 2005. The Reverend William Finn (WELS) preached the sermon, the Reverend Craig Ferkenstad served as liturgist, and the Reverend Wayne Halvorson performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Theodore Gullixson, Robert Harting, Karl Heck, and Daniel Larson.

The Reverend Jerome Gernander was installed at Bethany Lutheran Church, Princeton, Minnesota, on August 21, 2005. Professor Erling Teigen preached the sermon, the Reverend Rodger Dale served as liturgist, and Circuit Visitor, the Reverend Erwin Ekhooff, performed the rite of installation. Other pastors who participated in the service were the Reverends Matthew Brooks, Erich Hoeft, Kurt Kluge, Robert Lawson Sr., David Russow and Timothy Zenda.

The Reverend John Petersen was installed at Mt. Olive Lutheran Church, Mankato, Minnesota on September 11, 2005. Professor Michael Smith preached the sermon, the Reverend Daniel Basel served as liturgist, and the Reverend Craig Ferkenstad performed the rite of installation. Other pastors who participated in the service were the Reverends Mark Harstad, William Kessel, Juul Madson, Paul Madson, Donald Moldstad, George Orvick, Wilhelm Petersen and Erling Teigen.

Mr. Andrew Burmeister was installed as vicar of Our Redeemer Lutheran Church, Kallangur, Queensland, Australia, on September 11, 2005. The Reverend David Meyer preached the sermon and performed the rite of installation.

The Reverend Greg Sahlstrom was installed as pastor of South Lake Lutheran Church, Clermont, Florida on September 25, 2005. South Lake Lutheran reached a milestone in their history when they organized and extended a permanent call to the Reverend Sahlstrom. The Reverend Herbert Huhnerkoch served as liturgist and the Reverend Joel Willitz preached the sermon and performed the rite of installation.

The Reverend David Russow was commissioned as an exploratory missionary in Rogers, Minnesota on October 9, 2005. The Reverend Steve Petersen preached the sermon, the Reverend Erwin Ekhooff served as liturgist and President John Moldstad performed the commissioning. Other pastors who participated in the service were the Reverends Matthew Brooks, J. Kincaid Smith, Michael Smith and John Ladner (WELS).

Candidate of Theology Samuel Schmeling was ordained and installed as pastor of Richland Lutheran Church, Thornton, Iowa on October 9, 2005. Candidate of Theology Timothy Schmeling conducted the liturgy, Circuit Visitor, the Rev. Wayne Halvorson, served as the lector, Bethany Lutheran Theological Seminary President Gaylin Schmeling preached the ordination sermon, and President Emeritus George Orvick performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Daniel Finn,

Karl Heck, Karl Hermanson, Martin Hoesch, Bradley Kerkow, Daniel Larson, John Petersen, J. Kincaid Smith and Michael Smith.

The Reverend David Jay Webber was installed at Redeemer Lutheran Church, Scottsdale, Arizona on October 16, 2005. Circuit Visitor, the Reverend William Stehr, preached the sermon and performed the rite of installation. Other pastors who participated in the service were the Reverends Timothy Hartwig, Arlyn Schmeling (WELS) and Lawrence Wentzlaff.

The Reverend David Thompson was installed at Immanuel Lutheran Church, Audubon, Minnesota on January 8, 2006. The Reverend Rolf Preus preached the sermon and the Reverend Ernest Geistfeld served as liturgist and performed the rite of installation. Other pastors who participated in the service were the Reverends Joseph Abrahamson and Shawn Stafford.

The Reverend Matthew Luttmann was installed at Grace Lutheran Church, Vero Beach, Florida on January 8, 2006. The Reverend Gregory Sahlstrom preached the sermon, the Reverend Charles Keeler served as liturgist, and Circuit Visitor, the Reverend Joel Willitz, performed the rite of installation. Other pastors who participated in the service were the Reverends Michael Dale, Richard Fyffe, Herbert Huhnerkoch and David Lillegard.

The Reverend J. Kincaid Smith was installed at King of Grace Lutheran Church, Waukon, Iowa on January 8, 2006. The Reverend Daniel Basel preached the sermon and the Reverend Wayne Halvorson served as liturgist and performed the rite of installation. Also participating in the service was the Reverend Harvey Abrahamson.

The Reverend Jesse Jacobsen was installed as pastor of Bethany Lutheran Church, The Dalles, and Concordia Lutheran Church, Hood River, Oregon, on January 11, 2006. The Reverend Aaron Hamilton preached the sermon, the Reverend Alexander Ring served as liturgist and Circuit Visitor, the Reverend James Braun, performed the rite of installation. Other pastors who participated in the service were the Reverends Walter Anderson, Harry Bartels, Timothy Bartels, Steven Brockdorf, Jerrold Dalke, Frank Fiedler, Anthony Pittenger, Steven Sparley and James Wilson.

The Reverend Rodney Flohr was installed at King of Grace Lutheran Church, Golden Valley, Minnesota, on March 5, 2006. The Reverend Michael Smith preached the sermon, the Reverend Matthew Brooks served as liturgist, and President John Moldstad performed the rite of installation. Other area pastors who participated in the service were the Reverends Karl Anderson, Matthew Crick, Erwin Ekhoft, Cory Hanhke, Bradley Kerkow, Wilhelm Petersen, David Russow, Gaylin Schmeling, J. Kincaid Smith and S. Piet Van Kampen.

The Reverend Phillip Lepak was installed as pastor of Hope Lutheran Church in Portage, Indiana on March 19, 2006. The Reverend Frederic Lams preached the sermon, the Reverend Edward Bryant served as liturgist and President John Moldstad performed the rite of installation. The Reverend Gene Lilienthal also was a participant.



Abiding Shepherd Lutheran Church



Bethany Lutheran Church



Our Savior Lutheran Church



Abiding Word Lutheran Church

The Reverend James Krikava was installed as pastor of Trinity Lutheran Church in Brewster, Massachusetts on June 11, 2006. The Reverend Michael Langlais preached the sermon and performed the rite of installation.

DEDICATIONS

Peace Lutheran Church, Jefferson City, Missouri dedicated a new sanctuary on May 1, 2005. The old sanctuary was renovated into a fellowship hall with expanded kitchen.

Abiding Shepherd Lutheran Church, Cottage Grove, Wisconsin dedicated a new church building on July 24, 2005. President Moldstad preached for the service.

King of Grace Lutheran Church, Waukon, Iowa dedicated a newly purchased worship facility on October 2, 2005. In addition, four people were taken into membership at King of Grace on that day.

ANNIVERSARIES

Bethany Lutheran Church, Port Orchard, Washington celebrated its sixtieth anniversary on October 23, 2005. President John Moldstad preached for the occasion.

Our Savior Lutheran Church, Lakeland, Florida celebrated its twentieth anniversary on November 13, 2005. President John Moldstad preached for the festival service.

Abiding Word Lutheran Church, Bowling Green, Ohio celebrated its tenth anniversary on April 9, 2006. President Moldstad preached for the occasion.

ANNIVERSARIES OF ORDINATION

The following anniversaries of ordination are being observed this year:

The Rev. John Krueger	50 years
The Rev. Harold Vetter	50 years
The Rev. Wayne Halvorson	40 years
The Rev. Thomas Kuster	40 years
The Rev. Erling Teigen	40 years
The Rev. Richard Wiechmann	40 years
The Rev. Daniel Faugstad	25 years
The Rev. Steven Reagles	25 years
The Rev. Carlton Sielaff	25 years
The Rev. Paul Zager	25 years

MEMBERSHIP REQUESTS

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

Resurrection Lutheran, North Bend, Oregon, the Rev. James D. Wilson, pastor.

Saint Katherine's Lutheran, Menomonie, Wisconsin, the Rev. Shawn Kauffeld (WELS) pastor.

South Lake Lutheran, Clermont, Florida, the Rev. Gregory Sahlstrom, pastor.



St. Katherine's Lutheran Church

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

The Reverend Daniel Finn, pastor of Pilgrim Lutheran Church, Waterloo, Iowa.

The Reverend Samuel Schmeling, pastor of Richland Lutheran Church, Thornton, Iowa.

The Reverend James Dale Wilson, pastor of Resurrection Lutheran Church, North Bend, Oregon, by colloquy on October 14, 2005.

The Reverend John Vogt, rector of St. Sophia Seminary, Ternopil, Ukraine, by transfer from the WELS.

Mr. James R. Young, principle of Holy Trinity Lutheran School, Okauchee, Wisconsin.



Rev. Daniel Finn



Rev. Samuel Schmeling

MEMBERSHIP WITHDRAWALS

First Evanger Lutheran Church, Fertile, Minnesota withdrew from membership in the Evangelical Lutheran Synod in February 2006.

Grace Lutheran Church, Crookston, Minnesota withdrew from membership in the Evangelical Lutheran Synod in February 2006.

RESIGNATIONS, RETIREMENTS, APPOINTMENTS, AND TRANSFERS

The Rev. Robert Lawson, Sr. resigned from his pastorate at Immanuel Lutheran Church, Audubon, Minnesota on August 16, 2005.

The Rev. Victor Settje resigned his call as pastor of Our Redeemer Lutheran Church, Yelm, Washington in August 2005.

The Rev. Robert Lawson, Sr. resigned from the clergy roster of the Evangelical Lutheran Synod in October 2005.

The Rev. Kurt Smith resigned from the clergy roster of the Evangelical Lutheran Synod in November 2005.

Professor Daniel Metzger was released from the clergy roster to serve in the Evangelical Lutheran Church in America (ELCA) in December 2005.

Mr. Daniel Johnson resigned from the Board for Education and Youth in January 2006.

The Rev. Rodger Dale was transferred to the WELS on January 23, 2006.

The Rev. Paul Lehenbauer resigned from the clergy roster of the Evangelical Lutheran Synod in February 2006.

The Rev. Arlen Dethlefsen retired from the active ministry on March 12, 2006.

DEATHS

The Rev. Milton Tweit was called to his heavenly home on June 22, 2005. Funeral services were held at Mt. Olive Lutheran Church, Mankato, Minnesota, and Saude Lutheran Church, Lawler, Iowa. Burial was at Saude Lutheran Cemetery, Lawler, Iowa.

Mrs. Bergit Runnholt, widow of the Reverend Joseph Runnholt, was called home on September 13, 2005. Burial was in the Calvary Lutheran Church Cemetery, Ulen, Minnesota.

Mrs. Emma Rusch, widow of the Reverend J. Carl Rusch, was called to her heavenly home on October 17, 2005.

The Rev. Walther Gullixson was called to his heavenly home on January 7, 2006. Funeral services were held at Mt. Olive Lutheran Church, Mankato, Minnesota.

The Rev. Lewis Gerbhardt was called to his heavenly home on May 9, 2006. Funeral services were held at Grace Lutheran Church in Vero Beach, Florida.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

Our sister synod, the WELS, has published a new dogmatics book by Prof. Lyle Lange of Martin Luther College in New Ulm, MN. One unique feature of the book comes in the discussion on the doctrine of church fellowship where an up-to-date report is given on the current state of affairs among churches that once were part of the old Synodical Conference. Of particular note to our synod is the following citation from *God So Loved the Word* (NPH 2005): “The Lord wants us to work for unity in the church (Eph. 4:3). John describes fellowship as ‘work[ing] together for the truth’ (3 Jn 8). Members of the WELS and the ELS treasure the fellowship they have with one another. Since the breakup of the Synodical Conference, the WELS and the ELS hold biennial meetings to exchange information and mutually encourage each other. The WELS Commission on Inter-Church Relations meets regularly with the Doctrine Committee of the ELS to discuss issues of common interest” (p. 564).

CONFESSONAL EVANGELICAL LUTHERAN CONFERENCE

The Confessional Evangelical Lutheran Conference (CELC) is the twenty-member conference of confessional Lutheran churches throughout the world of which the ELS is also a part. The Rev. Steven Petersen of our synod currently serves as the president of the CELC. Plans are being made to hold the next triennial convention in the country of Ukraine. Our synod’s church-related organization, Thoughts of Faith, will be assisting the Ukrainian Lutheran Church (ULC) in making preparations for the CELC delegation to arrive in Kiev in 2008. Hopefully at that time the planned building of the ULC cathedral will be nearing completion.

BOOK OF CONCORD FOR THE UKRAINIAN LUTHERAN CHURCH

The *Book of Concord* has now been translated into the Ukrainian language by the Ukrainian Lutheran Church (ULC, a member of the CELC). A formal celebration of the publication was held in January. We rejoice with our sister church over this great milestone.

The ULC is led by Bishop Vyacheslav Horpynchuk and has about 2,500 members in 25 congregations. The church body, which receives support through our ELS church-related organization Thoughts of Faith, operates its own seminary in Ternopil: Saint Sophia (Holy Wisdom). The Rev. John Vogt has accepted the call to serve as the rector at St. Sophia, replacing the Rev. David Jay Webber who served in that position for a number of years and now has returned to the USA.

TRIP TO LATVIA & CZECH REPUBLIC

On September 8–13, 2005, the Rev. Steven Petersen, our Missions Counselor who meets regularly with Thoughts of Faith (TOF), Mr. Kermit Traska, the Executive Director of TOF, and your synod president traveled to Riga, Latvia. The Rev. Gundars Bakulis, a graduate of our own Bethany Lutheran Theological Seminary, serves as the bishop for the Confessional Lutheran Church in Latvia (CLCL), a church body sponsored by TOF and also a member of the Confessional Evangelical Lutheran Conference (CELC). The CLCL has eleven congregations and twelve pastors. Pastor Petersen made a presentation to the Latvian pastors, explaining how home mission churches in the USA go about organizing. The subject generated much discussion among the pastors of the CLCL as they described the way Gospel outreach is carried on in their country. On Sunday, September 11, your president preached at the congregation in downtown Riga; the church is served both by Pastor Bakulis and Pastor Ugis Sildegis. We rejoice in our fellowship with the CLCL and we urge our membership to keep these brothers and sisters in Christ in our prayers.

On September 13–15, 2005, we flew from Riga to Prague, Czech Republic, in order to meet with the members of our mission church and school in Plzen. Again, the Rev. Petersen gave his presentation, this time to two seminary students, Martin Vrsecky and Petr Krakora. We also had a chance to see the small remodeled chapel in Tlucna where services are being held. At the Martin Luther School in Plzen, Don and Noelle Weston, WELS volunteers, are assisting our missionaries and teachers. Enrolled in the school are 198 children, many of whom are not yet members of our mission. The average attendance at our Czech Mission services is 80. Please pray for the work at our school in Plzen. Pastor Mark Grubs now serves as administrative head of our Thoughts of Faith-sponsored Czech Mission. Pastor Matthew Luttman, who had served as the administrator for many years, has now returned to the States.

KOREA

Reports of our exploratory work in South Korea are very encouraging. Pastor Young Ha Kim serves the East Seoul Canaan Lutheran Church which has about 40 members and another 40 who are under instruction in the Lutheran doctrine. With designated funds for the exploratory work, our Board for Foreign Missions has secured for rent a very suitable building with three floors enabling ample space for Bible classes and Sunday School. A number of the members and prospects send their teenagers to Lutheran high schools in the USA. The board is looking into the possibility of having an ESL (English as a Second Language) program connected with the mission.

CHILE

Continue to pray for our missionaries and the spread of God's Word in the vicinity of Santiago. Our missionaries are the Rev. Oto Rodriguez and the Rev. Timothy Erickson. This year a BLC graduate, Sam Gullixson, has been assisting with the ESL (English as a Second Language) program.

PERU

Early this year we received news of the death one of the first national pastors, the Rev. Roberto Berrospid. We ask the Lord to bless Roberto's family, even as we give thanks for his many years of faithful service to the Evangelical Lutheran Synod of Peru.

Other news from Peru includes the following: – Missionary Terry Schultz recently returned a call to our Bethany Lutheran College; we pray that God gives him renewed strength and zeal to assist God's kingdom work along the Amazon River and in teaching at the seminary in Lima. – Missionary David Haeuser serves as the president of the seminary; he and his wife Ruth are in their seventeenth year on the mission field. – The construction of a second floor

on the Reynoso school has been authorized; a special grant is covering the costs. — The Rev. Karl Kuenzel and his wife Karen have returned from Peru and currently reside in Texas. We thank the Kuenzels for years of service in our mission fields of both Chile and Peru.

NORWAY

On September 25, 2005, the Rev. George Orvick preached at the Lutheran Congregation at Avaldsnes and brought greetings on behalf of Pres. Moldstad and the ELS. He and his wife Ruth also met the Rev. Tor Jakob Welde and family and saw the apartment house hall where Tor's congregation in Bergen meets. Nineteen were in attendance. The Rev. Egil Edvardsen and his family at Stavanger also were visited by the Orvicks. The nine congregation of our fellowship in the countries of Norway and Sweden comprise the Lutheran Confessional Church (LBK). If any wish to contribute financial support toward the mission work in Bergen, Norway, gifts may be made to the Scandinavian Fund.

CIRCUIT VISITORS

Our synod is represented by twelve circuits, each of which has an elected visitor, as well as an alternate visitor. Every year in the fall the visitors gather for a two-day conference and cover topics of general concern for our synod. This past year the visitors met in Burnsville, Minnesota at the Holiday Inn. Topics for the session included the following: "Reflections on Serving as a Circuit Visitor," by the Rev. Fred Theiste; "Caring for Pastors," by the Rev. William Stehr; and "Doctrinal Statements of the Synod," by the Rev. Glenn Obenberger.

We express our gratitude to all of our visitors and their alternates for their faithful efforts in providing guidance and counsel to pastors and congregations each year. We also thank our synod's secretary, the Rev. Craig Ferkenstad, and our vice president, the Rev. Glenn Obenberger, who meet regularly each year with the visitors and provide great assistance to the president.

LUTHERAN ELEMENTARY SCHOOL TEACHERS

A special grant from the Marvin M. Schwan Charitable Foundation is enabling our synod to hold a national convention. The ELS National Teachers' Convention is scheduled for August 3–7, 2006 at the Marriot Hotel & Conference Center in Crystal City (near Washington D.C.). The theme of the conference will be: "Blessed with Freedom." The major costs of the convention are being covered by the generous grant. We hope that the congregations of our synod will encourage and make it possible for our teachers to attend. These called workers put in countless hours training precious young souls in the truths of God's holy Word.

SEMINARY TRAINING IN INDIA

Twenty-five men from Lutheran Mission of Salvation—India, are enrolled in the seminary program that began in January 2006. Prof. Adolph Harstad taught New Testament Isagogics and Pres. Moldstad taught the first volume of Pieper's *Dogmatics*. Our Missions Counselor, the Rev. Steven Petersen, also made the trip to Hyderabad and had several meetings with the directors of LMSI. The Asia Committee of our Board for Foreign Missions is recommending that twice a year professors from the U.S. travel to India for conducting the seminary classes. The next session is being planned for October.

MINISTRY MATTERS

On October 11, 2005, the presidium sent a response to Circuit 8 as requested by the synod at the 2005 convention. The response, prepared in consultation with the six-member special committee known as the PCM, can be found on our synod's website

<www.evangelicallutheransynod.org>. Our prayer continues to be that all pastors and congregations may be moved to see and acknowledge that the statement adopted in 2005 entitled, “The Public Ministry of the Word,” is a scriptural confession of the blessed doctrine of the Public Ministry instituted by our Lord.

Chapter V, paragraph 3, of the Bylaws of the Evangelical Lutheran Synod reads: “With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a (Synod) decision is in conflict with the Word of God, or finds that it does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation, and it shall strive to implement it.”

The following congregations formally have expressed dissatisfaction and/or disagreement with the statement on the Public Ministry of the Word that was adopted at the 2005 convention:

St. Paul Lutheran Church, Escondido, California; Rev. Robert Lawson, Jr., pastor
Wayfarer’s Chapel Lutheran Church, Fillmore, California; Rev. Leslie Lanier, pastor
Faith Lutheran Church, Litchfield, Illinois; Rev. Steven Schmidt, pastor
St. Matthew Lutheran Church, Detroit, Michigan; Rev. Larry Vinton, pastor
St. Paul Lutheran Church, Lengby, Minnesota; Rev. Shawn Stafford, pastor
Oak Park Lutheran Church, Oklee, Minnesota; Rev. Joseph Abrahamson, pastor
Mt. Olive Lutheran Church, Trail, Minnesota; Rev. Joseph Abrahamson, pastor
Nazareth Lutheran Church, Trail, Minnesota; Rev. Joseph Abrahamson, pastor
Bethany Lutheran Church, Princeton, Minnesota; Rev. Jerome Gernander, pastor
Saved By Grace Lutheran Church, Gresham, Oregon; Rev. Timothy Bartels, pastor
Reformation Lutheran Church, Hillsboro, Oregon; Rev. Steven Brockdorf, pastor

SUSPENSION AND APPEAL

The Rev. Rolf Preus was suspended from the clergy roster of the Evangelical Lutheran Synod on February 1, 2006.

The suspension was issued because of charges that Pastor Preus made against the synod’s 2005 adopted doctrinal statement, “The Public Ministry of the Word.” The suspension was *not* on account of mere dissatisfaction with the document or the desire to express concerns to be addressed in a fraternal manner. In a widely distributed paper (“Clarifying the Issues,” December 6, 2005), Pastor Preus asserted that the synod’s adopted statement was not in keeping with sound doctrine, was unscriptural and unconfessional. He also claimed that the adopted statement “had no authority over him whatsoever.”

When repeatedly asked if he would be willing to retract his paper, “Clarifying the Issues” (December 6, 2005), in order to give the assurance that he was not accusing the synod of false doctrine, he stated that he would not be willing to do so.

Further details concerning the suspension have been reported in a brief disseminated by the president called “Explanation of Suspension.”

On February 15, 2006, Rev. Rolf Preus informed the synod that he is appealing his suspension from the ministerium of the Evangelical Lutheran Synod. The appeals process, as outlined in our synod’s Handbook under “Guidelines for Synodical Discipline and Appeals,” pp. 22B & 22C, is described as follows:

- A. Any individual member of the synod who has undergone disciplinary action by a congregation, or a circuit visitor, or a synodical board or the synod’s president shall have the right to appeal to the synod.

- B. 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 for a review of the action of these officials.
- C. The appeal shall be addressed in writing to the convention of the synod through its president. The convention shall then elect a commission to review the appeal.
- D. 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. In the situation wherein the president has suspended the appealing party, the president and vice president shall absent themselves from the meeting room when the slate is being prepared. The secretary shall chair the board while it goes about selecting the slate. The board shall nominate eight (8) clergymen and six (6) laymen. If the slate is not ratified by the convention, the Board of Trustees shall prepare another slate and submit it to the convention. From the approved slate the convention shall elect three (3) clergymen and two (2) laymen to the commission on the appeal. No member of the commission shall be a party involved in the case. The president of the synod shall NOT be an advisory member of the commission on the appeal. The commission shall organize itself by electing a chairman and secretary and shall proceed in a timely fashion.
- E. 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.
- F. The decision of the commission shall be filed with the president and the secretary of the synod and recorded in the annual synod report. By this recording the commission on the appeal shall be dismissed.

In accord with the guidelines, the Board of Trustees has nominated a slate of eight pastors and six laymen to serve as the Commission on Appeals. From this slate the convention is to elect three pastors and two laymen to serve on the commission. This slate is to be ratified by the convention, after which the election will take place. A ballot has been prepared to facilitate the election. After the election all documentation will be turned over to the commission so that they may weigh all the evidence before ruling on the appeal. The commission will organize itself and prepare to render a decision.

TWIN CITIES AREA MISSION

For a long time there has been discussion in our synod about the possibility of opening a new mission in the Minneapolis/St. Paul area. This past year our Board for Home Missions took the step of extending a call to a home missionary to do work in the fast-growing Rogers/Otsego, Minnesota, area on the northwest side of Minneapolis. Our exploratory mission in Rogers, Minnesota, is known as Redeeming Grace Lutheran Church. The Rev. David Russow serves as pastor and reports that there already is a healthy nucleus of people eager to begin worship services in the bank building being leased. Only one mile from where the services will be held is a plot of land (about five acres) our synod has purchased as the potential site for a new church building some day. If you are visiting in the area or know of others who may be interested in attending, please contact Pastor Russow at 763-923-4749.

LUTHERAN SCHOOLS OF AMERICA

Our convention this year is highlighting Christian education, especially as we move forward with the initiative known as “Lutheran Schools of America.” A special synod-wide two-year offering for LSA is set to begin in 2006 under the theme “For You and Your Children,” Acts 2:39.

LSA endeavors to assist congregations throughout our synod in establishing Lutheran elementary schools (including preschools). We encourage all to read the report to this year’s convention from Mr. Michael Butterfield <mbutterfield@LSAELS.org> who serves as the president of LSA. Another report of great significance for the future of LSA is that of the Synod Review Committee.

A new logo has been selected. Mr. Chad Bloedel, a BLC graduate, created the design. A slightly modified version of this logo will accompany the scheduled two-year special offering under the direction of our Board for Stewardship.

CHARITY

This past year our nation experienced much grief as we watched helplessly how the residents of the New Orleans region were ravaged by the aftermath of Hurricane Katrina. Our synod’s churches offered prayers, financial assistance and other help to those who survived the disaster. We thank our Board for Christian Service for coordinating the receiving and distribution of funds. Members of our synod’s congregations contributed over \$72,000 toward this cause.

INACTIVE MEMBERS

Article III, A., of “Guidelines for the Clergy Roster” reads: “An ordained clergyman who does not have a current call but desires to remain on the clergy roster and is eligible to perform the duties of the office of the ministry described in Article II, and who is not emeritus may, by action of the president and secretary, be continued on the Clergy Roster for a period not to exceed three years from the beginning of the period of inactivity. Upon the application of the individual and the recommendation of the president and secretary for an extension of such classification, the convention shall determine in each instance, on written ballot, whether the request shall be honored for an additional three year period.”

For the past three years the following names have been on our inactive list: the Rev. David Hoyord, the Rev. Carlton Sielaff and the Rev. Mark Wold. With the approval of the president and the secretary, the convention is being asked to extend the clergy roster status for the Rev. Mark Wold and the Rev. Carlton Sielaff.

CONGREGATIONS VISITED DURING THE PAST YEAR

Gloria Dei, Saginaw, MI; Abiding Shepherd, Cottage Grove, WI; Trinity, Brewster, MA; Our Savior’s, Elderon, WI; Bethany, Port Orchard, WA; Our Savior, Lakeland, FL; Faith, Hillman, MI; Faith, Alpena, MI; Good Shepherd, Indianola, IA; Norseland, St. Peter, MN; Norwegian Grove, Gaylord, MN; Family of God, Fort Mohave, AZ; Light of Life, Plainfield, IL; First Trinity, Marinette, WI; Abiding Word, Bowling Green, OH; Good Shepherd, Brownsburg, IN.

PASTORAL CONFERENCES ATTENDED

Circuit Visitors’ Conference; General Pastoral Conference; Great Lakes Pastoral Conference.

The Rev. John A. Moldstad, president



CONVENTION ESSAY

FOR YOU AND YOUR CHILDREN

The Rev. Edward Bryant

Introduction

Dear fellow combatants in the church militant, conquering with the word of peace given by our Lord Jesus Christ, for all the ages of this world, until He comes again, in glory. Dear parents, to whom is given the charge of precious bodies and souls. Dear members of Christ's church, who together provide for the nourishment of souls through word and sacrament:

The theme for our convention this year underscores this crucial work of our Savior, which He accomplishes through parents and through the ministry of His church – bringing the precious promise of the gospel to the next generation. This is the context in which we find it:

³⁶ “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”

³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

³⁸ Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is **for you and your children** and for all who are far off—for all whom the Lord our God will call.” (Acts 2:36-39)¹



Rev. Edward Bryant

Part 1 – The Biblical Basis for Christian Education

All mankind has crucified Jesus by their sins. All mankind is called to repentance, to cry out, “What shall we do?” To all mankind the gospel imperative is given, “Repent and be baptized in the name of Jesus for the forgiveness of your sins.” To all mankind the promise is given of forgiveness and the gift of the Holy Spirit. And lest anybody think that this was just for one group of people and for one time, Peter goes on, “The promise is for you and your children and for all who are far off...”

As we would expect, we see the doctrine of Justification reflected in these words, because Peter is proclaiming to one and all that the promise is for them, something that can only be said in the light of Jesus' universal atonement, and God's universal declaration of justification, as John says, for example “He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” (1 John 2:2)

Christian Education Defined

So that we all have a common reference point, it helps to define what we mean by “Christian Education.”

Presuppositions: Christian education presupposes that Christ atoned for the sins of children² and desires that each one comes to know Him. Christian education presupposes that each child is a sinner, purchased and won by the blood of Jesus Christ. This makes each individual of immense value in an absolute sense. Christian Education presupposes that there is truth that is both valuable and knowable, and therefore teachable.

Purpose: The purpose or objective of Christian education is to carry out the divine command to “[teach] them to observe all things that I have commanded you...” (Matthew 28:20) and to “bring them [children] up in the training and instruction of the Lord...” (Ephesians 6:4)

Content: The content of Christian education is the Christian faith, and when taught consists first and foremost of the Bible from beginning to end, of the teachings of the Bible as we confess them, of the applications of the Bible in the daily life of the Christian, and in the ramifications that the Bible has in the consideration of every other facet of knowledge and existence. Intrinsic to all of this is the right understanding of the Bible, particularly the right division of Law and Gospel.

Methodology: While most methods may be used by which teachers teach and learners learn, Christian education has within it an element of proclamation, in which the teacher bears witness to the truths of the Holy Scriptures, particularly of the gospel, knowing that the power of the Holy Spirit works effectively through the means of grace, even as the student comes to possess an academic knowledge of the truth. Certain methods of teaching do not serve well because of what they assume about mankind. For example, those methods which rely upon the “innate goodness” of the child, and seek to bring forth that goodness through self expression fail to recognize the need to instruct, to build into the child those things that are good.³

***Discussion Question –
What other characteristics
of Christian Education
would you include? Which
would you leave out? Why?***

Christian Education Contrasted

It doesn't take long to see that there is not just a difference, but a conflict between Christian education and the default system of education in the United States.

If you speak with most parents, teachers, administrators, education officials, and politicians you will find agreement in this: Children are valuable. We tell that to children all the time, “You are valuable, you should value your self.” We talk in terms of “self-esteem,” and decry anything that would destroy the self-esteem of children. It is something we sense, this value of children.

At the same time, however, American schools teach almost unanimously that children are the chance product of random forces applied to inanimate matter. It is taught and reinforced overwhelmingly. Some typical examples:

- A common high school biology text: *Molecules to Man*, published by the Biological Sciences Curriculum Study.
- See any volume of National Geographic Magazine, any week's worth of Nova on PBS.
- Practically every National Parks Service information placard or lecture on the geology of the South Dakota Badlands, the Grand Canyon, or elsewhere.
- Court removal of stickers identifying evolution as a theory from Georgia textbooks.⁴

As one sixth grader asked me in a science class on matter, “If rocks are matter, and we are matter, what makes us more important than a rock?” Indeed, what? On what basis do we say that children are more important than parakeets or glaciers? The natural law still affects common thought, and many will say that it is axiomatic that children are valuable. Others will admit that the question is problematic, but that evolution seems to have equipped parents with some regard for their children, perhaps for the good of the species. Others will admit that there is no truly intrinsic value in a child, but perhaps only in the species⁵ or in the planet.⁶ So, while many believe that children are valuable, it may be difficult for them to explain why, based upon the all-pervasive philosophy of evolution. This philosophy by any name, I submit, has become the state religion. It is the presupposition upon which children are taught, laws are written, enforced, and adjudicated, and from which common cultural values are derived.

God's Earnest Care for Children

Contrast this with what we confess as Christians, along with Peter. We confess that every child is worth the blood of God's own son, for that is the price paid for every living soul, and that the promise of the gospel is intended for every person, and for their children. So Paul

encourages the elders of Ephesus in their labors, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.” (Acts 20:28) Jesus also spoke of our worth as His creatures, saying “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don’t be afraid; you are worth more than many sparrows.” (Matthew 10:29-31)

The emphasis Peter gives to the promise being to children is not just an incidental remark. The reference is to the promise of salvation in general, and to baptism in particular. Like circumcision in the Old Testament, baptism is *especially* for children. Every child is born spiritually dead, blind, and an enemy of God, and will be lost forever unless reconciled to God, as Paul writes, “As for you, you were dead in your transgressions and sins,” (Ephesians 2:1). It has been the concern of our loving Savior to bring children to a saving faith, and baptism is the only means that He has given us to regenerate infants. And Baptism does have regenerative power, as Paul writes to Titus, “He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,” (Titus 3:5).

Just as physical life is given by God through the union of a man and a woman, so spiritual life is given by the Holy Spirit where and when He will. Just as we cannot choose our parents and our own conception where and when we will, but receive life as a gift, so we cannot choose spiritual life where and when we will, but must receive it as a gift. So Jesus teaches Nicodemus “... Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” (John 3:5-6)

The emphasis upon Baptism for children is not only in our thematic verses in Acts 2, but also in the all-inclusive great commission, Matthew 28:19–20⁷, and in the story of the jailer of Philippi,

²⁹Then he called for a light, ran in, and fell down trembling before Paul and Silas. ³⁰And he brought them out and said, “Sirs, what must I do to be saved?” ³¹So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.” ³²Then they spoke the word of the Lord to him and to all who were in his house. ³³And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. ³⁴Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. (Acts 16:29–34, NKJV)

We see our Savior’s solicitude toward children in sending Jonah to Nineveh, “But the LORD said, ‘You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight. But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left.... Should I not be concerned about that great city?’” (Jonah 4:10–11)

We see it in his insistence upon tending to children, “Jesus said, ‘Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.’” (Matthew 19:14) We see it in His warning lest anybody lead them astray, “But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.” (Mark 9:42)⁸

Our gracious Savior’s concern for children is seen not only in His command to baptize, but in His command to teach. While we often remark upon the fact that it takes only one generation to lose the promise, God’s command would prevent this from happening. God gives numerous commands to provoke the questions of children and to answer them⁹.

***Discussion Question –
Should we have application forms
for children without the question,
“Has the child been baptized?”***

Likewise, there are numerous commands to teach, and to train and to raise children in God's word, specifically to children, and specifically so that the promise that is so important, that is given to you and to your children, will not be lost. One of the most quoted is Moses' plea in Deuteronomy,

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:6–9)

Another is Paul's injunction to fathers in Ephesians, "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." (Ephesians 6:4)

These commands are in harmony with Jesus' warnings about misleading children, as well as the warnings against the deceitfulness of the world that we find repeatedly in the words of the apostles, as for example Peter, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." (1 Peter 5:8) Consider also Paul's warning to Timothy, "Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith. Grace be with you." (1 Timothy 6:20–21)

Christian instruction, at home, in school, in Sunday school, in Bible class, in personal reading and study, and in the divine service, is a God-ordained use of His Word, including the means of grace, to preserve the faith of all God's people, especially children.¹⁰ The falling away of people from the faith is clearly a problem, as Christ said it would be in the latter days,¹¹ and as we see in simple statistics. In our fellowship, which is probably true of the ELS as well, only 64% of those who are baptized in the church reach confirmation. Of that 64%, only 32%, having attended Sunday school are still in the church at age 19. It is a little better if the children attended Lutheran elementary schools (38%) or area Lutheran high schools (73%). Overall, only 18% of those who are baptized into the church are still in the church (any Christian church) at age 30.¹²

While we live in a world in which children are viewed as expendable random products of the universe, the presumptive "creator" of all things, the real Creator and Redeemer of the world wraps children in His loving care, and above all seeks their salvation. He takes care of His children through means, especially through parents: It is His intent that His children be born into a families with two parents¹³ who are committed for life together,¹⁴ emotionally mature,¹⁵ prepared to care for the physical needs of the children,¹⁶ and committed to care for them spiritually as well.¹⁷ (How many of our young people are taught, when looking for a spouse, to ask, "Can I trust this person with the eternal welfare of our children?")

He takes care of children also through His church. It is not only parents who are called upon teach the children; it is the church as a whole that is commanded to baptize and to teach, as it has from the very first, on down to the synagogue schools of the Old Testament, and to the Christian schools of today. When Jesus told Peter, "Feed my lambs," He may not have meant only children, but He certainly did not exclude them.

Having seen our Savior's concern for children, can we fail to act upon it? Can we as members of Christ's church say, "They aren't my kids; my kids are grown and gone; I don't have any children"? We are called upon to teach the children, for the promise is **for you and your children**.

Part 2 – When American Education Is an Adversary to the Faith

There is a widely accepted myth that American education is neutral toward religion in general and Christianity in particular. Some go farther to say it is biased toward Christianity. The argument is that we do have separation of church and state, after all, and teachers are taught to remain neutral, and not to impose their religion upon others. The argument then points out that it is hardly a religious tenant to say that Columbus sailed to the New World in 1492, or that $5+5=10$, or that chromosomes are made up largely of deoxyribonucleic acid, so education must be essentially religion-neutral.¹⁸

Discussion Question –
What term would you use to talk about the generality of education in the United States?

Christian Education Conflicts with Non-Christian at the Level of Presuppositions, Foundational Assumptions

To judge whether a school is neutral toward the Christian faith, or comprehensively Christian, for that matter, based on overt statements for or against Christianity really misses the point. Because all teaching *presupposes* certain truths, there is no such thing as religiously neutral education. The faith of our children (and ourselves!) is attacked, not so much by books, courses, teachers, programs, and instructional media that directly assault Christianity, but by the books, courses, teachers, programs, and instructional media that take it for granted that Christianity lies (for example) in the realm of personal superstition (materialism) or one's personal construct of reality (post-modernism). It is at the level of presuppositions that the educational battles are really fought.

One of the clearest expressions of this appears in an essay by C.S. Lewis.

...The difficulty we are up against is this. We can make people (often) attend to the Christian point of view for half an hour or so; but the moment they have gone away from our lecture or laid down our article, they are plunged back into a world where the opposite position is taken for granted. As long as that situation exists, widespread success is simply impossible. We must attack the enemy's line of communication. What we want is not more little books about Christianity, but more little books by Christians on other subjects – with their Christianity *latent*. You can see this most easily if you look at it the other way round. Our Faith is not very likely to be shaken by any book on Hinduism. But if whenever we read an elementary book on Geology, Botany, Politics, or Astronomy, we found that its implications were Hindu, that would shake us. *It is not the books written in direct defence of Materialism that make the modern man a materialist; it is the materialistic assumptions in all the other books.* In the same way, it is not books on Christianity that will really trouble him, But he would be troubled if, whenever he wanted a cheap popular introduction to some science, the best work on the market was always by a Christian. The first step to the re-conversion of this country is a series, produced by Christians, which can beat the *Penguin* and the *Thinkers Library* on their own ground¹⁹

It is at the level of assumptions, of presuppositions, that life, thought, knowledge, and truth are unified.²⁰ We may pretend that we can compartmentalize life, so that we have a “school compartment” and a “faith compartment,”²¹ and we can make sure that in the school compartment we don't have any prayers or overtly teach or attack any religious creed, and that in the church compartment we don't talk about science or history. Nevertheless, at the level of assumptions these two worlds are very much connected. Just think, do we date events A.D.²² and B.C.²³ in school? What is the age of the Grand Canyon, and how was it formed? What are the causes of war? Are people by nature good? Are people in positions of authority or privilege always oppressors? If the character in the story is treated in a kindly way, will he reform? Do we have a right to have sex, so long as we can find a willing partner? Doesn't my

body belong to me, after all? Is the form of the family a sociological construct? Are unborn children persons, worthy of protection? If we start with a premise that the universe is eternal, can we just as logically posit that the universe had a beginning?

These presuppositions appear in ways that we may not expect. What books, for example, make it onto the American Library Association suggested lists? Which books receive the medals and awards? It used to be that the *Reader's Guide to Periodical Literature* had a lock on which periodicals were considered "sound," or "mainstream," and which were beneath the consideration of anyone doing research.

These are issues that arise even in the lower grades, likely without any discussion, as assumptions. Are we as a church even taking the battlefield in this conflict? Are we giving attention to the daily assault on the faith of our children? Let's look at some frequent assumptions in more detail.

Assumptions Regarding Creation

From the earliest grades, students will be taught that the earth is millions of years old, that dinosaurs predate man's existence by millions of years, that human beings have animal ancestors, that living things evolved from non-living things, and that the complex has evolved from the simple. This might not be taught specifically in class or in the textbooks, but will be found in countless library and media materials. It will also be found in non-science classes such as literature, language, and spelling.

One of the most basic religious questions is, "Where did we come from?" Although not treated as a religious question, the philosophy of education answers, "From time plus matter plus chance." When we are taught in Sunday school that God created Adam and Eve in special ways, and gave them an immortal soul, but everything else in the world presumes that there were no Adam and Eve, and that we are descended from animals, are we surprised when our people grow up to view what they learned in Sunday school as "religious truth" that somehow never intersects the "real" world or "real" truth or "scientific truth"?

It is not only taken for granted that we are dust, but that this dust is what made us. Consider this wire services report on the Stardust spacecraft returning with dust from the comet Wild 2 in January 2006: "As such, the grains represent pristine samples of the primitive material that came together to form the sun, the nine planets and everything else in the solar system, including human beings."²⁴ If this is assumed to be true, what room is left to even discuss the possibility that the Christian faith is true? Is man any different from non-man?

The evolutionary assumption, the assumption of naturalistic philosophy, is implicit in so many of the ideas that hold currency in the marketplace of ideas, as the following examples illustrate.

- If a behavior is natural, it is above condemnation, as in "homosexuality is as natural for some as heterosexuality is for others." (As this assumption becomes the rule, words and expressions will be considered homophobic if they even imply "that standard sexual relationships are only between males and females."²⁵ While Christians may (naively) ignore the significance of assumptions embodied in language, the world does not.)
- Such intangibles as authority or monogamy or personal responsibility, lacking a natural rationale, cannot be mandated.
- One's body belongs only to one's self. (This leads to a hyper-individualistic idea of a right to privacy that gives rise to abortion and euthanasia.)
- Placing a higher value upon one culture or religion over another has no validity. (Because each is a natural outgrowth of social evolution, there is certainly nothing, no mere idea, that is worth fighting or dying for.)
- The terrorists of 9/11 are no more or less culpable than any lethal military operation.
- Death is to be accepted as one stage in the "great circle of life."

Assumptions Regarding the Fallen Nature of Man

Next to “Where did we come from?”, “What is the nature of man?” must rank as the next religious question. Is man by nature good or evil, flawed or perfectible? Is man any different from non-man? Consider what assumptions are made in the following:

- History, especially American history, is taught without reference to the immense role that religion in general, and Christianity in particular, along with a high view of morality, all played in shaping our nation. It is no wonder that even conservative and confessional church bodies are silent regarding crucial moral and religious issues of the day.
- In a story, a violent delinquent turns into a model citizen when befriended by a sweet and loving classmate. (The cause of sin (anti-social behavior) is outside of us, a response to stimuli. Change the stimuli and behavior changes. Mankind is perfectible.)
- In teaching the causes of revolutions in the first half of the twentieth century, the textbook references the disproportion in wealth between classes. (Marxist economic determinism is assumed to be a prime cause for rebellion and the overthrow of governments, rather than such sins as envy, a search for power, or demagoguery.)
- In examining the causes of war, aggression is attributed primarily to fear. (People are not sinfully aggressive, but the existence of power in the hands of others makes them aggressive out of fear.)
- In a study of current events, violence against homosexuals is attributed to “fundamentalist” religious beliefs. (Religion or morality, due to its condemnation of certain behaviors inescapably invites a vendetta.) (The essence of religion is moral condemnation, not grace, redemption, or forgiveness.)
- In a social studies unit, pictures of family groupings include single adult and same-sex adult figures. (What makes a family is sociological consensus.)
- In a history unit, Christopher Columbus is presented negatively as an imperialist because he brought Christianity, which resulted in the destruction of Native Central American places of worship and (human) sacrifice. (All religions are equally valid. Those religions are viewed negatively which make the claim of being exclusively true.)
- Discussions of values or morals focus primarily on conundrums, for example the case of six people in a sinking boat with only five life jackets. How do you decide who drowns? (Morality is defined by the situation and sociological consensus. In real life one cannot make absolute moral statements.)

Assumptions Regarding Authority

In discussing the roles of teachers and parents in the lives of children, education materials frequently speak of the importance of “guiding” children to make “good choices.” The assumption is that the person in authority has no right to require particular behavior, but that it is up to the child to make the choice. While wise parents and teachers certainly know that we guide and direct children toward independence, nevertheless, it is important to maintain the God-ordained right and responsibility of those whom He Himself has appointed as parents, and as those in the place of parents. Parents abdicate their authority when they fail to remember that God has placed them in their position to be His instrument in the lives of their children. It is an offense to God, really, when parents give their third grader the choice of going to church or not, of going to Sunday school or not, or of going to a Christian school or a non-Christian one.

The foregoing are all examples of concepts and ideas taught in American schools. Some ideas in themselves may not be objectionable, but the assumptions on which they are based paint a view of the world that is foreign to the truths we have come to know through the Holy Scriptures.

The Significance of American Education as an Adversary to the Faith

We need to face the reality that in general, the American educational system²⁶ is built upon assumptions inimical to the Christian faith and becomes an adversary to the faith. It is part of “the world” as John refers to it in 1 John 2:15–17, “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever.”

Discussion Question –
If we are kept in the faith by the power of the Holy Spirit working through the word, what difference does it make if our children are immersed in a situation where their faith is opposed?

The power and influence of the educational system in our country has been the subject of a number of books, over many decades, and I won’t take the time here to do more than remind you of what you already know. Every state has compulsory attendance laws. The vast majority of people in the country attend school for at least 13 years, beginning with kindergarten, and this will increase as preschool becomes the norm for children beginning at age three. Students directly interact with the school system far longer each day than they interact with their parents – especially if both parents work outside the home. In most counties in the country, the public schools are among the top five employers, and often they are first or second. In addition, the monolithic character of education in the country is increased by the following:

- Schools, public and non-public, are governed by state legislatures and departments of education.
- State legislatures and departments of education set certification standards of teachers and require schools to hire teachers certificated under these standards, guaranteeing that in some states every school, Christian or not, has teachers indoctrinated in the state philosophy.²⁷
- These standards implement a very similar philosophy of education from state to state, drawing upon schools of education whose philosophies are decidedly unchristian.
- Federal standards in all areas of education, but particularly in evaluation and curriculum contribute further to the monolith.
- Curriculum materials are produced by a relatively small number of publishers, all of which are influenced by economics to obtain approval from large states, such as California, which maintain lists of approved curriculum materials.
- The National Education Association is one of the most powerful lobbying organizations in the country, and consistently promotes public education over alternatives.²⁸

Christian Teachers in Public Schools

Two questions that cry out at this point are, “How do Christian teachers serve the Lord well in public schools?” and, “Can Christian schools really be different?”

Christian teachers can be very effective in the public schools, but like Christians in Hollywood or any other part of the world, it is necessary to be counter-cultural, more or less depending upon the culture of the school system. Truly teaching critical thinking will break down the monolith of anti-Christian thought by equipping students to identify and examine the assumptions upon which many ideas are built. Once the presuppositions are identified they can be examined. Take the perfectibility of man, for example. Once we identify that as a presupposition in, say, a work of literature, we can ask the question,

Discussion Question:
How do we help our children survive schools where their faith is assaulted?
o *Biblical foundation?*
o *Critical thinking?*
o *Assertiveness Training?*
o _____?

“What examples can you give of a human society where the people were perfectible?” While one is not free to use the authority of the teacher to mandate subscription to the Christian creed, we would not want to in any case. However, we can and should communicate the assumptions that are in accord with the truth that we confess.²⁹

It is at the level of assumptions and presuppositions that the Christian teacher engages the educational establishment.

Public School Influence in Christian Classrooms

If Christian teachers have to deal with the assumptions in the multitude of different materials in the public school classroom, an obvious question is whether Christian teachers have to do the same in Christian school classrooms. Of course they do. Our schools use many of the same materials as the public school down the street, sometimes even picking up the cast-offs from the local public schools. Even though many of our congregations have an article in their constitutions that no instructional materials used in the church and school are to contradict Scripture or the Lutheran confessions, we daily teach from materials that do contradict what we believe and teach.

If the teachers in our classrooms are critical thinkers, they will be able to use many of these materials to “immunize” the students against the falsehoods that are contained in them. We are not going to be able to leave the world, after all. It is analogous to the situation Paul presents in 1 Corinthians 5:9-10, “I have written you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. *In that case you would have to leave this world.*” (*Emphasis mine.*) Therefore we should not automatically remove anything that is at odds with Christianity.

The problem, in my view, is when we use materials uncritically, or when it is unwieldy to deal with their bias, or when the teacher does not have or take the opportunity to intervene between the materials and the student.

One of the most common ways in which materials are used uncritically is to ridicule. So many times the evolutionary message is dismissed with a derisive chuckle, or a comment such as “Well I know I’m not part monkey!” This in no way prepares the student for the compelling arguments for evolution; so when our students are immersed in a culture that unanimously ridicules Biblical creation, how do we expect them to discern the truth?

Another way in which teachers use materials uncritically is when they don’t point out the assumptions upon which they are based. We may laugh them off as merely “politically correct,” but in fact many are consistent with a view of the world that is simply not true. For example, to teach a course in American History at the Junior High level, relying on many of the texts available, is to ignore the role of religious faith in our country. As a result, teaching the “why” of history is going to be severely biased, and children will not understand that throughout history people have spent their whole lives in particular ways according to their deeply held religious beliefs. To teach the subject matter critically, the teacher will have to supplement what is in the text, as well as ask the questions, “Why was material such as this left out?” and “What assumption is the author making about you and about those who established our nation?” The material was left out because the author assumed that the children will not be ordering their lives according to their faith, because really nobody does. In fact, to an unbeliever it is unreasonable to think that religious faith has such an impact on a person’s life anyway, so they will set forth other causes for the actions of historical figures.

Discussion Questions:

- ***What does it mean to have a school in which crucial assumptions are in accord with the Scriptures?***
- ***What would be the indicators that we have achieved this objective?***

Still another way in which teachers use the materials uncritically is when they follow them blindly. Back in 1970 I was a student teacher in a public high school in Washington. Besides working with my supervising teacher, I was able to circulate through the building to broaden my experience. One of these experiences was considered a “plum,” because one of the teachers was field-testing a new social studies text. His main task, besides using the materials to teach the class in (sort of) American History was to evaluate the effectiveness of the study aids in leading the student to particular conclusions. The period we were studying was the “Age of Imperialism.” He proudly demonstrated how, by leading the students through a series of questions he could predetermine their conclusion. Since this was during the Vietnam War, and since this teacher was very anti-American, the results were predictable. The students looked at pictures of dead Indians,³⁰ Mexicans, Spaniards, and Filipinos, as well as dead Vietnamese children. They read statements about Manifest Destiny, and about the inferiority of the colored races in the context of America’s westward movement and “imperialist adventures abroad.” They read little or nothing about establishing self-government in Cuba or the Philippines. They then answered questions that reminded them of all of America’s wrongs, finally getting to the “critical thinking” (*sic*) question that went something like this: “Some say that the United States is essentially an imperialist country, committed to planting certain American values and institutions in other countries whether they want them or not. What do you think? What role might economic self-interest play in actions of the United States? What evidence can you provide to support your conclusions?”

Although this example deals with American History, my point is that if teachers do not plan on supplementing the textbook with additional information, and developing their own study aids, they are not thinking critically themselves, nor are they teaching the students critical thinking. They might as well turn the teaching over to somebody else. Add to this textbooks in every subject, plus web sites, plus audio-visual media, plus Weekly Reader and Scholastic Magazine, and the demands upon our Christian teachers to respond are massive.

A key consideration here is the way that such conclusion-directed teaching really undermines critical thinking in the ethical realm. It isn’t earnestly seeking to pass on the truth about anything; it is propaganda. This approach merely creates a “feeling for,” or a “feeling against,” without any ability to articulate why something is good or evil. Right and wrong become subjective, truth becomes relativistic, and tolerance becomes the only virtue. The focus turns from discovering and passing on what is true, and good, and beautiful to leveling what might be thought as true and good and beautiful to the same status as everything else. It is no surprise that relativism is not interested in passing on Western Culture, but in multiculturalism. The preference for multiculturalism implies that there is no way of identifying anything as somehow better than anything else. This is where education has gone in our day.

One final point about the influence of anti-Christian philosophy in the Christian classroom has to do with literature. I used to spend many class sessions on this one subject, so I will have to summarize drastically. It comes down to this: Art has its effect, even without our knowing it, and without our knowing how it has such an effect. When we import works of art – music, literature, cinema, and the like – into our Christian classrooms, and do not teach them critically, that is with understanding of the philosophical foundations involved, those works of art are going to have their own effect, regardless of whether they are in a Christian classroom or not.

Part 3 – What Education Has Lost and Where It Is Going

In adopting a relativist, and now post-modern view of reality, American education has lost even the concept of truth, and ultimately denies the special character of man. Having done that, it denies salvation, value of all kinds, and finally the very fact that man is different from non-man.

The Abolition of Man

Rather than provide an encyclopedia of outrages, showing what evils relativism has wrought, I am going to take us on a short excursion along the lines of thought set forth in a little book by C.S. Lewis, *The Abolition of Man*.³¹ In this little book, Lewis makes the point that if we truly adopt relativism (post-modernism takes relativism toward its logical conclusion) and reject a belief in transcendent values, that we abolish man, and reduce him to the same bundle of un-critiqued biological impulses that characterizes the animals. Lewis warns, “The practical result of education in the spirit of [relativism] must be the destruction of the society which accepts it.”³²

Relativism in the Very Bone and Sinew of Thought

His jumping-off-point is an unnamed book on English. He doesn’t name it. He just calls it *The Green Book*, by Gaius and Titius, because the name and authors aren’t important, while the idea they set forth is both important and typical. The authors quote a well-known story of Samuel Coleridge at a waterfall,³³ and the discussion following in which a tourist present there calls it “sublime,” a judgment Coleridge endorsed.

Gaius and Titius comment as follows: “When the man said *That is sublime*, he appeared to be making a remark about the waterfall.... Actually... he was not making a remark about the waterfall, but a remark about his own feelings. What he was saying was really *I have feelings associated in my mind with the word ‘Sublime,’* or shortly, *I have sublime feelings.*” Here are a good many deep questions settled in a pretty summary fashion. But the authors are not yet finished. They add: “This confusion is continually present in language as we use it. We appear to be saying something very important about something; and actually we are only saying something about our own feelings.”³⁴

How many times have we heard that kind of statement, that any value judgment is really about us, and that nothing can really be said certainly about the thing outside of ourselves? Sometimes called *subjectivism* or *relativism*, it is the belief that there is no real intrinsic value in anything, so that all value judgments, rather than being observations are really only expressions of feelings. Lewis writes, “Until quite modern times all teachers and even all men believed the universe to be such that certain emotional reactions on our part could be either congruous or incongruous to it – believed, in fact, that objects did not merely receive, but could *merit*, our approval or disapproval, our reverence, or our contempt.”

One great goal of education, then, is to impart values to the next generation that are transcendently true. Lewis writes, “St. Augustine defines virtue as *ordo amoris*, the ordinate condition of the affections in which every object is accorded that kind and degree of love which is appropriate to it.”³⁵ Aristotle says that the aim of education is to make the pupil like and dislike what he ought.³⁶ This may amaze you. The idea that my teacher would tell me what value to place upon some writing by Shakespeare, or Aristotle, (or C.S. Lewis for that matter) is foreign to many and abhorrent and repugnant to others. But having lost both the willingness and the ability to discern what is good and what is better and what is virtuous, education no longer knows what to teach. In such a state it would be impossible to attend to Paul’s counsel, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think

about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.” (Philippians 4:8–9)

Relativism Undermines All Values

As a result, the education that no longer knows what to teach must now teach skepticism toward all values – except the value of such skepticism. It must teach toleration of all vices, but teach intolerance of virtue.³⁷ It must teach the unfettered diversity of cultures, while rejecting the culture that appeals to virtue. Lewis comments, “Their skepticism about values is on the surface: it is for use on other people’s values: about the values current in their own set they are not nearly skeptical enough.”³⁸

The absurdity of relativism has been manifest before as “There is no truth, except this truth, that there is no truth.” Lewis makes the case (and it is worth reading) that really those who reject a natural law do so on the basis of that same natural law. “Only by such shreds of the [natural law] as he has inherited is he enabled even to attack it.”³⁹ How reminiscent of Paul in Romans, “You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. Now we know that God’s judgment against those who do such things is based on truth.” (Romans 2:1–2) The very activity of judging, even according to corrupt values, reveals the innate existence of values. God Himself, however, is truth, and therefore He judges based on truth even when someone’s own values are corrupted.

In adopting relativism, American education has lost its connection to the natural law and a sense of value. So continues the great rebellion begun at the tree in Eden, as man sought to be like God. How ironic, that attributing to inanimate matter and the animals the creative power of the universe, man in his own mind becomes non-man, much less a god.

In adopting the current philosophical cocktail of relativism, subjectivism, secular humanism, and constructionism, education in the United States has lost all understanding of what is good⁴⁰ and excellent.⁴¹ To the extent that such education perseveres in this direction, it severs the student’s connection with the world as it is, a world created by our gracious God in His divine majesty, and redeemed through the sacrificial death and resurrection of God the Son. In such a world, God is for Sundays only, if then, because the church can only be viewed as anachronistic, irrelevant, out of touch with real life.⁴²

Is this what we want for our children? Is this what God wants for the immortal souls for whom He gave His Son?

Part 4 – The Unity of Truth

The Underlying Assumptions Are Crucial

You will notice that Lewis started with an almost trivial-seeming comment in an English book, and proceeded to indict an entire movement in education as giving up all connection with what is good and excellent, with what is moral and what is true. Observe some things.

First, note that he never engages the pseudonymous authors, Gaius and Titus on specific issues. He doesn’t debate with them whether the falls on the River Clyde are actually sublime, or whether Shakespeare’s *Hamlet* is better than his *Lear*. If they should chance upon agreement at one point or another, it would really be meaningless. It is the set of assumptions upon which *The Green Book* is written that makes such a discussion absurd, because even the appearance of agreement is not agreement.

Let’s move this into a sphere where we can benefit from some familiarity – our local schools and sex education. A couple had made the choice to place their daughter in the local junior high school. In trying to dissuade them in favor of our own school, we talked about the assault that

Discussion Question –
Why is a discussion with a relativist (or a post-modernist) regarding the value of something really absurd?

would take place on her faith on so many levels, not the least being appeals to the flesh. They breathlessly assured me that this was not a problem, that the school had a policy in favor of abstinence. Surely that put the school, the parents, and the church all on the same side, right?

No. We were worlds apart. It so happened that on the specific issue of whether a 13-year old should have sexual intercourse or not we all were in agreement that she should not; but that agreement was merely a coincidence. Vary a couple of incidental factors and the seeming agreement would vanish. What the school policy said was that “boys and girls have a right to not have sexual relations.” This implies, of course, that they also have a right to engage in sexual relations. Their abstinence education meant “abstaining until ready,” not “abstaining until married.” It amounted to “guiding” students to “make good choices,” that is, choices that were “good” for them according to no set standard, and if they chose to not have sexual relations then to equip them with skills necessary to decline, and to resist peer pressure.

How different this is from the Scripture, “But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people.” (Ephesians 5:3) “The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery.” (Galatians 5:19) Social skills to resist peer pressure are helpful, but have real meaning only when serving a heart led by the spirit.

If there is no common foundation, no shared assumptions, there is no truth in common. We did not really hold any truth in common that young people must abstain from sex before marriage. There was just the appearance of it.⁴³ Unfortunately, the parents proceeded on the basis of the apparent agreement, and bad things happened. God is gracious, however, and the lost was found.

How can we even communicate in such a culture? Even if the schools to which we entrust our children seem to teach what we want them to, if they do not hold their presuppositions in common with us, then regardless of appearances, they are still hostile to our faith and assault the souls of our children. Just to illustrate, look at the boxes below. In the left-hand set of boxes we see two common conclusions, but based on different foundational beliefs or assumptions. For all their seeming similarity, these two schools of thought are worlds apart.

Abstinence	Abstinence	Abstinence – wait to marry until out of school.	Abstinence – early marriage.
Usefulness	God’s Command	God’s Command	

It works the other way ‘round, also. Where differing views occur, it may appear that there is a great difference, when in fact there is not. In the right-hand set we see two conclusions which, though different in some ways, have the same basic truth in common; they are based on and value God’s command. Though seemingly different approaches, these two schools of thought are really one.

Basic Assumptions Determine Values

In *The Abolition of Man*, Lewis acknowledges that there are transcendent moral values as well as other values, such as beauty and excellence that are subordinate. Should I prefer *Hamlet* to *Lear*? Cranberries to apples? A career as a doctor, a pastor, or a plumber? Should I be vaccinated or not? Should I lower my cholesterol with Lipitor or oatmeal? To an extent, we would identify the transcendent values as revealed truth, and the subordinate values as derived from human knowledge and experience. Even in areas of liberty, we acknowledge there is a good, a better, and a best.

Put another way, *The Abolition of Man* is not a brief for pietism, even when strongly urging values apart from divine command. Once again, the important things are the presuppositions. We believe in truth. While we may prefer *Hamlet* to *Lear*, or cranberries to apples, we can

agree that these judgments are not divinely revealed, while others are. Even when we differ in specific opinions, we are united in the common belief in truth. Truth is unified at the point of these assumptions, even if there may be disagreement at the particulars. Further, all truth is important, whether revealed and certain or discovered by fallen man and therefore tentative.

The existence of such values and truth in education is so important, because it means that we can teach what is good and what is best, what is beautiful and excellent and trustworthy. We can speak of the blessings of limited government or of liberty, or the lessons of history. Paul spoke of such things in Philippians 4:8–9, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.”

Discussion Question –
In our concern to avoid elevating human understanding to divine status, do we sometimes relinquish such values as truth and beauty and excellence?

Part 5 – Luther and Christian Education

Luther Recognized the Unity of Truth

One of the things that characterized Luther was that he recognized that all truth is connected, at least on the level of basic assumptions and understanding, so that we can often discover what is true and good and wise in life. For example, he writes regarding history,

But were [children] instructed in schools or elsewhere by thoroughly qualified male or female teachers, who taught the languages, other arts, and history, then the pupils would hear the history and maxims of the world, and see how things went with each city, kingdom, prince, man, and woman; and thus, in a short time, they would be able to comprehend, as in a mirror, the character, life, counsels, undertakings, successes, and failures of the whole world from the beginning. From this knowledge they could regulate their views, and order their course of life in the fear of God, having become wise in judging what is to be sought and what avoided in this outward life, and capable of advising and directing others.⁴⁴

From this we see that while history is not revealed truth, and therefore not inerrant, yet at a certain level it shares a truthfulness with the Scriptures, so that it may help us in ordering our course of life. This is just one illustration that Luther understood the unity of truth at an axiomatic level. As a result he could understand that revealed truth was more certain than what fallen man could apprehend, without at the same time compartmentalizing one from the other.

I believe that if we would follow Luther's line of thinking that we would be exerting more energy and effort to provide our own textbooks for our schools. It isn't that there is a Lutheran view of Arithmetic, Spelling, or Geography, as such, but that all such texts may still reflect the truth of Scripture, on the level of their assumptions. No subject is so compartmentalized that it doesn't relate to Scriptural truth on some level.

Because of this, Luther saw the importance of gathering and preserving good books.

Since God has so graciously and abundantly provided us with art, scholars, and books, it is time for us to reap the harvest and gather for future use the treasures of these golden years. For it is to be feared, (and even now it is beginning to take place,) that new and different books will be produced, until at last, through the agency of the devil, the good books which are being printed will be crowded out by the multitude of ill-considered, senseless, and noxious works. For Satan certainly designs that we should torture ourselves again with Catholicons, Floristas, Modernists, and

other trash of the accursed monks and sophists, always learning, yet never acquiring knowledge.⁴⁵

I am concerned that in trying to avoid sectarianism in education, i.e. “Lutheran” grammar, arithmetic, etc., that we are too willing to let the devil write our textbooks, reflecting assumptions and foundational views that are contrary to the Holy Scriptures.

Luther and Education to Preserve the Faith

With his characteristic vigor, Luther urges the establishment of Christian schools, and he urges parents to send their children to them. Because the whole world was changing under the reformation, and schools had been the servant of the monastic culture of the Roman church, there was an attitude that schools were no longer necessary, except perhaps for earning a living. Luther sets forth such an opinion in this way: “And because selfish parents see that they can no longer place their children upon the bounty of monasteries and cathedrals, they refuse to educate them. ‘Why should we educate our children,’ they say, ‘if they are not to become priests, monks, and nuns, and thus earn a support?’”⁴⁶

He dispenses with such thoughts quickly, saying,

“For if they sought anything more than the temporal welfare of their children..., if they were deeply in earnest to secure the salvation and blessedness of their children, ... they would speak after this manner: ‘if it is true, as the Gospel teaches, that such a calling [the Roman Catholic priesthood] is dangerous to our children, teach us another way in which they may be pleasing to God and become truly blessed; for we wish to provide not alone for the bodies of our children, but also for their souls.’ Such would be the language of faithful Christian parents.”

So Luther makes it clear that the very provision for the souls of Christian children is the purpose and care of Christian parents, a purpose and care that they carry out through the schools. He says, “... learn that your children are not so entirely your own, that you can withhold them from God; He will have justice, and they are more His than yours.”⁴⁷ For this reason, any school that does not center upon the word of God is a school that serves to undermine the faith of the child. So Luther says,

I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God’s word becomes corrupt. Because of this we can see what kind of people they become in the universities and what they are like now. Nobody is to blame for this except the pope, the bishops, and the prelates, who are all charged with training young people. The universities only ought to turn out men who are experts in the Holy Scriptures, men who can become bishops and priests, and stand in the front line against heretics, the devil, and all the world. But where do you find that? I greatly fear that the universities, unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to hell.⁴⁸

Luther and Education to Prepare Servants for God and Man

But while Luther sees the schools as important for the spiritual welfare of the children, he also sees the schools as important to prepare God’s people for service in the world by proclaiming God’s word faithfully, and by serving one another according to one’s vocation. In both his “Letter to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools” and in his “Sermon on the Duty of Sending Children to School,” Luther gives three reasons for the schools. The first is that there may be ministers, “pastors, preachers, and schoolmasters.”⁴⁹ The second is that there may be people prepared to govern in the civil service and other offices. The third is that there may be those who are prepared for the professions. These three areas of service are in contrast to the attitude that one should enter

Discussion Question –

What is the significance of shifting from “Christian Education to preserve our children” to “Christian Education to prepare our children for spiritual battle to reach out to the lost”?

into whatever vocation simply to serve Mammon, the single-minded pursuit of which does not require more than the minimal education. It is not that Luther denigrates the trades, or any other useful art, but he objects to avoiding the cost and rigors of education for service in order to seek personal wealth instead, especially when we are called to service in the world, and to reach out with the truth of the gospel.

