2011

Who Do You Say I Am?

Report of the 94th Annual Convention of the Evangelical Lutheran Synod

Bethany Lutheran College
Bethany Lutheran Theological Seminary

Mankato, Minnesota
June 19–23, 2011
Artwork by David Norris
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THE CONVENTION DAY BY DAY
THE CONVENTION
DAY BY DAY

SYNOD SUNDAY, JUNE 19, 2011

The 94th Regular Convention of the Evangelical Lutheran Synod and the 55th 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. K. Mellon (West Bend, Wisconsin) preached the sermon based on Isaiah 42:1–7 under the theme “See the Servant of the Lord.” The world considers people important who are famous or who can provide what they want or need. Christ is not seen as important to many people. But, Isaiah describes Christ, God’s Servant, as the most important person for the whole world. Everyone wants justice for crimes committed. But before God we are all guilty of sin. Rather than destroy the whole world in justice, God sent His Son to satisfy His justice by giving His innocent life for our sins and taking the punishment of hell. This Good News brought to us by God’s word, appears humble, but it is powerful. Isaiah tells us to share this news to the “distant islands” or to all people.

At 7:00 p.m. the assembly gathered again in Trinity Chapel for the Graduation Service for Bethany Lutheran Theological Seminary. Three students were graduated from the seminary with the M.Div degree and two students were graduated with the Master of Arts in Lutheran Theological Studies degree. The Rev. John Moldstad preached the sermon based upon Matthew 28:16–20 with the theme “Go forward in the work of Christ’s kingdom.” The Rev. G. Schmeling served as liturgist and the Rev. J.K. Smith represented the Board of Regents. A reception, in the Great Room, followed the service.

MONDAY, JUNE 20, 2011

The first working day of the 94th Regular Convention of the Evangelical Lutheran Synod and the 55th Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted at 9:30 a.m. in Trinity Chapel. The chaplain, the Rev. P. Lepak, preached the opening sermon based on John 1:10–12, with the theme “The Truth is Unchanged and Unchanging.” Jesus was born into humanity and brought God’s love. Mankind’s failure to receive the Lord is a spurning of God’s love, and God responds with terrible fury. Yet God turns away His anger with His word, our Savior, so we are grateful that the truth is unchanged and unchanging. As we wrestle with that truth, He motivates us by His grace to engage others with Christ.

The Order of Matins was followed and the assembly sang the hymns, “Christ is made the sure Foundation,” “At the Name of Jesus,” and “On my heart imprint Thine image.”

As the assembly gathered in the convention auditorium, Secretary Ferkenstad announced that the roll had been gathered at the credentials desk. Seventy-five permanent voting members and twenty-eight permanent advisory members responded to the initial gathering of the roll; eighty-six voting members and twenty-nine permanent advisory members were present by the end of the first working day. By the conclusion of the convention there were ninety-three
permanent voting members, forty-one permanent advisory members, and 122 delegates who
had registered their presence.

At 10:30 a.m. President Moldstad declared the 94th Regular Convention of the Evangelical
Lutheran Synod and the 55th 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.” He
then read Psalm 134 and led the assembly in prayer.

President Moldstad then read the President’s Message to the synod. He stated that the
basic question of life is Who is Jesus? While we strive to uphold proper doctrine that He is
the Christ, the Son of God, we also must share the whole message of Jesus with others. The
president also made a PowerPoint presentation relating to the Strategic Plan being presented
to the synod and ended with the brief prayer, May God help us to engage others with Jesus.

Greetings were read from Petr Krakora (Czech Republic) and the Rev. George Orvick.
Pastors Solomon Mamidi and Ananda Raju (India) were introduced along with Pastor Young-
Ha Kim (Korea) and Pastor A. Burmeiser (Australia).

The chaplain closed the session with prayer at 12:10 p.m. The afternoon was spent in
committee meetings preparing resolutions for consideration by the convention.

TUESDAY, JUNE 21, 2011

The morning devotion was conducted by the Rev. D. Finn (Waterloo, Iowa) using
John 14:6–7 as the sermon text with the theme, “God would have us know the Way, the Truth
and the Life.” Moses was filled with personal doubts when he was called to be the leader of the
Lord’s people because he didn’t understand that, in truth, he would not be the leader of Israel.
God was the real leader. The people followed Moses, but Moses followed the Lord, and so there
was never any cause for doubt. The Lord revealed His name to them: I AM. In John’s Gospel,
Jesus often identified Himself with this same name, including in the text in John 14, saying
“I AM the way and the truth and the life.” Like Moses, we are filled with personal doubts
when we follow ourselves or look to each other for support. We are all to look only to Jesus.
For those who follow Jesus, there are no doubts, because He is the Truth. The events which
happened in the Old Testament were but a shadow of what was to come, their troubles and
their deliverance. With faith in Jesus, we will see the destruction of the Lord’s enemies and the
redemption of sinners. The Means of Grace connect us to Him. Jesus is, and we are as we are
in Him. The assembly sang the hymn, “Sing praise to the God of Israel.”

Following the normal preliminaries, the Synodical Membership Committee reported. Seven
pastors and one congregation were received into membership. The new members were invited
to the stage and welcomed by the president.

The convention then began consideration of the report of the Planning Committee
concerning the proposed strategic plan for the synod. The vision statement was adopted
stating, In the next five years we will learn to engage others more faithfully with Jesus. The eight
goals developed from the statement also were adopted.

Pastor Steven Lange, Wisconsin Evangelical Lutheran Synod, addressed the convention
assuring us that as the apostle Paul spoke to the Philippian Christians (Philippians 1:3–6), so
the WELS remembers us in their prayers as we are asked to remember them. Ours is a precious
fellowship. We are not alone. “Therefore, my dear brothers, stand firm. Let nothing move you.
Always give yourselves fully to the work of the Lord, because you know that your labor in the
Lord is not in vain” (1 Corinthians 15:58).

The afternoon session began at 1:30 p.m. with a devotion which consisted of the reading
of 1 Peter 1:10–12, the singing of the hymn “Christ alone is our salvation” and prayer by the
chaplain.

The afternoon session continued with a presentation by the Board for World Outreach.
Speakers included Pastor David Haeuser (Peru) who addressed the convention and brought
greetings from the church in Peru. Pastor Ananda Raju and Pastor Solomon Mamidi from the church in India were introduced, and both addressed the convention. Finally, the Rev. Young-Ha Kim spoke to the assembly.

The convention also took action on the reports from World Outreach, Elementary Education, and Pastoral Conference Records.

Following a presentation about The Lutheran Home Association, the convention continued its consideration of the report on the proposed strategic plan. In action, the synod adopted restructuring which includes placing synod communication under the direct responsibility of the office of the synod president; eliminating the Board for Publications, Committee for Integrating Technology, and the Board for Stewardship. The boards for Evangelism and Home Missions will be combined. A new Committee for Communication also will be formed.

At 4:45 p.m. the convention recessed to Trinity Chapel where the Anniversary Service was conducted at 5:00 p.m. by the Rev. P. Schneider (Midland, Michigan). The sermon was based upon 1 Corinthians 4:1–5. The sermon theme asked the question, What makes a good pastor? A good pastor must be a servant. He is also faithful. A good pastor must be willing to be judged; but let this judging be done by God and in accord with His word. The pastors celebrating their special anniversaries have been "good" pastors… yet not perfect! Each of them, each of us, possesses a sinful nature, which causes us to break God’s commandments, for which we all deserve eternal punishment. But the Good News is that pastors have a Savior just as everyone in this world has a Savior. Jesus came into this world to save us all from our sins. His perfect life earned the righteousness, which is credited to us through faith. His blood, shed on Calvary’s cross, washes away every sin, every stain, to give us forgiveness. His resurrection assures us we are forgiven, that Christ was victorious, that Satan was defeated, that our debt of sin was paid in full. The door to heaven is open. A place is all prepared for us in Paradise. It is this gospel which we pastors are privileged to proclaim. It is this gospel that these honored men have proclaimed as faithful servants who are judged not guilty. It is this glorious gospel of Jesus our Savior that we together proclaim through our Evangelical Lutheran Synod. Because of this Savior, we all await that Final Day when the Lord will say: “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!” The service included the singing of the hymn, “Lord Jesus, who art come.”

WEDNESDAY, JUNE 22, 2011

The Wednesday morning devotion was conducted by the Rev. T. Buelow (Carthage, Missouri), who based his sermon on the Great Commission in Matthew 28:18–20, under the theme: “Learn and teach all the notes and sing God’s praise in harmony.” In the beginning God created us to live in perfect harmony with Him, a harmony destroyed by the fall. But God began the music of the gospel again by promising His Son as Savior (Genesis 3:15). After fulfilling THE Father’s gospel promise by paying for the world’s sins, Jesus sent and still sends his disciples out into the world to baptize and preach the good news, whereby fallen sinners are recreated—put back into harmony with God. God wants us who have been recreated by the gospel to learn and teach all the right notes, inspired in scripture, so that that harmony remains and grows until all the elect join the perfect heavenly choir in singing the “New Song.” The devotion included the singing of the hymn “On Galilee’s High Mountain.”

Following the preliminaries, President Moldstad introduced the essayist, the Rev. Michael Smith (Mankato, Minnesota). The essayist began reading the essay, Who do you say I am? He read the first half of the essay and discussion followed.

The remainder of the morning was spent considering the strategic planning report from the Planning and Coordinating Committee and the matter of annual conventions. At the
conclusion of the session, by a vote of 121-yea and 46-nay, the convention voted to continue
conduct annual synod conventions.

The Wednesday afternoon devotion consisted of the reading of Matthew 5:14–16, prayer
and a selection by the Youth Honor Choir.

A greeting was read from Missionary T. Erickson.

During the afternoon, reports were received from the committees on Evangelism,
Miscellaneous, Home Missions, Doctrine, President’s Message and Report, Planning, and
Finances. It was also resolved that the Planning and Coordinating Committee explore options
for changing the days, dates, and length of the annual synod convention and report to the
2012 convention with a proposal for consideration. As a part of the report of the Doctrine
Committee, a resolution of fellowship was passed with Lutheran Confessional Church (LBK
Norway).

The Rev. M. Smith, chairman of the Board for Home Missions, spoke about the site of
exploratory work in Austin, Texas. The Rev. B. Kerkow came forward to the stage for the Rite
of Commissioning.

A report also was made by the Rev. S. Petersen about the recent Confessional Evangelical
Lutheran Conference convention (CELC), which was held June 4–6 in New Ulm
and Mankato, Minnesota. This was the seventh triennial conference which gathered under the
theme, “Unity of Spirit, Bond of Peace.” Thirty-three church bodies were represented. A brief
video presentation also was made about the “Worldwide Fellowship Service” on Sunday,
June 5, in Mankato.

Mr. Allen Labitsky spoke on behalf of the Board for the Lutheran Schools of America and
recognized the years of service of the following teachers:
Susan Schoenike—25 years (Holy Trinity Lutheran School; Okauchee, Wisconsin)
Karen Merseth—25 years (King of Grace Lutheran School; Golden Valley, Minnesota)
Kari Sehloff —25 years (Mt. Olive Lutheran School; Mankato, Minnesota)
Lynda Krueger—35 years (Concordia Preschool; Eau Claire, Wisconsin)
Larry Rude—40 years (Mt. Olive Lutheran School; Mankato, Minnesota)

The Communion Service was conducted in Trinity Chapel beginning at 7:00 p.m. The Rev.
T. Hartwig (Lake Havasu City, Arizona) based his message on 1 Corinthians 10:16–17 under
the theme “What do we have in common?” The Rev. E. Teigen (Mankato, Minnesota) served
as the liturgist for the service.

THURSDAY, JUNE 23, 2011

The Thursday morning devotion was conducted by the Rev. B. Klebig (Sebring, Florida)
who based his sermon upon Revelation 7:15–17 under the theme: “We will forever revel in
learning the truth.” A great deal of work accompanies life on this side of heaven, and while
rewarding it is frequently difficult and exhausting. The role of the Christian and pastor is one
that brings comfort and peace to those who need it most, and in heaven we are the recipients
of this same grace by the Good Shepherd. The devotion included the singing of the hymn
“Behold a host, arrayed in white.”

After preliminaries, the reading of the essay, Who do you say I am? was continued by the
essayist. Discussion followed and thanks was extended to the essayist.

The convention concluded its work, during the morning session, as President Schmeling
addressed the convention on behalf of Bethany Lutheran Theological Seminary. President
Bruss also addressed the convention on behalf of Bethany Lutheran College and recognized
Dr. T. Kuster for twenty-three years of service for the college. Dr. Eric Woller was introduced
as the new Academic Dean of the college. Art Westphal made a presentation about the capital
campaign, “A Faithful Future | the campaign for Bethany.”
The convention also considered the reports of Parish Services, Higher Education, Resolutions and Excuses.

The president’s concluding remarks referenced the convention theme, *Who do you say I am?* Jesus is the Christ who is the one who brings us absolution, who motivates us in evangelism and engaging others with Jesus throughout the world.

Thanks were extended to the Rev. Philip Lepak (chaplain), John Baumann (convention organist), and Greg Costello (convention manager) along with the staff of Bethany Lutheran College.

Thanks also were extended to the Rev. Craig Ferkenstad (synod secretary), and Elsa Ferkenstad and Denise Luehmann (convention secretaries).

At 11:46 a.m., with an exceptionally large percentage of members and delegates yet in attendance, the president declared the 94th Regular Convention of the Evangelical Lutheran Synod and the 55th Annual Meeting of the Bethany Lutheran College Corporation to be closed “In the Name of Father and of the Son and of the Holy Ghost. Amen.”

The chaplain concluded the convention with prayer and the assembly sang the hymn “Praise to Thee and adoration.”
ROLL CALL OF PERMANENT MEMBERS

Active Membership:
1. Pastors serving member congregations:
   Members having the right to vote
   
   Excused: E. Bryant, F. Fiedler, N. Merseth, H. Mosley, M. Rogers

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 teaching are in agreement with those of the Evangelical Lutheran Synod:
   Advisory membership: Not having the right to vote
   
   Present: A. Burmeister, 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
   
   Excused: W. Kessel
   Absent: D. Marzolf

5. Ordained clergymen serving in administrative offices of the synod:
   Advisory membership: Not having the right to vote
   
   Present: D. Basel, J. Moldstad, S. Petersen
6. Ordained clergymen serving in home & foreign mission fields or in church-related organizations:
   **Advisory membership: Not having the right to vote**
   
   Present: D. Haeuser, B. Kerkow, Y. Kim
   Excused: J. Vogt
   Absent: T. Erickson, O. Rodriguez, T. Schultz

7. Pastors emeriti:
   **Advisory membership: Not having the right to vote**
   
   Excused: P. Anderson, M. Doepel, G. Orvick

8. Teachers serving in schools of member congregations
   **Advisory membership: Not having the right to vote**
   
   Present: S. Beilke, G. Kellermann, A. Labitzky, S. Lai, L. Rude, T. Thies

**Inactive Membership**
   **Advisory Membership: Not having the right to vote**
   
   Present: M. Marozick, G. Sahlstrom
   Excused: D. Meyer
   Absent: C. Dale, D. McQuality, C. Sielaff

**Individuals:**
   
   Present: D. Bruss, M. Meyer
   Absent: S. Born, N. Holte
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**Other**

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- James Mayer
- Roger Dohrmann
- Maynard Pick
- Fritz Miller (alt.)
- William Anderson
- Darrell Hoepner
- Norbert Stege
- Robert Fouts
- Rodney Arneson
- Timothy Bakken
- Don Jordahl
- Kent Olmanson
- Arvil Bartness (alt.)
- Bill Overn
- Robert Smith
- Jeff Tillman
- Mark Marozick
- Kermit Traska
- Pat Beaver
- Jim Young
- Steven Kalman
- Glenn Meentemeyer, Sr.
- Marty Wolbaum
- James Costello
- Greg Gilbertson
- Robert Turner
- Charles Thomforde
- Norman Werner
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- Michael Buchanan
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# CONVENTION COMMITTEES

## 1. President’s Message and Report
- Rev. C. Keeler
- Mr. Benjamin Anderson
- Mr. Maynard Pick

## 2. Committee on Nominations
- Rev. Erwin Ekhoff
- Rev. Herbert Huhnerkoch
- Rev. Bradley Kerkow
- Rev. Ken Mellon
- Mr. Dennis Behr
- Mr. Herb Berg
- Mr. Allen Quist
- Mr. Kermit Traska

## 3. Credentials
- Rev. M. Brooks
- Rev. E. Hoeft
- Mr. Ed Schmaedeka

## 4. Program
- Rev. R. Holtz
- Rev. S. Stafford

## 5. Minutes
- Rev. D. Finn
- Rev. L. Ulrich
- Mr. Shu-Ting Lai

## 6. Doctrine
- Rev. R. Carter
- Rev. J. Gernander
- Rev. M. Hoesch
- Rev. H. Huhnerkoch
- Rev. S. Reagles
- Rev. G. Smith
- Rev. L. Wentzlaaff
- Rev. C. Wosje
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- Mr. Roger Duberowski
- Mr. George Egerter
- Mr. Kirk Meyer
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- Rev. J. Dalke
- Rev. R. Flohr
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- Rev. N. Madson
- Rev. G. Schmeling
- Rev. S. Schmeling
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- Mr. Darrell Lawrence
- Mr. Hal Lee
- Mr. Daniel Mundahl
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- Rev. G. Haugen
- Rev. E. Hoeft
- Rev. J. Krikava
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- Rev. R. Pederson
- Rev. A. Pittenger
- Rev. L. Ulrich
- Mr. Nic Anderson
- Mr. Norman Faugstad
- Mr. Norman Hartigan
- Mr. Nathan Kranz
- Mr. Isaiah Krause
- Mr. Ed Schmaedeka
- Mr. Lee Stroschine

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- Rev. P. Fries
- Rev. T. Gullixson
- Rev. K. Hermanson
- Rev. D. Jaech
- Rev. D. Larson
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- Rev. J.K. Smith
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Rev. S. Kauffeld
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Rev. T. Kuster
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Rev. G. Sahlstrom
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13. Parish Services
Rev. M. Dale
Rev. M. Harstad
Rev. M. Luttman
Rev. J. Merseth
Rev. J. Skogen
Rev. T. Zenda
Mr. Ray Baker
Mr. Brandon Book
Mr. Harold Halvorson
Mr. Don Jordahl
Mr. Robb McMullen
Mr. Bill Overn
Mr. Phillip Peterson
Mr. Norman Werner
Mr. Jim Young
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Rev. E. Geistfeld
Rev. B. Homan
Rev. J. Moldstad
Rev. R. Otto
Rev. S. Petersen
Mr. Wally Knutson
Mr. Steve Moulds
Mr. Ralph Seidensticker
Mr. Scott Shileds
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Rev. P. Faugstad
Rev. D. Finn
Rev. B. Kerkow
Rev. K. Mellon
Rev. J. Merseth, Sr.
Rev. M. Muehlenhardt
Rev. T. Rank
Rev. G. Schmidt
Rev. S. Stafford
Rev. J. Willitz
Mr. Rodney Arneson
Mr. Steven Buelow
Mr. Paul Chamberlin
Mr. Tom Conzelmann
Mr. Jim Costello
Mr. Keith Duin
Mr. Glen Hansen
Mr. Rodney Kuznicki
Mr. Richard Maginnis
Mr. Scott Preuss
Mr. Karl Struck
Mr. Gary Weimer

16. Miscellaneous
Rev. A. Burmeister
Rev. S. Gullixson
Rev. A. Hamilton
Rev. P. Lepak
Rev. G. Lilienthal
Rev. K. Madson
Rev. D. Moldstad
Rev. J. Petersen
Rev. P. Schneider
Mr. Shawn Anderson
Mr. Herb Berg
Mr. Derwin Robinson
Mr. David Sparley
Mr. Robert Turner

17. Pastoral Conference Records
Rev. T. Skaaland
Rev. J. Smith

18. Resolutions
Rev. L. Buelow
Rev. W. Halvorson
Rev. F. Theiste

19. Tellers
Samuel Gullixson
Daniel Hartwig
James Kasseta
David Locklair
Jeff Merseth
Michael Moldstad
Nicholas Proksch
Trent Saari
Joshua Skogen

20. Chaplain
Rev. Phillip Lepak

21. Head Ushers
Rev. G. Lilienthal
Rev. S.P. Van Kampen

22. Parliamentarian
Rev. T. Kuster

23. Assistant Secretary
Rev. Michael Smith

24. Convention Manager
Mr. Greg Costello
PRESIDENT’S MESSAGE AND REPORT
PRESIDENT’S MESSAGE

Dear esteemed Pastors, Delegates and Friends of our Evangelical Lutheran Synod. As we begin the 94th Annual Convention of our beloved church body, we greet each of you in the name of the Loving One who asks invitingly, *Who do you say I am?*

Isn’t this the basic question of life? **Who is Jesus?** How one answers reflects not just the person’s view of the Bible, or one’s take on moral issues, or one’s outlook and attitude for life in the here and now. It’s a matter of where one spends eternity! We do not wish to be complicit in the damnation of the unbeliever by diluting the one and only antidote available for rescue and life. Martin Luther minced no words when addressing the seriousness of being connected to Christ Jesus by faith: “Without this God, who died and rose again, let every man fear and hesitate, nor presume to draw near to God or to come to him, no matter how pious and holy or full of good works he may be. For God the Father cannot tolerate anyone who wants to go to him or approach him unless he brings his beloved Son Christ with him.”

Thank God, the access needed by all sinners to the heavenly throne is provided! Scripture states: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Romans 5:1, 2). This is why we have chosen a study of the Person of Christ for our convention essay this year. This is also why we as a synod are interested in strategically planning to engage those who still remain lost in sin and unbelief with the One we boldly confess with Peter and the apostles: “You are the Christ, the Son of the living God!” (Matthew 16:16). Jesus himself said: “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life” (John 5:24).

We like to assume we know our doctrine. If there is one thing confessional Lutherans take seriously it is adherence to the teachings of God’s Word. One of the three designated purposes for our synod is to “contend for the faith once delivered to the saints” (Jude 3). This includes confessing what Scripture says on the two natures (divine and human) of Christ; his states of humiliation and exaltation; and also the work of salvation as accomplished by this God-Man in the place of each sinner and therefore distributed freely to all in Word and Sacrament.

Do we need some refreshing, however, on the subject of Christology? It is good for us to brush up on what is essential to believe, teach, and confess about Jesus, especially as we dwell in a world offering a panorama of views on what transpired at Bethlehem, at Calvary and at the new tomb owned by Joseph from Arimathea. What we say about Jesus directly affects our own situation. Comparing our case as sinners to a balance scale, Luther remarked: “We Christians must know that if God is not also in the balance, and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said [if these things were not true], God has died for us, but only a man, we would be lost. But if ‘God’s death’ and ‘God died’ lie in the scale of the balance, then he sinks down, and we rise up as a light, empty scale…”

While we seek to educate one another this week on the Person of Christ, another question needs to be asked by way of self-examination. While we strive to uphold proper doctrine, how are we doing at sharing the whole message of Jesus with others—even with those of other cultures? Challenging an erroneous perception some might subconsciously entertain, namely how doctrinal preservation and mission-mindedness compete, one theologian correctly observed: “Luther’s reform of the Word of God does not establish false alternatives between preserving the pure doctrine and preaching the gospel. Any resolve to preserve the doctrine of the gospel without the intent to preach that gospel to the world would lead one to question

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2 Triglotta, The Formula of Concord, Article VIII, “Of the Person of Christ,” par. 44.
the motives behind that preservation in the first place.” Standing on the Word alone for the sake of truth is one thing; sitting all alone on the Word and not sharing it, or caring to share it, is quite another.

Are we truly interested in connecting people who are lost in sin and unbelief with the Name that alone saves? Would an outside observer conclude of us individually or collectively, “Now there’s a person, a congregation, a synod that takes seriously telling others of Christ and his work of salvation”?

You’ve seen the 2009 ELS statistics, including number of baptisms (total of 368 children and 69 adults in 131 congregations) and adult instructions/confirmations (186 total). We rejoice, as do the angels in heaven over every single sinner who repents and believes. Yet, we ask rhetorically, do these statistics point to a vibrant church body deeply interested in passing on the life-giving water to the spiritually parched?

It’s the growth of the kingdom of Christ at large we are interested in, not the synod per se. Yet, we pray God uses our ELS to further the cause. In so many ways, we must confess our need to heed the message in Revelation when our Lord Jesus spoke of the church at Ephesus as drifting away from its first love—even while contending for correct doctrine. “Repent and do the things you did at first,” says Jesus.

One of our pastors wrote to me last fall and included a little story of a painter who was commissioned to put on a canvass a picture of a dying church. What scene did he paint? He showed a large ornate sanctuary filled with well-dressed worshipers, with a pastor proclaiming from a pulpit. In the back corner of the sanctuary could be seen a wooden box with words written on it: FOR MISSIONS. One noticed how a spider web covered the slot in the box. “That was a dying church,” wrote the pastor, “one keeping the gospel for itself, not interested in bringing it to others.” Then, the pastor put down these strong words: “As individuals, pastors, congregations, and a synod, we need to repent. We need to repent, in general, because we have not been zealous in bringing the gospel to others. And I believe that this has happened in part because we have certain emphases in our synod that tend to turn us away from what must be our central vision.”

Dr. C. F. W. Walther once said: “How many millions are there who still have no faith! We exist and have founded a synod in order, as much as possible, to bring men to salvation, and thereby to check the misery in Christendom and the number of the lost in the poor blind heathen world”

May God move us to repent for not being as zealous as we ought in engaging others with Jesus. Repentance is good for the soul. It is also good for the whole (the synod). While the doctrinal controversies of the past sapped much of our energy and attention as a synod (and in some cases, necessarily so), attentiveness to doctrinal precision dare not be used as an excuse for laxity in proclaiming the name of Jesus to others.

Yet, brothers and sisters in Christ, may we never forget how we too have a Savior who forgives! Because of Christ and his atoning work at Calvary, you and I personally and collectively as a synod can be certain—as Micah says—our sins have been tread underfoot and all of our iniquities hurled into the depths of the sea (Micah 7:19). This is how we are refreshed and renewed!

Now, renewed by his word of pardon, we boost up each other and say: “The life I live in the body, I now live by faith in the Son of God who loved me and gave himself for me” (Galatians 2). This includes pondering and planning strategically as a synod how to ENGAGE OTHERS WITH JESUS!

3 We Confess, We Condemn, Congress on the Lutheran Confessions 2006 (St. Louis: Luther Academy, 2009), p. 16.
5 M. Harrison, At Home in the House of My Fathers (Lutheran Legacy, 2009), p. 698.
Let us not get discouraged as we do so. As your duly elected servant, I will strive, with God’s help and also with your counsel, to do as our *Handbook* states of my office: “[The president 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.” With a supportive vice president and also with you delegates and pastors here as leaders set on our worthy vision, we prayerfully can do many things to advance the gospel of Christ.

Before we proceed in a moment to a more detailed presentation on the proposal coming from our Planning and Coordinating Committee, allow me an opportunity to touch briefly on a few other matters.

Worship style continues to be discussed in our midst. In my pre-distributed report to the convention, the appointment of a special Committee on ELS Worship (CEW) was mentioned. Six men have been asked to advise the General Pastoral Conference next October. Their task is to assist us as a synod in our understanding of worship and liturgy, helping us determine the meaning of Bylaw Chapter 1 of the ELS Constitution where specific orders of worship are recommended for the sake of unity in practice. We ask for prayers as these men go about their work. We also give a two-fold general encouragement: 1) remember what we do liturgically should reflect our beliefs as confessional Lutherans and not confuse; 2) remember also there are proper ways to contemporize while remaining firmly in the old paths. Along with this encouragement, may we be careful in judging motives of one another.

On May 5–6 this year a “free conference” took place at our synod’s Parkland congregation in Tacoma, Washington. This was an historic occasion. It represented the first time in many decades where three synod presidents of the former Synodical Conference (LCMS, WELS, ELS) met to address doctrinal topics in a framework outside the realm of church fellowship. President Mark Schroeder of WELS presented an essay on the subject that had severed the long-term ties between the Wisconsin Synod and the ELS on the one hand and the Missouri Synod on the other in the 1950’s and 1960’s. The title was: “Walking Together With Jesus: Church Fellowship and Its Implications for Confessional Lutherans.” LCMS President Harrison and myself served as reactors to the essay. No one is under the delusion that issues once separating the synods will quickly dissipate. Yet, it is noteworthy such a free conference could occur. Plans also are being made for a similar conference next year at the same location.

Fellow workers in God’s Kingdom: We live in trying times. A large segment of young people today is floundering spiritually and morally with little or no expectation of help from what passes as organized religion. One Canadian Lutheran theologian bemoaned: “Today’s North American unchristian or anti-Christian society with its own standards and demands for tolerance makes outreach difficult. Lutheran churches have difficulty retaining youth, for example, because there is little, if any, common or community support for the Christian faith and life. More likely, young Lutherans will have friends of different faiths, or of no faith, and the friendship takes on a higher value than fidelity to a Confirmation vow. Little relevance may be seen between worship rituals and world realities.”

According to a recently published Barna Research project, those in the sixteen-to-twenty-nine year-old set, while in many cases having attended church during high school years, are “less likely to return to church later, even when they become parents.” This is a reality stemming from an inundation of worldviews at odds with the Christian faith. The perception

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6 *Lutheran Theological Review* (St Catherine’s, Ontario), vol. 22, p. 70.


8 David Thompson in his book, *What in the World is Going On?* (Milwaukee, WI: Northwestern Publishing House, 2010), observes: “One does not have to sit at the feet of a teacher or professor to become a disciple of a particular worldview; worldviews are just as likely to be absorbed by osmosis” (p. 4).
of the younger generation is that religious truth for society and for them personally is too complex ever to be known.

How vital, then, for churches to proclaim the entire truth from God’s Word! How crucial it is to hold out the only solid hope—Christ Jesus, who is set forth in Scripture as the world’s one and only Redeemer from sin and as the single entrance to heaven! How important it is to uphold the way in which Scripture directs all for spiritual edification—Word and Sacrament! May God bless our efforts to do so in our Evangelical Lutheran Synod.

John A. Moldstad, president
PRESIDENT’S REPORT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology Joshua Skogen was ordained and installed as pastor of King of Grace Lutheran Church in Waukon, Iowa on June 27, 2010. Pastors who participated in the service were the Reverends Daniel Finn, Wayne Halvorson, Boyd Longshore, Gaylin Schmeling, Glenn Smith, J. Kincaid Smith, Michael Smith, Richard Wiechmann, and Candidate Jeffery Merseth.

Candidate of Theology Trent Saari was ordained and installed as pastor of Our Saviour Lutheran Church in Lake Havasu City, Arizona on June 27, 2010. The Rev. Timothy Hartwig was the preacher; the Rev. Richard Fyffe served as lector, and the Rev. Allen Schroeder (WELS) was the liturgist.

Candidate of Theology Nicholas Proksch was ordained and installed as pastor of Lord of Life Lutheran Church in Holland, Michigan on July 11, 2010. Pastors who participated in the service were the Reverends Noah Headrick (WELS), Jeffrey Luplow, Kyle Madson, John Moldstad, Paul Schneider, Michael Smith, Joel Willitz, Paul Zager, and Candidate Daniel Hartwig.

Candidate of Theology Jeffery Merseth was ordained and installed as pastor of Our Savior’s Lutheran Church in Roseau, Minnesota on July 11, 2010. The Rev. Nile Merseth preached the sermon, the Rev. John Merseth, Sr., served as liturgist and lector, and the Rev. David Thompson performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Joseph Abrahamson and Dale Jaech.

Mr. Jason Draeger was installed as teacher and associate principal at Peace Lutheran Church in Kissimmee, Florida on August 15, 2010. The Rev. Herb Huhnerkoch, pastor of Peace Lutheran and circuit visitor, preached and conducted the installation. The Rev. Andrew Palmquist was lector.

The Rev. Alexander Ring was installed as assistant pastor at Parkland Lutheran Church in Tacoma, Washington on August 29, 2010. He was called to teach full-time in the upper grades at Parkland Lutheran School, while serving with fill-in duties as needed on the pastoral staff. Circuit Visitor, the Rev. James Braun, performed the rite of installation. The Rev. Glenn Obenberger preached the sermon, and the Rev. Peter Faugstad served as liturgist.

The Rev. Mark Rogers was installed as pastor of Scriptural Lutheran Church in Cape Girardeau, Missouri on October 3, 2010. The Rev. Richard Tragasz preached for the service and the Rev. Erik Gernander served as liturgist and performed the rite of installation.

Candidate of Theology Samuel Gullixson was ordained and installed as pastor of Our Savior Lutheran Church in Bishop, California on November 11, 2010. The Rev. Theodore Gullixson preached the sermon, the Rev. Jesse Jacobsen served as liturgist, and Circuit Visitor, the Rev. Timothy Harwig, performed the rites of ordination and installation. The Rev. Trent Saari also participated in the service.

Candidate of Theology Daniel Hartwig was ordained and installed as assistant pastor of Christ the King Lutheran Church in Green Bay, Wisconsin on January 9, 2011. President Gaylin Schmeling preached the sermon, the Rev. Leonard Buelow served as liturgist, the Rev. Jonathan Madson served as lector, and Circuit Visitor, the Rev. John Smith, performed the rites of ordination and installation. Other pastors who participated in the service were the Reverends Theodore Gullixson, Gregory Haugen, Noah Headrick (WELS), Roy Rose (WELS), Paul Schleis (WELS), Tosten Skaaland, Fred Stubenvoll, and Jonathan Zabell (WELS).

The Rev. Kurt Kluge was installed as pastor of St. Martin Lutheran Church in Shawano, Wisconsin on June 5, 2011. The Rev. Paul Sullivan preached the sermon, the Rev. Carlton
Sielaff served as liturgist, and Circuit Visitor, the Rev. John Smith, performed the rite of installation.

DEDICATIONS AND CHARTER


Gloria Dei Lutheran Church, Saginaw, Michigan, dedicated a new sanctuary on May 22, 2011. The Rev. J. Kincaid Smith, a former pastor of the congregation, preached for the morning service, and Pres. John Moldstad preached for the afternoon dedicatory service. The circuit visitor, the Rev. Paul Schneider, performed the rite of dedication.

Norwegian Grove Lutheran Church, Gaylord, Minnesota, dedicated a new narthex on Sunday, June 19, 2011. The Rev. Marcus Birkholz (WELS) was the guest speaker for the morning dedication service. The pastor of the congregation, the Rev. Craig Ferkenstad, served as liturgist and performed the rite of dedication.

ANNIVERSARIES

Grace Lutheran Church, Madison, Wisconsin, celebrated her fiftieth anniversary on August 29, 2010. The Rev. John Petersen, a former pastor of the congregation, preached the morning sermon,
and President John Moldstad preached the afternoon sermon. The Rev. Bradley Homan, a son of the congregation, conducted the liturgy. Pres. em. George Orvick also addressed the congregation.

Peace Lutheran Church, Jefferson City, Missouri, celebrated her twenty-fifth anniversary on June 12, 2011. The Rev. Erik Gernander serves as pastor of the congregation.

ANNIVERSARIES OF ORDINATION

The following anniversaries of ordination are being observed this year:

- John Moldstad 60 years
- John Krueger 55 years
- David Lillegard 50 years
- Fred Lams 40 years
- Tosten Skaaland 40 years
- John Smith 40 years
- John Vogt 40 years
- Harvey Abrahamson 25 years
- Jong-In Kim 25 years
- Jonathan Madson 25 years
- Richard Wåters 25 years

MEMBERSHIP REQUESTS

Hope Lutheran Church, Farmington, Minnesota has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

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

- The Rev. Samuel Gullixson, pastor of Our Savior Lutheran Church, Bishop, California.
- The Rev. Daniel Hartwig, pastor of Christ the King Lutheran Church, Green Bay, Wisconsin.
- The Rev. Jeffery Merseth, pastor of Our Savior’s Lutheran Church, Roseau, Minnesota.
- The Rev. Nicholas Proksch, pastor of Lord of Life Lutheran Church, Holland, Michigan.
- The Rev. Trent Saari, pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona.
- The Rev. Joshua Skogen, pastor of King of Grace Lutheran Church, Waukon, Iowa.
- Dr. Doyle Holbird, professor at Bethany Lutheran College, by colloquy on December 8, 2010.

COLLOQUY

On December 8, 2010, Dr. Doyle Holbird successfully completed a colloquy to join the synod’s clergy roster. Dr. Holbird is a cell biologist who serves on our Bethany Lutheran College faculty. He was a clergyman in the LCMS for a number of years prior to his arriving at the college. His membership needs to be ratified at our convention.

RESIGNATIONS, RETIREMENTS, AND APPOINTMENTS

The Rev. Mark Wold, as of September 2010, no longer serves on the clergy roster.

The Rev. Carl Wosje retired from the active ministry in October 2010.

Mr. Paul Wold resigned from the Board for Publications on January 6, 2011.

Due to the elimination of position, Mr. Don Weston no longer serves as the Director of Christian Education at Grace Lutheran Church, Vero Beach, Florida.

In February, the Rev. Piet Van Kampen was appointed as an advisory member to the Synod Review Committee for a one-year term.
Mr. John Tetzloff resigned from the Board for Lutheran Schools of America on February 19, 2011.
The Rev. Dennis Schmidt retired from the active ministry on May 22, 2011.
The Rev. John Smith retired from the active ministry on June 1, 2011.

CLOSINGS
The last service of Our Savior’s Lutheran Church, Hawley, Minnesota, was held on January 30, 2011.
The last service of Grace Lutheran Church, Newton, Iowa, was held on Easter Sunday, April 24, 2011.

DEATHS
The Rev. Harold Vetter was taken to his heavenly home on August 24, 2010.
The Rev. Otto Trebelhorn was taken to his heavenly home on May 20, 2011.

STRATEGIC PLANNING
Since last convention, three meetings of the Planning and Coordinating Committee (P&C) were held: September 24–15, 2010; January 18–19, 2011; and April 5, 2011. The P&C is bringing to this year’s convention a report that is encouraging the adoption of a five-year plan around the vision: “In the next five years, we will learn to engage others with Jesus.” After much input from boards and individuals, three areas of concentration (communicate, learn and engage) have been identified, along with a list of eight goals. We urge everyone to read carefully the report by the Planning and Coordinating Committee. The P&C is also recommending biennial conventions beginning in the year 2015, with regional meetings occurring in the off years.