It is my own observation, having read hundreds of entries on school applications, that parents who sacrifice to send their children to Christian schools do so primarily so that their children will be preserved from the soul-destroying religion of the schools in their community. While their defensive efforts on behalf of their children are laudable, we see that Luther urges that we take the offensive rather than only the defensive. I therefore submit that the objective of our schools is to prepare students not just to “save their faith,” but to go on the offensive to lead and to govern from a basis of Christian presuppositions.

While truly an important purpose of Christian education is to preserve our children in the true faith by building them up in the word of God, it is the purpose of our schools to develop in the children the ability to know and appreciate what is true and beautiful, to understand thoroughly, to think critically, to express themselves effectively, to lead conscientiously, and to conclude matters decisively. In this way and in whatever vocation, our children and young people are equipped to carry on in the cosmic battle in which the church is engaged.

In Matthew 16:18 our Lord said, regarding Peter’s confession of Christ, “...on this rock I will build my church, and the gates of Hades will not overcome it.” This figure of speech pictures Hades on defense, and implies that those who confess the truth are on the offense, praying, “Thy kingdom come,” and as Christ’s witnesses serving as His instruments to establish that kingdom. It is for this that our schools should seek to prepare our children.

These two themes, education for service and education to impart the faith to the world and to the generations to come, flow through Luther’s writings on education. Although he addresses what subjects should be taught and methods to be used from time to time, and even sketched them out in a letter written to Spalatin in 1524, it was Melancthon, who gathered up Luther’s ideas and laid them out in 1528 in his “Manual of Visitation.” There he communicated a full and complete plan for the organization of schools, such as Luther had sketched for Spalatin.⁵⁰ Always the purpose of education was to serve. It was not learning for learning’s sake, but learning for Christ’s sake.

Luther’s Method and Approach to Education

In general, Luther’s plan was on the classical model. He favored simple and concrete concepts to be taught to the young. As they grew older, they would use what they had learned to grow to understanding, and from there would learn to adorn reasoning with persuasion. These three stages of learning made up the *Trivium*⁵¹ of grammar, logic, and rhetoric, and were followed by the *Quadrivium*⁵² of mathematics, music, geometry (including visual arts), and astronomy. Luther’s approach was influenced by the humanists, but he clearly saw that the liberal arts included far more than merely the humanities. He valued the natural sciences as well, contrary to the view of Erasmus who, it seemed, would rather read what the classical authors said about flowers than actually look at them, and observe them closely. In registering his dissent from this view, Luther wrote,

We are now in the morning-dawn of a better life; for we are beginning again to recover that knowledge of the creation which we lost through Adam’s fall. By God’s grace we are beginning to recognize even in the structure of the humblest floweret his wondrous glory, his goodness, and his omnipotence. In the creation

we can appreciate in some measure the power of Him who spoke and it was done, who commanded and it stood fast... But all this Erasmus passes by, not regarding it for a moment and views this new knowledge of the creature only as cows look upon a new gate.⁵³

These words are almost prophetic of the vast explosion of knowledge that came on the heels of the Reformation.

Because he was not over-awed by the humanists, Luther was not slavishly classical, even reading Aristotle only selectively, calling much of Aristotle, "Satanic filth,"⁵⁴ and recommending only three of his major works, including poetics.

The influence of humanism is clearly evident in the treatise, but Luther has in mind more than a humanist education. He would combine the best features of humanist education with history, literature, and the other liberal arts, and, above all, a thorough Christian training. Beyond anything even the humanists had considered before, the Reformation set as its goal universal, even compulsory, public education for everyone.¹³ Luther also advocates that municipalities found public libraries, and suggests principles for the selection of books to be placed on their shelves.⁵⁵

In favoring practically universal education, Luther was also realistic about the fact that different people have different gifts. He suggested that at a certain point some students be set toward more advanced scholarly studies, while others to more practical studies. This is not an elitist impulse, but recognition of different gifts, as he says in a commentary on Second Samuel, "If your son is suited for learning the liberal arts, let him learn them; if he is suited for a craft, let him learn that. The important thing is that you do not exceed your own limits, but commit the entire outcome and success to God."⁵⁶ Both he and Melancthon warned against pursuing such a rigid and challenging course of study that it would do no good for the students, but only exalt the reputation of some schoolmaster.⁵⁷ In many ways, Luther was in some ways very modern in his approach to education, emphasizing the need to lead and inspire students, and to teach them what is meaningful as opposed to needless pedantry.

Luther recommended broad reading, but with discernment, especially rejecting the pedantic commentaries in favor of the work on its own merits.

First of all, there would be the Holy Scriptures, in Latin, Greek, Hebrew, and German, and any other language in which they might be found. Next, the best commentaries, and, if I could find them, the most ancient, in Greek, Hebrew, and Latin. Then, books that would be helpful in learning the languages, such as the poets and orators, regardless of whether they were pagan or Christian, Greek or Latin, for it is from such books that one must learn grammar.⁵⁶ After that would come books on the liberal arts,⁵⁷ and all the other arts. Finally, there would be books of law and medicine; here too there should be careful choice among commentaries.⁵⁸

His respect for the classical model is revealed in his discussion in *"To the Councilmen of all Cities in Germany that they Establish and Maintain Christian Schools"*, in which he writes respectfully of the education that patricians obtained for their children in ancient Rome.

So it was done in ancient Rome. There boys were so taught that by the time they reached their fifteenth, eighteenth, or twentieth year they were well versed in Latin, Greek, and all the liberal arts¹⁵ (as they are called), and then immediately entered upon a political or military career. Their system produced intelligent, wise, and competent men, so skilled in every art and rich in experience that if all the bishops, priests, and monks in the whole of Germany today were rolled into one, you would not have the equal of a single Roman soldier. As a result their country prospered; they had capable and trained men for every position. So at all times throughout the world simple necessity has forced men, even among the heathen, to maintain pedagogues and schoolmasters if their nation was to be brought to a high

standard. Hence, the word “schoolmaster” is used by Paul in Galatians 4¹⁶ as a word taken from the common usage and practice of mankind, where he says, “The law was our schoolmaster.”⁵⁹

Luther always had high praise for skillful teachers, a skill that is so needed by every pastor, who is supposed to be “apt to teach.” At one point, Luther suggested that it would be good if every pastor spent some of his early years in the classroom. In his “*Sermon on Keeping Children in School*”, he has high praise for the office of teacher.

At this point I should also mention how many educated men are needed in the fields of medicine⁷² and the other liberal arts.⁷³ Of these two needs one could write a huge book and preach for half a year. Where are the preachers, jurists, and physicians to come from, if grammar⁷⁴ and other rhetorical arts are not taught? For such teaching is the spring from which they all must flow. To speak of this here in detail would be too big a task. I will simply say briefly that a diligent and upright schoolmaster or teacher, or anyone who faithfully trains and teaches boys, can never be adequately rewarded or repaid with any amount of money, as even the heathen Aristotle says.⁷⁵ Nevertheless, this work is as shamefully despised among us as if it amounted to nothing at all. And still we call ourselves Christians! If I could leave the preaching office and my other duties, or had to do so, there is no other office I would rather have than that of schoolmaster or teacher of boys; for I know that next to that of preaching, this is the best, greatest, and most useful office there is. Indeed, I scarcely know which of the two is the better. For it is hard to make old dogs obedient and old rascals pious; yet that is the work at which the preacher must labor, and often in vain. Young saplings are more easily bent and trained, even though some may break in the process. It surely has to be one of the supreme virtues on earth faithfully to train other people’s children; for there are very few people, in fact almost none, who will do this for their own.⁶⁰

I emphasize the beginning of this quotation because it reveals again the impact that Luther hoped to have through education. It was not only that the souls of the students be preserved, but that they enter into the world as powerful instruments in God’s hands to accomplish his gracious will, within both kingdoms.

Part 6 – Remembering the Best in Christian Education

Like Luther, we should be preparing our young men and women not only to preserve their souls, but to equip them to serve our Savior powerfully in the world – in both kingdoms. In order to do this, I propose that we look at the best work that is done, and remember to do what has been done well over many years. We do well to consider the attributes of schools that are likely to have the effect that we desire, and to consider how we might establish these attributes within our existing schools and in schools yet to be established.

I have listened to many parents and teachers seek to identify such attributes, and so I offer my own distillation of a vision of Christian education that is shared by many, and try to draw that vision a little sharper, so that it may more easily serve to guide. I claim no originality, but serve more as an observer and compiler.

Some Attributes of Christian Education

If we are to prepare young men and women to take the battle to the enemy, to avoid being deceived and misled, and to be capable instruments to bring light into a dark world, then we need an educational system that...

- Has certain objectives.
 - o Is carried out by certain means.

- Imparts to children the truths of God's word faithfully and extensively in every dimension, in the history, the doctrine, the applications, and the ramifications, so that they can know Christ.
 - o Schools teach and apply God's word to the very assumptions of our lives.
- Imparts to the next generation the best that we have received of culture and civilization.
 - o Schools serve as a repository of what is best of Western, Christian civilization, including an appreciation of all that is good in other cultures.
- Trains and disciplines the mind to know and understand and remember.
 - o When schools recognize that there are certain truths and matters of value, so that they are taught year after year, they develop and define effective ways to teach and remember them. Some examples would be such "mental calisthenics" as memory work, précis-writing, debate, disputation, and the like.
- Utilizes multi-sensory and kinesthetic methods to learn efficiently and effectively and to facilitate long-term memory.
 - o "Old fashioned" practices such as oral reading, choral reading, standing while speaking, gestures, and associating certain recitations with certain students take advantage of additional senses and learning styles.
- Equips the mind with what is needed to grow further in learning and concentrate upon the tools of learning in a sequential, articulated curriculum; is concerned in the first instance, not with what is useful in the world, but with what is useful for learning.
 - o The polar opposite of "units," which provide a dollop of facts and dissociated information. Schools develop skills, ways of thinking, and storehouses of information that are particularly suited for further learning, so grammar helps to learn any language, arithmetic makes algebra possible, and so on.
- Teaches the student to devise questions which direct learning, and to formulate answers that achieve it.
 - o Pointedly teaches an activity that good learners discover on their own, of devising questions from the material to be learned, which when answered accomplish understanding and when remembered constitute learning. Luther would have been familiar with this as the *disputatio*.
- Equips the student with the tools to discern what is right and good from what is wrong and evil at the level of assumptions and presuppositions.
 - o Effective questioning by the teacher teaches critical thinking, by which students learn to identify the presuppositions that underlie lines of thought.
- Prepares the student to distinguish what is well-reasoned from what is fallacious, from what is well-documented from what is not, to create arguments that are logical and true, and to support arguments with sound evidence.
 - o Systematic and formal study of logic is an area that is often only barely touched on as an exercise or two in reading or language arts; this needs to be changed. Students are capable of learning and identifying statements which are logically correct, as well as the logical fallacies, which can be known and cataloged.
- Prepares the student to grasp logical distinctions.
 - o Just as mathematical sentences require a form that permits the logical operations of algebra, so logical distinctions can be distinguished in statements of thought.
- Teaches students to write and speak clearly, fluently, analytically, persuasively, and beautifully.
 - o While some talented people are able to do this almost by accident, it is possible to teach such skills through identified rules and patterns of rhetoric.
- Equips students with a knowledge of language, so that they can learn languages; a knowledge of literary form, so that they can study literature; a knowledge of form in

music and the visual arts, so that they can learn to sing and to play, to portray an idea concretely, and to appreciate beauty; a framework of time so that they can study history; a knowledge of place so that they may study geography; a knowledge of arithmetic so that they can study mathematics; a knowledge of elocution so that they can learn to speak effectively; a knowledge of logic so that they can learn to reason acutely; an ability to observe and categorize, along with a knowledge of physical principals, so that they can study science; and a knowledge the Bible, of Bible History and the Catechism, so that they can grow in grace, and in the knowledge of our Lord Jesus Christ.

- o In every discipline there is a “grammar,” a learning necessary for further learning.
- Rigorously exercises critical thinking and logical construction through disputation and debate.
 - o While excellent teachers find ways on their own to challenge the thinking of students and foster critical thinking, over the generations they have arrived at similar effective methods. These methods, and others that have fallen into disuse or have been forgotten, may be rediscovered and applied.
- Exercise students in creating what is beautiful, in expressing and defending what is true, and in crafting, inventing, and designing what is excellent.
 - o Students who have been taught to learn, challenged to think, instructed in form, and experienced in the work of others are the ones best prepared to create.

These are attributes of many of our schools, or at least of many teachers within our schools, which is why I say that we are to “remember” what is best in Christian education. Such attributes are not a novelty. If not, then why after interminable years in education classes was I not taught these things? Why must our teachers by dint of selfless labor rediscover them and work them into curricula that are hardly friendly to such treatment? The reason is that these attributes all make an assumption, an assumption that is foreign to the relativistic philosophies most in vogue within education in general. These attributes all operate upon the assumption that there is truth that is to be taught and excellence to be sought;⁶¹ even more, that truth is revealed and excellence, loveliness, and goodness can be known in this world, and in that which is to come.

Attributes of Christian Education Have Roots in the Past

It should not surprise us that if we go back to the time of Luther, when such verities were taken for granted, we would find an approach to education that is closer to what we have just described. In fact that is the case. As we have seen, Luther described it as the seven liberal arts, the *Trivium* and the *Quadrivium*. While I don’t suggest that we slavishly adopt the medieval system, as though nothing has been learned in the last 500 years, I do suggest that we drink deeply of this heritage, for even when our contemporaries (re)discover what was known long past, it is poisoned by the non-Christian philosophies of our age.

Take for example the *trivium* of Grammar, Logic, and Rhetoric. According to this model of education these are the tools of learning – the basic facts, the understanding, and the expression. Benjamin S. Bloom became very influential in the 1950’s when he set forth the same sort of hierarchy in education, which he called “Major Categories in the Taxonomy of Educational Objectives.”⁶² Although it is more “sophisticated” than the *trivium*, the most substantial difference is that it is cast in behavioral terms, and that it is clearly relativistic. This can be seen particularly in the category of evaluation.

We could shake the tree of modern educational theory, hoping that for once the bad tree will bring forth good fruit, and that we would find a systematic approach to education that we could adopt as a church body, or as a broader fellowship, that would accomplish what Luther sought, the development of men and women to hold forth the truth in the marketplace of ideas, and to serve in their vocations within the church and without. Better yet to go back

to the better tree, understanding that always man is a fallen creature, and also his systems of education.

One way of going back is by means of an essay by Dorothy Sayers, entitled “The Lost Tools of Learning.” During the mid-20th Century, Sayers was of the same company as C.S. Lewis, J.R.R. Tolkien, Ralph Vaughn Williams, and others who upheld the truth of Christianity over against the materialist (we would say secular humanist) assault of the day. Her essay is meant to be thought-provoking rather than laying out a definite plan, though some in the classical school revival movement have treated it as such. It is in any case of sufficient value that I have included it as an appendix to this paper.

As I said, it is one way of going back to the better tree, the tree of Christian pedagogy with which Luther would have been familiar, which was common even up to the first part of the 20th century, and which never has fully disappeared. It was a way of teaching and a substance of education which enabled people who believed in truth to learn and to converse. In fact, the lack of such a common education made such learning and conversation difficult or impossible, as Luther said in the case of Zwingli, “I wonder what kind of a man Zwingli²⁰ is, since he is so ignorant of grammar and dialectic, to say nothing of the other [liberal] arts, yet ventures to boast of victories. That kind of glory quickly leads to embarrassment.”⁶³

“Some Attributes of Christian Education,” draws on the *Trivium*, the three tools of learning. What I described generically has long-established and well-understood components. The mastered elements upon which further learning is based form the grammar of every subject. The whole matter of understanding what we have memorized is logic. The ability to adorn or to persuade is rhetoric. The exercise of the mind by question and answer is the dialectic, and the classroom activity of such question and answer is the disputation. We could go on, but the point is that we know that there is a huge resource of educational understanding upon which we can draw, and combine with more recent additions to knowledge about learning.

At this point in our synodical history, as we are launching a major initiative, Lutheran Schools of America, the question might well be asked whether this paper is a manifesto for that effort. In one way, it is, for what I have described here is a remembering of the best in Christian Education, and it is to remember and find and use what is best that will guide our efforts in the years ahead. Besides that, there is a sea change, a change in the tide,⁶⁴ so to speak, in which parents especially, but also educators, recognize that attempts to duplicate many aspects of the public school classroom in the Lutheran school, without importing the anti-Christian philosophy are not viable. A better way is being sought, and many are returning to that “better tree” of Christian pedagogy of which we have spoken. This certainly will affect the direction taken by the Lutheran Schools of America.

Conclusion

God our Savior has given us the promise of forgiveness of sins and life everlasting in His glorious presence. This promise is not just for us, but for our children. To pass on this promise to our children we must by God’s grace overcome not only our own spiritual inertia, and the natural rebellion of our children, but also a whole system of education that assumes what is not true. These assumptions undermine and erode the very idea of our faith, for the educational system has become an adversary to the faith. It is therefore incumbent upon us to establish and maintain institutions of Christian education whenever and wherever possible.

The adversarial character of education as an institution stems from the assumptions upon which it is based. The relativist foundation upon which education is based must ultimately abolish the mannishness of man, and reduce him to an animal, to such a state that he is no different from non-man. If education is not to destroy man, then it must uphold the reality of a moral truth. It is therefore important that as individuals, as churches, as schools, and as a synod we take the offensive in the marketplace of ideas to proclaim the warnings of the law

and the comfort of the gospel in such a way that we communicate also with those who believe that there is no truth.

We are urged on in this great task by Martin Luther, God's faithful spokesman. Although the times in which he lived were different, we can still understand his plea that our schools prepare men and women to serve as Christ's instruments in whatever vocation He has placed them, so that they may be real war-fighters in the church militant against the gates of Hell itself. Such a task demands a system of education that is different from that which is now in vogue, even in our church schools. It demands a system of education that reflects its roots in the assumption that there is an objective and absolute truth.

We as a synod, and LSA in its leadership position, must foster, encourage, and expedite such a system, paying close attention to key attributes. Such an effort will serve our hard-working teachers and the families that they serve. Such a system may well borrow from the past, and take from the good tree of Christian pedagogy as it has been passed down to us through the medieval and reformation church, and through the generations since.

If we do not follow such a vision as this, then who will contend for the faith in the marketplace of ideas? Who will prepare the leaders of the future? Just think! What if the best teacher in our local school, the most articulate person in the service club, the most caring and competent doctor or nurse in the clinic, the most charitable businessman, or the most effective manager were always the Christian? Would we not have opportunities then to confess our faith? We seek to prepare our children for that role in LSA schools. Granted, we are beginning with elementary schools, but we are laying a foundation.

For us to be successful in this we must foster schools of excellence, diligently preparing our children to be Christ's witnesses wherever they are in the world. God grant it, for His mercy's sake!

SDG

APPENDIX

The Lost Tools of Learning Dorothy Sayers

<http://www.gbt.org/text/sayers.html> (May 18, 2006)

1. That I, whose experience of teaching is extremely limited, should presume to discuss education is a matter, surely, that calls for no apology. It is a kind of behavior to which the present climate of opinion is wholly favorable. Bishops air their opinions about economics; biologists, about metaphysics; inorganic chemists, about theology; the most irrelevant people are appointed to highly technical ministries; and plain, blunt men write to the papers to say that Epstein and Picasso do not know how to draw. Up to a certain point, and provided the criticisms are made with a reasonable modesty, these activities are commendable. Too much specialization is not a good thing. There is also one excellent reason why the veriest amateur may feel entitled to have an opinion about education. For if we are not all professional teachers, we have all, at some time or another, been taught. Even if we learnt nothing—perhaps in particular if we learnt nothing—our contribution to the discussion may have a potential value.
2. However, it is in the highest degree improbable that the reforms I propose will ever be carried into effect. Neither the parents, nor the training colleges, nor the examination boards, nor the boards of governors, nor the ministries of education, would countenance them for a moment. For they amount to this: that if we are to produce a society of

educated people, fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must turn back the wheel of progress some four or five hundred years, to the point at which education began to lose sight of its true object, towards the end of the Middle Ages.

3. Before you dismiss me with the appropriate phrase—reactionary, romantic, mediaevalist, *laudator temporis acti* (praiser of times past), or whatever tag comes first to hand—I will ask you to consider one or two miscellaneous questions that hang about at the back, perhaps, of all our minds, and occasionally pop out to worry us.
4. When we think about the remarkably early age at which the young men went up to university in, let us say, Tudor times, and thereafter were held fit to assume responsibility for the conduct of their own affairs, are we altogether comfortable about that artificial prolongation of intellectual childhood and adolescence into the years of physical maturity which is so marked in our own day? To postpone the acceptance of responsibility to a late date brings with it a number of psychological complications which, while they may interest the psychiatrist, are scarcely beneficial either to the individual or to society. The stock argument in favor of postponing the school-leaving age and prolonging the period of education generally is that there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects—but does that always mean that they actually know more?
5. Has it ever struck you as odd, or unfortunate, that today, when the proportion of literacy throughout Western Europe is higher than it has ever been, people should have become susceptible to the influence of advertisement and mass propaganda to an extent hitherto unheard of and unimagined? Do you put this down to the mere mechanical fact that the press and the radio and so on have made propaganda much easier to distribute over a wide area? Or do you sometimes have an uneasy suspicion that the product of modern educational methods is less good than he or she might be at disentangling fact from opinion and the proven from the plausible?
6. Have you ever, in listening to a debate among adult and presumably responsible people, been fretted by the extraordinary inability of the average debater to speak to the question, or to meet and refute the arguments of speakers on the other side? Or have you ever pondered upon the extremely high incidence of irrelevant matter which crops up at committee meetings, and upon the very great rarity of persons capable of acting as chairmen of committees? And when you think of this, and think that most of our public affairs are settled by debates and committees, have you ever felt a certain sinking of the heart?
7. Have you ever followed a discussion in the newspapers or elsewhere and noticed how frequently writers fail to define the terms they use? Or how often, if one man does define his terms, another will assume in his reply that he was using the terms in precisely the opposite sense to that in which he has already defined them? Have you ever been faintly troubled by the amount of slipshod syntax going about? And, if so, are you troubled because it is inelegant or because it may lead to dangerous misunderstanding?
8. Do you ever find that young people, when they have left school, not only forget most of what they have learnt (that is only to be expected), but forget also, or betray that they have never really known, how to tackle a new subject for themselves? Are you often bothered by coming across grown-up men and women who seem unable to distinguish between a book that is sound, scholarly, and properly documented, and one that is, to any trained eye, very conspicuously none of these things? Or who cannot handle a library catalogue? Or who, when faced with a book of reference, betray a curious inability to extract from it the passages relevant to the particular question which interests them?

9. Do you often come across people for whom, all their lives, a “subject” remains a “subject,” divided by watertight bulkheads from all other “subjects,” so that they experience very great difficulty in making an immediate mental connection between let us say, algebra and detective fiction, sewage disposal and the price of salmon—or, more generally, between such spheres of knowledge as philosophy and economics, or chemistry and art?
10. Are you occasionally perturbed by the things written by adult men and women for adult men and women to read? We find a well-known biologist writing in a weekly paper to the effect that: “It is an argument against the existence of a Creator” (I think he put it more strongly; but since I have, most unfortunately, mislaid the reference, I will put his claim at its lowest)—“an argument against the existence of a Creator that the same kind of variations which are produced by natural selection can be produced at will by stock breeders.” One might feel tempted to say that it is rather an argument for the existence of a Creator. Actually, of course, it is neither; all it proves is that the same material causes (recombination of the chromosomes, by crossbreeding, and so forth) are sufficient to account for all observed variations—just as the various combinations of the same dozen tones are materially sufficient to account for Beethoven’s *Moonlight Sonata* and the noise the cat makes by walking on the keys. But the cat’s performance neither proves nor disproves the existence of Beethoven; and all that is proved by the biologist’s argument is that he was unable to distinguish between a material and a final cause.
11. Here is a sentence from no less academic a source than a front-page article in the *Times Literary Supplement*: “The Frenchman, Alfred Epinas, pointed out that certain species (e.g., ants and wasps) can only face the horrors of life and death in association.” I do not know what the Frenchman actually did say; what the Englishman says he said is patently meaningless. We cannot know whether life holds any horror for the ant, nor in what sense the isolated wasp which you kill upon the window-pane can be said to “face” or not to “face” the horrors of death. The subject of the article is mass behavior in man; and the human motives have been unobtrusively transferred from the main proposition to the supporting instance. Thus the argument, in effect, assumes what it set out to prove—a fact which would become immediately apparent if it were presented in a formal syllogism. This is only a small and haphazard example of a vice which pervades whole books—particularly books written by men of science on metaphysical subjects.
12. Another quotation from the same issue of the *TLS* comes in fittingly here to wind up this random collection of disquieting thoughts—this time from a review of Sir Richard Livingstone’s “Some Tasks for Education”: “More than once the reader is reminded of the value of an intensive study of at least one subject, so as to learn ‘the meaning of knowledge’ and what precision and persistence is needed to attain it. Yet there is elsewhere full recognition of the distressing fact that a man may be master in one field and show no better judgment than his neighbor anywhere else; he remembers what he has learnt, but forgets altogether how he learned it.”
13. I would draw your attention particularly to that last sentence, which offers an explanation of what the writer rightly calls the “distressing fact” that the intellectual skills bestowed upon us by our education are not readily transferable to subjects other than those in which we acquired them: “he remembers what he has learnt, but forgets altogether how he learned it.”
14. Is not the great defect of our education today—a defect traceable through all the disquieting symptoms of trouble that I have mentioned—that although we often succeed in teaching our pupils “subjects,” we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning. It is as though we had taught a child, mechanically and by rule of thumb, to play “The Harmonious Blacksmith” upon the piano, but had never taught him the scale or how to read music; so that, having

memorized “The Harmonious Blacksmith,” he still had not the faintest notion how to proceed from that to tackle “The Last Rose of Summer.” Why do I say, “as though”? In certain of the arts and crafts, we sometimes do precisely this—requiring a child to “express himself” in paint before we teach him how to handle the colors and the brush. There is a school of thought which believes this to be the right way to set about the job. But observe: it is not the way in which a trained craftsman will go about to teach himself a new medium. He, having learned by experience the best way to economize labor and take the thing by the right end, will start off by doodling about on an odd piece of material, in order to “give himself the feel of the tool.”

15. Let us now look at the mediaeval scheme of education—the syllabus of the Schools. It does not matter, for the moment, whether it was devised for small children or for older students, or how long people were supposed to take over it. What matters is the light it throws upon what the men of the Middle Ages supposed to be the object and the right order of the educative process.
16. The syllabus was divided into two parts: the Trivium and Quadrivium. The second part—the Quadrivium—consisted of “subjects,” and need not for the moment concern us. The interesting thing for us is the composition of the Trivium, which preceded the Quadrivium and was the preliminary discipline for it. It consisted of three parts: Grammar, Dialectic, and Rhetoric, in that order.
17. Now the first thing we notice is that two at any rate of these “subjects” are not what we should call “subjects” at all: they are only methods of dealing with subjects. Grammar, indeed, is a “subject” in the sense that it does mean definitely learning a language—at that period it meant learning Latin. But language itself is simply the medium in which thought is expressed. The whole of the Trivium was, in fact, intended to teach the pupil the proper use of the tools of learning, before he began to apply them to “subjects” at all. First, he learned a language; not just how to order a meal in a foreign language, but the structure of a language, and hence of language itself—what it was, how it was put together, and how it worked. Secondly, he learned how to use language; how to define his terms and make accurate statements; how to construct an argument and how to detect fallacies in argument. Dialectic, that is to say, embraced Logic and Disputation. Thirdly, he learned to express himself in language—how to say what he had to say elegantly and persuasively.
18. At the end of his course, he was required to compose a thesis upon some theme set by his masters or chosen by himself, and afterwards to defend his thesis against the criticism of the faculty. By this time, he would have learned—or woe betide him—not merely to write an essay on paper, but to speak audibly and intelligibly from a platform, and to use his wits quickly when heckled. There would also be questions, cogent and shrewd, from those who had already run the gauntlet of debate.
19. It is, of course, quite true that bits and pieces of the mediaeval tradition still linger, or have been revived, in the ordinary school syllabus of today. Some knowledge of grammar is still required when learning a foreign language—perhaps I should say, “is again required,” for during my own lifetime, we passed through a phase when the teaching of declensions and conjugations was considered rather reprehensible, and it was considered better to pick these things up as we went along. School debating societies flourish; essays are written; the necessity for “self-expression” is stressed, and perhaps even over-stressed. But these activities are cultivated more or less in detachment, as belonging to the special subjects in which they are pigeon-holed rather than as forming one coherent scheme of mental training to which all “subjects” stand in a subordinate relation. “Grammar” belongs especially to the “subject” of foreign languages, and essay-writing to the “subject” called “English”; while Dialectic has become almost entirely divorced from the rest of

the curriculum, and is frequently practiced unsystematically and out of school hours as a separate exercise, only very loosely related to the main business of learning. Taken by and large, the great difference of emphasis between the two conceptions holds good: modern education concentrates on “teaching subjects,” leaving the method of thinking, arguing, and expressing one’s conclusions to be picked up by the scholar as he goes along; mediaeval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

20. “Subjects” of some kind there must be, of course. One cannot learn the theory of grammar without learning an actual language, or learn to argue and orate without speaking about something in particular. The debating subjects of the Middle Ages were drawn largely from theology, or from the ethics and history of antiquity. Often, indeed, they became stereotyped, especially towards the end of the period, and the far-fetched and wire-drawn absurdities of Scholastic argument fretted Milton and provide food for merriment even to this day. Whether they were in themselves any more hackneyed and trivial than the usual subjects set nowadays for “essay writing” I should not like to say: we may ourselves grow a little weary of “A Day in My Holidays” and all the rest of it. But most of the merriment is misplaced, because the aim and object of the debating thesis has by now been lost sight of.
21. A glib speaker in the Brains Trust once entertained his audience (and reduced the late Charles Williams to helpless rage by asserting that in the Middle Ages it was a matter of faith to know how many archangels could dance on the point of a needle. I need not say, I hope, that it never was a “matter of faith”; it was simply a debating exercise, whose set subject was the nature of angelic substance: were angels material, and if so, did they occupy space? The answer usually adjudged correct is, I believe, that angels are pure intelligences; not material, but limited, so that they may have location in space but not extension. An analogy might be drawn from human thought, which is similarly non-material and similarly limited. Thus, if your thought is concentrated upon one thing—say, the point of a needle—it is located there in the sense that it is not elsewhere; but although it is “there,” it occupies no space there, and there is nothing to prevent an infinite number of different people’s thoughts being concentrated upon the same needle-point at the same time. The proper subject of the argument is thus seen to be the distinction between location and extension in space; the matter on which the argument is exercised happens to be the nature of angels (although, as we have seen, it might equally well have been something else; the practical lesson to be drawn from the argument is not to use words like “there” in a loose and unscientific way, without specifying whether you mean “located there” or “occupying space there.”
22. Scorn in plenty has been poured out upon the mediaeval passion for hair-splitting; but when we look at the shameless abuse made, in print and on the platform, of controversial expressions with shifting and ambiguous connotations, we may feel it in our hearts to wish that every reader and hearer had been so defensively armored by his education as to be able to cry: “*Distinguo.*”
23. For we let our young men and women go out unarmed, in a day when armor was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles, are not scandalized when young men and women

are sent into the world to fight massed propaganda with a smattering of “subjects”; and when whole classes and whole nations become hypnotized by the arts of the spell binder, we have the impudence to be astonished. We dole out lip-service to the importance of education—lip-service and, just occasionally, a little grant of money; we postpone the school-leaving age, and plan to build bigger and better schools; the teachers slave conscientiously in and out of school hours; and yet, as I believe, all this devoted effort is largely frustrated, because we have lost the tools of learning, and in their absence can only make a botched and piecemeal job of it.

24. What, then, are we to do? We cannot go back to the Middle Ages. That is a cry to which we have become accustomed. We cannot go back—or can we? *Distinguo*. I should like every term in that proposition defined. Does “go back” mean a retrogression in time, or the revision of an error? The first is clearly impossible per se; the second is a thing which wise men do every day. “Cannot”—does this mean that our behavior is determined irreversibly, or merely that such an action would be very difficult in view of the opposition it would provoke? Obviously the twentieth century is not and cannot be the fourteenth; but if “the Middle Ages” is, in this context, simply a picturesque phrase denoting a particular educational theory, there seems to be no a priori reason why we should not “go back” to it—with modifications—as we have already “gone back” with modifications, to, let us say, the idea of playing Shakespeare’s plays as he wrote them, and not in the “modernized” versions of Cibber and Garrick, which once seemed to be the latest thing in theatrical progress.
25. Let us amuse ourselves by imagining that such progressive retrogression is possible. Let us make a clean sweep of all educational authorities, and furnish ourselves with a nice little school of boys and girls whom we may experimentally equip for the intellectual conflict along lines chosen by ourselves. We will endow them with exceptionally docile parents; we will staff our school with teachers who are themselves perfectly familiar with the aims and methods of the Trivium; we will have our building and staff large enough to allow our classes to be small enough for adequate handling; and we will postulate a Board of Examiners willing and qualified to test the products we turn out. Thus prepared, we will attempt to sketch out a syllabus—a modern Trivium “with modifications” and we will see where we get to.
26. But first: what age shall the children be? Well, if one is to educate them on novel lines, it will be better that they should have nothing to unlearn; besides, one cannot begin a good thing too early, and the Trivium is by its nature not learning, but a preparation for learning. We will, therefore, “catch ‘em young,” requiring of our pupils only that they shall be able to read, write, and cipher.
27. My views about child psychology are, I admit, neither orthodox nor enlightened. Looking back upon myself (since I am the child I know best and the only child I can pretend to know from inside) I recognize three states of development. These, in a rough-and-ready fashion, I will call the Poll-Parrot, the Pert, and the Poetic—the latter coinciding, approximately, with the onset of puberty. The Poll-Parrot stage is the one in which learning by heart is easy and, on the whole, pleasurable; whereas reasoning is difficult and, on the whole, little relished. At this age, one readily memorizes the shapes and appearances of things; one likes to recite the number-plates of cars; one rejoices in the chanting of rhymes and the rumble and thunder of unintelligible polysyllables; one enjoys the mere accumulation of things. The Pert age, which follows upon this (and, naturally, overlaps it to some extent), is characterized by contradicting, answering back, liking to “catch people out” (especially one’s elders); and by the propounding of conundrums. Its nuisance-value is extremely high. It usually sets in about the Fourth Form. The Poetic age is popularly known as the “difficult” age. It is self-centered; it yearns to express itself; it

rather specializes in being misunderstood; it is restless and tries to achieve independence; and, with good luck and good guidance, it should show the beginnings of creativeness; a reaching out towards a synthesis of what it already knows, and a deliberate eagerness to know and do some one thing in preference to all others. Now it seems to me that the layout of the Trivium adapts itself with a singular appropriateness to these three ages: Grammar to the Poll-Parrot, Dialectic to the Pert, and Rhetoric to the Poetic age.

28. Let us begin, then, with Grammar. This, in practice, means the grammar of some language in particular; and it must be an inflected language. The grammatical structure of an uninflected language is far too analytical to be tackled by any one without previous practice in Dialectic. Moreover, the inflected languages interpret the uninflected, whereas the uninflected are of little use in interpreting the inflected. I will say at once, quite firmly, that the best grounding for education is the Latin grammar. I say this, not because Latin is traditional and mediaeval, but simply because even a rudimentary knowledge of Latin cuts down the labor and pains of learning almost any other subject by at least fifty percent. It is the key to the vocabulary and structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.
29. Those whose pedantic preference for a living language persuades them to deprive their pupils of all these advantages might substitute Russian, whose grammar is still more primitive. Russian is, of course, helpful with the other Slav dialects. There is something also to be said for Classical Greek. But my own choice is Latin. Having thus pleased the Classicists among you, I will proceed to horrify them by adding that I do not think it either wise or necessary to cramp the ordinary pupil upon the Procrustean bed of the Augustan Age, with its highly elaborate and artificial verse forms and oratory. Post-classical and mediaeval Latin, which was a living language right down to the end of the Renaissance, is easier and in some ways livelier; a study of it helps to dispel the widespread notion that learning and literature came to a full stop when Christ was born and only woke up again at the Dissolution of the Monasteries.
30. Latin should be begun as early as possible—at a time when inflected speech seems no more astonishing than any other phenomenon in an astonishing world; and when the chanting of “*Amo, amas, amat*” is as ritually agreeable to the feelings as the chanting of “eeny, meeny, miney, moe.”
31. During this age we must, of course, exercise the mind on other things besides Latin grammar. Observation and memory are the faculties most lively at this period; and if we are to learn a contemporary foreign language we should begin now, before the facial and mental muscles become rebellious to strange intonations. Spoken French or German can be practiced alongside the grammatical discipline of the Latin.
32. In English, meanwhile, verse and prose can be learned by heart, and the pupil’s memory should be stored with stories of every kind—classical myth, European legend, and so forth. I do not think that the classical stories and masterpieces of ancient literature should be made the vile bodies on which to practice the techniques of Grammar—that was a fault of mediaeval education which we need not perpetuate. The stories can be enjoyed and remembered in English, and related to their origin at a subsequent stage. Recitation aloud should be practiced, individually or in chorus; for we must not forget that we are laying the groundwork for Disputation and Rhetoric.
33. The grammar of History should consist, I think, of dates, events, anecdotes, and personalities. A set of dates to which one can peg all later historical knowledge is of enormous help later on in establishing the perspective of history. It does not greatly matter which dates: those of the Kings of England will do very nicely, provided that they are accompanied by pictures of costumes, architecture, and other everyday things, so

- that the mere mention of a date calls up a very strong visual presentment of the whole period.
34. Geography will similarly be presented in its factual aspect, with maps, natural features, and visual presentment of customs, costumes, flora, fauna, and so on; and I believe myself that the discredited and old-fashioned memorizing of a few capitol cities, rivers, mountain ranges, etc., does no harm. Stamp collecting may be encouraged.
 35. Science, in the Poll-Parrot period, arranges itself naturally and easily around collections—the identifying and naming of specimens and, in general, the kind of thing that used to be called “natural philosophy.” To know the name and properties of things is, at this age, a satisfaction in itself; to recognize a devil’s coach-horse at sight, and assure one’s foolish elders, that, in spite of its appearance, it does not sting; to be able to pick out Cassiopeia and the Pleiades, and perhaps even to know who Cassiopeia and the Pleiades were; to be aware that a whale is not a fish, and a bat not a bird—all these things give a pleasant sensation of superiority; while to know a ring snake from an adder or a poisonous from an edible toadstool is a kind of knowledge that also has practical value.
 36. The grammar of Mathematics begins, of course, with the multiplication table, which, if not learnt now, will never be learnt with pleasure; and with the recognition of geometrical shapes and the grouping of numbers. These exercises lead naturally to the doing of simple sums in arithmetic. More complicated mathematical processes may, and perhaps should, be postponed, for the reasons which will presently appear.
 37. So far (except, of course, for the Latin), our curriculum contains nothing that departs very far from common practice. The difference will be felt rather in the attitude of the teachers, who must look upon all these activities less as “subjects” in themselves than as a gathering-together of material for use in the next part of the Trivium. What that material is, is only of secondary importance; but it is as well that anything and everything which can be usefully committed to memory should be memorized at this period, whether it is immediately intelligible or not. The modern tendency is to try and force rational explanations on a child’s mind at too early an age. Intelligent questions, spontaneously asked, should, of course, receive an immediate and rational answer; but it is a great mistake to suppose that a child cannot readily enjoy and remember things that are beyond his power to analyze—particularly if those things have a strong imaginative appeal (as, for example, “Kubla Kahn”), an attractive jingle (like some of the memory-rhymes for Latin genders), or an abundance of rich, resounding polysyllables (like the *Quicumque vult*).
 38. This reminds me of the grammar of Theology. I shall add it to the curriculum, because theology is the mistress-science without which the whole educational structure will necessarily lack its final synthesis. Those who disagree about this will remain content to leave their pupil’s education still full of loose ends. This will matter rather less than it might, since by the time that the tools of learning have been forged the student will be able to tackle theology for himself, and will probably insist upon doing so and making sense of it. Still, it is as well to have this matter also handy and ready for the reason to work upon. At the grammatical age, therefore, we should become acquainted with the story of God and Man in outline—i.e., the Old and New Testaments presented as parts of a single narrative of Creation, Rebellion, and Redemption—and also with the Creed, the Lord’s Prayer, and the Ten Commandments. At this early stage, it does not matter nearly so much that these things should be fully understood as that they should be known and remembered.
 39. It is difficult to say at what age, precisely, we should pass from the first to the second part of the Trivium. Generally speaking, the answer is: so soon as the pupil shows himself disposed to pertness and interminable argument. For as, in the first part, the

master faculties are Observation and Memory, so, in the second, the master faculty is the Discursive Reason. In the first, the exercise to which the rest of the material was, as it were, keyed, was the Latin grammar; in the second, the key-exercise will be Formal Logic. It is here that our curriculum shows its first sharp divergence from modern standards. The disrepute into which Formal Logic has fallen is entirely unjustified; and its neglect is the root cause of nearly all those disquieting symptoms which we have noted in the modern intellectual constitution. Logic has been discredited, partly because we have come to suppose that we are conditioned almost entirely by the intuitive and the unconscious. There is no time to argue whether this is true; I will simply observe that to neglect the proper training of the reason is the best possible way to make it true. Another cause for the disfavor into which Logic has fallen is the belief that it is entirely based upon universal assumptions that are either unprovable or tautological. This is not true. Not all universal propositions are of this kind. But even if they were, it would make no difference, since every syllogism whose major premise is in the form "All A is B" can be recast in hypothetical form. Logic is the art of arguing correctly: "If A, then B." The method is not invalidated by the hypothetical nature of A. Indeed, the practical utility of Formal Logic today lies not so much in the establishment of positive conclusions as in the prompt detection and exposure of invalid inference.

40. Let us now quickly review our material and see how it is to be related to Dialectic. On the Language side, we shall now have our vocabulary and morphology at our fingertips; henceforward we can concentrate on syntax and analysis (i.e., the logical construction of speech) and the history of language (i.e., how we came to arrange our speech as we do in order to convey our thoughts).
41. Our Reading will proceed from narrative and lyric to essays, argument and criticism, and the pupil will learn to try his own hand at writing this kind of thing. Many lessons—on whatever subject—will take the form of debates; and the place of individual or choral recitation will be taken by dramatic performances, with special attention to plays in which an argument is stated in dramatic form.
42. Mathematics—algebra, geometry, and the more advanced kinds of arithmetic—will now enter into the syllabus and take its place as what it really is: not a separate "subject" but a sub-department of Logic. It is neither more nor less than the rule of the syllogism in its particular application to number and measurement, and should be taught as such, instead of being, for some, a dark mystery, and, for others, a special revelation, neither illuminating nor illuminated by any other part of knowledge.
43. History, aided by a simple system of ethics derived from the grammar of theology, will provide much suitable material for discussion: Was the behavior of this statesman justified? What was the effect of such an enactment? What are the arguments for and against this or that form of government? We shall thus get an introduction to constitutional history—a subject meaningless to the young child, but of absorbing interest to those who are prepared to argue and debate. Theology itself will furnish material for argument about conduct and morals; and should have its scope extended by a simplified course of dogmatic theology (i.e., the rational structure of Christian thought), clarifying the relations between the dogma and the ethics, and lending itself to that application of ethical principles in particular instances which is properly called casuistry. Geography and the Sciences will likewise provide material for Dialectic.
44. But above all, we must not neglect the material which is so abundant in the pupils' own daily life.
45. There is a delightful passage in Leslie Paul's "The Living Hedge" which tells how a number of small boys enjoyed themselves for days arguing about an extraordinary shower of rain which had fallen in their town—a shower so localized that it left one half of the main

street wet and the other dry. Could one, they argued, properly say that it had rained that day on or over the town or only in the town? How many drops of water were required to constitute rain? And so on. Argument about this led on to a host of similar problems about rest and motion, sleep and waking, *est* and *non est*, and the infinitesimal division of time. The whole passage is an admirable example of the spontaneous development of the ratiocinative faculty and the natural and proper thirst of the awakening reason for the definition of terms and exactness of statement. All events are food for such an appetite.

46. An umpire's decision; the degree to which one may transgress the spirit of a regulation without being trapped by the letter: on such questions as these, children are born casuists, and their natural propensity only needs to be developed and trained—and especially, brought into an intelligible relationship with the events in the grown-up world. The newspapers are full of good material for such exercises: legal decisions, on the one hand, in cases where the cause at issue is not too abstruse; on the other, fallacious reasoning and muddleheaded arguments, with which the correspondence columns of certain papers one could name are abundantly stocked.
47. Wherever the matter for Dialectic is found, it is, of course, highly important that attention should be focused upon the beauty and economy of a fine demonstration or a well-turned argument, lest veneration should wholly die. Criticism must not be merely destructive; though at the same time both teacher and pupils must be ready to detect fallacy, slipshod reasoning, ambiguity, irrelevance, and redundancy, and to pounce upon them like rats. This is the moment when *précis*-writing may be usefully undertaken; together with such exercises as the writing of an essay, and the reduction of it, when written, by 25 or 50 percent.
48. It will, doubtless, be objected that to encourage young persons at the Pert age to browbeat, correct, and argue with their elders will render them perfectly intolerable. My answer is that children of that age are intolerable anyhow; and that their natural argumentativeness may just as well be canalized to good purpose as allowed to run away into the sands. It may, indeed, be rather less obtrusive at home if it is disciplined in school; and anyhow, elders who have abandoned the wholesome principle that children should be seen and not heard have no one to blame but themselves.
49. Once again, the contents of the syllabus at this stage may be anything you like. The "subjects" supply material; but they are all to be regarded as mere grist for the mental mill to work upon. The pupils should be encouraged to go and forage for their own information, and so guided towards the proper use of libraries and books for reference, and shown how to tell which sources are authoritative and which are not.
50. Towards the close of this stage, the pupils will probably be beginning to discover for themselves that their knowledge and experience are insufficient, and that their trained intelligences need a great deal more material to chew upon. The imagination—usually dormant during the Pert age—will reawaken, and prompt them to suspect the limitations of logic and reason. This means that they are passing into the Poetic age and are ready to embark on the study of Rhetoric. The doors of the storehouse of knowledge should now be thrown open for them to browse about as they will. The things once learned by rote will be seen in new contexts; the things once coldly analyzed can now be brought together to form a new synthesis; here and there a sudden insight will bring about that most exciting of all discoveries: the realization that truism is true.
51. It is difficult to map out any general syllabus for the study of Rhetoric: a certain freedom is demanded. In literature, appreciation should be again allowed to take the lead over destructive criticism; and self-expression in writing can go forward, with its tools now sharpened to cut clean and observe proportion. Any child who already shows a

disposition to specialize should be given his head: for, when the use of the tools has been well and truly learned, it is available for any study whatever. It would be well, I think, that each pupil should learn to do one, or two, subjects really well, while taking a few classes in subsidiary subjects so as to keep his mind open to the inter-relations of all knowledge. Indeed, at this stage, our difficulty will be to keep “subjects” apart; for Dialectic will have shown all branches of learning to be inter-related, so Rhetoric will tend to show that all knowledge is one. To show this, and show why it is so, is pre-eminently the task of the mistress science. But whether theology is studied or not, we should at least insist that children who seem inclined to specialize on the mathematical and scientific side should be obliged to attend some lessons in the humanities and vice versa. At this stage, also, the Latin grammar, having done its work, may be dropped for those who prefer to carry on their language studies on the modern side; while those who are likely never to have any great use or aptitude for mathematics might also be allowed to rest, more or less, upon their oars. Generally speaking, whatsoever is mere apparatus may now be allowed to fall into the background, while the trained mind is gradually prepared for specialization in the “subjects” which, when the Trivium is completed, it should be perfectly well equipped to tackle on its own. The final synthesis of the Trivium—the presentation and public defense of the thesis—should be restored in some form; perhaps as a kind of “leaving examination” during the last term at school.

52. The scope of Rhetoric depends also on whether the pupil is to be turned out into the world at the age of 16 or whether he is to proceed to the university. Since, really, Rhetoric should be taken at about 14, the first category of pupil should study Grammar from about 9 to 11, and Dialectic from 12 to 14; his last two school years would then be devoted to Rhetoric, which, in this case, would be of a fairly specialized and vocational kind, suiting him to enter immediately upon some practical career. A pupil of the second category would finish his Dialectical course in his preparatory school, and take Rhetoric during his first two years at his public school. At 16, he would be ready to start upon those “subjects” which are proposed for his later study at the university: and this part of his education will correspond to the mediaeval Quadrivium. What this amounts to is that the ordinary pupil, whose formal education ends at 16, will take the Trivium only; whereas scholars will take both the Trivium and the Quadrivium.
53. Is the Trivium, then, a sufficient education for life? Properly taught, I believe that it should be. At the end of the Dialectic, the children will probably seem to be far behind their coevals brought up on old-fashioned “modern” methods, so far as detailed knowledge of specific subjects is concerned. But after the age of 14 they should be able to overhaul the others hand over fist. Indeed, I am not at all sure that a pupil thoroughly proficient in the Trivium would not be fit to proceed immediately to the university at the age of 16, thus proving himself the equal of his mediaeval counterpart, whose precocity astonished us at the beginning of this discussion. This, to be sure, would make hay of the English public-school system, and disconcert the universities very much. It would, for example, make quite a different thing of the Oxford and Cambridge boat race.
54. But I am not here to consider the feelings of academic bodies: I am concerned only with the proper training of the mind to encounter and deal with the formidable mass of undigested problems presented to it by the modern world. For the tools of learning are the same, in any and every subject; and the person who knows how to use them will, at any age, get the mastery of a new subject in half the time and with a quarter of the effort expended by the person who has not the tools at his command. To learn six subjects without remembering how they were learnt does nothing to ease the approach to a seventh; to have learnt and remembered the art of learning makes the approach to every subject an open door.

55. Before concluding these necessarily very sketchy suggestions, I ought to say why I think it necessary, in these days, to go back to a discipline which we had discarded. The truth is that for the last three hundred years or so we have been living upon our educational capital. The post-Renaissance world, bewildered and excited by the profusion of new “subjects” offered to it, broke away from the old discipline (which had, indeed, become sadly dull and stereotyped in its practical application) and imagined that henceforward it could, as it were, disport itself happily in its new and extended Quadrivium without passing through the Trivium. But the Scholastic tradition, though broken and maimed, still lingered in the public schools and universities: Milton, however much he protested against it, was formed by it—the debate of the Fallen Angels and the disputation of Abdiel with Satan have the tool-marks of the Schools upon them, and might, incidentally, profitably figure as set passages for our Dialectical studies. Right down to the nineteenth century, our public affairs were mostly managed, and our books and journals were for the most part written, by people brought up in homes, and trained in places, where that tradition was still alive in the memory and almost in the blood. Just so, many people today who are atheist or agnostic in religion, are governed in their conduct by a code of Christian ethics which is so rooted that it never occurs to them to question it.
56. But one cannot live on capital forever. However firmly a tradition is rooted, if it is never watered, though it dies hard, yet in the end it dies. And today a great number—perhaps the majority—of the men and women who handle our affairs, write our books and our newspapers, carry out our research, present our plays and our films, speak from our platforms and pulpits—yes, and who educate our young people—have never, even in a lingering traditional memory, undergone the Scholastic discipline. Less and less do the children who come to be educated bring any of that tradition with them. We have lost the tools of learning—the axe and the wedge, the hammer and the saw, the chisel and the plane—that were so adaptable to all tasks. Instead of them, we have merely a set of complicated jigs, each of which will do but one task and no more, and in using which eye and hand receive no training, so that no man ever sees the work as a whole or “looks to the end of the work.”
57. What use is it to pile task on task and prolong the days of labor, if at the close the chief object is left unattained? It is not the fault of the teachers—they work only too hard already. The combined folly of a civilization that has forgotten its own roots is forcing them to shore up the tottering weight of an educational structure that is built upon sand. They are doing for their pupils the work which the pupils themselves ought to do. For the sole true end of education is simply this: to teach men how to learn for themselves; and whatever instruction fails to do this is effort spent in vain.

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ENDNOTES

- ¹ Unless otherwise noted, all Scripture references are from *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) Grand Rapids: Zondervan.
- ² Of course, Christian education should never cease this side of heaven, but we are limiting our attention to the Christian education of children.
- ³ It is sometimes useful to distinguish between instruction, from the Latin, to build into, and education, from the Latin, to draw out from.
- ⁴ (Associated Press Georgia Textbook Evolution Stickers Removed May 24, 2005) Associated Press. "Georgia Textbook Evolution Stickers Removed." *Fox News: U.S. & World*. May 24, 2005. Fox News. May 27, 2006 <<http://www.foxnews.com/story/0,2933,157477,00.html>>.
- ⁵ "Peter Singer." *Wikipedia, The Free Encyclopedia*. 5 Jun 2006, 00:45 UTC. Wikimedia Foundation, Inc. 8 Jun 2006 <http://en.wikipedia.org/w/index.php?title=Peter_Singer&oldid=56917907>.
- ⁶ Dr. Eric R. Pianka recommends reducing the population of the planet by 90% through the use of Ebola. (Meeting Doctor Doom March 31, 2006) *Meeting Doctor Doom*. March 31, 2006. The Citizen Scientist. May 27, 2006 <http://www.sas.org/tcs/weeklyIssues_2006/2006-04-07/feature1p/>.
- ⁷ And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the

name of the Father and of the Son and of the Holy Spirit, “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen. (Matthew 28:18-20) (NKJV)

⁸ It is true that **μικρὸν** **ὧν** can mean adult catechumens, or those small in the faith, or dear. Children qualify!

⁹ (Exodus 12:26-27) “And it shall be, when your children say to you, ‘What do you mean by this service?’ ‘that you shall say, ‘It *is* the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ ” So the people bowed their heads and worshiped. (Joshua 4:4-7) Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe; and Joshua said to them: “Cross over before the ark of the Lord your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel, “that this may be a sign among you when your children ask in time to come, saying, ‘What do these stones *mean* to you?’ “Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever.”

¹⁰ To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.” (John 8:31-32) Also “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. (Matthew 7:24) Cf. also Luke 8:11-15 (The Parable of the Sower).

¹¹ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, ... (2 Thessalonians 2:3) (NKJV)

¹² “WELS Statistical Data for Parish ministry Planning,” Compiled by the Board for Parish Services. Not dated.

¹³ [The Creator] said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?’ So they are no longer two, but one. ...” (Matthew 19:5-6)

¹⁴ Has not the LORD made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth. “I hate divorce,” says the LORD God of Israel, So guard yourself in your spirit, and do not break faith. (Malachi 2:15-16)

¹⁵ [The Creator] said, ‘For this reason a man will leave his father and mother and be united to his wife... (Matthew 19:5)

¹⁶ But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. (1 Timothy 5:8) (NKJV)

¹⁷ Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. (Ephesians 6:4)

¹⁸ For the purposes of this essay, we are talking about the institution of American education as shaped by the philosophies of John Dewey, B.F. Skinner and others, as formed by the Progressive Education Association, later the National Education Association, as taught by Columbia Teachers’ College and successor institutions, as implemented by state legislatures and departments of education, as equipped by textbook publishers, and as implemented by teachers molded by all of the above. We are particularly focused upon elementary and secondary education, but must realize that the same issues involve all education. We are not thinking only of public education, because private and parochial education, particularly in Roman Catholic and Episcopal schools may be even more “progressive.” This is a decided generalization, and of course does not imply that every

teacher subscribes to the worldly philosophies we critique, or (sadly) is even aware of how he or she is enabling the philosophies in the classroom.

In order to keep perspective, remember that on the one hand, the institution of American education is like the media or the entertainment industry – a heterogeneous institution in which some good can be found next to much that is not good. But also remember that every state has compulsory attendance laws for schools, and in terms of employment and expenditure, education dwarfs these other institutions.

¹⁹ Lewis, C.S. (Hooper Walter Lewis C.S. Christian Apologetics 1970) Lew “Christian Apologetics.” *Essays on Theology and Ethics*. Ed. Walter Hooper. Grand Rapids: William B. Eerdmans, 1970. 93. (*Emphasis mine*.)

²⁰ Lewis’ theology relative to the power of Christ in the gospel is wanting; nevertheless, his overall point is well taken. It is alone by the grace of God that anybody’s faith remains, given the unanimity of unbelief in some quarters, as the Bible says “If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. At that time if anyone says to you, ‘Look, here is the Christ!’ or, ‘There he is!’ do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible. See, I have told you ahead of time.” (Matthew 24:22-25)

²¹ Or compartments for media, home life, work, etc.

²² *Anno Domini*, “in the year of the Lord.” *Anno Domini Nostri Iesu Christi* (“In the Year of Our Lord Jesus Christ”)

²³ In English, “before Christ.”

²⁴ (Associated Press Researchers Dig into Comet Dust Samples from Spacecraft February 21, 2006) Associated Press. “Researchers Dig into Comet Dust Samples from Spacecraft.” *HeraldNet*. February 21, 2006. Everett Herald. 21 May 2006 <http://www.heraldnet.com/stories/06/02/21/100wir_a2comet001.cfm>.

²⁵ David Frum, “A New World, A New Day,” *National Review*, March 28, 2006.

²⁶ It bears repeating that for the purposes of this essay, we are talking about the institution of American education as shaped by the philosophies of John Dewey, B.F. Skinner and others, as formed by the Progressive Education Association, later the National Education Association, as taught by Columbia Teachers’ College and successor institutions, as implemented by state legislatures and departments of education, as equipped by textbook publishers, and as implemented by teachers molded by all of the above. We are particularly focused upon elementary and secondary education, but must realize that the same issues involve all education. While public education is most influential, we are not thinking only of public education, because private and parochial education, particularly in Roman Catholic and Episcopal schools may be even more “progressive.” This is a decided generalization, and of course does not imply that every teacher subscribes to the worldly philosophies we critique, or (sadly) is even aware of how he or she is enabling the philosophies in the classroom.

²⁷ As a representative of the Washington Federation of Independent Schools, I worked closely for a time with the state board of education and with “program units” which implemented the state regulations within colleges of education. Without knowing who they were talking to, state board members bluntly referred to proponents of Christian education as “ayatollahs,” and viewed teacher preparation as a key element in thwarting what they considered the egregious harm that such religious teaching would cause. It went so far in one instance that representatives of the state not only determined course content at a “Lutheran” university, but required course syllabi to document that the content was taught, and even threatened to interview students to confirm it.

- ²⁸ Priorities for the 109th Congress, Second Session. 2006. NEA National Education Association, Great Public Schools for Every Child, Legislative Action Center. 18 May 2006 <<http://www.nea.org/lac/priorities.html>>.
- ²⁹ After all, the enemy knows the importance of presuppositions and enforces them whenever possible. For example, efforts are well advanced in California and Massachusetts to remove from textbooks references to fathers and mothers as male and female figures, respectively. See footnote 35. As we go to press, the Motion Picture Association of America has given a movie a PG rating because of the strongly religious thematic elements. Mattingly, Terry. "Narrow focus Draws 'PG' Rating for Baptist-backed Film." Scripps Howard News Service. 7 May 2006. Scripps Howard News Service. 7 June 2006 <http://www.shns.com/shns/g_index2.cfm?action=detail&pk=RELIGION-FAITH-06-07-06>.
- ³⁰ I chose not to use the politically correct term, "native American," because after all, I am a native American. Most of us are. A native is someone who originates, is born in, a particular place. Now, class, what does the current use of "native American" assume or imply?
- ³¹ Lewis, C.S., *The Abolition of Man, or Reflections on Education with Special Reference to the Teaching of English in the Upper forms of Schools*, University of Durham, Riddell Memorial Lectures, Fifteenth Series, 1947, Macmillan Publishing Co., Inc., New York.
- ³² Lewis, *Abolition of Man*, p. 39.
- ³³ Wordsworth Dorothy. "Recollections of a Tour in Scotland, A.D. 1803." The Falls of the Clyde. 2006. aboutScotland. 10 May 06 <<http://www.aboutscotland.com/water/clyde.html>>.
- ³⁴ Lewis, *Abolition of Man*, at page 14. He references *The Green Book* pp. 19,20.
- ³⁵ *De Cin. Dei*. XV. 22. Cf. *ibid.* ix. 5. xi.28, quoted Op. Cit. at page 26.
- ³⁶ Eth. Nic. 1104 B, quoted Op. Cit. at page 26.
- ³⁷ As I am writing this, California Senate Bill 1437 is in the news. The bill would remove gender-specific titles from all textbooks, so there would be no Mom or Dad, Mother or Father. At the same time it would add history lessons on "the contributions of people who are lesbian, gay, bisexual or transgender to the economic, political, and social development of California and the United States of America." <http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=50044>, accessed on 5/4/2006.
- ³⁸ Lewis, *Abolition of Man*, p. 41.
- ³⁹ Lewis, *Abolition of Man*, page 54 Lewis uses the word "*Tao*" for "natural law."
- ⁴⁰ All that is morally virtuous and right.
- ⁴¹ All that is worthy of praise, of great and surpassing value, besides the moral realm.
- ⁴² As I write this the movie, "The DaVinci Code" has just been released. I counted at least two dozen programs on television and articles in the print media hyping the "alternative view of the Bible and Christianity" all based on the assumption that Christianity was itself just as much a product of some religious idea as was Gnosticism.
- ⁴³ There are variations of this type of situation. This case was when two institutions (family and school) had different foundational beliefs, but agreement in a particular instance, so the particular instance brought the student over to adopt the foundational beliefs of the school. It is a common occurrence. It may also be that two institutions have common foundational beliefs, but differ in a particular instance, perhaps causing unnecessary rejection of one another. In his book, *God and Man at Yale* and in discussion afterward, William F. Buckley observed that the more obvious the differences in beliefs between a student and the educational institution, the less likely the student was to be undermined in his faith. A catholic, for example, was more likely to forsake the Christian faith at a liberal catholic institution, for example, than at an overtly anti-Christian one.

- ⁴⁴ Luther Martin. "Letter to the Mayors and Aldermen of All the Cities of Germany in Behalf of Christian Schools." Luther on Education. Ed. F.V.N. Painter. Eugene, OR: Wipf and Stock Publishers, 1889. 197.
- ⁴⁵ "In Behalf of Christian Schools," Painter, p. 208.
- ⁴⁶ "In Behalf of Christian Schools," Painter, p. 171.
- ⁴⁷ Luther Martin. "Sermon on the Duty of Sending Children to School." Luther on Education. Ed. F.V.N. Painter. Eugene, OR: Wipf and Stock Publishers, 1889, p. 223.
- ⁴⁸ Luther, M. (1999, c1966). *"To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate."* Vol. 44: *Luther's works, vol. 44 : The Christian in Society I* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press, p. 207
- ⁴⁹ "Duty of Sending Children to School." Painter, p. 224.
- ⁵⁰ Von Raumer, Karl, "Luther's Views of Education and Schools, quoted in *Readings from Luther On Schools and Education; Primary and Secondary Sources*, an unpublished collection by Joel Brondos.
- ⁵¹ **triv•i•um** *noun*; *plural triv•ia*. [Medieval Latin, from Latin, meeting of three ways, crossroads] (1804) : a group of studies consisting of grammar, rhetoric, and logic and forming the lower division of the seven liberal arts in medieval universities — compare QUADRIVIUM - Merriam-Webster, I. (1993; Published in electronic form by Logos Research Systems, 1996). *Merriam-Webster's collegiate dictionary*. (electronic ed of the 10th ed.). Springfield, MA: Merriam-Webster, Incorporated.
- ⁵² **qua•driv•i•um** *noun*. [Late Latin, from Latin, crossroads, from *quadri-* + *via* way — more at WAY] (1804) : a group of studies consisting of arithmetic, music, geometry, and astronomy and forming the upper division of the seven liberal arts in medieval universities — compare TRIVIUM - Merriam-Webster, I. (1993; Published in electronic form by Logos Research Systems, 1996). *Merriam-Webster's collegiate dictionary*. (electronic ed of the 10th ed.). Springfield, MA: Merriam-Webster, Incorporated.
- ⁵³ Von Raumer, quoted in Brondos, p. 105
- ⁵⁴ "In Behalf of Christian Schools," Painter, p. 199.
- ¹³ Karl and Barbara Hertz and John H. Lichtblau (trans.), Karl Holl's *Cultural Significance of the Reformation* ("Living Age Books" [New York: Meridian, 1959]), pp. 110–111.
- ⁵⁵ Luther, M. (1999, c1962). *"To the Councilmen of Germany..."* Vol. 45: *Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press, p. 343
- ⁵⁶ Luther, M. (1999, c1972). *Vol. 15: Luther's works, vol. 15 : Ecclesiastes, Song of Solomon, Last Words of David, 2 Samuel 23:1-7* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Saint Louis: Concordia Publishing House.
- ⁵⁷ Melancthon, Phillip. "Instructions to the Parish Visitors on Schools." Quoted in Brondos, pp. 40 ff.
- (Please observe that in the next footnote, and others following footnotes that occur within quotations, are included in normal text (not super-script) and may appear to be out of sequence.)
- ⁵⁶ *Grammatica*, the most basic of the liberal arts, included much more than we understand by the term "grammar" today. Perhaps "English" would be the closest modern equivalent, for it included besides the rules of a language such things as vocabulary, reading, interpretation, and creative expression. Albrecht, *Studien zu ... "die Ratsherren,"* p. 711.
- ⁵⁷ See p. 356, n. 15.
- ⁵⁸ Luther, M. (1999, c1962). *"To the Councilmen of Germany..."* Vol. 45: *Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press, p. 376

15 The liberal arts were traditionally seven in number. Grammar, rhetoric, and dialectic comprised the trivium of the medieval elementary schools; music, arithmetic, geometry, and astronomy comprised the quadrivium of the secondary schools. BG 3, 32, n. 6. Luther's description has reference to Roman education in the shape it took after the end of the republic, as he had come to know it through his own reading of Cicero, Quintilian, and others. Albrecht, *Studien zu ... "die Ratsherren,"* p. 710.

16 Luther consistently rendered the *paidagogos* of Gal. 3:24 (literally, "attendant" or "custodian"; cf. RSV) as *Zuchtmeister* (literally, one who educates, trains, or disciplines in home, court, or school; cf. KJV). WA, DB 7, 182–183; Grimm, *Deutsches Wörterbuch*, VII, 275.

⁵⁹Luther, M. (1999, c1962). "To the Councilmen of all Cities in German that they Establish and Maintain Christian Schools" Vol. 45: *Luther's works, vol. 45: The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press, p 356

72 *Ertzney*, i.e., all the medical arts, which in the academic situation of Luther's time were taught in connection with the liberal arts. MA³ 5; , 443, n. 290, 1. 28.

73 The liberal arts were traditionally seven in number. Grammar, rhetoric, and dialectic comprised the trivium of the medieval elementary schools; music, arithmetic, geometry, and astronomy comprised the quadrivium of the secondary schools. LW 45, 356, n. 15.

74 *Grammatica*, the most basic of the liberal arts, included much more than we understand by the term "grammar" today. It included, besides the rules of a language, such things as vocabulary, reading, interpretation, and creative expression. LW 45, 376, n. 56.

75 In his *Large Catechism* of 1529 (I:130) Luther quotes the full Latin proverb, ascribing it to the "wise men of old": "*Deo, parentibus, et magistris non potest satis gratiae rependi.*" Cf. WA 30¹, 151; cf. also Theodore G. Tappert (ed.), *The Book of Concord* (Philadelphia: Muhlenberg Press, 1959), p. 383.

⁶⁰Luther, M. (1999, c1967). "A Sermon on Keeping Children in School" Vol. 46: *Luther's works, vol. 46 : The Christian in Society III* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press, p 252 (*Emphasis mine.*)

⁶¹That we can seek such excellence without being pietistic, that is, without confusing revealed truth with truth that we discover as part of our sanctified life, is difficult. Some would relegate all that is not revealed truth to "mere human opinion," with the result that they can scarcely contend against the corruption of truth that is so much a part of modern education.

⁶² **Categories in the Cognitive Domain: (with Outcome-Illustrating Verbs)**

1. **Knowledge** of terminology; specific facts; ways and means of dealing with specifics (conventions, trends and sequences, classifications and categories, criteria, methodology); universals and abstractions in a field (principles and generalizations, theories and structures):
Knowledge is (here) defined as the remembering (recalling) of appropriate, previously learned information.
 - o defines; describes; enumerates; identifies; labels; lists; matches; names; reads; records; reproduces; selects; states; views.
2. **Comprehension:** Grasping (understanding) the meaning of informational materials.
 - o classifies; cites; converts; describes; discusses; estimates; explains; generalizes; gives examples; makes sense out of; paraphrases; restates (in own words); summarizes; traces; understands.
3. **Application:** The use of previously learned information in new and concrete situations to solve problems that have single or best answers.

- o acts; administers; articulates; assesses; charts; collects; computes; constructs; contributes; controls; determines; develops; discovers; establishes; extends; implements; includes; informs; instructs; operationalizes; participates; predicts; prepares; preserves; produces; projects; provides; relates; reports; shows; solves; teaches; transfers; uses; utilizes.
- 4. **Analysis:** The breaking down of informational materials into their component parts, examining (and trying to understand the organizational structure of) such information to develop divergent conclusions by identifying motives or causes, making inferences, and/or finding evidence to support generalizations.
 - o breaks down; correlates; diagrams; differentiates; discriminates; distinguishes; focuses; illustrates; infers; limits; outlines; points out; prioritizes; recognizes; separates; subdivides.
- 5. **Synthesis:** Creatively or divergently applying prior knowledge and skills to produce a new or original whole.
 - o adapts; anticipates; categorizes; collaborates; combines; communicates; compares; compiles; composes; contrasts; creates; designs; devises; expresses; facilitates; formulates; generates; incorporates; individualizes; initiates; integrates; intervenes; models; modifies; negotiates; plans; progresses; rearranges; reconstructs; reinforces; reorganizes; revises; structures; substitutes; validates.
- 6. **Evaluation:** Judging the value of material based on personal values/opinions, resulting in an end product, with a given purpose, without real right or wrong answers.
 - o appraises; compares & contrasts; concludes; criticizes; critiques; decides; defends; interprets; judges; justifies; reframes; supports.

Major Categories in the Taxonomy of Educational Objectives. Ed. Gunter Krumme. 1956. University of Washington. 19 May 2006 <<http://faculty.washington.edu/krumme/guides/bloom1.html>>.

20 Ulrich Zwingli; see p. 88, n. 12. Luther arrived at this judgment on the basis of his study of Zwingli's work cited on p. 172, n. 6.

⁶³Luther, M. (1999, c1972). *Vol. 49: Luther's works, vol. 49 : Letters II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Philadelphia: Fortress Press.

⁶⁴ There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures. (William Shakespeare, *Julius Caesar, Act 4, Scene 3*)



REPORTS AND ACTION

*SYNODICAL MEMBERSHIP
ACTION OF THE SYNOD*

Resolution 1: Membership Applications of Pastors

WHEREAS, The following pastors have been recommended by the faculty and approved by the Board of Regents of Bethany Lutheran Theological Seminary, and,
WHEREAS, It has been established in their application for synodical membership that the requirements of the synodical constitution have been met, therefore,
BE IT RESOLVED, That the following pastors be received into permanent membership of the Evangelical Lutheran Synod:

1. The Reverend Daniel Finn, pastor of Pilgrim Lutheran Church, Waterloo, Iowa.
2. The Reverend Samuel Schmeling, pastor of Richland Lutheran Church, Thornton, Iowa.

Resolution 2: Membership Application of Pastor

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Reverend James Dale Wilson for synodical membership, and,
WHEREAS, It has been established in his application for synodical membership that the requirements of the synodical constitution have been met, therefore,
BE IT RESOLVED, That the Reverend James Dale Wilson, pastor of Resurrection Lutheran Church, North Bend, Oregon, be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 3: Membership Transfer of Pastor

WHEREAS, The Reverend John Vogt has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That the Reverend John Vogt, rector of St. Sophia Seminary, Ternopil, Ukraine, be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 4: Membership Application of Teacher

WHEREAS, Mr. James R. Young has applied for membership as a teacher in the Evangelical Lutheran Synod, and,
WHEREAS, He has accepted a call to be principal of Holy Trinity Lutheran School, Okauchee, Wisconsin, and,
WHEREAS, Mr. James R. Young unconditionally subscribes to the teachings and constitution of the Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That Mr. James R. Young be received into permanent membership of the Evangelical Lutheran Synod.

Resolution 5: Membership Applications of Congregations

WHEREAS, It has been established that the following congregations in their applications for synodical membership have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That the following congregations be received into membership of the Evangelical Lutheran Synod:

1. South Lake Lutheran Church, Clermont, Florida.
2. Resurrection Lutheran Church, North Bend, Oregon.
3. Saint Katherine's Lutheran Church, Menomonie, Wisconsin.

Resolution 6: Letters of Dissatisfaction and/or Disagreement with the Statement on the Public Ministry of the Word.

WHEREAS, We have read through the letters of dissatisfaction and/or disagreement with the Public Ministry of the Word, and,

WHEREAS, We have noted that some letters contain stronger language than others but all have expressed the desire for more discussion and therefore these congregations are perceived as being teachable (as we all should be teachable), and not being divisive, and,

WHEREAS, The biblical principles of fellowship are clear, and,

WHEREAS, Congregations that are members of the synod are required to be in agreement with the doctrinal positions of the synod, therefore,

A. BE IT RESOLVED, That we receive these letters as fraternal requests seeking clarification of the Public Ministry of the Word, and,

B. BE IT RESOLVED, That the Presidium use whatever means possible to facilitate these congregations in achieving clarification of the Public Ministry of the Word, and,

C. BE IT RESOLVED, That the synod exercise patience with these congregations, and,

D. BE IT RESOLVED, That while the Public Ministry of the Word is being clarified for these congregations, that, in the interest of promoting fraternal unity, they be encouraged to refrain from publicly teaching against or making charges opposed to the Public Ministry of the Word, and,

E. BE IT RESOLVED, That the synod recognize that by agreeing with these resolutions the congregations are indicating a desire to continue to walk with us in Christian fellowship and unity.

Resolution 7: Pastor application for continued membership in the Evangelical Lutheran Synod

WHEREAS, The Reverend Mark Wold has requested that his name remain on the clergy roster of the Evangelical Lutheran Synod, and,

WHEREAS, The president and the secretary of the synod are approving of the extension, therefore,

BE IT RESOLVED, That the synod grant the Reverend Mark Wold's request.

Resolution 8: Pastor application for continued membership in the Evangelical Lutheran Synod

WHEREAS, The Reverend Carlton Sielaff has requested that his name remain on the clergy roster of the Evangelical Lutheran Synod, and,

WHEREAS, The president and the secretary of the synod are approving of the extension, therefore,

BE IT RESOLVED, That the synod grant the Reverend Carlton Sielaff's request.

CREDENTIALS

ACTION OF THE SYNOD

Resolution 1: Excuses of pastors: non-attendance

WHEREAS, Excuses for absence from the 2006 Synod Convention have been received from the following pastors: D.Bakke, W.Borgwardt, W.Frick, M.Grubbs, M.Marozick,

D.Marzolf, D.McElwain, D.Meyer, F.Schmugge, M.Wold, therefore,

BE IT RESOLVED, That they be excused.

Resolution 2: Excuse of congregation

WHEREAS, Grace Lutheran Church (Weston, Ohio) and Faith Lutheran Church (Clara City, Minnesota) have submitted excuses for sending only one delegate to this convention, therefore,

BE IT RESOLVED, That they be excused.

Resolution 3: Excuse of pastors: late arrival

WHEREAS, Excuses for late arrival to the 2006 Synod Convention have been received from the following pastors: K.Dethlefsen, T.Fox, H.Gieschen, G.Haugen, B.Homan, D.J.Webber, therefore,

BE IT RESOLVED, That they be excused.

Resolution 4: Excuse of delegates: late arrival

WHEREAS, Excuses for late arrival to the 2006 Synod Convention have been received from the following delegates: J.Bonnell, J.Brodhagen, P.Junkans, C.Koopman, C.Lee, M.Mahnke, therefore,

BE IT RESOLVED, That they be excused.

Resolution 5: Excuse of pastors: early departure

WHEREAS, Excuses for early departure from the 2006 Synod Convention have been received from the following pastors: J.Abrahamson, M.Crick, R.Fyffe, H.Gieschen, G.Haugen, R.Holtz, C.Howley, W.Kessel, F.Lams, R.Pederson, A.Pittenger, G.Sahlstrom, J.E.Smith, L.Vinton, therefore,

BE IT RESOLVED, That they be excused.

Resolution 6: Excuse of delegates: early departure

WHEREAS, Excuses for early departure from the 2006 Synod Convention have been received from the following delegates: D.Benzing, M.Buchannan, J.Costello, M.Edwards, S.Fraser, G.Gilbertson, C.Hinderer, C.Hoffman, T.Hoyord, W.Humphrey, B.Kocher, C.Koopman, O.Lau, C.Lee, T.Martin, J.Meyer, J.Sawyer, A.Sahlstrom, R.Smith, T.Teske, G.Vorkhal, C.Williams, therefore,

BE IT RESOLVED, That they be excused.

REPORT OF THE DOCTRINE COMMITTEE

In the Lutheran Reformation the article of justification by faith alone was restored to its truth and purity. We are declared righteous by nothing we do or accomplish, but alone on the basis of Christ's redemptive work which is counted as ours through faith in the Savior. He accomplished salvation for all on the cross and announced it to all by His resurrection declaring the whole world righteous. This wonderful treasure is offered to us in the means of grace, the Word and the Sacraments, and is received by faith alone in Him as the Savior, which faith is worked, strengthened, and preserved through these same means of grace.

This truth, the central article of the faith, is revealed to us in God's inerrant and life-giving Word. It is our purpose as a synod and as a Doctrine Committee to continue in that Word so that we are indeed His disciples (John 8:31). We make our stand on the inspired, inerrant Scriptures, the only source of faith, doctrine, and life, and we subscribe to the Lutheran Confessions because they are a clear exposition of the doctrines of the Scriptures.

COMMITTEE MEMBERSHIP

The Doctrine Committee consists of Prof. Juul B. Madson, Dr. Wilhelm Petersen, Mr. Allen Quist, the Rev. Thomas Rank, the Rev. Paul Zager, Mr. Paul Tweit, and Pres. Gaylin Schmeling. Dr. Wilhelm Petersen is not accepting re-nomination this year. He has served on the committee for more than 25 years. His gifts have been an important asset to the committee as it carried out its work. All his years of service are greatly appreciated. The committee's three regular meetings were devoted to the consideration of questions and other matters referred to it by the synodical president, the chairman of the committee, and groups or individuals within the synod.

EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The biennial meeting of the Evangelical Lutheran Confessional Forum (ELCF) will be held on October 16–17, 2006, in Milwaukee, Wisconsin. The forum, consisting of twelve representatives of the Evangelical Lutheran Synod and twelve representatives of the Wisconsin Evangelical Lutheran Synod (WELS), is intended to express the fellowship enjoyed by those two synods. The doctrinal division of the forum (consisting of two members from each synod) naturally discusses primarily doctrinal matters in its divisional session, and then joins the other divisions in a plenary session that gives attention to reports from all the divisions of the forum.

THE ROLE OF WOMEN IN THE WELS

The 2005 Synod Convention received three memorials expressing concern about public statements made by the clergy of the Wisconsin Evangelical Lutheran Synod (WELS) regarding the role of women in the church. The convention resolved, “That the synod refer these memorials to the Doctrine Committee and the synod further direct the Doctrine Committee to address these concerns with the CICR of the WELS using section ‘II A’ of the adopted doctrine statement ‘The Public Ministry of the Word,’ and, ... That the Doctrine Committee report to the 2006 Synod Convention with the results of its study and discussion with the WELS” (2005 *Synod Report*, p. 72).

A joint meeting between the Commission on Inter-Church Relations (CICR) of the WELS and the Doctrine Committee of the ELS was held September 16, 2005, followed by a number of teleconferences of a subcommittee of the two commissions. This subcommittee included: President Karl Gurgel, Vice President Wayne Mueller, and Professor Forest Bivens of WELS; President John Moldstad, Vice President Glenn Obenberger, and Professor Gaylin Schmeling of the ELS. These were cordial, brotherly, and beneficial meetings. Three points were discussed concerning the role of women in the church: **women serving as pastors to women, women serving as lectors in the divine service, and women communing women.**

The two primary Scripture texts that speak of the role of women in the church are 1 Corinthians 14 and 1 Timothy 2. 1 Corinthians 14:34 states: “Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.” This directive does not mean a complete silence, for 1 Corinthians 11 presupposes that women can participate in the liturgy.

St. Paul qualifies the silence of 1 Corinthians 14 in 1 Timothy 2:11–14: “And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” Here St. Paul explains what kind of speaking is proper for women in the church. It is that speaking or teaching which does not exercise authority over men. On the basis of these Scripture texts, all were agreed that **women are not to be in teaching roles where they have authority over men in the church.**

Women serving as pastors to women: Statements have been made which imply that women may be pastors to women. Such statements are a cause for concern. We use the word “pastor” to describe the man who is the spiritual shepherd of an assembly which by its very nature includes both men and women. This shepherd must be male, for women are not to be in teaching positions over men (1 Timothy 2:11–14; 1 Timothy 3:2). Those present at these meetings agreed that the term “pastor” should not be used for women serving like deaconesses in the public ministry of the Word. This is in keeping with the official doctrinal statements of both the WELS and ELS:

We believe that women may participate in offices and activities of the public ministry except where that work involves authority over men (1 Timothy 2:11, 12). This means that **women may not serve as pastors** nor participate in assemblies of the church in ways that exercise authority over men ([1 Corinthians 11:3; 14:33–35] *This We Believe*, VII:10, p. 30).

Scripture clearly teaches that **women are not to be in the pastoral office**, because this presiding office includes the exercise of authority over men (1 Corinthians 14:34–35, 1 Timothy 2:11–12). Also, when Scripture refers to one who officiates at the Word and sacrament liturgy it speaks in male terms (1 Timothy 3:2, 1 Timothy 4:13). Therefore women shall not read the Scripture lessons in the divine service, preach the sermon, administer Baptism or distribute the Lord’s Supper, for these things are intimately related to the pastoral office ([1 Timothy 4:13–14, 1 Corinthians 4:1] *The Public Ministry of the Word*, 95–102).

Women serving as lectors in the divine service: Questions have been raised concerning the use of female lectors in the divine liturgy. It has been implied that this was being regularly practiced or endorsed by the leadership of WELS. It was the consensus of all the participants in the joint meetings of the CICR and the Doctrine Committee that women should not be serving as lectors in our regular services. In the liturgy, the regular reading of the lessons for the day is intended as an authoritative instruction of the congregation. Since this reading in the liturgy involves authoritative teaching, it would be a sinful practice for women to read the lessons in that context. Here they would be speaking or teaching in a way by which they would be exercising authority over men contrary to 1 Corinthians 14:34 and 1 Timothy 2:11–14.

Women communing women: Questions have been raised concerning women communing women, that is, the practice of women privately administering the Lord’s Supper to other women. There was considerable discussion on this issue. Time did not permit the completion of the study of this issue and there continue to be areas of concern. The two commissions will continue this study in the coming year. It should be noted that the WELS Conference of Presidents (COP) has issued an indefinite moratorium on the practice of women privately distributing the Lord’s Supper to women. According to the WELS COP the reasons for the moratorium are the following:

- Concern for misunderstanding within our own synod and our sister synods here and abroad;
- Concern about whether a staff minister has sufficient theological training to preside at the celebration of the Lord’s Supper;
- Lack of any formal discussions with our brothers over an issue that could at very least cause some confusion;
- Lack of a clear need for this to be done;
- Concern that such action could cause confusion about the role of women, especially in regard to the pastoral ministry, since it may appear that some women are now functioning as pastors;
- Historically this has not been the practice in the Evangelical Lutheran Church.

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE CONVENTION

The fifth triennial convention of the Confessional Evangelical Lutheran Conference (CELC) was held in Tokyo, Japan, May 31–June 2, 2005. The Lutheran Evangelical Christian Church of Japan had graciously agreed to host this meeting. The convention theme was, “Eagerly Await the Savior,” based on Philippians 3:20–21. This topic was discussed in five essays by pastors from the various church bodies that make up the CELC. In addition to the main topic of the conference, there was discussion of a dispute-resolution plan, global theological education, and the work of the Theological Commission. The dispute-resolution plan was adopted by the convention.

A highlight of the 2005 convention was the acceptance into membership of Gereja Lutheran—Indonesia. This church body is making a valiant stand for the Christian faith in a land that is dominated by Islam. The members of this church are facing persecution, but they continue to proclaim forgiveness and hope in the Savior. The 2004 ELS convention resolved to declare fellowship with the Gereja Lutheran—Indonesia.

Professor Armin Panning ended his term as the second president of the CELC and he was sincerely thanked for all that he had done for the conference during his time in office. The newly elected officers of the CELC are: president, Steven Petersen; vice-president, Daniel Koelpin; secretary, Forest Bivens; planning committee, John Moldstad and Wayne Mueller.

The Ukrainian Lutheran Church offered to host the 2008 triennial meeting. Their gracious offer was accepted by the convention. The 2008 meeting will be held in Kiev, Ukraine. This meeting will mark the fifteenth anniversary of the CELC, which is a major milestone in the life of confessional Lutheranism.

In order that the essays presented at the triennial meetings might become available to a wider audience than just the participants at the conventions, the Theological Commission has been given the assignment to edit the essays of the previous conventions into booklet form. The commission produced and presented to the convention Article III, “The Holy Spirit: His Person and Work,” in the series of booklets entitled *The Eternal Word: A Lutheran Confession for the Twenty-First Century*. Article I is a study of the doctrine of Holy Scripture and Article II of the doctrine of Justification. These booklets may be found in PDF form on the CELC website under the heading “Where We Stand” <www.celc.info>.

The CELC is the third largest worldwide Lutheran fellowship, following the larger Lutheran World Federation and the International Lutheran Council. It was organized in 1993 at Oberwesel, Germany, and has approximately 450,000 members in 20 church bodies. The conference accepts the canonical books of the Old and New Testaments (the verbally inspired and inerrant Word of God) as sole authority for doctrine, faith, and life. The conference also accepts the Confessions of the Evangelical Lutheran Church as contained in the Book of Concord of 1580, not *in so far as* but *because* they are a correct exposition of the pure doctrine of the Word of God. The CELC continues to strengthen each of its member churches through mutual encouragement and consultation. We praise and thank our Triune God for having permitted us to establish this confessional organization on the firm foundation of Jesus Christ and His Word.

BIBLE TRANSLATIONS

Several new Bible translations have been published recently, including *Today's New International Version* (TNIV) and *English Standard Version* (ESV). Because of the appearance of these new Bible versions, the Doctrine Committee has again undertaken a review of translations. The Rev. Thomas Rank is leading the committee in this review and intends to produce a paper on Bible translations to be published in the *Lutheran Synod Quarterly* and summarized in the *Lutheran Sentinel*.

POSTMODERNISM IN SOCIETY

Postmodernism is a major philosophical system in our society. Postmodernism is affecting many areas of our culture and life. Textbooks and federal curriculum standards are being influenced by pantheism (nature is god), panentheism (nature is part of god who is also above nature), and other concepts borrowed from and generated by postmodernism. So that the members of our synod can be made aware of these dangers, the Doctrine Committee is studying the pervading influence of postmodernism. Committee member Mr. Allen Quist is leading this study. An essay on this subject will soon be published in the *Lutheran Synod Quarterly*.

OTHER ACTIVITIES

The Doctrine Committee desires to keep abreast of doctrinal trends and issues within the church at large, e.g., homosexuality, feminism, the church growth movement, worship practices. Therefore each member of the committee is assigned certain magazines, periodicals, and theological essays which he is to monitor for the committee and keep it informed concerning developments within the various church bodies.

As members of the ELS and the CELC we will strive to preserve the Word of God in its truth and purity and we will spread the Gospel to the ends of the earth. We will make our stand with Augustine, Luther, and Koren. The strength to go forward and do all things through Him—that strength He gives us in the life-giving Word and the holy Sacraments. As we move forward may our prayer be that of the sixteenth century theologian and hymnist Nikolaus Selnecker:

Lord Jesus Christ, with us abide,
For round us falls the even-tide;
Nor let Thy word, that heav'nly light,
For us be ever veiled in night.

In these last days of sore distress
Grant us, dear Lord true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.
(ELH 511:1–2)

The Rev. Gaylin Schmeling, chairman
The Rev. Paul Zager, secretary

DOCTRINE

ACTION OF THE SYNOD

Resolution 1: Dr. Wilhelm Petersen

WHEREAS, The Rev. Dr. Wilhelm Petersen is not accepting re-nomination this year for a position on the Doctrine Committee, and,
WHEREAS, Dr. Petersen has served faithfully for more than twenty-five years on the Doctrine Committee, and,
WHEREAS, Dr. Petersen has been a marvelous asset to the Doctrine Committee during his tenure, therefore,

- A. BE IT RESOLVED, That the synod express gratitude to our gracious God for the gifts he has bestowed on Dr. Petersen, and,
- B. BE IT RESOLVED, That the synod thank Dr. Petersen for his numerous years of service on the Doctrine Committee.

Resolution 2: Confessional Evangelical Lutheran Conference

WHEREAS, The fifth triennial meeting of the Confessional Evangelical Lutheran Conference (CELC) was held May 31-June 2, 2005, in Tokyo, Japan, and,

WHEREAS, The CELC is the third largest worldwide Lutheran fellowship, comprising the Bulgarian Lutheran Church, Christ the King Lutheran Church (Nigeria), the Confessional Evangelical Lutheran Church (Mexico), the Confessional Evangelical Lutheran Church (Puerto Rico), the Confessional Evangelical Lutheran Church (Russia), the Confessional Lutheran Church in Latvia, the Czech Evangelical Lutheran Church, The Evangelical Lutheran Confessional Church (Finland), the Evangelical Lutheran Free Church (Germany), the Evangelical Lutheran Synod (USA), the Evangelical Lutheran Synod of Australia, the Evangelical Lutheran Synod in Peru, Gereja Lutheran – Indonesia, the Lutheran Church of Cameroon, the Lutheran Church of Central Africa – Malawi, the Lutheran Church of Central Africa – Zambia, the Lutheran Confessional Church (Sweden and Norway), the Lutheran Evangelical Christian Church – Japan, the Ukrainian Lutheran Church, and the Wisconsin Evangelical Lutheran Synod (USA), and,

WHEREAS, The CELC serves as a God-pleasing avenue of fellowship between its member bodies, and,

WHEREAS, The CELC has now made available a series of booklets entitled, *The Eternal Word: A Lutheran Confession for the Twenty-First Century*, also available on its web site <www.celc.info>, and,

WHEREAS, The CELC plans to meet for its sixth triennial meeting in Kyiv, Ukraine, in 2008, therefore,

A. BE IT RESOLVED, That the synod thank God for its membership in the CELC, and,

B. BE IT RESOLVED, That the synod and the CELC continue to seek to expand this blessed fellowship throughout the world.

Resolution 3: The Role of Women in the WELS

WHEREAS, The 2005 synod convention received three memorials expressing concern about public statements made by clergy of the Wisconsin Evangelical Lutheran Synod (WELS) regarding the role of women in the church, and,

WHEREAS, The 2005 synod convention resolved: “That the synod refer these memorials to the Doctrine Committee and the synod further direct the Doctrine Committee to address these concerns with the CICR of the WELS using section IIA of the adopted doctrine statement, ‘The Public Ministry of the Word,’ and...That the Doctrine Committee report to the 2006 synod convention with the results of its study and discussion with the WELS” (2005 *Synod Report*, p. 72, Res. 3), and,

WHEREAS, The Doctrine Committee met with the Commission on Inter-Church Relations (CICR) on September 16, 2005, and also via a number of teleconferences of a subcommittee of the CICR and Doctrine Committee, and,

WHEREAS, Three points were the primary focus of these meetings: (1) women serving as pastors to women, (2) women serving as lectors in the divine service, and (3) women communing women, and,

WHEREAS, In the discussion of these points it was agreed that on the basis of Scripture, **women are not to be in teaching roles where they have authority over men in the church**, and,

WHEREAS, Regarding concern (1), the use of the term “pastor” for anyone other than the man who is the spiritual shepherd of an assembly which by its very nature includes both men and women is not desirable, and,

WHEREAS, It was agreed that the term “pastor” should not be used for women serving like deaconesses in the public ministry of the Word, and,

WHEREAS, Doctrinal statements of both synods clearly state that women are not to serve as pastors, and,

WHEREAS, Regarding concern (2), the CICR and the Doctrine Committee agreed that the reading of the Scripture lessons in the divine service is intended as an authoritative instruction of the congregation, and,

WHEREAS, The CICR and Doctrine Committee agreed that it would be a sinful practice to have women reading the Scripture lessons in the divine service, and,

WHEREAS, It was agreed that women should not serve as lectors in our regular services, and,

WHEREAS, Regarding concern (3), the question of women communing women focuses on the practice of women privately administering the Lord’s Supper to other women, and,

WHEREAS, Time did not permit the completion of the study of this point by the CICR and the Doctrine Committee, and,

WHEREAS, The WELS Conference of Presidents has issued an indefinite moratorium on this practice in the WELS, and,

WHEREAS, The CICR and the Doctrine Committee plan to continue the discussion of this issue in the coming year, therefore,

A. BE IT RESOLVED, That the synod give thanks to God for the unity of doctrine that has been expressed thus far in the discussions between the CICR and the Doctrine Committee concerning these vital topics, and,

B. BE IT RESOLVED, That the synod encourage the Doctrine Committee to continue its discussions with the CICR on the matter of women communing women noting that we unanimously agree that Scripture clearly teaches that women are not to be in the pastoral office, because this presiding office includes the exercise of authority over men (1 Corinthians 14:34–35, 1 Timothy 2:11–12). Also, when Scripture refers to one who officiates at the Word and sacrament liturgy it speaks in male terms (1 Timothy 3:2, 1 Timothy 4:13). Therefore women shall not read the Scripture lessons in the divine service, preach the sermon, administer Baptism or distribute the Lord’s Supper, for these things are intimately related to the pastoral office (1 Timothy 4:13–14, 1 Corinthians 4:1).

Resolution 4: Memorial Requesting Reaffirmation of the 1862 Theses on Lay Preaching

BE IT RESOLVED, That the Evangelical Lutheran Synod continues to hold to the doctrinal statements of the old Norwegian Synod.

Resolution 5: Memorial for Study of Doctrinal Statements Regarding the Doctrine of the Ministry

WHEREAS, A memorial was received from Pastor Aaron Hamilton, West Valley City, Utah; and Pastor Jesse Jacobsen, The Dalles, Oregon; asking that a series of statements concerning the doctrine of the ministry be studied by the ELS General Pastoral Conference, the Doctrine Committee, and the congregations of the synod, and,

WHEREAS, Whether or not consideration and study of these theses would be beneficial in the discussion of the doctrine of the public ministry, especially as such would pertain

to “The Public Ministry of the Word,” is not feasible for the convention because of time constraints, therefore,

BE IT RESOLVED, That this memorial be referred to the Doctrine Committee for study and consideration and this memorial also be referred to the Program Committee of the 2006 General Pastoral Conference for use at their discretion.

Resolution 6: Memorial Concerning the Official Interpretation of “The Public Ministry of the Word”

WHEREAS, A memorial was received from Reformation Lutheran Church, Hillsboro, Oregon, asking the synod to adopt the presidium’s response to the Circuit 8 revision of “The Public Ministry of the Word” (PMW) as the official interpretation of the PMW as adopted at the 2005 synod convention, and,

WHEREAS, The presidium’s response to the Circuit 8 revision was completed for the purpose of explaining “where, how, and why the revision is not in order” (2005 *Synod Report*, p. 72, Res. 2), and,

WHEREAS, The PMW was adopted because it accurately reflects the teaching of Scripture and the Lutheran Confessions, therefore,

BE IT RESOLVED, That this memorial of Reformation Lutheran Church, Hillsboro, Oregon be declined.

Resolution 7: Continued Study of the Doctrine of the Public Ministry

WHEREAS, Three memorials were received (one from Reformation Lutheran Church, Hillsboro, Oregon; Saved By Grace Lutheran Church, Gresham, Oregon; and St. Paul Lutheran Church, Escondido, California; and two from Good Shepherd Lutheran Church, Indianola, Iowa) asking that the synod continue the discussion of the doctrine of the public ministry so as to alleviate concerns and promote unity, and,

WHEREAS, A resolution was received asking the synod, among other things, to “allow for continued...discussion” of the doctrine of the ministry, from the following pastors: Walter Anderson, Harry Bartels, Tim Bartels, James Braun, Steven Brockdorf, Jerry Dalke, Frank Fiedler, Aaron Hamilton, Jesse Jacobsen, Les Lanier, Robert Lawson, Jr., Glenn Obenberger, Tony Pittenger, Alex Ring, Victor Settje, Steven Sparley, William Stehr, Matthew Thompson, Jay Webber, and James Wilson, and,

WHEREAS, Three memorials were received (one from Wayfarer’s Chapel Lutheran Church, Fillmore, California; St. Matthew Lutheran Church, Detroit, Michigan; St. Paul Lutheran Church, Escondido, California; and Saved by Grace Lutheran Church, Gresham, Oregon; one from St. Timothy Evangelical Lutheran Church, Williamsburg, Iowa; and one from St. Matthew Lutheran Church, Myrtle Creek, Oregon; and Christ Lutheran Church, Sutherlin, Oregon) asking the synod to rescind “The Public Ministry of the Word” (PMW), and,

WHEREAS, The synod adopted the PMW in part because it “clearly and faithfully states the doctrine of the public ministry as drawn from the Holy Scripture and as reflected in the Lutheran Confessions” (2005 *Synod Report*, p. 72), and,

WHEREAS, Continued study and discussion of the doctrine of the public ministry would be beneficial in seeking unity on and understanding of this doctrine, and,

WHEREAS, Continued study of the doctrine of the public ministry would not affect the validity of the PMW, therefore,

A. BE IT RESOLVED, That we thank the Lord for the adopted statement on the doctrine of the public ministry of the Word, and,

B. BE IT RESOLVED, That the synod encourage continued study and discussion of the doctrine of the public ministry “with all lowliness and gentleness, with longsuffering,

bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:2, 3; NKJV), in order to bring about greater unity in the synod and greater understanding of the doctrine of the public ministry, and,

C. BE IT RESOLVED, That the synod’s doctrinal statement, the *Public Ministry of the Word* stand as the official doctrine and practice of our synod, while at the same time recognizing that further discussions of the doctrine of the public ministry will be planned, in a fraternal and patient spirit, through the General Pastoral Conference and other pastoral conferences.

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. John A. Moldstad, Sr., McFarland, Wisconsin, chairman; Mr. Harold Theiste, Plymouth, Minnesota, vice-chairman; the Rev. Kenneth V. Schmidt, West Bend, Wisconsin, secretary; Dr. Willis Anthony, St. Peter, Minnesota; the Rev. Mark Bartels, Madison, Wisconsin; Mr. Jon C. Bruss, Sr., Hartland, Wisconsin; Mr. Paul T. Chamberlin, South Chatham, Massachusetts; the Rev. Herbert Huhnerkoch, Kissimmee, Florida; Mr. Jim Minor, Plymouth, Minnesota; Mr. Roland Reinholtz, Middleton, Wisconsin; the Rev. Dr. J. Kincaid Smith, Mankato, Minnesota; and the Rev. Joel Willitz, Lakeland, Florida.

Advisory Members: the Rev. John A. Moldstad, Mankato, Minnesota, President of the ELS; the Rev. Lawrence Burgdorf, St. Louis, Missouri; Mr. Lyle Fahning, Burnsville, Minnesota; and Mr. William Overn, Eagan, Minnesota.

THE FACULTY AND STAFF

Bethany Lutheran College is thankful that the Lord continues to provide talented and committed men and women who embrace the mission of the college and serve as faculty and staff. We praise God for sending us these dedicated workers. During a special service on February 14, 2006, the college observed the following anniversaries:

Prof. Dean Shoop, Business	25 years
Prof. Mark Wiechmann, Psychology	25 years
Mrs. Audrey Winkler, Information Secretary	20 years
Prof. Tatjana Durand, Spanish	15 years
Prof. Adolph Harstad, Old Testament & Church History	15 years
Mrs. Lois Jaeger, Fine Arts Director	15 years
Dr. Thomas Kuster, Eleanor Wilson Chair and Communication	15 years
Prof. Patricia Lussy, Health	15 years
Prof. Laura Matzke, Music	15 years
Ms. Judith Miller, Resident Manager	15 years
Ms. Paula Baumberger, Library	10 years
Prof. Ann Fredrickson, Music	10 years
Prof. Adrian Lo, Music	10 years
Mrs. Linda Loge, Admissions	10 years
Mr. Jonathan Marozick, Information Technology	10 years

This past academic year we had several new faculty and professional personnel join our staff: Mr. Karl Fager, Director of Athletics; Dr. Robert C. Hanna, Professor of Education; Ms. Sarah Harstad, Coordinator of Annual Giving; Ms. Ruthann Kragh, Registrar; the Rev. Donald L. Moldstad, Chaplain and Director of Campus Spiritual Life; Kurt Paulsen, Media Communication Specialist; Ms. Mary Jo Starkson, Coordinator of Career Services and Internships; and Ms. Jennifer A.D. Wosmek, Professor of Psychology.

ENROLLMENT

The 2005-2006 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	172	122
Sophomores	161	139
Juniors	93	89
Seniors	104	126
Part-Time	<u>36</u>	<u>29</u>
	566	505
FTE	545	488
PSEOP FTE	4	3

We are thankful that we have the opportunity to provide a Christ-centered education for these students.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The college utilized this year as an opportunity to reflect on the recent dramatic expansion of the baccalaureate curriculum and begin planning additional future programs. We need to be sure we are serving the synod’s and our students’ needs into the future. In response to the 2005 action of the synod (2005 *Synod Report*, page 80, resolution 5), the faculty added the course RS350, Islam. This is certainly a timely addition to our offerings.

BOARD OF REGENTS

In 1999 the convention ratified three “type B” appointments to the Board of Regents. The appointees were given staggering terms in order that under ordinary conditions only one position would be up for ratification by the synod each year. The Rev. Joel Willitz of Lakeland, Florida, was approved at the 2003 convention for a three-year term. The board re-elected the Rev. Willitz for a three-year term beginning in June at their May meeting. The synod is asked to ratify that election at the 2006 convention.

GRANTS

We continue to be richly blessed by the generous grants we receive from the Marvin M. Schwan Charitable Foundation. These grants provide an extraordinary opportunity to continue to develop both programs and physical facilities of the college.

We are grateful that Thrivent Financial for Lutherans continues to provide matching funds to its members who support the college. This year Thrivent Financial for Lutherans provided \$48,077 in matching support. In addition many corporations match their employees’ contributions to the college through their corporate foundations. These funds maximize the donors’ gifts.

The Bethany Lutheran College Ladies’ Auxiliary continues to support our students through their gifts and prayers. This year the group voted to allot \$12,000 to several projects that directly impact students. We are very thankful to this generous group of women.

ESTATES

The college gratefully acknowledges the receipt of the following estates received through December 31, 2005:

Myrtle Ahrens – \$10,453.20
 Ruth Gorden – \$7,601.98
 Norman Harms – \$20,000.00
 Rachel Lokensgard – \$48,074.36
 Enanda Reinertson – \$73,583.30
 Bjarne W. Teigen – \$1,532.77
 Irene Vaala – \$40,000.00

PHYSICAL PLANT

Edgewood Place, the apartment-style residence for junior and senior women, opened its doors for the Fall 2005 semester. The facility consists of sixteen spacious apartments that house approximately sixty students. Edgewood Place immediately filled to capacity. We are very pleased to be able to offer this type of housing to our students.

The Board of Regents and the Board of Trustees approved the sale of the Marvin M. Schwan Retreat and Conference Center to Thrivent Financial for Lutherans. Transfer of the property officially occurred on October 14, 2005.

FINANCES AND AUXILIARY SERVICES

The Board of Regents and the Bethany administration are thankful for the generous gifts the college received from the members of the synod, individuals, corporations, and foundations. These gifts help assure that Bethany is able to continue to offer the level and variety of programs critically needed to stay focused on the special mission of the college.

The following are audited figures for the year ending June 30, 2005.

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
REVENUES, GAINS AND OTHER SUPPORT				
Tuition and fees	\$7,878,868			\$7,878,868
Less: Scholarships and grants	(3,303,147)			(3,303,147)
Net tuition and fees	4,575,721			4,575,721
Government Grants	157,558			157,558
Contributions	3,310,083	\$614,409	\$1,077,775	5,002,267
Endowment income	27,187	78,860	284	106,331
Endowment gains (losses)	1,366,702	37,484	4,052	1,408,238
Sales and services of student activities	197,610			197,610
Other sources	448,802	2,593	21,252	472,647
Sales and services of auxiliary enterprises	3,278,531			3,278,531
Adjustment of actuarial liability	<u>(11,241)</u>	<u>1,316</u>	<u>26,051</u>	<u>16,126</u>
	13,350,953	734,662	1,129,414	15,215,029
Net assets released from restrictions	<u>2,786,031</u>	<u>(2,786,031)</u>		
Total Revenues, Gains and Other Support	<u>16,136,984</u>	<u>(2,051,369)</u>	<u>1,129,414</u>	<u>15,215,029</u>
EXPENSES AND LOSSES				
Program expenses				
Instruction	4,827,887			4,827,887
Academic support	793,371			793,371
Student services	3,128,295			3,128,295
Auxiliary enterprises	4,083,802			4,083,802
Support expenses				
Institutional support	3,025,021			3,025,021

Allocable expenses				
Operation and maintenance of plant	1,459,539			1,459,539
Depreciation	2,091,862			2,091,862
Amortization	18,580			18,580
Interest	358,042			358,042
Less: Allocated expenses	<u>(3,928,023)</u>	_____	_____	<u>(3,928,023)</u>
Total Expenses and Losses	15,858,376	_____	_____	15,858,376
Change in Net Assets	278,608	(2,051,369)	1,129,414	(643,347)
NET ASSETS – Beginning of Year	<u>18,684,590</u>	<u>36,819,254</u>	<u>19,909,766</u>	<u>75,413,610</u>
NET ASSETS – END OF YEAR	<u>\$18,963,198</u>	<u>\$34,767,885</u>	<u>\$21,039,180</u>	<u>\$74,770,263</u>

CONCLUSION

We give thanks to God for the many blessings Bethany has received during this period of rapid growth and development. Bethany's generous supporters, dedicated faculty and staff, and talented students have all played an important role in this. We are confident that the Lord will continue to bless our efforts as long as we remain faithful to providing an education that keeps its focus on the "One Thing Needful." It is this focus on the gospel message that gives us the confidence that a Bethany education is "An education that lasts beyond a lifetime."

John A. Moldstad, Sr., chairman
Kenneth V. Schmidt, secretary
Dan R. Bruss, president

REPORT OF THE BOARD OF REGENTS AND BETHANY LUTHERAN THEOLOGICAL SEMINARY

We are now in an important year for our seminary. It was sixty years ago that Bethany Lutheran Theological Seminary was established in Mankato, Minnesota. The purpose of the seminary is to prepare pastors who will preach the inerrant Word of God in its truth and purity and administer the Sacraments in accord with Christ's command. This has been the purpose of the seminary throughout the past sixty years of its existence. In this anniversary year we consider the words of encouragement offered by the Rev. Bjug Harstad from Jeremiah at the organization of the synod: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls" (Jeremiah 6:16). The seminary desires to remain in the old path in all its teachings where one can indeed find rest for the soul, true rest found in Christ our Savior. Our souls are never at rest until we are at rest in Him.

Again this year Bethany Lutheran Theological Seminary has been striving to prepare men as pastors that will follow the old paths proclaiming the gracious message of justification by faith alone in Christ as taught in the Scripture and summarized in our Lutheran Confessions. The seminary renders a valuable service to our synod by providing pastors to our congregations. As the Lord has blessed our "school of the prophets" for the past sixty years so we pray God's continued benediction on our seminary for the future that all may work to the glory of God in Christ and the salvation of souls.

BOARD OF REGENTS

The twelve-member Board of Regents is responsible for the operations of the seminary. The board met quarterly during the year and the president of the seminary submitted a report to each meeting. The members of the board are: The Rev. John Moldstad, Sr., McFarland, Wisconsin, chairman; Mr. Harold Theiste, Plymouth, Minnesota, vice-chairman; the Rev. Kenneth Schmidt, West Bend, Wisconsin, secretary; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Herbert Huhnerkoch, Kissimmee, Florida; the Rev. J. Kincaid Smith, Mankato, Minnesota; the Rev. Joel Willitz, Lakeland, Florida; Dr. Willis Anthony, St. Peter, Minnesota; Mr. Jon Bruss, Hartland, Wisconsin; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. James Minor, Plymouth, Minnesota; and Mr. Roland Reinholtz, Middleton, Wisconsin. The Rev. John Moldstad, Mankato, Minnesota; the Rev. Lawrence Burgdorf, Earth City, Missouri; Mr. Lyle Fahning, Burnsville, Minnesota; and Mr. William Overn, Eagan, Minnesota, serve as advisory members to the board.

FACULTY

The following professors taught in the seminary during the 2005-06 school year: Adolph Harstad, Michael Smith, Thomas Kuster, and Gaylin Schmeling. Professor Harstad leads our Old Testament studies and teaches Church History, Homiletics, and other practical courses. Professor Smith teaches our New Testament courses. Professor Kuster teaches Communication and Homiletics. President Schmeling teaches Church History, Dogmatics, Homiletics, and other practical courses.

During a special service on February 14, 2006, the seminary observed the fifteenth anniversary of Adolph Harstad as professor at the seminary.

The Lord has richly blessed our seminary this past year. The Lord has made it possible for the seminary to call a third full-time professor in the area of New Testament studies. Professor Michael Smith of Bethany Lutheran College accepted the call to this position. We are looking forward to having him be a part of our staff. He will be serving the seminary in a full-time capacity beginning with the 2006–07 school year. This is a great benefit to the seminary and to our students.

ENROLLMENT

There were 15 students enrolled at the seminary in the 2005–06 academic year. It breaks down as follows: 7 juniors, 3 middlers, 4 seniors, and 1 vicar. Our vicar this year is Andrew Burmeister, who is serving Our Redeemer Lutheran Church, Kallangur, Queensland, Australia. In addition to this there are two part-time students.

RECRUITMENT

Although our synod is blessed with few vacancies at present and our seminary enrollment continues to grow, projections indicate that many new pastors will be needed in the coming years. Our synod desires to begin new missions and continue to serve our present congregations. Therefore, the seminary is employing various new procedures for recruiting but the support of our congregations and pastors is needed.

We urge pastors and laity to be recruiters for the seminary by encouraging promising young men to study for the ministry. The Lord of the harvest reminds us that “the harvest truly is plenteous, but the laborers are few. Therefore pray the Lord of the harvest that He will send out laborers into His harvest” (Matthew 9:37-38). In addition to fervent prayer let us also do what we can in the form of encouragement and financial assistance, if possible, to make it feasible for students to study for the ministry.

The gracious Savior who laid down His life for our salvation is calling for pastors to shepherd and nurture the flock purchased with His own blood. The seminary would like to

encourage every young man in our synod—and not merely the young men—to consider this vital work which the Savior has placed before us. There is no greater work!

ACTIVITIES

The annual senior recognition dinner was held on the evening of April 21, 2005. This is always a pleasant and relaxing evening for the students and staff, and we are grateful to Thrivent Financial for Lutherans for sponsoring this event.

Our annual vicar workshop was held on Thursday, May 12, 2005. The returning vicars reported on certain phases of their vicarage. President John Moldstad spoke to the vicars concerning the pastor and his relationship to the synod. Brief presentations were also given on our synod's pension fund, insurance plan, and deferred giving.

The annual Reformation Lectures were held at the Ylvisaker Fine Arts Center on October 27-28, 2005. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This year there were three presenters. The first lecture was given by the Rev. Dr. Mark J. Lenz, who is professor of Religion and History at Martin Luther College in New Ulm, Minnesota. The second presenter was the Rev. Dr. Paul Lehninger, who is professor of Theology at Wisconsin Lutheran College, where he also serves as chair of the Religious Studies Department and teaches dogmatics, worship, and New Testament. The third presenter was the Rev. Dennis Marzolf, who has been a professor of music at Bethany Lutheran College in Mankato, Minnesota, since 1984.

The theme of the lectures was Luther and Education. The first lecture, presented by Professor Mark Lenz, was entitled "Luther and Religious Education." In this presentation the essayist emphasized Luther's high regard for Christian education. The second lecturer, Professor Paul Lehninger, presented "Luther, Lutherans, and Liberal Arts Education." In this lecture the essayist spoke of the importance of Luther's work to liberal arts education. The third lecture given by Professor Dennis Marzolf was entitled "Luther and Music Education." In this lecture the essayist explained the importance of music and Lutheran hymns for Lutheran education.

This past January Professor A. Harstad lectured to twenty-five seminary students of our fellowship at Hyderabad, India. The seminary course he taught was New Testament isagogics.

An invitation was extended to our students to attend the annual mission and ministry seminar at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on February 7-9, 2006. The theme of the seminar was "God gives us light" emphasizing the light of the Gospel. The seminar was divided into three parts, which included a study of parish administration, home mission work and world missions.

President and Mrs. Schmeling conducted a Seminary Retreat in Minneapolis on February 10-11, 2006. Greg Costello and Lyle Hoverson gave a presentation on finances for the pastor with special reference to the Rabbi Trust. This retreat was made possible through a special grant from Thrivent Financial for Lutherans. The purpose of this seminar was to prepare the students and their families for life in the parsonage and to increase their awareness of Christian stewardship.

SEMINARY ANNIVERSARY

The sixtieth anniversary of Bethany Lutheran Theological Seminary will be celebrated in a festive service on June 18, 2006, at 7:00 p.m. at Trinity Chapel with Professor Adolph Harstad as liturgist and President Gaylin Schmeling as preacher. Also in this service the Rev. Michael Smith will be installed as a professor of the seminary with the Rev. Kincaid Smith, representing the Board of Regents, conducting the rite of installation.

LUTHERAN SYNOD QUARTERLY

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. The *Quarterly* continues to be favorably received by the subscribers. The subscription price is \$20.00 per year and can be obtained by writing to Bethany Lutheran Theological Seminary, 6 Browns Court, Mankato, MN 56001. Past issues of the *Quarterly* are to be found on the Bethany Seminary website <www.blts.edu> under LSQ Online.

GRANTS AND OTHER FINANCIAL SUPPORT

Thrivent Financial for Lutherans will contribute fifty cents for every dollar members donate to the seminary to a limit of \$300 matching.

Each year there are corporations that match their employees' contributions to the seminary through their foundations. We are thankful for this added support.

Members of the ELS ladies' organizations have given support to the Scholarship Fund, Student Support Fund, and the Text Book Fund. This has been a wonderful blessing for our students. Thank you for all your help.

The Marvin M. Schwan Charitable Foundation supports the seminary in a significant way. Grants from the foundation have provided support for the seminary operations, for our seminarians and their families, and funds to increase our library collection.

LEGACIES AND GIFT ANNUITIES

The following legacies were received in 2005:

Kenneth Fossen	\$ 88,893.00
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The following matured gift annuities were received in 2005:

Enanda Reinertson	\$ 49,450.00
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Milton Tweit	5,000.00
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SCHOLARSHIP FUNDS

The Scholarship Endowment Funds continue to be a blessing to the seminary students. Several scholarship funds have been set up in memory of individuals and the annual dividends are used to help students with their tuition costs. The students are most appreciative of this financial assistance as they pursue their theological education. It is our concern that no one desiring to study for the ministry be denied a theological education for lack of funds. The present Scholarship Endowment Funds are: Merle Aasen; Otto and Dorothy Abrams; Herman and Evelyn Anderson; Joey and Trisha Anderson; John, Ethel and Rodney Arends; Robert, Flora, and Charlotte F. Becker; Edmund Bolstad; Kenneth and Audrey Bolstad; Buelow-Kubiak; Nora Buffington; Larry and Jane Carlovsky; Arthur O. Carlsen; Glenn and Dorothy Collins; Mabel Dahlgren; Allen and Susan Daniels; Davis-Nelson; Robert and Betty Diesing; Roger and Lois Dohrmann; John Dukleth Memorial; George and Dorothy Feil; Donald and Opal Hackbarth; Paul and Cordia Hasz; Hoiland Family; Lyle and Debby Hoverson; Lenwick Hoyord; Ewald and Verda Kohlmeyer; Jens, Jerome, and Laverne Kvam; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Harold and Ellen Loe; Gwenn and Sigfred Lysne; Norman A. Madson, Sr.; Rev. William and Jean McMurdie; Joe and Peggy Moll; Rev. Richard and Hazel Newgard; George Nygaard; Arleta M. Olson; Ordal; Kenneth and Violet Peter; Emil and Martha Peterson; Timothy and Gail Peterson; Richard and Florence Rado; Chauncey and Enanda Reinertson; Roland and Lois Reinholtz; Richland Lutheran Church; Ronald and Gay Rose; Herbert, Linette and Grace Sahnnow; Edna May Scherzer-Getz; Eugene and Bertha Schiller; Gaylin and Rebecca Schmeling; Kenneth and Pat Schneider; Rev. Alhert and Clara Strand; Thomas Stueck; Calhoun and Jean Sumrall; Timothy and Nancy Thiele; Walker-Schneider; William and Eunice Wehrenberg; Whipple; and James and Carol Williams.

There is also a General Scholarship Fund to which individuals and organizations donate during the year and which is also used to render assistance to students in need.

STUDENT HOUSING ASSISTANCE

The seminary assists students with their housing. This program is a great benefit for our students and their families as they prepare for the public ministry.

SEMINARY ENDOWMENT FUND

A Seminary Endowment Fund has been established to be used for seminary needs. We want this fund to grow over the years and therefore we encourage our people to remember it. A bequest would certainly be an appropriate way to perpetuate the work of the seminary as it carries out its task of training pastors to proclaim the saving Gospel of Jesus Christ.

FINANCES

For Fiscal Year July 1, 2004 – June 30, 2005

Revenues	
Tuition and Fees	\$ 55,925
Synod: Subsidy	63,740
Endowment Income	49,671
Gifts and Grants	256,322
Other Sources	<u>19,311</u>
TOTAL	\$ 444,969
 Expenditures	
Education & General	\$ 425,949
Maintenance & Utilities	<u>19,020</u>
TOTAL	\$ 444,969
 Increase (Decrease) in Fund Balance	 <u>\$ 0</u>

Gaylin Schmeling, president
John Moldstad, Sr., chairman
Kenneth Schmidt, secretary

HIGHER EDUCATION
ACTION OF THE SYNOD

Resolution 1: Anniversary of Bethany Lutheran College and Bethany Lutheran Theological Seminary Faculty and Staff

WHEREAS, A number of anniversaries of Bethany Lutheran College faculty and staff have been observed, and,

WHEREAS, Bethany Lutheran Theological Seminary observed the fifteen-year anniversary of Prof. Adolph Harstad, therefore,

A. BE IT RESOLVED, That our synod thank our gracious Lord for the blessings he has bestowed upon Bethany Lutheran College and Bethany Lutheran Theological Seminary through such faithful, talented and dedicated workers, and,

B. BE IT RESOLVED, That our synod continue to pray that the Lord would guide and bless the work of all of our college and seminary faculty and staff.

Resolution 2: Board of Regents

WHEREAS, The Board of Regents has re-elected the Rev. Joel Willitz for a three-year term, as a “type B” member, therefore,
BE IT RESOLVED, That the synod ratify this election.

Resolution 3: Grants, Estates and Other Financial Support for the College and Seminary

WHEREAS, Various donors (individuals and organizations) have provided financial support for general needs and scholarships at Bethany Lutheran College and Bethany Lutheran Theological Seminary, therefore,

- A. BE IT RESOLVED, That our synod thank the Lord of the Church for moving their hearts to give such support, and,
- B. BE IT RESOLVED, That our synod publicly thank these individuals and organizations for their generous support of our college and seminary, and,
- C. BE IT RESOLVED, That our synod continues to encourage our synodical members to remember the financial needs of Bethany Lutheran College and Bethany Lutheran Theological Seminary in their planned giving.

Resolution 4: Religion Curriculum

WHEREAS, The synod convention (2005 *Synod Report*, page 80, Resolution 5) resolved that the Board of Regents investigate making available a course that examines the teachings of various Christian denominations and pseudo-Christian denominations, and,

WHEREAS, Bethany Lutheran College in response to this resolution added the course RS350, Islam, and,

WHEREAS, There are a great number of pseudo-Christian and heterodox denominations which may attract Christian young people and risk their faith by confusing their understanding of pure Biblical doctrine, therefore,

- A. BE IT RESOLVED, That we express our sincere thanks to the faculty of Bethany Lutheran College for adding this much needed and timely class which focuses on the non-Christian religion of Islam, and,
- B. BE IT RESOLVED, That the synod encourage the Board of Regents together with the faculty of Bethany Lutheran College to continue to explore making further additions to the religion curriculum which more closely examine the teachings of pseudo-Christian and heterodox denominations, and,
- C. BE IT RESOLVED, That all classes which explore non-Christian, pseudo-Christian and heterodox Christian religions be seen as an opportunity to better arm our students against the assaults of the devil and to be better prepare them to give witness to the pure Gospel we have received from God.

Resolution 5: Seminary Recruitment

WHEREAS, Our synod projects that there is a continuing need for new pastors to serve our present congregations and in our mission fields, and,

WHEREAS, Our seminary continues to employ various new procedures for recruiting, and,

WHEREAS, The congregations and pastors are in the best position to identify young men for the ministry, therefore,

- A. BE IT RESOLVED, That our synod continue to encourage our pastors and laity to identify and recruit promising young men to study at Bethany Lutheran Theological Seminary, and,
- B. BE IT RESOLVED, That our seminary continue its effort at recruitment, and,

- C. BE IT RESOLVED, That we encourage congregations to invite representatives of our seminary to visit our congregations as a means of encouraging young men to prayerfully consider entering the pastoral ministry, and,
- D. BE IT RESOLVED, That our synod continue to pray to the Lord of the harvest to provide our synod with a steady supply of faithful laborers into His harvest.

Resolution 6: Seminary Anniversary

- WHEREAS, The Lord has blessed our Evangelical Lutheran Synod with a seminary for sixty years, and,
- WHEREAS, Through Bethany Lutheran Theological Seminary the Word of God has been faithfully taught to generations of young men who now serve our synod as pastors, and,
- WHEREAS, The Lord has richly blessed our seminary both spiritually and materially, therefore,
- A. BE IT RESOLVED, That our synod thank the Lord of the Church for the many blessings our synod has realized these past sixty years through our seminary, and,
- B. BE IT RESOLVED, That we ask God that He continue to bless our synod with a seminary that is devoted to preparing pastors who are trained to faithfully proclaim the true Word of God, and,
- C. BE IT RESOLVED, That we pray that God continue to bless Bethany Lutheran Theological Seminary with dedicated professors and ongoing financial support that our synod may continue to be blessed through our seminary, and,
- D. BE IT RESOLVED, That the synod thank the faculty of Bethany Lutheran Theological Seminary, for providing the highest quality education in all the theological disciplines and for their dedication to sound confessional Lutheran instruction.

Resolution 7: Marvin M. Schwan Retreat and Conference Center

- WHEREAS, The Board of Trustees has approved the sale of the Marvin M. Schwan Retreat and Conference Center to Thrivent Financial for Lutherans, therefore,
- BE IT RESOLVED, That the synod ratify the sale of the Marvin M. Schwan Retreat and Conference Center.

Resolution 8: Retirement of Jean Wiechmann

- WHEREAS, Mrs. Jean Wiechmann, has faithfully served Bethany Lutheran College for these past twenty-one years, currently as Registrar, and,
- WHEREAS, She has announced her plans to retire at the end of this fiscal year, therefore,
- A. BE IT RESOLVED, That the synod thank our Lord for the many blessings our college has received through Mrs. Wiechmann's many talents and years of dedicated service, and,
- B. BE IT RESOLVED, That the Evangelical Lutheran Synod thank Mrs. Wiechmann for her many years of service to our college.

REPORT OF THE BOARD FOR HOME MISSIONS

Mission work is challenging. The home missionaries who share the gospel on behalf of our synod sometimes face a hostile reception, or at least very often an indifferent one. Though mission work may be difficult, the strength to carry the Good News to our neighbors in the United States is granted by Christ. When Paul was weary, he, too, found encouragement to serve his Savior. *“We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me”* (Colossians 1:28-29).

Christ’s energy animates the ministry of our home missionaries. Christ’s blessing rests upon their work. It is the privilege of the ELS Board for Home Missions to assist them in their labors.

ORGANIZATION OF THE BOARD

The Board is comprised of the following members: the Rev. Erwin Ekhoﬀ*, chairman; Mr. Robert Smith*, vice-chairman; the Rev. Richard Wiechmann, chaplain; the Rev. Rod Flohr, secretary; the Rev. Dan Basel, Mr. Keith Duin, Mr. Loren Meyer. Members marked with an asterisk (*) also serve on the Trustees/Home Missions Sub-committee. Chairman Ekhoﬀ represents the Board on the Planning and Coordinating Committee. Missions Counselor, the Rev. Steven Petersen also attends board meetings.

GENERAL 2005 WORK HIGHLIGHTS

In addition to regular quarterly board meetings, special meetings at the synod convention and pastoral conference, conference phone calls, visitations at mission congregations for consultation, exploration of potential sites for mission work, ongoing supervision of home mission through monthly pastoral and financial reports, etc., the following are highlights of work and blessings in 2005.

January: The meeting was held in Orlando, Florida in conjunction with the bi-annual Winter Home Mission Seminar, for which funding was provided by a grant by Thrivent Financial for Lutherans. The seminar featured speakers who presented material on home mission work. ELS pastors in Florida were also invited to attend. Permanent financing for construction at Abiding Shepherd, Cottage Grove, Wisconsin was resolved. The board decided to begin work in the Minneapolis–St. Paul, Minnesota area. It was resolved that congregations previously receiving home mission subsidy would be granted funds in the form of loans if they return for resumed subsidy. It was resolved to join Asian Mission Church in jointly calling the Rev. Jong In Kim to serve in Irvine, California. A modification was made to subsidy at Beautiful Savior, Springboro, Ohio, funds were granted for a “grand opening” at Light of Life, Plainfield, Illinois, and it was resolved to apply for funding from the Marvin M. Schwan Charitable Foundation Special Projects Grant for a new start.

May: It was resolved to defer decisions regarding continuance for Light of Life, Plainfield, Illinois and South Lake, Clermont, Florida for nine months, to encourage their incorporation and initiate declining subsidy schedules. It was resolved to recommend a 2% increase in salary scale. It was resolved to call the Rev. David Russow to begin exploratory work at Rogers, Minnesota.

June: It was resolved to offer to purchase property in Rogers, Minnesota

July: It was resolved to counter the seller’s offer in Rogers, Minnesota, to offer to purchase property in Clermont, Florida and again to call the Rev. David Russow to do exploratory work in Rogers, Minnesota.

August: It was resolved to continue subsidy at Light of Life, Plainfield, Illinois and to assist with any penalty suffered from breaking the lease on rented quarters. It was resolved to make a counter-offer on land in Clermont, Florida. A policy was proposed to the Board of Trustees whereby the board was pre-authorized to offer up to \$120,000 per acre for land.

D. Basel was appointed to work with the Board for Evangelism on behalf of the Board for Home Missions. It was resolved to explore sale of excess property at Resurrection, Winter Haven, Florida and to begin exploration of Queen Creek, Arizona.

November: It was resolved to subsidize King of Grace, Waukon, Iowa for six months in 2006, to grant \$5000 for exploration of Osage Beach, Missouri, to establish declining subsidy schedules at South Lake, Clermont, Florida and Light of Life, Plainfield, Illinois, and to revise the subsidies at Faith, Medford, Oregon and Faith, San Antonio, Texas.

MISSIONS COUNSELOR

In addition to serving as liaison between board and missions, the Missions Counselor also worked with Cross-stitch, the network of ELS Women’s Missionary Societies, which raised funds in support of Peru: educational support for women; Chile: English as Second Language training; Korea: furnishings for exploratory worship services; India: support for orphans and widows.

Three ELS *VideoLink* segments were produced by the Rev. Paul Fries during 2005. They featured home and foreign mission news and the synod and the Ottesen Museum at 4 Browns Ct. Mankato, Minnesota. Plans are in place for three more segments to be developed in 2006.

The Missions Counselor presented MISSION: STATEMENT, STRUCTURE AND STRATEGY materials in Washington, California, Florida and Texas in 2005, as well as to the clergy of the Confessional Lutheran Church of Latvia. The material was produced through a grant from Thrivent Financial for Lutherans.

SALARY SCALE FOR 2007

In addition to the following scale, housing and utilities allowance for Home Missionaries is determined using 135% of the four-bedroom fair market rental value within a specific county according to the 2005 survey of the U.S. Department of Housing and Urban Development (Federal Register, Part III. 24 CFR Part 888). Increment for years of service and education allowance is provided within the salary scale. Car allowance is paid per mile for actual miles driven based on the Internal Revenue Service rate for mileage. Health insurance is provided at the \$1,000 deductible. Pension is 6% of base salary.

Vacation time allotted:

1-5 years	2 Sundays and 20 days
6-15 years	3 Sundays and 25 days
16+ years	4 Sundays and 30 days

<u>Years of Service</u>	<u>2007 Base Salary</u>	<u>Years of Service</u>	<u>2007 Base Salary</u>
0	28,016	16	33,366
1	28,266	17	33,841
2	28,516	18	34,316
3	28,766	19	34,791
4	29,016	20	35,041
5	29,266	21	35,591
6	29,591	22	36,141
7	29,916	23	36,691
8	30,241	24	37,241
9	30,566	25	37,791
10	30,891	26	38,416
11	31,291	27	39,041
12	31,691	28	39,666
13	32,091	29	40,291
14	32,491	30+	40,916
15	32,891		

FUTURE PLANS

Plans include the support of a vicar in a mission or at a congregation with potential for a daughter-mission in the future. Purchase of land, rental of worship facilities and construction of church buildings continue to be priorities.

The board continues to work with a ten-year plan of funding missions which includes scheduled new starts, present and projected mission subsidies, capital interest subsidies, board expenses and sources of income. Much of the financial planning for the board is provided by the synod's Business Administrator, Mr. Keith Wiederhoeft.

THANK YOU

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We wish to express our thanks to Thrivent Financial for Lutherans. We are especially grateful to the Marvin M. Schwan Charitable Foundation for continued support of ELS home mission projects.

OPERATING BUDGET

	<u>2005 Actual</u>	<u>2006 Budget</u>	<u>2007 Budget</u>
SUBSIDY – HOME MISSIONS			
Abiding Shepherd, Cottage Grove	\$37,500	\$28,000	\$19,000
Abiding Word, Bowling Green	9,000	6,000	3,000
Asian Mission, Irvine	68,543	75,253	65,000
Beautiful Savior, Springboro	37,483	30,400	22,100
Faith, Medford	35,000	31,360	21,000
Light of Life, Plainfield		8,333	
Peace, North Mankato	18,000	12,000	6,000

Resurrection, Winter Haven	14,000	9,000	4,000
South Lake, Clermont		58,000	56,000
Redeeming Grace, Rogers			<u>94,916</u>
	<u>\$219,526</u>	<u>\$258,346</u>	<u>\$291,016</u>

SUBSIDY – CONGREGATIONS RECEIVING SUPPORT

Beautiful Savior, Osage Beach	417	4,583	
Faith, San Antonio	18,750	24,000	17,000
Family of God, Fort Mojave	8,000	4,000	
King of Grace, Waukon		9,000	
Our Savior, Grants Pass	12,000	6,000	
Our Savior, Lakeland	6,000	3,000	
Peace, Lakeland	<u>25,200</u>	<u>18,000</u>	<u>11,000</u>
	70,367	68,583	28,000

EXPLORATORY MISSIONS

Light of Life, Plainfield	\$76,635		
South Lake, Clermont	76,136		
Redeeming Grace, Rogers	33,158	111,660	
Heritage, Apple Valley Vicar		<u>10,000</u>	<u>10,000</u>
	<u>\$185,929</u>	<u>\$121,660</u>	<u>\$10,000</u>

SUBSIDY – CAPITAL INTEREST

Abiding Shepherd, Cottage Grove	\$26,987	\$64,004	\$57,775
Abiding Word, Bowling Green	27,166	24,539	20,563
Christ the King, Green Bay	3,038	2,735	2,228
Faith, San Antonio			40,501
Family of God, Fort Mohave	12,389	12,057	10,776
Grace, Hobart	2,959	1,687	834
Peace, Kissimmee	11,126		
Peace, North Mankato	55,770	48,532	41,501
Redeemer, Scottsdale		6,005	911
Resurrection, Winter Haven	<u>12,295</u>	<u>11,266</u>	
	<u>\$151,730</u>	<u>\$170,825</u>	<u>\$175,089</u>

BOARD EXPENSES

Board expenses	\$26,149	\$12,000	\$12,000
Moving expense		12,000	12,000
Advertising Subsidy	<u>7,430</u>	<u>9,990</u>	<u>11,322</u>
	33,579	\$33,990	\$35,322

In 2005 the synod budgeted \$189,538 for the home mission program. The remainder of the money needed to fund the program came from special gifts, Thrivent Financial for Lutherans, the Marvin M. Schwan Charitable Foundation, estates, and earned and accumulated interest.