SEMINARY IN PERU
Sunday, September 19, 2010, was a special occasion for our brothers and sisters in the Peruvian Evangelical Lutheran Confessional Church. The new seminary building was dedicated. The Rev. Paul Fries of the Board for World Missions served as the guest preacher for the occasion. For the first time, a national pastor was installed as president of the seminary. His name is the Rev. Segundo Gutierrez. The Rev. David Haeuser continues in Lima serving as a mentor for the seminary.

THANKS TO THE SCHULTZES
On February 23, 2011, Missionary Rev. Terry Schultz and his wife Mary were commissioned by WELS as missionaries-at-large to the countries of Dominican Republic and Haiti. Pastor Schultz has served as missionary in our Peru mission for the past fourteen years. In connection with this new call, Terry also will continue in a mentoring role with our ELS Board for World Outreach as he makes trips to the Amazona region of Peru over the next four years. We are thankful for the mission work done by Terry and Mary over the years in our Peruvian church, and we wish God’s blessings upon them as they take up new challenges for the good of the Lord’s kingdom.

LUTHERAN MISSION OF SALVATION—INDIA
The Rev. Steven Petersen, World Outreach Administrator, and the Rev. Paul Fries, Board for World Outreach chairman, visited the Lutheran Mission of Salvation—India (LMSI) in February. The board notes that the LMSI has ordained two new men during the month of February: Pradeep Lingala and Kalyan Gollapali, both of whom are graduates of our Bethany
Lutheran Theological Seminary. The vast majority of financial support for the Lord's kingdom work in India through the efforts of LMSI comes from a yearly grant via Mission Advancement Project, Inc. (MAP). This year the grant total is $180,000. The needs are much greater. If you would like to make a special donation to assist with the India project, we urge you to contact: Rev. Steven Petersen, 6 Browns Court, Mankato MN 56001 (email: spp@blc.edu).

BULGARIAN PASTOR ORDAINED

Radoslav Radkov is the first graduate from an extension program offered by the St. Sophia Seminary in Ternopil, Ukraine. The seminary is now known as the Confessional Lutheran Seminary for Eastern Europe. On March 20, 2011, Radoslav was granted his diploma and ordained in a special service. The Rev. John Vogt serves as the rector of the seminary in Ukraine.

BOARD FOR HOME MISSIONS SEMINAR IN SAN ANTONIO

Our Board for Home Missions (BHM) held a Home Missions Seminar at Faith Lutheran in San Antonio, Texas. Speakers at the seminar were: The Rev. David Russow - How to be a Dependable Leader; the Rev. Daniel Basel - The Importance of Good Stewardship; the Rev. Tim Soukup - Strangers to Visitors to BIC; Pres. John A. Moldstad - ELS Strategic Plan. Additional subjects for discussion included the joys and challenges of the ministry, what the BHM expects from its missionaries, and what missionaries can expect from the BHM. The seminar was planned in connection with the dedication of the new sanctuary at Faith Lutheran.

HOME MISSION EXPLORATION

Do you know of anyone in Austin, Texas, who may be interested in helping the ELS start a mission congregation in that area? If so, please contact the chairman of our Board for Home Missions, Prof. Michael Smith <mksmith@blc.edu>. The board currently is exploring this fast-growing area soon to see if a mission start would be feasible, possibly even this year.

ELS GENERAL PASTORAL CONFERENCE

On October 5-7, 2010, about 120 pastors gathered for the annual General Pastoral Conference held at Meyer Hall on the Bethany Lutheran College campus. Worship/liturgy matters were a major part of the discussions. In accord with a resolution from the 2010 Synod Convention, the conference decided to ask the synod's presidium to appoint a special committee to study the recommendation in our ELS bylaws pertaining to a set form of worship.

SPECIAL COMMITTEE ON WORSHIP APPOINTED

At the urging of the General Pastoral Conference (GPC), and in an attempt to carry out a resolution from last year's convention, an ad hoc committee has been appointed for the purpose of assisting our understanding of worship/liturgy in the ELS. The synod's presidium appointed six men to serve during 2011 on the Committee on ELS Worship (CEW). The Rev. Steven Sparley and the Rev. David Russow are serving as co-chairs. Other members of the committee are: the Rev. Nathan Krause, the Rev. David J. Webber, the Rev. Matthew Crick and Prof. Dennis Marzolf. The committee is to report its findings and recommendations to the 2011 GPC. Please pray that God would bless the efforts of these men as they take up this important task for our church body.

CENTENNIAL CELEBRATION

In order to gear up for the two important anniversaries in the years of 2017–2018 (500th of the Reformation and 100th of the synod), we reported last year that an initial committee of three was appointed. Prof. M. Harstad serves as the chairman. The Rev. Craig Ferkenstad and
the Rev. Don Moldstad are also members of this committee. The committee has been meeting periodically throughout this past year, and you are urged to see a report from the same to this year’s convention.

LUTHERAN YOUTH ASSOCIATION

The 2010 ELS National LYA Convention was held in Virginia Beach, Virginia. The topic for discussion centered on baptism and the teaching of the church. Close to three hundred individuals (counting chaperones) were in attendance for the July 30–August 1 outing. The theme was Semper in Navi (Always in the Ship).

CELC CONVENTION IN NEW ULM

The Confessional Evangelical Lutheran Conference (CELC) held its 2011 convention at Martin Luther College in New Ulm, Minnesota, during the first weekend in June. The convention began with an opening service in the Chapel of the Christ on Saturday morning, June 4. It closed with a communion service on Monday evening, June 6. Most of the day on Sunday, June 5, was spent at Bethany Lutheran College in Mankato, Minnesota.

This year two church bodies are requesting membership in the CELC. All Saints Lutheran of Nigeria, and Lutheran Confessional Church–Norway (LBK–Norway). In addition, East Seoul Canaan Church of South Korea is requesting associate membership with the CELC.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

We rejoice over our continued fellowship with our USA sister church, the Wisconsin Evangelical Lutheran Synod (WELS). This year WELS meets for its sixty-first biennial convention at Luther Prep School in Watertown, Wisconsin, July 25–29. Your president is planning to attend and bring greetings. Through WELS Christian Aid and Relief, our synod’s Board for Christian Service participates in sending funds intended to assist in disasters, such as the relief efforts to residents in Japan devastated by the earthquake and tsunami that struck March 11, 2011. The WELS mission and our sister church in Japan, the LECC, is helping with the delivery of supplies.

ELS/WELS FORUM

The Evangelical Lutheran Confessional Forum is a biennial meeting involving twelve representatives from the ELS and twelve representatives from the WELS. The Forum began in 1967 following the time of the breakup of the old Synodical Conference. The inter-synodical sessions especially focus on four areas of work (administration, missions, education, and doctrine) where ideas are shared and concerns expressed. The forum was held October 18–19, 2010, on the campus of Wisconsin Lutheran Seminary. The 2012 forum meeting will be held on our Bethany campus.

LUTHERAN CHURCH—MISSOURI SYNOD

At the July 10–17, 2010, triennial convention of the Lutheran Church—Missouri Synod (LCMS) the Rev. Matthew Harrison was elected president. Harrison has served as executive director of LCMS World Relief and Human Care since 2001. He received 54 percent of the vote to 45 percent for the current president, Dr. Gerald Kieschnick. ELS vice president, the Rev. Glenn Obenberger, attended the convention as an observer; the WELS observer was the Rev. James Pope. The election of Harrison was welcomed by conservatives in the LCMS.
EMMAUS CONFERENCE
A free conference was held at Parkland Lutheran Church, Tacoma, Washington, on May 5–6, 2011. The subject of this conference was the doctrine of church fellowship. President Mark Schroeder of the Wisconsin Evangelical Lutheran Synod served as the essayist. President Matthew Harrison of the LCMS and President Moldstad of the ELS served as reactors.

MAP GRANTS APPROVED
We have been informed by the Marvin M. Schwan Charitable Foundation that grants for the year of 2011 have been made for our synod’s Mission Advancement Project, Inc. (MAP): $515,000 for general work of Thoughts of Faith (TOF); $180,000 for LMSI (India); $75,000 for Helping Hands; $10,000 for rainforest schools (Peru). In addition to these grants, an extra $30,000 has been given for bi-vocational training in TOF fields and $100,000 for the TOF matching challenge. We are grateful to the Marvin M. Schwan Charitable Foundation for these generous gifts that enable us to carry out the life-saving Gospel work of our Lord Jesus Christ in other lands.

RESOURCES FOR OUR MILITARY PERSONNEL
We do not want to forget the dedicated men and women who serve our country in the armed forces. Our Board for Parish Education and Youth encourages the use of a devotional packet developed by WELS Military Services for military separated from family and home congregations for long periods of time. This packet includes a pocket-size New Testament Bible with Psalms and Proverbs (NIV), God Our Refuge devotional book, Shine Like Stars devotional book, etc. There is also an mp3 player pre-loaded with 200 devotions for military personnel and their families: Northwestern Publishing House <www.nph.net>, Catalog Item Number: OL-388290, Price: $24.95

OTTESEN MUSEUM
Rebecca DeGarmeaux has been named the new Director of Programming for the Ottesen Museum. Regular hours for visiting the museum are 1:30–4:30 pm Tuesday through Thursday and by appointment. Please contact Becky at 507-344-7421 or <museum@blc.edu> for information on tours and programs.

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 name has been on our inactive list: David Meyer. At his request and with the approval of the president and secretary, the convention is being asked to extend the clergy roster status for the Rev. David Meyer.

CONGREGATIONS VISITED DURING THE PAST YEAR
English, Cottonwood, Minnesota; Grace, Hobart, Indiana; Bethany, Luverne, Minnesota; Grace, Madison, Wisconsin; Trinity, Sebastian, Florida; Faith, Carthage, Missouri; Grace, Weston, Ohio; Bethany, Princeton, Minnesota; Pilgrim, Waterloo, Iowa; Faith, Parkersburg,
Iowa; Peace, North Mankato, Minnesota; Faith, San Antonio, Texas; Ascension, Eau Claire, Wisconsin; St. Martin, Shawano, Wisconsin; Our Redeemer, Yelm, Washington; Gloria Dei, Saginaw, Michigan.

PASTORAL CONFERENCES ATTENDED
Circuit Visitors’ Conference; Florida Pastors’ Winkel; General Pastoral Conference; Great Lakes Conference (Circuits 3–6); West Coast Conference (Circuits 11–12); Circuit 9 Conference.

The Rev. John A. Moldstad, president
Who Do You Say I Am?

The Rev. Michael Smith

“Who is that?” The question caught me somewhat off guard. I was in the early stages of serving my vicarage, and had just finished conducting a brief worship service at a local nursing home on a Sunday afternoon. I was in somewhat of a hurry—this was the first of six such services I was doing that afternoon—but a young boy about five years old stood in front of me and pointed at the crucifix I wore around my neck. “Who is that?” he asked, genuine curiosity in his voice and on his face.

I can’t really remember my answer other than telling him quickly, “This is Jesus. He died on a cross.” What tied my tongue somewhat and sticks in my mind is that question: “Who is that?” What kind of question is that? What kind of parent has done such a poor job of raising their son that he doesn’t even know who Jesus is? Everyone knows who Jesus is...right?

In retrospect I have come to realize that I was the ignorant one that day. I simply could not imagine that there would be anyone in this country, especially in the heart of the Midwest, who would not know who Jesus is. For many of us who were baptized as babies, who went to Sunday School from an early age, who went to church on a regular basis, the assumption is that most of the people around us have at least a passing knowledge of Jesus’ existence. Just look at how fashionable it is, even among popular entertainers and sports figures, to wear crosses as jewelry. How can crosses be so popular in our culture and people not know who was the most important person ever to hang on one? How can Jesus’ name be used so often without regard and there still be such widespread ignorance of him? Obviously not everyone trusts in Jesus for their eternal salvation, but don’t most people know who he is?

Now, shift your mind back in time some two thousand years to the small region of Judea/Palestine. If you had lived then, would you have known about Jesus? You might have been inclined to ask, “Which one?” “Jesus,” in its Aramaic/Hebrew form of “Yeshua,” appears to have been a relatively common name at that time. But even if you had been asked if you knew who Jesus of Nazareth, or Jesus the son of Joseph, was, you might have had to plead ignorance. However, perhaps you had heard stories about this man, Jesus of Nazareth. Stories of mighty miracles. Stories of amazing teaching. Stories of throngs of people following him around. Stories of his claims to greatness. You end up hearing the rumors about his true identity, people wondering out loud what sort of man this particular Jesus was. How would you have answered if your neighbor asked you, “Have you heard about Jesus of Nazareth? What do you make of it all?”

So exactly who is Jesus of Nazareth, son of Joseph, who lived two millennia ago and part of whose life story is recorded in the Bible? In this essay I invite you to apply to yourself the question Jesus posed to his closest disciples, “Who do you say I am?” First we will look closely at the very person of Jesus, focusing on the fact that he is the true God-man and what that means for us in our lives. Then we will address how we confess who Jesus is through our worship and our efforts at reaching out with and witnessing to his holy name.
We struggle to know precisely what life would be like if we couldn’t list such things, such as Clive Wearing, a conductor and BBC music producer who underwent a viral attack in 1985 that destroyed his memory. Every day he awoke as if he had just come out of a coma. Closer to home, many of us know someone who suffers from Alzheimer’s or some form of dementia and the subsequent loss of memory and identity.

Obviously Jesus was not experiencing an identity crisis when he asked his closest followers, “Who do people say that the Son of Man is?” (Mt 16:13). Jesus’ question was a logical continuation of what had transpired to that point as recorded in Matthew 16. Jesus was gently leading his disciples toward a fuller understanding of who he was. Let’s look briefly at the immediate background of Jesus’ questions.

At the beginning of Matthew 16, Jesus was “tested” by the Pharisees and Sadducees who asked him for a “sign from heaven” (σημείον ἐκ τοῦ οὐρανοῦ; v. 1). After answering them that the “signs of the times” (σημεῖα των καιρῶν) were so clear as to need nothing additional, since they were as clear and able to be interpreted as easily as looking at the morning or evening sky to forecast the weather (vss. 2–3), he granted that he would show them the “sign of Jonah” (τὸ σημείον Ιωνᾶ; v. 4). Then, after traveling to the other side of the Sea of Galilee, Jesus entered into a discussion related to “yeast” and bread. He warned his disciples to watch out for the deceptive false teaching (ζυμή) of the Pharisees and Sadducees (v. 6), a warning which the disciples promptly misunderstood (v. 7). After expressing their confusion to each other concerning Jesus’ admonition, Jesus clarified that he was not speaking literally but metaphorically (vss. 8–11). Matthew then adds the assurance that the disciples finally understood Jesus’ point (v. 12).

**The Wrong Answers – Then**

Jesus continues by asking the question preliminary to the more pointed one, “Who do people say the Son of Man is?” (v. 13). Matthew presents this question as a logical progression from Jesus working the miracle of the feeding of the 4000 (Matthew 15:29–39), the Pharisees and Sadducees being so blind as to miss the clear testimony of Jesus’ identity through such signs, and the slowness of the disciples to catch on fully to Jesus’ words of warning. He wants the disciples to state what sorts of ideas are floating around about his identity. “Jesus is not asking for information for his own sake, for he knows the different opinions of men. What he desires is to have the disciples state the wrong opinions of men in order to set over against them their own right conviction.”

What “people” were saying about Jesus’ identity was at the very least interesting, because each answer accorded Jesus a status of at least some degree of holiness. Had John the Baptist risen from the dead? This idea was first proposed by Herod Antipas, who, after hearing about Jesus’ works and teaching, had suggested that Jesus was the very man of God whom he had beheaded. This fantastic speculation must have spread to some degree. That some believed Jesus to be Elijah was understandable, because the prophet Malachi had foretold Elijah’s return and Jesus seemed to fit this description. “Jeremiah” as a possible identity of Jesus was

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4. “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction” (Malachi 4:5–6; ESV).
5. Jesus would set this particular record straight for his disciples in Matthew 17:10–13.
perhaps reflective of how both made predictions regarding the upcoming destruction of the temple.\(^6\) Furthermore, if Jesus could be identified with Elijah or Jeremiah, why not one other of the Old Testament prophets who had been raised from the dead?\(^7\)

Each of these answers was patently wrong. Jesus knew it. The disciples knew it.

The Wrong Answers – Now

“Who do people say Jesus is?” How would you answer that question today? Many people are willing to grant that Jesus was/is a special figure, reminiscent of how even some of the Jewish leaders of Jesus’ day recognized him as “a teacher who has come from God” (Jn 3:2). Muslims believe Jesus was a prophet, not on par with Muhammad, of course, but still a prophet. Buddhists believe Jesus was a special and enlightened man who did many acts of compassion. Jews believe Jesus was a gifted yet misguided teacher and definitely not the promised Messiah. Mormons believe Jesus to be the “Son of God,” but he was not so from eternity. Jehovah’s Witnesses believe that Jesus was the first product of God’s creation.

But what about Christian “people”? Remember that when Jesus asked this question of his disciples it was in a context of Jewish people. So what are people today within the visible Christian church saying about who Jesus is?

One might think that it would be easy to demonstrate how Christians of all varieties are agreed on this question. That is, don’t we all claim some sort of adherence to the Bible as foundational for our beliefs? Don’t we join in confessing basic truths as expressed in the ecumenical creeds of the church—the Apostles’, the Nicene, and the Athanasian? Where is there any room for variation in the “bullet points” which state that Jesus is God’s “only Son, our Lord; conceived by the Holy Spirit; born of the virgin Mary; suffered under Pontius Pilate…”? How could anyone who calls himself a Christian not know who Jesus is?

There are also those Christians who do not believe that eternal salvation is to be realized in Christ Jesus alone. Such “pluralists” maintain that it is wrong to claim only one means of salvation since that would imply a particular religious belief (in this case, Christianity) is superior to all others. Rather, any religion (or at least the “major” ones in the world) is said to “provide independent salvific access to the divine Reality.”\(^8\) John Hick redefines “salvation” so as to adapt to various religious outlooks:

> If we define salvation as being forgiven and accepted by God because of Jesus’ death on the cross, then it becomes a tautology that Christianity alone knows and is able to preach the source of salvation. But if we define salvation as an actual human change, a gradual transformation from natural self-centeredness (with all the human evils that flow from this) to a radically new orientation centered in God and manifested in the “fruit of the Spirit,” then it seems clear that salvation is taking place within all the world religions—and taking place, so far as we can tell, to more or less the same extent. On this view, which is not based on theological theory but on the observable realities of human life, salvation is not a juridical transaction inscribed in heaven, nor is it a future hope beyond this life (although it is this too), but it is a spiritual, moral, and political change that can begin now and whose present possibility is grounded in the structure of reality.\(^9\)

The question that still needs to be answered, even in light of such an open-minded view, is “Who is Jesus?” Hick holds that Jesus never claimed to be God but had a “special awareness of

\(^6\) Gibbs, 811.
\(^7\) See Luke 9:19 for this detail.
God and God’s love….”10 In addition, “the idea of Jesus being God incarnate has no acceptable literal meaning…” but “…it does have a powerful metaphorical meaning, in that Jesus was so open to divine inspiration, so responsive to the divine spirit, so obedient to God’s will, that God was able to act on earth in and through him. This…is the true Christian doctrine of incarnation.”11

The wrong answers today about Jesus’ identity in large part stem from doubts about the primary source material about Jesus, namely, the Bible, and especially the New Testament. “Higher criticism” of Scripture is nothing new, but more recent assaults on the New Testament have been made by those who cast doubt on the truthfulness and/or exclusive nature of the canonical Gospels. One prong of this assault concerns the fact that we do not have the original manuscripts (autographs) of the Gospels. How can we trust that we know precisely what the evangelists wrote when all we have are copies of copies (of copies!) produced by well-intentioned but fallible men who made so many mistakes in their copying? That the scribes made errors in their copying is not questioned. Some give an estimate of 400,000 variations (textual variants) in the manuscripts of the New Testament. Bart Ehrman voices despair about what this means for arriving at the original text: "Given these problems [of corrupt manuscripts], how can we hope to get back to anything like the original text, that text that an author actually wrote? It is an enormous problem. In fact, it is such an enormous problem that a number of textual critics have started to claim that we may as well suspend any discussion of the ‘original’ text, because it is inaccessible to us.”12

To counteract such despair, we need to keep in mind some important facts. First, less than one percent of these variant readings can be deemed "significant." That is, the overwhelming majority of the variants in the New Testament text are easily explained as simple errors of copying, such as repetition of letters (especially when the letters looked similar13), making mistakes of where a word started or ended,14 the wandering mind of a tired scribe, or mishearing the text if one person were reading the text to numerous scribes at once.15 Second, of this one percent of "significant" variations in the text, no doctrine of Scripture is affected by preferring one reading over another.16 For example, whether or not Mark 16:9–20 (the "longer ending" of Mark) is original to the text of the New Testament does not change our understanding of Jesus or the early church. Whether or not John 7:53–8:11 (the account of the woman taken in adultery) is original to the text does not change our understanding of Jesus and his work. Third, there are many more ancient manuscripts of the New Testament available to us today than any other ancient piece of literature.17 Currently we know of over 5700 Greek manuscripts (mostly partial) of the New Testament, over 10000 Latin manuscripts, and over one million quotations from the ancient church fathers.18

10 Ronald H. Nash, Is Jesus the Only Savior? (Grand Rapids: Zondervan, 1994), 73.
11 Hick, 58.
13 Many ancient manuscripts were written in uppercase letters. In handwritten Greek, uppercase gamma, pi, and tau looked quite similar, as well as uppercase delta, lambda, and alpha.
14 The oldest manuscripts many times were written in continuous script, without spaces between words and sentences.
16 Kuske, 2.
17 Kuske notes that part of the reason why there are so many textual variants among the Greek manuscripts of the New Testament is that we have so many manuscripts! “…this vast number of witnesses is not only the source of our knowledge of these errors but it is likewise the solution” (46).
18 J. Ed Komoszewski, M. James Sawyer, and Daniel B. Wallace, Reinventing Jesus: How Contemporary Skeptics Miss the Real Jesus and Mislead Popular Culture (Grand Rapids: Kregel Publications, 2006),
It is also important to keep in mind that as confessional Lutherans we believe that all of Scripture is inspired and inerrant. Yes, this is an article of faith, one clearly stated in 2 Timothy 3:16 and elsewhere, and some might accuse us of faulty logic. That is, we believe that the Bible as we have it is inspired and inerrant. But how do we know we have the original text? We believe that God has preserved it for us because he promises to do so in the Bible (such as Mt 24:35 and Jn 17:20\(^2\)). But how do we know that what we read in those promises is reliable, if they aren’t from the original text? And so on.

Bottom line? There is the element of faith when it concerns considering the Bible as trustworthy. But there is also empirical evidence through the process of proper textual criticism that the original texts of the New Testament are accurately attained.

Those who cast doubts on being able to answer accurately the question of who Jesus is also point to the “other” gospels that exist, some of them being discovered relatively recently, which paint a different picture of our Savior and of the early church. Let us consider two of the more recent examples: the Gospel of Thomas and the Gospel of Judas.

The Gospel of Thomas was discovered in 1945 in Egypt among what is known as the Nag Hammadi codices. Having been mentioned by some of the early church fathers in the third and fourth centuries, scholars knew of its existence but not of any copies. It is clearly to be considered a Gnostic\(^{20}\) gospel, as evidenced from the prologue and first saying: “These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down. And he said, ‘Whoever finds the interpretation of these sayings will not experience death.’”\(^{21}\) Some go so far as to say that the Gospel of Thomas is a more accurate rendering of Jesus’ teachings than what we have in the canonical gospels.\(^{22}\) However, the portrait of Jesus painted by the Gospel of Thomas differs from that of the canonical gospels in that it does not emphasize Jesus as the object of faith and there is a definite lack of incarnational theology. Concerning the lack of this latter element, Bock and Wallace state,

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71. These numbers do not include different versions of the New Testament, such as Coptic, Syriac, Armenian, Gothic, Georgian, and Arabic, and lectionaries. In comparison to some of the best-attested ancient Greek writers (such as Thucydides and Herodotus), the number of witnesses to the New Testament is three hundred times greater.
19 “But whether new discoveries are made or not, the Church of God stands on a sufficiently firm Scripture text, as we know a priori from Christ’s promise (John 8:31–32; 17:20) and a posteriori by scientific investigation.” Francis Pieper, Christian Dogmatics, volume I (St. Louis: Concordia Publishing House, 1951), 342.
20 Gnosticism became full-blown in the second century a.d. Gnostics taught that everything was either matter or spirit; generally everything in the world was matter, and all matter was evil. Some humans had a spark of the spiritual/divine and the Gnostics’ goal was to provide special/secret knowledge by which a person might free his spark of good and return to be with the supreme god. “At its simplest, Gnosticism might be described as an orientation that focused more on knowledge and the mystical, and less on faith. Gnosticism tended to hold the Old Testament and the Jewish people in low esteem, especially the more radical form of Gnosticism that believed that the world was created by an evil god, the god of the Jews. This more radical form of Gnosticism saw the physical world as hopelessly flawed and the human body as corrupt and as a prison, designed to hold the soul captive. The goal of salvation, then, is not pardon from sin but acquisition of knowledge whereby the physical body and the corrupt, fallen physical world can be escaped. Jesus came not to redeem as much as to reveal, to show his true disciples the way to escape this world of darkness and join him in the world of light above.” Craig A. Evans, Fabricating Jesus: How Modern Scholars Distort the Gospels (Downers Grove: IVP Books, 2006), 65–66.
22 For example, the “scholars” behind the “Jesus Seminar” hold this position; see Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, The Five Gospels: What Did Jesus Really Say? The Search for the Authentic Words of Jesus (San Francisco: HarperSanFrancisco, 1993).
Ultimately, an incarnational perspective means that the New Testament authors saw Jesus as the incarnation of God and that therefore his birth, life, death, and resurrection were real events in time-space history. The Judeo-Christian worldview found in the Bible puts a premium on anchoring its narrative to history. The Gospels, in particular, do this. Jesus healed specific people in specific locations. His travels aren’t mentioned in glittering generalities but are located in time and space. When he taught, he taught openly. And most important, his death and resurrection are documented with several details. … The Gospel of Thomas is markedly different from the Gospels when it comes to historical verifiability. … As such, the Gospel of Thomas self-consciously embraces a minority form of the Christian faith.\(^3\)

Most scholars now consider the Gospel of Thomas to have been written in the second century, much later than the canonical gospels. To consider the Gospel of Thomas a reliable source about Jesus’ identity is questionable at best.

The Gospel of Judas has been popularized more recently: a text of it was published by the National Geographic Society in 2006. It has been the subject of numerous books, many touting that it brings new information about Jesus and the early church to light. For example, Elaine Pagels states, “What is clear is that the Gospel of Judas has joined the other spectacular discoveries that are exploding the myth of a monolithic Christianity and showing how diverse and fascinating the early Christian movement really was.”\(^2\) Bart Ehrman believes that the Gospel of Judas makes it clear that “the history of early Christianity needs to be rewritten” as a result of what it contains.\(^5\) The Gospel of Judas portrays Jesus as one who reveals secret knowledge to Judas alone, who distrusts the remainder of the apostles, who is not the son of the Creator, who did not die and rise to provide salvation for the world, but who instead provides salvation via secret knowledge.\(^6\) Such ideas are easily disproved by the canonical gospels, which are demonstrably much earlier and more reliable than this fanciful work.

Who is Jesus? Another modern answer which misses the mark is that Jesus was actually a social and political activist. According to this view, Jesus’ primary criticisms were leveled against the religious leadership of his day, as exemplified by the centrality of temple worship. Thus Jesus did not preach about himself, but about how forgiveness of sins was to be obtained apart from the temple. The system of worship through the temple only served to corrupt true worship. Furthermore, Jesus did not put himself forward as a substitute who was willing to suffer for anyone but emphasized the necessity of following him: “To follow Jesus means to accept the cross, to walk with him against imperial violence and religious collaboration, and to pass through death to Resurrection.”\(^7\) Such ideas fly in the face of the clear statements from the canonical gospels concerning Jesus’ mission. For example, Jesus says clearly, “‘The Son of Man did not come to be served but to serve, and to give his life as a ransom in the place of many’” (Mt 20:28). “‘I came that they may have life and have it abundantly,’” Jesus states in John 10:10. Such words are not found in the mouth of Jesus in the Gospel of Judas, the Gospel of Thomas, or any other “gospel” outside the canonical ones.

The Right Answers

“Who am I…according to the people ‘out there’?” was the thrust of Jesus’ initial inquiry of the disciples. Following their summary answer, Jesus zeroes in on what he really cared about:

\(^5\) Bock and Wallace, 98.
\(^6\) Ibid., 86, 98–99.
\(^7\) Marcus Borg and John Dominic Crossan, The Last Week: A Day-by-Day Account of Jesus’ Final Week in Jerusalem (San Francisco: HarperSanFrancisco, 2006), 145.
“But you, who do you say I am?” (v. 15) Jesus wants to contrast clearly the answer the disciples gave on behalf of “people” which he accomplishes with the emphatic use of the personal pronoun, “You” (ὑμεῖς). The NIV reflects this contrast with its slightly interpretative “But how about you?” phrasing. Jesus wants the disciples to shift completely their attention from what the people were saying about Jesus to what their personal conviction/confession was. Chrysostom preached,

He was calling them on by his second inquiry to entertain some higher mental picture, indicating that their former judgment falls exceedingly short of his dignity. Thus Jesus probes for another judgment from them. He poses this second question that they might not fall in with the multitude who, because they saw his miracles as greater than human, accounted him a man indeed but one that, as Herod had thought, may have appeared after a resurrection. To lead them away from such notions, he says, “But who do you say that I am?”—that is, you who are always with me, and see me working miracles and have yourselves done many mighty works by me.28

The present tense of the verb “say” (λέγω) reflects that Jesus wanted to know what was currently in the minds and hearts of his disciples. What is your confession about me, right now? Don’t ponder the question; tell me what your understanding is. The fact that he is asking what they say about him is pointing toward a verbal confession, which would reflect what was in their hearts.

With this question…Jesus places Himself before Peter, the disciples, and every man who comes into the world and demands from him a decision on which he is willing to stake his total existence, even to the point of death. The question is addressed to each man and no one can answer for another. How other people have answered the question is interesting and informative, but it does not remove the burden of a demanded answer. Refusing to answer the question or pretending the question does not exist is in itself an answer—negative! But simple confrontation with the question is not enough, because not every answer is acceptable.29

Peter’s answer to Jesus’ question was unabashedly bold and definitely from the heart: “You are the Christ, the Son of the living God” (v. 16). Should anything be made of the fact that Simon Peter was the one first to verbalize a reply to Jesus? Is this a reflection of his impetuous nature, his strong faith, his incredulity that Jesus had to ask? Were any of the other disciples ready to respond just as quickly but Peter beat them to the punch? Was Peter simply acting as the spokesman for the disciples? Regardless of how one answers these questions, the substance of Peter’s response to Jesus’ question is our present concern.

Peter’s confession in this verse is not the first time that the disciples had correctly declared Jesus’ identity. After witnessing Jesus walking on the water and calming the storm, the disciples said to Jesus in Matthew 14:33, “Truly you are God’s Son.” In John 1:41, Andrew tells his brother Simon (Peter), “We have found the Messiah.” What made Peter’s confession special this time, in that it elicited from Jesus a special blessing upon Peter (Mt 16:17)? What was so significant about Peter’s confession that only God could make it known to him? What was so remarkable about Peter’s confession that six days later Jesus was transfigured before him, James, and John, placing an exclamation point on the accuracy of Peter’s words?

Jesus is the Christ

Take note of Jesus’ admonition of the disciples in Matthew 16:20: “Then he gave orders to the disciples that no one they should tell that he was the Christ.” Why would Jesus want that fact to be a secret kept from some? What did it mean for Jesus to be the Christ, the Messiah? If Jesus was indeed the anointed one, he was anointed by God to do something, much like the kings, priests, and prophets of the Old Testament were anointed for special tasks. Exactly what was Jesus anointed to do?

Before we answer that question, let’s review some of the basics about who Jesus is—his person. Scripture makes it very clear that Jesus is true God. In the verses we consider for this essay Jesus accepts Peter’s confession that he is God (Mt 16:16–17). Jesus is said to have pre-existed the world (Jn 17:5; 1:1). Jesus created all things (He 1:10; Jn 1:3). He is omniscient, knowing all things (Jn 21:17). He is omnipotent, having all the power of God (Jn 10:28–30). He raises the dead as only God can do and does miracles of his own accord (Jn 5:21, 28–29; 2:11; 1:14; 10:18). As God, Jesus is worthy of praise only to be accorded to God (Ph 2:9ff.)

The Bible also makes it very clear that Jesus is true man. Scripture refers to him specifically as such in Romans 5:15–19, 1 Corinthians 15:47–49, and 1 Timothy 2:5. When Jesus referred to himself as the “Son of Man,” in part this title emphasized his humanity (Mt 8:20; Mk 10:45; Lk 18:8; Jn 3:14). Jesus’ human ancestry is traced in Matthew 1:1–16 and Luke 3:23–37. That Jesus had a human birth is clear from Luke 2:7. He has actual human flesh (Lk 24:39; He 2:14), experienced human emotions (Mk 3:5; 14:34; Jn 11:35), and experienced hunger (Mt 4:2) and thirst (Jn 19:28). Jesus also died a human death (Jn 19:30) and was buried as a human would be (Lk 23:53; Jn 19:42).

True man and true God. This is precisely what we confess about Jesus in the Athanasian Creed: "For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; perfect God and perfect Man, of a rational soul and human flesh subsisting." More often we confess in the Nicene Creed that Jesus is “God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father…and was incarnate by the Holy Spirit of the Virgin Mary and was made man…. These confessions about Jesus reflect biblical reality.32

As the God-man, Jesus was anointed by the Father to carry out a very special task, a task promised in Genesis 3:15: [To the devil God said,] “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel” (ESV). In order to carry out this vital work, Jesus, the promised offspring, had to be God and man. He had to be God so that his work would be salvific and applicable to all of creation (Mt 20:28). In other words, if Jesus were only a man he would have been able to keep God’s law only for himself. Thus he had to be God also. Jesus had to be man so that he could submit himself to God’s law in our place. He had to be, as the writer of Hebrews says, “made like his brothers in every respect” (2:17; ESV). As the ancient axiom states, “What was not assumed was not healed (redeemed).” That is, if Jesus had not assumed our human nature, it would have been impossible for him to buy us back from sin and death.

Yet as the God-man Jesus is not two persons, but one. At his incarnation Jesus took on a human nature in addition to his divine nature. Now these two natures are joined inseparably in what is called the personal union. “This term clearly and unmistakably expresses the truth that in Christ, God and man do not form any kind of union in general, but constitute a personal

31 Ibid., 47.
32 In addition to Matthew 16:15–16, see also Lk 1:31–32; Je 23:5–6; Ro 9:5; Jn 1:14; and Ro 1:3–4.
33 In Greek, ἀπροσαρμοστή ἄμερος, ἀνθρώπου.
In this unique union, the human nature and the divine nature are not mixed together to form some sort of hybrid nature. Each nature retains its original properties. But the union between the divine and human natures in Christ Jesus is complete.

Therefore we also believe, teach, and confess that it was not a plain, ordinary, mere man who for us suffered, died, was buried, descended into hell, rose from the dead, ascended into heaven, and was exalted to the majesty and omnipotent power of God, but a man whose human nature has such a profound and ineffable union and communion with the Son of God that it has become one person with him.

Within this personal union of the two natures of Christ the distinct properties of each nature are shared. The Lutheran Confessors were quite careful in explaining how the two natures of Christ interact so that errors about Jesus’ saving work could be avoided. They divided the ways in which the two natures shared attributes into three categories: the idiomatic genus, the majestic genus, and the apotelesmatic genus. According to the idiomatic genus the attributes of both the divine and human natures are ascribed to Jesus’ entire person. Thus it is possible to say, for example, that Jesus is unchangeable (He 13:8) and changeable (Lk 2:52), and equal to the Father (Jn 10:30) and less than the Father (Jn 14:28). Thus it is possible to say, for example, that Jesus is unchangeable (He 13:8) and changeable (Lk 2:52), and equal to the Father (Jn 10:30) and less than the Father (Jn 14:28). Pres. Paul Wendland explains what we mean when we speak of such “communication of attributes.”

Jesus Christ is a single, undivided personality. He is not sometimes acting, feeling, or existing separately in his nature as God; nor is he sometimes acting, feeling, or existing separately in his nature as man. While each nature remains distinct, there is a genuine sharing of each nature’s attributes in the one person of Christ. Whatever Jesus is and does since becoming human, he is and does as a single person—the God-man.