The Rev. Steven P. Petersen, ELS Missions Counselor

HOME MISSIONS
ACTION OF THE SYNOD

Resolution 1: Future Plans for Home Missions

WHEREAS, The Board for Home Missions continues to explore a variety of ways to develop new mission congregations, such as the recent support of a vicar to work from an established congregation, therefore,

BE IT RESOLVED, That the Board for Home Missions be encouraged to utilize creative approaches toward the establishment of new churches.

Resolution 2: Home Mission Salary Scale

WHEREAS, The Board for Home Missions has recommended a compensation package for home missionaries for the year 2007, which has taken into account the cost of living index, therefore,

BE IT RESOLVED, That the compensation package for home missionaries for 2007 be adopted .

Resolution 3: Thanks for Financial Support

WHEREAS, Various organizations have contributed generously to our synod for the development of home missions, therefore,

A. BE IT RESOLVED, That the synod express gratitude to Thrivent Financial for Lutherans for its generous gifts in the support of home missions, and,

B. BE IT RESOLVED, That the synod express gratitude to the Marvin M. Schwan Charitable Foundation for its generous support of home missions, and,

C. BE IT RESOLVED, That the synod express gratitude to the ELS Cross-stitch organization for its generous support of home missions.

REPORT OF THE BOARD FOR FOREIGN MISSIONS

BOARD PERSONNEL

The Board for Foreign Missions is composed of four pastors and three laymen. They are Prof. Adolph Harstad, Chairman; Mr. Marlin Goebel, Vice-chairman; Prof. Silas Born Recording Secretary and Education Consultant; the Rev. Wayne Halvorson, Chairman of the South America Committee; the Rev. Paul Fries, Chairman of the Asia Committee; Mr. Harmon Anderson, Treasurer, and Professor William Kessel. The Rev. Paul Anderson, and Mr. Robert Soule, serve as advisory members to the board. The board normally holds four two day meetings in a year, in January, April, July and October. Usually the meetings are held at the synod building in Mankato. The President John Moldstad, the Rev. Steven Petersen (Missions Counselor), and Keith Wiederhoeft (Treasurer and Business Administrator), attend our meetings regularly.

This year the Board for Foreign Missions has divided itself into two committees to concentrate on certain fields and to streamline the boards effectiveness. The South America Committee focuses on the management and operations of the mission in Peru and Chile. The Asia Committee focuses on the management and operations of the mission in India and the exploratory efforts in South Korea.

FIELD PERSONNEL

There are two missionaries serving in Peru. They are the Rev. David Haeuser (President of the seminary in Peru) and the Rev. Terry Schultz (Field Coordinator for Peru). There are two missionaries in Chile. They are the Rev. Oto Rodriguez and the Rev. Timothy Erickson (Field Coordinator for Chile).

VISITS TO THE MISSION FIELD

Some of the board members and Mission Counselor, the Rev. Steven Petersen, visited the Chile and Peru fields in fall 2005. They held meetings with the Chile and Peru teams, and some of the congregations and mission stations. This visit was very important and beneficial to the ongoing work of the fields.

PERU

There are five full time national pastors working in Lima and the other areas of the country. There are five newly ordained pastors that serve their congregations nearly full time. Some of the new pastors have additional employment which can be combined with their serving the congregations and schools. About 12 other students are studying in the seminary in Lima. There are others studying in extension seminaries and training schools in the mountains and the Amazon region. The seminary is directed by Missionary David Haeuser. The seminary program in Peru is generally comparable to what is required of the seminary students in Mankato, Minnesota.

Two elementary schools have been established in the Lima area, in Año Nuevo on the north side of Lima and at Reynoso, on the West side of Lima. These two schools have now celebrated their fifth year of operation. The Reynoso school completed the construction of the first phase of its building. They are renovating the building to make room for more classrooms. It is planned to be able to add onto the building next year to accommodate more pupils. These schools will strengthen the national church in Peru for generations to come. Both these schools are nearly self-supporting in their operating costs.

Another Christian school has been conducting classes for five years in the Amazon village of Nueva Barranquita. Another school has begun in a neighboring village.

Work in the mountains has been expanding in recent years, with several national pastors and vicars serving about twenty churches or preaching stations. This work is being supervised by the mission team and by national pastors Fidel Coversio and his son Edison. Seminary classes and pre-seminary classes are helping the pastors and vicars grow in their service to the Lord Christ and His Church.

Over fifty groups now meet in the country of Peru for worship and study regularly. Membership has surpassed the 1,500 mark. Growth is continuing in numbers and in spiritual understanding.

One of the special blessings in Peru, is that the national pastors and national leaders are taking more and more of a leadership and management roll. This indigenization is a sign of the growth and maturing of the Evangelical Lutheran Synod of Peru.

CHILE

The missionaries serve congregations in the greater Santiago area and south in the town of Linares. As of this writing (March) many Baptisms and confirmations have taken place to strengthen the spiritual life of the churches. Worship services and study of the Word of God by members and pre-seminary students continues. About six young men continue to study for leadership in the church, with some of them planning to become pastors. Some seminary level courses are being taught by Timothy Erickson and Oto Rodriguez. While they are learning, the students take on some tasks in the outreach of the church into the community.

The four sites, La Cisterna, Las Vertientes, San Bernardo, and Linares, are now becoming more mature as congregations. There is hope to expand to other areas as the opportunity presents itself. The Lord is blessing the work of the Lord in Chile.

English as a Second Language classes are being offered by the churches now for the second year. These classes are a means to increase the number of prospects for the congregations. These classes taught the first year by Bill and Faith Krug and now by Samuel Gullixson have been quite successful. It is hoped that these classes can be continued and serve as an education opportunity which will lead many to hear the message of Jesus Christ.

LUTHERAN MISSION OF SALVATION—INDIA

At the 2005 convention, the ELS voted to formally adopt the Lutheran Mission of Salvation—India (LMSI) as a mission of the synod. LMSI is served by two ordained pastors: Pastor Ananda Raju and Pastor Solomon Mamidi. The mission is divided into the Hyderabad, Rajahmundry and Jabalpur districts. Pastor Raju serves as the president of the Rajahmundry district, with Pastor Mamidi serving as president of the Hyderabad district. Mr. Vijay Sidney serves as the president of the Jabalpur district. The convention was pleased to have Pastors Raju and Mamidi present for the 2005 proceedings and each was invited to address the convention.

The ELS also voted in 2005 to make “the careful training of national pastors” in India the highest priority. Following this resolution, a seminary program has been established. In January 2006, Professor Adolph Harstad and President John Moldstad traveled to Hyderabad, India where each taught intensive two-week seminary courses on dogmatics and a New Testament overview. A total of twenty-five men began their training under Professor Harstad and President Moldstad. In the fall of 2006, Pastor David Jay Webber and Pastor Steven Sparley will travel to Rajahmundry to continue the seminary program. At this time, the Board for Foreign Missions plans to send two professors twice per year to teach intensive seminary courses. The board is also researching the possibility of bringing Indian students to our Bethany Lutheran Theological Seminary in the near future.

ELS Missions Counselor Steve Petersen met with LMSI leaders in January 2006 for the purpose of formally establishing the relationship between the ELS and LMSI. Finances, our working relationship with LMSI and other concerns were discussed with LMSI leadership. Formal agreements and guidelines were agreed upon and have been put into practice.

The Marvin M. Schwan Charitable Foundation granted a total of \$250,000 for our mission work with LMSI. The funds are divided on a percentage basis between districts, with district presidents and elders determining how some of the funds are used in their districts.

LMSI STATISTICS

	Hyderabad	Rajahmundry	Jabalpur	Total
Pastors	1	1		2
Preaching Elders				
Paid	80	122	27	229
Unpaid	41	42	41	124
Congregations	126	165	68	359
Baptized Members	8,139	9,453	4,534	22,126
Confirmed Members	5,312			
Children	2,827			
Baptisms				
Adult	761	464	367	1,592
Children	657	827	274	1,758

Orphan Homes	5	12	1	18
Orphans	90	207	20	317
BibleWomen				
Supported	5	50	9	64
Unsupported	15		12	27

SOUTH KOREA

Following the resolution of the 2005 ELS convention instructing the Board for Foreign Missions to continue exploratory work in South Korea (cf. 2005 *Synod Report*, p.94, Resolution 2: Korea), the board called Pastor Young Ha Kim as an exploratory missionary to South Korea.

Pastor Kim was commissioned on April 10, 2005 and began work in Seoul in June, 2005. A building in Seoul has been rented and remodeled for use as a church, a fellowship hall and offices. Plans are underway to open an English as a Second Language school on another floor of the building as a means of meeting unchurched people and introducing them to our mission.

Board Chairman Adolph Harstad, Missions Counselor Steve Petersen and Asia Committee Chairman Paul Fries traveled to Seoul in March of 2006 for the purpose of a field visit. The delegation was privileged to have the opportunity to meet with many of members and potential members of the mission, along with Pastor Kim and his wife Margaret.

Currently, there are twenty-four Korean students in WELS prep and/or ELS-WELS area high schools. Many of the families of these students have already joined our mission or are planning to join. There is also great interest in sending students to Bethany Lutheran College.

There are currently forty baptized members of the mission, with approximately forty more adults in instruction classes. For the first six months of operation, congregational offerings averaged \$1,000 per week, showing great promise for the mission congregation to become self-supporting within a few years.

Funding for exploration has come from special gifts designated for new mission work. Continuation of the mission will be funded through the regular budget of the Board for Foreign Missions.

At its meeting 28 April 2006, the Board for Foreign Missions reviewed the report of a March Field Visit to the exploratory mission in South Korea and the most recent reports from Rev. Young Ha Kim. We noted with thanksgiving to God that

1. over 80 souls are affiliated with the mission,
2. over 60 are in regular attendance, many of whom are under adult instruction,
3. many of the families have enrolled students in ELS-WELS high schools,
4. those among whom we are working are professionals and business-people, whose resources and good stewardship will enable the mission to become self-supporting eventually, (we noted average offerings from the fledgling congregation of \$3600+ per month during the first quarter of 2006),
5. the mission has been provided excellent facilities for worship, education and administration,
6. the mission has been granted legal registration as a non-profit organization by the South Korean government and has been approved to operate an English-As-Second Language institute, and
7. the Board for Foreign Missions' 10-Year Projection indicates that funding is available for inclusion of Korea as a mission field of the synod.

Based on these favorable factors, the board resolved the following:
 WHEREAS, Our Lord has commanded us to “Go and make disciples of all nations”, and,
 WHEREAS, The door to mission work in South Korea has been opened, and,
 WHEREAS, The potential for self-support for this mission is evident, and,
 WHEREAS, The Lord has provided a well-trained missionary with the enthusiasm and gifts necessary to serve in Korea, and,
 WHEREAS, The exploratory work currently being conducted has been blessed by God and has shown great promise, therefore,
 A. BE IT RESOLVED, That God be praised for the privilege of serving Him by sending missionaries to bring His saving message to others, and,
 B. BE IT RESOLVED, That we thank the Lord for opening the door to serve Him in South Korea, and,
 C. BE IT RESOLVED, That Korean Jesus Lutheran Mission be commended for their desire and plans to become self-supporting, and,
 D. BE IT RESOLVED, That we thank the Lord for providing His servant, Pastor Young Ha Kim, and,
 E. BE IT RESOLVED, That the ELS Board for Foreign Missions recommend to the 2006 synod convention that South Korea be adopted as a mission field of the Evangelical Lutheran Synod.

MISSIONS COUNSELOR

In addition to serving as liaison between board and missions, the Missions Counselor also worked with Cross-stitch, the network of ELS Women’s Missionary Societies, which raised funds in support of Peru: educational support for women; Chile: English as Second Language training; Korea: furnishings for exploratory worship services; India: support for orphans and widows.

Three ELS *VideoLink* segments were produced by Rev. Paul Fries during 2005. They featured home and foreign mission news and the synod and Ottesen Museum at 4 Browns Ct., Mankato, Minnesota. Plans are in place for three more segments to be developed in 2006.

The Missions Counselor presented MISSION: STATEMENT, STRUCTURE AND STRATEGY materials in Washington, California, Florida and Texas in 2005, as well as to the clergy of the Confessional Lutheran Church of Latvia. The material was produced through a grant from Thrivent Financial for Lutherans.

FAITH MISSION SOCIETY

Our thanks to Marlin and Jean Goebel who faithfully publish *Mission News* regularly during the year to help inform and encourage the work of missions throughout the synod. In the 35 years that the magazine has been published it has encouraged the people of the church to support the mission projects of the synod.

HELPING HANDS

Helping Hands organization supports two of our missionaries in Latin America. An endowment fund of over \$700,000 together with gifts from corporate and individual donors provides the funding for the missionaries. In a year and three months \$33,569.53 was received to support the missionaries. Our thanks to all the donors for their generous gifts to the foreign mission program of the synod.

ACTUAL EXPENSES FOR 2005

Board Expenses	\$40,095
Cross Stitch	\$35,113
Chile	\$206,807
Korea	\$145,272
Scandinavia	\$1,200
India	\$106,261
Peru	<u>\$545,135</u>
Total	\$1,079,883

Missionary salaries excluding benefits (5 men) \$288,263

ACTUAL REVENUE FOR 2006

Individual Gifts	\$30,948
Organization Gifts	\$265,383
Congregational Funding	\$154,311
Schwan Foundation	\$257,738
Thrivent	\$6,000
Helping Hands	\$330,000
Transfers	\$123,512
Miscellaneous	<u>\$300</u>
Total	\$1,168,192

THOUGHTS OF FAITH

The Lord continues to bless the efforts of Thoughts of Faith, Inc., enabling the Gospel message to be shared with people of Central and Eastern Europe. Thoughts of Faith (TOF) is a church related organization of the Evangelical Lutheran Synod

The Thoughts of Faith stateside staff includes Mr. Kermit Traska, Executive Director, Mr. Larry Dilgard, Assistant Executive Director, Mrs. Susan Dilgard, Program Specialist, and Mrs. Pam Schultz, Executive Assistant.

Board of Directors

President: the Rev. Paul Schneider, Midland, Michigan; Vice-President: Mr. Paul Fick, Sioux Falls, South Dakota; Secretary: the Rev. John Petersen, Mankato, Minnesota; Treasurer: Mr. Leroy Meyer, Lombard, Illinois; Directors: Mr. Dan Browning, Minnetonka, Minnesota; the Rev. George Orvick, Mankato, Minnesota; Mr. David Ewert, North Mankato, Minnesota; Prof. John Lawrenz, Kowloon, Hong Kong; Mr. Tom Conzelmann, Frankenmuth, Michigan; Mr. Mark Schwan, Sioux Falls, South Dakota; Mr. Tom Vik, Appleton, Wisconsin; and Mr. Dick Waldschmidt, Colgate, Wisconsin.

Mission Advancement Project

Thoughts of Faith continues to be thankful to the Mission Advancement Project (MAP) for coordinating grants that fund part of the operation of TOF. The MAP Board is appointed by the ELS Board of Trustees and is made up of the following men: Mr. Greg Griffin, Madison, Wisconsin; Mr. Dan Browning, Minnetonka, Minnesota; Mr. Don Heiliger, Stoughton, Wisconsin; the Rev. Fred Theiste, Eau Claire, Wisconsin; the Rev. Karl Anderson, Apple Valley, Minnesota. Ex-Officio board members: Mr. Keith Wiederhoeft, Mankato, Minnesota; and Mr. Kermit Traska, Oregon, Wisconsin.

Ukraine

A. The Ukrainian Lutheran Church (ULC)

The Lord's work in Ukraine continues to be conducted in partnership with the ULC. The ULC currently has 25 congregations, 13 preaching stations and 8 new village fields with total membership of about 2,000 souls. The active clergy of the ULC consists of 23 Ukrainian national pastors, 1 American missionary, and 1 American pastor. Pastor Vyacheslav Horpynchuk serves as the Bishop (President) of the ULC. TOF and the ULC jointly operate St. Sophia Lutheran Theological Seminary in Ternopil to train men to become pastors in the ULC. The Rev. Jay Webber accepted a call to Scottsdale, Arizona, in the fall of 2005 and Missionary John Vogt accepted the call to serve as the rector (president) of the seminary beginning in August 2006. Retired pastor, the Rev. Wayne Borgwardt currently serves as the pastoral mentor for the ULC. Bill and Faith Krug serve as the Lay Mentor to the ULC in Ivano-Frankivsk in Western Ukraine.

Additional work of the ULC includes a radio program "The Lutheran Moment," a national church newsletter "Syag" (Banner), a correspondence Bible study program, a Ukrainian translation of the "Good News Journal." Of special note is the completion of the translation of the *Book of Concord* in Ukrainian was dedicated in January 2006. Special gifts have been received for construction of the church and ULC headquarters building in Kyiv and phase one construction of the church building in Sevastopol. The church building in Kremenetz has been completed and will be dedicated in September 2006.

B. International Charitable Fund Gift of Life

The Gift of Life program encompasses the humanitarian work of Thoughts of Faith, Inc. in Ukraine. Nick and Kerry Laper oversee both the on-site Ukrainian and stateside management responsibilities.

The pediatric dental and medical clinics continue to operate out of Ternopil, traveling to towns and villages throughout Ukraine providing free pediatric medical and dental care to the children of Ukraine. Ukrainian Gift of Life program operates five Life Centers in Kyiv (2), Ternopil, Sevastopol, and Kremenetz. The staff of these centers provides pro-life Christian counseling, pro-life presentations, pregnancy counseling and humanitarian assistance. Services provided in 2005 include: medical clinic – 4,637 patients; dental clinic – 4,370 patients; individual counseling sessions in the Pro-Life Centers – 2,301; attendance at pro-life presentations throughout Ukraine – 32,704; and saved babies baptized in the ULC – 26.

C. TOF Branch Office – Kyiv, Ukraine

The TOF Branch Office in Kyiv, Ukraine coordinates work and funding between TOF in the US and the ULC. The Branch Office in Ukraine operates as International Charitable Fund Faith in Action. Funds can be sent to Ukraine through the International Charitable Fund Faith in Action without being subject to high taxes.

Moldova

Pastor Vladimir Mozer from Tiraspol, Moldova serves five Lutheran congregations in Moldova. Pastor Mozer and two other Moldovans are attending St. Sophia Seminary in Ternopil to take courses to complete his theological training. There are five congregations with about 100 total members.

Belarus

Members of the Belarus Evangelical Lutheran Church (BELC) have requested humanitarian aid assistance from the Ukrainian Lutheran Church. Some financial aid has come to TOF for the BELC. Discussions are taking place between the BELC and the ULC with the Rev.

Borgwardt representing TOF. The BELC has prepared theological documents to be reviewed by other church bodies to determine the confessionalism of the BELC.

Czech Republic

A. St. Paul Lutheran Church of Plzen

The Lord continues to bless the work of this congregation, just as He blesses all work done in His Name. The congregation's current membership is nearly 200. A weekly English Conversation Club, sponsored by the congregation, continues to generate interest in the church. The congregation publishes a monthly newsletter for its members, "The Sign of Faith" and several publications for its U.S. supporters. The Rev. Matthew and Nancy Luttmann have returned to the U.S. Pastor Luttmann accepted a call to Vero Beach, Florida. They have served in the Czech Republic for 14 years. Missionary Mark Grubbs, serving in Plzen since 1998, has been appointed as the administrator of the Czech mission. Vicars Martin Vrsecky and Petr Krakora continue their studies to become pastors.

B. Martin Luther School

Enrollment at Martin Luther School for the 2006-2007 school year is 195 in grades K-9. The children are taught the traditional secular subjects but most importantly, they are daily taught God's Word. Our American and Czech staff work closely together to ensure that our children are receiving a quality, Christ-centered education.

C. Humanitarian

The mission continues to support the work of Mulac Hospital, the first private hospital in the Czech Republic after the fall of communism. Periodic support is provided to a local orphanage.

D. Horni Briza

Our Lutheran mission began outreach work in Horni Briza in December 1999. Weekly services have been held since March 2000 that has become the congregation of Holy Cross Lutheran Church. In addition to worship services, this congregation also has weekly Bible classes for its members and others in the community interested in learning more about God's Word.

E. Tlucna

Due to the efforts of one of our Czech school teachers, we have been allowed to rent an historic chapel in the town of Tlucna, located 10 kilometers west of Plzen, for the equivalent of 3 cents a year for 20 years. There are weekly services and Bible studies in the church.

F. Additional Outreach Opportunities

A Christian Information Center was opened in Plzen staffed by Vicars Vrsecky and Krakora.

Latvia

A. Augsburg Institute

Thoughts of Faith, Inc., continues to support confessional Lutheran work in Latvia. This work is being conducted by the Augsburg Institute, an organization dedicated to sharing Confessional Lutheran doctrine with the people of Latvia. The Augsburg Institute is active in publishing a newspaper, "The Latvian Lutheran," a theological journal, and confessional Lutheran writings.

B. Confessional Lutheran Church of Latvia (CLCL)

The Confessional Lutheran Church of Latvia consists of eleven national pastors serving thirteen congregations with 700 baptized souls. The CLCL realizes a 10% growth each year.

Summary

The Lord has greatly blessed the efforts of Thoughts of Faith, Inc. and we are confident that He will continue to do so as His Word is shared with the people of Central and Eastern Europe. The Board of Directors serve diligently throughout the year by the Grace of God to make TOF a successful mission organization. We greatly appreciate the encouragement and support we receive from President Moldstad, the Board for Foreign Missions, Mission Counselor Steve Petersen, and the Rev. Larry Burgdorf and the Rev. Keith Boheim of the Schwan Foundation.

The Rev. Wayne Halvorson, Chairman, South America Committee

The Rev. Paul Fries, Chairman, Asia Committee

Mr. Kermit Traska, Executive Director, Thoughts of Faith

FOREIGN MISSIONS

ACTION OF THE SYNOD

Resolution 1: Peru

WHEREAS, The number of full-time and part-time national pastors, along with the number of national seminarians in the Peruvian field continues to grow under the continued training of our missionaries, and,

WHEREAS, One of the special blessings in Peru is that the national pastors and national leaders are taking more and more of a leadership and management role, therefore,

A. BE IT RESOLVED, That we rejoice over God's blessings on this field, and

B. BE IT RESOLVED, That the synod encourage the Board for Foreign Missions to strive for further nationalization of the Peruvian field.

Resolution 2: Chile

WHEREAS, English as a Second Language classes are being offered successfully in the Chilean field as a means to increase the number of mission prospects for the congregations, and,

BE IT RESOLVED, That the synod encourage the continued use of English Second Languages classes for the mission work in Chile.

Resolution 3: Chile

WHEREAS, About six national young men continue to study for leadership in the Chilean field, therefore,

BE IT RESOLVED, That the synod encourage the Board for Foreign Missions to continue to work toward seminary training for Chilean nationals.

Resolution 4: Lutheran Mission of Salvation—India

WHEREAS, The synod resolved at the 2005 Convention that the highest priority be given to the careful training of national pastors for India, and,

WHEREAS, Twenty-five young men from LM-SI began their seminary training this year, therefore,

A. BE IT RESOLVED, That the synod thank God for His blessings, and,

B. BE IT RESOLVED, That this matter continue to be given the highest priority, and,

C. BE IT RESOLVED, That the Board for Foreign Missions continue researching the possibility of bringing Indian students to our Bethany Lutheran Theological Seminary in the near future.

Resolution 5: Lutheran Mission of Salvation—India

BE IT RESOLVED, That the synod thank the Marvin M. Schwan Charitable Foundation for its generous support of our mission work with LMSI.

Resolution 6: Missions Counselor

BE IT RESOLVED, That the synod thank Thrivent Financial for Lutherans for its grants enabling the Missions Counselor to make missions presentations and material available.

Resolution 7: Missions Counselor

BE IT RESOLVED, That the synod thank the members of Cross-stitch for the generous support for our foreign missions.

Resolution 8: Faith Mission Society

BE IT RESOLVED, That the synod thank Marlin and Jean Goebel for faithfully publishing Mission News for thirty-five years.

Resolution 9: Helping Hands

BE IT RESOLVED, That the synod thank the Helping Hands organization and its donors for its continued support of two of our missionaries in Latin America.

Resolution 10: Thoughts of Faith

- A. BE IT RESOLVED, That the synod thank the Reverend David Jay Webber for his ten years of faithful service as rector of St. Sophia Lutheran Theological Seminary in Ukraine, and,
- B. BE IT RESOLVED, That the synod thank the Reverend Matthew and Nancy Luttmann for their fourteen years of faithful service in the Czech Republic.

Resolution 11: South Korea

- WHEREAS, Our Lord commanded us to “Go and make disciples of all nations,” and,
WHEREAS, The door of mission work in South Korea has been opened, and,
WHEREAS, The potential for self-support for this mission is evident, and,
WHEREAS, The Lord has provided a well-trained missionary with the enthusiasm and gifts necessary to serve in Korea, and,
WHEREAS, The exploratory work currently being conducted has been blessed by God and has shown great promise, therefore,
- A. BE IT RESOLVED, That God be praised for the privilege of serving Him by sending missionaries to bring His saving message to others, and,
 - B. BE IT RESOLVED, That we thank the Lord for opening the door to serve Him in South Korea, and,
 - C. BE IT RESOLVED, That Korean Jesus Lutheran Mission be commended for their desire and plans to become self-supporting, and,
 - D. BE IT RESOLVED, That we thank the Lord for providing His servant, Pastor Young Ha Kim, and,
 - E. BE IT RESOLVED, That South Korea be adopted as a mission field of the Evangelical Lutheran Synod.

REPORT OF THE BOARD FOR EVANGELISM

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8 NIV)

BOARD MEETINGS AND MEMBERSHIP

The board met three times since last convention (October 2005, January and May 2006). The board has five elected members: Pastors: Matthew Crick (chairman and *Evangelism Resource* editor), Bradley Kerkow (secretary), Cory Hahnke; Laymen: Maynard Pick and Rodger Whitford. Pastor Lawrence Wentzlaff serves as an advisory member to the board.

BOARD SIZE

The board has requested increase the size of the board by one elected position (clergy). The reason for this is to enable us to conduct additional circuit workshops throughout our synod with the increased manpower. The additional manpower will also help us as we continue to develop new materials, revamp our website, and infuse the board with new ideas.

ACCESS TO BOARD MEMBERS

All members of the board are available to assist and can easily be contacted by telephone or email as listed in the *Synod Report*.

SYNOD EVANGELISM WORKSHOPS

The board is now presenting a new synod-wide evangelism workshop entitled, “Evangelism Over the Long Term.” There are four parts to the workshop: 1. The vision and goal setting; 2. Setting a realistic pace; 3. Encouraging visitors; 4. Dealing with fatigue and guilt. This workshop has been held for the Arizona congregations of Circuit 11. A workshop is planned for the California congregations of Circuit 11 in November. For future workshops in other circuits, please contact the board chairman.

TRACTS

There are now twenty tracts in the “We’re Glad You Asked About...” series. The tracts are available to ELS congregations at no cost. The board encourages churches to use these tracts and other evangelism brochures as a way to help their members understand differences in churches and to help them share God’s truths with others. Tracts may be obtained through the board website, <www.learnaboutJesus.com> or may be picked up at the synod convention display table. Tracts on other subjects are also available. The board welcomes suggestions for new tracts. Board member Rev. Brad Kerkow serves as the distributor of many board materials.

The board reprinted (for the second time, due to popularity) the brochure “God’s Message to You,” previously known as “The 4 P’s.” Two versions of the brochure have been produced. One version is a traditional format styled brochure. The other is a credit card sized pocket edition, which can be kept in one’s wallet or purse and therefore close at hand for unexpected evangelism opportunities. They are also available from the board.

New tracts are forthcoming.

NEW EVANGELISM MATERIALS

Brochure for prospects, “How Do I Study the Bible?”

Audio CD for prospects, “A Look Inside the Lutheran Church”

WEBSITE

The board is currently in the process of revamping the website: <www.learnaboutJesus.com>. On the site you can view the board's evangelism tracts and other materials. Also, it has links to other evangelism resources and to the website of the synod.

EVANGELISM RESOURCE

Evangelism Resource is the board's periodical. In 2004 there were some changes in this publication, in both format and information. The format is now a full-page, full-color, annual publication. Each issue is centered on an in-depth article focused on a single evangelism idea. For example, the 2005 issue focused on the importance of a congregation making a good first impression with visitors in word and in love. Past copies of the *Resource* are available.

OUTREACH NEWSLETTER DEVOTIONS

In order to assist pastors with a monthly newsletter to members and prospective members, the board has made available monthly outreach devotions. Each month a devotion is distributed to pastors via email and contains appropriate clipart and formatting to facilitate a simple newsletter with a minimum of work. The devotion is geared toward the unchurched and therefore generally consists of a simple Law and Gospel message. Various pastors write the devotions. The devotions are available by contacting Rev. Bradley Kerkow at <peacel@hickorytech.net>.

SEMINARY WORKSHOP

The board held a workshop for students of Bethany Lutheran Theological Seminary on May 2, 2006 as scheduled with the president of the seminary. The students were trained in different aspects of evangelism and outreach. They were urged to include evangelism as a part of their future ministry.

PARISH EVANGELISM ASSISTANCE

Parish Evangelism Assistance funds of approximately \$40,000 are now available to congregations through generous donations for the synod's *2000 Years of Grace Thank Offering*. Parish Evangelism Assistance will help congregations in two ways: 1. with specific evangelism projects, for which partial funding may be needed, and 2. with evaluating and organizing a congregation's long-range outreach efforts. Any ELS congregation may apply for Parish Evangelism Assistance by contacting the board chairman.

LUTHERAN SENTINEL ARTICLES

In recent years the board has been allowed to produce annual series of articles concerning evangelism and outreach for inclusion in the *Lutheran Sentinel*. The current series concerns evangelism accounts in the Book of Acts. The board appreciates the generous cooperation of the editor of the *Lutheran Sentinel*, the Rev. Theodore Gullixson.

FUTURE PLANNING

The board has several projects at various stages of planning at this time.

1. The board plans to continue updating the appearance and content of current tracts to assist ELS members in outreach.
2. The board plans to continue to add new tracts and other printed materials to its available resources.
3. The board will continue to present workshops to the seminary and circuits of our synod.

“Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ.” (Acts 5:42 NIV)

The Rev. Bradley J. Kerkom, secretary

EVANGELISM

ACTION OF THE SYNOD

Resolution 1: Use of Existing Materials for Evangelism in Spanish

WHEREAS, Our mission of evangelism includes all the world (Acts 1:8), and,
WHEREAS, A number of our congregations see increasing opportunity to evangelize among those who speak Spanish, therefore,
BE IT RESOLVED, That the Board for Evangelism find ways to translate our current evangelism tracts so that they might also be made available to our congregations in the Spanish language.

Resolution 2: Circuit Evangelism Workshops

WHEREAS, The Board for Evangelism is presenting a synod-wide evangelism workshop entitled “Evangelism Over the Long Term,” already presenting it to a part of Circuit 11, and,
WHEREAS, The congregations of the ELS would benefit from such help, therefore,
BE IT RESOLVED, That the other congregations in all of the synod’s circuits be encouraged to make use of these evangelism workshops as they are held in their circuits.

Resolution 3: Resources for Rural Evangelism

WHEREAS, The Board for Evangelism continues to provide valuable resources for evangelism in many settings, and,
WHEREAS, The Circuit 7 Outreach project has also produced a collection of such resources targeted especially toward rural congregations, therefore,
BE IT RESOLVED, That the Board for Evangelism publicize the resources available from the Circuit 7 Outreach project on its web site, or in its *Evangelism Resources* magazine, or in the *Lutheran Sentinel*, or in some fitting combination of the three.

Resolution 4: New Evangelism Materials Produced

WHEREAS, The Board for Evangelism has produced a brochure for prospects entitled *How Do I Study the Bible?* and an audio CD for prospects entitled *A Look Inside the Lutheran Church*, therefore,
A. BE IT RESOLVED, That the Board for Evangelism be thanked for its work, and,
B. BE IT RESOLVED, That the churches of our synod be encouraged to make full use of these resources.

Resolution 5: Encouraging Use of Parish Evangelism Assistance

WHEREAS, The Board for Evangelism offers a program, called *Parish Evangelism Assistance*, to assist congregations in their evangelism, funded through the *2000 Years of Grace Thank Offering*, therefore,
BE IT RESOLVED, That our congregations be encouraged to make use of this valuable resource as the need arises.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth met twice since the 2005 ELS convention, once in the fall of 2005 and the second meeting in the winter of 2006. The board serves the synod in these three areas: Lutheran Elementary Schools, Parish Education and Youth. Three subcommittees comprise the board and work in the above mentioned areas. The BEY seeks to help in making Bible studies available, assist current Lutheran elementary schools and encourage the start up of new schools, conduct youth conventions, encourage regional youth retreats, camps and much more.

Funds from the *His Truth for Our Youth Thankoffering* continue to permit the board to carry out its work. We are grateful to the Lord for these blessings.

The officers of the BEY include Chairman, Pastor Charles Keeler, and Secretary, Pastor Jonathan Madson. Pastor Aaron Hamilton was newly elected to the board. We thank Mr. Dan Johnson and Pastor Jerry Gernander for their years of service on the BEY.

With the formation and work of the Lutheran Schools of America (LSA), the board anticipates that the Lutheran Elementary School subcommittee will be wrapped into the LSA. If the convention approves such a merger in 2006, the board would be left with Youth and Parish Education. In anticipation of losing the Lutheran Elementary subcommittee, Parish Education and Youth have been meeting together and conducting their work (under the new name of Parish Education and Youth [PEY]).

SUBCOMMITTEE ON LUTHERAN ELEMENTARY SCHOOLS

Members of the subcommittee are Mr. Brian Brudvig, Mr. Allen Labitzky, Mr. Curtis Mantey, and Prof. Peter Bloedel. Advisor: Prof. Silas Born.

Teachers in the ELS work together in teachers' conferences in the Midwest and in the Pacific Northwest. Teachers' conferences offer opportunities to grow spiritually, to enhance our expertise as educators, and to strengthen the bonds of fellowship. An exchange program between the Midwest and Pacific Northwest conferences has been established to bring the teachers in these two conferences closer together. In addition, teachers also meet with their brothers and sisters in the WELS in regional teachers' conferences. To promote these conferences, each conference may request up to \$250 from the BEY each year for conference expenses. On August 3–7, 2006, a National ELS Teachers Convention will convene in Washington, DC. This is the first time all of our teachers have had a chance to meet together in over forty years.

Teachers serving in a Lutheran elementary school of our synod and who are certified by our synod may apply for up to \$450 per year for continuing education. Non-certified teachers may also apply for this grant to take courses leading to ELS certification. Non-certified teachers may also apply for additional grants of up to \$500 per year to cover travel, lodging, and meal expenses required to take certification courses offered at Bethany Lutheran College, Martin Luther College, or Wisconsin Lutheran College. Continuing education grants totaling \$3,128.28 were awarded in 2005.

Through this subcommittee, the Board for Education and Youth also awards grants available through funds from the *His Truth for Our Youth Thankoffering* and the Marvin M. Schwan Charitable Foundation funds to help congregations that wish to open a new school and to assist existing schools with expansion projects. These funds may be used, for example, to purchase materials, to build or remodel facilities, but may not be used to pay salaries or regular budgetary items. Congregations may apply for grants up to \$50,000. Larger grant

requests are usually disbursed over a two to three year period based on the congregation meeting specific benchmarks in a project.

Applications are reviewed and approved at the two regularly scheduled meetings of the Board for Education and Youth. Congregations seeking funds should have their applications submitted either by October 1 or January 1 in order to be placed on the subcommittee's agenda. Grants are often reviewed and placed into the LES subcommittee budget over a year in advance so congregations must submit their applications well in advance of their requested disbursement date. Application forms can be obtained from and should be submitted to Silas Born. Four grants totaling \$47,676.85 were awarded in 2005. Three grants totaling \$29,074 have already been awarded for the 2006 fiscal year. To date this program has awarded \$447,024 in support of our Lutheran elementary schools.

Prof. Silas Born continues to serve as an advisor to the board and especially to our subcommittee. He works with students at Bethany Lutheran College who are interested in being teachers in the ELS. He also maintains personnel files on all the teachers in our synod and works with President Moldstad, our Circuit Visitors and their counter-parts in WELS in preparing call lists for our schools. The LES subcommittee wishes to thank Prof. Born for his tireless work on behalf of our synod's schools and teachers.

The Lutheran Elementary School Subcommittee also continues to review the need of a School Visitation Program in which the benefits and burdens of visitation are more widely shared among school principals. The Marvin M. Schwan Charitable Foundation has granted funding to proceed with an ELS School Visitation Program this fall. Eight principals of our Lutheran elementary schools have been asked to serve as school visitors. A training workshop for school visitors will be held on June 22, 2006, immediately following this convention.

The Lutheran Elementary School Subcommittee recommends the following salary schedule for the teachers in our Lutheran elementary schools

Years of Service	ELS Bachelor of Science Salaries for 2005/06	Increment Increase	ELS Bachelor of Science Salary proposal 2006/07	ELS Bachelor of Science Salary proposal 2007/08
			3%	2%
0	\$23,340		\$24,040	\$24,521
1	\$23,590	\$250	\$24,290	\$24,771
2	\$23,840		\$24,540	\$25,021
3	\$24,090		\$24,790	\$25,271
4	\$24,340		\$25,040	\$25,521
5	\$24,590		\$25,290	\$25,771
6	\$24,915	\$325	\$25,615	\$26,096
7	\$25,240		\$25,940	\$26,421
8	\$25,565		\$26,265	\$26,746
9	\$25,890		\$26,590	\$27,071
10	\$26,215		\$26,915	\$27,396
11	\$26,615	\$400	\$27,315	\$27,796
12	\$27,015		\$27,715	\$28,196
13	\$27,415		\$28,115	\$28,596
14	\$27,815		\$28,515	\$28,996
15	\$28,215		\$28,915	\$29,396

16	\$28,690	\$475	\$29,390	\$29,871
17	\$29,165		\$29,865	\$30,346
18	\$29,640		\$30,340	\$30,821
19	\$30,115		\$30,815	\$31,296
20	\$30,590		\$31,290	\$31,771
21	\$31,140	\$550	\$31,840	\$32,321
22	\$31,690		\$32,390	\$32,871
23	\$32,240		\$32,940	\$33,421
24	\$32,790		\$33,490	\$33,971
25	\$33,340		\$34,040	\$34,521
26	\$33,965	\$625	\$34,665	\$35,146
27	\$34,590		\$35,290	\$35,771
28	\$35,215		\$35,915	\$36,396
29	\$35,840		\$36,540	\$37,021
30	\$36,465		\$37,165	\$37,646

Years of Service	ELS Masters Degree Base Salaries for 2005/06	Increment Increase	ELS Masters Degree Proposed Salaries for 2006/07	ELS Masters Degree Proposed Salaries for 2007/08
			3%	2%
0	\$24,931		\$25,679	\$26,193
1	\$25,181	\$250	\$25,929	\$26,443
2	\$25,431		\$26,179	\$26,693
3	\$25,681		\$26,429	\$26,943
4	\$25,931		\$26,679	\$27,193
5	\$26,181		\$26,929	\$27,443
6	\$26,506	\$325	\$27,254	\$27,768
7	\$26,831		\$27,579	\$28,093
8	\$27,156		\$27,904	\$28,418
9	\$27,481		\$28,229	\$28,743
10	\$27,806		\$28,554	\$29,068
11	\$28,206	\$400	\$28,954	\$29,468
12	\$28,606		\$29,354	\$29,868
13	\$29,006		\$29,754	\$30,268
14	\$29,406		\$30,154	\$30,668
15	\$29,806		\$30,554	\$31,068
16	\$30,281	\$475	\$31,029	\$31,543
17	\$30,756		\$31,504	\$32,018
18	\$31,231		\$31,979	\$32,493
19	\$31,706		\$32,454	\$32,968
20	\$32,181		\$32,929	\$33,443

21	\$32,731	\$550	\$33,479	\$33,993
22	\$33,281		\$34,029	\$34,543
23	\$33,831		\$34,579	\$35,093
24	\$34,381		\$35,129	\$35,643
25	\$34,931		\$35,679	\$36,193
26	\$35,556	\$625	\$36,304	\$36,818
27	\$36,181		\$36,929	\$37,443
28	\$36,806		\$37,554	\$38,068
29	\$37,431		\$38,179	\$38,693
30	\$38,056		\$38,804	\$39,318

The Lutheran Elementary School Subcommittee also recommends the inclusion of the following additional items:

1. Duties as principal are to be remunerated at 10% of the base salary. Other duties assigned to a teacher, but not those expected because of regular congregational membership, should also 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.
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 five 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 substitute teaching may be deducted from the salary of the teacher who is absent.
6. Personal 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 considered. The extent of this leave is to be determined by the congregational Board for Christian Education based on distance and circumstances.
7. In addition, we recommend that teachers also receive housing or a housing allowance equivalent to the HUD rental value of a home based on family need; family health insurance; a pension set at 6% of the teacher's salary

SUBCOMMITTEE ON YOUTH WORK

Members of the subcommittee include the following: Pastors Don Moldstad, Tony Pittenger, Bernt Tweit, Aaron Hamilton and Jonathan Madson. Don Moldstad is the chairman and Jonathan Madson is the secretary. The Youth Subcommittee serves the youth of the ELS through youth conventions, camps, retreats, etc.

The 2005 ELS Youth Convention was held on the campus of Boston University in Boston, Massachusetts. The dates were July 28–July 31. The theme of the convention was *I'm But a Stranger Here, Heaven is My Home*. The Bible studies dealt with how the stranger (the Christian) is a citizen in this world; the stranger in culture; and the stranger being a citizen of heaven abroad. The morning and evening devotions were also based around the convention theme.

There were three hundred youth in attendance, and they came from all over the country. In addition there were 65 counselors and pastors. The major excursions included a trip on Friday to Plymouth to see Plymouth Rock and enjoy some time in the shops and the beach area. On

Saturday the group traveled to central Massachusetts to spend the afternoon and early evening at Six Flags New England amusement park.

The 2006 ELS Youth Convention will be held July 27–30 at the University of Utah in Salt Lake City, Utah. The convention directors are Pastors Aaron Hamilton and Tony Pittenger. The theme will be *Let Us Ever Walk With Jesus*. Bible studies and devotions will focus on the three offices held by Jesus—Prophet, Priest and King and how these are carried out today. The 2007 youth convention is scheduled to be held at Bethany Lutheran College in Mankato, Minnesota.

There were a few youth retreats held in various circuits of the synod. There are funds available to help defray some of the costs of the retreats. There were also several youth summer camps that were held.

The board is still looking at ways to produce some issues of *Young Branches*. The time commitment required has made that task more difficult.

Production of a songbook that could be used at youth conventions, camps, retreats, etc. is still on the subcommittee's agenda. This past year we provided some financial subsidy for the ELS Youth Honor Choir that was held on the campus of Bethany Lutheran College. We are also granting some financial help again this summer of 2006. We thank Prof. Dennis Marzolf and Mrs. Lois Jaeger for promoting and conducting the honor choir. A new teen devotion booklet and a Bible study on the family are also projects that have been in the works for a couple of years.

Last year, the BEY also helped subsidize some of our ELS young people to help with the Summer VBS program in eastern Europe (organized by *Thoughts of Faith*). We have set aside funds to help defray some of the costs for more youth traveling to eastern Europe for VBS this summer of 2006.

SUBCOMMITTEE ON PARISH EDUCATION

Members of the committee include Mr. Glen Hansen and Pastor Alex Ring. Pastor Gerry Gernander and Mr. Dan Johnson also had been serving on this subcommittee. We thank them for their years of service on the BEY.

Advent devotions were recycled from years past. Lent devotions were made available in 2006. A new synod-wide Bible study on the book of Hebrews is being sponsored by the committee. It is planned for completion by fall of 2006, and copies will be sent to each congregation.

The committee encourages congregations to make use of two recent publications: the revised *Catechism Workbook*, completed in 2004 and sold by the Bethany Lutheran College Bookstore; and the devotional booklet, *I Pray the Catechism*, the latter of which is provided by the board for free as a gift to ELS confirmands each year, upon pastors' request.

The Rev. Jonathan Madson, secretary

His Truth for Our Youth — Grants Dispersion Schedule

* denotes funds refused or on hold

Parentheses are pending committee approval)

Underlined – Funds dispersed

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Bethany Lutheran Port Orchard, WA	20,000	5,000	<u>5,000</u>								
Christ Lutheran Port St Lucie, FL	10,000	10,000	<u>5,000</u>								
Grace Lutheran Church Madison, WI							7858				
Heritage Lutheran Church Apple Valley, MN			7,900			7,500					
Holton Lutheran Holton, MI			11,000	<u>10,000</u>							
Holy Cross Lutheran Madison, WI					20,000	*	*	*	*	*20,000	*10,000
Holy Trinity Lutheran Okauchee, WI			25,000								
Hope Lutheran Church West Jordan, UT					<u>1081.62</u> FLS						
Lakewood Lutheran Lakewood, WA	2,000										
Mt. Olive Lutheran Mankato, MN			25,000	15,000	<u>10,000</u>						
Our Savior Lutheran Lake Havasu, AZ			18,000	11,000	<u>9,000</u>		1216 FLS				
Parkland Lutheran School Parkland, Washington											
Peace Lutheran Kissimmee, FL						7,500	20,000				
Peace Lutheran North Mankato, MN					12,000	<u>12,000</u>					
Princeton Ev. Lutheran Princeton, MN	525	<u>525</u>									
St. Timothy Lutheran Lombard, IL		15,000	<u>10,000</u>	<u>5,000</u>							
The Evergreen Lutheran School System (TELSS)					10,000						
Western Koshkonong Cottage Grove, WI			2,000								
Totals	39,525	30,525	106,900	41,000	66,000	27,000	29,074				366,024

*grant on hold until groundbreaking

REPORT OF THE LUTHERAN SCHOOLS INITIATIVE AD-HOC COMMITTEE

ORGANIZATIONAL FOUNDATION

The 2003 memorial from Redeemer Lutheran Church (Scottsdale, Arizona) urged our synod to take seriously our scriptural duty to “train up our children.” The members of this congregation had heard the admonitions of our church forefathers like Martin Luther who, in 1524, declared, “For the sake of the Church we must have and maintain Christian schools!” Given the dramatic secularization of our nation’s public schools, synod leadership agreed that this is a time for a call to action. It is a call to all who share in a desire to make a difference in the lives of the children of this generation and to positively impact tomorrow’s society. Our defined goal: **to start an average of two new schools per year within our synod beginning in the fall of 2006.**

LSA FORMATION

After two years of review and dedicated planning, the members of Lutheran Schools Initiative (LSI) Committee recommended Michael Butterfield as its first administrator. The 2005 synod convention approved the adoption of the “Lutheran Schools of America” naming of the schools initiative. The new organization continued to be guided by the LSI Committee with focused service being given by Prof. Silas Born, the synod’s Coordinator of Christian Education, and the Rev. Ed Bryant (St. Timothy Lutheran Church; Lombard, Illinois) as the LSA “Education Consultant.”

During the past formative year, a national LSA home/office has been established in suburban Chicago. The LSI Committee has approved the LSA strategic business elements of a Business Plan, a “Case for Support,” a corporate logo, a website address <www.LSAELS.org> and a Mission Statement. That statement reads:

“... to establish Christian, confessionally Lutheran, community-based schools which are characterized by academic excellence, high student achievement and community service.”

NEW BOARD STRUCTURE

While the Board of Trustees oversees the administration of the Lutheran Schools of America, LSA operates financially independent of the synodical budget. In order to clarify this administrative structure, two important structural elements have been established. During this year, LSA was legally established as a separate, not-for-profit corporation of the synod.

Delegates to the 2006 synod convention will be asked to consider a major revision of the synod’s Bylaws in which the education division of the Board for Education and Youth will become part of the LSA structure. If approved, a slate of lay, teacher and clergy nominees is prepared to be presented for election to the proposed Board for Lutheran Schools of America.

ELS CONGREGATIONAL INTEREST

The first and most critical element related to the feasibility of LSA is the potential interest of ELS congregations in establishing a school. A synod-wide survey revealed that at least twenty-four congregations expressed interest in considering a school as a component of their ministry plan soon or at some point in the near future. As of the date of this writing, two synod churches have resolved to expand a current PK or kindergarten program into an additional grade level school. Another church has resolved to establish a new PK program with a plan

to establish a school in subsequent years. Yet another two congregations are considering an expansion of the PK program for the fall of 2006.

LSA SCHOOL DISTINCTIVENESS

A “school distinctiveness” plan for LSA schools continues to be discussed and finalized. The essence of this distinctiveness plan features a continuing focus upon **excellence and accountability**. This focus includes the activities of students, parents, teachers, school administrators, ministry staff members and congregational leadership alike.

The Reverend Ed Bryant (St. Timothy Lutheran Church; Lombard, Illinois) serves as the Education Consultant for LSA. As a former teacher within our synod and as a parish pastor, Pastor Bryant brings LSA the continuing reminder of our goal of achieving and retaining gospel-centered excellence. He urges that students of LSA schools must witness Christ and be equipped to go into the world prepared to lead and to govern from a basis of Christian presuppositions. This operational foundation will be supported by requiring LSA schools to present and maintain a sustainable business plan which includes cost-per-pupil tuition levels. An LSA school curriculum will be academically challenging and structured within the concept of “Christian classical education.”

LSA FUNDING

The Lutheran Schools of America is NOT funded by the budget of the ELS. Therefore, in order to support the first two years of LSA, our synod leadership within the Lutheran Schools Initiative sought and secured a generous grant from the Marvin M. Schwan Charitable Foundation. In addition, the synod’s Board for Stewardship has designed a capital campaign in support of LSA titled, **“For You and Your Children.”** This synod wide campaign will be introduced at this 2006 synod convention. It will be introduced to our synod’s congregations in the months following the convention and will extend throughout the 2007 and 2008 calendar years.

Even during these initial years the LSA administrator has been active in soliciting and securing charitable gifts in support of the mission of LSA. These gifts are given by individual members of the ELS, ELS congregations and supportive organizations. Conceptually, the most effective approach to securing financial support for new schools is working intimately with the members of the interested congregation. This is achieved by establishing a fund development consultancy with interested congregations and conducting financial feasibility studies within the congregation. Through this process, financially capable individuals who are passionate for the mission of Christian education will continue to be identified who possess an interest in offering school-start-up support for another ELS congregation. Additional research is under way which seeks to identify private and/or corporate foundations willing to support the mission of LSA.

FACULTY RESOURCES

The establishment of the Lutheran Schools of America as a viable entity of our synod is a multi-faceted challenge. Not the least of these challenges is clearly securing the level of necessary sustaining and school-start financial support. Arguably, however, perhaps the most pressing challenge to the vitality of LSA is identifying, enlisting and retaining sufficient numbers of men prepared and qualified to serve as school administrators. Surely there will continue to be a need for qualified female teachers as well. All Christians who share a passion for excellent Christian schools need to be enlisted in an identification and enlistment process for qualified, committed professional educators.

CONCLUSION

Our synod's Board for Stewardship reminds us about the importance of Christian education in the words of Acts 2:39: "The Promise is **for you and your children** and for all who are far away, for all whom the Lord our God will call." May God continue to bless our Evangelical Lutheran Synod as we strive to serve Him by expanding our gospel-outreach opportunities uniquely available through Christian education.

Mr. Michael W. Butterfield, President

ELEMENTARY EDUCATION ACTION OF THE SYNOD

Resolution 1: Teacher Compensation

BE IT RESOLVED, That Evangelical Lutheran Synod congregations with Lutheran Elementary Schools be encouraged to meet or exceed the recommended salary scale, benefits, and additional items.

Resolution 2: Adoption Synod Review Committee Guidelines for Board of Parish Education and Youth (BPEY) and Lutheran Schools of America (LSA)

WHEREAS, In respect for and in honor to the Lord's direction to "Feed My lambs" (John 21:15), and His very specific direction concerning the instruction of young people, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Matthew 19:14), therefore,

- A. BE IT RESOLVED, That the synod adopt the Synod Review Committee's new guidelines for the Lutheran Schools of America (LSA) and all other affected guidelines, and,
- B. BE IT RESOLVED, That the synod adopt the amended guidelines for the Board of Parish Education and Youth (BPEY).

Resolution 3: LSA Incorporation

WHEREAS, The LSA has incorporated as a separate, not-for-profit corporation of the synod, therefore,

- A. BE IT RESOLVED, That the LSA submit its articles of incorporation to the Synod Review Committee and the Board of Trustees prior to its first meeting in order to insure that they are in conformity with synod guidelines, and,
- B. BE IT RESOLVED, That the LSA submit its articles of incorporation to the 2007 synod convention for approval.

Resolution 4: Thank You

BE IT RESOLVED, That the convention give thanks to God for all those who have spent many long hours in the planning of the God-pleasing effort of establishing the LSA.

YOUTH AND PARISH EDUCATION ACTION OF THE SYNOD

Resolution 1: Hebrews Bible Study

WHEREAS, The new synod Bible study on the book of Hebrews is planned for completion by fall 2006, therefore,

BE IT RESOLVED, That we encourage the congregations of the synod to make use of this study when it is completed.

Resolution 2: Youth Study Materials

WHEREAS, A new teen devotion book and Bible study on the family have been in progress for a number of years, therefore,

BE IT RESOLVED, That the synod thank the board for their diligent work and encourage the board to complete the projects and make the materials available as soon as possible.

Resolution 3: Youth Retreats

WHEREAS, Youth retreats provide an excellent opportunity for spiritual growth and fellowship, therefore,

BE IT RESOLVED, That the congregations and circuits of the synod be encouraged to plan for such retreats and make use of the resources of the synod's Board for Parish Education and Youth for youth activities.

Resolution 4: LYA Convention Promotion

WHEREAS, The LYA Convention gives opportunities for spiritual growth and development, and,

WHEREAS, Audio/visual communications is an effective means for reaching our youth, therefore,

A. BE IT RESOLVED, That the board be encouraged to make available the Bible study from the each year's convention to the congregations by electronic media, and,

B. BE IT RESOLVED, That the board be encouraged to promote each year's youth convention through present means, including visual media.

REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications notes the passing of the Rev. Walther Gullixson, who served this board in such a dedicated manner for nearly thirty years. His wisdom and knowledge of all that had transpired in our synod's history kept us on task. His services are sincerely missed.

Members of the board are chairman, the Rev. Roger Holtz; the Rev. Brad Homan, the Rev. Erik Gernander, Mr. Paul Wold, Mr. Bob Deering and Mr. Howard Siewert. Also reporting to the board are *Lutheran Sentinel* Editor, the Rev. Theodore Gullixson and his staff. Rev. Jesse Jacobsen, our webmaster, is the board's representative on the Committee for Integrating Technologies (CfIT).

The board oversees the publishing several synod periodicals including the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, the *Synod Report* and a continuing series of synod sponsored bulletin inserts. No new manuscripts were published this past year. The board is available to assist all boards and divisions within the synod with suggestions or validation of ideas in the publishing of new materials.

LUTHERAN SENTINEL

The *Lutheran Sentinel* has always been our synod's foremost means of communicating with all members of the ELS. It has in recent years been printed monthly as a two color, sixteen-page magazine. As directed by last year's convention, beginning with the May issue, a portion

of the magazine, including the cover, will be printed in full color. The magazine has 6100 paid subscribers and is further subsidized by the synod.

LUTHERAN SYNOD QUARTERLY,

The *Lutheran Synod Quarterly* is currently published three times a year by our seminary staff. Four hundred copies are printed and distributed to our pastors and others inside and outside of our synod.

SYNOD REPORT

The *Synod Report*, while published under the jurisdiction of this board, is assembled, edited and produced by our synod’s able secretary, the Rev. Craig Ferkenstad. It is the one synod publication where revenues generated actually cover the costs.

BULLETIN INSERTS

Approximately fifteen bulletin inserts are prepared on behalf of other synod boards. Copy for each insert is solicited from each board. After collecting copy for all of the inserts, a combination press run is made and a quantity of each, based on the size of the congregation, is shipped to each church. Each package of inserts is labeled for the month of the year they are intended to be inserted into the Sunday bulletins. One of these inserts, the “World Needs” insert is to be distributed prior to Mothers Day along with a “remittance” envelope. Each year this has proven to be a very effective way of gathering gifts meant for souls around the world as they face disasters of many kinds.

WEBMASTER

Our current webmaster, the Rev. Jesse Jacobsen, reports that our new website is growing as additional sections are developed and added to the site. Sections in various stages of completion include Evangelism, our Mission Statement, church and school directories, the president’s office, missions, publications, youth, Historical and synod. You can visit the site via <evangelicallutheransynod.org> and <els.name>. The board approved the “web broadcasting” of the 2006 synod convention. Policies and procedures are currently being developed to control what can and will be allowed on the website.

2005 income and expenses related to the Board for Publications were as follows:

Income from publications	\$56,397.00
Synod and Grant funding	51,044.00
Expenses	\$90,709.00
Fund Balance	\$16,732.00
Fund Balances remaining for Special Projects:	
Large Print Sentinel	\$15,708.00
Web Site Development	10,446.00
Festival Writing	8,402.00

Mr. Howard L. Siewert, secretary

PUBLICATIONS
ACTION OF THE SYNOD

Resolution 1: Thanksgiving to our Lord

WHEREAS, The synod notes that Rev. Walther Gullixson served the Board for Publications for nearly thirty years, and,
WHEREAS, Our Lord call him home to his final reward in heaven this past year, therefore,
BE IT RESOLVED, That we rise and sing the doxology in praise and thanksgiving to God for blessing us with this servant.

Resolution 2: Synod Website

WHEREAS, The synod (2005 *Synod Report*: pages 106-107, Resolution 2) directed the Board for Publications to improve internet resources, and,
WHEREAS, The website has improved and increased the information available, therefore,
A. BE IT RESOLVED, That the synod encourage its members to make use of the various new sections of our website, and,
B. BE IT RESOLVED, That we further encourage the Board for Publications to continue improving the website and the resources available to the synod.

Resolution 3: The *Lutheran Sentinel*

WHEREAS, The *Lutheran Sentinel* has always been our synod's foremost means of communicating with all members of the ELS, and,
WHEREAS, Last year's convention directed use of full-color printing, and,
WHEREAS, The last two issues have made use of four-color printing, therefore,
A. BE IT RESOLVED, That the Board for Publications continue to experiment with the improvements in four color, and,
B. BE IT RESOLVED, That each congregation be encouraged to use blanket subscriptions (having it mailed directly to each household).

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

The Board for Christian Service consists of the following personnel: Mr. Herb Berg, chairman; the Rev. Mark Marozick, secretary; Mr. Dean Shoop, Widows and Retired Workers Special Needs Coordinator; the Rev. Richard Fyffe, Term Insurance Coordinator; Mr. Joel Petersen, Retired Benefit Coordinator. The board has met three times since the last report: in June, September and February.

TERM LIFE INSURANCE

As of February 8, 2006 there were only two congregations that had not reimbursed the synod for the term life insurance premium. We encourage the congregations of the synod to continue such support.

WORLD NEEDS FUND

The World Needs Fund was used to help others in their distress. A total of \$93,693.41 was sent for tsunami relief, hurricane relief, India flood relief, and tornado victims. The board

publishes an article in the May issue of the *Lutheran Sentinel* and also a bulletin insert in late April in order to solicit funds for this purpose.

TAX SHELTER ANNUITY CONTRIBUTION PLAN

Participation in this program continues to be excellent. The synod's contribution (or match) to the called worker's plan was \$600 this year. The board encourages the congregations of the synod to continue using this matching program and to support the synod with their contributions to help offset the expense to synod.

WIDOWS' SUBSIDIES

There are currently seven widows who are receiving subsidy from this board. We hope to increase the current level of support by \$10 per month.

WELS CARE-LINE

Our board has been in contact with the WELS Social Services. They are no longer using volunteer counselors, but professionals instead. There will be lower cost programs for lower income families. We hope to have more information by convention time so that it can be published in the *Synod Report*.

WORKERS' HEALTH INSURANCE SUB-COMMITTEE

Mr. Joel Petersen serves as the chairman of this sub-committee. This past year the committee held several meetings to discuss the worker health insurance situation. The committee encouraged each congregation to consider the WELS VEBA plan with its new HDHP/HSA plan. In addition to help control costs, congregations could visit with local health insurance agents to review plans that might offer some relief in controlling healthcare costs. The committee also encourages congregations to look to reputable insurers if they decide to go outside the synod's WELS VEBA plan. Additionally, replacing long-term disability coverage is a benefit that would need to be replaced if the WELS VEBA plan is abandoned.

The committee was also charged with creating a clearinghouse for sharing information about health plans, experiences, as well as other pertinent information. Congregations could access the Board for Christian Service website for direction in making their health plan choices. Updated information, current plans and new regulatory and industry information could be obtained through this clearinghouse. Chairman, Joel Petersen, and Business Administrator, Keith Wiederhoeft, have added updated information to the Board for Christian Service website explaining Consumer-Directed Health Plans and Health Savings Accounts (HSA's). The trend in health care is rapidly moving towards these types of plans.

Controlling the spiraling costs of health care will be an ongoing challenge for our congregations. Having access to information that could help congregations make better informed choices may have a positive effect on controlling costs.

PROPOSED EXPENDITURES FOR 2007

Widow support	\$23,520
Pastor Retirement support	1,559
Group Insurance support	750
Board expenses	<u>350</u>
Total	\$26,179

The Rev. Mark E. Marozick, secretary

REPORT OF THE WORSHIP COMMITTEE

The committee on worship had an inactive year. There were no meetings, and few online discussions. However, there are a number of items on the committee's agenda for the future. In May the Bethany Concert Choir will work with the Bethany communications department to prepare a recording of hymns for use by congregations in a variety of venues, especially radio broadcasts and shut-in recordings. It is our hope that this recording will be available (online?) by synod convention. The committee has been requested to prepare a review of the new *Lutheran Service Book* which will be published later this year. A request has come before the committee for the preparation of a *Passional*, a devotional book based on Bugenhagen's *History of the Passion, Death, Resurrection and Ascension of Our Lord* which would also include the passion hymns of Thomas Kingo and other Lutheran poets. The committee would work with the synodical president and treasurer to seek outside financial support for this project which would be a treasured volume for Lutheran households. In the new year the committee will begin a study of Frank Senn's new work (May 2006), *The People's Work: A Social History of the Liturgy*. One aspect of that study could be the assembling of archival material (bulletins, audio-visual recordings, photographs) describing the vocabulary and development of the worship traditions of the ELS.

The Rev. Dennis Marzolf, chairman

PARISH SERVICES

ACTION OF THE SYNOD

Resolution 1: Term Life Insurance

WHEREAS, The ELS provides a term life insurance policy for its pastors, and,
WHEREAS, The majority of ELS congregations have reimbursed the synod for the term life insurance premium, therefore,
BE IT RESOLVED, That congregations continue their support of this important insurance program.

Resolution 2: World Needs Fund

WHEREAS, A total of \$93,693.41 was sent for tsunami relief, hurricane relief, India flood relief, and tornado victims, therefore,
A. BE IT RESOLVED, That we thank the Lord for moving the members of our synod to support this fund, and,
B. BE IT RESOLVED, That we encourage synod members to continue supporting this fund of Mother's Day and throughout the year.

Resolution 3: Tax Shelter Annuity Contribution Plan

WHEREAS, Information on this program is available from the synod office, and,
WHEREAS, The synod's contribution (or match) to the called workers' plan was increased to \$600 this year, therefore,

BE IT RESOLVED, That the congregations of the synod continue using this matching program and continue supporting the synod with their contributions to help offset the cost.

Resolution 4: Widow's Subsidies

WHEREAS, The Board for Christian Service currently contributes to the support of seven widows, and,

WHEREAS, The Board for Christian Service hopes to increase the current level of support by \$10.00/month, therefore,

BE IT RESOLVED, That the Board for Christian Service continue this support increasing it as funds are available.

Resolution 5: Health Insurance Memorial

WHEREAS, Because of increasing health insurance premiums, some congregations may have difficulty providing coverage for their pastors, therefore,

BE IT RESOLVED, That the memorial "Health Insurance" be referred to the Workers' Health Insurance subcommittee of the Board for Christian Service.

Resolution 6: Special Projects

WHEREAS, The Worship Committee has reported on three projects it has been requested to undertake: preparation of a *Passional*, a devotional book based on one of Bugenhagen's works; review of the new (LC-MS) *Lutheran Service Book*; and study of *The People's Work: A Social History of the Liturgy*, including assembling of archival material of the worship traditions of the ELS, therefore,

BE IT RESOLVED That the Worship Committee be encouraged to bring these projects to completion for the benefit of the synod.

Resolution 7: Youth Honor Choir

WHEREAS, The ELS has encouraged its congregations to use the Evangelical Lutheran Hymnary, and,

WHEREAS, The *Evangelical Lutheran Hymnary* contains a treasure of liturgy and hymnody representing our ELS heritage, and,

WHEREAS, The Honor Choir studies and performs music from the Evangelical Lutheran Hymnary each year, therefore,

A. BE IT RESOLVED, That the congregations of the synod be encouraged to send their youth to the Honor Choir, and,

B. BE IT RESOLVED, That Professor Dennis Marzolf and staff be thanked for supporting the talent of our youth and returning energized ambassadors of the *Evangelical Lutheran Hymnary* and Lutheran worship back to their home congregations.

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

As acting chairman of the 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 purpose of the fund

is to help defray the transportation costs of the laymen delegates. Each congregation needs to carry out its responsibility by responding with a check to the fund so that our committee may render the best possible service to the laymen delegates.

We are submitting a statement of cash receipts and disbursements for the 2005 convention period.