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34 Francis Pieper, Christian Dogmatics, volume II (St. Louis: Concordia Publishing House, 1951), 85–86. This relationship between the two natures of Christ was expressed at the Council of Chalcedon (the Fourth Ecumenical Council) in a.d. 451: “[Jesus Christ is] to be acknowledged in two natures, unconfusedly [ἀσυγχωρούμενος], unchangeably [ἀδιαλλακτικός], indivisibly [ἀδιαιρήτως], inseparably [ἀναφορικός]; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved and concurring in one person.” Philip Schaff, Creeds of Christendom, Vol. 2 (New York: Harper & Brothers, 1890), 62–63.
35 Theodore Tappert, ed., The Book of Concord, FC SD (Ep) VIII, 8 (St. Louis: Concordia Publishing House, 1959), 488. All subsequent quotes from the Confessions are from this edition.
36 See Appendix 1.
37 “Genus” means “a class, kind, or group marked by common characteristics” (Lange, 258). See Lange, 260ff., for an excellent explanation of the three genera.
38 The Formula of Concord states, “…since in Christ two distinct natures are and remain unchanged and unblended in their natural essence and properties, and since both natures constitute only one person, therefore any property, though it belongs only to one of the natures, is ascribed not only to the respective nature as something separate but to the entire person who is simultaneously God and man (whether he is called God or whether he is called man)” (FC SD VIII, 36).
39 Scaer states, “This genus is essential for a proper understanding of the Atonement in which the one person, Jesus Christ, God and man, offers his very human life for that of the sins of the world, which by virtue of the personal union, is joined to the Son of God who makes it possible for this one human life to be the perfect sacrifice and just payment for the sins of the world.” Christology, Volume VI of Confessional Lutheran Dogmatics (Ft. Wayne: The International Foundation for Confessional Lutheran Research, 1989), 56.
According to the *majestic genus* the divine nature of Jesus shares its unique powers with his human nature in a one-way fashion.\(^41\) For example, before Jesus gave the “Great Commission” he expressed this truth: “To me has been given all authority in heaven and on earth” (Mt 28:19). Again, when John states in 1 John 1:7 that “the blood of Jesus, his Son, purifies us from every sin,” the power to justify which Jesus’ divine nature has is shared with Jesus’ actual, very human blood.\(^42\) The Formula of Concord explains the comfort of the *majestic genus*:

Hence we consider it a pernicious error to deprive Christ according to his humanity of this majesty. To do so robs Christians of their highest comfort, afforded them in the cited promises of the presence and indwelling of their head, king, and high priest, who has promised that not only his unveiled deity, which to us poor sinners is like a consuming fire on dry stubble, will be with them, but that he, the man who has spoken with them, who has tasted every tribulation in his assumed human nature, and who can therefore sympathize with us as with men and his brethren, he wills to be with us in all our troubles also according to that nature by which he is our brother and we are flesh of his flesh.\(^43\)

The *apotelesmatic genus* is the category that expresses that the one person of Christ functions “in, according to, with, and through both natures.”\(^44\) That is, in whatever Christ Jesus did, both his divine and human natures participated. Thus we can sing, “O sorrow dread! Our God is dead….”\(^45\) Not just Jesus according to his human nature suffered and died on the cross, but also Jesus according to his divine nature. Thus we have assurance of forgiveness of our sins and eternal life! Martin Chemnitz states,

Thus our faith has the surest comfort…the work of our redemption is not the work of a mere man or of the humanity by itself. For thus sin would be even greater, the wrath of God heavier, and the reign of death stronger. By His own blood God has redeemed the Church…. For the power of the divine nature itself works through the obedient and suffering assumed nature and thus achieves redemption.\(^46\)

### Jesus’ Humiliation

But if Jesus is indeed “the Son of the living God” (Mt 16:16), how could he killed? Simply put: Jesus is also “the Christ.” As such, he was anointed by God for the special task of attaining eternal salvation for all people, and to attain this goal he had to allow himself to be crucified on the cruel cross. The fact that Jesus did not give in to the taunts of the passers-by and leap down from the cross (Mt 27:40)—for which he had the inherent power, since he is also God—was a part of his *humiliation*.

Jesus’ humiliation is not the same as his incarnation. Taking on a human nature was not a limitation for Jesus. The limitation Jesus imposed upon himself after he was conceived as a

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\(^41\) That is, there is no reciprocity in that his human nature does not share any unique powers with his divine nature.
\(^42\) See FC SD VIII, 59.
\(^43\) FC SD VIII, 87. It is also important to note that Christ’s humanity did not change in its essential nature, and his divinity remained undiminished (FC SD VIII, 71).
\(^44\) FC SD VIII, 46.
\(^45\) ELH 332:2. Cf. also ELH 282:4: “…When God, the mighty Maker died For man the creature’s sin.” The Formula states, “If it is not true that God died for us, but only a man died, we are lost. … From this it is evident that it is wrongly put to say or to write that the cited locutions, ‘God suffered,’ ‘God died,’ are merely empty words which do not correspond to reality. For our plain Christian Creed teaches us that the Son of God, who was made man, suffered for us, died, and redeemed us with his blood” (FC SD VIII, 44–45).
human was that as a human he did not always make full use of his divine power. Jesus restricted himself in this way until after he was placed in the tomb on Good Friday. St. Paul describes Jesus’ humiliation in Philippians 2:5–8:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (ESV)47

Note well the words “made himself nothing, taking the form of a servant…” This does not mean that Jesus gave up his divine power after his incarnation in the sense of losing any part of it. In his state of humiliation Jesus submitted himself to the law in our place, showing himself to be the servant prophesied in Isaiah 42 (especially vss. 1–9). In order to carry out this work Jesus did not constantly make use of the power that belonged to him by virtue of his divine nature. Chemnitz explains in what Christ’s humiliation consisted:

The humiliation mentioned in Philippians 2…does not indicate a deprivation, removal, robbing, exclusion, taking away, degradation, putting away, lack, absence, loss, barreness, or emptiness of the fullness of the Godhead which dwelt in Christ bodily from the very moment of the conception. But it has to do with the use or exercise of it, that is, the brilliance of Christ did not always shine out in the time of His humiliation, since it was covered with infirmity, and it did not always assert itself plainly and clearly because of the humiliation. For Christ drew in and restrained to some degree the divine power and presence which dwelt bodily in Him by working in and through His humanity…and He permitted the natural characteristics and the other assumed infirmities to prevail and predominate and assert themselves in His assumed human nature as if they were alone.48

Through his work in his state of humiliation, Jesus was able to serve as our substitute, obeying God’s law in our place (even though he is, as God, the giver of the law and our judge) and taking upon himself the condemnation we deserved for our sins (Is 53:1–6; 2 Co 5:21; Ga 3:13). “If Jesus had not taken on the form of a servant and submitted to death on a cross, we would not have been saved. Thus, Jesus, in love, did not insist on the divine prerogatives given to his human nature.”49 In 2 Corinthians 8:9, Paul emphasizes Jesus’ grace in action for us: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (ESV). The comfort we derive from Christ Jesus’ humiliation is real and practical: “Christ’s poverty is our patrimony, our savings in life, our traveling allowance [viaticum] in death, because with his poverty He acquired for us heavenly riches.”50

47 Note that the NIV translation of v. 6 is faulty; it states, “…Who, being in very nature God…” (italics added). Since vss. 5–8 are speaking about Jesus in his state of humiliation after his incarnation, translating ἐναρξία, as “nature” would essentially empty the second person of the Trinity of his divinity (v. 7). See John A. Moldstad, Jr., “A Look at Our Lord’s Humiliation and Exaltation,” Lutheran Synod Quarterly 25, no. 2 (June 1985): 8-28.

48 Chemnitz, 488–489. Johann Gerhard likewise states, “So, then, Christ’s emptying is not a natural lack or pouring out or evacuating of the gifts communicated to Him through the personal union but a voluntary and willing humiliation…of Him who does not always exert and use, in and through the assumed flesh, the majesty of His divinity, which otherwise dwelt in ‘bodily’ [Col. 2:9] or personally.” Commonplaces: On the Person and Office of Christ, tr. Richard J. Dinda, ed. Benjamin T.G. Mayes (St. Louis: Concordia Publishing House, 2009), 304.

49 Lange, 269.

50 Gerhard, 316–317.
Jesus’ Exaltation

The time came, however, for Jesus, according to his human nature, to return to fully and constantly the “divine prerogatives” which were his according to his divine nature. After completing all the stages of humiliation, Jesus entered into the state of exaltation, in which state he presently and eternally resides. Paul continues his description of Jesus in Philippians 2 (vss. 9–11): “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (ESV). No longer is Jesus in the process of fulfilling the role of the Suffering Servant. Since he completed his work of obtaining redemption for us, now Jesus is our exalted Lord who continues to reign as Prophet, Priest, and King.

Time does not permit a discussion of each of the stages of Jesus’ exaltation. Because of particular false teachings concerning it which rob us of great comfort let us consider briefly the final stage, that of Jesus sitting at the right hand of God. If I were to ask you, “Where is Jesus… right now?” your answer might be, “He’s in my heart,” or “He’s everywhere,” or “He’s in heaven.” Is he in your heart? Yes. Jesus prays in John 17:23, “I in them [believers] and you in me…” Paul says about us Christians in 1 Corinthians 1:31 that “we have the mind of Christ” (ESV). Paul also states in 2 Corinthians 13:5, “Or do you not realize this about yourselves, that Jesus Christ is in you?” (ESV) Is Jesus everywhere? Yes. As God he is omnipresent as the psalmist states (139:7–10), “Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me” (ESV). “Do I not fill heaven and earth?” the Lord asks through Jeremiah (23:24; ESV). Is Jesus in heaven? Yes. In Acts 1:9ff, we read of Jesus’ actual ascent there, the place where he has gone “to prepare a place” for us (Jn 14:2–3).

Not all Christians answer this last question in the same way, however. Following in the footsteps of Ulrich Zwingli (1484–1531), many in the “Reformed” branch of Christendom answer the question, “Is Jesus in heaven?” with, “Yes, he is only in heaven.” Zwingli filtered whatever the Bible taught through the false axiom, “The finite is not capable of the infinite.” Zwingli would say that Jesus’ human nature could not share his divine nature’s attributes and still be considered truly human. Thus, for Zwingli when Scripture says that Jesus ascended into heaven and sat down at God’s right hand it means that Jesus is forever and only locally present at a specific spot in heaven. He cannot be more than one place at a time. The Heidelberg Catechism used by many of the Reformed asks in Question 47, “Is not then Christ with us as he has promised, unto the end of the world?” and answers, “Christ is very man and very God; with respect to his human nature, he is no more on earth; but with respect to his Godhead, majesty, grace, and spirit, he is at no time absent from us.” Consider the ramifications of this false belief for the real presence of Christ’s body and blood in the Lord’s Supper. If Christ Jesus

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51 Adolf Hoenecke states, “The individual steps, or stages, of the humiliation, which are not specified by all dogmaticians in the same way, are according to the customary enumeration eight, namely: conception, birth, circumcision, humble education, visible dwelling among people, the great suffering, death, burial.” Evangelical Lutheran Dogmatics, Volume III, tr. James Langebartels (Milwaukee: Northwestern Publishing House, 2003), 115.

52 Gerhard (314) states, “To the state of exaltation belong the descent into hell, the resurrection from the dead, the ascent into heaven, and sitting at God’s right hand.” These stages we confess in the Apostles’ Creed, the latter three of which are recorded in the Gospels, while the first is recorded in 1 Peter 3:18–19.

53 In Latin, finitum non est capax infiniti.

is only in heaven, he cannot be present in any real way in the Supper he instituted.\(^55\) If Christ Jesus is only in heaven, when we eat the bread and drink the wine all we receive is bread and wine. If Christ Jesus is only in heaven, his body and blood are with him in heaven and cannot be present in the Supper. If Christ Jesus is only in heaven, what is the benefit we receive from the Sacrament of the Altar?

We dare not limit Jesus where he has not limited himself. Jesus is in heaven;\(^56\) Jesus is with us on earth, in us, around us, coming to us in his Supper, granting us true forgiveness of sins and life eternal. At the right hand of God Jesus continues to rule for our benefit, working all things for our good (Ro 8:28). Paul describes the importance of Jesus’ “place” in heaven in this way:

…that you may know…what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all. (Eph 1:18–23; ESV)

**What Does This Mean?**

“You are the Christ, the Son of the living God.” For Jesus’ apostles, was this more than just a dry, lifeless statement, a dogmatic expression that could be uttered and soon relegated to some book of “famous quotes”? How did this concise expression of Christology affect the lives of Jesus’ followers? How does a true and biblical Christology affect our lives?

We have seen thus far that there is great comfort in our Christology, in what the Bible teaches about Christ Jesus. We have a reliable record of what Jesus did and taught, recorded for us in the four canonical Gospels of Matthew, Mark, Luke, and John. We have a God who loved us in this way, that he sent his very Son into our world as one of us so that he might live perfectly in our place, die innocently in our place, rise to life as the ultimate victor over sin and death, and now and forever serve as the mediator between God and man (1 Ti 2:5). God himself died and rose from the dead in our place! The victory that Jesus won is now ours. Note part of Jesus’ commentary on Peter’s confession: “And I say to you that you are Peter, and on this rock I will build my church and the gates of Hades will not win the victory over it” (Mt 16:18). While it is true that the devil and his allies attack the church, the battle Jesus depicts here shows the church attacking the very gates of hell. Those gates, as impregnable as they may at times appear, are no match for the power of God’s Word.

We have also seen thus far that our biblical Christology affects how we think. We cannot understand, that is, how the almighty God, creator of the universe, could be God and man at the same time, two natures joined in the one person of Jesus. We also cannot understand, from a logical way of thinking, how these two natures interact with one another (the three genera). Yet we believe what the Bible teaches us about our Savior; we accept the Christology that

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55 Lutherans maintain that the real, physical but supernatural presence of Christ’s body and blood in his Supper is dependent on his clear words of institution: “This is my body…. This is my blood…” (Mt 26:26–28).

56 The *Formula of Concord* (FC SD VIII, 28) clarifies “where” God’s right hand is: “…not a specific place in heaven, as the Sacramentarians maintain without proof from the Holy Scriptures. The right hand of God is precisely the almighty power of God which fills heaven and earth, in which Christ has been installed according to his humanity in deed and in truth without any blending or equalization of the two natures in their essence and essential properties.” Luther states about the Reformed, “… but what it means that Christ ascends to heaven and sits there, they do not know. It is not the same as when you climb up a ladder into the house. It means rather that he is above all creatures and in all and beyond all creatures,” *Luther’s Works*, Vol. 36 (Philadelphia: Fortress Press, 1959), 342.
Scripture teaches by faith. "Our Christology fully admits that there are things about Christ’s person and work that go beyond our ability to really understand, but it also teaches us to be content with what God has revealed."57

In the next section of this essay we will delve more deeply into how two other facets of our lives as Christians, worship and witnessing, are affected by our confession of Jesus as the Christ. In particular, we will concentrate on one element of the question Jesus asked his disciples: “Who do you say I am?”

WHAT DO YOU SAY?

Recall I stated above that with his second question of his disciples Jesus was trying to elicit a confession on their part. Jesus wanted to hear what his disciples would say about him, about his identity. He wanted them to consider who he was, and then put into words what was in their hearts and minds. Often, therefore, “confession” implies beliefs that are verbalized.

We Confess Christ Through Our Worship

In our midst “worship” can be somewhat of a hot-button topic. Suffice it to say that I do not intend to try to settle any issues regarding worship currently debated in our midst. Rather, because of the intrinsic connection between Christology and Lutheran worship, a few comments are in order.

What is worship, anyway? Our English word “worship” is derived from the Anglo-Saxon word weorthscipe, which simply means “to ascribe worth.” According to Luther's Large Catechism, the highest worship of God is to believe in him: "Behold, here you have the true honor and the true worship which please God and which he commands under penalty of eternal wrath, namely, that the heart should know no other consolation or confidence than that in him, nor let itself be torn from him, but for him should risk and disregard everything else on earth."58 Our lives as Christians can well be described as true worship: “Therefore I urge you, brothers, by the mercies of God, to present your bodies (as) a sacrifice, living, holy, acceptable to God, (which is) your spiritual worship; and do not be conformed to this world, rather be transformed by the renewal of your mind in order that you may accept as proved what the will of God is, the good and acceptable and perfect” (Ro 12:1–2).59 In addition, we worship not just by how we live as Christ’s people but privately as we pray, read his life-giving Word, sing hymns, conduct family devotions, etc.

When we consider "worship," however, what may come to mind most often is what we do corporately, as gatherings of the body of Christ, when we "go to church." By so gathering we take the opportunity publicly to show how much God is worth to us. Such regular gatherings are in keeping with what the writer of Hebrews encourages: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (He 10:25; NIV). Such regular gatherings are prime opportunities to be served by our merciful God (Gottesdienst) as he comes to us in Word and Sacrament.

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58 LC, First Commandment, 16.
59 See also 1 Corinthians 10:31: “Therefore, whether you eat or drink or do anything, do all to the glory of God;” 1 Peter 2:5: “…you yourselves also are being built as living stones (into) a spiritual temple, in order that as holy priests you offer up spiritual sacrifices very acceptable to God through Jesus Christ;” and Hebrews 13:15: “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name” (ESV).

Concerning the assembling of Christians for worship, Peter Brunner states, "It was of great concern to Luther that these assemblies of Christians were called Gottesdienst. ‘It were fine indeed if it could
This brings us to why we worship. Perhaps the pious wish of the Greek-speaking men recorded in John 12:21 summarizes our motivation well: “We wish to see Jesus.” We do not gather for worship simply out of habit, from a sense of outward compulsion, or intending to win favor with God. We gather for worship because we have experienced God’s boundless grace through Christ and cannot help ourselves.

Gospel, baptism, and the Lord’s Supper are not legal ordinances. The administration of Word and Sacrament enjoined upon the Church and each Christian—we mean the enjoined actions of preaching, baptizing, and of celebrating the Lord’s Supper—is likewise not a legal ordinance…. After we have come to know the gospel in faith, preaching, baptism, and celebrating the Lord’s Supper become for us not a duty—for duty is a legal concept—but an inner spiritual compulsion.61

Our regular response to this compulsion—joining in corporate worship—is sure to cause certain feelings to stir deep in our souls. Would we then agree with the following description of the objective of worship?

[Referring to the 3000 souls converted on Pentecost in Acts 2:] Why were those 3,000 people converted? Because they felt God’s presence, and they understood the message. Both of these elements are essential in order for worship to be a witness. First, God’s presence must be sensed in the service. More people are won to Christ by feeling God’s presence than by all our apologetic arguments combined. Few people, if any, are converted to Christ on purely intellectual grounds. It is the sense of God’s presence that melts hearts and explodes mental barriers.62

Or what about this description of why we worship?

Effectiveness remains for me a jarring word when it comes to worship. But I am learning how to appreciate its significance as a reflection of a central emphasis in Evangelical style. A recurring theme is that each person should have a profound, personal experience with God. With that as an objective for interacting with those gathered at worship, a natural question is whether most people could indeed recognize having had such an experience. If not, what could be done differently to help it happen among more of them?63

Note well that the two preceding descriptions of the objective of worship focused on people; they are very anthropocentric. This outlook contrasts sharply with the Christocentric nature of Lutheran worship. When we gather for worship, we are in the presence of our Savior. Jesus said, “Where two or three come together in my name, there I am in their midst” (Mt 18:20). To gather around Word and Sacraments is to come into direct and tangible contact with Christ Jesus himself. Thus his presence with us in our worship is also tied directly to his incarnation.

Between the time of Jesus’ ascension and His return, the Word- and sacrament-bound Pneuma-presence of God is the only possible manner for God’s presence, incarnated there and then in Jesus’ earthly humanity. Today we encounter the humanity of Jesus as the vessel of the saving presence of God actually only in the proclaimed Gospel and in Holy Communion. God’s presence through the incarnation of the Son will have to be

become customary to call going to hear a sermon going to a “service of God” (Gottesdienst) and to call preaching “serving God” (Gott dienen), and to say of all assembled there that they are gathered in a truly sublime “service of God” (Gottesdienst).” Worship in the Name of Jesus, tr. M.H. Bertram (St. Louis: Concordia Publishing House, 1968), 23.


claimed as the effectual basis for all other modes of God’s presence. Therefore every other presence of the Triune God with which the believer may comfort himself is rooted in this presence of the incarnate Jesus, who lived in Palestine, who was exalted to the throne of God, and who fills the universe, for this presence is given us and made apprehensible to us now through Word and sacrament. Thus the particular character of this presence of God granted us through the proclamation of the Word and the celebration of Holy Communion consists in this that God presents Himself to us here in the actually and really present humanity of Jesus, in which Jesus as our human brother in a mysterious union with the eternal Son suffered, died, and rose again for us.64

The purpose of Lutheran worship is driven by the hunger to be served and fed by our loving Lord. Whether or not we “feel” his presence in strictly or primarily an emotional way is immaterial. Jesus is with us.

Consider some of the more obvious ways we confess Christ Jesus when we worship. Most times we begin the worship service with the invocation. According to its etymology, “invocation” means to “call in” someone. When we invoke our triune God we are humbly and respectfully asking him to be with us.65 When we confess our sins to our merciful God, we ask for his forgiveness for the sake of Christ Jesus: “…for His [Christ’s] sake grant us remission of all our sins…”66 When the pastor absolves us, he says, “Almighty God…has given His only Son to die for us, and for His sake forgives us all our sins.”67 The Scripture lessons we hear have Jesus as their heart and center. When we confess our faith with the words of either the Apostles’ or Nicene Creed we focus on Christ, especially his incarnation and salvific work for us. The Prayer of the Church begins with the petition, “Everlasting and merciful God, we beseech You in the name of our Lord Jesus Christ: to have mercy upon us.”68 Our celebration of the Sacrament of the Altar is a bold confession of Christ Jesus, since by so celebrating we receive his very body and blood by which he forgives our sins and grants us new life. Many of the hymns we sing focus on Christ. When we celebrate a baptism we witness a new person being created as he is joined with Christ Jesus in his dying and rising.69

Our very act of gathering for worship, therefore, is a confession of what we believe about Christ Jesus. His person, his Word, his very self permeates and saturates our worship services. This confession of Jesus as God, Mediator, Savior, Servant, and Creator of life is made to our fellow worshippers, and is made to the world.70

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64 Brunner, 118. See footnote 69 below.
65 Luther Reed states about the invocation, “We formally express our ‘awareness’ of the presence of God, we place ourselves in that presence, and invoke the divine blessing upon the service that is to follow.” The Lutheran Liturgy, rev. ed. (St. Louis: Concordia Publishing House, 1947), 252.
66 ELH Rite One, 41.
67 Ibid., 43.
68 Ibid., 48.
69 Romans 6:3–4: “Or are you ignorant that, as many of us as were baptized into Christ Jesus, we were baptized into his death? Therefore we were buried together with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, in this way also we might walk in newness of life.”
70 Our recitation of the Creed, for example, is putting forth an identity marker for all to see: “…even to call creeds ‘symbols’ is to suggest that they have more to do with establishing the identity of the community of faith than with providing a set of intellectual propositions. It is more important that orthodox Christians know that they recite the Nicene creed to identify with the orthodox faith than that they know from the outset what homoousios means—just as, by analogy, it is more important for an army to recognize its flag than to know what its colors symbolize.” Frank C. Senn, Christian Liturgy: Catholic and Evangelical (Minneapolis: Fortress Press, 1997), 705.
We Confess Christ Through Our Witnessing

If we, as a synod and as individuals, are serious about "engaging others with Jesus," it is clear we will need to carry such work out through more than our worship.71 Not everyone that needs to hear the saving message of the Gospel of Christ will someday walk into our sanctuaries and plop down into a pew, eager to learn about Jesus. We need to be motivated and prepared actually to go into the world (Mt 28:19) so that we can explain to the lost why we have hope in a hopeless world (1 Pe 3:15).

Consider the example of Jesus’ apostles. These men who had confessed clearly who Jesus was, namely, the long-awaited Messiah, listened to Jesus’ parting words and acted accordingly: “...and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Ac 1:8). After Jesus poured out his Holy Spirit on them and the entire Church on Pentecost, the apostles took the lead in confessing their Savior to the world. Peter preached an awe-inspiring, zeroed-in-on-Christ sermon that same day (Ac 2:14–40). Peter and John confessed that Christ Jesus was the one whose power had healed the lame man at the gate “Beautiful” (Ac 3:16), even when they were brought before the high priest (Ac 4:10). When they were told to cease their preaching about Jesus, they said it was impossible for them to stop (Ac 4:20)! The apostles performed “many signs and wonders” (Ac 5:12), were imprisoned and right away set free by an angel (Ac 5:18–20), and then were beaten which they considered a badge of honor (Ac 5:40–41). They were so intent on proclaiming the Good News that “every day, in the temple and from house to house, they did not cease teaching and preaching Jesus as the Christ” (Ac 5:42; ESV).

The book of Acts continues for another 23 chapters detailing the incredible efforts of the early Christians to proclaim Christ Jesus all over the world. But is it fair to compare our task of witnessing to Christ to those newest Christians? After all, how many of us demonstrate the power to heal or raise the dead to back up our words? How many of us were eyewitnesses of Jesus’ glory (2 Pe 1:17–18) and have that remarkable experience always in the back of our minds as we proclaim his word? How many of us have had the chance to be inspired all the more to confess Christ by being physically persecuted?

Granted, in many ways there is no comparison between confessing Christ in the 21st century and in the 1st century. Our congregations do not appear to grow by the thousands after preaching one solid sermon about Jesus. Even a synod such as ours, faithful to God’s Word, struggles to survive (at least by worldly standards) instead of making an indelible impression on the civilized world. Our confessions of Christ today might seem relatively stale and distant compared to what took place in the early church. Have we lost the sense of freshness of confession that Jesus’ first followers had, a freshness which came from seeing Jesus face to face?

But we have seen Christ Jesus, just as much as his apostles did! We are told ever so plainly that he is in his Word (He 1:1–2; Lk 10:16) and yet because we cannot “see” his physical flesh with our eyes in the same manner as the apostles did we doubt his presence. We believe, since his Word tells us, that Jesus is physically present in the bread and wine when we celebrate his Supper (Mt 26:26–28; 1 Co 11:23–29), and yet we crave for more of a vision of our Lord because all we see is a wafer of bread and a swallow of wine. And just because we cannot see sin being washed off someone who is baptized does not mean we cannot see Jesus at work in the water connected to his Word.

Furthermore, have we not witnessed miracles, miracles for which only Christ Jesus himself could be responsible? Whether it be remarkable accounts of physical healing (which doctors cannot explain) or auto accidents averted at the last minute or the cry of a newborn baby, all

71 For some excellent resources on the outreach capabilities of our worship, however, see the three essays presented at the 2010 Wisconsin Lutheran Seminary Symposium on Worship and Outreach, available for download at http://wlsce.net/symposium/2010-symposium-worship-and-outreach.
of us have witnessed Christ’s hand intervening in our physical world to bring about something unexpected, something only prayed for, something beyond normal hope.

Yes, dear brothers and sisters, we have seen Jesus. We do see Jesus—everyday. We glory in his grace poured out through his special means and refresh ourselves in his abundant and never-ending forgiveness. As we are so renewed we are empowered and emboldened to confess Christ by how we live our lives. Why do you strive so hard, Christian mother, to be such a good mother to your children? You know that by doing so you are showing Christ’s love to your children. Christian husband, why do you try your best to love your wife “as Christ loved the church” (Ep 5:25)? You know that when you do you are reflecting the love Christ has for you to your wife; you are showing Christ’s love to her. Christian employee, why do you make efforts at being faithful in your work? You know that by doing so you are showing the same attitude that Christ has, who “came not to be served but to serve” (Mt 20:28). Thus you show Christ himself to your employer and your co-workers.

Indeed, living in the various vocations into which God has placed us gives us constant opportunities to confess Christ to our neighbors. As Luther rightly stressed, we are the “masks” behind which God hides.

What is the mask that God wears to interact with the world? You. He wears you and your works and your ways. He puts you on and wears that mask as he protects and preserves this world. Here is life with high dignity. Not only that you should be called sons of God, but that God would use you and even the smallest things you do to care for his world. The masks of God are the “hands, channels, and means through which God bestows all blessings.”

In Luther’s day only those who had devoted themselves entirely to God’s work by cloistering themselves in churches and monasteries were considered to be wearing a “mask” of God; they were the only ones who truly had a vocation. This false idea was a logical result of an emphasis on works-righteousness, because the more one could “do” for God in a direct manner the more one would be looked upon favorably by God. But Luther’s correct teaching concerning righteousness led him to conclude that “no amount of monkish activity makes a man perfect or righteous in God’s eyes…. People who lock themselves away in a monastery are not more pleasing to God than the cobbler making his shoes.”

In a real sense, we not only confess Christ; we are Christ to our neighbors, just as much as they are Christ to us. Consider Jesus’ description of the final judgment, when he gathers before him all the people of the world and separates them “as a shepherd separates the sheep from the goats” (Mt 25:32). Both the sheep and the goats were surprised to learn that their action or inaction with their neighbors was action or inaction with Christ himself.

...Christ is hidden in our neighbors, particularly those in need. What motivates Christians to love their neighbors is to see Christ in them. Particular neighbors may not be very lovable, but Christ loves them and died for them, and if they are fellow Christians He indwells them through the same Holy Spirit that we share with them. How could we not love them?

And this surely applies in vocation. The farmer and the others feeding the “hungry” are feeding Christ. The mother dressing her baby is dressing Christ. Employers and

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72 Jonathan E. Schroeder, “Our Calling,” presented at the annual convention of the WELS (July 2009), 12, citing the Large Catechism, First Commandment.
73 Ibid., 9.
employees, husbands and wives, rulers and subjects, pastors and laypeople, and whoever our neighbors are in our vocations—we are all to see Christ in one another.74

Such a view of our daily lives as Christians is certainly in keeping with Paul's admonition to the Christians at Corinth: "Therefore whether you eat or drink or whatever you do, do all things to the glory of God" (1 Co 10:31). A life lived to God's glory is a confession of Christ.75

Let us think again about Jesus' apostles in the early church. It is clear that they "spoke" Christ by what they did, how they lived. What about the actual words of their confession of Christ? Mention has already been made of some of those powerful utterances: the amazing sermons, the bold proclamations in the face of persecution, the near constant repetition of the best news they could imagine. Is there a difference between the words they used to confess Christ and the words we use today? Is it enough to tell someone, "We have found the Messiah!" (Jn 1:41) and expect results? What reaction would we get by preaching, "Repent and be baptized…in the name of Jesus Christ" (Ac 2:38)? Might we be showered with God's grace if we give our "testimony to the resurrection of the Lord Jesus" (Ac 4:33)?

Is there a difference between the verbal confession of Jesus' followers in the early church and ours? Consider their audience. Many of those to whom the apostles preached were fellow Jews, Jews who were hoping to see "the consolation of Israel" (Lk 2:25), who were, that is, anticipating eagerly the promised Messiah. As a generalization, these people were spiritually hungry and thirsty. Yes, they had their worship and rites and prayers and Scriptures; they had their fasts and offerings and sacrifices; but all these things revolved around an unrealized hope. Their lives centered on waiting: waiting for God to send their Savior. So it was not necessary for the message of Jesus' disciples to be overwhelmingly complex. "Here he is! Here's the one for whom you've been waiting! Here is your Messiah!" Perhaps we can picture the thrust of their message to be like someone who draws back the curtain which was hiding a marvelous present from our eyes. Instant realization that this is something great!

Consider our audience. Most of the people to whom we have opportunity to confess Christ are not specifically waiting for their promised Messiah to arrive. We could consider current statistics which show that most Americans (64%) consider themselves to be "deeply spiritual" and also "spiritually mature" (82%).76 But it's really not necessary for statistics to tell us what we know: that our non-Christian relative or neighbor is searching.

People are tired of feeling spiritually cast adrift, alone in a vast ocean of doubt and situated under a blank heaven, without God and without hope. That's where materialism and scientism have left them. They are desperately seeking spirituality. … So they have repopulated the middle air with new angels and demons and principalities and powers. … They figure if there are aliens somewhere out there, then maybe they won't feel so all alone. They've also reinhabited the earth with spirit guides and channelers and mystic crystals and energy auras. They want to make a connection to God, you see.77

It is easy to see this all around us, and even in us, because we know the emptiness that sin brings about. When Adam and Eve believed the lie of the devil and ate of the fruit of the tree

75 "Allow them to learn a lesson at least from your works. Be meek when they break out in anger, be humble against their arrogant words, set your prayers against their blasphemies; do not try to copy them in requital. Let us show ourselves their brethren by our forbearance, and let us be zealous imitators of the Lord…." St. Ignatius, Letter to the Ephesians in Early Christian Fathers, ed. and trans. Cyril C. Richardson (Philadelphia: Westminster Press, 1953), 91.
77 Wendland, 83.
of knowledge of good and evil, it did not add to their lives as Satan promised; it took away. And it took away in a big way.

So we see people try to fill that spiritual void with things: cars and clothes and money and booze and sex. We see people going to whatever lengths possible to feel "fulfilled" and like they have "purpose" in life. Our airwaves are filled with messages proclaiming the intrinsic worth of every human being (except, of course, unborn babies). We see addictions to almost anything imaginable; we see mental health issues on the rise; we see our neighbors wondering whether the end really is coming in 2012, or whether *The Da Vinci Code* is really accurate. People are searching... still.

So does our message, our message of hope, differ radically from Jesus’ earliest followers? Does our verbal confession of Christ need to be modified, improved, tweaked, or relativized? Not at all. People are spiritually lost. God has given us the message for such spiritually lost people. We proclaim it, pure and simple.

What tremendously good news we have to share.... We can tell them...that we have something more than a spirit guide to bring us news of the world beyond. He is not far, not lost among a thousand stars. He’s near, very near. They don’t have to drift anymore. They don’t have to wander down endless paths in search of him. Because he came looking for them. He’s come down for them. See, poor and in a manger, there he lies. He is all transcendent mystery and yet all intimate love. God has sunk himself deep into the flesh, our flesh. There we can find him.78

We probably have more opportunities to share God’s message of hope in Christ Jesus than we know what to do with. I say this not to make anyone feel guilty—all of us ignore or are oblivious to such opportunities every day—but to remind us to be aware of opportunities to engage a lost soul with Jesus. Are we looking for opportunities? Are we praying that God would give us such opportunities? Taking advantage of an opportunity to confess Christ might be as simple as striking up a conversation about a recent news item. What about news articles that come out around Epiphany concerning the wise men and the star they followed? Could you ask a coworker what s/he thinks about such an article? Or perhaps you could ask a relative what s/he thinks about the blog entry you read about whether or not Jesus really rose from the dead. In either case you might very well end up getting an opportunity to talk about Jesus, who he is and what he has done for all people, including your friend.

But what about the risks involved? What if your coworker asks you a question you can’t answer? Wouldn’t that be embarrassing? What if your friend shuts you down cold, refusing to listen to you? Are you going to lose him/her as a friend? What if you say the wrong thing? What if you just can’t muster up the courage to start talking “religion”?

Each of these fears is surmountable when we keep a few things in mind. First, God is the one who motivates and moves you to confess his Son (Ph 2:13). He will not put you into a situation to set you up to fail. Second, you are among the best-trained and most knowledgeable Christians there are! Consider the depth of training you have already had, in your Sunday School, Christian Day school, Christian home school, Confirmation class, Bible class, etc. Even what you know and understand from the Apostles’ Creed is a remarkable amount of knowledge about what the Bible teaches, especially about Christ Jesus! Third, if your non-Christian friend or relative is, by definition, going to hell, what could you ever say that would make his/her situation worse? Finally, if your message is rejected, it does not necessarily mean that you will never get another chance to confess Christ to that person. On top of that, when we keep in mind that God is the one who controls the results of our witness (Is 55:11), it could be that our witnessing opportunity is the time simply for planting the seed. Someone else might come along later and water it (1 Co 3:6).

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78 Ibid.
We also have to keep in mind as we consider confessing Christ that this is a team activity. Not only are there millions of Christians around the world working to engage others with Jesus, we also have more localized groups known as synods and congregations which combine efforts in the kingdom. It is definitely advantageous for us to walk and work together to spread the Good News, because the collective outreach and witnessing efforts of a congregation far outweigh what one lonely individual Christian can do on his own. What can the congregations of our synod do to build a positive “mission mindset” among their members?

We have already considered the overtly Christological elements of our worship, but a few additional comments are in order. A congregation can work to build a mission mindset among its members by considering and appreciating the evangelistic and outreach nature of its worship services. Please do not misunderstand: I am not advocating converting ELH Rite One into a revivalistic endeavor. We do not need to make substantive changes to our worship services to make use of their evangelistic potential.

Can our liturgy aid the church’s mission? You bet it can! So let’s use our liturgy to issue forth the call to repentance in service after service. And let’s use our liturgy to proclaim the Word and celebrate the Sacrament of the Altar that the soothing oil of the Gospel of forgiveness may be poured into the wounds left by our sins. When and where this is done, the children of God will not only present their lives to God as a living sacrifice, but they will also go to the house of the Lord willingly to hear the Word and answer with prayer, thanks, and praise.79

And this sort of mindset about worship is not new.

The Church of the New Testament…left leaderless by the ascension but made powerful by Pentecost, had in its possession the promise of God fulfilled. Surrounded by the world, they did what the Church always did: they worshipped. And in their worship, they proclaimed the promise to the world around them. In their homes, in their streets, and in the place of public worship they proclaimed the promise to strengthen faith and to create it in the lost.80

One aspect of our worship services that makes them a natural outreach tool is that they are public events.81 Anyone can walk into one of our churches at the time designated for worship and be presented with God’s Word. A question to consider in this regard: What sort of impression do we give to our guests? Granted, there are many things that the congregation can do in the realm of common sense.82 But are there things that a congregation might do that are slightly more intentional toward outreach?

81 Ibid., 5: “Outreach happens whenever the lost or straying come into contact with God’s Word on the lips of his people. Ever since the Church found itself East of Eden and surrounded by great and growing wickedness and unbelief, public worship has always been a proclaiming of the name of the LORD to the glory of God and the salvation of man. Like it or not, our first contact with the unchurched is often public worship.”
82 David J. Valleskey mentions some of these: “The efficacy of the Gospel is not dependent on the friendliness of a congregation, the upkeep of the property, the availability of parking, a church nursery; or other such externals. It is true, however, that congregations demonstrate concern and love for visitors not only in the message they offer, but in the way they offer the message. First impressions count. Negative impressions discourage visitors from returning, Positive impressions do not guarantee that a visitor will be won for Christ, of course, but they may bring a person back to hear the Gospel a second time. Who can know on which visit the Holy Spirit will work his great
Many of us grew up following along with a service as it is printed in the hymnal. It does not really faze us to flip from p. 41 to the hymn and back to p. 41 and then to another hymn (or even a Psalm) and then to read along with the Scripture lesson from the back of the bulletin or an insert and then to skip to p. 57 when there is no communion and then…. Put yourselves in the shoes of a guest to your worship service, especially a first-time guest. Now also pretend you, as a guest, are a young mother who is juggling a small child along with your hymnal and bulletin (and the inserts keep falling out) and you’re expected to do the Lutheran equivalent of aerobics as you stand up and then sit down and then stand up, repeated a number of times for maximum effect and confusion. How much easier would it be for guests of your worship service to have the entire worship service printed out in one place, namely, the worship bulletin/folder? Does it cost more? Yes, slightly. Is it more work? Yes. Is it superfluous if you have no guests on a particular Sunday? No; even many of our long-time members will appreciate having the service printed out in one place (especially the parents juggling children!). In addition, making this effort to remove the stumbling block of a hard-to-follow service will impress the importance of guest awareness upon the members.

The pastor will also want to make his preaching a priority when outreach is in mind. Our Confessions state, “Practical and clear sermons hold an audience….” Most times guests to our worship services focus primarily on the sermon and only secondarily on everything else. The nicest church grounds, the most inviting entryway, friendly and warm members, easy-to-sing hymns, and even the entire service printed in the bulletin can be negated from the guest’s perspective if the sermon is poor. This is not the time nor place for a quick lesson on homiletics, but let us remind ourselves of the basics: good Law and Gospel (textual and specific) and language that is easy to understand. One hears today about the importance of making our sermons “relevant.” We preachers in the ELS do this not by constantly talking about current events but by remembering our task as preachers: to bring God’s Word in all its fullness to our hearers where they are and for who they are. Extra time spent on sermon preparation will, in the long run, greatly benefit your outreach efforts.

Another aspect of our worship services which we need to emphasize regarding our outreach efforts is our practice of close communion. I have to confess that this was definitely not my way of thinking when I was first called to start exploratory mission work in Bullhead City, Arizona. Once we began conducting Sunday worship services we did not right away celebrate the Sacrament of the Altar at those services. Rather for the people who were our “nucleus” of ELS/WELS people we held a once per month somewhat informal communion service in a home. We made this our practice so that we were told, we would not have to explain to prospective members or guests why they were not allowed to commune at our altar. The line of reasoning went: How would we attract prospective members when we were appearing to be so judgmental of them by refusing them participation at the Lord’s Supper? The wrongheadedness of this practice finally struck me when, after about six months of this practice, one of our ELS/WELS people told me she was uncomfortable with these private services, that it seemed that we were hiding something or being secretive.

work of conversion?” We Believe – Therefore We Speak (Milwaukee: Northwestern Publishing House, 1995), 95.

83 Please note that these comments are made not in the spirit of removing hymnals completely from our worship settings.

84 AC Ap XXIV, 50.

85 Schroeder states, “If you want to give a boost to your outreach program, spend lots of time on your sermons. Excellent worship encourages your members to invite guests; excellent preaching does so even more.” “Worship & Outreach,” 19.

86 This practice was part of the modus operandi at the time for beginning home missions.
She was right. We were giving that impression, at least to our “members,” and we were not being honest with our prospects about who we really were as confessional Lutherans. Part of what makes us Lutheran is that our focus in worship is on Word and Sacrament. Our worship primarily serves the found and secondarily serves the lost. We make worship accessible to the unchurched, but we don’t design worship for the unchurched. Regular, public worship certainly serves outreach because of its proclamation of the gospel: it cannot, however, replace the outreach ministry of the congregation. Worship remains the primary time for God’s people to be fed by God in Word and Sacrament—to be served by God at this Gottesdienst.

It is good to keep in mind also the proclamatory nature of celebrating the Sacrament: “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Co 11:26; ESV). What is “proclaim(ing) the Lord’s death” if not proclaiming the Gospel? By avoiding celebrating holy communion as part of our regular worship we miss an opportunity to show in a real way what Jesus accomplished by his sacrificial life and death.

There are practical, outreach-driven reasons to keep publicly celebrating the Sacrament as well. Public celebration facilitates the conversations necessary to move prospects from visiting to membership. … The practice holds right before the prospect the concept that Christianity consists in more than Sunday dresses and hearty handshakes. It declares that there are mysteries involved here that are not readily comprehended. It shows that there is a line of demarcation between the world and the body of Christ. And it makes them ask, “Why? How? When?”

Perhaps it would be best to try to engender this attitude about our practice of close communion in our synod—pastors and laypeople—so that all of us pay more attention to the actual positive side of our practice rather than the perceived negative. We can make strides in that direction if we concentrate on the doctrine we confess of the real presence of the Lord versus the possible infraction of rules of fellowship. It is high time we embrace our practice of close communion instead of being ashamed of it.

In many respects the pastor needs to take the lead when it comes to fostering a mission mindset among the members of our congregations. I do not mean to say that Sunday after Sunday the pastor needs to berate his flock from the pulpit, pounding them with the message that they need to be out in the “highways and byways” looking for unsuspecting prospects that they can then drag along to worship. Yes, the pastor can evangelically encourage the sheep under his care to confess Christ in their daily lives, in the various vocations in which God has placed them. But the pastor can also be a spearhead and a good example in other outreach efforts, such as calling on prospective members. Does the pastor have a plan of regularly calling on those who have visited worship? Those who have recently moved into the area? Those who live in the congregation’s neighborhood? Is the pastor involved in the community, such as through volunteering at community events, helping coach a sport, or volunteering to teach at a community center? Does the pastor make it a point to model good citizenship in the community? Granted, the pastor should not be expected to shoulder all outreach efforts the congregation makes. Much, or even most, of the outreach a congregation carries out will be by its members in their daily lives. But the pastor’s example of confessing Christ in the congregation’s “neighborhood” is invaluable.

Building up the mission mindset of your congregation might be a challenge, but it is not impossible. Make use of available resources for ideas. The synod’s Board for Evangelism is a good resource to consider. You will find at its website

88 Ibid., 22.
“ideas for spreading the Word” which may prove helpful in your efforts to engage others with Jesus. Check out what our sister synod, the WELS, has to offer regarding resources. For example, check its evangelism website, www.whataboutJesus.com. Or you can request access to the “WELS Connect” site (https://connect.wels.net/Pages/Default.aspx) to see if you can find ideas for outreach, especially in the “Evangelism” area.

Find out what other congregations in your area or in our synod are doing for outreach. Many times our home mission congregations set a good example in making outreach a priority. For example, Redeeming Grace Lutheran Church in Rogers, Minnesota strives to have some sort of outreach-related event or activity virtually every month (see Appendix 2).

Consider what every board, committee, group, or service organization that is part of your congregation can do regarding outreach. Do some of their activities have a specific outreach-related element? Do they have outreach in mind when they make plans for the year? For example, do they plan some sort of activity to which members can invite unchurched friends? Is their focus predominantly inward so much that they never look outward?

How would the complexion of our synod change if every one of our congregations thought of itself as a “mission congregation”? This is already done to the extent that every one of our congregations faithfully and regularly serves as a dispenser of God’s treasures of grace by proclaiming the Gospel in Word and Sacrament. But does each of our congregations have as a priority—not an afterthought—locating and reaching out to the lost souls in their area? Does each of our congregations envision itself only as a bulwark of confessional Lutheranism, standing firm in the face of rising apostasy, turning back the tide of encroaching liberalism, secularism, and ecumenism? Or does each of our congregations also see itself as a rescue ship, actively looking for those floundering in the waves of hopelessness and despair?

CONCLUSION

“In the next five years, we will learn to engage others more faithfully with Jesus.” So reads our synod’s new vision statement which corresponds to its five-year strategic plan. When I first heard this statement, I must admit I found myself still in my socks. Don’t we already know enough about spreading the Gospel? And what does it mean to “engage others with Jesus”? Sounds kind of nebulous to me. Such were my thoughts.

But since first hearing that statement I’ve had a chance to mull it over, in part while preparing this essay. Certainly we can learn more about reaching lost souls with the message of “Jesus Christ and him crucified” (1 Co 2:2). Consider how much there is to know about Jesus! That he is God and man at the same time, the long-awaited Messiah, the only way to eternal salvation—all of this would provide for more than a lifetime of study. Do we know all there is to know about the spiritually lost? That is, do we understand what and how they think so well that we could explain to anyone we meet precisely how Jesus is their Savior from sin, death, and hell? Again, there is always more for us to learn. Regarding “engaging others with Jesus”—what more is that than what Jesus already told us in his Great Commission? Thus, how many different ways can I find to go and touch someone’s life every day with the Gospel of our Savior? What sort of creative outreach ideas might be bouncing around in my head or in the heads of others, ideas that might be harnessed for the good of God’s kingdom? Have we exhausted every avenue possible in trying to reach those who need to know Jesus’ love and forgiveness?

Perhaps you also have had questions about this mission statement. In fact, maybe you should. Why? Because that means you’re thinking about it. Indeed, in some ways that mission statement sounds so simple, and yet there is great depth to it because of its subject matter: Jesus. You see, even though “we” is the subject of that statement, grammatically speaking, it’s

89 This is not to ignore the vital importance of emphasizing world outreach, of course, which hopefully is also a priority of each of our congregations.
not what’s important. In that way it’s analogous to Jesus’ question we’ve been considering: “Who do you say I am?” Where is the focus of that question? Even with the emphatic “you” at the beginning, the emphasis is still on Jesus, the ultimate I AM. Through your worship, your words, your love for your fellow man, through everything you do, continue to confess Jesus so that more and more will be able to say to Jesus with Peter, “You are the Christ, the Son of the Living God.” In this confession—because Jesus is the content of this confession—is life eternal.
APPENDIX I

Genus Idiomaticum
"He is the God-Man"

The Person of Christ

Divine Nature
- Unchanging
- All-Knowing
- Almighty
- Eternal

Human Nature
- Grew
- Limited Knowledge
- Wept, Slept
- Suffered, Died

Genus Materiae
"In This Man, We Find God"

The Person of Christ

Divine Nature
- Divine Wisdom
- Divine Power
- Divine Presence
- Divine Glory

Human Nature
Genus Apotelesmaticum

“He is the God-Man, Our Kinsman and Redeemer”

The God-Man

Divine Nature
- Willing
- Sustaining
- Lending
- Infinite
- Value

Human Nature
- Speaks
- Touches
- Suffers
- Dies

Redeemed Us

APPENDIX 2

Redeeming Grace Lutheran Church (Rogers, MN) lists as their outreach and evangelism goals for 2011:

- Monthly HDS Direct new resident mailings  
  Sep. – Aug.
- Twice monthly prospect newsletter  
  Sep. – Aug.
- Plan/revamp/submit “Press Releases” and block ads for the Star and North Crow River Newspapers; possibly add the Wright County Journal Press  
  Sep. – Aug.
- Plan for/participate in I-94 West Chamber of Commerce Business Expo  
  Sep. – Aug.
- Advertize on Wedding Planner Page in North Crow River  
  Feb. – Oct.
- Plan/Carry out Christmas for Kids in partnership with LES and Education and Growth  
  Nov. – Dec.
- Plan/Carry out Marriage Seminar/Dinner Out (with help of Youth)  
  Dec. – Feb.
- Plan/Carry out Pre-marital Counseling Seminar  
  Dec. – Feb.
- Plan/Carry out Easter for Kids  
  Feb. – Apr.
- Plan/Carry out float for Rockin’ Rogers Days Parade  
- Plan/Carry out participation in St. Michael Daze Business Expo (maybe parade)  
- Plan/Carry out VBS in partnership with LES and Education and Youth  
  Jul. – Aug.
- Plan/carry out canvasses (pastor, BLC/BLTS, KOG Youth) both informational and survey  
  Sep. – Aug.
- Research/Study/Propose Jesus’ Cares Ministry or Parenting Support Group  
  Sep. – Aug.
- Pastor attends, as able, Chamber of Commerce events (e.g., ribbon cuttings of new businesses, business card exchange networking, etc.)  
  Ongoing
Bibliography


Resolution 1: Membership application of congregation
WHEREAS, Hope Lutheran Church, Farmington, Minnesota, has applied for membership in the Evangelical Lutheran Synod, and,
WHEREAS, The requirements of the synodical constitution have been met, therefore,
BE IT RESOLVED, That Hope Lutheran Church, Farmington, Minnesota, be accepted into membership of the Evangelical Lutheran Synod.

Resolution 2: Application for synodical membership
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 applications 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. Samuel Gullixson, Our Savior Lutheran Church, Bishop, California.
2. Daniel Hartwig, Christ the King Lutheran Church, Green Bay, Wisconsin.
3. Jeffery Merseth, Our Savior's Lutheran Church, Roseau, Minnesota.
4. Nicholas Proksch, Lord of Life Lutheran Church, Holland, Michigan.
5. Trent Saari, Our Saviour Lutheran Church, Lake Havasu City, Arizona.
6. Joshua Skogen, King of Grace Lutheran Church, Waukon, Iowa.
7. Dr. Doyle Holbird, Bethany Lutheran College, Mankato, Minnesota.

Resolution 3: Congregation Constitution Revision
WHEREAS, The revised constitution of Faith Lutheran Church, Clara City, Minnesota, has undergone proper synodical review, and,
WHEREAS, It has been found to have met the requirements of the constitution of the Evangelical Lutheran Synod, therefore,
BE IT RESOLVED, That the revised constitution of Faith Lutheran Church, Clara City, Minnesota, be approved by the Evangelical Lutheran Synod.

Resolution 4: Application of Pastor to Continue on the Clergy Roster
WHEREAS, The Reverend David Meyer has requested to remain as a member on the clergy roster of the ELS, and,
WHEREAS, He has met all qualifications for being listed on the clergy roster of the ELS, therefore,
BE IT RESOLVED, That the Reverend David Meyer continue to be on the clergy roster of the ELS.

CREDENTIALS
ACTION OF THE SYNOD

Resolution 1: Excuses of pastors: non-attendance
WHEREAS, Excuses for absence from the 2011 Synod Convention have been received from the following pastors: Paul Anderson, Ed Bryant, Martin Doepel, Frank Fiedler, William Kessel, Nile Merseth, David Meyer, Homer Mosley, George Orvick, Mark Rogers, and John Vogt, therefore,
BE IT RESOLVED, That they be excused.
Resolution 2: Excuse of congregation: non-attendance
WHEREAS, Christ Lutheran Church (Klamath Falls, Oregon) has submitted an excuse for not sending delegates to the 2011 Synod Convention, therefore,
BE IT RESOLVED, That she be excused.

Resolution 3: Excuses of pastors: late arrival
WHEREAS, Excuses for late arrival to the 2011 Synod Convention have been received from the following pastors: Daniel Faugstad, Thomas Heyn, Jeff Londgren, Andrew Palmquist, and Dennis Schmidt, therefore,
BE IT RESOLVED, That they be excused.

Resolution 4: Excuses of pastors: early departure
WHEREAS, Excuses for early departure from the 2011 Synod Convention have been received from the following pastors: Steven Reagles, David Russow, David Thompson, Thomas Westendorf, and Joel Willitz, therefore,
BE IT RESOLVED, That they be excused.

Resolution 5: Excuse of teacher: early departure
WHEREAS, An excuse for early departure from the 2011 Synod Convention has been received from Larry Rude, therefore,
BE IT RESOLVED, That he be excused.

Resolution 6: Excuses of delegates: early departure
WHEREAS, Excuses for early departure from the 2011 Synod Convention have been received from William Anderson, Steve Buelow, and Kevin Klahn, therefore,
BE IT RESOLVED, That they be excused.

REPORT OF THE
DOCTRINE COMMITTEE

This year marks the 200th anniversary of the birth of Dr. Carl Ferdinand Wilhelm Walther (1811–1887). He was the greatest theologian of the Missouri Synod and one of the most important leaders of confessional Lutheranism in America. He was in many ways the American Luther. He remained a student of Luther throughout his life, so much so that this is a proper epitaph for his life: “Gottes Wort und Luthers Lehr vergehet nun und nimmermehr! – God’s Word and Luther’s Doctrine pure now and forever!” Through the inspired Word, the Lord forged a close association between the Norwegian Synod and Walther and the Missouri Synod. Koren said that the Norwegian Synod learned no new doctrines from Missouri, but that it learned to appreciate more than ever before the confessional Lutheran heritage it brought from Norway. Ottesen said that the Synod found in Missouri the same theology it had learned in Norway. The founders of the Norwegian Synod and the members of the Evangelical Lutheran Synod have long acknowledged a deep indebtedness to Walther for his friendship and support. In 1947, Pastor A.M. Harstad, then president of our synod, encouraged the synod to continue paying that indebtedness by remaining faithful to the doctrine of Scripture. His words then express what should be our sacred determination still today: “Let our Synod, by God’s grace, continue to be filled with the spirit of true confessionalism” (Lutheran Synod Quarterly, December 1987, p. 41).

That spirit of true confessionalism is and remains the purpose and goal of the Doctrine Committee. 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 and correct exposition of the doctrines of the Scriptures.
COMMITTEE MEMBERSHIP
The Doctrine Committee consists of Mr. Allen Quist, the Rev. Thomas Rank, Prof. Gaylin Schmeling, Prof. Erling Teigen, Mr. Paul Tweit, the Rev. David Jay Webber, the Rev. Paul Zager, and Pres. John Moldstad as a non-voting, advisory member. Also, Vice Pres. Glenn Obenberger frequently attends the meetings. The Doctrine 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 other individuals within the synod.

EVANGELICAL LUTHERAN CONFESSIONAL FORUM
The biennial meeting of the Evangelical Lutheran Confessional Forum (ELCF) was held on October 18–19, 2010, at Wisconsin Lutheran Seminary in Mequon, 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 cultivate and preserve the fellowship enjoyed by these 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.

LUTHERAN CONFESSIONAL CHURCH (LBK NORWAY)
The Lutheran Confessional Church (LBK Norway) was founded July 18, 2009. At the constituting convention at Grinde, Norway, it was unanimously decided to apply for membership in the Confessional Evangelical Lutheran Conference (CELC). The convention also declared itself to be in church fellowship with all the member churches of the CELC. The members of the LBK Norway had been members of the LBK (Sweden–Norway), which has been a member church of the CELC since its foundation in 1993. The LBK Norway continues to be in fellowship with the LBK Sweden, and has established a separate organization to facilitate work in Norway. The LBK Norway consists of two congregations with 53 members. The congregations are served by three pastors: Tor Jakob Welde, Øyvind Edvardsen, and Egil Edvardsen. The three pastors of the LBK Norway are supported partially by the members and partially by secular employment. Both congregations own their church buildings in Stavanger and Avaldsnes.

The Doctrine Committee of the ELS has reviewed the doctrinal statement of the LBK Norway and found it to be in agreement with the Holy Scriptures and the Lutheran Confessions. Therefore the Doctrine Committee of the ELS recommends to the convention adoption of the following resolution:

WHEREAS, The Lutheran Confessional Church (LBK Norway) is seeking fellowship in the Confessional Evangelical Lutheran Conference (CELC), and,
WHEREAS, The doctrinal statement of the Lutheran Confessional Church (LBK Norway) is in accord with the Holy Scriptures and the Lutheran Confessions, and,
WHEREAS, The Lutheran Confessional Church (LBK Norway) has declared itself to be in church fellowship with all the member churches of the CELC, therefore,
A. BE IT RESOLVED, That the Evangelical Lutheran Synod officially declare itself in fellowship with the Lutheran Confessional Church (LBK Norway), and,
B. BE IT RESOLVED, That it seek to maintain this fellowship in the bond of peace.

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE (CELC)
The Theological Commission of the Confessional Evangelical Lutheran Conference (CELC) met on June 8–10, 2010, in Mankato, Minnesota. The members of the Theological Commission of the CELC are the Rev. Andreas Drechsler, Evangelical Lutheran Free Church
ELFK), Germany; Prof. Lyle Lange, WELS; the Rev. Takeshi Nadaira, Lutheran Evangelical Christian Church (LECC), Japan; Prof. Gaylin Schmeling, ELS; and the Rev. Steven Petersen, CELC president, ex officio.

The Theological Commission reviewed a statement entitled “Eagerly Await the Savior: The Doctrine of the Last Things (Eschatology)” for publication and presentation to the 2011 CELC convention. In addition the commission began preparing a statement on mission, which is a summary of the essays presented at the 2008 CELC Convention in Kiev, Ukraine. These topics will be Article V and Article VI respectively of The Eternal Word: A Lutheran Confession for the Twenty-First Century. Article I is a study of the doctrine of Holy Scripture, Article II of the doctrine of justification, Article III of the work of the Holy Spirit, and Article IV of the person and work of Christ. These statements may be found in PDF form on the CELC website under the heading “Where We Stand” <www.celc.info>.

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE CONVENTION

The seventh triennial convention of the Confessional Evangelical Lutheran Conference will be held June 4–6, 2011, on the campuses of Martin Luther College, New Ulm, and Bethany Lutheran College and Seminary, Mankato, Minnesota. Delegates and guests from church bodies around the world will meet to study, share, and celebrate the fellowship we enjoy as confessional Lutherans.

The theme “Unity of Spirit—Bond of Peace” focuses our attention on the primary topic: the church. Essayists from around the world will lead our study of this timely subject:

1. The Church: Invisible and Visible – Professor Lyle Lange of New Ulm, Minnesota
2. The Mission of the Church – President Rev. Davison Mutentami of Zambia
4. Church Fellowship – Rev. Andreas Drechsler of Germany
5. The Divinely-blessed Distinctiveness of the Lutheran Church – Rev. Esequiel Sanchez of Mexico

The sessions of the convention will be held at Martin Luther College in New Ulm on Saturday, June 4, and Monday, June 6. The program features essay presentations and business meetings beginning at 8:30 a.m. On Sunday, June 5, the convention worship service and an afternoon session will be held at Bethany Lutheran College and Seminary in Mankato, Minnesota.

THEOLOGICAL TRENDS

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, the “emergent church” phenomenon, “contemporary worship” practices, etc. 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. In addition to this, Mr. Allen Quist is leading the committee in its study of postmodernism in society, Mr. Allen Quist and Prof. Erling T eigen are leading the committee in a study of apologetics, and Rev. Thomas Rank is leading the committee in its study of Bible translations. A review of The Lutheran Study Bible was published in the Lutheran Synod Quarterly in March 2011.

The Lord’s directive is that we build up the walls of Zion through mission work employing Law and Gospel. We will strengthen ourselves and those around us through Word and Sacrament by which the Lord gives the power to do all things through Him, the power to overcome our foes and obtain the victory. At the same time we will stand ready with the sword of defense prepared to face false doctrine as it arises on every side. May we always remember
Walther’s thoughts concerning Luther’s sword and trowel, Luther Schwert und Kelle. Gottes Wort und Luthers Lehr vergeht nun und nimmermehr! God’s Word and Luther’s Doctrine pure now and forever!

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

DOCTRINE
ACTION OF THE SYNOD

Resolution 1: Fellowship with the Lutheran Confessional Church (LBK Norway)
WHEREAS, The Lutheran Confessional Church (LBK Norway) has been accepted into fellowship in the Confessional Evangelical Lutheran Conference (CELC), and,
WHEREAS, The doctrinal statement of the Lutheran Confessional Church (LBK Norway) is in accord with the Holy Scriptures and the Lutheran Confessions, and,
WHEREAS, The Lutheran Confessional Church (LBK Norway) has declared itself to be in church fellowship with all the member churches of the CELC, therefore,
A. BE IT RESOLVED, That the Evangelical Lutheran Synod officially declare itself in fellowship with the Lutheran Confessional Church (LBK Norway), and,
B. BE IT RESOLVED, That it seek to maintain this fellowship in the bond of peace.

Resolution 2: Thanksgiving for the Confessional Evangelical Lutheran Conference (CELC)
WHEREAS, The Doctrine Committee reports contact with church bodies in the CELC, and the seventh triennial convention of the CELC was held on June 4-6, 2011, therefore,
BE IT RESOLVED, That we thank God for our world-wide fellowship through the CELC and pray to God for continued blessings on all its members.

Resolution 3: Recognition of and Thanksgiving for the Work of the Doctrine Committee
WHEREAS, The Doctrine Committee desires to keep abreast of doctrinal trends and issues within the church at large, and,
WHEREAS, The Doctrine Committee has faithfully carried out its duties throughout the past year, therefore,
BE IT RESOLVED, That we thank the Doctrine Committee for carrying out its work.

REPORT OF THE BOARD OF REGENTS AND BETHANY LUTHERAN COLLEGE

BOARD OF REGENTS
Members of the Board during the past year: the Rev. Herbert Huhnerkoch, Kissimmee, Florida, chairman; Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Joel Willitz, Bridgeport, Michigan, secretary; Dr. Willis Anthony, St. Peter, Minnesota; the Rev. Mark Bartels, Madison, Wisconsin; Paul T. Chamberlin, South Chatham, Massachusetts; the Rev. Erwin Ekhoff, Golden Valley, Minnesota; Lyle Fahning, Prior Lake, Minnesota; James Minor, Plymouth, Minnesota; the Rev. Kenneth V. Schmidt, West Bend, Wisconsin; the Rev. Dr. J. Kincaid Smith, Mankato, Minnesota; and Timothy E. Thiele, Oconomowoc, Wisconsin.
Advisory Members: The Rev. John A. Moldstad, Mankato, Minnesota, President of the ELS; The Rev. Lawrence Burgdorf, St. Louis, Missouri; and William Overn, Eagan, Minnesota.
THE FACULTY AND STAFF
Bethany Lutheran College and Theological Seminary are thankful that the Lord continues to provide talented and committed men and women who embrace the mission of the college and seminary and serve as faculty and staff. We praise God for sending us these dedicated workers. During a special service on February 7, 2011, the college and seminary observed the following anniversaries:

Bethany Lutheran College Faculty/Staff Anniversaries:
- Ellen Bartscher, Computer Systems Specialist .................................................. 10 years
- Tami Board, Data Specialist, Advancement .................................................. 10 years
- Peter Kjeer, Mathematics/Physics ................................................................. 10 years
- Jon Loging, Communication ................................................................. 10 years
- Eric Ouren, Art ............................................................................................. 10 years
- Ann Fredrickson, Music ........................................................................... 15 years
- Adrian Lo, Music ......................................................................................... 15 years
- Linda Loge, Associate Dean of Admissions ........................................... 15 years
- Jon Marozick, Programmer, Information Technology ............................. 15 years
- Tarjana Durand, Spanish ........................................................................ 20 years
- Lois Jaeger, Director of Fine Arts .......................................................... 20 years
- Patricia Lind, Health/Sociology ................................................................. 20 years
- Laura Matzke, Music ................................................................................ 20 years
- Audrey Winkler, Information Secretary ................................................. 25 years
- Dean Shoop, Business ............................................................................. 30 years
- Mark Wiechmann, Psychology ............................................................. 30 years

Bethany Lutheran Theological Seminary Faculty Anniversary:
- Adolph Harstad, Old Testament ............................................................. 20 years

ENROLLMENT
This year we were again blessed with record enrollment. In addition, 135 received their Bachelor of Arts degree representing 18 of the 19 majors we now offer.
The 2010-2011 enrollment was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>1st Semester</th>
<th>2nd Semester</th>
</tr>
</thead>
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<tr>
<td>1st year</td>
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<td>204</td>
</tr>
<tr>
<td>2nd year</td>
<td>156</td>
<td>154</td>
</tr>
<tr>
<td>3rd year</td>
<td>118</td>
<td>113</td>
</tr>
<tr>
<td>4th year</td>
<td>93</td>
<td>87</td>
</tr>
<tr>
<td>5th year</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>6th year</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Full-time students only:</td>
<td>607*</td>
<td>582*</td>
</tr>
</tbody>
</table>

*Totals include full-time, part-time, and study-abroad students.

We continue to give thanks that we have the opportunity to provide a Christ-centered education for these students.

CURRICULAR AND CO-CURRICULAR PROJECTS
On Friday, May 13, 2011, the eleventh four-year graduating class walked across the stage at commencement to receive their degrees. The first such event in 2001 recognized 28 graduates. By now, ten years later, more than 700 student scholars have received Bethany Lutheran College B.A. degrees.
Dedicated at last year's synod convention, the campus' newest building, Rudolph E. Honsey Hall, was placed into full service in the fall semester, and has served extremely well in multiple ways. It is a classroom building, of course, and houses offices for faculty of most Bethany majors. But it has also become the main meeting place for committees of faculty, students, and synod boards. The campus Writing Center has its home there, as well as the Speech Team, which used the building to host a season of debate tournaments, and the State Tournament for all Minnesota colleges and universities. The well-equipped video production studio is always busy. The building filled up with elementary pupils and teachers for a Young Writers' Conference. Community groups have held receptions there, and toured the building with admiration, and it has become a highlight of campus tours for prospective students and their families. A wonderful complement to other fine campus academic facilities – Meyer Hall for mathematics and science, the Ylvisaker Fine Arts Center, the Sports and Fitness Center for athletics, and the Annex for art and exercise science – Honsey Hall is and will continue to be a major blessing.

The Bethany Student Senate organized a project to develop portions of Luther Hall as a student union. Student fees were used to develop a gaming room as well as a large lounge area for study, conversation, and movie viewing. Other areas of Luther Hall were developed into a fitness room, group study rooms, and places for student clubs and organizations to gather for meetings. This facility is open 24/7.

**PHYSICAL PLANT**

In the fall of 2010, Honsey Hall opened its doors for the first time. This "state of the art" building boasts thirty faculty offices, twenty instructional spaces, a film viewing room, new production studio and editing labs, six student lounges, psychology observation rooms, computer lab, publications and storage. This 71,000 sq. ft. building houses Communications, Humanities, Religious Studies, and Social Behavioral Sciences Divisions. “Your word is a lamp to my feet and a light to my path,” from Psalm 119:105, reflects the nature of the design with the corners anchored with lanterns and a wide array of windows throughout the complex to bring in light. The college’s newest building sits on the corner of Division and Marsh Streets and welcomes all who come to Bethany to experience first-hand the Christ-centered education the college offers.

With the opening of Honsey Hall, the college took advantage of the former communication center (now named Bethany Annex) and turned half of the space into a visual art center, and the other half fitted for exercise science. In addition, students had the opportunity to enjoy newly designed classrooms and lounge space.

Along with Bethany Annex, Luther Hall became home for the photography department which was moved out of Meyer Hall to free up space for the physics department. In addition, the College added a second fitness center, developed a study room, new lounge and video gaming spaces.

We are thankful that we are able to make improvements to our facilities to further enhance our students' educational experience. Visitors frequently comment on the beauty of the campus and the careful attention paid to building and grounds maintenance.

**GRANTS**

Financial support from a variety of grants continues to provide assistance to carry on the mission of Bethany Lutheran College. We received a generous grant from the Marvin M. Schwan Charitable Foundation to continue to enhance our programmatic offerings and physical facilities. We are thankful for their generous support.

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 $25,463 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 Women's Auxiliary made a commitment of $12,000 to several projects including $5,000 for the Dorothy Theiste Memorial Scholarship, $1,000 for artwork in Honsey Hall, and $6,000 for furnishings and other items for the completion of the student lounges in Luther Hall. These funds have a direct impact on our students, and have provided financial, emotional and spiritual support for them for many years. We are very thankful to this group of generous women.

ESTATES
The college gratefully acknowledges the receipt of the following estates received through December 31, 2010:

- Crane, Hildegard - $49,112.48
- Griffith, Helen L. - $5,000.00
- Levorson, Truly - $2,653.36

CONCLUSION
The Lord has richly blessed Bethany Lutheran College during the past year. We are humbled by the generous financial support, prayers and words of encouragement of alumni and friends. We are grateful to have the opportunity to provide a Christ-centered education to give our students the foundation needed as they leave campus to pursue their vocation of choice.

Herbert Hubnerkoch, chairman
Joel Willitz, secretary
Dan R. Bruss, president

REPORT OF THE BOARD OF REGENTS AND BETHANY LUTHERAN THEOLOGICAL SEMINARY

This year marks the 200th anniversary of the birth of Dr. Carl Ferdinand Wilhelm Walther (1811–1887). Walther was born on October 25, 1811 in Langenchursdorf, Saxony. Coming from a long line of Lutheran clergyman, he studied for the public ministry at the University of Leipzig and became a Lutheran pastor. Resulting from the rationalistic and unionistic pressure of the state church, Walther joined the 800 Saxons led by Martin Stephan who immigrated to America in 1838–1839. After confusion arose in the Saxon leadership, he emerged as their spiritual leader. He was the greatest theologian of the Lutheran Church–Missouri Synod and the undisputed leader of confessional Lutheranism in America. He was in many ways the American Luther. His writings were voluminous, the most well known of which were his book on church and ministry and his book *The Proper Distinction Between Law and Gospel*, which is used in the homiletics courses at the seminary. Concerning Walther it was said: “He is as orthodox as John Gerhard, but as fervent as a Pietist; as correct in form as a university or court preacher, and yet as popular as Luther himself” (Henry Oyster Jacobs, *A History of the Evangelical Lutheran Church in the United States*, 5th ed. American Church History Series [New York: The Christian Literature Col, 1907], 403). This is the model pastor that our seminary is striving to train so that another generation of confessional Lutherans will arise in our land.

The purpose of Bethany Lutheran Theological Seminary is to prepare physicians of the soul, who will follow the example of the Divine Physician, Jesus Christ our Lord. Each year we continue to send forth more workers who have been trained to preach the truths of God’s Word following Walther’s example as Seelsorger and theologian. We pray God’s continued
benediction on our “school of the prophets” to the end that all instruction in the classroom and the preaching of the Gospel from our pulpits which emanates from that instruction may redound to the glory of God and for the welfare of His Kingdom.

BOARD OF REGENTS

The 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. Herbert Huhnkerkoch, Kissimmee, Florida, chairman; Mr. Harold Theiste, Pinehurst, North Carolina, vice-chairman; the Rev. Joel Willitz, Frankenmuth, Michigan, secretary; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Erwin Ekhoff, Golden Valley, Minnesota; the Rev. J. Kincaid Smith, Mankato, Minnesota; the Rev. Kenneth Schmidt, West Bend, Wisconsin; Dr. Willis Anthony, St. Peter, Minnesota; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahnig, Prior Lake, Minnesota; Mr. James Minor, Plymouth, Minnesota; and Mr. Timothy Thiele, Oconomowoc, Wisconsin. By virtue of office, the president of Bethany Lutheran College, Inc., the Rev. John Moldstad, Mankato, Minnesota, serves as a member of the Board of Regents. The Rev. Lawrence Burgdorf, Earth City, Missouri and Mr. William Overn, Eagan, Minnesota, serve as advisory members to the board.

FACULTY

The following professors taught in the seminary during the 2010–11 school year: Adolph Harstad, Michael Smith, Thomas Kuster, Erling Teigen, Thomas Flunker 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, Symbolics, Homiletics and other practical courses. Professor Kuster teaches Communication. Professor Teigen teaches Dogmatics, and Professor Flunker teaches Hispanic outreach. President Schmeling teaches Church History, Dogmatics, Homiletics, and other practical courses.

During a special service on February 7, 2011, the seminary observed the twentieth anniversary of Adolph Harstad as a professor at the seminary.

ENROLLMENT

There were sixteen students enrolled at the seminary in the 2010–11 academic year. It breaks down as follows: 5 middlers, 5 seniors and 6 vicars. There were four international students. Kalyan Gollapalli and Pradeep Lingala are both from the Lutheran Mission of Salvation—India. Sung Gyu Choi and Kyun-Young Chung are from East Seoul Canaan Church in South Korea. Those who were serving their vicarages: Kalyan Gollapalli and Pradeep Lingala in India (graduated December 2010); James Kassera at Our Savior’s Lutheran Church, Albert Lea, Minnesota; David Locklair at Grace Lutheran Church, Vero Beach, Florida; Matthew Moldstad at Peace Lutheran Church, Kissimmee, Florida; and Michael Moldstad at St. Paul’s Lutheran Church, North Mankato, Minnesota.

HISPANIC OUTREACH

The seminary began a course in Hispanic Outreach in the 2010–11 school year. This class included a study of Hispanic culture and the Spanish language, and was taught by Professor Thomas Flunker. The class was well received, and it was a fruitful year. The faculty continues to evaluate curriculum and the best ways and techniques of teaching this important material.
RECRUITMENT

Although our synod is blessed with few vacancies at present, new pastors will be needed in the coming years. Our synod desires to begin new missions and to continue serving our present congregations. Therefore, the seminary continues to encourage men to consider the pastoral ministry 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 pastoral ministry. St. Paul reminds us, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?” (Romans 10:14-15) 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.

MASTER OF ARTS IN LUTHERAN THEOLOGICAL STUDIES

The seminary has recently established a Master of Arts degree in Lutheran Theological Studies. The purpose of studying for the Master of Arts in Lutheran Theological Studies (M.A.) is to acquire a general competence in Lutheran biblical and doctrinal theology. The M.A. is designed for laity. It is especially helpful for Evangelical Lutheran Synod (ELS) and Wisconsin Evangelical Lutheran Synod (WELS) Christians who seek to further their knowledge of Lutheran theology so that they may give appropriate leadership in their congregations and communities.

This year, we had our first graduate from the Master of Arts in Lutheran Theological Studies program, Daniel Mundahl, who is the chief financial and administrative officer at Bethany Lutheran College.

ACTIVITIES

Annual Pastors’ Institute: A pastors’ institute was held July 12–14, 2010, on the seminary campus in Mankato. The Rev. David Russow gave a presentation entitled “Leadership in the Parish – Leading the Flock, Following the Shepherd.” Here Pastor Russow explained the concept of “transformational leadership” and how it could be adapted and applied to the pastoral ministry. Prof. Michael Smith gave a presentation on “God Qualifies Me for the ‘Noble Task’ – A Look at the Background and Meaning of 1 Timothy 3:1–7.” In these verses the pastors were encouraged to look to God for strength in helping them meet the requirements Paul lists for the pastoral ministry. The purpose of this institute is to provide continuing education for our pastors.

Reformation Lectures: The Reformation Lectures were held October 28–29, 2010. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. This was the forty-third in the series of annual Reformation Lectures which began in 1967. The theme of the lectures was Baptism in the Three Reformation Camps. The titles and presenters were: Justification and Baptism in Roman Catholic and Eastern Orthodox Theology by the Rev. Robert Koester, Milwaukee, Wisconsin; The Sacrament of Holy Baptism: Well-Seasoned Water in Lutheran Theology by the Rev. Tom Rank, Scarville, Iowa; and Baptism in the Camp of the Reformed by the Rev. Dr. Larry Rast, Fort Wayne, Indiana.

Mission and Ministry: An invitation was extended to our students to attend the annual Mission and Ministry Seminar at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on February 1–3, 2011. The theme of the seminar was “Proclaim the Eternal Gospel,” emphasizing home and world missions.

Communication Workshop: On Jan. 15, 2011 Dan Loe and Anita Smith conducted a workshop for the seminarians and their wives. The focus of the workshop was ways in which to improve interpersonal communication, especially in small group settings in the parish.
workshop was held in the fireside room at St. Paul's Lutheran Church in North Mankato, Minnesota.

**Seminary Marriage Seminar:** On Feb. 12, Prof. Michael and Anita Smith conducted a marriage seminar for the seminarians and their wives. The seminar focused on time management, especially as it concerns balancing time for parish needs and family time.

**Senior Recognition Dinner:** This event was held on the evening of April 14, 2011. This is always a pleasant and relaxing evening for the students and staff.