Statement of Cash Receipts and Disbursements:

Balance on Hand 3/1/2005		\$ 8,204.74
Receipts:		
Church Assessments Received	\$ 27,295.57	
Interest Income	<u>\$ 52.19</u>	
Total Receipts		<u>\$ 27,347.76</u>
Total		\$ 35,552.50
Disbursements:		
Delegates:		
Air Fares and Mileage	\$ 25,039.96	
Printing, Postage, checks, etc.	<u>\$ 53.11</u>	
Total Disbursements		<u>\$ 25,093.07</u>
Balance on Hand 2/28/2005		<u>\$ 10,459.43</u>

1. Mileage payments were made at the rate of \$.20 per mile (round trip) to a laymen delegate who drove his own car (home to convention site) and \$.35 per mile if accompanied by a second delegate or a pastor. Mileage from the point of departure was reimbursed at the lesser of the mileage rate or the cost of an airline ticket, as determined by the Equalization Committee.
2. Air travel and bus fares were also accepted. These were reimbursed in full as funds permitted. Otherwise a pro ration of available funds was made. Only mileage to or from an airport was reimbursed. Car rental costs were not reimbursed.
3. Delegates registered at the convention showing name, congregation, round trip mileage, and/or travel expenses in order to receive reimbursement.
4. Delegates were encouraged to ride together, whenever possible. This stewardship of money enabled the Equalization Fund to cover more of the expenses.
5. The Chairman was to receive \$.20 per mile or actual expenses; whichever was less, out of the fund to cover his costs of attending the convention. (Note: if chairman was a delegate he was to be reimbursed according to rules for delegates.) Since the chairman is a Bethany employee, no reimbursement was necessary.
6. Maximum reimbursement had been set at \$600.00 per delegate.

Mr. Ralph Miller, Chairman

REPORT OF THE BOARD FOR STEWARDSHIP

The church finances are in the red and it doesn't look rosy. "There still is room..." echoes off of pews too empty of members let alone prospects. The pencil resting on the volunteer sign-up sheet is still pin-point sharp. Macedonian calls come in to synod offices, "Come help us with the Gospel...send us missionaries..." but willingness has to yield to availability of manpower and money.

What's a church and synod to do? Pound the pulpit yelling, "Should! Must! Ought to!" commanding forth fruits? No! Evoke fruit via guilt, "Shame on you!"? No! Appeal to pity to produce needed fruits, "Poor old Bethsaida congregation won't make it unless you..."? No! Cajole fruits with pride, "Our church could really be something if you'd..."? No! Such motivations are not evangelical and are false. They may produce fruits, but not lasting fruits. Focusing on the fruits never will.

So, what's a church and synod to say? How about, "Give out of thankfulness, Christian"? Yes. But, stop and consider. Isn't thankfulness a fruit? Or, "Serve out of love, Christian"? Yes. But, consider further. Isn't love also a fruit? Or, "Christian, give and do to glorify God." Yes, the Bible even says that whatever we do we do to God's glory. But, consider again. Glorifying God, likewise, is a fruit. Fruit cannot produce fruit unless it is grown and ripened on branches attached to the Vine. So, focus is not on the fruit but on the Vine.

Jesus said, *"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing,"* John 15:5. It's clear what we, our churches, and our synod can do without Jesus. NOTHING! Apart from Jesus we're dead, dry, fruit-less. To focus on the fruits alone, can only yield a harvest of begging or levying for dedication, dollars, dexterities, and hours of days to get things done. But when the focus is on the Vine, Who is in us and in Whom we are, there will be fruits. Not maybe, not might, not probably, but "...WILL..."!

Stewardship is more a matter of who we are than what we do. Jesus, the Vine, makes us who we are. His blood makes us His redeemed. His righteousness declares us saints. His Spirit names us the sons and daughters of the Father, the Gardener, (John 15:1). His completed sacrifice confers a priesthood in which we make no sacrifice of propitiation (to earning favor), but to praise, as a, *"... spiritual act of worship..."* Romans 12:1. He is the Vine we are the branches.

As the Vine is so are the branches. Because Jesus lives, we live. Because Jesus is love, we love. Because Jesus is rich in mercy, we are rich in mercy. Because Jesus is the Light of the world, He declares us to be, *"... the light of the world..."* and bids us, *"...let your light so shine..."* Matthew 5:14,16. Because Jesus' heart beat with the mission of seeking and saving the lost, so beat be our hearts. We are thankful and glorify God because Jesus makes to be thankful and glorify. No Vine, no fruits. So, the focus is on the Vine.

Credit the Holy Spirit for grafting us branches, once dead but now alive, into Jesus, the Vine. He's made us, *"... born again, not of perishable seed, but of imperishable, through the living and enduring word of God,"* 1 Peter 1:23. That Seed brought us to life in Baptism and daily crucifies us with Christ so that we no longer live but Christ lives in us. That Seed, connected with the elements in the Supper with the Savior's Real Presence, strengthens what the Formula of Concord calls, *"...a firm bond and means of union of Christians with Christ their head and with one another..."*

Before we try to pick more, bigger, or better fruits, we focus on the Source, Jesus, the Vine. As we abide in Him and He in us there will be much fruit. So much, in fact, that God's work, done God's way, will never lack God's gracious supply. *God bless our personal, congregational and synodical stewardship!*

Permit me to remind the convention of what you, the synod, expect of your board:

- A. Promote Christian stewardship on the basis of biblical Principles.
- B. Submit to the Planning and Coordinating Committee an estimate of anticipated income from regular synodical contributions, including data used in making this estimate.
- C. Review, approve and coordinate all new synod-wide appeals for funds by synodical boards or individuals.

To fulfill A:

1. Special offering envelopes continue to be made available to congregations at this convention, at the General Pastors Conference, and upon request.
2. The board has determined to continue to provide a yearly stewardship emphasis with Bible Studies, Sermons/Sermon Helps, Worship Helps, and Bulletin Inserts. Future stewardship emphasis themes for synod-wide use are:

2006-2007 – For You and Your Children

Biblical Basis: *“Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off — for all whom the Lord our God will call.’” Acts 3:38-39.*

2007-2008 – Love for Love

Biblical Basis: *“We love because he first loved us,” 1 John 4:19.*

2008-2009 – A Time For Every Purpose Under Heaven

Biblical Basis: Ecclesiastes 3:1-8

2009-2010 - Faith and Actions Working Together

Biblical Basis: *“You see that [Abraham’s] faith and his actions were working together, and his faith was made complete by what he did,” James 2:22.*

It is the board’s goal to make these stewardship emphasis packets available at our annual conventions, thus saving on shipping costs, practicing good stewardship itself.

3. The Board will continue to make itself available for:

Teaching opportunities at BLTS, BLC, and congregations

Seminars and workshops through the synod

To fulfill B:

1. In order to meet this second duty the board will be making every effort to strengthen the communication ELS Ambassador effort, by seeking to add more and more congregations to those who have designated an ELS Ambassador who serves as a point man, along with the pastor, in communicating reciprocally synodical and congregational information.
2. We are also seeking to refine the *ELS Ambassador Update*, for distribution in the congregations in bulletin insert form. The *ELS Ambassador Update* reminds the congregations of our annual stewardship emphasis theme, shares synodical information (including matters calling for Christian care, concern and prayer), history, and current offering/budgetary information, as well as stewardship encouragements.
3. The board will also be making further concerted efforts in contacting our congregations with encouragement to submit an annual Synod Offering Projection.

To fulfill C:

The board will also be working hand in hand with the LSA as it is organized and purposed, to aid and advise in any way, but especially in conducting the current offering, *For You and Your Children*.

Your Board for Stewardship would like this convention not to overlook some wonderful fruits the Vine (Jesus) produced in and through His servant, Mr. Howard Hougan, who after more than a quarter century of faithful and insightful service (beginning in 1980), has retired from the board. I, personally, am very grateful for his steady counsel and eager desire to see the gospel mission prosper in our synod as fostered by gospel-motivated stewardship. Even during serious medical issues his love for his Lord and our synod—and this board’s work for

the same—was on his mind and heart. We pray that our God would bless him with continued faith and fruits, as well as health and happiness in Jesus.

The Rev. David P. Russon, chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod only met on April 3, 2006.

2007 BUDGET

It is anticipated that the synod will expend \$2,772,963 as an Operating Budget for its operations in 2007. Offsetting this Operating Budget is projected Revenue of \$1,644,655 which comes from sources other than contributions from congregations, such as endowments, interest earned, sale of publications, etc; the boards for Home Missions, Foreign Missions, and Christian Service also have included portions of the Marvin M. Schwan Charitable Foundation Program Funds in their projected Revenue figure (see the report and recommendation from the Board of Trustees). In addition, there also is a \$350,000 Program Funds grant from the Marvin M. Schwan Charitable Foundation which offsets the budget. The synodical budget need for 2007 is \$820,315.

The board feels that it is not advisable, at the present time, to adopt a budget increase from that of the current year. As such a congregational budget need of \$788,906 is recommended as follows:

	<i>Operating Budget</i>	<i>Revenue</i>	<i>Net</i>	<i>Synod Funding Request</i>	<i>Proposed Budget</i>
Bethany Lutheran College:					
Operation Subsidy	\$281,000				
Less Revenue		0			
Total Synod Fund Request			\$281,000	\$281,000	\$277,730
Bethany Lutheran Seminary:					
Operation Subsidy	66,600				
Less Revenue		0			
Total Synod Fund Request			66,600	66,600	65,825
Home Missions:					
Program Needs	666,173				
Less Revenue		<u>\$508,577</u>			
Total Synod Fund Request			157,596	203,000	200,638
Foreign Missions:					
Program Needs	829,134				
Less Revenue		<u>666,590</u>			
Total Synod Fund Request			162,544	197,000	194,708
Evangelism:					
Program Needs	24,860				
Less Revenue		0			
Total Synod Fund Request			24,860	24,860	24,571
Education and Youth:					
Program Needs	155,435				

Less Revenue	<u>132,149</u>			
Total Synod Fund Request		23,286	23,250	22,979
Publications:				
Program Needs	100,000			
Less Revenue	<u>59,200</u>			
Total Synod Fund Request		40,800	45,000	44,476
Christian Service:				
Program Needs	86,179			
Less Revenue	<u>55,000</u>			
Total Synod Fund Request		31,179	10,000	9,884
Synod Fund:				
Program Needs	<u>563,582</u>			
Less Revenue	<u>223,139</u>			
Total Synod Fund Request		<u>340,443</u>	<u>301,604</u>	298,094
Total Program Needs	\$2,772,963			
Less Revenue	\$1,644,655			
Total Funds Needed		\$1,128,308	\$1,152,315	\$1,138,906
Less Schwan Program funds		<u>350,000</u>	<u>350,000</u>	350,000
TOTAL SYNOD BUDGET NEEDS				
FROM CONGREGATIONS		\$778,308	\$802,315	\$788,906

The Rev. Craig A. Ferkenstad, secretary

REPORT OF THE BOARD OF TRUSTEES

MEMBERSHIP

The Board of Trustees of the Evangelical Lutheran Synod consists of nine trustees: Mr. Wayne Anderson, Mr. Robert Brown, the Rev. Karl Anderson, the Rev. Craig Ferkenstad, Mr. Greg Griffin, Mr. Donald Heiliger, Mr. Wilbur Lieske, Mr. Leroy Meyer, and the Rev. John A. Moldstad.

MEETINGS

The board has met nine times since the last convention. Regular quarterly meetings have been held on August 9-10, November 8, and February 21. The board also has conducted special meetings on June 21, June 22, January 30 and met via telephone conference call on July 14, January 19, February 8. The board also will meet in May 2006.

The president of the synod, the Rev. John A. Moldstad, and the secretary of the synod, the Rev. Craig Ferkenstad, also serve as the chairman and secretary of the Board of Trustees. Members serving on the Board of Regents—Board of Trustees subcommittee are Mr. Greg Griffin, Mr. Wilbur Lieske, and Mr. Leroy Meyer. Members serving on the Board of Trustees—Board for Home Missions subcommittee are Mr. Donald Heiliger and the Rev. Karl Anderson.

STAFF

The Deferred Giving Counselor, the Rev. Richard Wiechmann; the Business Administrator, Mr. Keith Wiederhoeft; and the President of the Lutheran Schools of America, Mr. Michael Butterfield, serve under the direction of the board and report regularly. Regular reports also are

received from the Missions Counselor and Bethany Lutheran College. Mr. Keith Wiederhoeft is appointed, by the board, as the treasurer of the synod.

Richard Wiechmann has announced his retirement in 2006. We thank him for his many years of service to the synod. Through the past eighteen years, he has played a significant role in the receipt of about \$17,000,000 in cash, charitable trusts, legacies, wills, and gift annuities to the college, seminary, and synod.

BETHANY LUTHERAN COLLEGE

The Board of Trustees and the officers of the synod also serve as the Board of Directors and the General Officers of Bethany Lutheran College, Inc. and, as such, receive regular quarterly reports concerning the finances of Bethany Lutheran College. During this past year, the board concurred with the sale of the Marvin M. Schwan Retreat and Conference Center. A new women's residence facility, Edgewood Place, was constructed on the campus.

SYNOD PROPERTIES

The board receives reports for its regular quarterly meetings from the fifteen congregations where it has any financial responsibility through loans which have been issued or co-signing has occurred. These reports are received by the board and any required action is taken. The board keeps in contact with these congregations through correspondence by the business administrator.

During this past year, the board approved the purchase of property in Rogers, Minnesota and Clermont, Florida. It also approved the sale of 3.34 acres of land in Winter Haven, Florida and the sale of the house at 114 Echo Street in Mankato. Approval was given for a line-of-credit to be issued to Holy Cross Lutheran Church (Madison, Wisconsin) to assist with the relocation of the congregation.

ARCHIVES AND MUSEUM

The Rev. George Orvick, director, and the Rev. Paul Madson, archivist, report the following:

The management and care of the Synodical Archives and Museum for the past year was under the direction of the following: the Rev. George Orvick, Director; the Rev. Paul Madson, Archivist; and secretary Melvina Aaberg. The synodical Committee on Archives and History is responsible for the general oversight. Members of the committee elected by the Board of Trustees are: Mr. Sigurd Lee, Mr. Norman Werner, Mr. Norman Holte, the Rev. Norman Madson, and the Rev. J. B. Madson.

This year we remember especially the Rev. Walther Gullixson who served as archivist for many years and helped to formulate many of the guiding principles under which the archives are still operating. We also remember Prof. Gerhard Lee of Madison, Wisconsin, who served on the Board of Directors for the ELS Historical Society. We express our thanks to the Lord for these two very capable and dedicated workers and their interest in preserving the history of our synod. The Rev. Gullixson was called home to the Lord on January 7, 2006 and Prof. Gerhard Lee on February 19, 2006. Blessed be their memory.

Rev. Paul Madson continues to serve as archivist. He reports as follows: "The synod archives are a repository for our synod's history and continue to be an important source of information in doing research on the ELS congregations' history, its missions, its college and seminary, and the work of its various boards and officers. The archives have served not only our own constituents, but in the past year have fulfilled requests from individuals outside our synod, even as far away as London, England. Besides providing research information, the activity of the archives primarily remains that of collecting, organizing, and filing away pertinent material for preservation.

It is important for pastors and congregations to remember to supply the archives with notable congregational events (anniversaries, dedications, installations, etc.) so that this information may be preserved, thus to inform future generations of a history that otherwise may be forgotten. The archives are situated on the lower floor of the seminary building at 6 Browns Court in Mankato.”

Work in the museum continues as usual. A number of artifacts have been received in the year past. We encourage pastors and delegates at the convention to stop in for a visit. We also wish to remind the synod of the following: In a few short years our synod will observe its centennial. It was organized in 1918 so the anniversary year, 2018, will soon be upon us. It is not too early to begin thinking about a proper celebration. A centennial volume should be written and printed. This could include the major decisions which the synod has made and how they affected our church body. The work of the boards and committees should be researched, our growth and expansion in home and foreign missions, the growth and expansion of Bethany Lutheran College, the history of individual congregations, our relations with other church bodies are all subjects to be treated in a centennial volume. Mr. Norman Werner, a member of the Synod Review Committee, has addressed a paper to the Committee on Archives and History in which he delineates some goals and objectives for the future.

Prof. Norman Holte, who served as archivist for a number of years, has written a paper entitled *Defining the Scope of our Collection*. He quotes August R. Suelflow in a publication of the Society of American Archivists as follows: “The scope must include all things that will help the administrator, the executives, the religious leaders, the visitors and scholars understand any phase of the history, operations, goals and objects of the ecclesiastical body.”

We report on these matters so that the synod may have time to prepare well in advance for a proper celebration of our centennial.

COMMITTEE FOR INTEGRATING TECHNOLOGY (CfIT)

The chairman of the Committee for Integrating Technology (CfIT) reports:

The Evangelical Lutheran Synod members believe that modern technology is an asset that can be used to assist in carrying out God’s work. The Committee for Integrating Technology was founded at the 2003 convention to serve standing boards, committees, congregations and organizations of the synod through technical consultation and by providing technical assistance when determined appropriate.

CfIT is approved to have six (6) members appointed by the synod president for terms of three years (at least one of whom shall be a clergy). To enhance communications, one member of the committee shall be from some part of Bethany Lutheran College’s technology planning group and the CfIT shall have representation on Bethany’s technology planning group.

The chairman of the Board for Publications, or his designated representative, shall serve as the seventh (7) voting member of the CfIT. The synod president serves as an advisory member. CfIT reports to the Board of Trustees. Currently CfIT is comprised of: Mr. Dennis Behr, chairman; the Rev. Phillip K. Lepak, secretary; Mr. Christopher Johnson; Mr. Mark Meyer; Mr. Rod Kuznicki and the Rev. Jesse Jacobsen, the Board for Publications designated representative.

CfIT is a secondary service committee to serve other groups. The majority of CfIT’s technical consulting work is driven by various Technical Requests coming from groups through out our synod to assist them in accomplishing their mission and goals. CfIT conducts its work through technology tools such as; cost-efficient audio conferencing, e-mail and online discussion groups. CfIT uses itself to test non-traditional meeting and collaboration work styles through technology. CfIT conducts its monthly technical request work sessions by audio conferences and face-to-face meetings and travel are held to a minimum.

CfTT members specialize and participate in initiatives closely related to their own individual technical expertise and/or career field. Please email Chairman, Dennis Behr (DennyBehr@aol.com) or call 608-669-3183 with your technical requests, questions and/or ideas.

WILLS AND ESTATES

The synod gratefully acknowledges the receipt of the following estates and matured gift annuities received during 2005:

Esther Kelly	25,000	synod
Shirley McEvilley	4,000	synod
Theresa Wagner	75,000	missions

Estates received by the college or the seminary are acknowledged within the respective reports.

MISSIONS ADVANCEMENT PROJECT

The Missions Advancement Project (MAP) reports regularly to the board. This organization receives funds from the Marvin M. Schwan Charitable Foundation (1999 *Synod Report*, page 134, resolution 8). The organization has its own Board of Directors which is appointed by the Board of Trustees. The following currently serve as members of the Board of Directors: Mr. Greg Griffin (chairman), the Rev. Karl Anderson, Mr. Donald Heiliger, the Rev. Frederick Theiste, Mr. Kermit Traska.

The following funds were distributed in 2005

Thoughts of Faith	\$1,530,223.00
Helping Hands	300,000.00
Lutheran Mission of Salvation—India	<u>292,955.65</u>
	\$2,123,178.65

SYNODICAL BUDGET

The synod received \$778,820.66 toward the 2005 synodical budget. The adopted budget was \$765,000. This is the first time the synodical budget has been exceeded since 1995. Congregations and members are commended for this blessing received from the Lord's hand.

The synodical budget is supplemented, for a number of boards, by investment income from endowments, legacies, etc. The total 2005 expenditures for the synod were as follows:

Bethany Lutheran College	\$422,434
Bethany Lutheran Seminary	64,954
Home Mission	652,278
Foreign Missions (excluding India and Korea)	828,351
Evangelism	28,566
Education and Youth	154,827
Publications	89,427
Christian Service	179,715
Synod Fund	<u>546,767</u>
	\$2,967,319

2007 PROGRAM FUNDS

The board is grateful to the Marvin M. Schwan Charitable Foundation for its support in providing \$1,000,000 in Program Funds for synodical use during the past year and again during the current year. The Board of Trustees, according to synodical guidelines, makes recommendation to the synod concerning the distribution of Program Funds. The board recommends the following allocation of Program Funds for 2007:

Foreign Missions	200,000
Home Missions	300,000
Retirement contribution	55,000
CDS match (3%)	30,000
Budget supplement	350,000
Board of Trustees	<u>65,000</u>
Total	\$1,000,000

2006 SPECIAL PROJECT GRANTS

In addition to the synodical budget, application can be made to the Marvin M. Schwan Charitable Foundation for additional Special Project Grants. These are to be used for special short-term projects which are not a part of the normal budget of the synod. The Foundation does not give direct support to elementary schools, high schools, or congregations. Projects are considered by the Foundation upon recommendation of the ELS Board of Trustees.

Applications are reviewed and recommendation made at the regularly scheduled August meeting of the board. Applications for 2007 need to be submitted by August 1, 2006 to be placed on the board's agenda for proper submission to the Foundation. Grant Application forms are available through the secretary of the synod.

In 2005, the approval was received for the following projects:

Lutheran Schools Initiative (start-up costs)	\$130,000
Board for Education and Youth (continuing education grants)	30,000
Board for Education and Youth (school visitations)	16,000
Board for Foreign Missions (Reynoso school addition)	<u>25,000</u>
	\$201,000

In 2006, the Board of Trustees has recommended, and received approval for, the following projects:

Lutheran Schools of America (start-up costs)	\$107,000
Board for Foreign Missions (India disaster relief)	15,000
Board for Foreign Missions (Peru classroom renovation)	12,500
Board for Foreign Missions (Reynoso school addition)	12,500
Board for Foreign Missions (English as a second language)	10,000
Board for Education and Youth (school visitations)	16,000
Lutheran Schools of America (classical education)	<u>13,050</u>
	\$186,050

The Rev. John Moldstad, chairman
The Rev. Craig Ferkenstad, secretary

REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation Committee meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

The president, vice president, secretary and treasurer of the Evangelical Lutheran Synod also serve as the officers of the Evangelical Lutheran Synod Foundation.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two-year terms. Mr. Robert Brown and Mr. Wilbur Lieske were elected in 2005. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2004. The committee considers and makes recommendations regarding the investment of its assets and the use of the income from those investments. For the year 2006, a 5% pay-out is being granted from the endowments.

The rate of return for all investments for the calendar year 2005 was 5.44%. An accounting is found in the “Financial Statements and Accountant’s Review Report.”

Mr. Leroy Meyer, chairman

FINANCES

ACTION OF THE SYNOD

Resolution 1: Report of the Laymen’s Delegates Equalization Fund Committee

BE IT RESOLVED, That the report of the Laymen’s Delegates Equalization Fund Committee be accepted.

Resolution 2: Report of the Board for Stewardship

- A. BE IT RESOLVED, That the report of the Board for Stewardship be accepted, and,
- B. BE IT RESOLVED, That the synod thank Mr. Howard Hougan for more than a quarter century of faithful service, and,
- C. BE IT RESOLVED, That the synod thank the Board for Stewardship for its diligent work, and,
- D. BE IT RESOLVED, That the congregations of the synod be encouraged to make use of the materials produced by the Board for Stewardship.

Resolution 3: Report of the Planning and Coordinating Committee

- A. BE IT RESOLVED, That the report of the Planning and Coordinating Committee be accepted, and,
- B. BE IT RESOLVED, That we, as God blesses us, undertake to raise \$788,906 through congregational giving for the work of the synod.

Resolution 4: Congregational Giving

WHEREAS, In 2005 congregational giving exceeded the synodical budget for the first time since 1995, therefore,

- A. BE IT RESOLVED, That the synod thank God and commend the congregations for their generous and faithful support, and,
- B. BE IT RESOLVED, That the synod encourage the congregations to continue in such faithful and generous giving, as God blesses them.

Resolution 5: Retirement of Rev. Richard Wiechmann

WHEREAS, About \$17 million in gifts have been either received or designated for our synod, its schools or our churches under the guidance of the Rev. Richard Wiechmann, and,

WHEREAS, he is retiring this year after eighteen years of service, therefore,

BE IT RESOLVED, That the synod thank God for the services of Rev. Richard Wiechmann, our Deferred Giving Counselor.

Resolution 6: Report of the Board of Trustees

BE IT RESOLVED, That the report of the Board of Trustees be accepted.

Resolution 7: Report of the Evangelical Lutheran Synod Foundation

BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

Resolution 8: Financial Review and Treasurer's Supplement

- A. BE IT RESOLVED, That the Financial Statements and Supplementary Information Review and Treasurer's Supplement to the Financial Statements Review be accepted, and,
- B. BE IT RESOLVED, That the synod commend its treasurer, Keith Wiederhoeft, for his faithful service.

Resolution 9: Thanksgiving for 2005 Gifts

BE IT RESOLVED, That the synod thank God and acknowledge with thanks the grants from Thrivent Financial for Lutherans, the Marvin M. Schwan Charitable Foundation; the gifts from the estates of Esther Kelly, Shirley McEvelley, and Rev. Alvin and Theresa Wagner and various other grants and memorial gifts received during 2005.

REPORT OF THE SYNOD REVIEW COMMITTEE

In accordance with its guidelines (*Handbook of the Evangelical Lutheran Synod*, p.14-A), the Synod Review Committee (SRC) takes up matters for study and consideration that are assigned to it by the synod, the Board of Trustees, or the synod's president. It is directed to "carefully review all matters assigned to it, prepare recommendations and report to each regular convention of the synod." The committee does not rule on constitutional matters; it makes no decisions and takes no action but reports and makes recommendations to the convention for the convention's decision. While the enactment of the suggested or recommended guidelines is subject to the decision of the convention, the introductory remarks or preambles are the report of the SRC.

The SRC does not monitor activities of the synod's officers nor of any board or committee; such reviewing is the responsibility of the convention's committees which shall carefully study the reports assigned, referring to the duties and responsibilities designated in the guidelines of the organization being reviewed as stated in the handbook (*Convention Guidelines*, Article I. D).

Some questions have been asked about the standing of the *Handbook*, therefore, a review is offered. The *Handbook* is the repository of information concerning the proper roles of the various parts of the synod's organization. The articles of incorporation, the constitution and all of the current guidelines have all been reviewed recently and have been approved by synod conventions from 1997 through 2005. Articles of incorporation define the role of the corporate bodies of the synod (Evangelical Lutheran Synod, Evangelical Lutheran Synod Foundation, Bethany Lutheran College, Missions Advancement Project) and their relationship with the public—the outside world, so to speak. The Constitution and Bylaws of the Evangelical Lutheran Synod state the name of the synod, its doctrinal position, its membership, mission, officers and relationship to the member congregations. The remainder of the *Handbook* provides guidance for the individual boards and committees, and for other

synodical activities such as the convention. In order that all members of standing boards and committees are aware of their duties and responsibilities, it is recommended that each organization review its guidelines annually. If in this review it is discovered that amendments to the guidelines would improve the work of the body, it would be appropriate to include such information in the report of the board or committee to the next convention with a recommendation that a study be directed.

The members of the committee are Prof. Erling Teigen, Chairman; Robert Brown, the Rev. Ernest Geistfeld, Prof. Em. J. B. Madson and Norman Werner. President John Moldstad is an advisor to the committee. Since the last convention, this committee has had sixteen separate topics under consideration, twelve of which were eventually assigned, and has met nine times to review and discuss them.

The items recommended for consideration by the convention follow. While the convention has the authority to discuss the proposals in any sequence that it wishes and may accept, amend or reject any proposal, it should be noted that items 1. and 2. are a package and their acceptance or rejection will impact the work for this convention of the Committee on Nominations, therefore, they should be resolved early in the convention.

Please note that proposed new guidelines, additions and amendments are underlined and recommended deletions are shown as ~~strikethroughs~~.

1. Reorganization of the Board for Education and Youth. (2005 *Synod Report*, pp.104, 105, Resolution 4:A,C,D.)

The 2005 convention resolved: "That the Lutheran Elementary Schools subcommittee of the Board for Education and Youth be restructured."

Background:

The Board for Education and Youth has designated three subcommittees to whom it assigned its work, the subcommittee on Lutheran Elementary Schools, the subcommittee on Youth and the subcommittee on Parish Education. Each subcommittee has three to five members with its own chairman and secretary; a thirteenth member serves as chairman of the full board.

The work assignments of the LES subcommittee consist of assisting congregations in the presentation and advancement of Christian elementary and secondary education including counseling with existing schools in regard to administration, curriculum, teaching materials, placement of teachers and applicable government legislation and regulation, and receiving and evaluating applications for Evangelical Lutheran Synod teaching certification. It is the recommendation of the Lutheran Schools Initiative Ad-Hoc Committee that these responsibilities be transferred to the Lutheran Schools of America.

The duties of the subcommittees for Youth and for Parish Education concern the promotion of youth programs, camps and conventions, Sunday Schools and various other aspects of Christian education for the congregation and the home.

Discussion:

Resolution 4:D. (2005 *Synod Report*, p.105) requires that "the board for Lutheran Schools of America replace the Lutheran Elementary Schools subcommittee of the Board for Education and Youth." No action was recommended concerning the responsibilities of the subcommittees for Parish Education and for Youth.

At its meeting on October 13, 2005, the Board for Education and Youth resolved to merge the subcommittees for Parish Education and Youth. Inasmuch as these subcommittees were established by the board, it may abolish them.

Recommendation:

At such time as the convention establishes the Lutheran Schools of America, it is recommended that the duties and responsibilities of the subcommittee for Lutheran

Elementary Schools be separated from the Board for Education and Youth, that the board's responsibilities for parish education and for youth work remain unchanged, and that the number of members on the board be reduced to nine. As the duties and responsibilities of the board vary from year to year, there is a variance in the talents of board members that are required; therefore it is recommended that there be flexibility in the distribution of the clergy/lay composition of the membership of the board.

GUIDELINES FOR THE BOARD FOR PARISH EDUCATION AND YOUTH

ARTICLE I: ORGANIZATION OF THE BOARD

- A. The Board for Parish Education and Youth shall consist of ~~seven (4) clergymen and six (6) laymen~~ four (4) clergy positions, two (2) lay positions and three (3) positions that may be either clergy or lay, elected by the synod for terms of three (3) years, except as may otherwise be directed by these guidelines (see Article V: Transition).
- B. The board shall elect the following officers: chairman, recording secretary, secretary of Sunday Schools ~~and~~ secretary of youth-~~Secretary of Christian Schools~~. These ~~internal~~ elections shall be held every year, and any officer may succeed himself.
- C. The full board shall meet a minimum of two times a year. The chairman may call special meetings of the board ~~or of a committee of the board~~.

ARTICLE II: OBJECTIVES

- A. To promote the cause of youth education to the glory of God and the welfare of the synod's congregations.
- B. To advise and assist the congregations of the synod in youth work, Sunday School and ~~elementary and secondary~~ parish education.
- C. To strengthen the home and to help equip parents and youth for Christian family living.
- D. To encourage the congregations to set up agencies and organizations to help the parish best perform its educational tasks for each specific age level, namely, the Sunday School (from nursery department to Bible classes), ~~other part-time educational agencies, midweek or released time classes, Vacation Bible School and~~ youth groups ~~and the Christian elementary and secondary schools~~.
- E. To provide leadership education for officers and workers in the parish.
- F. To plan a budget so that the work of the board can be adequately carried out and properly financed. This budget shall include all expenditures for the anticipated work of the committee, ~~subsidies for elementary education, youth work, promotional material, traveling expense for the divisional secretaries, board expenses for the meetings, educational monies for divisional secretaries to attend selected workshops and enrichment courses~~. This budget request shall be submitted to the Planning and Coordinating Committee annually.
- ~~G. To review the work of the divisional secretaries.~~
- ~~H. To make a self-study every two years.~~
- ~~G.I. To make arrangements with the president of the synod to provide for essays and/or other suitable material on education and youth at the annual conventions of the synod.~~
- H. In consultation with the Board for Publications, provide materials for electronic distribution.

ARTICLE III: OFFICERS AND THEIR DUTIES

- A. The chairman shall preside at the meetings and oversee the general operation of the board and its policies.

- B. Recording Secretary The duties of the recording secretary are defined in General Synodical Rules and Regulations, Article III.C. In addition he shall serve as chairman in case of necessity.

ARTICLE IV: DUTIES OF THE BOARD

- A. Assist congregations in promotion and advancement of Sunday School and Bible classes and other part-time educational agencies.
- B. Promote in-service training for Sunday School teachers, both at the local and circuit level.
- C. Speak at circuit meetings and be available for counseling with the Sunday School personnel.
- D. Periodically review Sunday School and other educational materials from different publishers.
- E. Prepare reports and statistics on the progress of Sunday School and other part time educational agencies in the synod.
- E. Attend workshops and/or current courses to keep informed and better prepared.
- G. Assist congregations in the promotion and advancement of youth programs.
- H. Promote synod-wide annual Lutheran Youth Association conventions and circuit youth rallies with concrete suggestions for programs, speakers and topics.
- I. Plan and present a youth leaders' workshop every two years, if possible.
- J. Encourage and conduct youth camps in the synod.
- K. Attend workshops and/or courses to keep informed and better prepared.
- L. Subject to ratification of the board, appoint an assistant who should come from outside its membership and shall, at the discretion of the Secretary of Youth, assume the following duties:
1. Maintain a current file of armed services personnel and provide them with worthwhile devotional materials and tracts.
 2. Maintain a current file of all the synod members attending college and provide them with worthwhile devotional materials and tracts, etc.
- M. Encourage the youth to attend one of the Lutheran high schools of our fellowship.
- E. Secretary of Christian Schools

ARTICLE IV: CERTIFICATION RULES FOR TEACHERS OF THE EVANGELICAL LUTHERAN SYNOD

ARTICLE V: TRANSITION

If these guidelines are adopted and become effective at the 2006 convention of the Evangelical Lutheran Synod, the terms of all board members will terminate at the time of the adoption of the guidelines. Following adoption, three men will be elected for three year terms, three men will be elected for two year terms and three men will be elected for one year terms. As these terms expire, all succeeding terms will be for three years. Following completion of the election, this article will be deleted.

2. Combining the Lutheran Elementary Schools Subcommittee of the Board for Education and Youth and the Lutheran Schools Initiative Program Into A New Board, Lutheran Schools of America. (2005 *Synod Report*, pp.104, 105, Resolution 4:A. to D.)

The 2005 convention directed that "the Lutheran Elementary Schools subcommittee of the Board for Education and Youth be restructured," that "the Synod Review Committee... establish a selection/nomination process and term lengths for Lutheran Schools of America

board members to be approved at the 2006 Synod Convention,” that existing organizations “fulfill their appointed duties until the restructuring is completed,” and that “when this process is completed the Board for Lutheran Schools of America replace the Lutheran Elementary Schools subcommittee of the Board for Education and Youth.”

Background:

The restructuring of the Lutheran Elementary Schools subcommittee consists of its removal from the Board for Education and Youth and the transference of its responsibilities to the Board for Lutheran Schools of America.

The Lutheran Schools Initiative Ad-Hoc Committee recommended a board membership of nine voting members, eight of whom would be elected from geographically defined regions, and four advisory members who serve on the basis of their professional positions. The president of the Lutheran Schools of America would serve as the ninth voting member of the board. The regions are identified as being eastern, central and western. The report of the committee recommended that one clergyman and one layman be elected from each of the regions; one teacher who is a permanent member of the synod was recommended to be elected from the central region and one from another region.

When the restructuring and board membership provisions from Resolution 4:A. and 4:B. are completed, the Board for Lutheran Schools of America is intended to replace the Lutheran Elementary Schools subcommittee of the Board for Education and Youth.

Discussion:

Before a new Board for Lutheran Schools of America can function, it must receive direction from the synod convention concerning its structure, responsibilities, authority and duties. The Synod Review Committee was directed as indicated in the opening paragraph.

The schools of the Lutheran Schools of America are defined in Article I of the guidelines. To guide the program toward the stated goals will require board members who are dedicated to Christian education and are willing to pursue the format of a classical education as defined in Article I. In addition to the guidelines that follow, the board should establish its own guidelines that further refine the responsibilities of its members and staff.

The purpose of the suggested regional strategy for board membership is to invite a national interest in locating, starting, promoting and financing the schools. To gain the broadest national representation on the board, it is recommended that the regions be defined by the location of the states within the time zones of the United States.

In addition to dedicated board members, it is necessary to secure teachers who are dedicated to the principles of Christian education and to classical education as defined in this report. Therefore, it is essential that there be a close relationship between the board for the LSA which is its policy maker and Bethany Lutheran College and Bethany Lutheran Theological Seminary which are the primary institutions for the education of the leaders of the schools. To implement this relationship, three official positions of the college and seminary are represented by advisory memberships on the board for the LSA. It is necessary that the Board for the Lutheran Schools of America, the Board of Regents of the college and seminary, and the Board of Trustees work together closely to provide success for this endeavor.

New schools established and sponsored by the Board for the Lutheran Schools of America will operate under standards established in these guidelines and by the board. Current guidelines of the Board for Education and Youth that refer to the Lutheran Elementary Schools subcommittee should be continued and are included in the guidelines for the LSA (*see Article II E to H; Article IV D; Article V F and Article VIII*).

The programs currently being administered by the Lutheran Elementary Schools subcommittee will be continued as a part of the work of the LSA. To provide continuity for these programs, the four members currently serving on the subcommittee are recommended to continue to serve on the board for the LSA, either as elected members or advisory members,

for two years. If necessary, the advisory membership can be extended by the convention or by action of the president of the synod.

The Lutheran Schools of America will not be included in the General Fund budget of the synod. However, because the ongoing work of the Lutheran Elementary Schools subcommittee is partially funded in the 2006 and 2007 ELS budgets, those amounts should be transferred to the LSA to finance the LES projects that will be transferred to the LSA. Other monies financing LES projects are the “Truth for Our Youth” campaign and the Christian Day School match (\$30,000) that is received from the annual program funds.

Recommendation:

It is recommended that the convention consider the following proposed guidelines for implementation of the Lutheran Schools of America. It should be kept in mind that these guidelines are preliminary and that, as the LSA becomes operational, it is likely that additions and amendments will be considered.

GUIDELINES FOR THE LUTHERAN SCHOOLS OF AMERICA

ARTICLE I: POLICY

In respect for and in honor to the Lord’s direction to “Feed My lambs” (John 21:15), and His very specific direction concerning the instruction of young people, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven” (Matthew 19:14), the Evangelical Lutheran Synod promotes the cause of Christian education to the glory of God and for the welfare of the synod’s congregations, and the nation as a whole. The positive result of Christian education is the strengthening of the work of the mission of the Christian Church and encouraging the integrity of the nation. The synod schools must be conspicuous with the gospel message as they proclaim the certainty of salvation through the life, death and resurrection of our Lord Jesus Christ, offering certainty in uncertain times.

Lutheran Schools of America is a project which supports the Evangelical Lutheran Synod. It seeks to assist parents in nurturing the spiritual, intellectual, social and physical growth of their children. The mission is to establish Christian, confessionally Lutheran, community-based schools which are characterized by faithful adherence to the Scriptures, academic excellence, high student achievement and community service. Lutheran Schools of America will be known as centers of Christian education where teachers and parents work together to provide a classical education with the goal of fulfilling the mission. *Classical education*, as used in this document, means that the student is first *instructed in knowledge*, then *guided in the understanding of that knowledge*, and finally, *challenged in the wise use of that knowledge*.

While it is a goal that each LSA school increase its enrollment, the most important goal is that each student grow in the knowledge and faith of the Lord and Savior through *teaching* the Scriptures and *training* the students in the *use* of that knowledge.

ARTICLE II: OBJECTIVES

The objectives of the Lutheran Schools of America are:

- A. To promote the cause of Christian education for the glory of God and for the welfare of the synod and the country.
- B. To assist parents in nurturing the spiritual, intellectual, social, and physical growth of their children.
- C. To establish Christian, community-based schools of the Evangelical Lutheran Synod which are characterized by academic excellence, high student achievement, and community service.

- D. To establish these Lutheran Schools of America (preschools, elementary schools and secondary schools) throughout the country, in conjunction with existing congregations or in exploratory mission sites. To this end, the board will:
1. Have as a goal the establishment of one hundred new LSA schools in the next fifty years.
 2. Expedite the building and maintenance of these schools while assisting the local congregations to assume independent operation.
 3. Provide a curriculum and calling/hiring standards for administration and teaching staff in consultation with the Education Department of Bethany Lutheran College, so that there are set salary scales and benefit packages, and also standards for certification and performance reviews. The LSA may request, but not impose, specific course offerings on the college or the seminary.
 4. Provide uniformity, continuity, consistency and accountability for each LSA school, monitor the operation and progress of each school and seek funding for the ongoing work.
 5. In all fund raising activities the synod's Scriptural Lutheran confession in teaching and practice must be maintained.
- E. To advise and assist the congregations of the synod in elementary and secondary education, and do so in cooperation with the Elementary Education Coordinator of Bethany Lutheran College.
- E. To provide leadership education for teachers, officers and workers in the parish.
- G. To plan a budget so that the work of the board can be adequately carried out and properly financed, including all current programs with allocations for elementary education.
- H. To make arrangements with the president of the synod to provide periodically for essays and/or other suitable material on elementary and secondary education at the annual conventions of the synod.

ARTICLE III: MEMBERS OF THE BOARD

- A. The Board for Lutheran Schools of America is responsible for the overall leadership and success of the LSA project.
- B. Members of the board shall be male members of the Evangelical Lutheran Synod who:
1. Maintain a passion for the advancement of the Gospel through Christian education;
 2. Actively serve their Lord through regular worship and Christian outreach and exhibit charity through personal time, abilities and finances; and
 3. Have professional training and expertise that would benefit the development of the LSA mission.
- C. The voting members will consist of the president of the synod or his representative from the Board of Trustees, and eight men elected according to these guidelines. Of the eight men, three will be clergymen, two will be male teachers in ELS schools and three will be laymen. After 2010 those serving as teacher representatives must have successfully completed the Evangelical Lutheran Synod Teacher Certification requirements (*see Article VIII*). All terms will be for three years, unless otherwise directed in these guidelines (*see Article XI Transition*).
- D. The Board for Lutheran Schools of America will propose nominees for clergy and teacher positions on the board. The Board for Lutheran Schools of America and the Board of Trustees will propose nominees for lay membership positions. The names of these nominees will be forwarded to the Committee on Nominations. Congregations may submit names to the Board for Lutheran Schools of America and, for lay positions, to the Board of Trustees. In submitting names, the boards will include qualifications and

background information that will support the candidacy (see Convention Guidelines, Article VIII B 2). The committee will give close attention to the expertise that is required for competent service on the board for the LSA and the zonal allocation of memberships (see E). The boards will select at least two candidates to be nominated for each office to be filled (see Rules and Regulations of the Board of Trustees, Article X D; Convention Guidelines, Article VIII B 3).

- E. The time zones of the United States have been selected as the basis for the geographical allocation of board positions.
1. The eastern region will consist of the states of Connecticut, Delaware, District of Columbia, Florida, Georgia, Indiana, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Vermont, Virginia and West Virginia.
 2. The central region consists of the states of Alabama, Arkansas, Illinois, Iowa, Kansas, Kentucky, Louisiana, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Tennessee, Texas and Wisconsin.
 3. The western region consists of the states of Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.
 4. One clergyman and one layman will be elected from each region. One teacher who is a permanent member of the synod will be elected from the Central region and one from another region.
- F. The elections for the board members will be conducted in the same manner as the elections for the members of other synod boards and committees. A member who moves from the geographical area from which he is selected may complete his term of office but cannot be reelected from the area that he has vacated.
- G. By terms of their office and its relationship to the responsibilities of the board, the holders of the following offices shall serve in an advisory capacity to the board (non-voting):
1. The president of Bethany Lutheran College.
 2. The president of Bethany Lutheran Theological Seminary.
 3. The Elementary Education Coordinator of Bethany Lutheran College.
 4. The treasurer of the synod.
 5. The current members of the Lutheran Elementary Schools subcommittee of the Board for Education and Youth who are not elected to positions on the board will serve terms of two years as advisory members.
- H. Elected or advisory members of the board may be removed from office according to the provisions in General Synodical Rules and Regulations, Article III D.

ARTICLE IV: DUTIES OF THE BOARD

Although eight board members are elected from designated geographical areas, all members will represent all areas of the synod. The Board for Lutheran Schools of America:

- A. Has the primary responsibility for establishing the general policies for the LSA program, for locating and coordinating financing for LSA schools and for monitoring their administration. When planning for the location of schools at sites where there currently are no congregations of the Evangelical Lutheran Synod, the board will consult with the Board for Home Missions.
- B. Has the responsibility to prepare guidelines for the board itself, taking into account the full range of its responsibilities and authority, and for its officers and for its meetings.
- C. Shall provide a definition of and standards for those schools which are to be called Lutheran Schools of America.

- D. Shall provide policies for the administration of the synod certification program and for the use of the funds that currently are administered by the Lutheran Elementary Schools subcommittee of the Board for Education and Youth. These funds are (1) the proportionate share (45%) of the interest income from the “Truth for our Youth” campaign; (2) the Christian Day School match (\$30,000) that is received from the annual program funds; and (3) any budgeted funds in the General Fund of the Evangelical Lutheran Synod for the years 2006 and 2007 that are intended for the use of the subcommittee.
- E. Shall prepare a three-year plan—2009 to 2011—(not a budget) for the development of the LSA programs, including estimated financial information, and present it to the 2008 convention for review and comment. The board shall prepare a five-year plan—2010 to 2014—(including any amendments to the preceding three-year plan) for review and comment by the 2009 convention. Thereafter, biennially, the board shall prepare five-year plans for review and comment by the convention.
- E. Report to each regular convention of the synod.

ARTICLE V: OFFICERS¹ AND THEIR DUTIES

- A. The president of the Lutheran Schools of America shall be the chief administrator of the LSA. The educational and personal qualifications for the office shall be determined by the Board of Trustees of the synod who shall fill the office by appointment and shall designate the responsibilities, conditions, term and remuneration of the office. He shall serve at the discretion of the Board of Trustees. In addition to other duties that may be assigned by the Board for Lutheran Schools of America and these guidelines, he shall:
 - 1. Be responsible for fund raising for the LSA programs.
 - 2. Report to the president of the synod, the representative of the Board of Trustees, on a regular basis providing him with monthly written reports and a report at each meeting of the Board of Trustees (see *Rules and Regulations of the Board of Trustees, Article X A*) and prepare reports as may be needed for other synod boards and committees.
 - 3. Maintain records of contacts, sources of income, operating expenses, etc.
 - 4. Be responsible for the preparation of quarterly and annual financial reports.
- B. The board shall elect a chairman from its members who shall conduct meetings and, with the president of the LSA, establish the agenda. He shall perform such other duties as the board may direct.
- C. The vice chairman of the board shall serve as chairman in case of necessity and have such other duties as the board or these guidelines may require.
- D. The duties of the recording secretary are defined in General Synodical Rules and Regulations, Article III.C.
- E. The duties of treasurer will be the responsibility of the Treasurer of the Evangelical Lutheran Synod.
- E. A member or advisory member of the board shall serve as Secretary of Schools (the position retained from the Lutheran Elementary Schools subcommittee) and shall:
 - 1. Assist congregations in the promotion and advancement of Christian elementary and secondary education.
 - 2. Encourage the youth to attend one of the Lutheran high schools of our fellowship.
 - 3. Receive subsidy requests from Lutheran elementary schools for presentation to the board.

¹ Unless otherwise noted, officers as stated in this article refer to the officers of the Lutheran Schools of America.

4. Prepare reports on the progress and condition of all schools of the synod.
5. Be available for counseling with existing schools on such matters as school administration, curriculum, teaching materials, placement of teachers, and government legislation affecting the church and youth.
6. Attend workshops and/or courses to keep informed and well prepared.

ARTICLE VI: MEETINGS

The board shall ordinarily meet quarterly. Meetings by technological means are permissible according to rules established by the board. Special meetings may be called by the chairman of the LSA or by a majority of the voting members of the board. However, the board shall not meet on less than two days' notice, oral or written, without the unanimous consent of the board. A majority of the voting members of the board shall constitute a quorum. There shall be no proxy voting.

ARTICLE VII: MANAGEMENT COMPENSATION

Annual compensation for the employed members of the Lutheran Schools of America professional and support staff shall be determined by the synod's Board of Trustees (*see Rules and Regulations of the Board of Trustees, Article X C*).

ARTICLE VIII: CERTIFICATION RULES FOR TEACHERS OF THE EVANGELICAL LUTHERAN SYNOD

- A. In order for the board to certify a teacher, the candidate must demonstrate that he/she
 1. Is apt to teach.
 2. Is trained and willing to teach religion doctrinally consistent with the Holy Scriptures and the confession and constitution of the Evangelical Lutheran Synod.
 3. Has successfully completed the Evangelical Lutheran Synod Teacher Certification requirements with a Bachelor of Arts degree in Education at Bethany Lutheran College or the teacher education program at Martin Luther College, New Ulm, Minnesota.
 4. As a graduate of an institution other than Bethany College or Martin Luther College, has completed the following steps:
 - a. Submission of the Evangelical Lutheran Synod certification application which includes copies of transcripts, and letters of recommendation.
 - b. Completion of a successful evaluation by the board. This evaluation will include an examination to determine the applicant's philosophy of education, whether the applicant is in doctrinal agreement with the Holy Scriptures and the confession and constitution of the Evangelical Lutheran Synod and whether the candidate has completed adequate courses which are related specifically to Christian education.
- B. The board shall establish standards for the evaluation of applications for certification.

ARTICLE IX: ADMINISTRATION OF THE LUTHERAN SCHOOLS OF AMERICA FUND

- A. Income of the Lutheran Schools of America
 1. The "For You and Your Children" offering and its deferred gifts shall be a fund for operational and/or endowment purposes (*see Bylaws of the Evangelical Lutheran Synod Foundation, Article VIII*).

2. The income of LSA shall be deposited in a special fund of the Evangelical Lutheran Synod.
 3. The Board of Trustees of the Evangelical Lutheran Synod shall report the amount of funds available to the Board for Lutheran Schools of America every November (see Rules and Regulations of the Board of Trustees, Article X E).
- B. Disbursements for the Lutheran Schools of America
1. Those who may be considered as recipients of this fund are:
 - a. Established congregations starting new Lutheran elementary schools, including pre-schools.
 - b. Mission congregations through which LSA, in conjunction with the Board for Home Missions, desires to begin schools.
 2. The Board for LSA shall determine the eligibility of the requesting party for the use of these funds:
 - a. Disbursing all the funds made available each year.
 - b. Recommending to the Board of Trustees of the Evangelical Lutheran Synod disbursement of the capital fund for loans.
 3. All loans from the LSA fund shall be negotiated with the Board of Trustees of the Evangelical Lutheran Synod with the understanding that loans shall be made in accordance with the synod guidelines entitled "Loans From the Synod For Home Mission Projects" (see Rules and Regulations of the Board of Trustees, Article VI and X B; Guidelines for the Board for Home Missions, Article IV).
 4. The Board of Trustees will hold ownership in the name of the Evangelical Lutheran Synod of any property that may be acquired for the purposes of the Lutheran Schools of America until such time as the property is transferred to a local congregation. (see Rules and Regulations of the Board of Trustees, Article III A 1).

ARTICLE X: BUDGET PREPARATION, ADOPTION AND REVIEW

- A. The president of the Lutheran Schools of America shall prepare an annual budget for adoption by the board and subject to review by, and approval of, the Board of Trustees (see Rules and Regulations of the Board of Trustees, Article X A). The budget shall not be included in the General Fund budget of the synod.
- B. As a part of his regular report to the Board of Trustees, the president of the LSA shall include a financial report that will show the revenues and their sources and expenditures for the previous quarter. The annual financial report shall show revenues and expenditures for the year as well as assets, liabilities and equity or fund balance (balance sheet).

ARTICLE XI: TRANSITION

- A. To provide a transition for board membership, the initial terms of office will be staggered. If these guidelines are adopted in 2006, the names of at least six clergy nominees, four male Lutheran elementary teacher nominees, and six lay nominees will be presented for membership positions to be filled by election in 2006.
 1. A clergyman from the western region, a layman from the eastern region and a male teacher from the central region will be elected for three years.
 2. A clergyman from the central region, a layman from the western region and a male teacher from the western or eastern region will be elected for two year terms.
 3. A clergyman from the eastern region and a layman from the central region will be elected for one year terms.
 4. Thereafter all terms of office will be for three years.

- B. The Board for Lutheran Schools of America, the Board for Education and Youth and the synod's Business Administrator/Treasurer shall arrange for the transfer of funds that are allocated for the programs of the Lutheran Elementary Schools subcommittee to the LSA for the continuance of those programs that are transferred to the LSA.
- C. After completion of these tasks, this article will be deleted.

RULES AND REGULATIONS OF THE BOARD OF TRUSTEES (p.9-E)

ARTICLE X: THE RELATIONSHIP BETWEEN THE BOARD OF TRUSTEES AND THE BOARD FOR LUTHERAN SCHOOLS OF AMERICA

- A. The Board of Trustees will appoint the president of Lutheran Schools of America, designating the duties, conditions of employment, and remuneration; will receive quarterly reports from him; and review and approve the annual budget of the LSA (see *Guidelines for Lutheran Schools of America, Article V A and X*).
- B. All loans from the Board for Lutheran Schools of America fund shall be negotiated with the Board of Trustees with the understanding that loans shall be made in accordance with the synod guidelines entitled "Loans From the Synod For Home Mission Projects." The title of property acquired for the purposes of the LSA will be held by the Board of Trustees for the synod. (see *Guidelines for Lutheran Schools of America, Article IX B 3 and 4*).
- C. Annual compensation for any employed members of the Lutheran Schools of America professional and support staff shall be determined by the synod's Board of Trustees (see *Guidelines for Lutheran Schools of America, Article VII*).
- D. The Board of Trustees and the Board for Lutheran Schools of America will propose nominees for lay membership positions on the Board for Lutheran Schools of America. The names of these nominees will be forwarded to the Committee on Nominations. Congregations may submit names for lay positions on the LSA to the Board of Trustees (see *Guidelines for Lutheran Schools of America, Article III D*).
- E. The Board of Trustees shall report the amount of funds available to the Board for Lutheran Schools of America every November (see *Guidelines for the Lutheran Schools of America, Article IX A 3*).

BYLAWS OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION (p.8-B)

ARTICLE VIII: ADMINISTRATION OF THE LUTHERAN SCHOOLS OF AMERICA
The proceeds of the Lutheran Schools offering ("For You and Your Children") and its deferred gifts shall be a separate fund (see *Guidelines for Lutheran Schools of America, Article IX A 1*).

ARTICLE VIII IX: SEAL

GUIDELINES FOR THE PLANNING AND COORDINATING COMMITTEE

ARTICLE I: MEMBERSHIP AND ORGANIZATION (p.13-A)

- A. The Planning and Coordinating Committee shall consist of the officers of the synod, the chairmen (or their designated representatives) of the Board for Christian Service, the Board for Education and Youth, the Board for Evangelism, the Board for Foreign Missions, the Board for Home Missions, the Board for Lutheran Schools of America, the Board for Parish Education and Youth, the Board for Publications, the Board of Regents,

the Board for Stewardship, and three (3) laymen elected by the synod at its convention. These laymen shall be elected according to the synod's regular election procedures.

CONVENTION GUIDELINES

ARTICLE VIII: COMMITTEE ON NOMINATIONS (p.21-C)

B. Duties of the Committee on Nominations

3. Board members for Lutheran Schools of America

- a. The Board for Lutheran Schools of America will propose nominees for clergy and teacher positions on the board. The Board for Lutheran Schools of America and the Board of Trustees will propose nominees for lay membership positions. The names of these nominees will be forwarded to the Committee on Nominations. Congregations may submit names to the Board for Lutheran Schools of America and, for lay positions, to the Board of Trustees. In submitting names, the boards will include qualifications and background information that will support the candidacy. The committee will give close attention to the expertise that is required for competent service on the board for the LSA. The boards will select at least two candidates to be nominated for each office to be filled. Board members will be nominated on a geographical basis.
- b. The time zones of the United States have been selected as the basis for the geographical allocation of board positions.
 - (1). The eastern region will consist of the states of Connecticut, Delaware, District of Columbia, Florida, Georgia, Indiana, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, Vermont, Virginia and West Virginia.
 - (2). The central region consists of the states of Alabama, Arkansas, Illinois, Iowa, Kansas, Kentucky, Louisiana, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Tennessee, Texas and Wisconsin.
 - (3). The western region consists of the states of Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming. (See Guidelines for the Lutheran Schools of America, Article III.)
 - (4). One clergyman and one layman will be elected from each region. One teacher who is a permanent member of the synod will be elected from the Central region and one from another region.
- c. Elections for board members will be conducted in the same manner as the elections for the members of other boards and committees. A member who moves from the geographical area from which he is selected to another of the three defined regions may complete his term of office but cannot be reelected from the area that he has vacated.

3. Guidelines for Colloquies and the Colloquy Committee. (2005 Synod Report, p. 129, Item #7; 131, Resolution 6)

It is the responsibility of the office of the president to determine that the clergymen of the synod are in agreement with the doctrine and practice adopted by the synod. The current guidelines include administrative procedures, but require more clarity in the requirements necessary to becoming an informed ordained member of the synod.

The study of this matter, originally initiated by the president, was referred by the 2005 convention to the Synod Review Committee, primarily for a review of Article I. There was a concern that the text, as proposed, equated the synod's constitution, doctrinal practices and guidelines with the Scriptures. Additional suggestions were made to other parts of the draft guidelines. The committee recommends the adoption of the proposed guidelines as redrafted:

GUIDELINES FOR COLLOQUIES AND THE COLLOQUY COMMITTEE

ARTICLE I: POLICY

The Evangelical Lutheran Synod conducts a colloquy because it is imperative that all clergymen who are members of the synod must accept the doctrines of Holy Scripture, and the confessions of the Lutheran Church set forth in the Book of Concord of 1580. The synod expresses its doctrinal positions on various issues through doctrinal resolutions and statements, as well as in its constitution, and requires those who join the synod to be in agreement with that doctrinal position. (See *Articles of Incorporation of the Evangelical Lutheran Synod, Articles IV and V; The Constitution of the Evangelical Lutheran Synod, Chapters I, II, and III; Bylaws of the Evangelical Lutheran Synod, Chapters I, II, III and VII; Guidelines for the Synod's Relationship to its Executive Officers, Article I; Guidelines for Circuit Visitors and Visitations, Articles I and II.*)

ARTICLE ~~H~~II: MEMBERSHIP

(No change)

ARTICLE ~~H~~III: APPLICATION

- A. All applications for colloquy by a pastor shall be directed to the president of the synod who shall make initial inquiries and determine whether the applicant appears suitable for colloquy. In making his recommendation, the president shall also assess the synodical and parish circumstances.
- B. The president will arrange for a preliminary interview with the applicant at which time a meeting date for Colloquy—Part 1 will be scheduled. Before the Colloquy—Part 1 session, the applicant will have letters of recommendation sent to the synod president and shall provide a resume (vita), transcripts of college, seminary and post-graduate education and his decision to sever previous fellowship relations, and a statement of reasons for his desire to affiliate with the Evangelical Lutheran Synod.
- C. The president has the authority and responsibility to seek information regarding the applicant's character and professional ability through references from officials of the church body of the applicant's previous affiliation and through other professional and community references, and require other background information as may be helpful to determine eligibility for membership. Because of the charge given to the leaders of the church in 1 Timothy 3 and Titus 1, the president may inquire into personal and family matters if he believes that there is a concern in that area.

ARTICLE ~~H~~IV: MEETING WITH THE COLLOQUY COMMITTEE

- A. Colloquy—Part 1: This first meeting with the committee is intended to determine whether the applicant is in agreement with the teachings and practices of the Evangelical Lutheran Synod. The committee, in advance of the meeting, shall be apprised of the applicant's biography, education and reasons for wishing to affiliate with the Evangelical Lutheran Synod. The committee shall discuss thoroughly with the applicant his position doctrinal stance on all doctrines of the Scripture, his professional attitudes and ethics and also

his previous congregational experience. At the close of the meeting, the committee will decide whether the man will be encouraged to continue with the rest of the colloquy.

B. Upon a successful completion of Colloquy—Part 1:

1. The president will issue a public notice of the name of the applicant.
2. Prior to initiating the requirements of Article IV. B. 3., 4. and 5, the applicant will give evidence that he has broken fellowship ties with his previous church body.
3. For a period to be determined by the Colloquy Committee, the applicant may be asked to attend classes at Bethany Lutheran Theological Seminary. His attendance in the classroom will be that of an observer auditing the sessions with no personal tuition cost. Payment of expenses and of support for an applicant during seminary training shall be agreed upon between the applicant and the committee and approved by the president at the time of the colloquy.
4. The applicant will avail himself of the opportunity to become better acquainted with the doctrinal position, traditions, history and culture of the Evangelical Lutheran Synod. He will do this both inside and outside the classroom. He will be encouraged to read selected resources; visit with the synod administrators and the seminary faculty; and attend worship services at synod churches and at Bethany Lutheran College chapel. He will be encouraged to attend one of the pastors' circuit conferences.
5. The date for Colloquy—Part 2 will be set. Usually this will occur very soon after the man has completed any requirements agreed upon.

ARTICLE ~~IV~~ V: THE DETERMINATION OF THE COLLOQUY COMMITTEE

At the conclusion of the Colloquy—Part 2, the committee may determine:

- A. That the applicant is in agreement with the Evangelical Lutheran Synod in doctrine and practice, including the pastoral qualifications set forth in 1 Timothy 3 and Titus 1, and is qualified for a call, in which case such announcement shall be made by the president and in the synod's official publication. The committee should then also recommend the applicant for permanent membership or permanent advisory membership in the synod at the synod's next convention (see Guidelines for the Clergy Roster), or
- B. That, if the applicant is in need of refresher study, the necessary arrangements shall be made with the president of Bethany Lutheran Theological Seminary, or
- C. That the applicant is not qualified for membership in the in agreement with the Evangelical Lutheran Synod in doctrine and practice.

ARTICLE V: SUCCESSFUL APPLICANT

(Delete)

4. Convention Guidelines for Reports and Memorials to the Convention (2005 *Synod Report*, pp.135. 131, Resolution 11.)

Background:

In a memorial to the convention, several congregations expressed concerns about guidelines adopted at the 2004 convention that regarded the submission of memorials:

1. "Where it is not possible to submit a memorial through a congregation, a memorial will be accepted from an individual member if it is concerned with a doctrinal matter and is so certified by the synod president." (SR 2004, p.138)...This implies that a permanent member of the synod no longer has authority to submit memorials to the synod convention for inclusion in the *Book of Reports and Memorials* (BORAM)."

2. "The proposed requirement that the individual members may only submit doctrinal matters prevents individual synod members who may not serve member congregations of the

synod from being able to include in the *Book of Reports and Memorials* healthy and God pleasing non-doctrinal matters for consideration and study of the synod prior to the convention.”

3. “The proposed requirement that the president of the synod certify a memorial from an individual member of the synod on a doctrinal matter may unduly place the synod president in a conflict of interest.”

4. “The only place where an individual member of the synod could propose a memorial would be on the floor of the synod convention.”

Governance as defined for the Evangelical Lutheran Synod is contained in the Articles of Incorporation and the Constitution of the synod, and, to some extent, was stated in the 2004 *Synod Report* (p.141), noting that the ELS is governed by the convention whose voting members consist of the pastors and two delegates from each congregation. Clergymen without a pastorate, while members of the clergy roster, are not voting members of conventions; however, usually they are members of congregations that hold membership in the synod and, in that sense, have membership in the body that can propose memorials to the synod.

Discussion:

All 20,981 members (2005 *Synod Report*, Parochial Report for the Year 2004) who are members of congregations that hold membership in the Evangelical Lutheran Synod have the authority to initiate a memorial. The memorial must be submitted to the convention by a congregation and be accompanied by the certification of the congregation secretary and the pastor. The certification should state the date of the meeting during which the memorial was approved by the congregation. If there is a disagreement between the pastor and the congregation regarding a memorial that prevents its being properly certified, it appears that this is an issue that must be resolved within the congregation, and it seems reasonable that such a memorial should not be submitted to the convention.

If there are retired clergymen or others who do not hold communicant membership in an ELS congregation, they are not eligible to submit a memorial that concerns this synod.

It is the responsibility of the president to see to the conduct of the synod conventions (*Bylaws of the Evangelical Lutheran Synod, Chapter VII*). Subject to the desires of the convention itself, the president must exercise control over the agenda and, thereby, the memorials which become a part of the agenda. He should determine if memorials do or do not concern doctrine. It is not his prerogative at the time of the submittal to pass judgment on the relative merits of the proposal.

In a very special circumstance where a clergyman and a congregation may disagree on the submission of a memorial concerning doctrine, the clergyman may request the president to certify the matter for inclusion in the *Book of Reports and Memorials*. The circumstances concerning the necessity for such a request should be stated in the written (or electronically transferred) request.

Recommendation:

The committee recommends the following amendment:

CONVENTION GUIDELINES

ARTICLE IV: REPORTS AND MEMORIALS TO THE CONVENTION

- C. Memorials adopted by a congregation and certified by the pastor and the congregation secretary will be accepted and published in the *Book of Reports and Memorials*. In special circumstances where it is not possible to submit a memorial through a congregation, a memorial will be accepted from an individual clergyman who is a permanent member (listed on the clergy roster) if it is concerned with a doctrinal matter and is so certified by the synod president. The special circumstances should be identified.

5. Guidelines in Regard to Advisory Members. (Assigned by President Moldstad on July 22, 2005)

In a letter to Chairman Teigen dated July 6, 2005, Secretary Ferkenstad presented his concerns about advisory members on boards and committees.

Background:

There was an expressed concern about advisory memberships on the various boards and committees of the synod: “our guidelines currently allow for advisory members on the Board of Trustees, Vice-President and Treasurer. There is no such provision for other boards and committees.”

The term “advisory member” is used in several different senses or meanings in the Handbook of the Evangelical Lutheran Synod:

1. The Bylaws of the Constitution state that “The synod president shall: f) supervise the work of the synod and of its elected boards and committees...of which boards and committees he is *ex officio* an advisory member.” Guidelines for specific boards and committees provide exceptions in that the president shall serve as chairman of the Board of Trustees, the Planning and Coordinating Committee and the Colloquy Committee. Because he may be required to act as a witness before a commission, the Guidelines for Synodical Discipline and Appeals require that the president *not* be an advisory member.

The Constitution and its Bylaws require the vice president to be an advisory member of the Board of Trustees. The Guidelines for the Board for Stewardship call for the advisory membership of the synod’s treasurer.

2. The Bylaws state “Male members holding individual membership in the synod are advisory members to the convention and may serve on its committees.” This includes those clergymen who are not pastors and the male teachers who are individual members of the synod.

3. Convention Guidelines state that “Lay members of the permanent boards and committees of the synod who are in attendance at the regular conventions of the synod may be seated as advisory members by the convention (having the right to speak on the floor of the convention).” This use of “advisory” is not included in the definitions that follow.

A perusal of the 2005 *Synod Report* found that several boards have advisory members and one has attendees who are not listed as advisory but as “reporting to the board.”