**Vicar Workshop:** Our annual vicar workshop was held on Thursday, May 12, 2011. 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 Call Service took place at 3:15 p.m. with the Rev. Thomas Heyn preaching.

**Graduation:** The seminary graduation service was held on Synod Sunday, June 19, 2011, at 7:00 p.m. in Trinity Chapel. Pres. John Moldstad was the preacher, President Gaylin Schmeling served as liturgist and the Rev. J. Kincaid Smith represented the Board of Regents. The following men graduated from the seminary with a Master of Divinity degree: James Kassera, David Locklair, and Michael Moldstad. Daniel Mundahl graduated from the seminary with a Master of Arts in Lutheran Theological Studies degree.

**LUTHERAN SYNOD QUARTERLY**

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. 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/lsq>.

While this past year there has been a change in format and style in the *Lutheran Synod Quarterly*, its theology and purpose remain the same. The *Lutheran Synod Quarterly* is issued by Bethany Lutheran Theological Seminary as a testimony of its theological convictions, as a witness to the saving truths of the inerrant Scripture and the Lutheran Confessions, and in the interest of the theological growth of the members of the Evangelical Lutheran Synod.

**GRANTS AND OTHER FINANCIAL SUPPORT**

We are grateful to Thrivent Financial for Lutheran for the grants given to the seminary and for the Thrivent Choice program.

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 Seminary Fund, Scholarship Fund and Student Support 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 and for our seminarians and their families.

**LEGACIES AND GIFT ANNUITIES**

The following legacies were received in fiscal year July 1, 2009 – June 30, 2010:

- June Labb Miller $134,283.28
- Jerome Kvam $508,028.70
- Hope Davis $10,000.00

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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; Joiey and Trisha Anderson; John, Ethel and Rodney Arends; Robert, Flora, and Charlotte F. Becker; Edmund Bolstad; Kenneth and Audrey Bolstad; Gregory C. and Susan D. Bovid; Buelow-Kubiak; Nora Buffington; Larry and Jane Carlowsky; Arthur O. Carlsen; Glenn and Dorothy Collins; Mabel Dahlgren; Allen and Susan Daniels; Davis-Nelson; Robert and Betty Diesing; Roger and Lois Dohrmann; Stuart Dorr; John Dukleth Memorial; Keith and Claudia Eisberg; George and Dorothy Feil; Howard and Jeanette (Hovland) Gulbranson; Donald and Opal Hackbarth; Albert S. Hammer; Paul and Cordia Hasz; Hoidland Family; Lyle and Debby Hoverston; Lenwick and Glenna Hoyord; Ewald and Verda Kohlmeyer; Jens, Jerome, and Laverne Kvan; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Harold and Ellen Loe; Gwenw and Sigfred Lysne; Juul B. Madson Memorial Fund for Excellence in New Testament Greek; Norman A. Madson, Sr.; William and Jean McMurdie; Clarence E. and June Labb Miller; Joe and Peggy Moll; Richard and Hazel Newgard; Eknild and Verda Kohlmeyer; Jens, Jerome, and Laverne Kvan; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Harold and Ellen Loe; Gwenw and Sigfred Lysne; Juul B. Madson Memorial Fund for Excellence in New Testament Greek; Norman A. Madson, Sr.; William and Jean McMurdie; Clarence E. and June Labb Miller; Joe and Peggy Moll; Richard and Hazel Newgard; George Nygaard; Arleta M. Olson; Ordal; George and Ruth Orvick; 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; Merrill and Dorothy Rope; Ronald and Gay Rose; Herbert, Linette and Grace Sahnew; Edna May Scherzer-Getz; Eugene and Bertha Schiller; Gaylin and Rebecca Schmeling; Kenneth and Pat Schneider; Herb and Cathy Schulz; John and DeLores Seime Memorial; St. Mark’s Lutheran Memorial; Albert and Clara Strand; Thomas Stueck; Calhoun and Jean Sumrall; Timothy and Nancy Thiele; Milton E. Tweit; Jim and Juanita Walberg; Walker-Schneiders; William and Eunice Wehrenberg; Gerhard and Lois Weseloh; Patty Jo Weseloh; Wayne and Esther Wiechmann; 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.

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.

The Rev. Gaylin Schmeling, president
The Rev. Herbert Huhnerkoch, chairman
The Rev. Joel Willitz, secretary
<table>
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<tr>
<th>REVENUES, GAINS AND OTHER SUPPORT</th>
<th>College</th>
<th>Seminary</th>
<th>Total</th>
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<tr>
<td>Tuition and fees</td>
<td>11,758,306</td>
<td>201,600</td>
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<td>Less: Scholarships and grants</td>
<td>(4,898,050)</td>
<td>(200,600)</td>
<td>(5,098,650)</td>
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<td>Net tuition and fees</td>
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<td>1,000</td>
<td>6,861,256</td>
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<td>Government grants</td>
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<td>Contributions</td>
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<td>Endowment income</td>
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<td>Endowment losses</td>
<td>1,276,400</td>
<td>277,534</td>
<td>1,553,934</td>
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<tr>
<td>Sales and services of student activities</td>
<td>127,276</td>
<td></td>
<td>127,276</td>
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<tr>
<td>Other sources</td>
<td>173,634</td>
<td>100,344</td>
<td>273,978</td>
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<td>Loss on sale of property</td>
<td>(7,887)</td>
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<td>Sales and services of auxiliary enterprises</td>
<td>3,140,284</td>
<td>20,025</td>
<td>3,160,309</td>
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<td>Adjustment of actuarial liability</td>
<td>65,746</td>
<td>142,055</td>
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<td><strong>Total Revenues, Gains and Other Support</strong></td>
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<td>1,544,732</td>
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<tr>
<td>Program expenses</td>
<td></td>
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<td>Instruction</td>
<td>4,689,347</td>
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<td>Academic support</td>
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<td>Student services</td>
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<td>Support expenses</td>
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<td>Institutional support</td>
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<td>3,360,845</td>
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<td>Allocable expenses</td>
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<td>Operation and maintenance of plant</td>
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<td>Interest</td>
<td>92,666</td>
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<td>92,666</td>
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<tr>
<td>Less: Allocated expenses</td>
<td>(3,418,226)</td>
<td>(105,300)</td>
<td>(3,523,526)</td>
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<td>Contributions receivable written-off</td>
<td>128,535</td>
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<td>128,535</td>
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<td><strong>Total Expenses</strong></td>
<td>15,572,152</td>
<td>903,177</td>
<td>16,475,329</td>
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<th>Change in net assets before cumulative effect of change in accounting principle</th>
<th>College</th>
<th>Seminary</th>
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<tr>
<td><strong>Change in Net Assets</strong></td>
<td>1,728,549</td>
<td>641,555</td>
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<td>Net Assets - Beginning of Year</td>
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<td><strong>NET ASSETS - END OF YEAR</strong></td>
<td>70,245,827</td>
<td>7,710,642</td>
<td>77,956,469</td>
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Resolution 1: Appointment to Board of Regents

WHEREAS, The Board of Regents has nominated Mr. Harold Theiste of Pinehurst, North Carolina to serve a three-year term as a Type “B” member beginning in June, 2011, and asked the synod to ratify this election, therefore,

BE IT RESOLVED, That the synod ratify his appointment to the board.

Resolution 2: Report of the Board of Regents and Bethany Lutheran College

WHEREAS, The Report of the Board of Regents and Bethany Lutheran College has informed the synod of God’s blessings through faithful service of the faculty and staff of Bethany Lutheran College, enrollment at the college, curricular and co-curricular projects, improvements in the physical plant, and grants and estates, therefore,

BE IT RESOLVED, The synod accept the report with thanks to God and great appreciation to the Board of Regents and the faculty and staff of Bethany Lutheran College.

Resolution 3: Report of the Board of Regents and Bethany Lutheran Theological Seminary

WHEREAS, The report of the Board of Regents and Bethany Lutheran Theological Seminary has informed the synod of God’s blessings of the faculty and students of Bethany Lutheran Theological Seminary, and,

WHEREAS, The report noted the seminary is offering courses in Hispanic Outreach, a Master of Arts in Lutheran Theological Studies, and a variety of activities, and,

WHEREAS, The report noted the seminary’s work in continuing to publish the Lutheran Synod Quarterly, and,

WHEREAS, The report has informed the synod of God’s blessings in financial support of the seminary and funds available to students, therefore,

BE IT RESOLVED, The synod accept the report with thanks to God and deep gratitude to the Board of Regents and the faculty and staff of Bethany Lutheran Theological Seminary.

REPORT OF THE BOARD FOR HOME MISSIONS

Why does the Evangelical Lutheran Synod exist? “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” (ELS Handbook, Chapter 3 – Purpose). The Board for Home Missions of the synod is privileged to play a role in working toward that purpose as it fosters opportunities to spread the Good News of Christ Jesus via establishing and maintaining mission congregations in the US.

ORGANIZATION OF THE BOARD

The following members comprise the board: Prof. Michael K. Smith,* chairman; Mr. Robert Smith, * vice-chairman; the Rev. Rod Flohr, secretary; the Rev. Richard Wiechmann, chaplain; the Rev. Dan Basel; Mr. Keith Duin; and Mr. Loren Meyer. Members marked with an asterisk also serve on the Trustees/Home Missions Subcommittee. Mr. Keith Wiederhoeft and Mr. David Ewert of the Board of Trustees serve as advisory members to the board. Chairman Smith serves on the Planning and Coordinating Committee.
The board also carries out some of its work through several subcommittees: mission identification and site exploration subcommittee; the Rev. Dan Basel and the Rev. Rod Flohr; financial subcommittee: Mr. Keith Duin and Mr. Robert Smith; and a missionary contact and encouragement subcommittee: Mr. Loren Meyer and the Rev. Richard Wiechmann. Chairman Smith visited all but one of the home missions this past year and serves as the primary liaison between the board and the missionaries. While this arrangement has served us adequately for the past two years we realize that more focused work by an Evangelism/Home Missions Counselor remains a necessary service for our synod. We encourage the synod to make the establishment of such a position a high priority in keeping with our synod's strategic plan.

GENERAL 2010 HIGHLIGHTS

In addition to regular quarterly meetings, special meetings at synod convention, conference calls, visitations at mission congregations for consultation, exploration of potential sites for evaluation, ongoing supervision of home missions through monthly pastoral and financial reports, etc., the following are highlights of work and blessings in 2010.

In 2010 the board supervised one exploratory mission: Hope Lutheran in Farmington, Minnesota, served by the Rev. Dan Oberer. Hope continues to look for land to purchase, with a view toward building a permanent facility in the future. The congregation organized formally in early 2011, and is applying to the synod for membership at the 2011 synod convention. Presently the congregation meets for worship in an elementary school and also in leased space which serves as its ministry center.

There was one home mission under the board's care in 2010: Redeeming Grace Lutheran in Rogers, Minnesota, served by the Rev. David Russow. The congregation has continued to grow in baptized members (from 139 to 156) and in average worship attendance (81 for the year). The preschool and school of the congregation weathered some shifts in enrollment, but only the preschool will continue operating in the 2011–12 academic year.


The board met in February, 2010 and authorized an offer to buy a parcel of land in Farmington. (The offer was later turned down.) Recognition of the end of subsidy to Faith, Medford, Oregon was made with special thanks to the Rev. Thomas Westendorf and the members of the congregation. Such recognition was also made regarding Peace, Lakeland, Florida, served by the Rev. Andrew Schmidt. The board also set a date of June 30, 2010, for the end of subsidy to Asian Mission Church, Irvine, California.

In April, 2010 the board heard a presentation from the Rev. Harry Hagedorn, director of home missions for the WELS, focusing on starting new home missions in financially challenging times. Hope, Farmington, Minnesota, was encouraged to pursue formal incorporation as a congregation by January 1, 2011. Limited subsidies were also granted to King of Grace, Waukon, Iowa: Our Saviour, Lake Havasu City, Arizona; and Lord of Life, Holland, Michigan.

At its August, 2010 meeting the board reviewed potential sites for new exploratory work. The latest draft of a proposal for a joint Evangelism/Missions Counselor was reviewed with the members of the Board for Evangelism. The board also decided to hold its biennial home missions seminar in San Antonio, Texas, in January-February, 2011.

In November, 2010 the board met and decided to bring the joint Evangelism/Missions Counselor proposal to the Planning and Coordinating Committee for its consideration. Four particular sites were targeted for additional exploration by the site exploration subcommittee.
A request for a limited financial subsidy was granted to Lakewood, Lakewood, Washington with some stipulations.

NEW MISSION STARTS
The board was unable to begin any new exploratory mission work in 2010, partially because of limited finances and partially because of the lack of an outstanding site. The board has every intention of starting exploratory work at a site in 2011 since its financial situation has improved somewhat and there are some sites with promise.

SALARY SCALE FOR 2012
In addition to the following scale, housing and utilities allowance for home missionaries is determined using 135% of the three-bedroom fair market value within a specific county according to the most recent survey of the U.S. Department of Housing and Urban Development (Federal Register, Part III, 24 CFR Part 888). If the house is to also serve as the office for the mission, the scale may increase to include a four-bedroom fair market value using the HUD figures. 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 $1000 deductible level. The board approves the use of a Health Savings Account (HSA) or other alternative deductibles, as long as the called worker receives similar benefits. Pension is 6% of base salary. Vacation time allotted: 1–5 years: 2 Sundays and 20 days; 5–15 years: 3 Sundays and 25 days; 16+ years: 4 Sundays and 30 days.

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<tr>
<th>Years of Service</th>
<th>Home Mission Salary</th>
<th>Increment Increase</th>
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**OPERATING BUDGET - 2011**

*Please refer to the audited financial report submitted by the synod treasurer for actual home mission expenditures for 2010.*

**SUBSIDY — HOME MISSIONS**
- Hope, Farmington: $96,200
- Redeeming Grace, Rogers: $81,600

**SUBSIDY — CONGREGATIONS RECEIVING SUPPORT**
- Faith, San Antonio: $30,000
- King of Grace, Waukon: $6,000
- Lord of Life, Holland: $10,000
- Our Saviour, Lake Havasu City: $40,000

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SUBSIDY — CAPITAL INTEREST
Abiding Shepherd, Cottage Grove 30,765
Abiding Word, Bowling Green 10,392
Faith, San Antonio 45,900
Family of God, Fort Mohave 5,590
Peace, North Mankato 19,699
Redeeming Grace, Rogers 72,226

NEW MISSION
61,304
BOARD EXPENSES
Board expenses 8,000
Advertising Subsidy 2,664
Total Expected Expenditures 2011 $ 520,340

RESPONSE TO RESOLUTION
The 2010 synod convention passed the following resolution (2010 Synod Report, page 97):
Resolution 5: Addressing the Needs for Home Missions

WHEREAS, Problems in the banking industry have made financing more difficult in recent years, and,
WHEREAS, There is a serious shortfall in funding based on a number of factors, resulting in an inability to carry out new mission startups, and,
WHEREAS, The board's and synod's goals are to carry out the Great Commission (Matthew 28:19-20) therefore,

A. BE IT RESOLVED, That by the time of the 2011 Synod convention the board develop a 3 to 5 year plan, working with other synod boards, that includes implementing alternative and/or unconventional means of funding, starting and operating home mission work and,
B. BE IT RESOLVED, That the board report back to the 2011 synod convention on this topic, and,
C. BE IT RESOLVED, That the pastors and lay delegates be strongly encouraged to report the funding trends for the synod to their congregations so that the congregations may pray for the Lord’s help and seek to fill those needs.

The board continues to operate within a ten-year financial plan that is updated annually. Currently our plan would allow for a new mission start every two to three years. Slight increases in availability of additional funds, such as the program funds from the Marvin M. Schwan Charitable Foundation, might lead to additional opportunities to start and operate home missions. In the next few years, the synod might also consider making increases in the percentage of the congregational contributions allocated for home missions. Perhaps the synod might also consider a special thank offering for its centennial celebration, the proceeds from which could be allocated for home missions.

One complication in the board's consideration of this resolution is the likelihood of the merger of the board with the Board for Evangelism. Since it is difficult to foresee precisely how the (new) board's finances will differ from our present situation, we cannot offer a more complete response at this time.

THANK YOU
With the limitations for funding missions the board faces, we are quite pleased that various individuals, congregations, and other organizations continue to contribute special gifts toward our home mission efforts. We also thank Thrivent Financial for Lutherans for their organizational grants directed toward helping various aspects of our missions. In 2011 the
synod budgeted $136,255 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 (home missions portion: $245,773), estates, earned and accumulated interest, and home mission reserve funds.

God grant us his continued grace as we seek to engage others with Jesus.

_The Rev. Prof. Michael K. Smith, chairman_

**HOME MISSIONS**

**ACTION OF THE SYNOD**

Resolution 1: Establishment of an Evangelism/Home Missions Counselor

WHEREAS, More focused work by an Evangelism/Home Missions Counselor remains a necessary service for our synod, so that personnel and financial resources may be used more effectively, therefore,

BE IT RESOLVED, That the synod be encouraged to make the establishment of such a position a high priority in keeping with our synod's strategic plan.

Resolution 2: Salary and Operating Budget

WHEREAS, The Board for Home Missions has prayerfully considered the 2012 salary schedule and operating budget for 2011, therefore,

A. BE IT RESOLVED, That the 2012 salary schedule be approved and the congregations of the synod be encouraged to use it as a guide for their pastors’ salaries, and,

B. BE IT RESOLVED, That the operating budget for 2011 be accepted as recommended.

Resolution 3: Funding for Missions and Evangelism

WHEREAS, There is a need for continued funding for Home Missions,

WHEREAS, The focus of the Planning and Coordinating Committee proposal is missions and evangelism, therefore,

BE IT RESOLVED, That the synod be encouraged to consider a special thankoffering for its centennial celebration, the proceeds from which could be allocated for home missions.

Resolution 4: Thanks for Financial Support

WHEREAS, Various organizations, congregations, and individuals 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 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 various individuals, congregations, and other organizations that have contributed special gifts toward home mission efforts.

**REPORT OF THE**

**BOARD FOR WORLD OUTREACH**

We would be thankful if it could be said of the Evangelical Lutheran Synod, as it was said of St. Paul, **Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.** (Acts 28:31). As our synod seeks to “engage others with Jesus” we can look to the work of world missions as the primary corporate opportunity for us to do so on an
international basis. May God bless the ministries of those who serve in foreign lands on our synod’s behalf!

BOARD ORGANIZATION AND PERSONNEL

The Board for World Outreach (BWO) is comprised of three committees: Asia, responsible for ELS-sponsored work in Korea and India (Prof. Silas Born, the Rev. Paul Fries [Chair], Mr. Paul Nielsen); Europe, responsible for ELS-sponsored work in Latvia, Czech Republic and Ukraine (Mr. Dan Browning, Mr. Tom Conzelman, the Rev. John Petersen, the Rev. Paul Schneider [Chair]); South America, responsible for ELS-sponsored work in Peru and Chile (Mr. Marlin Goebel, the Rev. Wayne Halvorson [Chair]).

The Rev. Steven Petersen serves as World Outreach Administrator, Mrs. Denise Luehmann is the Financial Assistant, Mrs. Pam Schultz and Miss Elsa Ferkenstad are Administrative Assistants. The Rev. Fries serves as BWO Chairman.

The BWO meets in plenary session in April to review previous year work and in November to plan following year work. Chairs of committees meet in January and July for budgeting purposes. The committees meet by teleconference between plenary sessions.

COMMUNICATIONS, FUND RAISING AND AUXILIARY ORGANIZATIONS

The Helping Hands organization supports the work primarily in the South American fields. General gifts are raised each year by individual donors, much in response to the mission calendar.

Faith Mission Society continues to promote ELS missions through publication of Mission News with focus on South America and Asia.

Cross-stitch is the network of ELS Women's Mission Societies. Regional gatherings are held for worship, fellowship and information about ELS missions. Annually Cross-stitch generally raises funds for extra-budgetary projects, such as capital needs, care for orphans, etc.

The ELS Video-Link in 2010 featured the ELS convention and an update on recent developments in Peru. 2011 editions will feature the dedication of the new Seminary in Peru and a layman's view of synod convention.

In 2010 a Communication Committee was established to coordinate various media used by BWO to share information with constituents. In addition to articles for the Lutheran Sentinel, the following is planned: Mission News will be published in the spring and fall plus a Christmas letter. Thoughts of Faith Newsletter will be published bi-monthly with news about missions in Europe. Helping Hands Mission Letter will be published three times each year featuring news from South America.

Visit the BWO website at <www.elsworldoutreach.org> and find updates on Facebook at ELS World Outreach.

THANK YOU

During the past year many donors have supported the ELS world outreach efforts. Individuals, congregations and foundations (The Antioch Foundation, The Marvin M. Schwan Charitable Foundation) have provided much-needed support. Thanks to all donors for their generous gifts!

It is the privilege of the Board for World Outreach to serve our Synod and our Savior so that the Gospel may be preached boldly and without hindrance in many lands.

The Rev. Steven Petersen, World Outreach Administrator
SOUTH AMERICA COMMITTEE

Peru

Twelve national pastors serve approximately 1400 souls in the Peruvian Evangelical Lutheran Confessional Church (PELCC). Several vicars serve congregations of the national church as well. A number of the national pastors are bi-vocational, thus supporting themselves by secular employment while they serve congregations and direct outreach in their location. Three new students have enrolled in the seminary in Lima, and others in the extension seminaries in northern Peru and in Tarapoto (Amazon Jungle area).

A newly constructed seminary in Lima was dedicated on September 19, 2010. Pastor Segundo Gutierez was also installed as the first Peruvian National to be president of the seminary. Former president, the Rev. David Haeuser, stepped down from his position to allow a national pastor to be the leader. He now serves as one of the professors. World Outreach Administrator, the Rev. Steven Petersen and Board for World Outreach chairman the Rev. Paul Fries, were participants at the dedication/installation service.

Two elementary schools continue to train the youth: Año Nuevo on the north side of Lima and Reynoso on the west side of Lima. These schools are nearly filled to capacity, and are for the most part self-supporting. The families pay tuition, covering nearly all of the costs in administration and teacher pay.

There are also three elementary schools in the Amazon Jungle area. They continue to train the youth of the Shawi tribes. Now for the second year a high school is continuing to train students in villages with no other secondary education opportunity. It is hope these student one day might become teachers and lay leaders in the churches of the Amazon region.

The primary focus for work in Peru is the independence of the national church. Toward this end, it was resolved to reduce the U.S. field force there to one man in 2010 and to grant increasing autonomy to the Peruvians. As we prepared to withdraw a missionary, two events occurred: new success in the jungle and the U.S. recession. The economic downturn reduced funding from the ELS and the Marvin M. Schwan Charitable Foundation. It was resolved to relieve Missionary Terry Schultz of all Lima duties (schools, seminary, national church) so that he could focus 2010 on preparing the jungle work and workers for his departure in December. Missionary Schultz continues to direct ELS work in the region from his post in Dominican Republic where he serves the WELS. On a diminishing scale 2011-14 he will supervise the schools, extension seminary program and the national leaders there. We are grateful to Missionary Terry Schultz for his service to the ELS and to his wife, Mary, for her work in women’s prisons in Lima. Also, the BWO is truly thankful that the Lord of the Church has strengthened the leaders of the national church to step up and take responsibility for their PELCC. The goal is to have the Peruvian national church to eventually direct all of its affairs, and become self-propagating.

Chile

The BWO has identified reaching into the middle class as its primary focus in Chile. This has resulted in the relocation of some church sites, and the re-allocation of funds from some of the properties that were sold, to become the operating budget for the future. That will allow more of the management and direction of the work to be guided by the missionaries and also the new ruling board of directors of the Chilean church.

Thanks to all of those who helped, last year to assist with the recovery after the devastating earthquake. Since that time there has been another quake in southern Chile, and sadly many others in the “ring of fire” in our world.

Guillermo Rus was installed as the first national Vicar guiding the work of the congregation that has been formed in Puente Alto. He continues to lead his flock and support himself
with bi-vocation employment. He also continues to study for completion of his Seminary Education. That seminary training of eight promising students, is directed by Missionary Timothy Erickson and Missionary Oto Rodriguez.

Oto Rodriguez has moved to Linares, where a focus of mission outreach has been successful in growth of a congregation, with eager expectation to become a self-supporting congregation. A loan was arranged to enable them to purchase property, and they are drawing up plans to construct their own chapel and education facility on a site in Linares. Significantly, the congregation plans to pay for the construction without help from the ELS. The officers of the national church are eager to complete their worship facility soon.

Missionary Timothy Erickson, our veteran missionary who has been on the foreign field in Peru and Chile for twenty-nine years, continues to direct much of the work in the Santiago area, along with overseeing the property, and business of the mission. That means his focus is on seminary training in the city, as well as directing the congregations in La Cisterna and San Bernardo. He strives to guide the national students and leaders to become self-governing, self-supporting and self-sustaining.

The Rev. Wayne Halvorson, South America Committee Chair

ASIA COMMITTEE

Lutheran Mission of Salvation—India

The Lutheran Mission of Salvation—India (LMSI) is a mission of the Evangelical Lutheran Synod, funded through the Marvin M. Schwan Charitable Foundation. LMSI is served by two national pastors: Pastor Solomon Mamidi and Pastor G.J. Ananda Raju. The mission is divided into the Hyderabad, Rajahmundry and Jabalpur districts. Pastor Mamidi serves as president of the Hyderabad District, Pastor Raju serves as president of the Rajahmundry District and Mr. Vijay Sidney serves as president of the Jabalpur District.

The ELS began a seminary program for LMSI in January of 2006. The seminary was unable to meet in 2010 as a unit, due to temporary funding cuts. Classes were held for students in the districts of Hyderabad and Rajahmundry. Additional sessions were taught by the pastors throughout the year. Currently, 18 men are enrolled in the seminary program in India.

The primary focus of the BWO for India is the training of national pastors. In addition to the seminary training in India, two students began their seminary training at Bethany Lutheran Theological Seminary in Mankato in January of 2007 and completed their studies in December of 2009. Both men, Pradeep Lingala and Kalyan Golapalli, successfully completed their vicarage assignments in December of 2010 and were scheduled to be ordained in February, 2011.

ELS Missions Counselor Steven Petersen meets with the LMSI presidents and other leaders annually to review the work of the mission, discuss issues and opportunities and plan for the coming year.

The Marvin M. Schwan Charitable Foundation granted a total of $165,000 for our mission work with LMSI in 2010. This generous donation is divided on a percentage basis among the districts, with district presidents and elders determining how discretionary funds are used in each district. Other donations from individuals and congregations are gratefully received and are also divided between the districts.

LMSI counts over 25,000 souls under its care, with weekly worship attendance of nearly 16,000. 1396 baptisms were performed in 2010. Approximately 300 children are cared for in 17 LMSI orphan homes in India.
South Korea

At the end of 2010, East Seoul Canaan Church had 277 baptized members, with approximately 159 people in attendance each Sunday. Adult instruction classes are offered several times per week, using Luther's Small Catechism (translated into Korean) and the WELS program Communicating Christ. The ELS booklet We Believe, Teach and Confess has also been translated into Korean and is used in instruction.

A building in Seoul has been leased and remodeled to serve the congregation, with a sanctuary, office space, a kitchen and fellowship hall and classrooms. The congregation gave offerings of $298,200 in 2010 and sent $22,500 of their offerings back to the ELS.

An English as a foreign language school operated by the mission was granted official status with the Korean government in 2006. Mr. Dennis Morrison and Mrs. Dolores Morrison continue to serve as teachers in the school. In addition to teaching English, the Morrisons help to prepare Korean high school students for enrollment in WELS/ELS high schools. Currently, there are 84 students from this congregation enrolled in Lutheran high schools of our fellowship in the United States. The English as a foreign language school is self-supporting, with assistance from the Korean congregation, including the teachers' salaries. The BWO's primary focus for Korea is expansion of ministry. To that end, we plan to begin worker training at our facility in Seoul. One-half of a recently received estate has been committed to future work in Asia.

Two students from the Korean mission are currently enrolled at Bethany Lutheran Theological Seminary and will eventually serve the mission and help to train future workers.

The Rev. Paul Fries, Asia Committee Chair

EUROPE COMMITTEE

Under God's direction Thoughts of Faith was placed under the governance and control of the Evangelical Lutheran Synod at the June convention of 2009, and has proven to be a tremendous blessing. The financial savings in administration costs enabled the ministry to continue, especially during the economic downturn. Congregational development is the primary focus for all three church bodies we serve in Europe. Praise God for His blessings.

Ukraine

The Ukrainian Lutheran Church (ULC) continues to be served by Pastor V’yacheslav Horpynchuk as the bishop. The church body is comprised of twenty-three pastors serving approximately 1600 souls. Serious cutbacks have been made in pastor salary subsidies and the goal is to discontinue this practice altogether eventually. Therefore, most ULC pastors are bi-vocational. Church buildings and parsonages remain a critical need for the Ukrainian Lutheran Church. The present administration of the Ukrainian government is not favorably disposed toward churches other than the Russian Orthodox. As a result, Protestant denominations, including the ULC, fear a loss of freedom for religious practice.

Pastor John Vogt serves as the rector (president) of the St. Sophia Lutheran Theological Seminary in Ternopil where three students are currently enrolled. Pastor Vogt is also assisting the Wisconsin Evangelical Lutheran Synod mission halftime, with the WELS sharing the financial responsibility. He is training pastoral students in Bulgaria and Albania. He also serves the ULC as pastoral mentor.

Pam Schultz continues working part time, publishing the Thoughts of Faith Newsletter and organizing the summer Vacation Bible School in the various parishes of Ukraine. Her dedicated efforts remain very much appreciated, and needed. Another successful VBS is anticipated again this summer.
Czech Republic

There are no full-time Americans on the staff in Plzen. Two pastors, Petr Krakora and Martin Vrsecky, carry on the pastoral ministry to several hundred souls at St. Paul’s Lutheran Church. The Martin Lutheran School is managed by Director Milos Vrsecky and has a current enrollment of over 200 students. A large grant from the European Union for school improvement has enabled the construction of additional classrooms at the school. Pastor Matthew Luttman advises the board regarding the work of this mission. We continue to seek volunteers to assist in teaching English in the school (March-May and September-November each year), which remains a valuable tool in mission outreach.

Latvia

Minimal support is given to the Confessional Lutheran Church of Latvia (CLCL). Eight national pastors are serving seven congregations with about 600 baptized souls. Due to the economic conditions in Latvia, and the reduced salary subsidy from the ELS the pastors continue to struggle meeting their financial needs, and most are now bi-vocational.

Summary

Fund raising efforts continue and support remains generous for this special ministry in central and eastern Europe. Funding is also provided by the Marvin M. Schwan Charitable Foundation. Special thanks are extended to the Rev. Keith Boheim and Mr. Erik Burgdorf for their friendship, encouragement, and counsel.

Many souls are being reached with the gospel message of Christ crucified and risen. The Lord continues to bless this ministry.

The Rev. Paul Schneider, Europe Committee Chair

WORLD OUTREACH
ACTION OF THE SYNOD

Resolution 1:

WHEREAS, Many individuals, congregations, organizations and foundations, such as, Helping Hands, Faith Mission Society, Cross-stitch, The Antioch Foundation, The Marvin M. Schwan Charitable Foundation, have provided much needed financial support for the foreign missions of the ELS, therefore,
A. BE IT RESOLVED, That we thank God for these generous gifts, and,
B. BE IT RESOLVED, That we encourage these entities to continue their support of this God-pleasing work.

Resolution 2:

WHEREAS, The ELS is blessed by the faithful service of many individuals in and in support of its foreign missions, and,
WHEREAS, The ELS depends upon these individuals to continue this important work, and,
WHEREAS, The work in the various foreign missions may be perilous and situations unstable, therefore,
A. BE IT RESOLVED, That we thank God for the protection and blessing which He has provided to these individuals and for their faithful service, and,
B. BE IT RESOLVED, That we encourage these individuals to continue their service, and,
C. BE IT RESOLVED, That we encourage the members of the ELS to pray for the foreign missionaries and their work.
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 MEMBERSHIP
The board has six elected members: the Rev. Michael Dale, the Rev. Timothy Hartwig, Mr. Steve Jaeger, the Rev. David Russow, the Rev. Larry Wentzlaff and Mr. Neil Willert.

BOARD MEETINGS
The board met twice since the last convention (August 2010 and March 2011)

CONTACT BOARD MEMBERS
All members of the board are available to assist the congregations of the ELS. Each can be contacted by telephone or email as listed in the Synod Report.

SYNOD EVANGELISM WORKSHOPS
Evangelism workshops were held in Wisconsin, Florida, and California this past year. About 170 people were served through these workshops. The board is very concerned about equipping the pastors and members of the synod for evangelism. To this end, the workshops conducted by the board this year have focused on methods for presenting the gospel.

To have a workshop presented in your circuit, please contact the board chairman, the Rev. Timothy Hartwig at <pastorhartwig@havasulutherans.com>.

SEMINARY WORKSHOP
On March 22, 2011, the board presented a workshop to the seminarians. The theme of the workshop was “Sharing Jesus with Friends.” The presentation focused on methods for building bridges to people (relationships) and methods for sharing the gospel (The Great Exchange, The Bridge, The 4 P’s). The presenters were the Rev. Timothy Hartwig, the Rev. David Russow, and the Rev. Larry Wentzlaff.

TRACTS – ENGLISH AND SPANISH VERSIONS
The board offers the We’re Glad You Asked! Tract series. Currently, there are nine tracts available to ELS congregations at no cost. The board encourages ELS congregations to use these tracts to spread the gospel in their communities. Tracts may be ordered through the board’s website <www.learnaboutJesus.com>. They are also available at the Board for Evangelism’s convention display booth.

The We’re Glad You Asked! series now has six Spanish tracts available. They cover the following topics:

1. Prayer
2. The Bible
3. Jesus
4. Coping with loss and grief
5. Original Sin
6. Baptism
CREATION BROCHURE
The board is working with the Rev. Matthew Crick to publish a brochure addressing the issue of evolution. The first part of this material has already been printed in the Lutheran Synod Quarterly. This brochure should be available shortly after the convention.

OTHER EVANGELISM MATERIALS
- God’s Message to You (tract)
- “How Do I Study the Bible?” (one session Bible Study)
- CD, “A Look Inside the Lutheran Church”
- DVD, “In the Dark about Jesus?”

WEBSITE
The board’s website address is: <www.learnaboutJesus.com>. On the site, you can view the board’s evangelism tracts and other materials, and order them for use in your congregation. Also, there are links to other evangelism resources.

OUTREACH NEWSLETTER DEVOTIONS
The board makes available monthly outreach devotions. Each month a devotion is distributed via email for use in congregational and/or prospect newsletters. The devotion is geared toward the unchurched, presenting a simple law and gospel message. The devotions are available by contacting Rev. Larry Wentzlaff at <still1580@hcinet.net>.

PARISH EVANGELISM ASSISTANCE
The Parish Evangelism Assistance Fund has a balance of $4,431. This money can be used to help your congregation in two ways:
1. To provide 50% funding for an evangelism project;
2. With guidance from an evangelism consultant, to organize and implement a long-range outreach plan.

Any ELS congregation may apply for Parish Evangelism Assistance by contacting the board chairman, the Rev. Timothy Hartwig.

LUTHERAN SENTINEL ARTICLES
Each year the board writes a series of articles concerning evangelism and outreach for inclusion in the Lutheran Sentinel. The 2011 series has five articles looking at Jesus’ Mission Parables.

ONLINE EVANGELISM TRAINING
The board is developing and producing instructional videos to help equip the members of the ELS to be evangelists. The board is working in conjunction with the Communication Department of Bethany Lutheran College and its “Christ in Media” program for this project. The videos will be available on DVD and also online.

IN THE DARK ABOUT THE BIBLE
A sequel to the In the Dark about Jesus DVD is being developed.

INTER-BOARD COOPERATION
At its 2009 Convention, the Synod resolved, “That the Board for Evangelism and all other synodical boards actively seek opportunities to share resources and ideas” (2009 Synod Report,
In continuing fulfillment of this directive, the board has held joint sessions with the Board for Home Missions and continues to be in dialogue with them.

PLANS FOR FUTURE WORK

1. Continue to promote and conduct evangelism workshops in the circuits of the synod.
2. Promote more evangelism training for our seminary students.
3. Contact every pastor of the synod
   a. What are you doing that is working well?
   b. How can we help you be a better evangelist?
   c. How can we help you equip others to be better evangelists?
4. Update our website and use it more effectively to disseminate evangelism materials.

“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. Timothy Hartwig, chairman
Mr. Steve Jaeger, secretary

EVANGELISM
ACTION OF THE SYNOD

Resolution 1: Evangelism Materials
WHEREAS, The Board for Evangelism provides valuable services in the form of workshops, tracts, other evangelism materials (CDs, DVDs, Lutheran Sentinel articles, etc.), a website, and outreach newsletter devotions, therefore,
BE IT RESOLVED, That the board be thanked for its efforts and be encouraged to continue and expand its work in these areas.

Resolution 2: Evangelism Training
WHEREAS, Article II of the guidelines for the Board for Evangelism describes the objective of the board as training and equipping “each member” of the Body of Christ to bear witness to the Gospel of Christ (Matthew 28:18-20; Ephesians 4:11-12), and,
WHEREAS, It is not feasible to train each member directly through regional workshops alone, therefore,
A. BE IT RESOLVED, That the board implement methods to help provide more training for members in the local congregation, and,
B. BE IT RESOLVED, That this work include practical evangelism experience and the equipping of trainers in each congregation, and,
C. BE IT RESOLVED, That the synod encourage its congregations to make use of the excellent resources which the Board for Evangelism provides.

REPORT OF THE BOARD FOR LUTHERAN SCHOOLS OF AMERICA

COMPOSITION OF THE BOARD
The Board for Lutheran Schools of America (BLSA) is organized to serve our schools around the country with expertise drawn from pastors, professional educators, and laymen drawn from around the synod. With the change in direction of the organization in 2009, the board
was permitted to be reduced in size by attrition. Approaching the 2011 convention the board is composed as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Classification</th>
<th>Name</th>
<th>Additional Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>West</td>
<td>Pastor</td>
<td>Alex Ring</td>
<td>Model School Grant Coordinator</td>
</tr>
<tr>
<td>West</td>
<td>Teacher</td>
<td>Vacant</td>
<td></td>
</tr>
<tr>
<td>West</td>
<td>Layman</td>
<td>Ted Hile</td>
<td>(not standing for election 2011)</td>
</tr>
<tr>
<td>Midwest</td>
<td>Pastor</td>
<td>Edward Bryant</td>
<td>Board Chairman</td>
</tr>
<tr>
<td>Midwest</td>
<td>Teacher</td>
<td>Allen Labitzky</td>
<td>Secretary of Schools</td>
</tr>
<tr>
<td>Midwest</td>
<td>Layman</td>
<td>Vacant</td>
<td></td>
</tr>
<tr>
<td>East</td>
<td>Pastor</td>
<td>Michael Dale</td>
<td>Board Secretary</td>
</tr>
<tr>
<td>East</td>
<td>Layman</td>
<td>Herb Berg</td>
<td></td>
</tr>
</tbody>
</table>

**Ex Officio Members**

- Professor Silas Born, Bethany Lutheran College – BLC Director of Christian Education
- President Dan Bruss, Bethany Lutheran College
- President Gaylin Schmeling, Bethany Lutheran Theological Seminary
- President John Moldstad, Evangelical Lutheran Synod – Mr. Wayne Anderson currently serves as the president’s designated representative.

With a clarified vision of the direction the board will take in the support and encouragement of our schools, the board will make a special effort to recruit individuals to stand for election who can make a significant contribution to the board in the coming years.

**2012 BUDGET**

As our synodical board for schools, the BLSA operates with five funds: General Operations, Lutheran Elementary Schools, National Teacher Conference, School Mentor Program, and Model School Grant program.

**General Operations**

This fund is used to receive all general contributions to LSA and to support the regular operations of the board which include board meetings, publication of *LSAdvocate*, web site maintenance, convention presentations, and other regular expenses. When income exceeds operation expenses, the board will transfer funds to the Lutheran Elementary Schools Account.

The 2012 budget request follows. It shows a net deficit of $9,300 because of the transfer of a portion of the previous year’s balance to the L.E.S. Account.

<table>
<thead>
<tr>
<th>Source</th>
<th>Revenue</th>
<th>2012 Request</th>
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<tbody>
<tr>
<td>40100</td>
<td>Congregational Contributions</td>
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<tr>
<td>40510</td>
<td>Organization Contributions</td>
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<tr>
<td>41000</td>
<td>Congregational Funding</td>
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<tr>
<td>40950</td>
<td>Individual Gifts &amp; Bequests</td>
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<tr>
<td>43010</td>
<td>Thrivent</td>
<td>$0</td>
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<tr>
<td>49470</td>
<td>Internal Transfer</td>
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</table>
### Lutheran Elementary Schools

The L.E.S. Account receives income from the investments of His Truth for Our Youth endowment as well as other gifts and funding intended for distribution in the form of subsidy to Lutheran Elementary Schools of the synod as well as continuing education grants to the teachers. Funds may also be transferred to this account from the general operations account for the purpose of supporting the subsidy program.

The L.E.S. account follows. It shows subsidy grants expected, although the exact amount and time will depend upon the requests received. Following this report is a breakdown of subsidies granted and planned, based upon requests.

#### Lutheran Elementary Schools - (LES)

<table>
<thead>
<tr>
<th>Source</th>
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<tr>
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<td>Ending Fund Balance 12/31</td>
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<td>41000</td>
<td>Congregational Funding</td>
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<tr>
<td>42910</td>
<td>Program/Budget/Supplement</td>
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<table>
<thead>
<tr>
<th>Object</th>
<th>Expenditures</th>
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<tr>
<td>53150 Legal Services</td>
<td>$0</td>
</tr>
<tr>
<td>53170 Other Professional Services</td>
<td>$100</td>
</tr>
<tr>
<td>53200 Printing/Publishing</td>
<td>$2,500</td>
</tr>
<tr>
<td>53300 Communication Services</td>
<td>$500</td>
</tr>
<tr>
<td>53350 Postage/Parcel Services</td>
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<td>53550 Travel/Meals/Lodging</td>
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<tr>
<td>53600 Dues/Memberships</td>
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</tr>
<tr>
<td>53900 Payment to Others</td>
<td>$0</td>
</tr>
<tr>
<td>54050 Supplies &amp; Materials</td>
<td>$200</td>
</tr>
<tr>
<td>54600 Publication/Subscriptions</td>
<td>$0</td>
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<td>56630 School Subsidy Grant</td>
<td>$10,000</td>
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<tr>
<td>56650 Teacher Conference Grants</td>
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<tr>
<td>58990 Miscellaneous</td>
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</table>

#### Total Expenditures

$23,200

#### Net

$-9,300
National Teacher Conference

This fund contains funds remaining from the national teacher conference several years ago. These funds are being retained in expectation of a similar conference in the future and also to support the ELS Principals Conference. The balance at the end of 2010 was $11,901, and is expected to be affected minimally by support of the principals’ conference until plans get under way for the next national conference.

School Mentor Program

The school mentor program is funded by grants to this account. The purpose of this program is for principals or other representatives of our schools to cooperatively mentor one another, and so provide for professional growth and encouragement. This does not replace the responsibility of the principal to administer his school. The balance at the end of 2010 was $15,033. It is expected that this balance will be impacted significantly with the reinvigoration of the School Mentor Program in 2011 and 2012.

Model School Grant Program

Realizing that our schools are facing growing competition in the marketplace, as well as being charged with the responsibility to prepare our students to be effective citizens of our country as well as Christians serving in vocation, the purpose of this program is to assist three different congregations to become distinctive Lutheran schools in the classical model. They will especially explore how our schools can serve the church by engaging others with Jesus. The closing balance for 2010 in this account was $39,743. Efforts to economize have kept this balance about the same for the last year, but it is the intention of the board to more aggressively support our model schools during 2011-2012 to enable them to adapt at a greater rate.
BOARD ACTIVITIES

The BLSA met February 8-9, 2010 at Bethany Lutheran College, May 28, 2010 by teleconference, June 24, 2010 at the ELS synod convention, and August 18-19 at Bethany Lutheran College. The major actions of the board are reviewed here:

Planning

The board reviewed materials forwarded from the Planning and Coordinating Committee urging the board to consider how as a synod we could best "learn to engage others with Jesus." The board replied through Chairman Ed Bryant with a number of suggestions. Conspicuous among them was an emphasis upon effective means of communication available to carry the message of Lutheran schools to the synod and to others and an encouragement to the synod that it recognize that our schools are uniquely equipped to engage "others" who have children in our schools with Jesus in ways that are sure to bring the gospel of Christ into their lives. Any strategic plan would be lacking if it did not include a recognition of the unique contributions of our educational institutions, especially our elementary schools.

Cooperation with Korean Lutherans

The board has been apprised of a program based in Korea that places Korean students in upper elementary grades in the United States so that their students are well prepared for American high schools. (Foreign students from the Far East are an important part of the programs at many of the Area Lutheran High Schools.) Although the program in Korea is not directly related to the Lutheran mission there, the association is close enough that it may prove fruitful both as mission work and as a way to increase full-paid enrollment in some of our elementary schools, particularly on the west coast. Parkland Lutheran School has begun a pilot program to explore the practicality of this.

Awarding/Disbursement of School Subsidy Grants

Schools subsidy grants have been made and dispersed according to the table which follows this report.

Recognition of Teachers

The importance of our teachers to the mission of the church requires continued emphasis if it is to be properly appreciated. The board will continue to recognize teachers who have served 10, 20, and 25 years, and each 5 years thereafter, both at the convention and in board and synod publications.

Promotion of Lutheran Elementary Schools and Christian Education

A key goal of the BLSA is to emphasize the importance of Lutheran schools and of Christian education. There are many factors that work together to obscure the importance of our schools, ranging from a lack of understanding of the difference between worldviews of public schools and our Lutheran schools to the fact that the synod convention tends to include people who are retired and no longer have children in school. It is a major responsibility of this board to raise the importance of Christian schools in the eyes of all our synod congregations, whether they are likely candidates for schools or not.

Even contemporary Jews remember this great difference between the Egyptians and the people of Israel. The Egyptians sought permanence by the creation of monuments while the Children of Israel found permanence by education — by passing down the promises of God and the truth about the world and mankind to the next generation.¹ We still have the words God

gave through Moses (though fewer now know them!) but even the pyramids are decrepit. We must never lose sight of the importance of Christian Education.

Classical Model Schools
The emphasis upon the Classical Model Schools project waned as a result of the impact of investment losses that impacted 2009 and 2010, and it was necessary to wait and see how the investment losses impacted which accounts. Now that the condition of the Model School Grant Account is known, it has been decided to utilize the funds available to encourage and support the three schools in this program. The Rev. Alex Ring was appointed administrator of the program and he will work with the executive committee to move the project forward.

Principal Conference
At the 2010 convention an effort was made to bring together as many of our school principals as possible in order to plan for a Principals Conference for a half day on the Monday of the ELS convention in 2011. The conference will be organized by Secretary of Schools Allen Labitzky, Professor Silas Born, working with others on the board.

Teacher Salary Schedule
It is the responsibility of the board to recommend a minimum salary recommendation for consideration by our schools. The board has been asked to consider the recommendation of a maternity policy, as well as some additional clarifications. These will be taken under advisement.

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>ELS Bachelor of Science Salaries for 2011/12</th>
<th>Increment Increase</th>
<th>ELS Bachelor of Science Salary Proposal 2012/13</th>
<th>3%</th>
<th>2%</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>$26,262</td>
<td></td>
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<tr>
<td>1</td>
<td>$26,512</td>
<td>$27,050</td>
<td>$27,591</td>
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<tr>
<td>2</td>
<td>$26,762</td>
<td>$27,550</td>
<td>$28,091</td>
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<tr>
<td>3</td>
<td>$27,012</td>
<td>$27,800</td>
<td>$28,341</td>
<td>3%</td>
<td>2%</td>
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<tr>
<td>4</td>
<td>$27,262</td>
<td>$28,050</td>
<td>$28,591</td>
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<tr>
<td>5</td>
<td>$27,512</td>
<td>$28,300</td>
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<td>$27,762</td>
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<td>7</td>
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<tr>
<td>8</td>
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<td>$29,275</td>
<td>$29,816</td>
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<td>$28,512</td>
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<td>$30,466</td>
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<table>
<thead>
<tr>
<th>Years of Service</th>
<th>ELS Master's Degree Base Salaries for 2011/12</th>
<th>Increment Increase</th>
<th>ELS Master's Degree Salary Proposal 2012/13</th>
<th>3%</th>
<th>2%</th>
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<tr>
<td>10</td>
<td>$31,625</td>
<td>$32,350</td>
<td>$33,606</td>
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</tbody>
</table>
In determining the appropriate salary and benefits package for full-time ELS teachers, LSA strongly encourages congregational representatives to account for the following considerations.

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 teachers’ continuing education. 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 coursework by providing incremental increases based upon additional credits.

3. The congregation should encourage all male teachers to attend the annual teachers’ 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 upon distance and circumstances.
7. In addition, we recommend that teachers receive: a) housing based upon family need or a housing allowance equivalent to 135% of the HUD rental value of a three-bedroom home in their community; b) family health insurance; and c) a pension set at 6% of the teacher’s salary.

The Rev. Edward Bryant, chairman

His Truth for Our Youth – Grants Dispersion Schedule

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Tallwood Unified School District, Tallwood, CA</td>
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<td>$7,000</td>
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<td>$14,000</td>
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<td>$11,000</td>
<td>$12,000</td>
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<tr>
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<td>$6,000</td>
<td>$7,000</td>
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<td>$10,000</td>
<td>$11,000</td>
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<tr>
<td>Silver State Unified School District, Silver State, NV</td>
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<td>$2,000</td>
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<tr>
<td>His Truth Family Services, West Valley, UT</td>
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<td>Mt. Crest School, Crest, CO</td>
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<tr>
<td>Southside Unified School District, Southside, AL</td>
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<tr>
<td>Tallwood School District, Tallwood, CA</td>
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Resolution 1: Salary Schedule
WHEREAS, The Board for Lutheran Schools in America has recommended a salary schedule for teachers in the ELS, and,
WHEREAS, The proposal recommends a 3% salary increase for the 2011-2012 school year and a 2% increase for the 2012-2013 school year, therefore,
A. BE IT RESOLVED, That the salary schedule recommended by the BLSA, along with the benefit package as previously published, be adopted, and,
B. BE IT RESOLVED, That congregations with Lutheran elementary schools be encouraged to meet the salary recommendations.

Resolution 2: Promotion of Lutheran Elementary Schools and Christian Education
WHEREAS, The Planning and Coordinating Committee urged the Board for Lutheran Schools of America to recommend means by which our Lutheran schools could help us “learn to engage others with Jesus”, and,
WHEREAS, Our Savior has given us the command to feed his lambs, therefore,
BE IT RESOLVED, That the synod encourage the congregations of the ELS to promote and support Lutheran elementary schools as a means to engage others with Jesus and feed his lambs.

REPORT OF THE
BOARD FOR PARISH EDUCATION AND YOUTH

Since the 2010 ELS Convention, the Board for Parish Education and Youth (PEY) met in October of 2010 and January of 2011. The PEY continues its work of providing Bible studies, conducting an annual youth convention, supporting area youth retreats and summer camp, reviewing Sunday School and VBS materials, etc.

The members of the Board for Parish Education and Youth include the following: Pastor Matt Brooks, Mr. Peter Bloedel, Mr. Glen Hansen, Mr. Bruce Swenson, Pastor Aaron Hamilton, Pastor Tony Pittenger, Pastor Bernt Tweit, Chaplain Don Moldstad, Mr. Ronald Younge. Officers of the PEY in the past year were Chairman—Bernt Tweit, Recording Secretary—Matt Brooks and Secretary of Sunday Schools—Tony Pittenger.

The 2010 ELS Youth Convention was held on the campus of Old Dominion University in Virginia Beach, Virginia, July 29–August 1. Aaron Hamilton served as the director. The theme of the convention was *Semper in Navi* (Always in the Ship). The Bible studies and devotions focused on always being in the ship of God’s grace. The convention included Bible studies, devotions, fellowship and some sightseeing trips in the state of Virginia. We are thankful to all who took time to help as counselors in addition to the Bible study and devotion leaders.

The 2011 youth convention will be held on the campus of Bethany Lutheran College from July 28–31. The theme of the convention is *Here I Stand*, borrowed from the famous words of the Reformer, Martin Luther. The Bible studies and devotions will focus on God’s Word and how to confess our faith in a culture and world that presents many challenges to Christianity. An excursion to Valleyfair Amusement Park has been planned and there will be an opportunity to work with video and video editing on the BLC campus. The convention fee is $200 per student or counselor. Chaplain Moldstad is serving as the convention director.

Several area youth retreats were held throughout the synod in addition to summer youth camps. The PEY has committed funds to help defray some of the costs at the camps and retreats. We also provided some financial support for the 2010 Youth Honor Choir held at BLC in June and will continue to do so in 2011.
The Hebrews Bible study was completed in 2009 and the Board encourages its use in our congregations. Copies are for sale in the BLC Bookstore. The PEY also encourages the congregations of the ELS to use the summer VBS kit, *The Armor of God*, which was produced by Bethany graduate Leah Matzke. This VBS kit is also available at the Bethany Bookstore. A family Bible study is being prepared by Don Moldstad. He hopes to have this ready for distribution sometime in 2011.

In 2010 the board recommitted itself to regular distribution of the synod youth magazine, *Young Branches*. The Rev. Kyle Madson serves as the editor.

We continue to subsidize ELS youth (high school juniors-college) who serve as teachers for the Vacation Bible School program in Ukraine. In 2011, $400 per youth will be available. This VBS program requires quite a bit of time and preparation. In the past, Thoughts of Faith, Inc. made all the arrangements for this project. At this time Don Moldstad coordinates the PEY’s efforts to keep this program going. The PEY reported to last year’s synod convention that it is not confident that it has the manpower and time to organize and plan the Ukrainian VBS program in the future. This statement still holds true in 2011. The board has been in consultation with the Rev. Steve Petersen on the matter of this VBS program. Our thanks to the many, especially Chaplain Moldstad, who have been instrumental in planning for the work to be done this summer in Ukraine.

Due to an economy that is in recovery, the PEY has more funds available than it did in 2010, but still our board is finding ways to cut expenses. In 2008 and 2009, we aggressively pursued the completion of several projects, including a new teen devotion book, the Hebrews Bible study, and the previously mentioned VBS program, *The Armor of God*.

The board also resolved to make a concerted effort to do what we can to strengthen the Sunday schools of the ELS.

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**REPORT OF THE BOARD FOR PUBLICATIONS**

The Board for Publications held three regular meetings during the past year. Members of the board are: the Rev. Roger Holtz, Chairman; the Rev. Jim Braun, Vice Chairman; Mr. Greg Costello; Mr. Scott Mikkelson; the Rev. Erik Gernander, Secretary. Mr. Paul Wold has resigned from the board. Others who attend and/or contribute to the meetings include: from the staff of the *Lutheran Sentinel*, the Rev. Ted Gullixson and the Rev. Wayne Halvorson; the Rev. Jesse Jacobsen, webmaster for the ELS website; Mr. Keith Weiderhoef, ELS treasurer; the Rev. Craig Ferkenstad, ELS secretary; and the Rev. John Moldstad, Jr., ELS president.

The board expresses its thanks to Mr. Paul Wold for his years of faithful service on our board. He served as its recording treasurer for most of his time on the board, and as manager of the Bethany Bookstore was able to provide help and advice from this unique position.

The board continued to oversee the production of the *Lutheran Sentinel*, the synod website, the *Lutheran Synod Quarterly*, the annual *Synod Report*, and various other special projects.

One special project that was completed this past year was the re-production of the anniversary volume, *Grace for Grace*. Originally published for the 25th anniversary of the re-organization of the ELS and the 90th anniversary of the Norwegian Synod’s founding, this important work will continue to be a key book that represents well not just the history of our church body but of her Lord’s doctrine, faithfully taught among us for these many years. The board thanks Pastor Shawn Kauffeld, who did the majority of the work in getting *Grace for Grace* re-printed. It is available for purchase through the Bethany Bookstore.
The *Lutheran Sentinel* continues to be the main production overseen by the board, and we thank Editor Ted Gullixson and the others on the *Lutheran Sentinel* staff for their continued faithful labors in getting the *Lutheran Sentinel* produced monthly. The board spent much time over the past year discussing how to get the *Lutheran Sentinel* out to subscribers and congregations in an electronic format (“.pdf”). While all matters pertaining to this change have not been resolved, the board did decide that some of the articles and items from the *Lutheran Sentinel* will be offered electronically through the synod website.

In regard to the synod website, Pastor Jesse Jacobsen oversaw this past year a major change in the construction and look of the website. He welcomes feedback on these changes, or on any other matters pertaining to the website.

The board is happy to report that a booklet on homosexuality has been printed and is now available for purchase from the Bethany Bookstore. This short work was originally done by faculty members of Bethany Lutheran College in preparation for a demonstration planned by a pro-homosexuality group near the Bethany campus. Since this issue is in the news quite frequently, we hope members of the synod will find it to be a useful resource for answering questions about what we believe on this matter, or for simply reviewing what the Bible says about it. Our thanks to Chaplain Don Moldstad for seeing that this project took place.

At its most recent meeting, the board accepted the recommendation of President Moldstad that the production of the *Lutheran Synod Quarterly* come under the purview and budget of the seminary. The president of the seminary serves as the editor of the *Lutheran Synod Quarterly*. We thank President Schmeling for his faithfulness in the organization and management of this theological journal. While it is a journal intended mainly to be read by pastors and theological professors and institutions, we encourage all members to consider taking some time to read the essays, sermons, reviews and articles in the *Lutheran Synod Quarterly*. Many back issues are available through the internet on the seminary website.

At least year’s convention a memorial was adopted and submitted to the board, asking that the board consider having the bulletin inserts once again be printed and sent directly to the congregations. The board took up this request, and has chosen at this time to continue supplying the inserts in an electronic format. The exception to this standing policy is the envelope for the Mother’s Day World Needs Offering, which will be sent directly to churches.

The board has received a number of indications from the Planning and Coordinating Committee that our board will be eliminated, and our work subsumed under a new board, administrator, etc. in the near future. While this is a real possibility, and we are eager to see what will become of this and other suggestions from the Planning & Coordinating Committee, the members of our board remain eager to provide assistance with anyone who is interested in publishing a church-related item. Please contact us if you have something you feel would be of use to our fellow Christians in their daily walk, or in bringing unbelievers to our Lord. Our goal is the same as that given by Him before His ascension: to cherish His word, promote it, teach it, and lead ourselves and others to the one and only Savior from sin, Jesus Christ.

*The Rev. Erik Gernander, secretary*

**REPORT OF THE BOARD FOR CHRISTIAN SERVICE**

The ELS Board for Christian Service currently consists of the following personnel: the Rev. Mark Marozick, secretary; the Rev. S. Piet Van Kampen, Clergy Assistance Program Coordinator and our board’s current representative to the synod’s Planning and Coordinating Committee; Mr. Herb Berg, chairman of the board; Mr. Joel Petersen, Retired Benefit Coordinator; and
Mr. Jeff Younge, Widows and Retired Workers Special Needs Coordinator. The board met three times in the past year, with regular meetings in June, September, and February.

**TERM LIFE INSURANCE**

The synod carries a $50,000 term life insurance policy on all of its pastors. Currently our congregations reimburse the premium costs of that term life insurance to the synod.

**HEALTH INSURANCE/WELS VEBA**

This past year the board learned that WELS VEBA, the health insurance provider of the ELS, did raise premiums at the start of 2011. A large percentage of our pastors use WELS VEBA as their primary insurance provider, while a growing number of congregations have sought health insurance for their clergymen from other sources. Some on our clergy roster receive health insurance through their spouse's employer. The board is currently trying to ascertain how many on our clergy roster have no health insurance at all.

With the passage of federal health care reform in late 2009, many still have questions about the ramifications of the health care legislation. How will the new health care laws affect WELS VEBA? Will the government now tax health insurance premiums that are paid by congregations? The board will attempt to address these and other questions about the new health care laws in the near future.

Last year a memorial was presented to the synod convention requesting that the synod subsidize health care premiums for congregations with less than one hundred members. With the substantial number of ELS congregations in that position, the synod determined that it was not feasible to provide this kind of assistance.

**WORLD NEEDS FUND**

This past year the World Needs Fund received donations totaling $10,118 for the year 2010. As of January 1, 2011, the fund has a balance of $30,220.

In 2010 the earthquakes in Haiti and Chile left behind heartache and destruction. The people of the ELS responded with a generous outpouring of prayers and donations. The synod sent $32,000 in relief funds to Haiti and $16,552 to Chile. The board thanks all the individuals and congregations who donated toward relief in these areas for their generosity. We praise our heavenly Father for the blessings He has showered on His people!

In addition to providing relief to those suffering from those catastrophic natural disasters, the board has given an additional $3,000 to help individuals suffering through other struggles and disasters. The board also utilized $2,855 from the World Needs Fund in supplying Christian counseling through our Clergy Assistance Program.

If anyone knows of any person or organization that the ELS Board for Christian Service can help, they can let the board know by filling out the board’s application for assistance. The form is available online in PDF format at <http://www.evangelicallutheransynod.org/synod/bcs>. Note that the rest of the board’s guidelines for assistance can be found there as well.

The board follows these recommended limits on assistance, as published in the 2008 Synod Report:

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<td>$5,000 - $10,000</td>
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<td>$5,000 - $10,000</td>
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Please note that the Board for Christian Service can adjust these amounts as need and situations arise.
PENSION PLAN/RETIREMENT BENEFITS

In January of 2009 the federal government put into effect new guidelines for the stewardship of 403(b) and 403(b)(9) retirement plans, giving the employer control over the plan rather than the employee, with stricter reporting requirements. In response to these changes, WELS and ELS developed the Shepherd Plan solution with the Hahn Financial Group, Inc. and OneAmerica Securities, Inc. Over fifty percent of the synod’s called workers (pastors and teachers) have now enrolled in this plan. The plan has been quite successful up to this point and the board strongly encourages the pastors and teachers of our synod to consider enrolling in the Shepherd Plan.

Verlyn Hahn and other representatives of the Hahn Financial Group have made themselves available for questions in 2010 at the synod convention as well as the General Pastors’ Conference. The Hahn Financial Group still intends to have a presence at this year’s synod convention and also at General Pastors’ Conference to answer questions and provide information about the Shepherd Plan.

In 2010 the synod matched congregational funding of pastors’ and teachers’ pensions up to $300 for full time workers and $175 for part time workers. That figure should increase to $375 for 2011.

WIDOWS’ SUBSIDIES

The board currently helps eight widows with a subsidy of $300 per month, totaling $28,800 per year. The board has not planned any changes to this amount for this year, but is looking at an increase to $310 per month in 2012.

CLERGY ASSISTANCE PROGRAM (CAP)

The synod renewed its contract with Wisconsin Lutheran Child and Family Services, a church-related organization of the WELS, to offer internet-based or phone-based counseling services to the pastors of our clergy roster. For seventy dollars per session, the synod agreed to prepay for ten counseling sessions ($700) to be used by the called workers on our clergy roster and their immediate families. The sessions must be purchased in clusters of ten, but the prepaid sessions never expire from year to year.

This service is not meant to replace the circuit visitor in his capacity as counselor, but rather to supplement the circuit visitor. In fact, for most matters, the board still encourages the pastors of the ELS to make use of their circuit visitor in this area. At the same time, the board realizes that there may be some non-ministry, family-related issues that are better handled by a counselor than by a circuit visitor. Also, a circuit visitor may, after meeting with an individual, feel the need to refer him or her to a professional counselor. Now the circuit visitor can refer people in the certain knowledge that he is referring to counselors who are of the same Christian fellowship and who share a Christian, confessional Lutheran worldview.

Currently the CAP is available only to our called pastors and their families. The board has applied for a two-year special project grant from the Marvin M. Schwan Charitable Foundation to both fund the CAP and open the CAP to include our Lutheran Elementary School teachers and their families as well.

The board would also like to encourage individual ELS congregations to examine the practical costs and benefits of the Member Assistance Program from WLCFS for their own use. For a relatively small cost, a church can offer professional, Christian counseling to all of its members. For more information, please search online at the WLCFS web site: <http://www.wlcfs.org>, or call WLCFS at 1-800-438-1772.
ELS MEMBERS SERVING OVERSEAS

Hundreds of thousands of people are serving their country overseas in places like Iraq and Afghanistan. Included in this number are some brave Christian men and women from our own ELS congregations. Due to fellowship and doctrinal issues within the military chaplaincy coupled with the extreme conditions of their deployment, it can be hard for those in the service to receive the spiritual care they need.

The board encourages our congregations to lead the way in support of their deployed members. We encourage pastors to, whenever possible, maintain contact with their members who are serving overseas, sending sermons, devotional materials, etc., either electronically or through the mail. Home congregations themselves can send cards, letters, and care packages. Pastors and congregations would also do well to offer support to the family members of those serving.

In addition to these things, the board encourages congregations to make use of the ELS Board for Parish Education and Youth for other ideas and resources (2009 Synod Report, p. 96, res. 4). If a pastor cannot maintain contact with the deployed service-member via email, the PEY maintains a list for emailing sermons, devotional materials, and the like.

Congregations may also make use of the services offered by our sister synod, the WELS, through its Military Services Committee of its Commission on Special Ministries. Through the website, <http://military.wels.net>, individuals serving in the military (or their pastors and family members) may sign up to be put on a mailing/visitation list, whereby they will receive devotions via mail and email, recorded worship services, and even occasional visitations when time and resources allow.

PROPOSED EXPENDITURES FOR 2011

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The Rev. S. Piet Van Kampen

REPORT OF THE COMMITTEE ON WORSHIP

The worship committee did not meet this year. The acting chair is serving on the president’s Committee on ELS Worship.

The Rev Dennis Marzolf, chairman

PARISH SERVICES

ACTION OF THE SYNOD

Resolution 1: Report of the Board for Parish Education and Youth

WHEREAS, The Board for Parish Education and Youth has made significant accomplishments in the past several years, including providing Bible studies, conducting an annual youth convention, supporting area youth retreats and summer camps, reviewing Sunday School and VBS materials, and providing the Armor of God VBS program, conducting the Ukrainian VBS program, and publishing the Young Branches periodical, therefore, BE IT RESOLVED, That we receive their report with thanks.
Resolution 2: Ukrainian VBS
WHEREAS, The PEY expressed in their report that they are not confident that they have the manpower and time to continue to organize and plan the Ukrainian VBS program, and,
WHEREAS, This program is of spiritual and cultural benefit both for the American volunteers, and for the Ukrainians, therefore,
BE IT RESOLVED, That we encourage the board to seek means to continue to organize and plan the Ukrainian VBS program.

Resolution 3: Mr. Paul Wold
WHEREAS, Mr. Paul Wold, manager of the Lutheran Synod Book Company (Bethany Bookstore), has rendered significant service to the Board for Publications for many years, and has now stepped down from his position on the Board for Publications, therefore,
BE IT RESOLVED, That we recognize his service to the Lord with thanks.

Resolution 4: The Lutheran Synod Quarterly
WHEREAS, The synod president has recommended that the production of the Lutheran Synod Quarterly come under the purview and budget of the seminary, therefore,
A. BE IT RESOLVED, That the synod approve this transfer of financial responsibility, and,
B. BE IT RESOLVED, That the Synod Review Committee review the guidelines to implement the above change.

Resolution 5: Improved format of Lutheran Synod Quarterly
WHEREAS, The LSQ has recently undergone changes to improve its appearance, therefore,
BE IT RESOLVED, That the synod commend those responsible for the improvements.

Resolution 6: Lutheran Synod Quarterly Availability
WHEREAS, The LSQ contains material which is of benefit not only to clergy, but also to the laity, therefore,
BE IT RESOLVED, That we encourage pastors to make the laity aware of what the LSQ has to offer, both in its printed form, and in electronic form on the seminary website.

Resolution 7: Grace For Grace
WHEREAS, The Board for Publications has reprinted Grace For Grace, the 1943 history of the synod, and,
WHEREAS, This volume is essential for the understanding of the history of our church body, and,
WHEREAS, We are approaching the 100th anniversary of the reorganization of the synod, therefore,
BE IT RESOLVED, That we encourage all congregations to participate in the reclaiming of our heritage by a thorough study of this volume.

Resolution 8: Report of the Board For Christian Service
WHEREAS, The report contains a wealth of useful information on term life insurance for pastors, health insurance for pastors and teachers, World Needs Fund, pension plan/retirement benefits, widows' subsidies, Clergy Assistance Program, and supplying devotional materials to ELS members serving in military operations overseas, therefore,
BE IT RESOLVED, That we encourage pastors and the laity to make use of the information that the board has made available.
REPORT OF THE
LAYMEN’S DELEGATES EQUALIZATION FUND
COMMITTEE

As acting chairman of the Laymen’s Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our synod for funds to carry on the work of this committee for the annual convention of the synod. The 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 2010 convention period.

Statement of Cash Receipts and Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand 3/1/2010</td>
<td>$11,461.22</td>
</tr>
<tr>
<td>Receipts:</td>
<td></td>
</tr>
<tr>
<td>Church Assessments Received</td>
<td>$16,320.00</td>
</tr>
<tr>
<td>Donation</td>
<td>$485.00</td>
</tr>
<tr>
<td>Interest Income</td>
<td>$12.22</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$16,817.22</td>
</tr>
<tr>
<td>Total</td>
<td>$28,278.44</td>
</tr>
<tr>
<td>Disbursements:</td>
<td></td>
</tr>
<tr>
<td>Delegates:</td>
<td></td>
</tr>
<tr>
<td>Air Fares and Mileage</td>
<td>$22,223.35</td>
</tr>
<tr>
<td>Printing, Postage, checks, etc.</td>
<td>$97.74</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>$22,321.09</td>
</tr>
<tr>
<td>Balance on Hand 2/28/2011</td>
<td>$5,957.35</td>
</tr>
</tbody>
</table>

1. Mileage payments were made at the rate of $.25 per mile (round trip) to a laymen delegate who drove his own car (Home to convention site) and $.40 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. Delegates were encouraged to ride together, whenever possible. This stewardship of money enabled the Equalization Fund to cover more of the expenses.
3. Air travel and bus fares were also accepted. Only mileage to or from an airport was reimbursed. Car rental costs were not reimbursed.
4. Delegates registered at the convention showing name, congregation, round trip mileage, and/or travel expenses in order to receive reimbursement.
5. The Chairman was to receive $.25 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 Board for Stewardship met in August and November in Mankato at the synod-seminary building. In regards to the “Engaging others with Jesus,” the board discussed goals for the synod. After much discussion and deliberation, three goals were chosen and the goals were passed on to the Planning and Coordinating Committee.

The board has continued discussing the idea of doing stewardship seminars for local congregations and the estimated cost. After viewing a video of our sister synod, the board discussed and came to a consensus to produce a video for our congregations, with emphasis on synod gifts and missions using a block grant.

The continuation of Ambassador Notes was discussed and possible changes were suggested. It will continue to be published on a bi-monthly basis. Such material can be used by pastors and congregational ambassadors for bulletin inserts or newsletters.

Stewardship material was discussed and what to include. The material, “Bulletin Insert, Sermon and Bible Study” was completed and sent to Pastors as the "12 steps to God-Pleasing Giving.” The board also received a letter in regards to the aforementioned material and discussed the points of concern. A letter of response was then authored and sent out.

The board discussed the continued need to remind people of the Lord's blessings on the synod and its function, and the responsibility of being a member of the synod. Discussion included how to get information from congregations regarding planned synodical giving, and also as to why there are twenty-seven congregations who have not donated toward the work of the synod. The Lord has promised to bless us, for the glory of His Name and the benefit of His kingdom. May we continue in praying and supporting the work of our synod, both at home and abroad.

For those desiring to help with the work of stewardship, the giving counselor, the Rev. Daniel Basel can supply information and assistance. can assist you remembering our synod’s work in your will, transfer of death, etc. Such gifts will continue to assist in God’s work while believers are enjoying heaven.

The Rev. Kurt D. Kluge, chairman

REPORT OF THE
PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee consists of the three officers of the synod, the chairmen (or their designated representatives) of the Board for Christian Service, the Board for home Missions, the Board for World Outreach, 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, the Board for Evangelism, and three laymen elected by the synod. For strategic planning purposes, the Rev. Erwin Ekhoff, the Rev. Gaylin Schmeling, and President Dan Bruss were invited to attend meetings as non-voting advisors. The president and the secretary of the synod serve as the chairman and secretary of the committee. The committee has met three times since the last convention on September 14-15, 2010; January 18-19 and again on April 5, 2011.

REPORT ON STRATEGIC PLANNING

The Planning and Coordinating Committee (P&C) was tasked in 2008 with developing a strategic plan for the synod (2008 Synod Report page 142; again, 2009 Synod Report, page 115). In preparation for the 2010 convention, the P&C produced an identity statement
Items of interest in the identity statement are the following: The ELS is a group of 130 congregations located in 18 states. Our congregations generally are small, having a median weekly attendance of 46. Our synod is a confessional, Lutheran, evangelical, and biblical body that has strong doctrinal unity and is in fellowship with WELS and a worldwide organization of Lutheran churches, the CELC. In the identity statement, attention is given to a serious decline in membership (not entirely unique to our synod when considering Lutheranism in general). The decline is seen in total number of congregations in the last twenty-five years, total congregational membership, youthfulness (we have an aging membership), financial support from member congregations, and the number of congregations at or below “critical mass” needed for operation (about one-third of our churches). Other concerns are the shrinking demographic of which many of our congregations are a part; recognizing we are surrounded by the lost and yet not always interacting with them through our individual vocations, congregations, synod, and through media. A shocking remark concluded the report: “The decline of the Evangelical Lutheran Synod is so serious, in human terms, as to make the continuing existence of the synod doubtful in its current form beyond twenty years.”

We praise God for the many blessings he has granted to our beloved Evangelical Lutheran Synod. Our church body is appreciated for emphasis on good law/gospel preaching, emphasis on the gospel in pastoral care, our excellent higher learning institutions of Bethany Lutheran College and Bethany Lutheran Theological Seminary, a number of fine Lutheran elementary schools, as well as the synod’s integrity and credibility on the Lutheran scene. As the P&C went about its work, it did so with this understanding: The ELS, while being greatly blessed in the past, is evaluating its place on the spiritual battlefield in order to be faithful to the One who “holds the field forever.”

Yes, membership statistics for the ELS are indicating a decline. However, this is not the primary reason for moving ahead with a strategic plan. The commission from our Lord is at the forefront of our purpose as a synod: “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19–20). While we love our synod, we know the Lord will cause his kingdom to grow, whether or not the ELS exists. Yet, on the worldwide scene of Christ’s kingdom work, we highly treasure this organizational avenue to carry the life-saving gospel of Christ to many more souls. God, help us through the ELS to do so! As fellow believers, embracing Jesus’ saving grace for our own lives, we are moved to share this same unconditional love with fellow sinners who have not yet heard the news. These are people living in a desperate and damning situation who may even be unaware of their need for a Savior. We pray God uses our precious ELS. May he use our individuals, congregations and educational institutions to announce to all Christ’s completed work of redemption. “For God did not send his Son into the world to condemn the world, but to save the world through him” (John 3:17).

In order to engage the lost, the P&C now proposes the following series of resolutions. For the sake of continuity, the P&C recommends adopting the series of resolutions in the specific order listed below.

**Resolution: Strategic Plan Vision**

WHEREAS, The Planning & Coordinating Committee, comprising fifteen members representing our standing boards and three advisory members, was given the responsibility to develop a strategic plan for the synod, and,

WHEREAS, Significant input was received from our membership through the use of open forums, surveys, and individual written responses, and,
WHEREAS, Our constituency, in full agreement with our synod’s purpose, encouraged focus on evangelism/missions, and,
WHEREAS, Many indicated a firm desire to see our synod enact changes in how communications occur—internally as well as externally—for the purpose of more efficiently assisting our membership and administration in sharing the gospel of Christ, therefore,
BE IT RESOLVED, That the synod adopt as its vision statement: “In the next five years we will learn to engage others more faithfully with Jesus.”