Discussion:

The terms “ex officio,” “advisory” and “consultant” should be defined as they are to be used in the *Handbook*. Unless otherwise stated in the guidelines, it is likely that most positions under these definitions will be filled by appointment rather than election by the convention. The circumstances, terms of service and conditions under which the appointees are to serve should be specified in the appointing process. If a board or committee has a regular need for advisory members, it may find that it is better served by requesting that its elected membership be enlarged. In that instance a study may be ordered by the convention, by the president or by the Board of Trustees.

Recommendation:

It is recommended that the following guideline amendments be adopted:

GENERAL SYNODICAL RULES AND REGULATIONS

ARTICLE IV: DEFINITIONS FOR STANDING BOARDS AND COMMITTEES

- A. **Advisory member:** A person who is appointed to assist a board or committee in its work. He is eligible to speak at its meetings and accept assignments along with regular members, but he is not eligible to vote on committee actions or decisions. He shall be appointed by the president.

- B. **Advisory consultant:** Usually this person is invited to attend meetings for a specific purpose or assignment. He is not eligible to vote. He may be paid by the board or committee such as an architect, engineer or financial consultant; he may be paid by another agency; or he may be an unpaid volunteer. He is permitted to speak in committee meetings in the field for which he was appointed. The chairman may permit him to speak on other matters. Advisory consultants may be appointed by the board or committee requiring their services.
- C. **Ex officio:** Because of an office or position which he holds in the synod, a person is a voting member of a board or committee. (*See Roberts Rules of Order, 10th Edition, chapter XVI, paragraph 49, p.466*)

GUIDELINES FOR THE SYNOD'S RELATIONSHIP TO ITS EXECUTIVE OFFICERS

ARTICLE I: THE OFFICE OF THE PRESIDENT

- B. Job Description
2. He shall supervise the activities of the boards and committees of the synod so that the goals and objectives adopted by the synod in convention are achieved insofar as practicable. He shall make appointments of advisory members as he determines them to be necessary. Upon recommendation in written form from a board or committee, he shall name the appointee, the purpose of the appointment or the service that is to be provided, and the effective date of the appointment. Each appointment shall not exceed three years, but it may be renewed. He shall NOT be advisory to a commission on an appeal.

Further discussion:

Chapter VII of the Bylaws (Paragraph 1, f, p.6-E) states that the president “is *ex officio* an advisory member” of all boards and committees. According to the definition in *Roberts Rules of Order*, he is thereby a voting member. In past practice, the president of the synod has usually not voted in his *ex officio* capacity. If it is the wish of the convention that the president not vote on boards and committees on which he is advisory, the bylaws should be amended. If it is the wish of the convention that the president does vote, then the following proposed amendment should not be adopted.

It should be noted that it is necessary to have a two-thirds majority vote to amend a bylaw of the constitution (*Bylaws of the Evangelical Lutheran Synod, Chapter VIII*).

BYLAWS OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER VII---Jurisdiction and Duties of the Officers

Paragraph 1---President

The duties of the president shall be:

- f) to supervise the work of the synod and of its elected boards and committees (see Chapter III of these bylaws), of which boards and committees he is ~~*ex officio*~~ an non-voting advisory member by virtue of his office.

6. Guidelines for the General Pastoral Conference. (2004 *Synod Report*, p. 147, Resolution 2; 2005 *Synod Report*, p. 130, Item #11)

Currently there are no guidelines for the General Pastoral Conference. A request for guidelines was approved by the 2004 convention of the Evangelical Lutheran Synod. Draft

guidelines were received from the officers of the Pastoral Conference during the 2005 convention.

Inasmuch as this is a new chapter in the *Handbook* of the Evangelical Lutheran Synod, the committee does not recommend a specific location for it in the *Handbook* but suggests to the secretary of the synod that it be placed in the Administration section near the Guidelines for Circuit Visitors and Visitations or the Guidelines for the Clergy Roster.

The following guidelines are recommended for adoption:

GUIDELINES FOR THE GENERAL PASTORAL CONFERENCE

ARTICLE I: PURPOSE

The clergy of the Evangelical Lutheran Synod shoulder an important responsibility. In order to assist them with this responsibility, it is good for all the clergy to gather annually to build each other up (1 Thessalonians 5:11), to learn from each other, and to be informed of events in the synod and in the church at large.

ARTICLE II: MEMBERSHIP AND ORGANIZATION

- A. The general pastoral conference shall consist of all clergy listed on the clergy roster of the synod (see *Guidelines for the Clergy Roster*).
- B. The conference shall organize itself as it deems appropriate, including the election of a chairman and secretary.
 - 1. The chairman shall have such duties as are usual to that office and as the conference and these guidelines may require.
 - 2. The duties of the secretary are defined in the General Synodical Rules and Regulations, Article III.C., and in these guidelines.
- C. The conference shall normally meet annually, at a site and date set by the conference.

ARTICLE III: DUTIES

- A. The conference shall hear papers and presentations pertaining to various aspects of theology, especially those which would prove helpful to those serving in the pastoral office.
- B. It shall consider matters, especially doctrinal, that are under discussion by the synod in convention.
- C. The conference shall hear presentations concerning various aspects of the work of the synod, especially from the synod president, the presidents of Bethany Lutheran College and Bethany Lutheran Theological Seminary, and the synodical Missions Counselor.
- D. The conference shall, when appropriate, make recommendations to the synod concerning actions or decisions the conference deems appropriate.

7. Change in Membership of the Board for Evangelism (2005 *Synod Report*, p.98, Resolution 5A)

Resolutions 5A. and B. direct the Synod Review Committee and the Board for Evangelism to study the matter of increasing the number of members on the board.

Background:

The Synod Review Committee received the following memorandum from the Board for Evangelism: “Due to the large workload needed to be accomplished by the Board for Evangelism, the board would like to add another permanent member. A pastor would be recommended because the work would involve writing devotions, theological articles, writing evangelism workshop material and [making presentations].”

Discussion, Recommendation:

The Synod Review Committee concurs and recommends the following amendment to the guidelines:

GUIDELINES FOR THE BOARD FOR EVANGELISM

ARTICLE I: MEMBERSHIP AND ORGANIZATION

A. The Board for Evangelism shall consist of four ~~three~~ clergymen and two laymen, elected by the synod for staggered three-year terms.

8. The Relationship Between the Board of Trustees and the Board of Regents. (2005 *Synod Review*, pp.124, 125; 131. Resolution 7B)

The Board of Regents and the Board of Trustees requested authorization to form a joint subcommittee that would work on matters of common interest, especially those primarily concerned with property and construction. The 2005 convention granted approval, thus immediate implementation of the guidelines, and also directed a review by the Synod Review Committee.

The Synod Review Committee has provided some structural changes and integration into the existing guidelines and added one authorization, but has not changed any of the content of the guidelines as adopted at the 2005 convention.

Recommendation:

It is recommended that the following revision be approved and inserted in the Rules and Regulations of the Board of Trustees. Current Article IV and following articles should be renumbered.

ARTICLE IV: THE RELATIONSHIP BETWEEN
THE BOARD OF TRUSTEES AND THE BOARD
OF REGENTS ~~AND THE ESTABLISHMENT OF A~~
~~REGENTS-TRUSTEES SUBCOMMITTEE~~

- A. The Board of Trustees, serving as the agent of the synod in financial transactions, has the responsibility and authority to make the final decision on all building projects, land purchases and capital improvements (cf. G, see C.3. below) affecting the institutions of Bethany Lutheran College and Bethany Lutheran Theological Seminary. (~~cf. see Constitution of the Evangelical Lutheran Synod chapter V, paragraph 1; Articles of Incorporation of the Evangelical Lutheran Synod, Article VIII.~~)
- B. The Board of Regents and Board of Trustees shall endeavor to hold at least two joint meetings each year for the purpose of joint planning and communication. Except under unusual circumstances, the joint meetings will not be for the sole purpose of definitive action.
- C. The Board of Regents and the Board of Trustees shall establish a joint subcommittee (Regents-Trustees Subcommittee). The purpose of the ~~Regents-Trustees Subcommittee~~ is to provide a vehicle for communications between the Board of Regents and the Board of Trustees in all matters pertaining to the operation and planning for Bethany Lutheran College and Bethany Lutheran Theological Seminary, especially, but not limited to, those matters involving land purchases, building projects and capital expenditures in support of the development of the institutions. The subcommittee is expected to meet on an as needed basis, but at least twice annually. *(This is a combination of the first phrase of C. and all of D. as adopted at the 2005 convention, thus uniting the initiation of the subcommittee with its purpose.)*

1. ~~The subcommittee shall consisting~~ of three members from each board, with the president of the synod and the chairman of the Board of Regents serving in an advisory capacity. ~~The subcommittee~~ It shall organize itself, including the election of a chairman and a secretary. These officers' positions shall be elected each year. The chairman and the secretary shall not be representatives of the same board.
(*This is a combination of the remaining part of C. and all of E.*)
2. ~~F.~~ When proposing any building project, land purchase, or capital improvement on the campus of Bethany Lutheran College or Bethany Lutheran Theological Seminary, the Board of Regents shall first inform the ~~Regents-Trustees~~ Subcommittee of its intentions. While developing proposals, the Board of Regents shall communicate with the ~~Regents-Trustees~~ Subcommittee. The Board of Regents, together with the respective administration, shall do ~~their~~ its own thorough planning, including the method of financing for the project.
 - a. ~~1.~~ The ~~Trustees~~ members of the subcommittee shall be responsible for advising the Board of Trustees of the matters being considered by the subcommittee and shall advise the subcommittee of any concerns raised by the Board of Trustees or ~~their~~ its members as related to any plans or proposals in development by the Board of Regents.
 - b. ~~2.~~ The Regent members of the subcommittee shall be responsible for advising the Board of Regents of any issues and concerns communicated to the ~~Regents-Trustees~~ Subcommittee by the Board of Trustees or the Trustee members of the subcommittee.
3. ~~G.~~ After the approval of a project/plan by the Board of Regents, the plans and the method of financing will then be submitted to the ~~Regents-Trustees~~ Subcommittee. If the cost of the project/plan is larger than the threshold amount (periodically set by the Board of Trustees), the ~~Regents-Trustees~~ Subcommittee shall ~~take action~~ recommend approval or disapproval of the additional expenditures. ~~If approved, it shall be submitted to tThe Board of Trustees for final approval: shall make the final decision.~~
4. ~~H.~~ Building project recommendations from the joint subcommittee to the Board of Trustees shall include the total ("all-in") cost and an updated report on the impact the new project will have on the debt load for the respective educational institution and for the synod.
5. ~~I.~~ Upon the project's approval and its implementation, should the anticipated cost of completion of the project exceed 102% of the originally approved sum of the "all-in" cost, the ~~Regents-Trustees~~ Subcommittee is expected to make a recommendation to the Board of Trustees for further action.
6. ~~K2.~~ The ~~Regents-Trustees~~ Subcommittee shall not serve as the on-site building committee.
7. The subcommittee may prepare guidelines for its own operation which shall be approved by the Board of Trustees and the Board of Regents.
- ~~D. J.~~ For the purpose of approving above projects, it is understood that plenary sessions of the Board of Trustees (a quorum is needed) can take place via teleconferencing upon two days notice (see Rules and Regulations for the Board of Trustees, Article IV.).
- ~~E. K1.~~ Once the project is approved in its final form by the Board of Regents and the Board of Trustees, implementation shall involve only the Board of Regents in conjunction with the administration of the college or seminary.
- ~~E. I.~~ The Board of Regents has the sole responsibility to manage, maintain, and fully insure all acquired properties used by the college and seminary. The Board of

Regents also sets the priorities for capital improvements for the college and seminary. It also will be responsible for including any new capital projects in its respective reports (college and seminary) to the next annual synod convention.

- G. M. Any land or building sale proposed by the Board of Regents must be approved by the Board of Trustees (*see Rules and Regulations for the Board of Trustees of the Evangelical Lutheran Synod, Article III.A.1.*).

Recommendation:

It is recommended that the following revision be approved and inserted in the Bylaws of Bethany Lutheran College, Inc. Current Article IV and following articles should be renumbered.

ARTICLE IV: THE RELATIONSHIP BETWEEN
THE BOARD OF REGENTS AND THE BOARD
OF TRUSTEES AND THE ESTABLISHMENT
OF A TRUSTEES-REGENTS SUBCOMMITTEE

Repeat the same guideline as shown above and included in the Rules and Regulations of the Board of Trustees.

9. Guidelines Related to Discipline for Bethany Lutheran College Faculty and Staff
(President Moldstad assigned this matter for study by the Synod Review Committee on August 26, 2005)

The Board of Regents has suggested changes in the Bylaws of Bethany Lutheran College, Inc. to clarify some language, and to be consistent with the guidelines of the college, and to conform to the guidelines for Synodical Disciplines and Appeals, Article IV (p.22-B). The committee recommends consideration of the following amendments to the synod guidelines:

BYLAWS OF BETHANY LUTHERAN COLLEGE, INC.

ARTICLE IV: ATTENDANCE AT SYNODICAL
CONVENTIONS AND CONFERENCES

The ordained professors of the institutions of Bethany Lutheran College, Inc. ~~who are members of the synod~~ are expected to be in attendance at conventions and conferences. Those not present have the responsibility of providing an excuse to the assembly through its officer. All ordained professors, whether present or not, are to be included in the equalization. Retired professors may choose not to be included. The cost of registration and equalization for such professors of a synodical institution, active or retired, shall be paid by that institution (*see Guidelines for Equalization for the Evangelical Lutheran Synod Annual Convention and General Pastoral Conference. Article II. B. 3.*).

ARTICLE VII: GUIDELINES FOR DISCIPLINE

- A. In cases of discipline involving the faculty and staff of the institutions of Bethany Lutheran College, Inc., the respective institutional president shall exercise original jurisdiction in accordance with the institution's policies and processes set forth in the institution's employee handbook. The institutional president shall report his action to the board.
- B. In those cases where faculty/staff discipline falls outside the policies contained in the employee handbook, the institutional president shall report the situation and his action with recommendations to the board for review and action.

- C. The board has the duty to suspend or remove from office any member of the faculty or staff whose case has been properly presented to the board through the office of the institutional president 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 official duties because of lack of the necessary knowledge and ability to teach, or because of inability to exercise proper discipline, or for other valid reasons, it shall be authorized to remove that member.

[Current C., D. and E. shall become D., E. and F.]

10. Authority to Call Special Meetings of the Board of Regents (Letter from the secretary of the Board of Regents. On August 26, 2005, President Moldstad assigned this matter for study by the Synod Review Committee.)

At its meeting of May 9 and 10, 2005, the Board of Regents adopted a resolution requesting the synod to adopt an amendment to the board's bylaws that would permit a majority of the Board of Regents to call a special meeting. The following amendment is recommended for the convention's consideration:

BYLAWS OF BETHANY LUTHERAN COLLEGE, INC.

ARTICLE II: BOARD OF REGENTS

C. Meetings

1. The board shall ordinarily meet on a quarterly basis. ~~Special meetings may be called by the chairman of the board. However, the board shall not meet on less than two days notice, oral or written, without the unanimous consent of the board. Meetings by conference call or other technical means is allowable according to rules established by the board.~~
2. Special meetings may be called by the chairman of the board. A majority of the board shall also have the authority to call a special meeting. Each member of said majority shall record his request with both the chairman and the secretary of the board. Should the chairman fail to call the meeting on the request of a majority, the secretary must call a special meeting, and record the names of the regents making the request. However, the board shall not meet on less than two days' notice, oral or written, without the unanimous consent of the board.
- 3.2: A majority of the voting members of the board shall constitute a quorum.

11. Bethany Lutheran College Mission Statement (President Moldstad assigned this matter for study by the Synod Review Committee on August 25, 2005)

The college administration has suggested that the synod's Guidelines for Bethany Lutheran College be revised to be consistent with the mission statement currently included in the Bethany handbook. The following amendments are recommended:

GUIDELINES FOR BETHANY LUTHERAN COLLEGE

(The institution)

ARTICLE I: MISSION, PHILOSOPHY AND OBJECTIVES

A. Mission Statement

Bethany Lutheran College, owned and operated by the Evangelical Lutheran Synod, is a private, residential, liberal arts college committed to the teachings of the Bible as set forth in the Lutheran Confessions. Bethany provides studies culminating in ~~either an~~

Associate in Arts or a Bachelor of Arts degree. The college serves Lutherans and others by offering a challenging, student-centered approach to education that fosters spiritual development, intellectual and creative growth, self-understanding and responsible citizenship. In keeping with its heritage, Bethany aspires to produce students with a clear understanding of Christian vocation, which ~~calls people~~ encourages students to make the most of their God-given talents in whatever walk of life they pursue.

B. Philosophy

(No change)

C. Objectives

1. ~~To provide opportunities for students: In order to carry out the philosophy of the college, Bethany has the following specific objectives for the students:~~
 - a. To grow in grace and in the knowledge of their Lord and Savior Jesus Christ by means of the Gospel.
 - b. To practice independent critical thinking so that they are not shaken from the eternal foundations on which their moral and spiritual growth is based.
 - c. To become responsible citizens, aware of social realities, through the study of American and world cultural heritage as well as contemporary social, economic and political issues.
 - d. To develop an appreciation for art, music and literature so that as educated young people they will lead a more full and satisfying life lives.
 - e. To ~~adopt~~ encourage an attitude of Christian stewardship with regard to their talents and abilities, that they be used for the glory of God and the welfare of mankind.
 - f. To increase their ability to use written and oral English effectively.
 - g. To secure a foundation in mathematics and the sciences for a better understanding of the world.
 - h. To develop, through curricular and extracurricular experiences, positive attitudes toward physical and mental health.
 - i. To acquire the necessary skills for achieving a satisfactory vocational adjustment.
2. To fulfill these objectives, Bethany provides:
 - a. Religion courses, daily chapel services, and other opportunities for the exercise of the Christian faith.
 - b. A common general education core for all students.
 - c. A growing number of majors culminating in the Bachelor of Arts degrees.
3. To function as the synod's visible center.
4. To provide all appropriate services to the synod that can be expected from such a reservoir of skills and talents associated with a capable institution of higher learning.

12. Board of Regents "Type B" Members. (2005 *Synod Report* pp.74, 130, Resolution 1)

The Board of Regents requested "that the term of two (2) consecutive full three year terms be suspended for the Type B members." (2005 *Synod Report*, p. 74)

Background:

In order to obtain members on the Board of Regents who have specific talents and experiences necessary to fill the needs of the synod's educational institutions, the board, in 1997, recommended the addition of three members to be elected by the board itself. That convention approved a joint report from the convention's Higher Education and Miscellaneous Committees that differentiated the Type A members (nine elected by conventions) and the Type B members (three elected by the Board of Regents). The selection process for these

members was a departure from the normal procedure that required that all board and committee members be elected by the convention.

In order that the convention would continue to maintain control over the selection process, two limitations on the terms of office of Type B members were recommended: (1) that their elections be ratified by the conventions, and (2) that they serve only two full terms (1997 *Synod Report*, pp. 89, 90). In order that the limitation on the terms did not deny valuable talent to the board, it was expected that the board would seek, through the regular synodical election process, to move such talented Type B members into the Type A status.

Recommendation:

The Synod Review Committee recommends no change in the guidelines.

Mr. Norman Werner, secretary

[Secretary's note: The report of the Synod Review Committee has been regarded as a working document and modified to correspond with the convention resolutions.]

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution 1: Guidelines for Colloquies and the Colloquy Committee.

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 2: Convention Guidelines for Reports and Memorials to the Convention, Article IV , C.

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 3: General Synodical Rules and Regulations

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolutions 4: Guidelines For The Synod's Relationship To Its Executive Officers

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolutions 5: Bylaws Of The Evangelical Lutheran Synod – Chapter 7, Jurisdiction and duties of the Officers.

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolutions 6: Guidelines For The General Pastoral Conference

BE IT RESOLVED: That the synod accept the proposed amendment to the guidelines.

Resolution 7: Guidelines for the Board for Evangelism

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 8: The Relationship Between The Board of Trustees and the Board of Regents

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 9: Rules and Regulations of the Board of Trustees

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 10: Guidelines Related to Discipline for Bethany Lutheran College Faculty and Staff

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 11: Authority to call Special Meetings of the Board of Regents

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 12: Bethany Lutheran College Mission Statement

BE IT RESOLVED, That the synod accept the proposed amendment to the guidelines.

Resolution 13: Board of Regents Type B Members

BE IT RESOLVED, That the synod accept the Synod Review Committee's recommendation of no change.

Resolution 14: Memorials: To Limit The Terms of the Synod President; Part Time President and Term Limits; To Limit The Term Of Synod Vice-President

WHEREAS, The Synod Review Committee conducted an exhaustive study of these same issues (2003 *Synod Report* pages 129-134), and,

WHEREAS, In 2003 the Synod Review Committee recommended term limits for the President and Vice-President, and,

WHEREAS, In 2003 the synod in convention declined the Synod Review Committee's recommendation, therefore,

BE IT RESOLVED, That the synod decline these memorials.

Resolution 15: Appointment of Floor Committees

WHEREAS, It is unclear that our elected nominations committee is best situated to compose synod convention floor committees, and,

WHEREAS, The synod guidelines charge the president of the synod to nominate floor committees, and,

WHEREAS, The synod in convention can alter the president's nominations, therefore,

BE IT RESOLVED, That we decline this memorial.

Resolution 16: Memorials: Regarding Adoption of All Doctrinal Statements; Voting on Doctrine; Adoption of Doctrinal Statements by the Evangelical Lutheran Synod

BE IT RESOLVED, That the three memorials be sent to the Synod Review Committee for study and report to the 2007 convention.

Resolution 17: Handbook Guidelines

BE IT RESOLVED, That the memorial be tabled.

Resolution 18: 2007 Convention Dates

BE IT RESOLVED, That the 2007 ELS Convention be held June 17–21, 2007 at Bethany Lutheran College and Bethany Lutheran Theological Seminary in Mankato, Minnesota.

*PRESIDENT'S MESSAGE AND REPORT
ACTION OF THE SYNOD*

WHEREAS, The committee reviewed the activities of the president in regard to his participation in ordinations, installations and commissionings with some date corrections and addition of one name, and,

WHEREAS, The committee reviewed the report on dedication, anniversaries, and anniversaries of ordinations, and,

WHEREAS, We noted with some sadness and regrets the report on resignations. Retirements, appointments and transfers were duly noted. The entrance into glory of brothers and sisters of the cross was noted, with thanks to God for their years of dedicated service, and,

WHEREAS, Other activities, such as visits to our foreign mission fields, meetings with circuit visitors, teachers conferences and congregations were reported. We appreciated his keeping us informed on synods and conferences with whom we are in fellowship, and their activities. We were encouraged to see the progress in the training of pastors in our newest mission field, India, therefore,

BE IT RESOLVED, That the President's Message and Report be accepted and printed in the 2006 *Synod Report*.

*SECRETARY'S MINUTES
ACTION OF THE SYNOD*

Resolution 1: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the activities held on Synod Sunday, June 18, 2006, as well as the Monday, June 19, 2006, morning and afternoon business sessions, and found them to be correct, therefore,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution 2: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Tuesday, June 20, 2006, morning and afternoon business sessions, and found them to be correct, therefore,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution 3: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday, June 21, 2006, morning and afternoon business sessions, and found them to be correct, therefore,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution 4: Secretary's Minutes

BE IT RESOLVED, That the President and Vice President of the synod be instructed to read and approve the secretary's minutes for Thursday, June 22, 2006, morning and afternoon sessions.

*PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD*

Resolution 1

WHEREAS, God's Word urges us, "Study to show yourself approved unto God, a workman who does not need to be ashamed, rightly dividing the Word of truth" (2 Timothy 2:15), and,

WHEREAS, The minutes and papers from pastors' conferences from Circuit 1 (monthly minutes and papers), Circuit 7 (the minutes and papers from the spring and fall pastors' conference), the minutes and papers from the Great Lakes Pastoral Conference (Circuits 3, 4, 5, 6), and reports from Circuits 2 and 9 have been received and reviewed, and,

WHEREAS, Such conferences help the brethren in work of building the kingdom, therefore,

A. BE IT RESOLVED, That we thank those who submitted their minutes and papers for review, and,

B. BE IT RESOLVED, That we encourage all pastors to attend pastoral conferences, and,

C. BE IT RESOLVED, That conferences secretaries fulfill the responsibility of submitting records and minutes of their conferences for review at each synod convention.

*RESOLUTIONS
ACTION OF THE SYNOD*

Resolution 1: Resolutions

A. BE IT RESOLVED, That letters of congratulations be sent to the following pastors on the occasion of their anniversaries in the pastoral office:

The Rev. John Krueger (50 years)

The Rev. Harold Vetter (50 years)

The Rev. Wayne Halvorson (40 years)

The Rev. Thomas Kuster (40 years)

The Rev. Erling Teigen (40 years)

The Rev. Richard Wiechmann (40 years)

The Rev. Daniel Faugstad (25 years)

The Rev. Steven Reagles (25 years)

The Rev. Carlton Sielaff (25 years)

The Rev. Paul Zager (25 years)

B. BE IT RESOLVED, That letters of condolence be sent to the spouse and/or families of the following, whose souls were translated into the kingdom of heaven:

The Rev. and Mrs. Lewis Gerbhardt

The Rev. Walther Gullixson

Mrs. Bergit Runholt

Mrs. Emma Rusch

C. BE IT RESOLVED, That letters acknowledging receipt of greetings to the 88th Annual Convention of the Evangelical Lutheran Synod Convention of the Evangelical Lutheran Synod be sent to the following:

The Rev. Gundars Bakulas, Confessional Lutheran Church of Latvia

The Rev. Solomon Mamidi, LM-SI

The Rev. Mark Grubbs, Czech Evangelical Lutheran Church

Professor Paul Wendland, Wisconsin Lutheran Seminary

MEMORIALS

Subject: To Limit The Terms Of Synod President

- WHEREAS, The Evangelical Lutheran Synod has been blessed with the opportunity of proclaiming God's pure Word and properly administering His Holy Sacraments to a spiritually hungry population, and,
- WHEREAS, Our synod has been blessed by God with faithful pastors to proclaim His law and gospel in its truth and purity, and,
- WHEREAS, God has richly blessed this synod with quality servants gifted with leadership ability in years past and up to the present in the office of synod president, and,
- WHEREAS, These leaders, who have been appropriately trained to be servants of God in His congregations, have graciously consented to serve the Lord within His Bride in the kingdom as full time servants and leaders in the office of synod president, and,
- WHEREAS, There is benefit to having a synod president who has recently served a congregation thereby knowing the needs of the parish ministry, not merely by observation, but by full-time direct involvement, and,
- WHEREAS, These servants have been requested by the synod to take upon their shoulders many responsibilities otherwise not feasibly carried out by individual pastors and congregations, and,
- WHEREAS, These servants have consented to serve the synod in this position thus sacrificing their opportunity to serve in a specific congregation, and,
- WHEREAS, God has richly blessed this synod with many faithful servants who would also be capable of providing high quality leadership in this synodical office of president, therefore,
- A. BE IT RESOLVED, That we thank God for providing us with such quality leadership throughout our past, and that we do so now by joining together in singing the Common Doxology, and,
- B. BE IT RESOLVED, That we corporately thank our current president for his past guidance and his consent to withdraw from serving a specific parish to serve as the synod's president, and,
- C. BE IT RESOLVED, That we recognize that we have many servants in our synod who can provide us with quality presidential leadership, and,
- D. BE IT RESOLVED, That the Evangelical Lutheran Synod limit the service of the office of synod president to two terms maximum (eight years) to allow this gifted man the privilege and opportunity of returning to parish life and thus resuming responsibilities in a specific congregational setting, and,
- E. BE IT RESOLVED, That we authorize the Synod Review Committee to proceed with making any needed changes in the synod's Constitution and Bylaws, if necessary, to properly carry out this action, and then present them for approval at the next convention, and,
- F. BE IT RESOLVED, That we encourage fellow servants to consent to serve in this full-time position for a limited time so as to spread the burdens and responsibilities of this office out among various individuals, thus allowing them to use their God-given talents as well as their

servant and leadership abilities to strengthen our synod in orthodox teaching and practice as we continue to move forward in faith to the glory of God.

Saint Timothy Evangelical Lutheran Church; Williamsburg, Iowa

Subject: Part Time President and Term Limits

WHEREAS, *“The custom of continuing the same men in office for a long time help[s] to centralize power and influence in a few,”** and,

WHEREAS, *“Experience surely counts for much in carrying out the duties of the office. But on the other hand there is the grave danger that the prestige connected with holding office a long time may be abused when a crisis arises. After all, even the best among us are only human,”* and,

WHEREAS, *“Because of the experience we [founders of the ELS] had in the formation of the late merger, there was a gentlemen’s agreement among us, when we re-organized the Synod, that the term of office of the President was to be only two years, and that no one was to be re-elected more than once. We have hereby no doubt lost some of the valuable service of experienced men, but this loss has been offset by the safeguard against anyone wrongfully usurping power which this arrangement has given us,”* and,

WHEREAS, The members of synod now contribute little more than 1/3 of the annual synodical budget, so that synod officers are less financially dependent on synod members, and are able to operate autonomously without the direct support of synod members, therefore,

A. BE IT RESOLVED, that we re-examine the wisdom of our synod’s founders, and return to the agreement of electing, in our small synod, a president who is also a man serving as pastor of a synod congregation, and,

B. BE IT RESOLVED, that *“the term of office of the President [is] to be only two years, and that no one [is] to be re-elected more than once,”* and,

C. BE IT RESOLVED, that term limits be determined and applied to service on all synod standing committees and boards.

* Quotations from: The Clergy Bulletin, September 1953, Vol. 13, *“Underlying Causes of the Deterioration and Breakdown of the Old Norwegian Synod,”* by Christian Anderson, (Delivered at the General Pastoral Conference of the Norwegian Synod held July 27th to July 31st [1953] at Bethany College, Mankato, Minnesota.) Reference @ <<http://ibnabraham.tripod.com/doctrine/anderson.html>>

Our Savior’s Lutheran Church; Belvieu, Minnesota

Subject: To Limit The Terms Of Synod Vice-President

WHEREAS, The Evangelical Lutheran Synod has been blessed with the opportunity of proclaiming God’s pure Word and properly administering His Holy Sacraments to a spiritually hungry population, and,

WHEREAS, Our synod has been blessed by God with faithful pastors to proclaim His law and gospel in its truth and purity, and,

WHEREAS, God has richly blessed this synod with quality servants gifted with leadership ability in years past and up to the present in the office of synod vice-president, and,

WHEREAS, These leaders, who have been appropriately trained to be servants of God in His congregations, have graciously consented to serve the Lord within His Bride in the kingdom as servants and leaders in the office of synod vice-president, and,

WHEREAS, There is benefit to having a synod vice-president who is currently serving a congregation thereby knowing the needs of the parish ministry, not merely by observation, but by full-time direct involvement, and,

WHEREAS, These servants have been requested by the synod to take upon their shoulders many responsibilities delegated by the president and our Constitution and Bylaws otherwise not feasibly carried out by the president himself or by individual pastors and congregations, and,

WHEREAS, These servants have consented to serve the synod in this position, thus placing greater responsibilities upon them and the congregation(s) they serve, and,

WHEREAS, God has richly blessed this synod with many faithful servants who would also be capable of providing high quality leadership in this synodical office of vice-president, therefore,

A. BE IT RESOLVED, That we thank God for providing us with such quality leadership throughout our past, and that we do so now by joining together in singing the Common Doxology, and,

B. BE IT RESOLVED, That we corporately thank our current vice-president for his past guidance and his consent to serve the synod's president and congregations as so delegated, and,

C. BE IT RESOLVED, That we recognize that we have many servants in our synod who can provide us with quality vice-presidential leadership, and,

D. BE IT RESOLVED, That we limit the service of the office of synod vice-president to two terms maximum (eight years) so as to allow this gifted man the privilege and opportunity of returning to full time parish life and thus resuming responsibilities in a specific congregational setting, and,

E. BE IT RESOLVED, That we authorize the Synod Review Committee to proceed with making any needed changes in the synod's Constitution and Bylaws, if necessary, to properly carry out this action, and then present them for approval at the next convention, and,

F. BE IT RESOLVED, That we encourage fellow servants to consent to serve in this position for a limited time so as to spread the burdens and responsibilities of this office out among various individuals, thus allowing them to use their God-given talents as well as their servant and leadership abilities to strengthen our synod in orthodox teaching and practice as we continue to move forward in faith to the glory of God.

Saint Timothy Evangelical Lutheran Church; Williamsburg, Iowa

Subject: Appointment of Floor Committees

WHEREAS, Our elected nominations committee is best situated to compose synod convention floor committees, and,

WHEREAS, The office of synod president must be held above reproach without any opportunity for scandal, and,

WHEREAS, Our synod president is solely responsible for the make up of synod convention floor committees, and,

WHEREAS, This practice can give the appearance of stacking committees, therefore,

BE IT RESOLVED, That our elected nominations committee be given the responsibility of setting the makeup of synod convention floor committees.

*Reformation Lutheran Church; Hillsboro, Oregon
Saved By Grace Lutheran Church; Gresham, Oregon
St. Paul Lutheran Church; Escondido, California*

Subject: Health Insurance

WHEREAS, In the Old Testament the LORD prescribed that the priests be supported by the children of Israel whom they served spiritually. Christ, the Lord, has also prescribed that the church of the New Testament continue to support those who serve them spiritually with His Word and Sacrament. cp. “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, ‘You shall not muzzle an ox while it treads out the grain,’ and, ‘The laborer is worthy of his wages’ ” (1 Timothy 5:17,18). Also, “These twelve Jesus sent out ... As you go, preach this message: ‘The kingdom of heaven is near.’ Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep. Whatever town or village you enter, search for some worthy person there and stay at his house until you leave” (Matthew 10:5-11), and,

WHEREAS, Congregations have been encouraged to provide for their pastors a salary, housing and health insurance. The suggested guidelines for the provision of health insurance are: “health insurance is provided at the \$500 deductible.” (Synod Report, 2005, Page 83), and,

WHEREAS, A number of small congregations in the ELS which pay for their pastor’s health insurance are in a financial crisis because of large increases in the health insurance premiums (e.g. Actual budget for congregation with 73 communicant members = \$63,000, Actual Yearly Health Insurance Premiums for pastor and family = \$14,000, which is 22 percent of the total budget), and,

WHEREAS, Because of increasing health insurance premiums, in some cases, congregations find themselves unable to provide financially for their pastor. Such a fiscal crisis may cause the pastor to accept another call or to make other alterations to the congregation’s functions and services, therefore,

- A. BE IT RESOLVED, That the Evangelical Lutheran Synod help congregations seek funds, provide funds, or help with other means to provide for the costs of the health insurance premiums, and,
- B. BE IT RESOLVED, That, if funds are obtained to help offset the costs of providing health insurance, only those congregations with fewer than 100 communicant members be eligible for such financial assistance to help pay two-thirds of the costs of health insurance premiums, and,
- C. BE IT RESOLVED, That this policy take place starting with the year 2006 after the June 2006 ELS Convention.

Faith Evangelical Lutheran Church; Hillman, Michigan
Faith Evangelical Lutheran Church; Alpena, Michigan

Subject: Regarding Adoption Of All Doctrinal Statements

WHEREAS, The ELS constitution requires “a two-thirds majority vote” at two consecutive conventions in order for an amendment to be adopted, and,

WHEREAS, Doctrinal statements are of far greater import than is our constitution, and yet doctrinal statements require only a simple majority at one convention to be adopted, and,

WHEREAS, In orthodox Lutheranism the principal is that “in matters of doctrine unanimity shall be required for a valid decision” (as stated in *Pastoral Theology* by Fritz, p. 371, CPH 1945) which agrees with the Biblical teaching as recorded by the Apostle Paul in Ephesians 4:3, “endeavoring to keep the unity of the Spirit in the bond of peace,” and,

WHEREAS, C.F.W. Walther also states regarding a congregation that, “Matters of doctrine and conscience can be settled only with unanimity and according to God’s Word and the confession of the church (Isaiah 8:20). If a vote is taken in matters of this nature, it must

not be done in order to let the majority decide but rather to determine whether everyone has recognized what is right and agrees with it” (*Pastoral Theology*, Lutheran News, 1995) which teaching and practice also applies to synod, and,
 WHEREAS, The ELS strives to be an orthodox Lutheran synod in full agreement with Holy Scripture and the Lutheran Confessions in both doctrine and practice, and,
 WHEREAS, All ELS pastors promise at their ordination and installation in front of God and His people that they will uphold all of the teachings of the Holy Scriptures as well as the Lutheran Confessions (because they are a correct exposition of Holy Scripture), meaning that there is full and unanimous doctrinal agreement amongst the ministerium and the congregations, and,
 WHEREAS, Anything less than unanimity in doctrinal matters brings disunity in individual congregations as well as in synod, therefore,
 BE IT RESOLVED, That the ELS unashamedly require unanimity in two regularly called consecutive conventions for the adoption of any doctrinal matter so as to be in concord with this Scriptural principal established and observed by our Lutheran fathers, for the benefit of our walking together in the faith.

*Saint Timothy Evangelical Lutheran Church; Williamsburg, Iowa
 Saved by Grace Lutheran Church; Gresham, Oregon*

Subject: Voting on Doctrine

WHEREAS, Synodical doctrinal statements proclaim our beliefs and bind men’s consciences, and,
 WHEREAS, God has commanded us to love our brothers (1 John 4:21) and live in harmony with one another (Romans 12:16), and,
 WHEREAS, God has commanded us to make every effort to keep the unity of the Spirit through the bond of peace (Ephesians 4:3), and,
 WHEREAS, There will always be some who reject sound doctrine, therefore,
 BE IT RESOLVED, that the statements of doctrine be passed at synodical conventions with a minimum of an 85% vote.

*Reformation Lutheran Church; Hillsboro, Oregon
 St. Paul Lutheran Church; Escondido, California*

Subject: 2005 Statement on the Public Ministry of the Word

WHEREAS, The doctrinal statement on the Public Ministry of the Word (PMW) was passed in 2005 with only 62%, and,
 WHEREAS, It would appear from the 2005 General Pastoral Conference that among the 38% of the ELS membership which did not vote in favor of adopting the PMW document that there is a desire for further discussion, so that questions concerning the Scriptural support for this statement might be answered, and,
 WHEREAS, in the future when doctrinal statements are presented for adoption by the synod it would be beneficial to find at least 75% support over two consecutive conventions, therefore,
 A. BE IT RESOLVED, That the PMW document as passed in 2005 continues to be the official teaching of the ELS in regard to the doctrine of the ministry, and,
 B. BE IT RESOLVED, That the Presidium’s committee on Ministry (PCM) be reassembled under the direction of the president and that he establish the means by which further

discussion may be accomplished at future meetings of the General Pastoral Conference, conventions, etc., and,

- C. BE IT RESOLVED, That when it appears that sufficient discussion has occurred, the president would reintroduce the PMW (with possible amendments to improve its clarity) for reaffirmation seeking at least 75% support for two consecutive years at convention.

Our Redeemer Lutheran Church; Yelm, Washington

Subject: Adoption of Doctrinal Statements by the Evangelical Lutheran Synod

WHEREAS, Amendments to the Constitution of the Evangelical Lutheran Synod (Chapter VII, Constitution) require a two-thirds majority vote in two consecutive synod conventions to be ratified and become a part of the Constitution, and,

WHEREAS, Amendments to the Bylaws of the Constitution of the Evangelical Lutheran Synod require a two-thirds majority vote to be placed in effect (Chapter VIII, Bylaws), and,

WHEREAS, Our synod convention shall be conducted by *Robert's Rules of Order* (paragraph 2, Chapter V, Bylaws), which requires a two-thirds majority vote to take up a question out of its proper order, to limit or extend limits of debate, to extend the time appointed for adjournment or for taking a recess, and to close nominations or the poll, and,

WHEREAS, The scriptural teachings and doctrine of the Evangelical Lutheran Synod are to be considered at a higher level than its Constitution or Bylaws or how it conducts its business meetings, and,

WHEREAS, Scripture directs that we be sound in matters of doctrine (Titus 2:7 ...in doctrine showing integrity, reverence, incorruptibility.) (Hebrews 13:9 Do not be carried about with various and strange doctrines) (Colossians 2:8 Beware lest anyone cheat you through philosophy and empty deceit...), therefore,

BE IT RESOLVED, That statements of doctrinal matters of the Evangelical Lutheran Synod require a three-fourths majority vote in convention for consideration and a three-fourths majority vote in the following convention for adoption.

First American Lutheran Church; Mayville, North Dakota

Subject: To Reaffirm The Adopted 1862 Theses on Lay Preaching

WHEREAS, All Christians are to be continual students of the Word of God, ever reviewing it since they never know or retain it all, and,

WHEREAS, That which we do not re-visit or review from time to time is soon lost and forgotten since it is not reaffirmed, something certainly detrimental to the individual Christian walk and the life of Christ's Church, and,

WHEREAS, It is also beneficial for churches and the synod to review their history, remembering from whence they have come so as to not forget the trials and lessons of earlier days, thus treasuring their God-given confession and blessings, and,

WHEREAS, The 1862 Theses on Lay Ministry ended a lengthy controversy amongst the constituents of the Norwegian Synod regarding the issue of lay preaching, and,

WHEREAS, The 1862 Theses on Lay Ministry, which read as follows:

Thesis 1: God has instituted the public ministerial office for the public edification of the Christians unto salvation by the Word of God.

Thesis 2: God has not instituted any other office for the public edification of the Christians to be used along-side of the public ministerial office.

Thesis 3: When a man assumes the direction of the public edification of the Christians by the Word, he thereby assumes and exercises the public ministerial office.

Thesis 4: It is a sin when a person assumes this (office) without a call or without need.

Thesis 5: It is both a right and a duty in case of actual need for anyone who is capable of doing so to exercise the public ministerial office in a Christian and orderly manner.

Thesis 6: The only correct definition of “need” is that there exists a need when a pastor is not at hand and cannot be secured; or when, if there is a pastor, he either does not serve the people properly but teaches false doctrine, or cannot serve them adequately but only so rarely that the people cannot thereby be brought to faith or be kept in it and be defended against errors, so that the Christian must faint for lack of care.

Thesis 7: When such need exists, efforts should be made to relieve it by definite and proper arrangements according as circumstances will permit.

which provide a vitally important context for understanding the statement adopted in the June 2005 Convention entitled, “The Public Ministry Of The Word,” and,

WHEREAS, These theses in simple and concise terms, which all can understand clearly, set forth a firm statement in agreement with Holy Scripture and the Lutheran Confessions regarding the public ministerial office, therefore,

BE IT RESOLVED, That the Evangelical Lutheran Synod reaffirm their confessional stand with the forefathers and their unchanging unity in the faith by confessing a unanimity of agreement that these theses are a correct exposition of the public ministerial office according to Holy Scripture.

Saint Timothy Evangelical Lutheran Church; Williamsburg, Iowa

Subject: Doctrinal Statements

WHEREAS, The division presently threatening our synod is without a clearly defined and agreed-upon point of controversy, and is therefore arguably a dispute over the use of words, therefore,

A. BE IT RESOLVED, That the following statements be submitted to the ELS General Pastoral Conference, to the synod’s Doctrine Committee, and to our congregations for study in the interest of simplicity and catholicity regarding Scripture’s doctrine of the ministry, and,

B. BE IT RESOLVED, That these or other such statements be considered for possible adoption in the future, as a basis for concord and reconciliation.

1. God wants all men to be saved and come to the knowledge of the truth. (1 Timothy 2:4)
2. God’s Law condemns all men. The gospel of Jesus Christ is the power of God for our salvation. (Romans 3:20, Romans 1:16)
3. Both law and gospel belong to every Christian, that they may admonish and comfort, console themselves, and build up and encourage one another. (1 Thessalonians 5:11)
4. That we may obtain (Christian) faith, the ministry of teaching the gospel and administering the sacraments was instituted. For through the word and sacraments, as through instruments, the Holy Spirit is given, who works faith where and when it pleases God in those who hear the gospel. (AC V)
5. There is one particular office (position) in Holy Scripture called elder, bishop, or overseer, which God has established for His church at all times and in every place. The Holy Spirit places qualified men in this office by a regular call. (Acts 20:28, Titus 1:5)

6. The duties essential to this office are preaching, teaching, oversight of doctrine and practice, Baptizing, absolving the penitent, consecrating the Lord's Supper, and admitting Christians to Holy Communion. (1 Corinthians 4.1) These duties may be limited by circumstance, or by human arrangement for the sake of good order.
7. The church has the freedom to establish other offices which also make use of the word, in connection with the presiding office of elder or overseer, according to her need and for her benefit. (1 Timothy 3.8-13)
8. These offices are holy, and divine (i.e., they are occupied in God's work,) especially inasmuch as they make use of God's word. They are holy and divine also inasmuch as they are established by and filled by God's people. (1 Corinthians 12)
9. Of ecclesiastical order, we teach that no one should publicly teach in the church or administer the sacraments unless he is rightfully called. (AC XIV) Nor should anyone assume any office of teaching the word in the church by usurpation.
10. We retain ordination and the call of the church as Scripture's practice for establishing the office of bishop or overseer in the midst of Christians, and in mission endeavors. The rightful call for other ecclesiastical offices may consist in a similar call of the church, or it may consist in a due appointment, or another arrangement as the church determines in her freedom.

Rev. A. Hamilton; West Valley City, Utah

Rev. J. Jacobsen; The Dalles, Oregon

Subject: Continued Study of the Doctrine of the Ministry

WHEREAS, In the past the ELS has continued to study and consider changes to doctrinal statements, and,
 WHEREAS, Some of our congregations and pastors have formally submitted their protests regarding the recently adopted theses on ministry, and,
 WHEREAS, The theses have been a cause of significant division in our synod, and,
 WHEREAS, The Scriptures command us to seek unity in the truth, and,
 WHEREAS, Requests for debate and further study were ignored previous to the adoption of the theses, including a change of venue at the General Pastoral Conference, and,
 WHEREAS, The majority of our pastors at the 2005 General Pastoral Conference has voted to continue study of the doctrine of the ministry, and,
 WHEREAS, There continues to be a call for public exegesis of the passages relating to the doctrine of the ministry even from many who voted for the theses, therefore,
 BE IT RESOLVED, That our synod continue to study the doctrine of the ministry, seeking unity in understanding and resolve of this doctrine in a spirit of integrity and faithfulness to God's Word.

Reformation Lutheran Church; Hillsboro, Oregon

Saved By Grace Lutheran Church; Gresham, Oregon

St. Paul Lutheran Church; Escondido, California

Subject: Resources to Assist the Study of the Doctrine of the Public Ministry of the Word

WHEREAS, Our synod has had in place the doctrinal statement on the Public Ministry of the Word for about one year, and,

WHEREAS, This doctrinal statement is important for our synod, our students at Bethany Lutheran College, our students at Bethany Lutheran Theological Seminary, pastors seeking to join our synod through colloquy, the proper establishment of our new Lutheran schools, our teachers who are teaching or are training to become teachers in our Lutheran schools, our catechization, teaching, and preaching in our congregations, our clear confession for the many church bodies in our fellowship, and our clear confession to the world, and,
 WHEREAS, Further Scriptural study of the doctrine of the Public Ministry of the Word is always possible and beneficial to our unity, confession, and faith, and,
 WHEREAS, Beneficial resources such as articles, books, papers, and studies on the doctrine of the Public Ministry of the Word are available to some, but not always available to all, and,
 WHEREAS, Such resources could benefit all in our synod in our understanding of this doctrine and our synod's doctrinal statement, therefore,
 BE IN RESOLVED, That the synod compile resources to assist all in our synod to further study of the doctrine of the Public Ministry of the Word in order to better understand our doctrinal statement on the Public Ministry of the Word.

Good Shepherd Evangelical Lutheran Church; Indianola, Iowa

Subject: Doctrine of the Public Ministry

WHEREAS, The Public Ministry of the Word doctrinal statement was adopted at the 2005 Evangelical Lutheran Synod Convention, and,
 WHEREAS, There are those who are generally supportive of the doctrinal statement, but out of Christian love wish to continue evangelical discussions with those who have genuine concerns, and,
 WHEREAS, Following the adoption of the Public Ministry of the Word doctrinal statement, the peace and unity within our beloved Evangelical Lutheran Synod has been further disrupted, within its congregations, and among its members, therefore,
 A. BE IT RESOLVED, That the Evangelical Lutheran Synod establish continued discussion of the Public Ministry of the Word doctrinal statement for further clarification, taking the time needed to address further differences that yet remain in our midst, and,
 B. BE IT FURTHER RESOLVED, That the Evangelical Lutheran Synod urge evangelical patience with pastors and laymen who have concerns related to the Public Ministry of the Word doctrinal statement to continue to allow open and frank discussion without fear of disciplinary action, and,
 C. BE IT FURTHER RESOLVED; That the Evangelical Lutheran Synod direct the Praesidium to initiate an evangelical healing process within our beloved Evangelical Lutheran Synod in order to give opportunities for further study and discussion among the clergy and the laity to promote peace and unity.

Good Shepherd Evangelical Lutheran Church; Indianola, Iowa

Subject: To rescind the Public Ministry of the Word document

WHEREAS, Concerns have been raised by numerous pastors and laymen in the ELS that doctrinal assertions made in the Public Ministry of the Word document (PMW) are not supported by the Scriptures and the Lutheran Confessions, and,
 WHEREAS, Various different, even conflicting, interpretations of what the PMW actually teaches are held by members of the ELS due to lack of clarity of the document, and,

WHEREAS, Proper preliminary work on the PMW before bringing it to a vote should have included:

- 1) papers addressing concerns raised about the PMW (PCM) document before the 2005 convention (concerns such as conflict with ELS catechisms, conflict with previous ELS statements on the ministry, and questionable Scriptural and confessional support),
- 2) papers and discussion at General Pastoral Conferences on Scripture passages relevant to the doctrine of the ministry,
- 3) definition and defense of terms used in the document, and
- 4) synod-wide dissemination and discussion of these studies, and,

WHEREAS, such preliminary studies were not adequately done on the PMW document before bringing it to a vote at the 2005 convention, and,

WHEREAS, much dissension and division has resulted from the premature adoption of the PMW document, to the detriment of unity in the ELS, therefore,

A. BE IT RESOLVED, That, the adoption of the Public Ministry of the Word document as an official doctrinal statement of the ELS be rescinded at the 2006 convention of the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That, at least two General Pastoral Conferences be devoted to papers and discussion on Scripture passages and teachings of the Lutheran Confessions relevant to the doctrine of the ministry, and to addressing concerns raised about conflicts between the PMW document and ELS catechisms and previous ELS statements issued on the Ministry, and,

C. BE IT RESOLVED, That, no statement on the ministry shall be brought before a future ELS convention for adoption until such preliminary studies and discussions have been completed and synod-wide consensus has been reached on the doctrine of the ministry.

*Wayfarer's Chapel Lutheran Church; Fillmore, California
St. Matthew Lutheran Church; Detroit, Michigan
St. Paul Lutheran Church; Escondido, California
Saved by Grace Lutheran Church; Gresham, Oregon*

Subject: The Public Ministry Of The Word

WHEREAS, The June 2005 ELS Convention passed the "Public Ministry of the Word" by some 62% majority, far less than an overwhelming majority or consensus, and certainly not expressing unanimity, and,

WHEREAS, Much misunderstanding existed prior to its passage due to a lack of time for study of the final version by both clergy and laity, either individually or corporately, since the final version of the document was issued only four months preceding the convention, and,

WHEREAS, Various clergy (even some who served or sat in on the Presidium's Committee on Ministry meetings) strongly encouraged the president not to bring the "Public Ministry of the Word" to the June 2005 ELS convention because not enough time had yet been given to serious study and discussion, and,

WHEREAS, Much misunderstanding (or a variety of understandings) continues to exist among both clergy and laity (and congregations) to this very day (as exhibited by the suspension of one of our ELS pastors for expressing genuine concern about the document) which speaks to a major lack of clarity on the document, and,

WHEREAS, Much consternation, strife, dissension, and division exists within our synod since the passage of this document over which there is much disagreement involving the Scriptural foundation (proper interpretation and application/use of various Scripture

verses) as well as the application/use of the Lutheran Confessions (proper use of various quotes from the Confessions), and,
WHEREAS, Holy Scripture encourages fellow believers to do things within the church in a patient, orderly, and proper way so as to promote peace, harmony, and thus unanimity amongst the brotherhood of believers (both clergy and laity), and,
WHEREAS, The principal in orthodox Lutheranism which was established and upheld by the church fathers, and should also be upheld by us, that “in matters of doctrine unanimity shall be required for a valid decision” (as stated in *Pastoral Theology* by Fritz, p. 371, CPH 1945), which agrees with the Biblical teaching as recorded by the Apostle Paul in Ephesians 4:3, “endeavoring to keep the unity of the Spirit in the bond of peace,” therefore,
BE IT RESOLVED, That the Public Ministry of the Word statement adopted by only a 62% vote at the June 2005 ELS convention be declared null and void.

Saint Timothy Evangelical Lutheran Church; Williamsburg, Iowa

Subject: Official Interpretation of The Public Ministry of the Word

WHEREAS, Circuit 8 submitted a memorial to the 2005 Synod Convention containing amended theses for adoption instead of the PCM theses, and,
WHEREAS, Some believed the Circuit 8 theses were in keeping with the intent of the PCM theses, and,
WHEREAS, The Circuit 8 theses were rejected, and,
WHEREAS, The presidium at the direction of the convention and in consultation with the PCM wrote a response to the Circuit 8 memorial, and,
WHEREAS, The presidium's response sets forth the intent of the adopted (PCM) theses The Public Ministry of the Word, and,
WHEREAS, The presidium's response serves to clarify misconceptions about the meaning of the adopted theses, therefore,
BE IT RESOLVED, That the presidium's response to the Circuit 8 amended theses be adopted as our synod's official interpretation of the adopted (PCM) theses The Public Ministry of the Word.

Reformation Lutheran Church; Hillsboro, Oregon

Subject: Restoring True Unity of Doctrine in our Beloved Synod

WHEREAS, We all desire true unity of doctrine in our beloved Evangelical Lutheran Synod, and,
WHEREAS, Since the passage of the PMW Document at the 2005 ELS Convention has not brought about true unity of doctrine due to different readings and interpretations of said document which does not show true unity of doctrine, and,
WHEREAS, Vice-President Glen Obenberger at the 2005 ELS convention said: “It should be obvious to all that we have two different teachings” which does not show true unity of doctrine, and,
WHEREAS, There has also been different public opinions by pastors and others concerning what the document says; for example – some say it is two different teachings, others say it teaches what we have always taught, while others say they just cannot understand what the document says – which again does not bring about true unity of doctrine, and,
WHEREAS, The 2005 ELS convention which passed the PMW document by a vote of 62% to 38% again this does not show true unity of doctrine, and,

WHEREAS, The same 2005 ELS convention voted that the PMW document shall not be put on the same level as the Scriptures and the Confessions and shall not be used to take in new pastors or congregations which shows again that it brings into question a true unity of doctrine, and,

WHEREAS, The constitutions of both St. Matthew Lutheran Church and Christ Lutheran Church state that certain articles (of the constitution) are to be unalterable, and,

WHEREAS, One of the unalterable articles of said constitutions states:

Section 1. This Congregation accepts and confesses all the Canonical Books of the Old and New Testaments as the inspired, literal Word of God and submits to it as the infallible authority in all matters of faith and life (1 Thessalonians 1:13; 2 Timothy 3:15-17).

Section 2. This Congregation accepts and confesses. all the Symbolical Book of the Evangelical Lutheran Church contained in the Book of Concord of 1580 without reservation, not insofar as, but because they, are the presentation and explanation of the pure doctrine of the Word of God and a summary of the Christian Faith (Romans 10:9-10; 1 Peter 3: 15).

They are:

A. The three Ecumenical Creeds

- 1) The Apostles'
- 2) The Nicene
- 3) The Athanasian

B. The six Lutheran Confessions

- 1) Dr. Martin Luther's Small Catechism
- 2) Dr. Martin Luther's Large Catechism
- 3) The Unaltered Augsburg Confession
- 4) The Apology of the Augsburg Confession
- 5) The Smalcald Articles
- 6) The Formula of Concord.

Section 3. No doctrine shall be taught or tolerated in this Congregation which is in any way at variance with these symbols and The Holy Scriptures. [quoted verbatim from Christ Lutheran constitution; capitalization corrected], and,

WHEREAS, To use the PMW document as a source and norm for our teaching would not only elevate the document to equal standing with the Scripture and Confessions (which the 2005 ELS convention voted against) but it would also mean we would have to change our constitutions which were already approved by the Evangelical Lutheran Synod, and,

WHEREAS, The same PMW document has now been used to suspend one of our ELS pastors the synod president which elevated the document to the same level as the Scriptures and Confessions (of which the 2005 ELS Convention voted not to do) only leads to more confusion about the document and its use which does not show true unity of doctrine, therefore,

A. BE IT RESOLVED, That we rescind the PMW document until such time that we either write a new document or make any necessary changes to the present document concerning any issues in question. This will bring about a true unity of doctrine and practice in our beloved Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That we remove the suspension of Pastor Preus and begin anew going forward in brotherly love, unity and concern for our pastors, professors, teachers and synod.

*St. Matthew Lutheran Church; Myrtle Creek, Oregon
Christ Lutheran Church; Sutherlin, Oregon*

Subject: Suspension of the Rev. Rolf Preus

WHEREAS, President Moldstad, in his letter “An Explanation of the Suspension of the Rev. Rolf Preus” distributed in February of 2006, gave as reason for the suspension that the Rev. Rolf Preus made

certain statements that were equivalent to charging the synod with false doctrine. Specifically, I refer to these remarks by Pastor Preus that serve as examples of his charges:

I cannot accept the PCM document.

This failure to distinguish between what is divine and what is human confuses the Spirit with the flesh. This is why I cannot accept the PCM document. I will not permit it to be a standard for my teaching and I do not acknowledge it as having any authority over me whatsoever. It confuses what God says with what man says. It takes human inventions and calls them divine. What it says about the divine institution of a limited public use of the keys is unscriptural. When it talks about being “in” the office of divine institution to this or to that “extent” it is not presenting the biblical and confessional doctrine, but the “representative ministry” notion for which there isn’t any support in the Scriptures or the Lutheran Confessions. It falsely claims that a synod president by virtue of being a synod president is an incumbent of the pastoral office. It does not make a clear confession of our historical biblical and confessional teaching.

(The PCM document) is devoted to the representative ministry model invented in the 20th Century, a model that breaks with the clear teaching of God’s Word and the pattern of sound words set forth in the Lutheran Confessions (emphasis President Moldstad’s), and,

WHEREAS, Twenty-two Evangelical Lutheran Synod pastors presented “A Statement of Opposition to the PCM Document: “The Public Ministry of the Word” Adopted at the 2005 ELS Convention,” at the October 2005 General Pastoral Conference in which they made the following statements:

When we adopt a doctrinal statement, it should be clearly supported by Scripture and the Lutheran Confessions. We cannot support nor subscribe to any statement not supported by them. Our primary concern with the PCM document adopted at the convention is that a number of assertions in the document are simply not supported by Scripture and the Confessions.

Also of concern is the difference in doctrine and practice between the PCM document and earlier statements made and sanctioned by the ELS, including those in ELS Catechisms. In fact, with the adoption of the document the ELS now finds itself in the unenviable position of having a doctrinal statement which is in conflict with its own catechisms.

Since the adoption of the PCM document at the 2005 convention, every individual ELS pastor and layman is forced to make a choice: one must follow the newer doctrine and practice of the PCM document, or the older doctrine and practice of the ELS catechisms and doctrinal statements. We find it impossible to do both.

For these reasons, we state our opposition to the PCM document. We cannot support it as it is presently written. We do, however believe that the document can be revised in a way that clearly teaches the scriptural and confessional doctrine that also resolves all of the reasons for our opposition (emphasis added), and,

WHEREAS, When the foregoing statements by the Rev. Rolf Preus and the signers of the Opposition Statement are read side by side, there is inherently no difference, and,

WHEREAS, it is completely arbitrary to suspend one member for such statements as “equivalent to charges of false doctrine,” while dismissing the others who have made similar statements, and,

WHEREAS, it is incumbent on the Evangelical Lutheran Synod to avoid appearances of partiality (I Timothy 5:21), therefore,
BE IT RESOLVED, that the synod remove President Moldstad's suspension of the Rev. Rolf Preus.

*Saved By Grace Lutheran Church; Gresham, Oregon
St. Paul Lutheran Church; Escondido, California
Faith Lutheran Church; Irvine, California
Reformation Lutheran Church; Hillsboro, Oregon
Faith Lutheran Church; Litchfield, Illinois*

Subject: Handbook Guidelines

WHEREAS, President Moldstad in his "An Explanation of the Suspension of the Rev. Rolf Preus" cites the Bylaws *Handbook*, Guidelines 22-A, "Guidelines for Synodical Discipline and Appeals, Article I General Cases 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," and,

WHEREAS, Bylaws *Handbook*, Guidelines 18-A, "Guidelines for the Clergy Roster" further state "Article IV: Removal from the Clergy Roster A. Clergymen may be removed from the Clergy Roster, in accordance with the Guidelines for Synodical Discipline and Appeals (emphasis added)," and,

WHEREAS, Bylaws *Handbook*, Guidelines 22-A, "Guidelines for Synodical Discipline and Appeals Article I: General Cases" clearly state that the reasons for suspension from the Clergy Roster are "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 (emphasis added)," and,

WHEREAS, President Moldstad has not shown that the Rev. Rolf Preus is in violation of any of these reasons, and,

WHEREAS, these same Guidelines state that paragraph F *Handbook* 22-A applies "after the local congregation, in matters which properly fall within its jurisdiction, has dealt with the matter on the basis of Holy Scripture and according to its constitution and has not been able to reach a God-pleasing resolution of the matter, the following guidelines apply (emphasis added):" Paragraphs A-G, and,

WHEREAS, Step F was not used within this context regarding the suspension of the Rev. Rolf Preus, and,

WHEREAS, President Moldstad also cites *Handbook* 6-C, Bylaws, Chapter III, Activities, "The synod shall through its elected boards and committees under the supervision and coordination of the president...c) be watchful concerning unity of doctrine (Ephesians 4:3-16; I Corinthians 1:10) by studying doctrinal questions which are in special need of study and discussion, trying the spirits (I John 4:1), and warning against encroaching sects, as well as against errors and unchristian trends (I Timothy 4:16), in accordance with the Holy Scriptures...I) exercise supervision over the synods, institutions and the work of its pastors and the experience of its members (cf. paragraph c above)," and,

WHEREAS, The president further cites *Handbook*, Guidelines 10-A, Guidelines for the Synod's relationship to its Executive Officers Article I: the Office of the President B.2. "He shall supervise the activities of the boards and committees of the synod so that the goals and objectives adopted by the synod in convention are achieved insofar as practicable. He shall NOT be advisory to a commission on an appeal (underlined emphasis added)," and,

WHEREAS, Both of these second citations expressly state that the president work together with the synod's boards and committees, and,

WHEREAS, President Moldstad did not act in conjunction with boards and committees regarding the suspension of the Rev. Rolf Preus, but instead acted independently, therefore,

A. BE IT RESOLVED, that the Synod Review Committee review these discrepancies and report to the 2007 ELS convention, and,

B. BE IT RESOLVED, that the Synod Review Committee make the necessary changes to safeguard against such independent action in the future and submit those changes to the 2007 ELS convention.

*Saved By Grace Lutheran Church; Gresham, Oregon
St. Paul Lutheran Church; Escondido, California*



FINANCIAL STATEMENTS

EVANGELICAL LUTHERAN SYNOD
FINANCIAL STATEMENTS AND SUPPLEMENTARY INFORMATION
Review
December 31, 2005

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

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ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying Statement of Financial Position of Evangelical Lutheran Synod as of December 31, 2005 and 2004, and the related Statement of Activities and Cash Flows for the years then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the management of Evangelical Lutheran Synod.

A review consists principally of inquiries of synod personnel and analytical procedures applied to financial data. It is substantially less in scope than an audit in accordance with auditing standards generally accepted in the United States of America, the objective of which is the expression of an opinion regarding the financial statements taken as a whole. Accordingly, we do not express such an opinion.

Based on our review, with the exception of the matters described in the following paragraph, we are not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with accounting principles generally accepted in the United States of America.

As disclosed in Note 1, the financial statements of Bethany Lutheran College and Bethany Lutheran Theological Seminary should be consolidated into the financial statements of the Evangelical Lutheran Synod to conform with accounting principles generally accepted in the United States of America. The effect of this departure from accounting principles generally accepted in the United States of America on the financial statements is not known.

In our previous review report dated April 26, 2005, on the 2004 financial statements, we referred to a departure from generally accepted accounting principles because the Evangelical Lutheran Synod elected to include with the Evangelical Lutheran Synod property, plant, and equipment, certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary, which were also recorded in the College and Seminary financial statements. However, as disclosed in Notes 1 and 11, the Evangelical Lutheran Synod has elected to discontinue reporting property, plant, and equipment of Bethany Lutheran College and Bethany Lutheran Theological Seminary to be consistent with accounting principles generally accepted in the United States of America. Therefore, the financial statements as of and for the year ended December 31, 2004, presented comparatively have been restated to that basis of accounting.

Our review was made for the purpose of expressing limited assurance that there are no material modifications that should be made to the financial statements in order for them to be in conformity with generally accepted accounting principles. The information included in the accompanying combining schedule of financial position is presented only for supplementary analysis purposes. Such information has not been subjected to the inquiry and analytical procedures applied in the review of the basic financial statements, but was compiled from information that is the representation of management, without audit or review. Accordingly, we do not express an opinion or any other form of assurance on the supplementary information.

Peterson & Company, P.A.
Certified Public Accountants

Mankato, Minnesota
May 10, 2006

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF FINANCIAL POSITION

	December 31,	
	<u>2005</u>	<u>2004</u>
ASSETS		<u>Restated</u>
Cash	\$574,823	\$288,984
Accounts receivable	153,630	9,708
Interest receivable	4,825	4,988
Inventory of publications	73,982	82,661
Prepaid expenses	330,913	34,690
Current portion of loans receivable	176,029	327,560
Loans receivable	1,049,455	1,422,017
Investments	13,730,284	13,287,089
Property, plant, and equipment, net	<u>1,072,333</u>	<u>1,229,662</u>
TOTAL ASSETS	<u>\$17,168,274</u>	<u>\$16,687,359</u>
 LIABILITIES AND NET ASSETS		
LIABILITIES		
Accounts payable	\$91,343	\$57,088
Interest payable	4,968	5,649
Other liabilities	8,461	2,507
Notes payable	868,557	1,049,984
Charitable gift annuity	132,445	150,718
Current portion of mortgages payable	50,741	47,474
Mortgages payable	<u>316,951</u>	<u>367,693</u>
TOTAL LIABILITIES	<u>1,473,466</u>	<u>1,681,113</u>
NET ASSETS		
Unrestricted		
Designated	2,155,524	2,110,616
Undesignated	<u>1,869,427</u>	<u>1,293,972</u>
Temporarily restricted	4,044,951	3,404,588
Permanently restricted	<u>7,151,733</u>	<u>7,105,534</u>
	4,496,124	4,496,124
TOTAL NET ASSETS	<u>15,692,808</u>	<u>15,006,246</u>
TOTAL LIABILITIES AND NET ASSETS	<u>\$17,168,274</u>	<u>\$16,687,359</u>

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF ACTIVITIES
For the Year Ended December 31, 2005

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
REVENUES, GAINS, AND OTHER SUPPORT				
Contributions				
Congregations/Organizations/Individuals	\$1,367,481	\$2,493		\$1,369,974
Estate, trusts, and memorials	366,926			366,926
Thrivent	66,000			66,000
Helping Hands	330,000			330,000
Schwan funds	1,201,000			1,201,000
Others	11,669			11,669
Interest	16,430	103,203		121,633
Investment income	55,795	230,834		286,629
Rent and royalties	1,001			1,001
Publications	23,035			23,035
Registration fees	64,646			64,646
Subscriptions	46,647			46,647
Realized and unrealized gains (losses) on long-term investments	105,984	384,925		490,909
Gain on the sale of property	106,774			106,774
Net assets released from restrictions	675,256	(675,256)		
	<u>4,440,644</u>	<u>46,199</u>		<u>4,486,843</u>
EXPENSES				
Bethany Lutheran College	438,434			438,434
Bethany Lutheran Theological Seminary	64,954			64,954
Christian services	179,715			179,715
Church extension	89,614			89,614
Education and youth	162,358			162,358
Evangelism	28,566			28,566
Foreign missions	1,087,375			1,087,375
Home missions	679,211			679,211
Publications	90,710			90,710
Synod Fund	554,176			554,176
Other programs and costs	207,934			207,934
Depreciation	21,662			21,662
	<u>3,604,709</u>	<u>0</u>		<u>3,604,709</u>
INCREASE (DECREASE) IN NET ASSETS	835,935	46,199	\$0	882,134
NET ASSETS, BEGINNING	3,404,588	7,105,534	4,496,124	15,006,246
Property, plant and equipment transferred to Bethany Lutheran College	(195,572)			(195,572)
	<u>\$4,044,951</u>	<u>\$7,151,733</u>	<u>\$4,496,124</u>	<u>\$15,692,808</u>
NET ASSETS, END				

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF ACTIVITIES
For the Year Ended December 31, 2004

	<u>Unrestricted</u> <u>Restated</u>	<u>Temporarily</u> <u>Restricted</u>	<u>Permanently</u> <u>Restricted</u>	<u>Total</u> <u>Restated</u>
REVENUES, GAINS, AND OTHER SUPPORT				
Contributions				
Congregations/Organizations/Individuals	\$931,642	\$160,282	\$20,147	\$1,112,071
Estate, trusts, and memorials	62,885			62,885
Thrivent	65,985			65,985
Helping Hands	280,980			280,980
Schwan funds	1,080,000			1,080,000
Others	20,972			20,972
Interest	11,940	154,695		166,635
Investment income	48,451	234,716		283,167
Rent and royalties	885			885
Publications	30,591			30,591
Registration fees	60,935			60,935
Subscriptions	44,413			44,413
Bad debt recovery	140,000			140,000
Realized and unrealized gains (losses) on long-term investments	134,434	624,826		759,260
Net assets released from restrictions	714,171	(714,171)		
	<u>3,628,284</u>	<u>460,348</u>	<u>20,147</u>	<u>4,108,779</u>
EXPENSES				
Bethany Lutheran College	451,491			451,491
Bethany Lutheran Theological Seminary	61,740			61,740
Christian services	96,974			96,974
Education and youth	163,828			163,828
Evangelism	31,164			31,164
Foreign missions	783,038			783,038
Home missions	707,341			707,341
Publications	93,248			93,248
Synod Fund	546,249			546,249
Other programs and costs	276,025			276,025
Depreciation	21,443			21,443
	<u>3,232,541</u>	<u>0</u>	<u></u>	<u>3,232,541</u>
TOTAL EXPENSES				
	395,743	460,348	20,147	876,238
INCREASE (DECREASE) IN NET ASSETS				
	46,027,184	6,645,186	4,475,977	57,148,347
NET ASSETS, BEGINNING				
Property, plant and equipment of Bethany Lutheran College and Bethany Lutheran Theological Seminary to conform to GAAP	(43,018,339)			(43,018,339)
	<u>\$3,404,588</u>	<u>\$7,105,534</u>	<u>\$4,496,124</u>	<u>\$15,006,246</u>
NET ASSETS, END				

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

STATEMENTS OF CASH FLOWS

	For the Year Ended December 31,	
	<u>2005</u>	<u>2004</u> <u>Restated</u>
CASH FLOWS FROM OPERATING ACTIVITIES		
Increase in net assets	\$882,134	\$876,238
Adjustments to reconcile increase in net assets to net cash provided by operating activities:		
Depreciation	21,662	21,443
Gain on sale of building	(106,774)	
Allowance for bad debt reduced		(140,000)
Amortization of discount on charitable gift annuities	1,645	13,051
Land to congregation	360,663	
Unrealized (gains) losses on investments	(490,909)	(759,260)
(increase) decrease in:		
Accounts receivable	(143,622)	13,471
Interest receivable	163	4,254
Inventory of publications	8,679	5,395
Prepaid expenses	(296,223)	(14,793)
Investments	(402,286)	(158,288)
Increase (decrease) in:		
Accounts payable	34,255	(4,318)
Interest payable	(681)	(136)
Other liabilities	5,954	(24,275)
NET CASH USED FOR OPERATING ACTIVITIES	<u>(125,440)</u>	<u>(167,218)</u>
CASH FLOWS FROM INVESTING ACTIVITIES		
Proceeds from investments	450,000	100,000
Loans to congregations	(513,600)	(431,748)
Congregation loan repayments	1,037,693	771,158
Purchase land	(451,076)	
Purchase furniture and vehicle	(5,500)	(110)
Proceeds from sale of building	142,582	
NET CASH PROVIDED BY INVESTING ACTIVITIES	<u>660,099</u>	<u>439,300</u>
CASH USED FOR FINANCING ACTIVITIES		
Payment of mortgages and notes	(237,320)	(95,814)
Payments of charitable gift annuities	(19,918)	(20,774)
Additional notes and accumulated interest	8,418	3,560
NET CASH USED FOR FINANCING ACTIVITIES	<u>(248,820)</u>	<u>(113,028)</u>
INCREASE (DECREASE) IN CASH	<u>285,839</u>	<u>159,054</u>
CASH, BEGINNING OF YEAR	<u>288,984</u>	<u>129,930</u>
CASH, END OF YEAR	<u>\$574,823</u>	<u>\$288,984</u>
SUPPLEMENTAL INFORMATION		
Cash paid for interest	\$85,880	\$90,068
Noncash transfer of property, plant and equipment to Bethany Lutheran College and Bethany Lutheran Theological Seminary	(195,572)	(43,018,339)

See Accompanying Notes and Accountants' Review Report

EVANGELICAL LUTHERAN SYNOD
Mankato, Minnesota

NOTES TO FINANCIAL STATEMENTS

1. Significant accounting policies -

Organization - The Evangelical Lutheran Synod (Synod) is a national nonprofit organization of Lutheran congregations. 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. This is accomplished by providing programs and support for various church purposes and responsibilities such as evangelism, foreign and home missions, education, Bethany Lutheran College, and Bethany Lutheran Theological Seminary.

Basis of accounting - The financial statements of the Synod have been prepared on the accrual basis of accounting conforming to accounting principles generally accepted in the United States of America applicable to not-for-profit organizations except the board of trustees of the Synod has majority control over Bethany Lutheran College and Bethany Lutheran Theological Seminary. Therefore, the financial statements of Bethany Lutheran College and Bethany Lutheran Theological Seminary should be consolidated into the financial statements of the Evangelical Lutheran Synod. In previous years, the Synod elected to report in their financial statements certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary. As of May 10, 2005, the Synod elected to discontinue reporting property, plant, and equipment of Bethany Lutheran College and Bethany Lutheran Theological Seminary to be consistent with accounting principles generally accepted in the United States of America. Therefore, the financial statements as of and for the year ended December 31, 2004, presented comparatively have been restated to that basis of accounting.

Basis of representation - Financial statement presentation follows the recommendations of the Financial Accounting Standards Board in its Statement of Financial Standards (SFAS) No. 117, *Financial Statements of Not-for-Profit Organizations*. Under SFAS No. 117, the Synod is required to report information regarding its financial position and activities according to the following three classes of net assets:

Unrestricted net assets represent the portion of expendable funds that are not subject to donor-imposed stipulations and are available for support of operations of the Synod.

Temporarily restricted net assets are subject to donor-imposed stipulations that may or will be met, either by actions of the Synod and/or the passage of time when a restriction expires. Temporarily restricted net assets are reclassified to unrestricted net assets and reported in the statement of activities as net assets are released from restrictions.

Permanently restricted net assets consist of contributions that have been restricted by the donor that stipulate the resources be maintained permanently by the Synod. Generally, the donor's permit the Synod to use all or part of the income derived from the donated assets for either specified or unspecified purposes.

Cash and cash equivalents - For purposes of the Statements of Cash Flows, the Synod considers all highly liquid investments with an initial maturity of three months or less to be cash equivalents. The Synod had cash deposits in excess of federal insurance limits as of December 31, 2005 and 2004 of \$47,705 and \$199,343 respectively.

Charitable gift annuity agreements - The Synod has agreements with donors classified as charitable gift annuities. In general, under these agreements the Synod receives a gift from a donor in which it has a remainder interest and agrees to pay the donor stipulated amounts over the donor's life. The Synod invests and administers the related assets and makes distributions to the beneficiaries as required. Upon the death of the donor, remaining assets are retained by the Synod as unrestricted, temporarily restricted or permanently restricted net assets.

The Synod records these charitable gift annuities at market value with a corresponding liability recorded for the actuarially determined present value of payments to be made to the donor. The actuarial liability is adjusted annually using the IRS life expectancy tables based on the donor's age.

Income tax status - The Synod is exempt from federal income tax under Section 501(c)3 of the Internal Revenue Code.

Inventory - Inventories consist of publications held for sale and are reported at lower of cost or market.

Investments - Generally, marketable securities and fixed rate investments are recorded at fair value. Lutheran Association for Church Extension, Inc., certificates are stated at cost as market value is not determinable. Unrealized gains and losses are included in the change in net assets in the accompanying Statement of Activities.

Certain investment accounts are pooled and maintained by the Synod. Realized and unrealized gains and losses from securities in the pooled investment accounts are allocated annually to the individual funds based on the relationship of the market value of each individual investment account to the total market value of the pooled investment accounts.

Property and equipment - Acquisitions of property, equipment, and improvements that materially prolong the useful lives of assets are capitalized and carried at cost. Depreciation is computed using primarily the straight-line method.

The Synod has vested ownership rights in the real estate held by Bethany Lutheran College and Bethany Lutheran Theological Seminary. For a nominal fee, the Synod leases the real estate to Bethany Lutheran College and Bethany Lutheran Theological Seminary under a long-term capital lease with initial duration of 99 years. Because the present value of this lease is approximately zero, no value is shown in these financial statements.

Use of estimates - The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

2. Investments

	December 31,	
	2005	2004
Corporate bonds and bond funds	\$1,894,389	\$2,088,496
Domestic equity and equity funds	7,720,057	6,613,969
Foreign equity funds	2,251,629	2,521,981
International bonds	51,613	53,896
Real estate funds	309,070	550,892
Short-term money funds and other	1,298,526	1,252,855
Lutheran Association for Church Extension, Inc., certificates	205,000	205,000
	<u>\$13,730,284</u>	<u>\$13,297,069</u>

Assets held by the Synod under the charitable gift agreements as of December 31, 2005 and 2004 total \$512,975 and \$489,942, respectively, are included in the various investment categories.

	December 31,	
	2005	2004
Investment return is summarized as follows:		
Interest and dividend income	\$286,629	\$283,167
Realized and unrealized gains	<u>490,909</u>	<u>759,260</u>
Total	<u>\$777,538</u>	<u>\$1,042,427</u>

3. Loans and notes receivable -

Loans receivable consist of various secured and unsecured loans advanced to member congregations primarily for land, construction, or building purchase. Interest rates are from 1 - 8% per annum. The Synod subsidized 25% to 90% of the interest on loans to mission congregations.

	December 31,	
	2005	2004
Beginning balance	\$1,749,577	\$2,088,987
Additions	513,600	431,748
Payments received	<u>(1,037,693)</u>	<u>(771,158)</u>
Ending balance	1,225,484	1,749,577
Current portion	<u>(176,029)</u>	<u>(327,560)</u>
	<u>\$1,049,455</u>	<u>\$1,422,017</u>

Loan receivables over 90 days past due at December 31, 2005, cannot be determined because of special arrangements made with various congregations. As of December 31, 2004, loans receivable over 90 days past due was approximately \$15,000.

An allowance for uncollectible accounts is estimated by management based on an assessment of receivable aging, credit worthiness of customers, and historical bad debts. However, if the financial condition of any customer was to deteriorate and their ability to make required payments is impaired, increases in the allowance may be required. As of December 31, 2005 and 2004, there is no allowance for uncollectible accounts.

4. Property, plant, and equipment -

	Restated 12/31/04	Additions	Disposals	12/31/05
Land and land improvements	\$782,393	\$451,076	\$360,863	\$872,606
Buildings	644,096		446,253	197,843
Equipment	<u>34,790</u>	<u>5,500</u>		<u>40,290</u>
	1,461,279	456,576	807,116	1,110,739
Less accumulated depreciation	<u>231,617</u>	<u>21,662</u>	<u>214,873</u>	<u>38,406</u>
	<u>\$1,229,662</u>	<u>\$478,238</u>	<u>\$1,021,989</u>	<u>\$1,072,333</u>

5. Notes payable -

	December 31,	
	2005	2004
Demand promissory notes payable to the Marvin Schwan Foundation; interest rate 7% per annum	\$286,952	\$476,798
Unsecured working capital demand loan from a congregation; interest rate 6% per annum	100,000	100,000
Investment program notes, unsecured, amounts loaned by individuals, congregations, and organizations for varying periods; interest rates at 0 - 6% per annum	474,323	465,947
Life Loan Plan notes, unsecured, amounts loaned by individuals at interest rates from 5 - 6% per annum	<u>7,282</u>	<u>7,239</u>
	<u>\$868,557</u>	<u>\$1,049,984</u>

6. Mortgages payable -

	December 31,	
	2005	2004
<i>Payable to Thrivent for Lutherans</i>		
5% mortgage, due in monthly installments of \$2,384, including interest through May 2010, secured by real estate and other property	\$138,060	\$159,189
<i>Payable to Marvin M. Schwan Charitable Foundation</i>		
8% mortgage, due in monthly installments of \$3,823 including interest through May 15, 2012, secured by a mortgage deed on real estate	229,632	255,978
	367,692	415,167
Less current portion	(50,741)	(47,474)
	<u>\$316,951</u>	<u>\$367,693</u>

Future schedule maturities of the above debt are as follows:

Year Ending December 31,	
2006	\$50,741
2007	54,246
2008	58,005
2009	62,038
2010	66,365
Thereafter	76,297
	<u>\$367,692</u>

7. Related organizations -

Related Organizations to the Synod are Bethany Lutheran College and Bethany Lutheran Theological Seminary. The Synod provided funds to Bethany Lutheran College and Bethany Lutheran Theological Seminary of approximately \$438,434 and \$64,954, respectively, for the year ended December 31, 2005 and \$167,400 and \$61,700, respectively, for the year ended December 31, 2004.

8. Contingencies -

As of December 31, 2005, the Synod is contingently liable to the extent of approximately \$2,988,000 as guarantor of the indebtedness for the following congregations: Abiding Shepherd - Cottage Grove, WI; Abiding Word - Bowling Green, Ohio; Christ - Windsor, California; Family of God - Ft. Mohave, Arizona; and Peace - North Mankato, Minnesota. As of December 31, 2004, the Synod was contingently liable to the extent of \$1,929,000 as guarantor of the indebtedness for the following congregations: Abiding Word - Bowling Green, Ohio; Christ - Windsor, California; Family of God, Ft. Mohave, Arizona; and Peace - North Mankato, Minnesota

9. Subsequent event -

Subsequent to December 31, 2005, the Synod purchased land in Clermont, Florida for approximately \$425,000.

10. Designations and restrictions on net asset balances -

	December 31,	
	2005	2004
Foreign Missions	\$567,056	\$869,842
ELS Foundation	638,819	399,516
Video Link	(4,215)	
Youth	79,275	98,757
Home Missions	204,841	202,643
Parish Evangelism	48,165	58,088
Christian Day School	52,453	52,055
Pension Plan	59,203	62,653
Projects and Grants	224,194	154,673
Evangelism	74,239	62,332
Christian Service	28,910	37,142
Parish Education	51,952	48,784
Book of Family Prayer	19,954	18,838
Publications	45,503	28,748
World Needs	14,469	12,418
Lutheran Schools of America	50,706	4,147
	<u>\$2,155,524</u>	<u>\$2,110,616</u>

Temporarily restricted net assets consist of the following:

	December 31,	
	2005	2004
Home Mission Expansion	\$3,595,285	\$3,668,102
ELS Foundation	789,828	789,283
General Foreign Mission	608,509	607,450
Church Extension	845,057	796,926
Home Mission Reserve	238,954	236,596
Celebrate 2000	0	804
Partners in the Gospel	303,205	267,004
Foreign Mission Seminary	201,508	201,501
President's Office	192,601	191,453
Charitable Gift Annuity	195,951	183,012
Marvin and Delores Schwan	108,561	108,531
75th Anniversary / His Truth for Our Youth	34,515	34,512
Lutheran Schools of America	16,343	
St. Martin Lutheran Church - Shawano, WI	2,487	1,447
Whipple-Olson-Wilson Endowment	18,534	18,534
Preschool	395	379
	<u>\$7,151,733</u>	<u>\$7,105,534</u>

Permanently restricted net assets consist of the following:

	December 31,	
	2005	2004
Partners in the Gospel	\$1,755,977	\$1,755,977
Foreign Mission Seminary	1,000,000	1,000,000
President's Office	600,000	600,000
Marvin and Delores Schwan	600,000	600,000
75th Anniversary / His Truth for Our Youth	410,000	410,000
Whipple-Olson-Wilson Endowment	100,000	100,000
Preschool	10,000	10,000
St. Martin Lutheran Church - Shawano, WI	20,147	20,147
	<u>\$4,496,124</u>	<u>\$4,496,124</u>

11. Restatement of financial statements -

In previous years, the Synod elected to report in their financial statements certain land and buildings, net of debt, of Bethany Lutheran College and Bethany Lutheran Theological Seminary. As of May 10, 2005, the Synod elected to discontinue reporting property, plant, and equipment of Bethany Lutheran College and Bethany Lutheran Theological Seminary consistent with accounting principles generally accepted in the United States of America. Therefore, the financial statements as of and for the year ended December 31, 2004, presented comparatively have been restated to that basis of accounting.

December 31, 2003, as previously stated	
Land and land improvements	\$7,868,725
Buildings	45,872,380
Equipment	<u>34,790</u>
	53,775,895
Less accumulated depreciation	<u>(9,506,451)</u>
As previously stated December 31, 2003	44,269,444
Depreciation for year ended December 31, 2004	(21,443)
Previously recorded net fixed assets of Bethany Lutheran College and Bethany Lutheran Theological Seminary removed from Evangelical Lutheran Synod's financial statements	<u>(43,018,339)</u>
December 31, 2004 as restated	1,229,662
Acquisitions for year ended December 31, 2005	456,576
Sale of building	(35,808)
Land transferred to congregation	(360,863)
Land and buildings transferred to Bethany Lutheran College	(195,572)
Depreciation for year ended December 31, 2005	<u>(21,662)</u>
Balances, December 31, 2005	<u><u>\$1,072,333</u></u>

EVANGELICAL LUTHERAN SYNOD
Markato, Minnesota

COMBINING SCHEDULE OF FINANCIAL POSITION

	Evangelical Lutheran Synod 12/31/2005	Bethany Lutheran College 6/30/2005	Bethany Lutheran Theological Seminary 6/30/2005	Total
ASSETS				
Cash	\$574,823	\$221,490	\$99,290	\$895,603
Accounts receivable	153,630			153,630
Student accounts receivable, net of allowance for doubtful accounts of \$65,000		66,328		66,328
Contributions receivable		691,569		691,569
Interest receivable	4,825			4,825
Other receivables, net of allowance for doubtful accounts of \$2,000		185,159		185,159
Funds held by outside party			20,053	20,053
Due from Bethany Lutheran Theological Seminary		39,721		39,721
Due from Evangelical Lutheran Synod			815	815
Inventory	73,982	225,938		299,920
Prepaid expenses and other assets	330,913	5,672	528	337,013
Student notes receivable		574,669	3,901	578,570
Allowance for student notes receivable		(40,000)	(750)	(40,750)
Current portion of loans receivable	176,029			176,029
Loans receivable	1,049,455			1,049,455
Investments	13,730,284	38,501,001	5,149,767	55,381,052
Deferred debt acquisition costs		192,765		192,765
Beneficial interest in funds held in trust		24,632		24,632
Construction in progress		4,050,750		4,050,750
Property, plant, and equipment, net	1,072,333	53,189,445	3,014,529	57,276,307
TOTAL ASSETS	<u>\$17,166,274</u>	<u>\$95,929,039</u>	<u>\$8,288,133</u>	<u>\$121,383,446</u>
LIABILITIES AND NET ASSETS				
LIABILITIES				
Accounts payable	\$81,343	\$625,290	\$1,079	\$717,712
Interest payable	4,968			4,968
Other liabilities	8,461			8,461
Accrued liabilities		854,920	129	855,049
Due to Bethany Lutheran College			39,892	39,892
Deposit accounts		181,626		181,626
Line of credit payable		5,479,500		5,479,500
Notes payable	868,557			868,557
Charitable gift annuity	132,445			132,445
Current portion of mortgages payable	50,741			50,741
Mortgages payable	316,951			316,951
Long-term debt		12,500,000		12,500,000
Annuities payable		774,205	552,320	1,326,525
Matured deferred gifts			4,298	4,298
Deposits held in custody for others		239,137	1,100	240,237
U.S. government grants refundable		504,098		504,098
TOTAL LIABILITIES	<u>1,473,466</u>	<u>21,158,776</u>	<u>598,818</u>	<u>23,231,060</u>
NET ASSETS				
Unrestricted:				
Designated	2,155,524			2,155,524
Undesignated	1,889,427	18,963,198		20,852,625
Temporarily restricted	4,044,951	18,963,198		23,008,149
Permanently restricted	7,151,733	34,767,885		41,919,618
Unclassified	4,496,124	21,039,180		25,535,304
TOTAL NET ASSETS	<u>15,692,808</u>	<u>74,770,263</u>	<u>7,689,315</u>	<u>98,152,386</u>
TOTAL LIABILITIES AND NET ASSETS	<u>\$17,166,274</u>	<u>\$95,929,039</u>	<u>\$8,288,133</u>	<u>\$121,383,446</u>

See Accountants' Review Report

**TREASURER'S SUPPLEMENT
TO THE
FINANCIAL STATEMENTS
REVIEW**

**EVANGELICAL LUTHERAN SYNOD
YEAR ENDED DECEMBER 31, 2005**

**EVANGELICAL LUTHERAN SYNOD
MANKATO, MINNESOTA**

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BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT J

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ASSETS

	GENERAL FUND 1	CHURCH EXTENSION AND LOAN FUND 2	RESIDENCES AND REAL ESTATE FUND 5	HOME MISSIONS FUND 6	FOREIGN MISSIONS FUND 7	LUTHERAN SCHOOLS OF AMERICA FUND 32	EVANGELICAL LUTHERAN ALL SYNOD FOUNDATION	TOTAL FUNDS
Cash - checking account	\$558,480.06	\$0.00	\$0.00	\$0.00	\$0.00	\$16,342.60	\$0.00	\$574,822.66
Accounts receivable - contributions and other income	2,366.36	0.00	0.00	0.00	0.00	0.00	0.00	2,366.36
Inventory of publications	73,981.56	0.00	0.00	0.00	0.00	0.00	0.00	73,981.56
Prepaid expenses/deposits	11,794.96	0.00	0.00	8,102.00	305,955.70	0.00	0.00	325,912.66
Investments:								
Investment management accounts	\$1,058,427.36	\$1,045,389.05	\$0.00	\$739,609.35	\$541,717.77	\$0.00	\$10,903,429.73	\$13,730,283.66
Loans receivable from congregations (Schedule A)	0.00	0.00	0.00	96,470.06	0.00	0.00	136,400.00	1,225,440.06
Allowance for doubtful accounts	0.00	932,582.07	0.00	0.00	0.00	0.00	0.00	0.00
Downpayment Deposits	0.00	0.00	0.00	0.00	0.00	0.00	5,000.00	5,000.00
Interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	4,824.51	4,824.51
Real estate and buildings (Note B)	0.00	0.00	465,752.63	0.00	0.00	0.00	644,885.51	1,110,738.14
Accumulated depreciation	0.00	0.00	(38,006.56)	0.00	0.00	0.00	0.00	(38,006.56)
TOTAL	\$1,706,050.30	\$1,976,992.12	\$427,347.07	\$284,245.81	\$947,673.47	\$16,342.60	\$11,754,356.30	\$17,015,007.67
Due from (to) other funds	197,992.33	0.00	0.00	0.00	150,000.00	0.00	(196,635.87)	151,266.46
TOTAL ASSETS	\$1,903,952.63	\$1,976,992.12	\$427,347.07	\$284,245.81	\$997,673.47	\$16,342.60	\$11,557,720.43	\$17,166,274.13

LIABILITIES AND FUND BALANCES

Liabilities:								
Notes payable (Note C)								
Working capital	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$100,000.00
Investment program	0.00	474,322.51	0.00	0.00	0.00	0.00	0.00	474,322.51
Investment management accounts	0.00	285,952.11	0.00	0.00	0.00	0.00	0.00	285,952.11
Life insurance	7,382.00	0.00	0.00	0.00	0.00	0.00	0.00	7,382.00
Accounts payable	85,210.12	0.00	0.00	4,130.00	1,997.00	0.00	0.00	91,337.12
Accrued interest payable	0.00	4,967.81	0.00	0.00	0.00	0.00	0.00	4,967.81
Deferred revenue	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Charity gift annuity payable	0.00	0.00	0.00	0.00	0.00	0.00	132,444.66	132,444.66
Mortgages payable (Schedule C)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Other liabilities	4,627.76	0.00	0.00	2,225.52	1,608.30	0.00	0.00	367,692.65
TOTAL LIABILITIES	\$197,119.88	\$1,133,935.03	\$0.00	\$6,361.03	\$3,605.85	\$0.00	\$132,444.66	\$1,473,466.50
Fund Balances:								
Unrestricted - designated (Note D)	\$676,441.65	\$0.00	\$0.00	\$277,664.78	\$994,067.62	\$0.00	\$638,418.67	\$2,599,212.72
Unrestricted (Note E)	1,028,391.10	0.00	427,347.07	0.00	0.00	0.00	0.00	1,455,738.17
Permanently restricted (Note F)	0.00	0.00	0.00	0.00	0.00	0.00	4,486,123.95	4,486,123.95
Temporarily restricted (Note G)	0.00	845,057.04	0.00	0.00	0.00	16,342.60	6,290,333.15	7,151,732.79
TOTAL FUND BALANCES	\$1,706,832.75	\$845,057.04	\$427,347.07	\$277,664.78	\$994,067.62	\$16,342.60	\$11,425,275.77	\$15,692,807.83
TOTAL LIABILITIES & FUND BALANCES	\$1,903,952.63	\$1,976,992.12	\$427,347.07	\$284,245.81	\$997,673.47	\$16,342.60	\$11,557,720.43	\$17,166,274.13

STATEMENT OF CHANGES IN FUND BALANCES
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2005

EXHIBIT II
 Page 1 of 2

Balance 12/31/2004						
Permanently Restricted	\$0.00					
Temporarily Restricted	0.00					
Unrestricted	619,083.13					
Unrestricted - Designated	595,168.36					
TOTAL FUND BALANCES 12/31/2004	\$1,214,251.49					
ADD:						
Investment Portfolio Income	\$28,725.46					
Investment Services	(14,540.59)					
Annuity amortization	0.00					
Distributions	(4,147.00)					
Market value gains (losses)	54,563.82					
Excess of income over expenditures and appropriations for the period	397,671.52					
TOTAL ADDITIONS	\$462,273.21					
SUBTOTAL	\$1,676,524.70					
DEDUCT:						
Adjustment	\$30,308.05					
Debt Secured by Real Estate	0.00					
TOTAL DEDUCTIONS	\$30,308.05					
Balance 12/31/2005						
Permanently Restricted (Note F)	\$0.00					
Temporarily Restricted (Note G)	0.00					
Unrestricted (Note E)	1,028,391.10					
Unrestricted - Designated (Note D)	678,441.65					
TOTAL FUND BALANCES 12/31/2005	\$1,706,832.75					

GENERAL	CHURCH EXTENSION AND LOAN	RESIDENCES AND REAL ESTATE	HOME MISSIONS	FOREIGN MISSIONS
FUND 1	FUND 2	FUND 05	FUND 06	FUND 7
\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
0.00	796,926.25	0.00	0.00	0.00
619,083.13	0.00	674,889.05	0.00	0.00
595,168.36	0.00	0.00	245,590.44	870,341.45
\$1,214,251.49	\$796,926.25	\$674,889.05	\$245,590.44	\$870,341.45
\$28,725.46	\$21,378.97	\$0.00	\$2,789.92	\$14,798.86
(14,540.59)	(10,821.86)	0.00	(1,412.23)	(7,491.06)
0.00	0.00	0.00	0.00	0.00
(4,147.00)	0.00	0.00	0.00	0.00
54,563.82	40,609.21	0.00	5,299.43	28,110.33
397,671.52	(3,035.53)	(21,661.63)	25,617.22	88,308.04
\$462,273.21	\$48,130.79	(\$21,661.63)	\$32,294.34	\$123,726.17
\$1,676,524.70	\$845,057.04	\$653,227.42	\$277,884.78	\$994,067.62
\$30,308.05	\$0.00	(\$225,880.35)	\$0.00	\$0.00
0.00	0.00	0.00	0.00	0.00
\$30,308.05	\$0.00	(\$225,880.35)	\$0.00	\$0.00
\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
0.00	845,057.04	0.00	0.00	0.00
1,028,391.10	0.00	\$427,347.07	0.00	0.00
678,441.65	0.00	0.00	277,884.78	994,067.62
\$1,706,832.75	\$845,057.04	\$427,347.07	\$277,884.78	\$994,067.62

STATEMENT OF CHANGES IN FUND BALANCES (cont.)

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT II
Page 2 of 2

	LUTHERAN SCHOOLS OF AMERICA	CELBRATE 2000 FUND	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL ALL FUNDS
	FUND 08	FUND 32		
Balance 12/31/2004				
Permanently Restricted	\$0.00	\$0.00	\$4,496,123.95	\$4,496,123.95
Temporarily Restricted	0.00	804.17	6,307,803.78	7,105,534.20
Unrestricted	0.00	0.00	0.00	1,293,972.18
Unrestricted - Designated	0.00	0.00	399,515.33	2,110,615.58
TOTAL FUND BALANCES 12/31/2004	\$0.00	\$804.17	\$11,203,443.06	\$15,006,245.91
ADD:				
Investment Portfolio Income				
Investment Services	\$0.00	\$0.00	\$218,936.27	\$286,629.48
Annuity amortization	0.00	0.00	(99,274.23)	(133,539.97)
Distributions	0.00	0.00	(1,644.96)	(1,644.96)
Market value gains (losses)	0.00	(1,697.62)	(523,663.69)	(529,508.31)
Excess of income over expenditures	0.00	0.00	362,326.10	490,908.89
and appropriations for the period	16,342.60	893.45	265,153.22	769,288.89
TOTAL ADDITIONS	\$16,342.60	(\$604.17)	\$221,832.71	\$882,134.02
SUBTOTAL	\$ 16,342.60	\$0.00	\$11,425,275.77	\$ 15,888,379.93
DEDUCT:				
Adjustment	\$0.00	\$0.00	\$0.00	(\$195,572.30)
Debt Secured by Real Estate	0.00	0.00	0.00	0.00
TOTAL DEDUCTIONS	\$0.00	\$0.00	\$0.00	(\$195,572.30)
Balance 12/31/2005				
Permanently Restricted (Note F)		\$0.00	\$4,496,123.95	\$4,496,123.95
Temporarily Restricted (Note G)	16,342.60	0.00	6,290,333.15	7,151,732.79
Unrestricted (Note E)	0.00	0.00	0.00	1,455,738.17
Unrestricted - Designated (Note D)	0.00	0.00	638,818.67	2,589,212.72
TOTAL FUND BALANCES 12/31/2005	\$16,342.60	\$0.00	\$11,425,275.77	\$15,692,807.63

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT III

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**Evangelical Lutheran Synod
Statement of Activities
12/31/2005**

INCOME

4001 Congregational Contributions	778,820.66	
4002 Designated-Congregational Contributions	81,231.39	
4051 Organizational Contributions	128,900.46	
4052 Designated - Organizational Contributions	272,803.53	
4090 Investment Portfolio Income	286,629.48	
4092 Interest	121,633.30	
4093 Rent	1.00	
4095 Individual Gifts and Bequests	44,502.50	
4096 Designated-Individual Gifts	63,715.30	
4099 Miscellaneous	1,000.05	
4200 Designated - Schwan Program	650,000.00	
4201 Schwan Program	350,000.00	
4202 Schawn - Project Grants	201,000.00	
4301 Thrivent	66,000.00	
4500 Estates/Trusts	366,160.74	
4600 Memorials	465.00	
4601 Designated-Memorials	300.00	
4700 Helping Hands	290,000.00	
4701 Helping Hands - Designated	40,000.00	
4920 Registration/Fees	64,646.10	
4921 Subscriptions	46,647.84	
4922 Sale of Publications	23,035.16	
4923 Sale of Real Property	106,773.61	
4927 Royalties	1,000.01	
4928 FM Vehicle Use	668.41	
4930 Seminary Salary Reimbursement	10,000.00	
4999 Unrealized Gain	490,908.89	
Total Income		4,486,843.43 *

EXPENSES

5110 Salaries/Admin/Sup	(628,214.50)
5111 Salaries/Administrative Assistant	(11,412.25)
5120 Salaries/Clerical	(15,998.00)
5205 Moving Expenses	(28,545.93)
5210 Housing & Furnishing Allow.	(126,835.88)
5211 Furlough Expense	(9,451.28)
5220 FICA/Medicare	(9,517.17)
5225 Health/Disability Insurance	(92,444.86)
5227 Emergency Evacuation Insurance	(1,038.00)
5230 Life Insurance	(1,369.32)
5240 Tax Sheltered Annuities	(36,832.92)
5245 Workers Compensation	(4,141.00)
5250 Other Employee Benefits	(2,899.84)
5305 Investment Services	(133,539.97)
5310 Auditor Services	(6,000.00)
5315 Legal Services	(16,206.31)
5317 Other Professional Services	(14,389.80)
5320 Printing & Publishing	(86,151.38)
5321 Printing & Publishing/Book of Family Prayer	(3,797.42)

* Excludes Transfers

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT III

Page 2 of 2

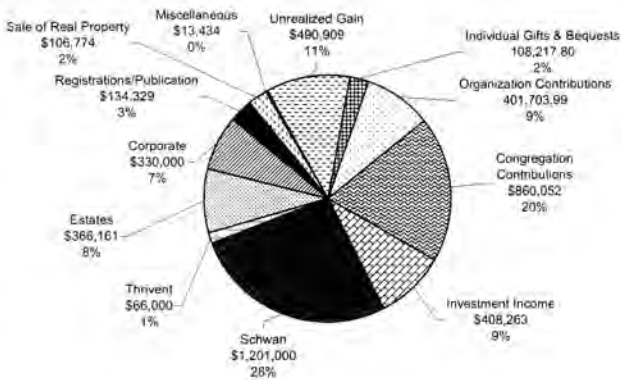
EXPENSES (cont.)

5325 Data Processing Service	(5,650.00)	
5330 Communication Services	(6,157.16)	
5335 Postage & Parcel Services	(26,358.59)	
5336 Postage & Parcel Services-Special Projects	(235.60)	
5346 Commercial Multi-Peril	(5,837.00)	
5347 Umbrella Liability	(958.00)	
5348 Auto Insurance	(483.02)	
5350 Repairs & Maintenance	(5,831.24)	
5355 Travel/Meals/Lodging	(187,312.04)	
5356 Travel/Meals/Lodging	(37,322.58)	
5360 Registration Fees	(10,505.81)	
5365 Leases or Rentals	(19,164.00)	
5370 Advertising	(1,653.37)	
5380 Stipend	(26,319.80)	
5390 Payment to Others	(228,482.82)	
5391 Payment to Others Designated	(57,153.77)	
5341 Heat	(3,282.42)	
5342 Light	(2,581.17)	
5344 Water/Sewer/Garbage	(371.97)	
5405 Supplies & Materials	(9,947.40)	
5406 Supplies & Materials	(77.57)	
5440 Auto Expenses	(747.10)	
5460 Publications/Subscriptions	(994.33)	
5470 Books	(1,315.95)	
5520 Building Acquisition or Construction	(6,200.00)	
5530 Equipment/Furniture	(28,975.50)	
5531 Equipment/Furniture Spec Project	(310.00)	
5540 Software/Upgrade Purchases	(1,531.67)	
5550 Vehicle Purchases	(49,000.00)	
5605 Advertising Support	(7,430.03)	
5610 Operating Support	(948,140.34)	
5611 Rent Support	(42,811.21)	
5612 Five Talents Campaign	(150,000.00)	
5614 Faculty Housing Allowance Support	(84,000.00)	
5620 Interest Support	(151,729.90)	
5630 Maintenance Support	(45,166.65)	
5640 Parish Support	(3,125.00)	
5650 National Pastors Support	(1,200.00)	
5660 LYA Travel Support	(19,900.00)	
5661 Youth Retreat Grant	(4,400.00)	
5662 Continuing Education Grant	(3,128.28)	
5663 Christian Day School	(47,676.85)	
5665 Teacher Conference Grants	(745.73)	
5670 Widow Support	(23,952.90)	
5671 Pastor Retirement Support	(3,338.94)	
5672 Group Term Insurance Support	(509.40)	
5740 Interest	(85,199.55)	
5820 Dues & Membership	(80.00)	
5830 Property Taxes/Assessments	(2,500.00)	
5889 Depreciation	(21,661.63)	
5899 Miscellaneous	(2,822.32)	
5999 Change in Charitable Gift Annuity	(1,644.96)	
Total Expenses	(3,604,709.40) *	
Net Income		882,134.03

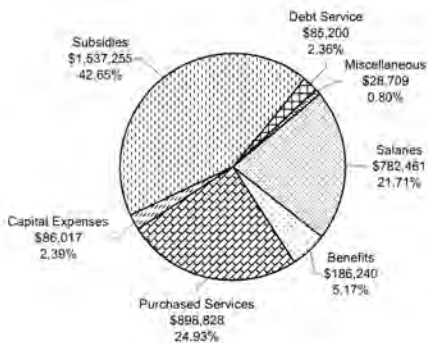
* Excludes Transfers

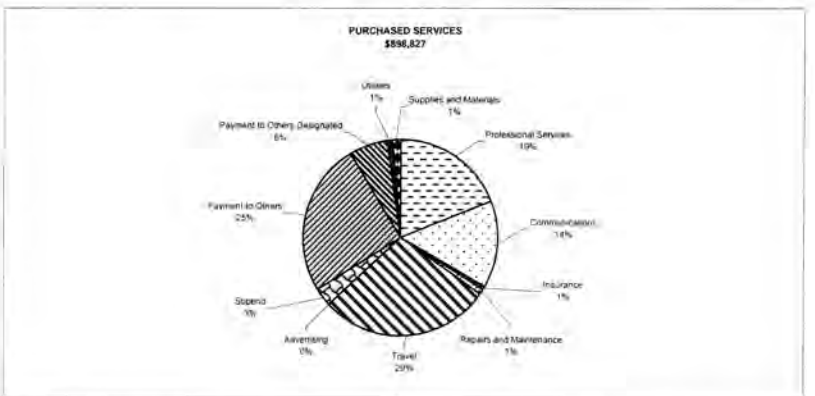
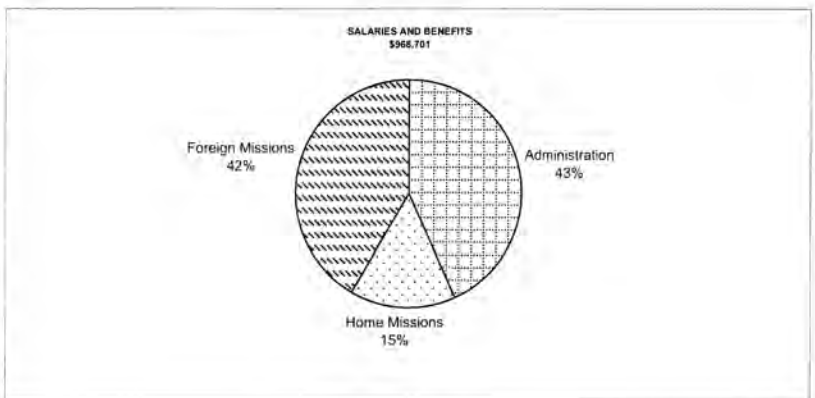
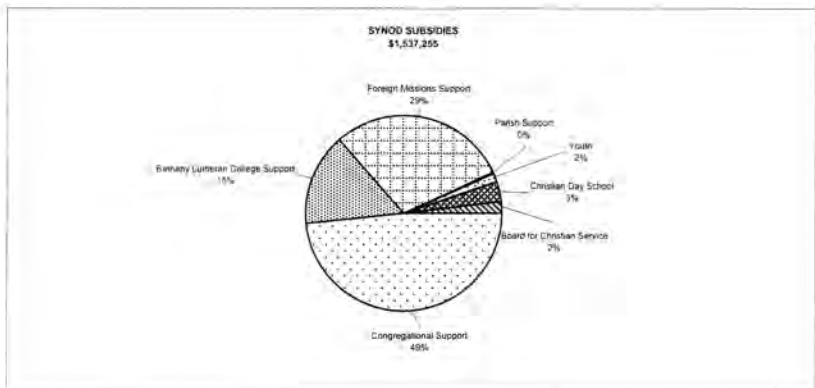
Evangelical Lutheran Synod
Statement of Activities

Income
\$4,486,843



Expenses
\$3,604,709





SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Nankato, Minnesota
 December 31, 2005

EXHIBIT IV
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**Evangelical Lutheran Synod
 Statement of Activities
 12/31/2005**

Account Number	INCOME/EXPENSES	OPERATING					FOUNDATION				
		General 1	Church Extension 2	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 19	Schwan Foreign 20	Partners in the Gospel 21	Whipple Olson 22
	Total										
	INCOME										
4001	Congregational Contributions	778,820.66									
4002	Designated - Congregational Contributi	81,231.39					195.80				
4011	Chargeback	(778,820.66)				25,833.04					
4100	Board Designated/Congregational Fdn	778,820.66			132,391.12	128,478.15					
4051	Organizational Contributions	128,900.46				109.00					
4052	Designated Organizational Contributions	25,555.83			5,000.00						
4090	Investment Income	2,189.92	21,375.97		2,189.92			15,555.83	13,917.11	25,293.20	2,328.22
4096	Investment Portfolio Income	286,629.43	24,325.46			14,730.86					
4092	Interest	121,633.30	75,156.50		6,747.21						
4093	Rent	1.00									
4095	Individual Gifts & Bequests	44,502.50	600.00		1,800.00	6,700.00	12,000.00				
4096	Designated-Individual Gifts & Bequest	63,716.30				24,247.85				1,000.00	
4099	Miscellaneous	67,000.05									
4099	Designated-Miscellaneous	300.00									
4201	Schwan Program	350,000.00				175,000.00					
4202	Schwan - Project Grants	201,000.00			59,488.24	57,737.76					
4301	Thivent	66,000.00				25,000.00					
4500	Estates/Trusts	366,160.74			34,000.00	6,000.00					
4600	Memorials	465.00									
4600	Designated - Memorials	300.00				300.00					
4700	Helping Hands	290,000.00				290,000.00					
4701	Helping Hands-Designated	40,000.00				40,000.00					
4820	Registration/Fees	64,646.10									
4821	Subscriptions	46,647.84									
4822	Sale of Publications	23,035.16									
4823	Sale of Real Property	106,773.61									
4824	Real Estate	1,500.00									
4828	PM Vehicle Use	668.41				668.41					
4830	Seminary Salary Reimbursement	10,000.00									
4848	Permanent Transfers Unrestricted	470,359.97			287,284.09	122,844.00	4,147.00				
4849	Permanent Transfers Designated	59,148.34			1,697.62						
	Transfer - contributions from fund 9	0.00									
4899	Unrealized Gain	490,906.89	40,609.21		5,299.43	28,110.33		29,550.09	26,435.47	48,044.27	4,472.44
	Total Income	5,016,361.74	137,744.68	0.00	711,505.63	1,211,100.90	16,342.80	45,106.92	40,352.58	86,555.33	6,750.66
	EXPENSES										
5110	Salaries/Admin/Sup	(628,214.50)			(84,196.76)	(291,502.58)					
5111	Salaries/Administrative Assistant	(11,412.25)									
5112	Salaries/Clerical	(15,995.00)									
5205	Memorials	(28,545.93)				(28,545.93)					
5210	Housing & Furnishing Allow.	(176,835.88)			(37,295.88)	(18,000.00)					
5211	Furnough Expense	(9,451.28)				(9,451.28)					
5220	FICA/Medicare	(9,517.17)			(19,204.00)	(42,720.40)					
5225	Health/Disability Insurance	(92,444.86)									

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2005

EXHIBIT IV
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**Evangelical Lutheran Synod
 Statement of Activities
 12/31/2005**

Account Number	INCOME/EXPENSES (cont.)	FOUNDATION									
		Foreign Missionary 23	Gen Foreign Mission 24	Charitable Gift 25	Mission Reserve 26	Mission Expansion 28	St. Martins 29	75th Anniversary 30	Pre School 31	Celebrate 2000 32	Trustees Designated 45
	INCOME										
4001	Congregational Contributions										
4002	Designated - Congregational Contributions								610.00		
4011	Chargeback										
4100	Board Designated/Congregational Fndg										
4051	Organizational Contributions										
4052	Designated - Organizational Contributions										
4090	Investment Portfolio Income	23,599.70	11,941.81	23,409.12	4,670.33	64,061.97	434.35	8,731.04	204.02		15,307.20
4092	Interest			550.00		14,778.24					500.00
4093	Rent										
4095	Individual Gifts & Bequests										
4096	Designated Individual Gifts & Bequests										
4098	Miscellaneous									283.45	
4200	Designated Schwan Program										
4201	Schwan Program										
4202	Schwan - Project Grants										
4301	Thrivent										
4500	Estates/Trusts										
4600	Memorials										236,107.12
4601	Designated - Memorials										
4700	Helping Hands										
4701	Helping Hands-Designated										
4820	Registration/Fees										
4821	Subscriptions										
4822	Sale of Publications										
4823	Sale of Real Property										
4827	Royalties										
4828	FM Vehicle Use										
4830	Scholarship Reimbursement										
4848	Permanent Transfers Unrestricted										
4849	Permanent Transfers Designated										
	Transfer = contributions from fund 9										
4889	Unrealized Gain	44,827.48	22,693.38	(9,076.45)	8,871.26	121,685.29	825.05	16,584.55	387.54		29,075.93
	Total Income	68,427.18	34,625.19	14,882.67	13,541.59	200,525.50	1,259.40	25,315.59	591.56	893.45	44,883.13
											263,598.29
	EXPENSES										
5110	Salaries/Admin/Sup										
5111	Salaries/Administrative Assistant										
5120	Salaries/Clerical										
5205	Moving Expenses										
5210	Housing & Furnishing Allow										
5211	FICA/Medicare										
5220	FICA/Medicare										
5225	Health/Disability Insurance										

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
Evangelical Lutheran Synod - Mahkato, Minnesota
December 31, 2005

EXHIBIT IV
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**Evangelical Lutheran Synod
Statement of Activities
12/31/2005**

Account Number	INCOME/EXPENSES (cont.)	Total	OPERATING					FOUNDATION				
			General 1	Church Extension 2	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 19	Schwan Foreign 20	Partners in the Gospel 21	Whipple Olson 22
EXPENSES (cont.)												
5227	Emergency Evacuation Insurance	(1,038.00)					(1,038.00)					
5230	Life Insurance	(1,369.32)	(487.32)			(234.00)	(648.00)					
5240	Tax Sheltered Annuities	(36,832.92)	(28,710.08)			(4,083.58)	(6,038.26)					
5245	Workers Compensation	(4,141.00)	(1,812.44)			(656.39)	(1,672.17)					
5250	Other Employee Benefits	(2,869.84)					(2,869.84)					
5305	Investment Services	(123,539.97)	(14,540.59)			(1,412.23)	(7,491.06)		(7,814.74)	(7,044.73)	(12,803.21)	(1,178.53)
5310	Auditor Services	(6,000.00)										
5315	Legal Services	(16,000.00)				(10,655.09)	(3,553.72)					
5317	Other Professional Services	(14,389.80)	(14,389.80)				(300.00)					
5320	Printing & Publishing	(66,151.38)	(75,552.14)				(11,099.24)					
5321	Printing & Publishing/Book of Family P	(3,797.42)	(3,797.42)									
5325	Data Processing Services	(5,650.00)										
5330	Communication Services	(6,157.16)	(5,934.00)									
5335	Postage & Parcel Services	(26,358.69)	(25,470.87)			(69.87)	(253.27)					
5336	Postage & Parcel Services - Spec Proj	(235.60)	(235.60)			(429.89)	(457.83)					
5346	Commercial Multi-Peril	(5,637.00)	(5,637.00)									
5347	Umbrella Liability	(958.00)										
5348	Auto Insurance	(483.00)										
5350	Repairs & Maintenance	(5,631.24)	(5,631.24)									
5355	Travel/Meal/Lodging	(187,312.04)	(148,478.96)			(13,514.59)	(25,318.49)					
5360	Registration Fees	(19,505.81)	(9,777.30)			(16,080.40)	(11,484.88)					
5365	Leases or Rentals	(19,164.00)	(6,288.66)			(557.15)	(3,660.00)					
5370	Advertising	(1,653.37)				(1,653.37)						
5380	Stipend	(26,319.80)	(26,319.80)									
5390	Payment to Others	(229,482.82)	(192,482.82)			(2,500.00)	(33,500.00)					
5391	Payment to Others Designated	(57,153.71)	(5,038.77)				(52,114.00)					
5393	Heat	(2,581.17)	(2,581.17)									
5342	Light	(371.97)	(371.97)									
5344	Water/Sewer/Garbage	(9,947.40)	(9,375.94)									
5405	Supplies & Materials	(17,275.00)	(17,275.00)			(323.54)	(47.92)					
5440	Auto Expenses	(747.10)										
5460	Publications/Subscriptions	(964.33)	(943.33)				(747.10)					
5470	Books	(1,315.95)	(1,027.85)				(51.00)					
5520	Blog & Acquisition/Construction	(6,200.00)										
5530	Equipment/Furniture	(28,975.50)	(13,515.36)			(6,910.14)	(6,550.00)					
5531	Equipment/Furniture Spec Project	(310.00)	(310.00)									
5540	Software/Upgrade Purchases	(1,531.67)	(1,531.67)									
5550	Vehicle Purchases	(49,000.00)					(49,000.00)					
5605	Advertising Support	(7,430.03)										
5610	Operating Support	(948,140.34)	(266,387.53)			(27,450.93)	(450,974.36)					
5611	Rent Support	(42,811.21)				(37,776.48)	(2,200.00)					
5612	Five Talents Campaign	(150,000.00)	(150,000.00)			(40,611.21)						

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2005

EXHIBIT IV
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**Evangelical Lutheran Synod
 Statement of Activities**
 12/31/2005

Account Number	INCOME/EXPENSES (cont.)	FOUNDATION									
		Foreign Missionary	Gen Foreign Mission	Charitable Gift	Mission Reserve	Mission Expansion	St. Martins	75th Anniversary	Pre School	Celebrate 2000	Trustees Designated
		23	24	25	26	28	29	30	31	32	45
		(11,945.97)	(6,044.94)	(300.00)	(2,364.06)	(32,427.64)	(219.87)	(4,419.58)	(102.27)		(4,799.39)
	EXPENSES (cont.)										
5227	Emergency Evacuation Insurance										
5230	Life Insurance										
5240	Tax Sheltered Annuities										
5245	Workers Compensation										
5250	Other Employee Benefits										
5255	Health Insurance										
5310	Auditor Services										
5315	Legal Services										
5317	Other Professional Services										
5320	Printing & Publishing										
5321	Printing & Publishing/Book of Family Prayer										
5325	Audio Production Services										
5330	Construction Services										
5335	Postage & Parcel Services										
5336	Postage & Parcel Service - Spec Proj										
5346	Commercial Multi-Pert										
5347	Umbrella Liability										
5348	Auto Insurance										
5350	Travel/Meals/Lodging										
5355	Travel/Meals/Lodging										
5356	Travel/Meals/Lodging										
5360	Registration Fees										
5365	Leases or Rentals										
5370	Advertising										
5380	Gifts										
5390	Payment to Others										
5391	Payment to Others Designated										
5341	Heat										
5342	Light										
5344	Water/Sewer/Garbage										
5345	Supplies & Materials										
5406	Supplies & Materials										
5440	Auto Expenses										
5460	Publications/Subscriptions										
5470	Books										
5520	Bldg & Acquisition/Construction										
5530	Equipment/Furniture										
5531	Equipment/Furniture Spec Project										
5540	Software										
5550	Vehicle Purchases										
5595	Advertising Support										
5610	Operating Support										
5611	Rent Support										
5612	Five Talents Campaign										

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Mankato, Minnesota
 December 31, 2005

EXHIBIT IV
 Page 5 of 6

**Evangelical Lutheran Synod
 Statement of Activities
 12/31/2005**

Account Number	INCOME/EXPENSES (cont.)	OPERATING					FOUNDATION					
		General 1	Church Extension 2	Residence & Real Estate 5	Home Missions 6	Foreign Missions 7	LSA 8	President's Office 19	Schwan Foreign 20	Partners in the Gospel 21	Whipple Olson 22	
	Total	(84,000.00)			(151,729.90)							
EXPENSES (cont.)												
5614	Facility Housing Allowance Support	(84,000.00)			(151,729.90)							
5620	Interest Support	(151,729.90)			(45,166.65)							
5630	Maintenance Support	(46,166.65)										
5640	Parish Support	(3,125.00)										
5650	Parish Support	(19,900.00)				(1,200.00)						
5660	LVA Travel Support	(4,400.00)										
5661	Youth Retreat Grant	(3,128.28)										
5662	Continuing Education Grant	(47,676.85)										
5663	Christian Day School	(745.73)										
5665	Teacher Conference Grants	(23,952.90)										
5666	Wesley Support	(3,330.00)										
5670	Parish Support	(509.40)										
5671	Pastor Retirement Support	(6,407.52)										
5672	Group Term Insurance Support	(85,199.55)										
5740	Interest	(80.00)	(78,792.03)									
5820	Dues & Membership	(2,500.00)										
5830	Property Taxes/Assessments	(21,661.63)		(21,661.63)								
5899	Depreciation	(1,894.87)										
5900	Transfers	(4,147.00)										
5910	Transfers	(520,006.31)										
5999	Change in Charitable Gift Annuity	(1,644.96)										
	Total Expenses	(4,134,217.71)	(89,613.89)	(21,861.63)	(679,211.29)	(1,087,374.73)	0.00	(43,958.50)	(40,222.29)	(50,353.97)	(6,750.01)	
	Net Income	882,134.03	48,130.79	(21,861.63)	32,294.34	123,726.17	16,342.60	1,148.42	30.29	36,201.36	0.65	

SUMMARY OF FINANCIAL ACTIVITIES BY FUND
 Evangelical Lutheran Synod - Marquette, Minnesota
 December 31, 2005

EXHIBIT IV
 Page 6 of 6

Evangelical Lutheran Synod
Statement of Activities
12/31/2005

Account Number	INCOME/EXPENSES (cont.)	FOUNDATION									
		Foreign Missionary	Gen Foreign Mission	Charitable Gift	Mission Reserve	Mission Expansion	St. Martins	75th Anniversary	Pre School	Celebrate 2000	Trustees Designated
		23	24	25	26	28	29	30	31	32	40
											45
	EXPENSES (cont.)										
5614	Faculty Housing Allowance Support										
5620	Interest Support										
5630	Maintenance Support										
5640	Parish Support										
5650	National Pastors Support										
5660	LVA Travel Support										
5662	Continuing Education Grant										
5663	Christian Day School										
5665	Teacher Conference Grants										
5670	Widow Support										
5671	Pastor Retirement Support										
5672	Continuing Term Insurance Support										
5740	Interest										
5820	Dues & Membership										
5830	Property Taxes/Assessments										
5889	Depreciation										
5899	Miscellaneous										
5910	Transfers										
5999	Change in Charitable Gift Annuity										
		(56,474.28)	(27,520.66)	(1,644.96)	(8,819.40)	(240,913.93)		(20,803.44)	(473.52)	(1,697.62)	(36,569.32)
											(19,495.36)
	Total Expenses	(88,420.25)	(33,585.52)	(1,944.96)	(11,163.48)	(273,341.57)	(219.87)	(25,313.02)	(576.79)	(1,897.82)	(44,337.70)
											(24,294.95)
	Net Income	6.93	1,059.67	12,937.71	2,358.11	(72,816.07)	1,039.53	2.87	14.77	(804.17)	545.43
											239,303.34

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT V

(Page 1 of 4)

(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, Home Mission Fund and the Foreign Mission 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 Evangelical Lutheran Synod Foundation is an "endowment" fund established by the Synod's Board of Trustees. In addition to donations specified for the Foundation, two-thirds of undesignated trust and estate income is appropriated to the Foundation each year.

(B) Residences and real estate have been stated at cost or acquisition.

(C) Notes Payable:

The working capital note is a 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%.

NOTES TO FINANCIAL STATEMENTS (cont.)
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT V
(Page 2 of 4)

(D) **Unrestricted - Designated:**

General Fund

Video Link	(4,215.41)
LSA	50,705.67
Christian Service	28,909.69
Pension Plan	59,202.50
World Needs	14,469.28
Evangelism	74,239.20
Publications	45,503.01
Christian Day School	52,453.06
Parish Education	51,952.53
Youth	79,275.29
Book of Family Prayer	19,954.55
Parish Evangelism Assistance	48,164.85
Project/Grants	
Stewardship	1,403.20
Kessel Book	8,674.93
4 Browns Court - Archives	2,902.18
President	1,724.04
Large Print Sentinel	15,708.74
Lutheran School Initiative	27,379.37
Pre-School Endowment	2,942.84
BEY	25,000.00
CFIT	3,790.00
Web-Site	10,445.02
Marriage Retreat	3,455.11
Festival Writing	8,402.00
Continuing Education	30,000.00
School Visit	16,000.00

Total General Fund Unrestricted - Designated \$678,441.65

Home Missions

General	\$7,177.12
Thank Offering	\$204,840.65
Project/Grants	
Outreach	\$67,025.00
Conference	\$1,251.77
Strategy	\$540.24
Church Signs	-\$2,950.00

Total Home Mission Fund Unrestricted - Designated \$277,884.78

NOTES TO FINANCIAL STATEMENTS (cont.)Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005**EXHIBIT V**

(Page 3 of 4)

Foreign Missions

General	\$426,511.92
Conference	\$22,423.13
Cross Stitch	\$19,906.70
Special Mission Projects	\$10,500.00
Australia	\$1,895.00
Chile - General	\$30,561.65
ESL	(\$9,265.74)
Seminary Startup	\$155,200.00
Korea Exploratory	\$50,819.59
Scandinavia	\$1,423.15
India-General	\$140,093.61
India-Seminary	\$6,300.00
Peru - General	\$38,088.32
Drug Rehab	\$10,628.44
Christian Day School	\$30,214.70
South America Contingencies	\$51,779.17
Amazon	\$6,487.98
Project/Grants	
Jungle School	<u>\$500.00</u>

Total Foreign Mission Fund Unrestricted - Designated \$994,067.62

Trustees \$638,818.67**Total Unrestricted - Designated** \$2,589,212.72**(E) Unrestricted**

General Fund	\$1,028,391.10
Residences & Real Estate	<u>\$427,347.07</u>

Total Unrestricted \$1,455,738.17**(F) Permanently Restricted - Evangelical Lutheran Synod Foundation**

President's Office Endowment	\$600,000.00
Marvin & Delores Schwan Foreign Mission Trust Fund	\$600,000.00
Partners in the Gospel Home Mission Fund	1,755,977.00
Whipple-Olson-Wilson Endowment	100,000.00
Foreign Mission Seminary Endowment	1,000,000.00
St. Martin Lutheran Church	20,146.95
75th Anniversary - Truth for our Youth	410,000.00
Pre-School Endowment Fund	<u>10,000.00</u>

Total Permanently Restricted \$4,496,123.95

NOTES TO FINANCIAL STATEMENTS (cont.)
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

EXHIBIT V
(Page 4 of 4)

(G) Temporarily Restricted

Church Extension & Loan Fund	\$845,057.04
Lutheran Schools of America	16,342.60

Evangelical Lutheran Synod Foundation

President's Office Endowment	\$192,601.17
Marvin & Delores Schwan Foreign Mission Trust Fund	108,561.27
Partners in the Gospel Home Missions Fund	303,205.38
Whipple-Olson-Wilson Endowment	18,534.49
Foreign Mission Seminary Endowment	201,508.13
General Foreign Mission Fund	608,509.44
Charitable Gift Annuity	195,949.41
Home Mission Reserve Fund	238,954.32
Home Mission Expansion Fund	3,595,285.48
St. Martin Lutheran Church	2,486.60
75th Anniversary - Truth for our Youth	34,514.56
Pre-School Endowment Fund	394.54
Donated	789,828.36
Total Evangelical Lutheran Synod Foundation	<u>\$6,290,333.15</u>

Total Temporarily Restricted

\$7,151,732.79

Descriptions of ELS Foundation Funds

Fund Number	Title	Description
19	Pres. Office Endowment \$600,000 Permanently Restricted	Principal donated by Dorothy Arbury. Income only available. To be used to support full-time president's office.
20	M & D Schwan FM Trust \$600,000 Permanently Restricted	First funds received by Synod from Marvin Schwan. Income only Available. To be used to support the Helping Hand's Programs – Income limited to the amount of other donations received by Helping Hands. (example) Income = \$40,000; donations to Helping Hands = \$50,000 – \$40,000 to Helping Hands. Income = \$40,000; donations to Helping Hands = \$30,000 – \$30,000 to Helping Hands.
21	Partners in the Gospel \$1,755,977 Permanently Restricted	Principal derived from special synod wide offering. Income only available. To be used as endowment for Home Missions.
22	Whipple – Eleanor Wilson \$100,000 Permanently Restricted	Principal donated as endowment for Foreign Missions. Income only available.
23	Foreign Mission Seminary Endowment \$1,000,000 Permanently Restricted	Principal donated by Marvin Schwan as endowment to support seminary in South America. Income only available.
24	General Foreign Missions Unrestricted	From estates designated for Foreign Missions. "Fund functioning as endowment". Income for Foreign Missions.
25	Charitable gift annuities Temporarily Restricted	Fund established to account for charitable gift annuities of which the beneficiaries are Synod programs when the donor dies.
26	Home Mission Reserve \$100,000 Temporarily Restricted	Original principle from Marvin Schwan to serve as contingency for use by Home Missions if deficits occur. Principal can be used but never has been. Deficits have been funded from estates and other available sources.
28	Home Mission Expansion Temporarily Restricted	Original principal from Marvin Schwan To be used for expansion program. Principal not restricted. Income and principal used to absorb annual deficits in Home Mission program. Also used for capital purposes in form of loans.
29	St. Martin Lutheran Church, Shawano Endowment \$20,146.95 Permanently Restricted	Principal donated from St. Martin Lutheran Church, Shawano, WI. Income only available. Income to be divided between Home and Foreign Missions for work in the USA and abroad.
30	Truth for Youth \$410,000 Permanently Restricted	Principal derived from special synod wide offering. Income only available. To be used for youth programs.

EXHIBIT VI

Page 2 of 2

Fund Description for ELS Foundation (cont.)

31	Pre-School Endowment \$10,000 Permanently Restricted	Principal donated by John Arends. Income only available. To be used for pre-school development in missions; 1/2 for Bethany, Luverne and 1/2 ELS pre-schools. The following is taken from a letter dated June 11, 1999: "If Bethany Church does not have a pre-school in operation after ten years (2009 AD.) then all of the annual earnings from the \$10,000 will go to the schools of the ELS nationwide."
40	Donated Temporarily Restricted	Principal from estates designated for ELS without program identification. Income used for general synod purposes.
45	Trustee Unrestricted Designated	"Fund functioning as endowment". Board of Trustees established a policy of applying 2/3 of non-designated estates to this fund. Income goes to general synod purposes with principal available for use at discretion of Board of Trustees.

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

SCHEDULE A

Church Extension Loan (Fund 02)

Faith - Oregon, Wisconsin:

Church

Grace - Crookston, Minnesota

Grace - Hobart, Indiana

Hope - West Jordan, Utah

Our Redeemer - Yelm, WA

Peace - Kissimmee, Florida

Resurrection - Winter Haven, Florida

Faith - Medford, Oregon

Trinity - Sebastian, Florida

ORIGINAL LOAN BALANCE	REMAINING LOAN BALANCE 12/31/04	RECLASS / NEW LOANS 2005	PAID 2005	TOTAL PAID	REMAINING LOAN BALANCE 12/31/05
\$155,500.62	\$88,842.83	\$0.00	\$3,491.61	\$70,149.40	\$86,351.22
63,946.76	22,693.35	0.00	2,956.50	44,209.91	19,736.85
250,000.00	100,990.67	0.00	50,049.32	199,058.65	50,941.35
186,203.42	158,921.19	0.00	3,069.65	30,351.88	156,861.54
5,000.00	0.00	5,000.00	0.00	5,000.00	5,000.00
414,408.72	304,836.54	0.00	5,147.18	114,619.36	299,789.36
479,322.97	316,386.94	0.00	11,076.16	174,012.19	305,310.78
120,382.00	10,611.57	0.00	0.00	109,770.43	10,611.57
180,000.00	161,037.66	0.00	161,037.66	180,000.00	0.00
\$1,854,764.49	\$1,164,422.75	\$5,000.00	\$236,830.08	\$927,171.82	\$932,592.67

Home Missions (Fund 6)

Lighthouse Bible Baptist (Indian Landing Lutheran)

\$99,814.32	\$97,710.97	\$0.00	\$1,236.51	\$3,339.86	\$96,474.46
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Evangelical Lutheran Synod Foundation

Partners in the Gospel (Fund 21)

Christ - Windsor, California

Family of God - Riviera, Arizona

Good Shepherd - Brownsburg, Indiana

Redeemer - Scottsdale, Arizona

\$70,000.00	\$95,611.52	\$0.00	\$35,611.52	\$70,000.00	\$0.00
127,800.00	6,798.68	0.00	0.00	111,001.32	6,789.68
74,500.00	10,614.75	0.00	10,614.75	0.00	71,500.00
305,082.44	189,626.87	0.00	0.00	118,435.57	189,626.87

\$580,362.44	\$242,642.82	\$0.00	\$46,226.27	\$383,945.89	\$196,416.55
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Home Mission Expansion (Fund 28)

Abiding Shepherd - Cottage Grove, WI (Construction)

	\$244,800.00	\$505,200.00	\$750,000.00	\$505,200.00	\$0.00
\$0.00	\$244,800.00	\$505,200.00	\$750,000.00	\$505,200.00	\$0.00

Total Loans Receivable

\$2,534,941.25	\$1,749,576.54	\$510,200.00	\$1,034,292.86	\$1,819,657.57	\$1,225,483.68
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SCHEDULE B
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	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.0
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\$328,394.07

[illegible]

\$600,000.00	\$17,555,977.00	\$100,000.00	\$1,000,000.00	\$0.00	\$0.00
\$191,452.75	267,004.02	18,533.84	201,501.20	607,448.77	183,011.70
\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
\$791,452.75	\$2,022,961.02	\$118,533.84	\$1,201,501.20	\$607,448.77	\$183,011.70
\$108,530.98					
\$0.00	\$0.00				
15,556.83	13,917.11	25,283.22	23,569.70	11,941.81	\$350.00
(7,874.74)	(7,044.73)	(1,785.53)	(11,945.97)	(6,044.84)	(300.00)
\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(1,644.96)
(38,068.08)	(33,735.46)	(5,332.64)	(56,288.48)	(27,520.58)	(9,000.00)
20,550.09	26,435.42	48,044.27	44,872.72	44,872.72	12,937.17
\$0.00	\$36,209.36	\$0.00	\$66.93	\$1,659.67	\$12,937.17
\$1,148.42					

[illegible]

**BALANCE SHEET AND
CHANGES IN FUND BALANCES (cont.)**
Evangelical Lutheran Synod Foundation
December 31, 2005

SCHEDULE B
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	HOME		HOME		ST. MARTIN		ANNIVERSARY		75TH		PRE-SCHOOL		DONATED		TRUSTEES		TOTAL	
	FUND 26	MISSION EXPANSION	FUND 28	RESERVE	FUND 29	ENDOWMENT	FUND 30	OUR YOUTH	FUND 31	FUND 40	FUND 45	FUND 45	FUND 45	FUND 45	FUND 45	FUND 45	FUND 45	FUND 45
ASSETS																		
Investment management accounts	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Loans receivable from congregations (Schedule A)	238,954.32	3,477,472.67	22,633.55	444,514.56	10,394.54	789,828.36	638,818.67	10,903,129.73	196,416.55	5,000.00	4,824.51	644,985.51	\$11,754,356.30					
Accounts Receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Downpayment Deposits	0.00	5,000.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Interest receivable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Land	0.00	112,812.51	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	\$238,954.32	\$3,595,285.48	\$22,633.55	\$444,514.56	\$10,394.54	\$789,828.36	\$638,818.67	\$11,754,356.30										
Due from (to) other funds	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
TOTAL ASSETS	\$238,954.32	\$3,595,285.48	\$22,633.55	\$444,514.56	\$10,394.54	\$789,828.36	\$638,818.67	\$11,557,720.43										
LIABILITIES																		
Accounts Payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Charity Gift Annuity Payable	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL LIABILITIES	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
FUND BALANCES																		
Balance 12/31/2004	\$0.00	\$0.00	\$20,146.95	\$410,000.00	\$10,000.00	\$90.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Temporarily Restricted	238,954.32	3,668,101.55	1,447.07	34,514.56	0.00	789,828.36	638,818.67	10,903,129.73	196,416.55	5,000.00	4,824.51	644,985.51	\$11,754,356.30					
Unrestricted	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
TOTAL	\$238,954.32	\$3,668,101.55	\$21,594.02	\$444,514.56	\$10,000.00	\$789,828.36	\$638,818.67	\$11,754,356.30										
ADD:																		
Contributors - net	\$0.00	\$14,778.24	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Investment Services	4,178.53	34,668.87	43.75	8,231.64	204.02	15,307.26	9,481.37	218,956.27	1,644.98	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Annuitiy amortization	(2,384.08)	(32,427.64)	(219.87)	(4,731.63)	(104.52)	(7,758.63)	(4,758.63)	(17,956.32)	(1,644.98)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Distributions	(8,819.40)	(240,913.93)	0.00	(20,893.44)	(472.52)	(36,569.32)	(19,495.56)	(923,663.69)	(1,644.98)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Market value gains (losses)	6,871.26	121,685.29	825.05	16,594.55	387.54	29,075.93	18,009.80	382,326.10	3,395.515.33	\$395,515.33	\$11,203,443.06							
TOTAL	\$2,358.11	(\$72,616.07)	\$1,030.53	\$2.57	\$14.77	\$545.43	\$239,303.34	\$221,332.71										
Balance 12/31/2005	\$0.00	\$0.00	\$20,146.95	\$410,000.00	\$10,000.00	\$90.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
Permanently Restricted (Note F)	238,954.32	3,595,285.48	2,486.60	34,514.56	394.54	789,828.36	638,818.67	10,903,129.73	196,416.55	5,000.00	4,824.51	644,985.51	\$11,754,356.30					
Temporarily Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Unrestricted - Designated (Note D)	\$238,954.32	\$3,595,285.48	\$22,633.55	\$444,514.56	\$10,394.54	\$789,828.36	\$638,818.67	\$11,425,275.77										
TOTAL	\$238,954.32	\$3,595,285.48	\$22,633.55	\$444,514.56	\$10,394.54	\$789,828.36	\$638,818.67	\$11,557,720.43										
TOTAL LIABILITIES & FUND BALANCES	\$238,954.32	\$3,595,285.48	\$22,633.55	\$444,514.56	\$10,394.54	\$789,828.36	\$638,818.67	\$11,557,720.43										

MORTGAGE DEMAND NOTES PAYABLE
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2005

SCHEDULE C

Payee	Congregation	Secured	Total	2006 Current	Long Term
Long term mortgage					
Thrivent	Peace - Kissimmee, FL	Land	\$138,059.86	\$22,209.38	\$115,849.74
Schwan Foundation	Resurrection - Winter Haven, FL	Land	229,632.79	28,531.79	201,101.00
Total			<u>\$367,692.65</u>	\$50,741.17	\$316,950.74
Demand promissory Notes					
Schwan Foundation	Grace - Hobart, IN	No	\$182,052.66		
Schwan Foundation	Hope - W Jordan, UT	No	104,899.46		
Total			<u>\$286,952.12</u>		



DIRECTORIES

CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

www.celc.info

The Confessional Evangelical Lutheran Conference (CELC) is the successor to the Evangelical Lutheran Synodical Conference of North America—with one important exception: it is international in scope rather than restricted to North America.

First founded in 1993 with thirteen confessional Lutheran national churches as members, the conference has grown to twenty members today. Plenary sessions are held every three years. To date there have been five plenary meetings (1993, 1996, 1999, 2002, 2005) with regional meetings held in the intervening years.

OFFICERS

President:	The Rev. Steven Petersen 6 Browns Court Mankato MN 56001 507-344-7852, Fax: 507-344-7426 spp@blc.edu
Vice President:	The Rev. Daniel Koelpin
Secretary:	Prof. Forrest Bivens
Treasurer:	Mr. Eugene G. Schulz
Planning Committee Members at Large:	The Rev. John Moldstad The Rev. Wayne Mueller

MEMBER CHURCHES

Bulgarian Lutheran Church
Christ the King Lutheran Church (Nigeria)
Confessional Evangelical Lutheran Church (Mexico)
Confessional Evangelical Lutheran Church (Puerto Rico)
Confessional Evangelical Lutheran Church (Russia)
Confessional Lutheran Church in Latvia
Czech Evangelical Lutheran Church
Evangelical Lutheran Confessional Church (Finland)
Evangelical Lutheran Free Church (Germany)
Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Australia
Evangelical Lutheran Synod in Peru
Gereja Lutheran—Indonesia
Lutheran Church of Cameroon
Lutheran Church of Central Africa—Malawi
Lutheran Church of Central Africa—Zambia
Lutheran Confessional Church (Sweden and Norway)
Lutheran Evangelical Christian Church—Japan
Ukrainian Lutheran Church
Wisconsin Evangelical Lutheran Synod

WISCONSIN EVANGELICAL LUTHERAN SYNOD

2929 N. Mayfair Road, Milwaukee, WI 53222
(414) 256-3888
www.wels.net

OFFICERS OF THE SYNOD

President: Rev. Karl R. Gurgel	
2929 N. Mayfair Rd., Milwaukee, WI 53222.....	(414) 256-3201
First Vice President: Rev. Wayne D. Mueller	
2929 N. Mayfair Rd., Milwaukee, WI 53222.....	(414) 256-3204
Second Vice President: Rev. Thomas F. Zarling	
6 Wiltshire Ct. E., Sterling, VA 20165.....	(703) 433-1500
Secretary: Rev. Robert Pasbring	
876 Fairview Dr., Hartford WI 53027.....	(414) 259-8122

CONFERENCE OF PRESIDENTS

Rev. Karl R. Gurgel, Chairman	
2929 N. Mayfair Rd., Milwaukee, WI 53222.....	(414) 256-3201
Rev. Wayne D. Mueller, First Vice President	
2929 N. Mayfair Rd., Milwaukee, WI 53222.....	(414) 256-3204
Rev. Thomas F. Zarling, Second Vice President	
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4520 19th Ave NW, Rochester, MN 55901.....	Minnesota District
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110 E State Hwy. 4, Box 222, Plymouth, NE 68424.....	Nebraska District
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199 Naticook Rd, Marrimack NH 03054.....	North Atlantic District
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Rev. David N. Rutschow	
527 - 63rd St., Downers Grove, IL 60516.....	Southeastern Wisconsin District
Rev. Herbert H. Prah	
S8441 Michael Dr., Eau Claire, WI 54701.....	Western Wisconsin District

EVANGELICAL LUTHERAN SYNOD

6 Browns Court, Mankato, MN 56001

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E-mail elsec@prairie.lakes.com

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<u>2007</u>	<u>2008</u>	<u>2009</u>
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Mr. Wilbur Lieske	Mr. Robert Brown	Mr. Wayne Anderson
Mr. Leroy Meyer	Mr. Greg Griffin	
		<u>2010</u>
		Rev. John Moldstad

Advisory Members: The Rev. Glenn Obenberger, Vice-president
Mr. Keith Wiederhoeft, treasurer

BETHANY LUTHERAN COLLEGE, INCORPORATED GENERAL OFFICERS

<u>President</u>	<u>Vice-President</u>	<u>Secretary</u>
Rev. John Moldstad	Rev. Glenn Obenberger	Rev. Craig Ferkenstad

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Type A members

<u>2007</u>	<u>2008</u>	<u>2009</u>
Rev. Mark Bartels	Mr. Jon Bruss	Mr. Paul Chamberlin
Rev. Herbert Huhnerkoch	Mr. Harold Theiste	Rev. John Moldstad Sr.
Rev. Kenneth Schmidt	Mr. Roland Reinholtz	Rev. J. Kincaid Smith

Type B members

<u>2007</u>	<u>2008</u>	<u>2009</u>
Dr. Willis Anthony	Mr. James Minor	Rev. Joel Willitz

By virtue of office: Rev. John Moldstad

BOARDS AND COMMITTEES

THE SYNOD'S VISITORS

(2007)

Circuit 1.....	The Rev. Joel Willitz Alt. The Rev. Charles Keeler
Circuit 2.....	The Rev. Thomas Fox Alt. vacant
Circuit 3.....	The Rev. Paul Schneider Alt. The Rev. Kenneth Mellon
Circuit 4.....	The Rev. Frederic Lams Alt. The Rev. Stephen Schmidt
Circuit 5.....	The Rev. Jonathan Madson Alt. The Rev. Nathan Krause
Circuit 6.....	The Rev. Frederick Theiste Alt. The Rev. Tosten Skaaland
Circuit 7.....	The Rev. Wayne Halvorson Alt. The Rev. Thomas Rank
Circuit 8.....	The Rev. Shawn Stafford Alt. The Rev. David Thompson
Circuit 9.....	The Rev. Erwin Ekhoﬀ Alt. The Rev. Karl Anderson
Circuit 10.....	The Rev. Erik Gernander Alt. The Rev. Richard Waters
Circuit 11.....	The Rev. William Stehr Alt. The Rev. Larry Wentzlaff
Circuit 12.....	The Rev. James Braun Alt. The Rev. Alex Ring

DOCTRINE COMMITTEE

<u>2007</u>	<u>2008</u>	<u>2009</u>
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By virtue of office: President of Bethany Lutheran Theological Seminary

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<u>2007</u>	<u>2008</u>	<u>2009</u>
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<u>2007</u>	<u>2008</u>	<u>2009</u>
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<u>2007</u>	<u>2008</u>	<u>2009</u>
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<u>2007</u>	<u>2008</u>	<u>2009</u>
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By virtue of office: Treasurer of the Evangelical Lutheran Synod

EQUALIZATION COMMITTEE

<u>2007</u>	<u>2008</u>	<u>2009</u>
Mr. Ralph Miller	Rev. Roger Holtz	Mr. William Anderson

BOARD FOR LUTHERAN SCHOOLS OF AMERICA

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	Mr. Jim Murphy	Rev. Alex Ring
	Mr. Peter Bloedel (advisory)	
	Mr. Brian Brudvig (advisory)	

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Advisory Members: President of Bethany Lutheran College
President of Bethany Lutheran Theological Seminary
Elementary Ed. Coordinator of Bethany Lutheran College
Treasurer of the Evangelical Lutheran Synod

PLANNING AND COORDINATING COMMITTEE

The officers of the synod

The chairman (or his representative) of the following boards:

Board of Regents	Board for Education and Youth
Board for Home Missions	Board for Publications
Board for Foreign Missions	Board for Christian Service
Board for Evangelism	Board for Stewardship

Three (3) laymen:

<u>2007</u>	<u>2008</u>	<u>2009</u>
Mr. Brian Hayes	Mr. Richard Waldschmidt	Mr. Dennis Behr

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Elected Positions

<u>2007</u>	<u>2008</u>	<u>2009</u>
Mr. Robert Brown	Rev. Juul Madson	--

Appointed by the synod president:

<u>2007</u>	<u>2008</u>	<u>2009</u>
Mr. Norman Werner	Rev. Erling Teigen	Rev. Ernest Geistfeld

COMMITTEE FOR INTEGRATING TECHNOLOGY

Appointed by the synod president

<u>2007</u>	<u>2008</u>	<u>2009</u>
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Mr. Christopher Johnson	Mr. Mark Meyer	

By virtue of office: President of the Evangelical Lutheran Synod
Chairman of the Board for Publications or designee

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Rev. David Thompson	Mr. Silas Born	Mr. Glen Hansen
Mr. Allen Quist	Mr. Paul Tweit	

COMMITTEE ON ARCHIVES AND HISTORY

507-344-7360

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Rev. Norman Madson	Erik Soule	Mr. Norman Werner
Archivist (pro tem)	The Rev. Paul Madson	
Museum Director	The Rev. George Orvick	

years indicate expiration of current term

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Rev. Richard Wiechmann.....	Deferred Giving Counselor
Mr. Keith Wiederhoeft.....	Business Administrator/Treasurer
Mr. Michael Butterfield.....	President of Lutheran Schools of America
Elsa Ferkenstad.....	507-344-7354 / elsa.ferkenstad@blc.edu
Denise Luehmann.....	507-344-7848 / dluehmann@blc.edu

FOREIGN MISSIONS

MISSION OF THE EVANGELICAL LUTHERAN SYNOD IN PERU

(Peru, South America)

Seminary Building:

Enrique Barron 964
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Lima, 1, Peru, SA
Tel: 011-51-14-133-126
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postmas@mselp.org.pe

Mailing Address:

Skyexpress Enterprises
Name of Missionary
6410 N.W. 82 Ave. Box 136
Miami FL 33166

Missionaries:

The Rev. David Haeuser
The Rev. Terry Schultz

National Pastors:

The Rev. Elmer Carrera
The Rev. Edison Convercio
The Rev. Fidel Convercio
The Rev. Jaime Cortez
The Rev. Oswaldo Fernández
The Rev. Segundo Gutierrez
The Rev. Santos Melandez
The Rev. Giovany Rivas
The Rev. Ronal Rivas
The Rev. Andres Robles
The Rev. Abraham Rosario
The Rev. Antonio Vilchez

IGLESIA CHRISTIANA DE LA REFORMA LUTHERANA

(Chile, South America)

Mailing Address:

Name of Missionary
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PM Box 025285
Miami FL 33102-5285

Missionaries:

The Rev. Timothy Erickson
The Rev. Othoniel Rodriguez

LUTHERAN MISSION OF SALVATION—INDIA

Hyderabad District:

President: Pastor Mamidi Solomon
8-3-228/678/12 Karmikanagar
Yousufuguda
Hyderabad 500 045 AP
India

Jabalpur District:

President: Mr. Vijay Sidney
Plot No. 43
Ramnagar Rampur
Jabalpur M.P. 482008
North India

Rajahmundry District:

President: Pastor G. J. Ananda Raju
101 Municipal Colony
Rajahmundry 533 105 AP
India

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Mailing Address:

Seoul Kandonggu Sangildong 176
Hyosung Villa 2dong 303
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Missionary:

The Rev. Young Ha Kim

THOUGHTS OF FAITH

(a church related organization of the ELS)

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The Rev. Matt Luttman

Teachers:

Mr. Donald Weston
Mrs. Mary Grubbs
Mr. Paul Kelm
Mrs. Nancy Luttman
Mrs. Lisa Finkbeiner
Mrs. Noelle Weston

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The Rev. Gundars Bakulis
The Rev. Karlis Bush
The Rev. Aigars Dabolins
The Rev. Uldis Fandjevs
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The Rev. Egons Mudulis
The Rev. Ilars Plume
The Rev. Ivo Sildegis
The Rev. Ugis Sildegis

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The Rev. Andriy Honcharuk
The Rev. Taras Kokovskiy
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The Rev. Yuriy Tytsky
The Rev. Oleh Yukhymenko
The Rev. Oleksandr Zonne
The Rev. Serhiy Zuyev
The Rev. Vadim Zinchenko

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Contact: The Rev. Richard Wiechmann

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LUTHERAN SCHOOLS OF AMERICA (LSA) www.LSAELS.org

President: Mr. Michael Butterfield

MISSIONS ADVANCEMENT PROJECT (MAP)

Contact: Mr. Greg Griffin 608-249-6760
1415 Burning Wood Way, Madison, WI 53704

OTTESEN MUSEUM

Contact: The Rev. George Orvick

AREA HIGH SCHOOLS

ARIZONA LUTHERAN ACADEMY

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CALIFORNIA LUTHERAN HIGH SCHOOL

31970 Central Ave, P.O. Box 1570, Wildomar, CA 92525 909-678-7000

EVERGREEN LUTHERAN HIGH SCHOOL

2021 S 260th St, Des Moines, WA 98198 253-946-4488

KETTLE MORaine LUTHERAN HIGH SCHOOL

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LAKESIDE LUTHERAN HIGH SCHOOL

231 Woodland Beach Rd, Lake Mills, WI 53551 920-648-2321

MINNESOTA VALLEY LUTHERAN HIGH SCHOOL

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SAINT CROIX LUTHERAN HIGH SCHOOL

1200 Oakdale Ave, St. Paul, MN 52118 651-455-1521

WEST LUTHERAN HIGH SCHOOL

3350 Harbor Lane N, Plymouth, MN 55447 763-509-9378

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Born, Silas V. —Education <i>Coordinator of Christian Education</i>	Mundahl, Daniel L. <i>Chief Financial and Administrative Officer</i>
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Kragh, Ruthann C. <i>Registrar</i>	Wold, Paul <i>Bookstore Manager</i>
Manthe, Theodore E. —Education <i>Dean of Student Services</i>	Younge, Jeffrey W. <i>Director of Financial Aid</i>
Miller, Ralph L. <i>Director of Accounting</i>	Younge, Ronald J. <i>Vice President for Academic Affairs</i>

PROFESSIONAL STAFF

Bartscher, Ellen M. <i>Data Specialist</i>	Kovaciny, Jonathan <i>Coordinator of Web Services</i>
Booker, Paulette Tonn —Business <i>Coordinator of Human Resources</i>	Loge, Linda S. <i>Associate Dean of Admissions</i>
Buch, Ryan D. <i>Admissions Counselor</i>	Marozick, Abigail B. <i>Admissions Counselor</i>
Ewert, Julie A. <i>Assistant Librarian, Circulation and Interlibrary Loan</i>	Marozick, Jonathan —Computer Science <i>Programmer</i>
Forsberg, Kathy L. <i>Assistant Librarian, Catalog</i>	Marzinske, Todd R. <i>Manager of Network Systems</i>
Harstad, Sarah <i>Coordinator of Annual Giving</i>	Meyer, Mark S. —Computer Applications/Education <i>Manager of Academic Computing</i>
Hayes, Bukata O. —Sociology <i>Coordinator of Multi Ethnic Center</i>	Norris, David J. <i>Coordinator of Publications</i>

PROFESSIONAL STAFF, continued

Paulsen, Kurt
—Communication
Media Communication Specialist
Shubert, Lisa A.
Manager of Administrative Computing

Starkson, Mary Jo
Coordinator of Career Services and Internships
Tesch, Estelle B.
Admissions Counselor

FACULTY

Bloedel, Peter J.
—Theatre
Boubel, John
—History
Browne, Polly
—Education
Bukowski, William
—Art
Caron, Matthew
—Theatre
Czer, Ramona
—Communication/English
DeGarmeaux, Mark*
—Religious Studies
Hanna, Robert
—Education
Harstad, Mark*
—Hebrew/Religious Studies
Heins, Chad
—Biology
Johnson, Lars
—Communication/English
Jones, Lyle
—Physical Education
Kessel, William*
—Sociology/Religious Studies
Kjeer, Julie
—Mathematics
Kjeer, Peter
—Physics/Mathematics
Klockziem, Tiffany Young
—Physical Education/Health
Kuster, Matthew
—Biology/Physical Education
Kuster, Tom*
—Communication
Lo, Adrian
—Music

Loging, Jon
—Communication
Lussy, Patty
—Health
Luttman, Aaron
—Mathematics
MacPherson, Ryan
—History/Philosophy
Marzolf, Dennis*
—Music
Moldstad, Janet
—Business
Nissen, Angie
—Communication
Nissen, Jonas
—Communication/English
Ouren, Eric
—Art
Overn, Andrew
—Art
Pipal, Rob
—Physical Education
Reagles, Steven*
—Communication/Religious Studies
Riehl, Matthew
—Chemistry
Shoop, Dean
—Business/Accounting
Teigen, Erling*
—Philosophy/Religious Studies
Tollefson, Timothy
—Music
Wiechmann, Mark
—Psychology
Woller, Eric
—Chemistry
Wosmek, Jennifer
—Psychology

*Theologically Trained

EMERITI

Hilding, Arlene
Holte, Norman
Honsey, Rudolph

Johnson, Carvin
Lee, Sigurd
Madson, Juul

Meyer, Marvin
Petersen, Wilhelm
Weberg, Cynthia

BETHANY LUTHERAN THEOLOGICAL SEMINARY

6 Browns Court
Mankato, Minnesota 56001
Tel: 507-344-7354
Fax: 507-344-7426
e-mail: gschmeli@blc.edu
www.blts.edu

Gaylin R. Schmeling
President
Adolph L. Harstad
Registrar
Michael K. Smith
Dean of Students

FACULTY

Harstad, Adolph L.
Biblical Theology
Historical Theology
Practical Theology
Kuster, Thomas*
Practical Theology
Marzolf, Dennis*
Practical Theology

Schmeling, Gaylin R.
Systematic Theology
Historical Theology
Practical Theology
Smith, Michael K.
Biblical Theology
Systematic Theology
Teigen, Erling T.*
Systematic Theology

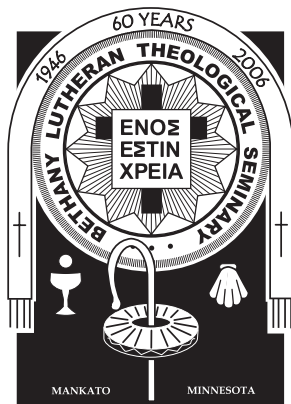
* College professor teaching
classes in the seminary

EMERITI

Honsey, Rudolph
Madson, Juul B.
Petersen, Wilhelm W.

PERIODICAL

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Editor: Gaylin R. Schmeling
Subscription: \$20.00



LUTHERAN ELEMENTARY SCHOOLS AND PRESCHOOLS

June 15, 2006

President (Lutheran Schools of America)..... Michael Butterfield
3104 Spyglass Circle, Palos Heights IL 60463-3133
Tel. 708-466-8391, e-mail: mbutterfield@LSAELS.org

Secretary of Schools (Lutheran Schools of America)..... Curtis Mantey
2985 Royalwood Place SE, Port Orchard WA 98367
Tel. 360-876-0813, e-mail: cmantey@wavecable.com

Director of Christian Education (Bethany Lutheran College)Silas Born
700 Luther Drive, Mankato MN 56001
Home: 507-388-6963, Office: 507-344-7431, e-mail: sborn@blc.edu

Bethany Lutheran School
(Preschool through Eighth Grade)
151 Tremont West
Port Orchard, WA 98366-3737
Tel. 360-876-1300
Fax 360-876-5098
Becky Bergemann
Sarah Gullixson
Barb Mantey
Curtis Mantey*
Cathy Sharett

Christ Ev. Lutheran Preschool
(Preschool Only)
1592 S.E. Floresta Dr.
Port St. Lucie, FL 34983
Tel 772-879-1353
Marcella Lowry *

Concordia Preschool
(Preschool Only)
3715 London Road
Eau Claire, WI 54701-7813
Tel 715-834-9097
E-mail: concordi@execpc.com
Lynda Krueger*

Grace Lutheran Preschool
(Preschool Only)
1 So. Rosa Rd.
Madison, WI 53705
Tel 608-233-2985
E-mail: preschool@grace-cls.org
vacancy at time of printing

Grace Lutheran Preschool
(Preschool Only)
1150 41st Ave.
Vero Beach, FL 32960
Tel. 772-562-2904
E-mail: gracevbpreschool@bellsouth.net
Ann Holmes*

**Heritage Lutheran Little Lambs
Preschool and Kindergarten**
(Preschool and Kindergarten)
13401 Johnny Cake Ridge Road
Apple Valley, MN 55124
Tel. 952-431-6225
Stacy Kiecker
Sarah Smith
Cami Sonnenburg

Holy Cross Lutheran School
(Preschool through Eighth Grade)
2670 Milwaukee Street
Madison, WI 53704
Tel. 608-249-3101
Fax 608-249-0601
Patricia Becker (PT)
Rebecca Cleven (PT)
Camilla Dashcund
Ione Ibeling
Eileen Karow (PT)
Elizabeth Krause
Linda Marozick
Barbara Pape (PT)
Timothy Ristow*
Shelly Schoenherr (PT)

Holy Trinity Ev. Lutheran School

(Preschool through Eighth Grade)

PO Box 146

35181 Wisconsin Avenue

Okauchee, WI 53069

Tel. 262-567-0669

Fax 262-567-2615

Susan Callaway

Shu-Ting Lai

Dawn Sauer

Marjorie Scott

Christina Westendorf

James Young*

**Hope Lutheran Academic
Christian School**

(Preschool Only)

2930 W. 9000 S.

West Jordan, UT 84088

Tel 801-569-1111

Cindy Heinecke*

Jesus' Lambs at Peace

(Preschool Only)

2090 Commerce Drive

North Mankato, MN 56003

Tel 507-385-1386

Joslyn Moldstad*

King of Grace Lutheran School

(Preschool through Eighth Grade)

6000 Duluth Street

Golden Valley, MN 55422

Tel. 763-546-3131

Fax 763-540-0028

Jean Borgerding (PT-Math)

Sheila Degner

Joshua Gregovich

Bethel Janisch (PT-Music)

Allen Labitzky*

William Lubansky

Judy Luxford

Karen Madson

Jonathan Matzke

Cinda Meitner

Karen Merseth

Aaron Olmanson

Carol Robison

Kay Russow

Ruth Vomhof

Lakewood Lutheran School

(Preschool through Eighth Grade)

10202 112th Street SW

Tacoma, WA 98498

Tel. 253-584-6024

Fax 253-584-4615

Sharon Holter

Katie Petermann

Two vacancies

Little Lambs Preschool

(Preschool Only)

P.O. Box 10949

1863 Panadaro Rd,

Fort Mohave, AZ

Tel. 928-763-5303

Linda Martin*

Mt. Olive Lutheran School

(Kindergarten through Eighth Grade)

1123 Marsh Street

Mankato, MN 56001

Tel. 507-345-7927

Steven Beilke

Susan Beilke

Mary Born

Alissa Griebel

Ryan Rathje*

Kari Schloff

LuAnn Sting

Craig Zibrowski

Our Savior Lutheran Preschool

(Preschool only)

10,000 Airport Road North

Naples, FL 34109

Tel. 239-597-6009

Fax 239-597-8846

Kim Jones*

Karla Broad

Our Saviour Lutheran School

(Preschool through Eighth Grade)

3045 Arapaho Drive

Lake Havasu City, AZ 86406

Tel. 928-680-6181

Rachel Freer

Scott Hill

Timothy Schubkegel*

Sarah Wright

Parkland Lutheran School

(Preschool through Eighth Grade)

12309 Pacific Avenue

Tacoma, WA 98444

Tel. 253-537-1901

Fax 253-537-0172

Laurie Barnes

Connie Davis

Sue Jankens

Sharon King

Jolene McClung

Linda Perry

Brent Sorn

John Staab

Alex Ring

Chris Rogich

Larry Rude*

Peace Lutheran School

(Kindergarten)

3249 Windmill Point Blvd.

Kissimmee, FL 34746

Tel. 407-870-5965

Barbara Huhnerkoch*

Precious Lambs Preschool

(Preschool only)

143 Washington Street

Oregon, WI 53575

Tel. 608-835-3554

Debra Saeger*

Teri Schuman

Princeton Ev. Lutheran School

(Preschool through Eighth Grade)

7401 Alpha Road

PO Box 340

Princeton, MN 55371

Tel. 763-389-0704

Beverly Bentz

Linda Larson

Chad Ruzek*

Scarville Lutheran School

(Kindergarten through Eighth Grade)

Box 20

Scarville, IA 50473

Tel. 641-568-3372

Carrie Barckholtz

St. Timothy Ev. Lutheran

(Preschool through Fifth Grade)

547 N. Main Street

Lombard, IL 60148-1632

Tel. 630-627-6790

Edward Bryant*

Beverly Frick

Kim Gruen

Trinity Lutheran School

(Preschool through Eighth Grade)

1268 Pleasant Valley Road

West Bend, WI 53095

Tel. 262-675-6627

E-mail: trinpvw@nconnect.net

Diana Borman

Richard Brei*

Jeanine Heller

George Kellermann

Barbara Speersneider

Western Koshkonong Lutheran School

(Preschool through Eighth Grade)

2632 Church Street

Cottage Grove, WI 53527

Tel. 608-873-6011

vacancy

The School of Martin Luther

(Kindergarten through Ninth Grade)

Skolní náměstí

131805 Plzeň, Czech Republic

Tel. 011-420-377-387-009

Mark Grubbs*

Mary Grubbs

Donald Weston

Noelle Weston

* indicates school administrator/ principal/
director

CONGREGATIONS

CIRCUIT 1

FLORIDA

Clermont—South Lake

10:30

G. Sahlstrom

2200 E Highway 50

Mail: 2535 Rollins Ave; 34711

Kissimmee—Peace

10:00; Spanish-12:00

H. Huhnerkoch

3249 Windmill Point Blvd; 34746

Lakeland—Our Savior

9:30

A. Palmquist

6920 North Socrum Loop Rd; 33809

Lakeland—Peace

10:30

J. Willitz

5970 Lakeland Highlands Rd; 33813

Naples—Our Savior

9:00

G. Schmidt

10,000 Airport Pulling Rd; 34109

Port St. Lucie—Christ

10:00

M. Dale

1592 SE Floresta Dr; 34983

Sebastian—Trinity

10:00

D. Lillegard

611 Schumann Dr; 32958

Sebring—New Life

10:00

R. Fyffe

3725 Hammock Rd; 33872

Vero Beach—Grace

10:30

M. Luttman

1150 41st Ave; 32960

Winter Haven—Resurrection

10:30

C. Keeler

4620 Cypress Gardens Rd; 33884

CIRCUIT 2

MASSACHUSETTS

Brewster—Trinity

9:30

J. Krikava

1883 Main St; 02631

Burlington—Pinewood

10:45 (S 10:00)

T. Fox

24 Wilmington Rd; 01803

CIRCUIT 3

MICHIGAN

Alpena—Faith

9:00

B. Schwark

233 Cavanaugh; 49707

Detroit—St. Matthew

10:30

L. Vinton

4981 Cabot St

Mail: 4430 St James Street; 48210

East Jordan—Faith

10:00

J. Londgren

02148 S Wilson Rd; 49727

Hillman—Faith

11:00

B. Schwark

24640 Veterans Memorial Hwy; 49746

Holland—Lord of Life

9:00

D. McQuality

512 S Waverly Rd; 49423

Holton—Holton

9:30

P. Zager

6655 Marvin Rd; 49425

Midland—Holy Scripture

9:00

P. Schneider

4525 West Main St; 48640

Rogers City—Trinity

5:00 pm Saturday

J. Londgren

6134 US 23 North

Mail: 6789 – 40 Mile Pointe Road; 49779

Saginaw—Gloria Dei

8:00 & 10:45 (S 9:00)

H. Mosley Jr.

5250 Mackinaw

Mail: 3718 Mannion Rd; 48603

Suttons Bay—First

10:00

R. Pederson

321 St Mary's Ave

Mail: PO Box 189; 49682

OHIO

Bowling Green—Abiding Word

10:00

K. Mellon

17202 N Mercer Rd; 43402

Deshler—Peace

9:30

T. Smuda

5-039 County Road G; 43516-9788

Weston—Grace

10:00

J. Merseth Sr.

20425 Taylor St

Mail: PO Box 304; 43569-0304

PENNSYLVANIA

Irwin—Zion

10:30

B. Leonatti

351 Robbins-Station Rd; 15642

CIRCUIT 4

ILLINOIS

Litchfield—Faith

9:00

S. Schmidt

10415 Niemanville Tr; 62056

Lombard—St. Timothy

10:15 (S 9:00)

E. Bryant

547 N Main St; 60148

INDIANA

Brownsburg—Good Shepherd

10:15

G. Lilienthal

Park Square Manor

6990 East 100 North, Avon

Mail: 901 Pine Ridge Way; 46112

Hobart—Grace

9:00

F. Lams

6240 Grand Blvd

Mail: 1031 Hickey St; 46342

Portage—Hope

10:30

P. Lepak

6322 Portage Ave; 46368

OHIO

Springboro—Beautiful Saviour

9:30

G. Smith

70 West Central Ave; 45066

CIRCUIT 5

WISCONSIN

Cottage Grove—Abiding Shepherd

9:00 & 10:45, Mon. 7:00 pm

N. Krause

406 West Cottage Grove Road; 53527

Cottage Grove—Western Koshkonong

9:30

vacant

2633 Church St; 53527

Madison—Grace

10:00 (S 9:00)

T. Gullixson

1 South Rosa Rd; 53705

Madison—Holy Cross

8:00 & 10:30, Mon. 6:30

(S 8:00 & 10:00, Mon. 6:30)

M. Bartels, B. Tweit

2670 Milwaukee St; 53704

Madison—Our Saviour's

9:15, Sat. 5:30

B. Homan

1201 Droster Rd; 53716

Okauchee—Holy Trinity

7:45; 10:15 (S 8:30, Thu. 7:00)

J. Madson

35181 Wisconsin Ave

Mail: PO Box 146; 53069

Oregon—Faith

9:00

W. Mack

143 Washington St; 53575

Portage—St. Paul's

9:00

W. Grimm

W11355 Hwy 127 (6 miles NW)

Mail: 212 Volk St; 53901

West Bend—Trinity

8:00, 10:00, Mon. 7:15

K. Schmidt

1268 Pleasant Valley Rd; 53095

Wisconsin Dells—Newport

10:30

W. Grimm

N8794 Peterson Rd (4 miles E)

Mail: 212 Volk, Portage; 53901

CIRCUIT 6

WISCONSIN

Amherst Junction—Our Savior's

9:30

G. Haugen

Hwy 161 & Co Rd "I"

Mail: N6916 TU Lakes Rd, Scandinavia;
54977

Bloomer—Good Shepherd

9:00

R. Otto

1504 Vine St; 54724

Clintonville—St. Paul

10:00, Wed. 7:00 (S 9:00, Wed. 7:00)

R. Sawall

31 N Park St

Mail: PO Box 115; 54929

Eau Claire—Ascension

9:00; Mon. 6:30

P. Sullivan

1500 Peterson Ave; 54703

Eau Claire—Concordia

8:00; 10:30 (S 9:00; Mon. 7:00)

F. Theiste

3715 London Rd; 54701-7813

Eau Claire—Pinehurst

9:00; Mon. 6:30

M. Rogers

3304 Fern Ct; 54703

Elderon—Our Savior's

9:00

T. Skaaland

Hwy 49 N; 54429

Green Bay—Christ the King

9:00; Thu 6:30 (Apr-Nov)

9:00; Sat 5:00 (Dec-Mar)

L. Buelow

1700 Cardinal Lane; 54313

Iola—Redeemer

9:00

R. Holtz

125 North St.

Mail: PO Box 95; 54945-0095

Marinette—First Trinity

8:00; 10:00 (S 9:00)

E.C.F. Stubenvoll, Jr.

920 Wells St; 54143

Menomonie—St. Katherine's

10:30 (last Sunday of month: 8:30)

S. Kauffeld

E7250 N Cty. Hwy. E

Mail: N4931 572nd St; 54751

Omro—Messiah

9:00

G. Haugen

H.B. Patch Elem. School

607 Tyler Ave

Shawano—St. Martin

9:00

J. Smith

W8302 Belle Plaine Ave

Mail: W8079 Belle Plaine Ave; 54166

CIRCUIT 7

IOWA

Ames—Bethany

Sat. 7:30

M. Hoesch

3113 Diamond St

Mail: 3219 Diamond Ave; 50010

Calmar—Trinity

10:30

H. Abrahamson

306 Clark St

Mail: 611 W Court St, New Hampton;
50659

Forest City—Forest

9:00

vacant

546 West M St; 50436

Indianola—Good Shepherd

9:00

R. Harting

202 North Kenwood; 50125

Lake Mills—Lake Mills

9:15

K. Hermanson

107 N 1st Avenue E

Mail: 106 13th St S, Northwood; 50459

Lake Mills—Lime Creek

8:00 *

K. Hermanson

4 miles N, 1 mile W

Mail: 106 13th St S, Northwood; 50459

Lawler—Saude *

vacant

10 miles N, 1 mile W

Mail: 2940 Stevens Trail; 52154

New Hampton—Jerico *

vacant

9 miles N, 3 miles E

Mail: 2940 Stevens Tr, Lawler; 52154

New Hampton—Redeemer

8:30

H. Abrahamson

West Court & North Sherman

Mail: 611 West Court St; 50659

Newton—Grace

9:00

M. Hoesch

814 1st Ave E

Mail: 3219 Diamond St, Ames; 50010

Northwood—First Shell Rock

10:45

K. Hermanson

1406 Central

Mail: 106 13th St S; 50459

Northwood—Somber

8:00 *

K. Hermanson

10 miles W, 1 mile S

Mail: 106 13th St S; 50459

Parkersburg—Faith

9:30

D. Larson

608 Sixth St; 50665

Riceville—Immanuel

6:00 pm

K. Hermanson

Main St

Mail: 106 13th St S, Northwood; 50459

Scarville—Center *

T. Rank

5 miles S

Mail: PO Box 105; 50473

Scarville—Scarville Synod *

T. Rank

411 Logan St

Mail: PO Box 105; 50473

Thompson—Zion

10:30

vacant

226 Monroe St; 50478

Thornton—Richland

10:30 (S 9:30)

S. Schmeling

300 Elm St

Mail: PO Box 86; 50479

Waterloo—Pilgrim

9:00

D. Finn

3815 Ansborough Ave; 50701

Waukon—King of Grace
11:00
J.K. Smith
1351 Maud Rd
Mail: 110 Tanager Rd, Mankato MN
56001

Williamsburg—St. Timothy
9:00
K. Heck
113 WRM Drive
Mail: PO Box 766; 52361-0766

MINNESOTA

Albert Lea—Our Savior's
9:00
W. Halvorson
320 W College St; 56007

Hartland—Hartland
10:45 (S 9:00)
D. Schmidt
414 Broadway
Mail: PO Box 188; 56042

Manchester—Manchester
9:00 (S 10:30)
D. Schmidt
101 McKinley
Mail: PO Box 188, Hartland; 56042

CIRCUIT 8

MINNESOTA

Audubon—Immanuel
9:30
D. Thompson
180 E Swan Drive
Mail: Box 187; 56511

Bagley—Our Savior's
9:00
S. Stafford
5 miles W on Hwy 2
Mail: PO Box 26, Lengby; 56651

East Grand Forks—River Heights
11:00 (S 9:00)
vacant
2214 10th Ave NW; 56721

Grygla—St. Petri
8:00
J. Abrahamson
3 miles E, 1 mile N
Mail: 13478 330th Ave S, Oklee; 56742

Hawley—Our Savior's
10:45
C. Dale
Sixth & Joseph
Mail: PO Box 246; 56549

Lengby—St. Paul
10:30
S. Stafford
38978 450th St SE
Mail: PO Box 26; 56651

Oklee—Oak Park
10:00 (S 11:00)
J. Abrahamson
8 miles N, 4 miles E
Mail: 13478 330th Ave S; 56742

Trail—Mt. Olive
Sat 8:30
J. Abrahamson
Mail: 13478 330th Ave S, Oklee; 56742

Trail—Nazareth
1:00 pm (S 9:45 am)
J. Abrahamson
11 miles N, 2 miles E
Mail: 13478 330th Ave S, Oklee; 56742

Ulen—Calvary
9:00
C. Dale
Hwy 32
Mail: PO Box 326; 56585

NORTH DAKOTA

Mayville—First American
10:30 (S 9:00)
vacant
214 Third Ave NE
Mail: PO Box 541; 58257

CIRCUIT 9

MINNESOTA

Apple Valley—Heritage

10:00 (S 9:30)

K. Anderson

13401 Johnny Cake Ridge Rd; 55124

Belview—Our Savior's

8:30 or 11:00* (S 8:30 or 10:00)*

D. Faugstad

306 Main St

Mail: PO Box 187; 56214

Belview—Rock Dell

8:30 or 11:00* (S 8:30 or 10:00)*

D. Faugstad

4 miles NE

Mail: PO Box 187; 56214

Clara City—Faith

9:00

E. Hoeft

4015 SE 115th Ave

Mail: PO Box 796; 56222

Cold Spring—Gloria Dei

10:15 (S 9:00)

C. Hahnke

601 Red River Ave S; 56320

Cottonwood—English

9:00

S.P. Van Kampen

110 East Main St

Mail: PO Box 37; 56229

Gaylord—Norwegian Grove

9:00 or 10:30* (S: 8:30 or 10:00)*

C. Ferkenstad

33879 State Highway 22

Mail: 37777 State Hwy 22, St. Peter;

56082

Golden Valley—King of Grace

8:15; 10:45, Mon. 7:00

(S 8:15; 10:00, Mon. 7:00)

E. Ekhoft, R. Flohr, M. Brooks

6000 Duluth St; 55422

Luverne—Bethany

10:15

P. Fries

720 N Kniss Ave

Mail: 735 N Freeman Ave; 56156

Mankato—Mt. Olive

8:30; 10:45, Mon. 7:00

(S 8:30 & 10:00, Mon 7:00)

J. Petersen, D. Basel

1123 Marsh St; 56001

North Mankato—Peace

8:00; 10:30 (S 9:00)

B. Kerkow

2090 Commerce Drive; 56003

Princeton—Bethany

9:00

J. Gernander

801 South Sixth St; 55371

Princeton—Our Savior's

9:00

T. Zenda

18977 17th St; 55371

Rogers—Redeeming Grace

10:00

D. Russow

14115 James Rd

101 Prof. Bldg., Suite 6; 55374

St. Peter—Norseland

9:00 or 10:30* (S: 8:30 or 10:00)*

C. Ferkenstad

37777 State Highway 22; 56082

Tracy—Zion

10:15

K. Kluge

200 Emroy Street

Mail: Box 1172; 56175

CIRCUIT 10

MISSOURI

Cape Girardeau—Scriptural

10:00

H. Gieschen

3587 County Rd 635; 63701

Carthage—Faith

10:30

R. Waters

2134 Grand; 64836

Jefferson City—Peace

8:30

E. Gernander

7808 New Church Rd; 65101

Piedmont—Grace

10:30

vacant

114 E Green St; 63957

TEXAS

San Antonio—Faith

10:30

M. Crick

14819 Jones-Maltsberger Rd; 78247

CIRCUIT 11

ARIZONA

Fort Mohave—Family of God

10:15

L. Wentzlaff

1863 Panadaro Rd

Mail: PO Box 10949; 86427

Lake Havasu City—Our Saviour

8:00 & 10:30 (S 9:00, Apr-Dec)

T. Hartwig

3163 Maricopa Ave; 86406

Scottsdale—Redeemer

9:00

D. Webber

7670 E Jomax Rd; 85262

CALIFORNIA

Bell Gardens—Christ the King

10:45

E. Zimdars

6541 Eastern Ave; 90201

Bishop—Our Savior

9:30

C. Wosje

162 Sneden St; 93514

Escondido—St. Paul

10:00

R. Lawson Jr.

1418 Bear Valley Pkwy; 92027

Fillmore—Wayfarers'

9:30

L. Lanier

461 Third St; 93015

Irvine—Asian Mission

12:00 (Korean)

J. Kim

13955 Yale Ave; 92620

Irvine—Faith

9:30

W. Stehr

13955 Yale Ave; 92620

Ukiah—Apostles

10:15

K. Dethlefsen

710—E S State St

Mail: 129 Shiloh Rd; Windsor 95492

Windsor—Christ

10:15

M. Thompson

125 Shiloh Rd; 95492

CIRCUIT 12

OREGON

Grants Pass—Our Savior

10:15
S. Sparley
230 Buysman Way; 97526

Gresham—Saved By Grace

9:30
T. Bartels
2010 NE Division St; 97030

Hillsboro—Reformation

10:00
S. Brockdorf
4435 SE Tualatin Valley Hwy; 97123

Hood River—Concordia

9:00
J. Jacobsen
1107 Pine St; 97031

Klamath Falls—Christ

9:30
J. Braun
127 N Spring St; 97601

Medford—Faith

10:15
T. Westendorf
1773 S Columbus Ave; 97501

Myrtle Creek—St. Matthew

11:00
F. Fiedler III
436 Old North Pacific Hwy; 97457

North Bend—Resurrection

10:30
J. Wilson
1890 Monroe #2
Mail: 1320 Ford Ln; 97459

Sutherlin—Christ

8:30
F. Fiedler III
161 W 2nd St
Mail: Box R; 97479

The Dalles—Bethany

11:00
J. Jacobsen
2323 East 12th St; 97058

UTAH

West Jordan—Hope

8:00 & 10:30
A. Hamilton
2930 W 9000 S; 84088

WASHINGTON

Lakewood—Lakewood

11:00 (S 10:00)
J. Schmidt
10202 112th St SW; 98498

Mt. Vernon—St. Luke

9:00
J. Dalke
1524 E Blackburn Rd; 98274

Port Orchard—Bethany

8:15 & 11:00, Mon 7:00
A. Pittenger
151 Tremont W; 98366

Tacoma—Parkland

8:15; 10:30, Mon. 6:30
(S 9:30; Mon. 6:30)
South Mission Service 9:00 (S 8:00)
G. Obenberger, A. Ring, H. Bartels
120 123rd Street South; 98444

Yelm—Our Redeemer

10:45
vacant
805 East Yelm Ave
Mail: PO Box 2169; 98597

* Consult pastor for service time

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“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.)

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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.

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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.

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THROUGH YOUR WILL**

(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.

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**GIVING COUNSELOR
6 Browns Court
Mankato, Minnesota 56001**

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Evangelical Lutheran Synod: Parochial Report for the year 2005:

	CONGREGATION					MEMBERS			MINISTRATIONS							SERVICES				EDUCATION										FINANCES				
	State	Location	Circuit	Congregation	Pastor	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	Special Services	Average Attendance	CDS Enrollment	CDS Teachers	Sun Sch Enrollment	Sun Sch Teachers	Bible Class	VBS	Summer Camp	Lutheran H.S. & College	Public H.S. & College	For Home Purposes	For All Other Purposes	Value of Property	Debt on Property	Legacies	
1	AZ	Fort Mohave	11	Family of God	L.Wentzlaff	98	72	23	1		1	2	420	1	1	52	42	13	25					14		8		12	77,937	710	251,000	227,735		
2	AZ	Lake Havasu City	11	Our Saviour	T.Hartwig	234	171	63	10			8	1,377	2	2	65	134	22	75	48	4	12	1	48				7	327,000	15,000	1,250,000	233,836		
3	AZ	Scottsdale	11	Redeemer	D.Webber	55	52	23	1				888			52	37	14	23				1	1			2	1	81,735	9,847	1,200,000	213,691		
4	CA	Bell Gardens	11	Christ the King	E.Zimdars	44	28	9				2	397			52	27	14	12										33,244	475	200,000		94,103	
5	CA	Bishop	11	Our Savior*	C.Wosje	24	22	7					191		2	52	18	14	17				2	1	22		1	36,816	1,280	750,000		18,000		
6	CA	Escondido	11	St. Paul*	R.Lawson Jr.	54	43	17		1		5	865		2	62	35	16	25			10	2	15		3								
7	CA	Fillmore	11	Wayfarers' Chapel*	L.Lanier	37	35	9				3	438			52	29	14	15				1		12		1							
8	CA	Irvine	11	Asian Mission	J.Kim	35	28	14	13	7	4	5	338	1	1	52	76	4	78			11	2	4	12	3	2	93,315	2,108	20,000				
9	CA	Irvine	11	Faith*	W.Stehr	93	82	28			3	3	521	1	4	52	65	12	27			10	4	20	27	1	1	164,518	4,552	30,000				
10	CA	Ukiah	11	Apostles*	M.Thompson	29	22	9	2	1		3	96			52	23	13	22			7	2	13			2	34,689	300	6,000				
11	CA	Windsor	11	Christ*	M.Thompson	81	70	21	2	1	3	5			1	52	50	15	15			8	2	24			7	118,982		1,200,000	174,000			
12	FL	Clermont	#	South Lake	G.Sahlstrom	30	22	8	1			4	180			52	22	8	9			4	1	11	7			99,316	1,650,000					
13	FL	Kissimmee	1	Peace	H. Huhnerkoch	130	107	43	2	1	1	1	1,635	5	1	104	94	11	44	4	1	18	3	28	24		2	93,373	2,427	875,000	299,789			
14	FL	Lakeland	1	Our Savior	A.Palmquist	48	47	21	1				602			52	49	26	27				1	1	16	3		62,929	6,000	465,000				
15	FL	Lakeland	1	Peace	J.Willitz	93	66	20	7	2		9	389	4	2	52	51	14	34			14	4	15	32	9	2	49,000	3,000	750,000				
16	FL	Naples	1	Our Savior	G.Schmidt	244	193	57	2		3	8	2,213			52	142	14	85			28	6	20	80	10	13	262,312	3,010	3,500,000	311,881			
17	FL	Port St. Lucie	1	Christ*	M.Dale	137	92	24	4		5		1,107		4	49	82	13	53			41	8	14	66	1	5	94,052	6,300	750,000	46,155			
18	FL	Sebastian	1	Trinity	D.Lillegard	91	81	14	2		2		1,130		1	52	62	14	35			6	2	25	21		8	75,464	5,454	700,000	163,000			
19	FL	Sebring	1	New Life	R.Fyffe	43	42	18	2				1,058		1	52	47	10	27					12				74,144	8,320	500,000	3,259	3,695		
20	FL	Vero Beach	1	Grace	M.Luttman	237	205	30	4	1		2	2,358	1	5	53	130	10	75			24	6	25	45		11	161,825	48,117	922,751				
21	FL	Winter Haven	1	Resurrection	C.Keeler	83	72	19	2					1	4	52	65	13	52					25				88,942	2,375	420,000	305,000			
22	IL	Litchfield	4	Faith*	S.Schmidt	161	116	24	3		1	1	1,182			52	70	16	50			30	10	20	32			176,997	15,654	1,900,000	16,000			
23	IL	Lombard	4	St. Timothy	E.Bryant	162	128	22	2		1	4	1,077	1	2	53	70	13	26	7	1	29	4	47	40		1	6	176,997	15,654	1,900,000	16,000		
24	IL	Plainfield	#	Light of Life	P.Lepak	39	23	10	1			1	147			51	26	5	31			12	6	4				68,604	200			150		
25	IN	Brownsburg	4	Good Shepherd	G.Lilienthal	99	70	14				3	961			52	45	15	33	3		15	3	15	21			3	85,542	14,647	150,000	6,000		
26	IN	Hobart	4	Grace	F.Lams	217	178	24	5		7	5	3,138	6	4	51	136	13	98			34	6	69	42		38	148,889	20,116	750,000	50,923			
27	IN	Portage	4	Hope	R.Flohr	188	157	40	2		2	7			1	52	70	16	61						100			109,395	250	2,500,000		5,000		
28	IA	Ames	7	Bethany	M.Hoesch	41	33	10			1	1	520			51	29	15	26				5	2	15			2	52,789	1,750	42,000			
29	IA	Calmar	7	Trinity	H.Abrahamson	29	27	6					210			51	19	9	13				2	1	6	1	1	2,508	952					
30	IA	Forest City	7	Forest*	T.Gullixson	69	57	18	4				297	1	2	52		4				8	1		6		1	18,274	1,429					
31	IA	Indianola	7	Good Shepherd	R.Harting	76	51	14	3			1	832			52	51	14	36	5		16	3	44	40		5	4	78,593	7,815	100,000	40,000		
32	IA	Lake Mills	7	Lake Mills	K.Hermanson	56	50	15	3	1			230		2	51	22	8				9	2	5	6									
33	IA	Lake Mills	7	Lime Creek	K.Hermanson	29	26	9					165			26	31																	
34	IA	Lawler	7	Saude	K.Dethlefsen	140	115	60	6	2		1		2	5							20	6	10	30									
35	IA	New Hampton	7	Jerico	K.Dethlefsen	130	120	60	5		1	2		1	6																			
36	IA	New Hampton	7	Redeemer	H.Abrahamson	82	75	31					562	1	2	50	49	9	37			8	3	7	16	4	1	1	32,111	158				
37	IA	Newton	7	Grace	M.Hoesch	32	25	7	1			1		2	1	52	18	15	15			1	1	12			2	1	22,259	1,300	144,000			
38	IA	Northwood	7	First Shell Rock	K.Hermanson	67	60	26	2		2		344		3	51	29	8				5	3	5	6									
39	IA	Northwood	7	Somber	K.Hermanson	31	31	12					230	1		25	31	1						5	3									
40	IA	Parkersburg	7	Faith	D.Larson	70	60	12	2				325	1	5	51	27	10	23			2	1					2	49,172	1,200		180,000		
41	IA	Riceville	7	Immanuel	K.Hermanson	13	13	6					110			51	9								5									
42	IA	Scarville	7	Center*	T.Rank	86	70	26								50	19	6	37					20				4	24,000	25,000				
43	IA	Scarville	7	Scarville Synod*	T.Rank	98	73	27	1		2		859			49	51	13		15	1	14	3	25		2	4	8	64,000	7,000				
44	IA	Thompson	7	Zion*	T.Gullixson	43	41	15					322		1	52	22	4	28				5	2	5			1	19,217	1,723				

64	MN	Bagley	8	Our Savior's	S.Stafford	131	123	16	3	2	2	652	1	3	52	35	13	41			8	2	5	4		5	27,233	2,382	160,000				
65	MN	Bellevue	9	Our Savior's	D.Faugstad	140	124	16	2	2		1,008	1	2	50	41	18	33			16	7	12	13	4	2	13	41,064	3,045	160,000			
66	MN	Bellevue	9	Rock Dell	D.Faugstad	123	108	18	1	1		875	2	2	50	38	5	52			17	7	12	15	4		11	37,350	1,629	150,000			
67	MN	Clara City	9	Faith	E.Hoelt	42	39	17			2	326	1	2	52	29	16	38			7	3	12			6	55,763	4,722	400,000	25,000			
68	MN	Cold Spring	9	Gloria Dei	C.Hahnke	278	204	60	2	4			2	1	51	93	18	64			31	8		49	6		95,531	9,587	750,000		6,808		
69	MN	Cottonwood	9	English	S.P.Van Kampen	179	149	45		7				4	52	60	10	51			18	5	15	10	1	2	12	51,945	18,287	900,000			
70	MN	Crookston	8	Grace*	vacant	52	40	9		2		297		1	52	28	9	20			9	3	7	23	6	2	2	24,600	1,470				
71	MN	East Grand Forks	8	River Heights*	R.Preus	144	109	35	2	2					52	90	15	55			40	6	30	30		2	6	57,524	25,900	499,000	10,000		
72	MN	Fertile	8	First Evangelist	vacant	57	46	20				251		3	52	23	9	16						4	3		2	23,300	330				
73	MN	Gaylord	9	Norwegian Grove	C.Ferkenstad	107	95	42	1	1		392	1	1	51	41	8	44	2		4	1	9	4		12	31,064	10,195	516,250				
74	MN	Golden Valley	9	King of Grace	E.Ekhoff R.Flohr M.Brooks	718	515	219	10		13	8	6,443	6	8	51	428	17	247	195	10	112	12	155	78	5	37	41	500,000	88,232	2,500,000	387,000	
75	MN	Grygla	#	St. Petri*	J.Abrahamson	58	33	9		2		403			50	29	9	20	10	2	10	3	14		3	4	12,560	259	60,000				
76	MN	Hartland	7	Hartland	D.Schmidt	218	175	87	4	2	1	686	5	2	50	66	11	49			23	6	12	33		5	58,267	4,480	250,000				
77	MN	Hawley	8	Our Savior's	C.Dale	100	70	25	2			850		2	52	50	6	25			22	6	7	18		5	40,047			26,002			
78	MN	Lengby	8	St. Paul	S.Stafford	129	104	21	1	1		459			52	47	15	39			20	5	8	20		10	30,895	3,914	194,000				
79	MN	Luverne	9	Bethany	P.Fries	268	252	46	2	3	6	863	1	2	51	78	10	50	1		20	4	18	12	2	2	4	87,957	11,210	330,000		24,179	
80	MN	Manchester	7	Manchester	D.Schmidt	73	46	19		4	1	250	1	1	48	30	10	22			13	4	5	9		2	18,622	746	125,000				
81	MN	Mankato	9	Mt. Olive	J.Petersen D.Basel	1,051	775	339	13	1	16	12	11,140	14	8	153	579	18	221	160	8	125	18	100	94	19	70	47	842,110	228,073	3,635,116	1,597,604	
82	MN	North Mankato	9	Peace	B.Kerkow	225	114	53	8		13	2,484	1		86	158	14	85			25	6	45	52	3	11	4	169,000	43,000	1,100,000	100,000		
83	MN	Oklee	8	Oak Park*	J.Abrahamson	147	105	25	4			1,401	2	1	45	70	7	59	5	2	15	4	25	34	3	2	14	40,190	2,200	240,000	45,500		
84	MN	Princeton	9	Bethany*	J.Gemander	271	218	35	1	3	2	2,392	4	3	52	100	11	89	6		26	6	30	15	10	9	9	105,767	3,565		95,000	40,000	
85	MN	Princeton	9	Our Savior's*	T.Zenda	204	156	70	4	1		453		1	52	73	15	43	27	3	19	4	10	20	2	3	5	65,321	11,644	400,000			
86	MN	St. Peter	9	Norseland	C.Ferkenstad	231	190	93	1	3		968	3	6	51	111	8	100	5		29	5	9	31	4	11	15	93,302	29,236	1,159,700			
87	MN	Tracy	9	Zion	K.Kluge	172	138	27	3	4		682	2	51	59	9	62			14	3	4	12		1	17	44,208	11,486	300,000	26,000			
88	MN	Trail	8	Mt. Olive*	J.Abrahamson	17	11	5					3	51	12	12	17			4	1												
89	MN	Trail	8	Nazareth*	J.Abrahamson	87	52	14		2		451	1	2	46	22	6	41								9	18,372	730	100,000		5000		
90	MN	Ulen	8	Calvary	C.Dale	100	85	25	3			450		2	52	45	6	20			8	1	16	5		2	34,426						
91	MO	Cape Girardeau	10	Scriptural	H.Gieschen	100	85	10	1	1				3	52	38	9	20			8	3		8			4	34,300	520	350,000			
92	MO	Carthage	10	Faith*	R.Waters	109	91	28	3	1	3	1,497		2	52	75	8	50					23				5	62,000	5,000	1,000,000		300,000	
93	MO	Jefferson City	10	Peace*	E.Gemander	89	71	22	2	3	1	564	2		52	54	13	32			11	4	14	20	2	4							
94	MO	Piedmont	10	Grace*	vacant	23	16	3	1						51	8					4	3		5				17,022	450	120,000		24,535	
95	ND	Mayville	8	First American*	A.Dethlefsen	100	65	19	4	3				1	52	50	14	30			10	2	15					44,637		290,000			
96	OH	Bowling Green	3	Abiding Word	K.Mellon	147	117	46	5	1	2	4	784	1		51	67	25	36			14	3	24	29	1	1	12	96,743	2,306	650,000	478,162	
97	OH	Deshler	#	Peace	T.Smuda	427	332	67	6	4		1,685	1	1	52	163	13	104			36	6	70	30		9	123,680	33,630	900,000	18,792			
98	OH	Springboro	4	Beautiful Saviour	G.Smith	54	42	17	4	1	1	695			52	32	10	17			8	2	14	12		2	95,491	6,476	5,000				
99	OH	Weston	3	Grace	J.Mereth	165	87	12	2			808	1		53	51	14	25			15	4	22	47	3	6	57,950	3,585	725,000				
100	OR	Grants Pass	12	Our Savior*	S.Sparley	72	61	17	1	1		1,226			52	40	15	28			5	2	40	22		1	2	43,778	2,227	235,000			
101	OR	Gresham	12	Saved by Grace	T.Bartels	129	106	27		5	1	1,152		1	51	60	16	35			12	3	28	30		3	1	86,095	565	1,100,000	178,590		
102	OR	Hillsboro	12	Reformation	S.Brockdorf	104	92	26	2		1	1,467	2	5	51	67	31	35			12	2	20	34	2	3	3	110,076	12,000	3,000,000		335,019	
103	OR	Hood River	12	Concordia*	J.Jacobsen	40	22	6	4			192	1		53	15					11	3								150,000			
104	OR	Klamath Falls	12	Christ	J.Braun	74	60	23	4	1	1	875	3	2	52	47	15	32			6	2	15	20		2	4	60,000	6,500	200,000			
105	OR	Medford	12	Faith	T.Westendorf	45	30	11		1	1	531	1	1	51	30	11	16			10	3	13	53				32,004	3,586	600,000	20,000		
106	OR	Myrtle Creek	12	St. Matthew*	F.Fiedler III	67	52	8	2					2	52	36	11	20															
107	OR	Sutherlin	12	Christ*	F.Fiedler III	70	62	18	1	1				1	52	40	11	25															
108	OR	The Dalles	12	Bethany*	J.Jacobsen	64		12	2	1	1	3	864	2	1	53	52	14	22			30	7	15		38	1						
109	PA	Irwin	3	Zion	B.Leonatti	40	30	4	1			374		2	52	35	4	8			15	7	4			1		66,000	1,000	300,000			
110	TX	San Antonio	10	Faith	M.Crick	65	47	9	1		1	501			52	40	14	25			15	4	18					59,947	8,279	143,118			
111	UT	West Jordan	12	Hope	A.Hamilton	154	100	20	5	3	5	1,500	1		104	72	6	47			22	7	25	40		10							
112	WA	Lakewood	12	Lakewood	J.Schmidt	98	71	17	5	4		924		1	52	69	4	39	44	4	17	4	16	45	2	1	10	60,929	2,530	1,650,300			
113	WA	Mt. Vernon	12	St. Luke	J.Dalke	83	66	14				682			52	35	11	23				6	3	8									
114	WA	Port Orchard	12	Bethany	A.Pittenger	700	430	55	23	1	10	9	3,817	3	7	159	243	13	149	44	4	55	10	64	90	105	11	41	470,837	16,591	2,161,335	555,440	
115	WA	Tacoma	12	Parkland	G.Oberberger A.Ring H.Bartels	579	434	64	5	1	11	3	3,243	5	4	156	199	17	129	133	7	3	3	41	35	11	19	36	779,477	8,180	5,148,189	933,812	
116	WA	Yelm	12	Our Redeemer	V.Settje	69	55	19	1	2		837		2	52	45	18	20	13	2	6	2	10		7	2	7	89,885	286	2,000,000	300,962		
117	WI	Amherst Jct.	6	Our Savior's	G.Haugen	32	31	10			1	167	1		50	16	3	40					14			3	14,395	1,500	529,000				
118	WI	Bloomer	6	Good Shepherd	R.Otto	78	69	18				730	1	1	52	29	10	19			2	2	27	45		2	6	44,808	2,015	250,000	9,480		
119	WI	Clintonville	6	St. Paul	R.Sawall	143	112	42	3	4	1			2	3	92	55	14	37				15			9		59,000	10,600				

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