Resolution: Strategic Plan Goals
WHEREAS, The vision speaks to a five-year span that enables the synod* to measure and assess progress in terms of synod efforts put forth to “learn to engage others more faithfully with Jesus,” and,
WHEREAS, The Planning & Coordinating Committee determined that three actions help us focus where concentrated efforts should be made – communicate, learn, and engage; therefore,
BE IT RESOLVED, That these eight goals, together with the provided timetable and assigned entities, be adopted:

<table>
<thead>
<tr>
<th>Start Time</th>
<th>To whom assigned</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASAP</td>
<td>Presidium</td>
</tr>
<tr>
<td>2012</td>
<td>Designated boards</td>
</tr>
</tbody>
</table>

Goal 1 – With an aggressive and concerted effort, inform all synod members of our plan and purpose.

Goal 2 – Improve synodical communications.
- Coordinate the implementation of the synodical vision among all entities.
- Streamline all communication within the synod under direct administrative management, with accountability to the synod, Board of Trustees and Planning & Coordinating Committee.

Goal 3 – Improve external communications.
- Create a greater exposure for our synod nationally and internationally through the latest, cutting-edge technology.
- Carry out communications with a “stylebook branding.”

Goal 4 – View each congregation in the synod as a “mission” congregation.

Goal 5 – Assist congregations and various synod entities to identify the harvest field in their respective locations.

Goal 6 – Learn what and how we are doing for outreach/evangelism.
- Encourage all entities in the synod to self-evaluate in light of our stated vision.
- Share strengths with our congregations.
Goal 7 – Develop and provide resources to share with congregations and pastors on ways to engage the unchurched in our respective communities.

Goal 8 – Through our educational activities, create more opportunities to engage others with Jesus.

* Synod includes all aspects of our ELS membership: pulpit, pew, administration, boards, institutions, college seminary, etc.

Resolution: Strategic Plan Restructuring

WHEREAS, To coordinate the implementation of our vision and goals among all entities in the synod necessitates streamlining our methods of sharing information internally and externally, and,

WHEREAS, The P&C is convinced that improvements in communication and changes in structure will help us carry out our vision to “engage others more faithfully with Jesus,” therefore,

BE IT RESOLVED, That the following changes be adopted, along with timetable and assigned entities:

<table>
<thead>
<tr>
<th>Start Time</th>
<th>To whom assigned</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 2011</td>
<td>Convention, Presidium, and Synod Review Committee</td>
</tr>
</tbody>
</table>

Communication

1) Restructure synodical communication.
   a) Place the synod communication under the direct responsibility of the office of the synod president.

   b) Eliminate these governing entities: Board for Publications, Committee for Integrating Technology, and the parish portion responsibilities of the Board for Parish Education and Youth (that is, we will retain a separate board for youth work).

   c) Combine the duties from these boards under a newly established Committee for Communication (print, advertising, web update and other technologies).

   i) Members of this advisory committee shall interact with the boards and committees of the synod.

   ii) The Committee for Communication shall be equally composed of members elected by the synod at convention to staggered terms and members appointed by the president (with details to be worked out by the Synod Review Committee).
iii) The president shall appoint an ad hoc Committee for Communication to serve as an interim committee until the 2012 convention.

**Stewardship**

2) For efficiency in providing Christian giving encouragement among our congregations as they support local and synod mission outreach, we recommend:
   a) Eliminate the current Board for Stewardship.
   b) Transfer the duties of that board to the Giving Counselor position. (The position already includes synod presentations and seminars setting forth principles of Christian stewardship.)
   c) In assigning special committees (e.g., anniversary offering committees), the Giving Counselor shall serve as chairman.
   d) (The Giving Counselor is called by, and serves under, the Board of Trustees.)

**Evangelism/Missions**

3) Combine the boards of Evangelism and Home Missions (possibly named Board for Home Outreach)
   a) The board members shall be elected with Type A members and Type B members, following the example of the Board of Regents, with both the Committee on Nominations and the board being sensitive to regional representation.
   b) Pool and share resources currently under these boards.
   c) Task the new board with developing ideas in keeping with our vision.
      i) Attention should be given to a sufficient supply of workers at present to labor in the Lord’s harvest.
      ii) Experienced pastors may be called to do exploratory work.

**Other**

4) All nominated positions will include a description of qualifications for carrying out the specific duties of each board. This description will be used by boards internally and also by the presidium for an annual review.

---

**June 2011**
- Board of Trustees
- Synod Review Committee
- Giving Counselor

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**June 2011:**
- Convention,
- Board of Trustees,
- Synod Review Committee

**June 2012:**
- Convention,
- Presidium,
- Board of Trustees,
- Synod Review Committee

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**2012**
- Each respective board,
- Presidium,
- Committee on Nominations
Resolution: Staff
WHEREAS, The 2010 convention instructed the Planning & Coordinating Committee to consider the establishment of a position of an Evangelism and Missions Counselor (2010 Synod Report, page 110), and
WHEREAS, the Planning & Coordinating Committee has discussed the advisability of a Communication Director, therefore,
BE IT RESOLVED, That the Committee for Communication and the combined board for Evangelism and Home Missions, within the first six months, under the leadership of the president, respectively take under advisement the matter of a Communication Director and an Evangelism and Missions Counselor for recommendation to the 2012 convention.

Resolution: Biennial Conventions
WHEREAS, The subject of biennial conventions was referred to the Planning and Coordinating Committee for a thorough study (2009 Synod Report, page 132), and,
WHEREAS, The Planning & Coordinating Committee conducted a survey among clergy and lay, which indicated no strong preference for the frequency of conventions being held annually or biennially, and,
WHEREAS, The Planning & Coordinating Committee, upon further study, is convinced biennial conventions may assist us in fulfilling our vision to “engage others with Jesus” through recommending off-year regional conferences, and,
WHEREAS, Annual conventions consume much time every year administratively, both among the executive officers and the standing boards and committees, in preparation for yearly reporting, and,
WHEREAS, A large burden of the cost of an annual convention is borne by the local parishes whose members receive little firsthand communication about synodical work, therefore,
A. BE IT RESOLVED, That the synod convene biennially, with the last annual convention being held in the year 2014; thereafter, meeting every-other year, and,
B. BE IT RESOLVED, That regional meetings be conducted in three to four locations throughout the synod, beginning in the year 2015 and occurring every-other year thereafter, and,
C. BE IT RESOLVED, That such regional meetings not be held for conducting business, but be educational, informational, and motivational in nature, enabling us through increased contact with our synod’s laity (men, women and our youth) better to facilitate our plan to “engage others with Jesus,” and,
D. BE IT RESOLVED, That the Synod Review Committee, in consultation with the Board of Trustees and the synod’s officers, prepare guidelines and necessary constitutional changes to reflect adoption of biennial conventions and recommend procedures for the governance in off years and for the nominations affecting all boards and offices.

Resolution: 2012 Program Funds
WHEREAS, The implementation of the above resolutions, resulting from strategic planning recommendations, may have an impact upon the 2012 expenditures of the synod, therefore,
BE IT RESOLVED, That the Board of Trustees be authorized to adjust 2012 Program Funds as needs arise.

BUDGET
There are several facets involved in budgeting for the expenditures of the synod’s work. The main funding sources for the current year are:
For 2012, the Board of Trustees has requested a budget supplement of $350,000 be provided from the Program Funds of the Marvin M. Schwan Charitable Foundation (see the report of the Board of Trustees for a complete allocation of the Program Funds for 2011). The board recommends the adoption of a 2012 Congregation Contribution Budget, of $725,000, as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>2012 Budget Request</th>
<th>Congregation Contribution</th>
<th>Budget Supplement</th>
<th>Total Available</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Lutheran College</td>
<td>$202,033</td>
<td>$136,255</td>
<td>$64,200</td>
<td>200,455</td>
</tr>
<tr>
<td>Bethany Lutheran Seminary</td>
<td>42,794</td>
<td>28,861</td>
<td>13,598</td>
<td>42,459</td>
</tr>
<tr>
<td>Home Missions</td>
<td>202,033</td>
<td>136,255</td>
<td>64,200</td>
<td>200,455</td>
</tr>
<tr>
<td>World Outreach</td>
<td>174,483</td>
<td>117,675</td>
<td>55,444</td>
<td>173,119</td>
</tr>
<tr>
<td>Evangelism</td>
<td>23,473</td>
<td>15,830</td>
<td>7,458</td>
<td>23,288</td>
</tr>
<tr>
<td>Parish Education &amp; Youth</td>
<td>20,203</td>
<td>13,625</td>
<td>6,420</td>
<td>20,045</td>
</tr>
<tr>
<td>Lutheran Elementary Schools</td>
<td>27,550</td>
<td>18,580</td>
<td>8,754</td>
<td>27,334</td>
</tr>
<tr>
<td>Publications</td>
<td>41,325</td>
<td>27,870</td>
<td>13,132</td>
<td>41,002</td>
</tr>
<tr>
<td>Christian Service</td>
<td>35,000</td>
<td>23,605</td>
<td>16,410</td>
<td>40,015</td>
</tr>
<tr>
<td>Synod Fund</td>
<td>306,106</td>
<td>206,444</td>
<td>100,384</td>
<td>306,828</td>
</tr>
<tr>
<td>Totals</td>
<td>$1,075,000</td>
<td>$725,000</td>
<td>$350,000</td>
<td>$1,075,000</td>
</tr>
</tbody>
</table>

The Rev. John A. Moldstad, president
The Rev. Craig A. Ferkenstad, secretary

[Secretary's note: The report of the Planning & Coordinating Committee, with the exception of the proposed resolution regarding Biennial Conventions, has been regarded as a working document and modified to correspond with the convention resolutions with changes being underlined.]
PLANNING
ACTION OF THE SYNOD

Resolution 1: Strategic Plan Vision
WHEREAS, The Planning & Coordinating Committee, comprising fifteen members representing our standing boards and three advisory members, was given the responsibility to develop a strategic plan for the synod, and,
WHEREAS, Significant input was received from our membership through the use of open forums, surveys, and individual written responses, and,
WHEREAS, Our constituency, in full agreement with our synod’s purpose, encouraged focus on evangelism/missions, and,
WHEREAS, Many indicated a firm desire to see our synod enact changes in how communications occur—internally as well as externally—for the purpose of more efficiently assisting our membership and administration in sharing the gospel of Christ, therefore,
BE IT RESOLVED, That the synod adopt as its vision statement:
“In the next five years we will learn to engage others more faithfully with Jesus.”

Resolution 2: Strategic Plan Goals
WHEREAS, The vision speaks to a five-year span that enables the synod to measure and assess progress in terms of synod efforts put forth to “learn to engage others more faithfully with Jesus,” and,
WHEREAS, The Planning & Coordinating Committee determined that three actions help us focus where concentrated efforts should be made – communicate, learn, and engage; therefore,
BE IT RESOLVED, That the eight goals, together with the provided timetable and assigned entities, be adopted.

Resolution 3: Strategic Plan Restructuring
WHEREAS, To coordinate the implementation of our vision and goals among all entities in the synod necessitates streamlining our methods of sharing information internally and externally, and,
WHEREAS, The P&C is convinced that improvements in communication and changes in structure will help us carry out our vision to “engage others more faithfully with Jesus,” therefore,
BE IT RESOLVED, That the proposed changes [regarding communication] be adopted, along with timetable and assigned entities.

Resolution 4: Strategic Plan Restructuring
BE IT RESOLVED, That the proposed changes [regarding stewardship] be adopted, along with timetable and assigned entities.

Resolution 5: Strategic Plan Restructuring
BE IT RESOLVED, That the proposed changes [regarding evangelism/missions] be adopted, along with timetable and assigned entities.

Resolution 6: Strategic Plan Restructuring
A. BE IT RESOLVED, That the proposed changes [regarding other] be adopted, along with timetable and assigned entities, and,
B. BE IT RESOLVED That we thank the Lord for the faithful service of all those serving on boards affected by this restructuring.
Resolution 7: Staff
WHEREAS, The 2010 convention instructed the Planning & Coordinating Committee to consider the establishment of a position of a Evangelism and Missions Counselor (2010 Synod Report, page 110), and
WHEREAS, the Planning & Coordinating Committee has discussed the advisability of a Communication Director, therefore,
BE IT RESOLVED, That the Committee for Communication and the combined board for Evangelism and Home Missions, within the first six months, under the leadership of the president, respectively take under advisement the matter of a Communication Director and an Evangelism and Missions Counselor for recommendation to the 2012 convention.

Resolution 8: Biennial Conventions
WHEREAS, Effective regional meetings could be a major benefit in accomplishing our strategic plan, and,
WHEREAS, Ineffective regional meetings with a move to biennial conventions could be a major setback to our strategic plan, and,
WHEREAS, Regional meetings are not dependent upon a move to biennial conventions, therefore,
A. BE IT RESOLVED, That our synod continue with annual conventions, and,
B. BE IT RESOLVED, That the subject of regional meetings be referred back to the Planning and Coordinating Committee for further study, perhaps implementing trial regional meetings to determine their effectiveness in meeting our strategic plan.

Resolution 9: 2012 Program Funds
WHEREAS, The implementation of the above resolutions, resulting from strategic planning recommendations, may have an impact upon the 2012 expenditures of the synod, therefore,
BE IT RESOLVED, That the Board of Trustees be authorized to adjust 2012 Program Funds as needs arise.

REPORT OF THE BOARD OF TRUSTEES

MEMBERSHIP
The Board of Trustees of the Evangelical Lutheran Synod consists of nine trustees: the Rev. Karl Anderson, Mr. Wayne Anderson, Mr. Robert Brown, Mr. David Ewert, the Rev. Craig Ferkenstad, Mr. Donald Heiliger, Mr. Leroy Meyer, the Rev. Jonathan Madson, and the Rev. John A. Moldstad. The Rev. Glenn Obenberger serves as an advisory member to the board. The Rev. Keith Boheim represents the Marvin M. Schwan Charitable Foundation as an advisory consultant.

MEETINGS
The Board of Trustees of the Evangelical Lutheran Synod has met since the last convention for regular quarterly meetings on August 16–17, November 16, February 11 and May 10, 2011.
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. David Ewert, the Rev. Jonathan Madson, and Mr. Leroy Meyer. Members serving on the Board of Trustees—Home Missions Subcommittee are: the Rev. Karl Anderson, Mr. David Ewert, and Mr. Donald Heiliger.
STAFF
The Giving Counselor, the Rev. Daniel Basel, and the Business Administrator, Mr. Keith Wiederhoeft, serve under the direction of the board and report regularly. Regular reports also are received from the World Outreach Administrator and the chairman of the Board for Home Missions. Mr. Keith Wiederhoeft is appointed, by the board, as the treasurer of the synod and reports regularly.

BETHANY LUTHERAN COLLEGE, INC.
The Board of Trustees and the officers of the synod also are the Board of Directors and the officers of Bethany Lutheran College, Inc., and, as such, receive regular quarterly reports concerning the finances of Bethany Lutheran College and Bethany Lutheran Theological Seminary.
Rudolph E. Honsey Hall was dedicated at last year’s convention. The final cost of construction was $16,498,156.

LUTHERAN SCHOOLS OF AMERICA (LSA)
The Board of Trustees of the Evangelical Lutheran Synod also serves as the Board of Trustees for the LSA. As such, a written report is expected at each meeting of the Board of Trustees. The president of the synod, or his representative from the Board of Trustees, serves as a voting member of the Board for the Lutheran Schools of America (BLSA). The board recommends that the BLSA review their nominating procedure to not require regional representation but rather that regional representation be considered.

MISSIONS ADVANCEMENT PROJECT (MAP)
The Missions Advancement Project (MAP) reports regularly to the board. The organization has its own Board of Directors which is appointed by the synod’s Board of Trustees at the May meeting. The following serve as members of the MAP Board of Directors: Mr. Dan Browning, Mr. David Ewert (treasurer), Mr. Marlin Goebel, the Rev. Michael Smith (chairman), and the Rev. Richard Wiechmann.
The Marvin M. Schwan Charitable Foundation will provide the following funding for 2011:

<table>
<thead>
<tr>
<th>Thought</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thoughts of Faith</td>
<td>$515,000</td>
</tr>
<tr>
<td>Bi-vocational training (Thoughts of Faith)</td>
<td>30,000</td>
</tr>
<tr>
<td>Lutheran Mission of Salvation—India</td>
<td>180,000</td>
</tr>
<tr>
<td>Rainforest Schools in Peru</td>
<td>10,000</td>
</tr>
<tr>
<td>Helping Hands</td>
<td>75,000</td>
</tr>
<tr>
<td>Thoughts of Faith (Matching challenge)</td>
<td>100,000</td>
</tr>
<tr>
<td>Total</td>
<td>$910,000</td>
</tr>
</tbody>
</table>

Article IX of the By-Laws of Missions Advancement Project, Inc. (adopted by the synod in 2009) allows the Board of Directors to make specific changes to the by-laws of the corporation. At its September 21, 2010 meeting the Board of Directors made the following change:

Section 2.04 Annual Review. The Board of Directors may employ qualified accountants for the purpose of conducting an annual review upon the books and records of the Corporation.

PROPERTIES
The board receives quarterly reports from congregations where it has any financial responsibility through loans which have been issued. An itemized listing is found in “Notes to Financial Statements: Loans receivable.” Correspondence with these congregations is through the office of the Business Administrator.
During this past year, an extension of a 20,000 bridge loan was made to the existing loan of Lakewood Lutheran Church (Lakewood, Washington).

ARCHIVES AND MUSEUM

The Department of Archives and History functions under the supervision of the synod’s Board of Trustees. For the past eight years (2002–10), ELS President emeritus George M. Orvick has served as the Director of the Museum and Archives where he especially has been active in promoting the Ottesen Museum. His interest in synod history and enthusiasm for preserving and teaching it to others has played an important role in making the Ottesen Museum the interesting place it is today. We thank him for his service and contribution to preserving our history.

The board requested the ELS Historical Society to take over the management and operation of the Ottesen Museum under the direction of the Committee on Archives and History. The Historical Society has consented to do so and has appointed Becky DeGarmeaux as Director of Programming for the Ottesen Museum.

WILLS AND ESTATES

The synod gratefully acknowledges the receipt of proceeds from the following estates:

- Anna Salzwedel (partial disbursement) $59,843 (synod)
- Alma Sorensen $289,153 (home and foreign missions)
- Carolyn Vogel (partial disbursement) $20,751 (foreign missions)
- Paul Ylvisaker $12,485 (synod)

Estates received by the college or the seminary are acknowledged within their respective reports.

THRIVENT FINANCIAL FOR LUTHERANS

We extend the thanks of the synod to Thrivent Financial for Lutherans for a block grant for the year 2010 in the amount of $55,000. The grant has been used for the following projects:

- National Youth Incentive $5,000
- Home Missions Seminar $10,000
- Team Ministry Development $20,000
- New Mission Expansion $20,000

For 2011, we have been informed that a $50,000 block grant can be anticipated.

SYNOD BUDGET

In 2009, the synod passed a 2010 congregation contribution budget of $725,000. The synod received $720,392 toward this budget.

The synod also continues to be grateful to the Marvin M. Schwan Charitable Foundation for its level of support. This funding is important to the continued work of the synod. For 2011, the Foundation is providing a grant of $675,000 which is an increase of $175,000 from the previous year. This will be distributed on a percentage basis of the request made at 2011 convention:

- Foreign Missions $135,000
- Home Missions 202,500
- Retirement Contribution 37,125
- CDS Match (3%) 20,250
- Budget Supplement 236,250
- Board of Trustees 43,875
- Total $675,000
For the calendar year 2011, the synod also can anticipate up to $75,000 will be available for Special Project Grants which are considered to be special short-term projects not a part of the normal budget of the synod and are considered by the Foundation upon recommendation from the ELS Board of Trustees.

PROGRAM FUNDS RECOMMENDATION

At its February meeting, the Board of Trustees recommended the following allocation of Program Funds be requested of the Marvin M. Schwan Charitable Foundation for 2012; this recommendation comes with the understanding that if less than $1 million is granted, the allocation of the Program Funds will follow the percentage reflected below.

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Foreign Missions</td>
<td>$200,000</td>
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<tr>
<td>Home Missions</td>
<td>$300,000</td>
</tr>
<tr>
<td>Retirement contribution</td>
<td>$55,000</td>
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<tr>
<td>CDS match (3%)</td>
<td>$30,000</td>
</tr>
<tr>
<td>Budget supplement</td>
<td>$350,000</td>
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<tr>
<td>Board of Trustees</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,000,000</strong></td>
</tr>
</tbody>
</table>

A detail for the use of the above “Budget Supplement” can be found in the report of the Planning & Coordinating Committee.

Upon request from the Foundation a portion of the total grant anticipated for 2012 will be designated for special projects. It is anticipated that amount will be 10% of the total grant.

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 consists of four members each elected to two-year terms. Mr. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2010. Mr. Robert Brown and Mr. David Ewert were elected in 2009.

The committee considers and makes recommendations regarding the investment of its assets and the use of the income from those investments. The rate of return for all investments for the calendar year 2010, was 9.19%. For the year 2011, the distribution percentage from the endowments will be 2% of three year rolling average of 2007-08-09. An accounting is found in the "Financial Statements and Supplementary information."

Mr. Leroy Meyer, chairman

FINANCES
ACTION OF THE SYNOD

Resolution 1: Report of the Laymen’s Delegates Equalization Fund Committee

WHEREAS, The Laymen's Delegates Equalization Fund has provided its report on the cash receipts and disbursements for the 2010 convention period, and,
WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore, BE IT RESOLVED, That the report of the Laymen's Delegates Equalization Fund Committee be accepted.

Resolution 2: Report of the Board for Stewardship
WHEREAS, The Board for Stewardship has provided its report on its activities, and, WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore, BE IT RESOLVED, That the report of the Board for Stewardship be accepted.

Resolution 3: Report of the Board for Stewardship
WHEREAS, The Apostle Paul encouraged generous giving from various Christian congregations to provide offerings for the Jerusalem Church, and, WHEREAS, The Great Commission mandates that all congregations think and work both inside and outside their communities, and, WHEREAS, The Evangelical Lutheran Synod has been established to aid congregations in this work, therefore, BE IT RESOLVED, That the Board for Stewardship or its successor be directed to contact each congregation and strongly encourage them to implement percentage giving to carry out this work and report the progress and results to the 2012 Synod Convention.

Resolution 4: Report of the Planning and Coordinating Committee – Budget 2012
WHEREAS, The committee has provided its report on the proposed budget for 2012, and, WHEREAS, The convention committee on finance has reviewed it, therefore, BE IT RESOLVED, That the synod adopt the proposed budget for the year 2012.

Resolution 5: Report of the Board of Trustees
WHEREAS, The Board of Trustees has provided its report on its activities, and, WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore, BE IT RESOLVED, That the report of the Board of Trustees be accepted.

Resolution 6: Report of the Evangelical Lutheran Synod Foundation
WHEREAS, The Evangelical Lutheran Synod Foundation has provided its report on its activities, and, WHEREAS, The convention committee on finance has reviewed it and found it to be in proper order, therefore, BE IT RESOLVED, That the report of the Evangelical Lutheran Synod Foundation be accepted.

Resolution 7: Synod Treasurer's Reports
WHEREAS, The Treasurer has provided the “Evangelical Lutheran Synod Consolidated Financial Statements and Supplementary Information” as of December 31, 2010 and 2009; and the “Treasurer's Addendum to the Financial Statements and Supplementary Information” as of December 31, 2010, and, WHEREAS, The convention committee on finance has reviewed them and found them to be in proper order, therefore, BE IT RESOLVED, That the Treasurer's reports as of December 31, 2010 be accepted.
REPORT OF THE
SYNOD REVIEW COMMITTEE

In accordance with its guidelines (Handbook of the Evangelical Lutheran Synod), the Synod Review Committee considers matters that are assigned to it by the Evangelical Lutheran Synod in convention, the synod’s Board of Trustees, or the synod’s president.

The members of the committee are Prof. Erling T. Teigen, chairman, Mr. Robert Brown, the Rev. Ernest B. Geistfeld, the Rev. Paul G. Madson and Norman Werner. President John Moldstad serves as an advisory member of the committee. Since the last convention the committee has met three times to review and report on the assigned work. In addition to the recommended guidelines concerning discipline for elected officers and the number of meetings of the Regents-Trustees Subcommittee, the committee discussed several other topics; none have been officially assigned.

Proposed new guidelines, additions and amendments are underlined and recommended deletions are shown as strikethroughs.

1. DISCIPLINE OF ELECTED OFFICERS

Bylaw Chapter VII of the Constitution of the Evangelical Lutheran Synod defines the jurisdiction and duties of the officers of the synod; however, the constitution, its bylaws and the guidelines do not include any action or direction that is necessary in order to respond to the failure of an officer to perform those duties in a satisfactory manner. The following amendments to the bylaws of the constitution are recommended. Keep in mind that “resolutions for amendments are to be presented to a regular convention, and if adopted by a two-thirds majority vote, shall become amendments to the bylaws.”

BYLAWS OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER VII—JURISDICTION AND DUTIES OF THE OFFICERS

Paragraph 4—Discipline or Removal from Office

Officers, duly elected under the terms and conditions of The Constitution of the Evangelical Lutheran Synod and its bylaws, are subject to the bylaws and guidelines of the synod as they have been approved by various conventions. These officers, subject to the same human strengths and frailties as other men, and likely being subject to more serious attacks by Satan, must, when necessary, be reminded of their responsibilities. Love for the man, the office that he serves, the synod and the Word of God must be at the heart of all disciplinary proceedings. “This is My commandment, that you love one another as I have loved you” (John 15:12).

In respect for the Eighth Commandment, any charges or assertions that are made must be specifically witnessed. Luther has written “God does not want the reputation, good name, and upright character of our neighbor taken away or diminished...Here belongs particularly the detestable, shameful vice of speaking behind a person’s back and slandering, to which the devil spurs us on.”

The following guidelines apply to the president, vice president and secretary in their capacity only as elected officers of the synod.

a) The secretary, after being informed in writing by two or more synod members, clergy or lay, that there may be just cause for the president to be disciplined or removed from

2 The Handbook is available on the synod website <www.evangelicallutheransynod.org>.
office, shall inform the officer and shall consult with the circuit visitor of the president. Included among reasons that could support such a charge or assertion are physical or mental incompetence, or the failure or inability to fulfill the duties as required in this Constitution, its Bylaws and Guidelines.

1) The secretary and the circuit visitor shall review the charges or assertions and they may interview people who have knowledge of, or direct involvement in, the case. If the secretary and the circuit visitor determine that the charges or assertions are without merit, they shall so inform the president and the persons making the charges or assertions. The report shall include the reasons for the decision.

2) If the secretary and the circuit visitor determine that the charges or assertions warrant further investigation, they shall refer the matter to the Board of Trustees who shall appoint a committee to make a determination concerning the ability of the president to continue in office. The committee shall be composed of the circuit visitor, three additional clergymen and a layman; one of those appointed shall be a member of the Doctrine Committee and one shall be a pastor emeritus. The secretary shall not be a member of the committee. No one appointed shall be a party involved in the case. The conduct of the review shall rest solely with the committee. It shall have the right and authority to examine all pertinent evidence and to require such testimony which in its judgment is relevant. If the charges or assertions are found to be without merit, the committee shall inform the president, the secretary and the persons making the charges or assertions. The report shall include the reasons for the decision. If the charges are found to be substantiated, the committee shall notify the president and the secretary and forward its determination to the Board of Trustees who shall issue a decision which may be removal from office or the taking of another action, keeping in mind the requirements of Constitution Bylaw, Chapter VI, Paragraph 4. Should the president be removed from office, see Guidelines for the Synod’s Relationship to its Executive Officers, Article I, E. 4.

b) The president, after being informed in writing by two or more synod members, clergy or lay, that there may be just cause for the vice president to be disciplined or removed from office, shall inform the officer and shall consult with the circuit visitor of the vice president. Included among reasons that could support such a charge or assertion are physical or mental incompetence, or the failure or inability to fulfill the duties as required in this Constitution, its Bylaws and Guidelines.

1) The president and the circuit visitor shall review the charges or assertions and they may interview people who have knowledge of, or direct involvement in, the case. If the president and the circuit visitor determine that the charges or assertions are without merit, they shall so inform the vice president and the persons making the charges or assertions. The report shall include the reasons for the decision.

2) If the president and the circuit visitor determine that the charges or assertions warrant further investigation, they shall refer the matter to the Board of Trustees who shall appoint a committee to make a determination concerning the ability of the vice president to continue in office. The committee shall be composed of the circuit visitor, three additional clergymen and one layman; one of those appointed shall be a member of the Doctrine Committee and one shall be a pastor emeritus. The president shall not be a member of the committee. No one appointed shall be a party involved in the case. The conduct of the review shall rest solely with the committee. It shall have the right and authority to examine all pertinent evidence and to require such testimony which in its judgment is relevant. If the charges or assertions are found to be without merit, the committee shall inform the vice president, the president and the persons making the charges or assertions. The report shall include the reasons for the decision.
shall include the reasons for the decision. If the charges or assertions are found to be substantiated, the committee shall notify the vice president and the president and forward its determination to the Board of Trustees, who shall issue a decision which may be removal from office or the taking of another action, keeping in mind the requirements of Constitution, Bylaw Chapter VI, Paragraph 4.

c) The president, after being informed in writing by two or more synod members, clergy or lay, that there may be just cause for the secretary to be disciplined or removed from office, shall inform the officer and shall consult with the circuit visitor of the secretary. Included among reasons that could support such a charge or assertion are physical or mental incompetence, or the failure or inability to fulfill the duties as required in this Constitution, its Bylaws and Guidelines.

1) The president and the circuit visitor shall review the charges or assertions and they may interview people who have knowledge of, or a direct involvement in, the case. If the president and the circuit visitor determine that the charges or assertions are without merit, they shall so inform the secretary and the persons making the charges or assertions. The report shall include the reasons for the decision.

2) If the president and the circuit visitor believe that the charges or assertions warrant further investigation, they shall refer the matter to the Board of Trustees who shall appoint a committee to make a determination concerning the secretary's ability to continue in office. The committee shall be composed of the circuit visitor, three additional clergymen and one layman; one of those appointed shall be a member of the Doctrine Committee and one shall be a pastor emeritus. The president shall not be a member of the committee. No one appointed shall be a party involved in the case. The conduct of the review shall rest solely with the committee. It shall have the right and authority to examine all pertinent evidence and to require such testimony which in its judgment is relevant. If the charges or assertions are found to be without merit, the committee shall inform the secretary, the president and the persons making the charges or assertions. The report shall include the reasons for the decision. If the charges or assertions are found to be substantiated, the committee shall notify the secretary and the president and forward its determination to the Board of Trustees who shall issue a decision which may be removal from office or the taking of another action, keeping in mind the requirements of Constitution Bylaw Chapter VI, Paragraph 4.

d) The synod treasurer is not an elected officer but is appointed by the Board of Trustees (Rules and Regulations of the Board of Trustees, Article II, D.).

e) If the charges or assertions have been made public and are frivolous or not substantiated, the matter should be reported to the synod to the extent that it has been made public.

f) When it is necessary for the Board of Trustees to discuss a matter under a) 2), b) 2) or c) 2) of this paragraph, the officers should absent themselves from the meeting. The meeting shall be chaired by a member chosen by the board.

g) An officer who has undergone disciplinary action under these bylaws shall have the right to appeal to the synod according to the Guidelines for Synodical Discipline and Appeals, Article V., D. to H. as amended. All evidence gathered in the preceding actions shall be forwarded to the Commission on the Appeal. If a president or vice president is making the appeal, the appeal should be addressed to the secretary. If it is the secretary making the appeal, the appeal should be addressed to the president.

h) If there is an appeal from the decision determined under these guidelines, the members selected on the Commission on the Appeal shall not be members of the committee in a) 2), b) 2) or c) 2).
The Board of Trustees shall include in its report to the next regular synod convention any actions that have been taken under the provisions of Paragraph 4, Chapter VII.

RULES AND REGULATIONS OF THE BOARD OF TRUSTEES

ARTICLE III: DUTIES OF THE BOARD

K. The board shall fulfill its duties as required in Chapter VII, Paragraph 4, of the Bylaws of the Evangelical Lutheran Synod. When the board receives a report from the investigating committee that the charges have been substantiated, the board is required to act on that decision in a timely manner: the board shall not retry the case. In determining its action, the board may consult with the investigating committee.

GUIDELINES FOR THE CIRCUIT VISITORS AND VISITATIONS

ARTICLE III: THE DUTIES OF THE VISITOR

G. When called upon, a circuit visitor shall fulfill his duties as required in Chapter VII, Paragraph 4, of the Bylaws of the Evangelical Lutheran Synod.

2. AMENDING THE NUMBER OF REQUIRED MEETINGS

Assigned by President John Moldstad on February 9, 2011.

The Subcommittee of the Board of Regents and the Board of Trustees requested that the requirement that it meet twice a year be amended to require one meeting each year. The subcommittee may meet more frequently if required.

The Synod Review Committee recommends amending the guidelines for the Board of Regents and the Board of Trustees.

RULES AND REGULATIONS OF THE BOARD OF TRUSTEES


C. The Board of Regents and the Board of Trustees shall establish a joint subcommittee (Regents-Trustees Subcommittee). The purpose of the 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 once twice annually.

BYLAWS OF BETHANY LUTHERAN COLLEGE, INC.


C. The Board of Regents and the Board of Trustees shall establish a joint subcommittee (Regents-Trustees Subcommittee). The purpose of the 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 once twice annually.

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.]

REPORT OF THE CENTENNIAL COMMITTEE

In late 2009, President Moldstad asked Synod Secretary, the Rev. Craig Forkenstad, Chaplain Don Moldstad, and Professor Mark Harstad to work with him to begin planning for the observance of the 100th anniversary of the organization of the synod. This group met four times in 2010 (January, April, August, and December) and once to this date in 2011 (March).

The first meetings of this committee were devoted to wide-ranging discussions about the component parts of a centennial observance. The next step was to begin to develop a time line for the carrying out of the various parts. By the August, 2010, meeting, the following tentative plans had taken shape:

Tentative component parts of the centennial observance:
- Production of a DVD documentary summarizing the synod’s history, 1918-2018.
- Production of a pictorial history with biographical sketches, 1918-2018.
- Centennial thank offering.
- Production of Bible studies on theological issues relating to the synod's history.
- Synod convention, 2017: Observance of the 500th anniversary of the Reformation with appropriate essays and a hymn festival.
- Special calendar for 2018 featuring the synod's history.
- Production of special orders of service for use in the congregations.
- Publication of pictorial history.
- Synod convention, 2018: Festival Service and banquet.
  Choral Union.
- Showing of documentary.

Tentative schedule for aspects of the centennial observance:

<table>
<thead>
<tr>
<th>Year</th>
<th>Tasks to be Completed</th>
</tr>
</thead>
</table>
| 2011 | * Centennial observance committee submits its first report to the synod.  
     | * This report should describe in broad terms the component parts of the centennial observance and ask for synod approval.  
     | * Work on production of a DVD historical documentary begins in earnest. First major step: preparation of a script which will guide the project. |
| 2012 | * Work on pictorial history begins. |
| 2014 | * Centennial thank offering committee begins its work.  
     | * The thank offering committee is to be separate from the Centennial Committee.  
     | * The offering should be a two year venture, completed at the 2018 convention. |
| 2015 | |

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The design and planning of bulletin covers for centennial observance services

2017
- The synod convention will focus on the 500th anniversary of the beginning of the Lutheran Reformation. It was suggested that three essays be planned focusing on Sola Scriptura, Sola Gratia, and Sola Fidei
- Fall: A Bible study focusing on issues relating to the synod's history be made available to the synod. This should consist of material for about six sessions.
- Hymn Festival focusing on hymns of the Reformation era to take place during the synod convention

2018
- Special calendar featuring the synod's history
- Special Centennial issue of the Lutheran Sentinel appears in May. This issue could combine three regular issues (April, May, June?).
- Choral Union Festival at the synod convention
- Showing of DVD of the synod's history at the synod convention. Copies are to be made available for all congregations.
- Publication of a pictorial history with biographical sketches.
- Centennial festival banquet during the synod convention
- September: Observance of the centennial at the congregational level. Special orders of service and bulletin covers are to be provided.

After discussion of possible overarching themes for the entire observance, the committee suggests that one of the following might be appropriate:
- May God Bestow On Us His Grace
- Proclaim the Wonders God has Done

The appointed Centennial Committee now turns to the synod for its official authorization to proceed with the work of commemorating 100 years of synod history and for guidance as the committee goes about its work.

Prof. Mark O. Harstad, chairman

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution 1: Centennial Celebration
WHEREAS, The synod president has appointed an ad-hoc committee to commemorate the 500 year anniversary of the Lutheran Reformation and the 100 year anniversary of the ELS, and,
WHEREAS, The committee has met periodically throughout this past year, therefore,
BE IT RESOLVED, That the synod recognize, authorize, and thank the committee for its ongoing work.

Resolution 2: Discipline of Elected Officers
WHEREAS, The Constitution, bylaws and guidelines of the Evangelical Lutheran Synod do not include any action or direction that is necessary in order to respond to the failure of an officer to perform the duties of his office in a satisfactory manner, and,
WHEREAS, The Synod Review Committee has proposed an appropriate bylaw for submission to the 2011 Synod Convention, therefore,
BE IT RESOLVED, That the synod adopt the amendments to the Bylaws.

Resolution 3: Amending the Number of Required Board Meetings
BE IT RESOLVED, That the synod adopt the proposed adjustments to the guidelines for the Board of Regents and the Board of Trustees.
Resolution 4: 2012 Convention of the Evangelical Lutheran Synod
BE IT RESOLVED, That the 2012 synod convention be held June 17-21, 2012 at Bethany Lutheran College and Bethany Lutheran Theological Seminary in Mankato, Minnesota.

Resolution 5:
BE IT RESOLVED, That the Planning and Coordinating Committee explore options for changing the days, dates, and length of the annual synod convention and report to the 2012 convention with a proposal for consideration.

PRESIDENT'S MESSAGE AND REPORT
ACTION OF THE SYNOD

Resolution 1: Thanks to our Gracious God.
WHEREAS, The Committee has reviewed the President's Message and Report, therefore,
BE IT RESOLVED, That we thank God for the faithful service of our synodical president.

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 19, 2011, as well as the Monday business session, June 20, 2011, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 morning and afternoon business sessions, June 21, 2011, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 morning and afternoon business sessions, June 22, 2011, and found them to be correct, therefore,
BE IT RESOLVED, That the synod adopt 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 23, 2011, morning and afternoon sessions.

PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD

Resolution 1
WHEREAS, Minutes and overview from circuits 1, 2, 9, and 12 were submitted and reviewed, and,
WHEREAS, These minutes reflect a continual interest by our pastors in promoting spiritual growth and biblical studies, and,
WHEREAS, Such conferences serve to promote Christian fellowship among the brethren, therefore,
BE IT RESOLVED, That we thank the above named circuits for their courtesy in submitting their minutes and papers.

Resolution 2
WHEREAS, It appears that several circuit secretaries are in need of being reminded that they are to bring a copy of their minutes to be reviewed by the convention, therefore,
BE IT RESOLVED, That the circuit visitors be urged to remind the secretaries of their circuits to bring their minutes to the synod convention.

RESOLUTIONS
ACTION OF THE SYNOD

Resolution 1
A. BE IT RESOLVED, That letters of congratulations be sent to the following pastors upon the anniversary of ordination into the pastoral ministry: John Moldstad, Sr. 60 years; John Krueger, 55 years; David Lillegard, 50 years; Fred Lams, 40 years; Tosten Skaaland, 40 years; John Smith, 40 years; John Vogt, 40 years; Harvey Abrahamson, 25 years; Jong-In Kim, 25 years; Jonathan Madison, 25 years; Richard Waters, 25 years.
B. BE IT RESOLVED, That letters of condolence be sent to the spouse and/or families of each of the following pastors: the Rev. Harold Verter and the Rev. Otto Treibelhorn.

Resolution 2
BE IT RESOLVED, That letters of acknowledgement of receipt of written greetings to the 94th annual convention of the Evangelical Lutheran Synod be sent to the following: Rev. George Orvick, Rev. Petr Krakora, and Rev. Timothy Erickson.
FINANCIAL STATEMENTS
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*Evangelical Lutheran Synod*

**December 31, 2010 and 2009**

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INDEPENDENT ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Minneapolis, Minnesota

We have reviewed the accompanying consolidated statements of financial position of Evangelical Lutheran Synod as of December 31, 2010 and 2009, and the related consolidated statements of activities and cash flows for the year then ended. A review includes primarily applying analytical procedures to management's financial data and making inquiries of entity management. A review is substantially less in scope than an audit, the objective of which is the expression of an opinion regarding the consolidated financial statements as a whole. Accordingly, we do not express such an opinion.

Management is responsible for the preparation and fair presentation of the consolidated financial statements in accordance with accounting principles generally accepted in the United States of America and for designing, implementing, and maintaining internal control relevant to the preparation and fair presentation of the consolidated financial statements.

Our responsibility is to conduct the review in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. Those standards require us to perform procedures to obtain limited assurance that there are no material modifications that should be made to the consolidated financial statements. We believe that the results of our procedures provide a reasonable basis for our report.

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 consolidated 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, Bethany Lutheran College, School of Health, Family in Action and School of Martin Luther should be consolidated into the consolidated financial statements of the Evangelical Lutheran Synod to conform to accounting principles generally accepted in the United States of America. The effects of this departure from accounting principles generally accepted in the United States of America on the consolidated financial statements have not been determined.

Our reviews were made for the purpose of expressing a conclusion that there are no material modifications that should be made to the consolidated financial statements in order for them to be in conformity with accounting principles generally accepted in the United States of America. The information included in the accompanying schedule on pages 21 through 24 is presented only for purposes of additional analysis and has been subjected to the inquiry and analytical procedures applied in the review of the basic consolidated financial statements, and we are not aware of any material modifications that should be made thereto.

LarsonAllen LLP
LarsonAllen LLP

Austin, Minnesota
April 25, 2011

LarsonAllen LLP is a member of Nexia International, a worldwide network of independent accounting and consulting firms.
## EVANGELICAL LUTHERAN SYNOD
### CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
#### DECEMBER 31, 2010 AND 2009
(SEE ACCOUNTANTS' REVIEW REPORT)

### ASSETS

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<tr>
<td>Inventory of Publications</td>
<td>76,453</td>
<td>82,787</td>
</tr>
<tr>
<td>PrepaId Expenses</td>
<td>46,998</td>
<td>37,429</td>
</tr>
<tr>
<td>Loans Receivable</td>
<td>1,886,151</td>
<td>1,638,858</td>
</tr>
<tr>
<td>Mission Deposits</td>
<td>398,857</td>
<td>393,857</td>
</tr>
<tr>
<td>Investments</td>
<td>17,096,650</td>
<td>14,244,204</td>
</tr>
<tr>
<td>Property, Plant, and Equipment, Net</td>
<td>879,981</td>
<td>980,840</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$20,248,417</td>
<td>$18,601,387</td>
</tr>
</tbody>
</table>

### LIABILITIES AND NET ASSETS

<table>
<thead>
<tr>
<th>Liabilities</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts Payable</td>
<td>$92,293</td>
<td>$85,881</td>
</tr>
<tr>
<td>Salaries Payable</td>
<td>4,146</td>
<td>10,082</td>
</tr>
<tr>
<td>Other Liabilities</td>
<td>121,113</td>
<td>128,061</td>
</tr>
<tr>
<td>Deferred Revenue</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>Notes Payable</td>
<td>460,151</td>
<td>789,576</td>
</tr>
<tr>
<td>Annuitas Payable</td>
<td>1,180,520</td>
<td>1,491,967</td>
</tr>
<tr>
<td><strong>Total Liabilities</strong></td>
<td>1,849,323</td>
<td>2,491,567</td>
</tr>
</tbody>
</table>

### NET ASSETS

<table>
<thead>
<tr>
<th>Net Assets</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unrestricted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated</td>
<td>2,712,331</td>
<td>2,419,844</td>
</tr>
<tr>
<td>Undesignated</td>
<td>3,680,187</td>
<td>3,546,837</td>
</tr>
<tr>
<td>Temporarily Restricted</td>
<td>6,592,578</td>
<td>5,960,961</td>
</tr>
<tr>
<td>Permanently Restricted</td>
<td>6,911,402</td>
<td>4,925,915</td>
</tr>
<tr>
<td><strong>Total Net Assets</strong></td>
<td>18,400,044</td>
<td>16,136,720</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Liabilities and Net Assets</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$20,248,417</td>
<td>$18,601,387</td>
</tr>
</tbody>
</table>

See accompanying Notes to Consolidated financial Statements.
## EVANGELICAL LUTHERAN SYNOD
### CONSOLIDATED STATEMENTS OF ACTIVITIES
#### YEAR ENDED DECEMBER 31, 2010

**REVENUES, GAINS, AND OTHER SUPPORT**

<table>
<thead>
<tr>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregations/Organizations/individuals</td>
<td>$565,555</td>
<td>$762,444</td>
<td>$500,000</td>
</tr>
<tr>
<td>Estates, Trusts, and Memorials</td>
<td>883,078</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Thrift</td>
<td>55,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Helping Hands</td>
<td>140,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Mission Advancement Project</td>
<td>755,087</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Schwenk Funds</td>
<td>500,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Others</td>
<td>62,732</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Interest</td>
<td>3,943</td>
<td>140,105</td>
<td>-</td>
</tr>
<tr>
<td>Investment Income</td>
<td>115,706</td>
<td>160,450</td>
<td>-</td>
</tr>
<tr>
<td>Rent and Royalties</td>
<td>65</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Publications</td>
<td>23,050</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Registrations</td>
<td>97,556</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>37,800</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Realized and Unrealized Gains (Losses) on Long-Term Investments</td>
<td>487,962</td>
<td>891,343</td>
<td>-</td>
</tr>
<tr>
<td>Net Assets Released from Restrictions</td>
<td>619,653</td>
<td>(296,625)</td>
<td>(255,000)</td>
</tr>
<tr>
<td>Total Revenues, Gains and Other Support</td>
<td>4,348,340</td>
<td>1,594,487</td>
<td>250,000</td>
</tr>
</tbody>
</table>

**EXPENSES**

| Bethany Lutheran College | 167,449 | - | - | 167,449 |
| Bethany Lutheran Theological Seminary | 35,477 | - | - | 35,477 |
| Lutheran Schools of America | 53,077 | - | - | 53,077 |
| Thoughts of Faith | 905,749 | - | - | 905,749 |
| Christian Services | 127,666 | - | - | 127,666 |
| Church Extension | 15,943 | - | - | 15,943 |
| Education and Youth | 91,439 | - | - | 91,439 |
| Evangelism | 14,874 | - | - | 14,874 |
| Foreign Missions | 607,397 | - | - | 607,397 |
| Home Missions | 541,443 | - | - | 541,443 |
| Publications | 89,112 | - | - | 89,112 |
| Synod Fund | 480,029 | - | - | 480,029 |
| Other Programs and Costs | 257,291 | - | - | 257,291 |
| Depreciation | 11,259 | - | - | 11,259 |
| Total Expenses | 3,552,489 | - | - | 3,552,489 |

**INCREASE IN NET ASSETS**

| 425,837 | 1,584,487 | 250,000 | 2,260,324 |

| Net Assets - Beginning | 5,986,681 | 4,029,915 | 5,246,124 | 16,262,720 |

| NET ASSETS - ENDING | $6,380,518 | $6,614,402 | $5,496,124 | $18,523,044 |

See accompanying Notes to Consolidated Financial Statements.
### Consolidated Statements of Activities

#### Year Ended December 31, 2009

**EVANGELICAL LUTHERAN SYNOD**

#### REVENUES, GAINS, AND OTHER SUPPORT

<table>
<thead>
<tr>
<th>Description</th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregations/Organizations/Individuals</td>
<td>$852,739</td>
<td>$150,794</td>
<td>$500,000</td>
<td>$1,553,593</td>
</tr>
<tr>
<td>Health, Trusts, and Memorials</td>
<td>710,779</td>
<td></td>
<td>710,779</td>
<td></td>
</tr>
<tr>
<td>Thrivent</td>
<td>60,900</td>
<td></td>
<td>60,900</td>
<td></td>
</tr>
<tr>
<td>Helping Hands</td>
<td>739,000</td>
<td></td>
<td></td>
<td>739,000</td>
</tr>
<tr>
<td>Mission Advancement Project</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schwab Funds</td>
<td>1,080,719</td>
<td></td>
<td>1,080,719</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>40,411</td>
<td></td>
<td></td>
<td>40,411</td>
</tr>
<tr>
<td>Interest</td>
<td>14,301</td>
<td>111,597</td>
<td></td>
<td>125,896</td>
</tr>
<tr>
<td>Investments Income</td>
<td>124,841</td>
<td></td>
<td></td>
<td>124,841</td>
</tr>
<tr>
<td>Rent and Royalties</td>
<td>269</td>
<td></td>
<td></td>
<td>269</td>
</tr>
<tr>
<td>Publications</td>
<td>15,000</td>
<td></td>
<td></td>
<td>15,000</td>
</tr>
<tr>
<td>Registration Fees</td>
<td>93,800</td>
<td></td>
<td></td>
<td>93,800</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>35,622</td>
<td></td>
<td></td>
<td>35,622</td>
</tr>
<tr>
<td>Realized and Unrealized Gains (Losses) on Long-Term Investments</td>
<td>$653,629</td>
<td>$1,432,364</td>
<td></td>
<td>$2,086,003</td>
</tr>
<tr>
<td>Net Assets Released from Restrictions</td>
<td>$650,851</td>
<td>($959,851)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5,687,201</td>
<td>931,773</td>
<td>500,000</td>
<td>7,119,976</td>
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</tbody>
</table>

#### EXPENSES

<table>
<thead>
<tr>
<th>Description</th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Lutheran College</td>
<td>201,555</td>
<td></td>
<td></td>
<td>201,555</td>
</tr>
<tr>
<td>Bethany Lutheran Theological Seminary</td>
<td>42,676</td>
<td></td>
<td></td>
<td>42,676</td>
</tr>
<tr>
<td>Lutheran Schools of America</td>
<td>78,946</td>
<td></td>
<td></td>
<td>78,946</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>583,874</td>
<td></td>
<td></td>
<td>583,874</td>
</tr>
<tr>
<td>Christian Services</td>
<td>75,159</td>
<td></td>
<td></td>
<td>75,159</td>
</tr>
<tr>
<td>Church Extension</td>
<td>1,484</td>
<td></td>
<td></td>
<td>1,484</td>
</tr>
<tr>
<td>Education and Youth</td>
<td>117,432</td>
<td></td>
<td></td>
<td>117,432</td>
</tr>
<tr>
<td>Evangelists</td>
<td>27,831</td>
<td></td>
<td></td>
<td>27,831</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>1,166,830</td>
<td></td>
<td></td>
<td>1,166,830</td>
</tr>
<tr>
<td>Home Missions</td>
<td>539,947</td>
<td></td>
<td></td>
<td>539,947</td>
</tr>
<tr>
<td>Publications</td>
<td>80,276</td>
<td></td>
<td></td>
<td>80,276</td>
</tr>
<tr>
<td>Synod Fund</td>
<td>501,360</td>
<td></td>
<td></td>
<td>501,360</td>
</tr>
<tr>
<td>Other Programs and Costs</td>
<td>267,915</td>
<td></td>
<td></td>
<td>267,915</td>
</tr>
<tr>
<td>Depreciation</td>
<td>11,511</td>
<td></td>
<td></td>
<td>11,511</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>3,761,733</td>
<td></td>
<td></td>
<td>3,761,733</td>
</tr>
</tbody>
</table>

#### INCREASE IN NET ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,025,508</td>
<td></td>
<td>931,773</td>
<td>2,337,332</td>
</tr>
<tr>
<td>Net Assets - Beginning</td>
<td>4,541,123</td>
<td>3,959,140</td>
<td>4,746,124</td>
<td>12,896,337</td>
</tr>
<tr>
<td>NET ASSETS - ENDING</td>
<td>$5,566,631</td>
<td>$4,890,281</td>
<td>$5,696,244</td>
<td>$15,193,166</td>
</tr>
</tbody>
</table>

---

See accompanying Notes to Consolidated financial statements.

(4)
## CASH AND CASH EQUIVALENTS FROM OPERATING ACTIVITIES

<table>
<thead>
<tr>
<th>Item</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase in Net Assets</td>
<td>$2,260,324</td>
<td>$3,257,333</td>
</tr>
<tr>
<td>Adjustments to Increase in Net Assets to Net</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash Provided by Operating Activities:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Depreciation</td>
<td>-11,258</td>
<td>-11,511</td>
</tr>
<tr>
<td>Non-Cash Acquisition of Assets</td>
<td>-2,108,000</td>
<td>-510,927</td>
</tr>
<tr>
<td>Non-Cash Acquisition of Liabilities</td>
<td>-48,000</td>
<td>-41,000</td>
</tr>
<tr>
<td>Gained Note Receivable</td>
<td>1,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Forgewas of Notes Receivable</td>
<td>-100,000</td>
<td></td>
</tr>
<tr>
<td>Loss on Disposal of Assets</td>
<td>-60,103</td>
<td></td>
</tr>
<tr>
<td>Increase (Decrease) in Liability for Charitable Gift Annuities</td>
<td>(381,447)</td>
<td>39,247</td>
</tr>
<tr>
<td>Realized and Unrealized (Gaining) Losses on Investments</td>
<td>(1,379,305)</td>
<td>(2,239,013)</td>
</tr>
<tr>
<td>Increase (Decrease) in Accounts Receivable</td>
<td>98,577</td>
<td>(55,810)</td>
</tr>
<tr>
<td>Interest Receivable</td>
<td>-1,400</td>
<td>-1,300</td>
</tr>
<tr>
<td>Inventory of Publications</td>
<td>6,334</td>
<td>1,379</td>
</tr>
<tr>
<td>Prepaid Expenses</td>
<td>20,731</td>
<td>(7,333)</td>
</tr>
<tr>
<td>Mission Deposits</td>
<td>5,660</td>
<td></td>
</tr>
<tr>
<td>Increase (Decrease) in Accounts Payable</td>
<td>18,412</td>
<td>(11,146)</td>
</tr>
<tr>
<td>Interest Payable</td>
<td>-5,268</td>
<td>1,853</td>
</tr>
<tr>
<td>Deferred Revenue</td>
<td>150</td>
<td>(225,473)</td>
</tr>
<tr>
<td>Other Liabilities</td>
<td>-8,448</td>
<td>13,161</td>
</tr>
<tr>
<td>Net Cash Provided by Operating Activities</td>
<td>2,764,009</td>
<td>952,478</td>
</tr>
</tbody>
</table>

## CASH AND CASH EQUIVALENTS FROM INVESTING ACTIVITIES

<table>
<thead>
<tr>
<th>Item</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proceeds from Investments</td>
<td>733,351</td>
<td>1,207,121</td>
</tr>
<tr>
<td>Purchases of Investments</td>
<td>(2,206,350)</td>
<td>(1,681,333)</td>
</tr>
<tr>
<td>Issuance of Loans Receivable</td>
<td>-1,250</td>
<td>(2,266,000)</td>
</tr>
<tr>
<td>Collections of Loans Receivable</td>
<td>1,667</td>
<td>274,920</td>
</tr>
<tr>
<td>Purchase Equipment</td>
<td>-</td>
<td>(17,436)</td>
</tr>
<tr>
<td>Net Cash Used by Investing Activities</td>
<td>(682,626)</td>
<td>(962,727)</td>
</tr>
</tbody>
</table>

## CASH AND CASH EQUIVALENTS FROM FINANCING ACTIVITIES

<table>
<thead>
<tr>
<th>Item</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payment of Mortgages</td>
<td>-</td>
<td>(13,863)</td>
</tr>
<tr>
<td>Payment of Notes Payable</td>
<td>(266,423)</td>
<td>(164,500)</td>
</tr>
<tr>
<td>Net Cash Used by Financing Activities</td>
<td>(266,423)</td>
<td>(150,637)</td>
</tr>
</tbody>
</table>

## DECREASE IN CASH AND CASH EQUIVALENTS

<table>
<thead>
<tr>
<th>Item</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and Cash Equivalents - Beginning</td>
<td>-1,223,213</td>
<td>-1,290,025</td>
</tr>
<tr>
<td>CASH AND CASH EQUIVALENTS - ENDING</td>
<td>$610,659</td>
<td>$1,122,213</td>
</tr>
</tbody>
</table>

## SUPPLEMENTAL INFORMATION

<table>
<thead>
<tr>
<th>Item</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash Paid for Interest</td>
<td>$29,648</td>
<td>$25,963</td>
</tr>
</tbody>
</table>

## SUPPLEMENTAL DISCLOSURE OF NONCASH INVESTING AND FINANCING ACTIVITIES

At December 31, 2009 following noncash items took place during the year as a result of the merger with Thoughts of Faith, Inc. The entity received $504,022 of investments, $8,620 of prepaid items, $398,496 of notes payable, $100,320 of deferred revenue, and $27,841 of other liabilities.

See accompanying Notes to Consolidated financial Statements.
NOTE 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 5:22-23) 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.

Lutheran Schools of America is a nonprofit organization whose mission is to support and encourage new and existing Lutheran Schools within churches of the Synod.

Thoughts of Faith, Inc. is a religious nonprofit organization. The Evangelical Lutheran Synod is the sole member of Thoughts of Faith, Inc., whose primary purpose is to provide Lutheran ministry to Ukraine, Czech Republic, Latvia and Moldova through radio broadcasting, literature and missionaries. Gift of Life, Faith in Action and School of Martin Luther are all subsidiaries of Thoughts of Faith and are not included within the scope of this report. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

Bethany Lutheran College and Bethany Lutheran Theological Seminary, are also subsidiaries of the Synod that are not included within the scope of this report. The effects of this departure from accounting principles generally accepted in the United States of America on the financial statements have not been determined.

Principles of Consolidation
The consolidated financial statements include the accounts of Evangelical Lutheran Synod (Synod), Lutheran Schools of America and Thoughts of Faith, Inc. All significant intercompany accounts and transactions have been eliminated in the consolidation.

Basis of Accounting
The consolidated 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 for the following:

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 consolidated 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.
NOTE 1  SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Basis of Accounting (Continued)

The board of trustees of the Synod also has majority control over Gift of Life, Faith in Action and School of Martin Luther. Therefore, the financial statements of the three subsidiaries should be consolidated into the consolidated financial statements of the Synod. The Board has elected not to present these subsidiaries.

Basis of Presentation

Net assets and revenues, gains, and losses are classified based on donor-imposed restrictions. Accordingly, net assets of the Synod and changes therein are classified and reported as follows:

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 consolidated statements 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.

Due to changes related to the need of a restricted gift, permission was received from the donor to reclassify $250,000 of permanently restricted net assets to unrestricted net assets.

Cash and Cash Equivalents

For purposes of the consolidated statement 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, 2010.

Charitable Gift Annuity Agreements

The Synod has agreements with donors classified as charitable gift annuities. Under these agreements the Synod agrees to pay the donor stipulated amounts over the donor's life. The Synod records an unrestricted contribution upon receipt of the gift as the difference between the fair value of the amounts received and the actuarially determined present value of future payments to the donor. On an annual basis, the Synod revalues the liability to annuitants based on actuarial assumptions. The present value of the estimated future payments is calculated using a discount rate and applicable mortality tables and amounted to $220,846 and $226,425 at December 31, 2010 and 2009, respectively, and is included in annuities payable on the consolidated statements of financial position. Also included in annuities payable at December 31, 2010 and 2009 is $84,501 and $79,875, respectively, which represents the fair value amount of the charitable gift annuity agreements that is to be distributed to others at the time of the donor's death.
NOTE 1  SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Trust Agreements
The Synod administers various charitable remainder unitrusts that provide, among other
matters, that the Synod, as trustee, shall pay to the donor an annual income payment over
the life of the beneficiary. At the time of the donor's death, the trust is to terminate and the
remaining trust assets are to be distributed to others or retained by the Synod. The present
value of the future benefit to be received by the Synod is recorded in the consolidated
statements of activities as a temporarily restricted contribution. The Synod records an
agency obligation for those charitable remainder unitrusts that are to be distributed to
others. These agency obligations amounted to $885,814 and $898,386 at December 31,
2010 and 2009, respectively. The liability for the charitable remainder unitrust that is
designated to beneficiaries of the trust agreement and retained by the Synod is revalued on
an annual basis based on actuarial assumptions. The present value of the estimated future
payments is calculated using a discount rate and applicable mortality tables and amounted
to $279,359 and $258,282 at December 31, 2010 and 2009, respectively, and is included in
annuities payable on the consolidated statements of financial position.

Assets held by the Synod under Trust agreements are reported at fair value based on
quoted market prices and amounted to $688,403 and $1,166,777 at December 31, 2010
and 2009, respectively, and are included in investments.

Income Tax Status
The Synod is exempt from federal and state income tax under Section 501(c)(3) of the
Internal Revenue Code. Accordingly, no provision for income taxes has been recorded at
December 31, 2010.

The Synod evaluated its tax positions and determined that it has no uncertain tax positions
as of December 31, 2010.

With few exceptions, the Synod is no longer subject to federal, state, or local income tax
examinations by tax authorities for years before 2007.

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 consolidated statements 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.
NOTE 1 - SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Property and Equipment (Continued)

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 consolidated financial statements.

Use of Estimates

The preparation of consolidated 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.

Fair Value

The Synod categorizes its assets and liabilities measured at fair value into a three-level hierarchy based on the priority of the inputs to the valuation technique used to determine fair value. The fair value hierarchy gives the highest priority to quoted prices in active markets for identical assets or liabilities (Level I) and the lowest priority to unobservable inputs (Level III). If the inputs used in the determination of the fair value measurement fall within different levels of the hierarchy, the categorization is based on the lowest level input that is significant to the fair value measurement. Assets and liabilities valued at fair value are categorized based on the inputs to the valuation techniques as follows:

- **Level 1**: Inputs that utilize quoted prices (unadjusted) in active markets for identical assets or liabilities that the Synod has the ability to access.

- **Level 2**: Inputs that include quoted prices for similar assets and liabilities in active markets and inputs that are observable for the asset or liability, either directly or indirectly, for substantially the full term of the consolidated financial instrument. Fair values for those instruments are estimated using pricing models, quoted prices of securities with similar characteristics, or discounted cash flows.

- **Level 3**: Inputs that are unobservable inputs for the asset or liability, which are typically based on an entity’s own assumptions, as there is little, if any, related market activity.

In instances where the determination of the fair value measurement is based on inputs from different levels of the fair value hierarchy, the level in the fair value hierarchy within which the entire fair value measurement falls is based on the lowest level input that is significant to the fair value measurement in its entirety.

Subsequent to initial recognition, the Synod may remeasure the carrying value of assets and liabilities measured on a nonrecurring basis to fair value. Adjustments to fair value usually result when certain assets are impaired. Such assets are written down from their carrying amounts to their fair value.
NOTE 1  SIGNIFICANT ACCOUNTING POLICIES (CONTINUED)

Fair Value (Continued)

Professional standards allow entities the irrevocable option to elect to measure certain financial instruments and other items at fair value for the initial and subsequent measurement on an instrument-by-instrument basis. The Synod has not elected to measure any existing financial instruments at fair value. However, it may elect to measure newly acquired financial instruments at fair value in the future.

The valuation methods used for financial assets and liabilities recorded at fair value on a recurring basis are as follows:

<table>
<thead>
<tr>
<th>Assets</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutual Funds</td>
<td>$2,471,687</td>
<td>-</td>
<td>-</td>
<td>$2,471,687</td>
</tr>
<tr>
<td>Equities</td>
<td>9,485,713</td>
<td>-</td>
<td>-</td>
<td>9,485,713</td>
</tr>
<tr>
<td>Alternative Investments</td>
<td>1,800,913</td>
<td>-</td>
<td>-</td>
<td>1,800,913</td>
</tr>
<tr>
<td>Real Estate &amp; Specialty Assets</td>
<td>747,169</td>
<td>-</td>
<td>-</td>
<td>747,169</td>
</tr>
<tr>
<td>Government Obligations</td>
<td>775,181</td>
<td>-</td>
<td>-</td>
<td>775,181</td>
</tr>
<tr>
<td>Corporate Obligations</td>
<td>968,800</td>
<td>-</td>
<td>-</td>
<td>968,800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$16,375,038</td>
<td>-</td>
<td>-</td>
<td>$16,375,038</td>
</tr>
</tbody>
</table>

The following table presents the balances of the assets and liabilities measured at fair value on a recurring basis as of December 31, 2009:

<table>
<thead>
<tr>
<th>Assets</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond Funds</td>
<td>$73,025</td>
<td>-</td>
<td>-</td>
<td>$73,025</td>
</tr>
<tr>
<td>Mutual Funds</td>
<td>921,210</td>
<td>-</td>
<td>-</td>
<td>921,210</td>
</tr>
<tr>
<td>Equities</td>
<td>6,022,717</td>
<td>-</td>
<td>-</td>
<td>6,022,717</td>
</tr>
<tr>
<td>Alternative Investments</td>
<td>765,916</td>
<td>-</td>
<td>-</td>
<td>765,916</td>
</tr>
<tr>
<td>Real Estate &amp; Specialty Assets</td>
<td>658,723</td>
<td>-</td>
<td>-</td>
<td>658,723</td>
</tr>
<tr>
<td>Government Obligations</td>
<td>602,264</td>
<td>-</td>
<td>-</td>
<td>602,264</td>
</tr>
<tr>
<td>Corporate Obligations</td>
<td>1,284,941</td>
<td>-</td>
<td>-</td>
<td>1,284,941</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$13,539,204</td>
<td>-</td>
<td>-</td>
<td>$13,539,204</td>
</tr>
</tbody>
</table>

Subsequent Events

In preparing these consolidated financial statements, the Synod has evaluated events and transactions for potential recognition or disclosure through April 25, 2011, the date the consolidated financial statements were available to be issued.
### EVANGELICAL LUTHERAN SYNOD
### NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
### DECEMBER 31, 2010 AND 2009
### (SEE ACCOUNTANTS' REVIEW REPORT)

#### NOTE 2 INVESTMENTS

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond Funds</td>
<td>$</td>
<td>$ 73,025</td>
</tr>
<tr>
<td>Mutual Funds</td>
<td>2,471,857</td>
<td>901,215</td>
</tr>
<tr>
<td>Equities</td>
<td>9,602,713</td>
<td>9,922,717</td>
</tr>
<tr>
<td>Alternative Investments</td>
<td>1,928,913</td>
<td>755,518</td>
</tr>
<tr>
<td>Real Estate &amp; Specialty Assets</td>
<td>747,168</td>
<td>568,723</td>
</tr>
<tr>
<td>Government Obligations</td>
<td>775,181</td>
<td>903,094</td>
</tr>
<tr>
<td>Corporate Obligations</td>
<td>688,806</td>
<td>1,284,944</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>16,375,838</td>
<td>15,339,204</td>
</tr>
<tr>
<td>Restricted Investment, Certificates of Deposit</td>
<td>515,912</td>
<td>530,000</td>
</tr>
<tr>
<td>Lutheran Association for Church Extension, Inc., Certificates</td>
<td>205,200</td>
<td>235,000</td>
</tr>
<tr>
<td><strong>Total Investments</strong></td>
<td><strong>$ 17,096,650</strong></td>
<td><strong>$ 14,244,204</strong></td>
</tr>
</tbody>
</table>

Assets held by the Synod under the charitable remainder unitrust agreements as of December 31, 2010 and 2009, totaled $868,403 and $1,166,777, respectively. They are included in the various investment categories.

#### Investment return is summarized as follows:

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest Income</td>
<td>$ 144,048</td>
<td>$ 129,898</td>
</tr>
<tr>
<td>Investment Income</td>
<td>308,156</td>
<td>311,722</td>
</tr>
<tr>
<td>Realized and Unrealized Gains and (Losses)</td>
<td>1,375,325</td>
<td>2,238,013</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 1,829,509</strong></td>
<td><strong>$ 2,073,633</strong></td>
</tr>
</tbody>
</table>
NOTE 3 LOANS RECEIVABLE

Loans receivable consist of various secured and unsecured loans advanced to member congregations and others primarily for land, construction, or building purchase. The Synod subsidized 50% to 50% of the interest on loans to mission congregations for up to ten years.

<table>
<thead>
<tr>
<th>Interest Rate</th>
<th>Maturity</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregational Loans:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith, Medford, OR</td>
<td>5.00%</td>
<td>N/A</td>
<td>$3,810</td>
</tr>
<tr>
<td>Faith, Oregon, WI</td>
<td>7.00%</td>
<td>6/1/2019</td>
<td>52,349</td>
</tr>
<tr>
<td>Faith, San Antonio, TX</td>
<td>3.25% - 6.00%</td>
<td>Construction Loan</td>
<td>26,000</td>
</tr>
<tr>
<td>Hope, West Jordan, UT</td>
<td>6.00%</td>
<td>12/1/2022</td>
<td>152,610</td>
</tr>
<tr>
<td>Lakeview, WA</td>
<td>3.25%</td>
<td>N/A</td>
<td>101,256</td>
</tr>
<tr>
<td>Peace, Kashimine, FL</td>
<td>5.25%</td>
<td>9/1/2015</td>
<td>31,561</td>
</tr>
<tr>
<td>Peace, Kashimine, FL</td>
<td>3.25%</td>
<td>N/A</td>
<td>6,332</td>
</tr>
<tr>
<td>Peace, Lakeland, FL</td>
<td>3.25% - 5.00%</td>
<td>N/A</td>
<td>21,212</td>
</tr>
<tr>
<td>Redd, Scottsdale AZ</td>
<td>3.00% - 5.75%</td>
<td>2/3/2012</td>
<td>299,190</td>
</tr>
<tr>
<td>Resurrection, FL</td>
<td>5.75%</td>
<td>11/1/2022</td>
<td>188,666</td>
</tr>
<tr>
<td>Other Loan: Anna Balzer</td>
<td>0.00%</td>
<td>5/1/2014</td>
<td>158,471</td>
</tr>
<tr>
<td>Total Loans Receivable</td>
<td></td>
<td></td>
<td>$1,080,151</td>
</tr>
</tbody>
</table>

Annual maturities of the notes receivable for the years ending December 31, are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>$111,000</td>
</tr>
<tr>
<td>2012</td>
<td>89,000</td>
</tr>
<tr>
<td>2013</td>
<td>94,000</td>
</tr>
<tr>
<td>2014</td>
<td>44,000</td>
</tr>
<tr>
<td>2015</td>
<td>49,000</td>
</tr>
<tr>
<td>Thereafter</td>
<td>700,151</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,080,151</strong></td>
</tr>
</tbody>
</table>

Loans receivable over 90 days past due at December 31, 2010 and 2009 cannot be determined because of special arrangements made with various congregations.

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, 2010 and 2009, there was no allowance for uncollectible accounts.
NOTE 4  PROPERTY, PLANT, AND EQUIPMENT

<table>
<thead>
<tr>
<th></th>
<th>12/31/09</th>
<th>Additions</th>
<th>Disposals</th>
<th>12/31/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land and Land Improvements</td>
<td>$710,536</td>
<td>$ -</td>
<td>$ -</td>
<td>$710,536</td>
</tr>
<tr>
<td>Buildings</td>
<td>197,842</td>
<td>-</td>
<td>-</td>
<td>197,842</td>
</tr>
<tr>
<td>Equipment</td>
<td>61,385</td>
<td>-</td>
<td>-</td>
<td>61,385</td>
</tr>
<tr>
<td></td>
<td>$969,763</td>
<td>-</td>
<td>-</td>
<td>$969,763</td>
</tr>
</tbody>
</table>

Less Accumulated Depreciation

|                      | 79,123       | 11,269    | -          | 90,392      |
|                      | $890,540     | (11,269)  | $ -        | $879,271    |

<table>
<thead>
<tr>
<th></th>
<th>12/31/09</th>
<th>Additions</th>
<th>Disposals</th>
<th>12/31/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land and Land Improvements</td>
<td>$785,536</td>
<td>$ -</td>
<td>$ (55,000)</td>
<td>$710,536</td>
</tr>
<tr>
<td>Buildings</td>
<td>197,842</td>
<td>-</td>
<td>-</td>
<td>197,842</td>
</tr>
<tr>
<td>Equipment</td>
<td>62,018</td>
<td>17,434</td>
<td>(63,067)</td>
<td>61,385</td>
</tr>
<tr>
<td></td>
<td>$1,015,386</td>
<td>17,434</td>
<td>(63,067)</td>
<td>$969,763</td>
</tr>
</tbody>
</table>

Less Accumulated Depreciation

|                      | 70,816       | 11,611    | (2,904)    | 79,123      |
|                      | $944,860     | 5,023     | (60,163)   | $890,640    |

NOTE 5  DEFERRED COMPENSATION

In January 2007, an employment agreement was entered into which provided for salary deferral each month in the amount of $4,180 through December, 2008. This amount was deposited into a separate investment account for the key employees. The employee gets the benefit or risk of loss for any gains or losses in the fund. Upon termination of employment or after the employee shall have reached age 65, the Organization shall pay 24 monthly installments in an amount equal to the fair value of the assets. The total amount payable to the employee shall be appropriately increased or decreased as the case may be to reflect the appreciation or depreciation in value and the net income or loss on the funds which remain invested. The Organization has accrued an accrual for this retirement benefit of $115,051 and $67,569 on December 31, 2010 and 2009, respectively, which is equal to the related investment account.
### EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2010 AND 2009
(SEE ACCOUNTANTS’ REVIEW REPORT)

#### NOTE 6 NOTES PAYABLE

<table>
<thead>
<tr>
<th>Description</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand promissory notes payable to the Marvin Olson Foundation, interest rate 6% per annum</td>
<td>$ -</td>
<td>$35,485</td>
</tr>
<tr>
<td>Unsecured working capital demand loan from a congregation, interest rate 6% per annum</td>
<td>-</td>
<td>100,000</td>
</tr>
<tr>
<td>Investment program notes, unsecured, amounts lent by individuals, congregations, and organizations for periods less than one year; interest rates 5% - 7% per annum</td>
<td>337,500</td>
<td>232,500</td>
</tr>
<tr>
<td>Life Loss Plan notes, unsecured, amounts lent by individuals at interest rates from 5% to 6% per annum</td>
<td>7,534</td>
<td>7,425</td>
</tr>
<tr>
<td>Unsecured working capital demand loan from Holy Scripture, interest rate of 4% per annum</td>
<td>100,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Unsecured working capital demand loan from Helping Handic, payment terms variable</td>
<td>-</td>
<td>100,000</td>
</tr>
<tr>
<td>WELS CEF Loans, monthly payments of $1,657, including interest at 5%, unsecured, due January 2014</td>
<td>58,820</td>
<td>72,386</td>
</tr>
<tr>
<td>WELS Church Extension Fund (CEF) $225,000 line of credit, monthly payments of $4,271, including interest at 5.25%, unsecured, due August 2011</td>
<td>29,467</td>
<td>77,777</td>
</tr>
</tbody>
</table>

**Total:** $480,151 $786,576

Principal payments due for the years ending December 31, are listed below. It is expected that many of the amounts due in the next year will be renewed for an additional one year term:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>$434,508</td>
</tr>
<tr>
<td>2012</td>
<td>18,621</td>
</tr>
<tr>
<td>2013</td>
<td>10,668</td>
</tr>
<tr>
<td>2014</td>
<td>-</td>
</tr>
<tr>
<td>2015</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>$453,151</td>
</tr>
</tbody>
</table>
EVANGELICAL LUTHERAN SYNOD
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS
DECEMBER 31, 2010 AND 2009
(SEE ACCOUNTANTS' REVIEW REPORT)

NOTE 7  ANNUITIES PAYABLE

<table>
<thead>
<tr>
<th>Description</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charitable Gift Annuitities - Due to Donors</td>
<td>$220,846</td>
<td>$225,425</td>
</tr>
<tr>
<td>Charitable Gift Annuities - Agency Obligations</td>
<td>84,501</td>
<td>79,875</td>
</tr>
<tr>
<td>Charitable Gift Annuities - Due to Others Upon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Death of the Donor</td>
<td>270,358</td>
<td>258,283</td>
</tr>
<tr>
<td>Agency Obligations (Untrusts)</td>
<td>555,814</td>
<td>893,304</td>
</tr>
<tr>
<td>Total</td>
<td>$1,150,529</td>
<td>$1,451,057</td>
</tr>
</tbody>
</table>

NOTE 8  DEFINED CONTRIBUTION PLAN

The Organization has a retirement plan qualifying under the Internal Revenue Code 403(b) for the benefit of all employees at Evangelical Lutheran Synod. The Organization's annual and maximum contribution is based on 6% for office employees and 6% for missionaries.

Organization contribution for the years ended December 31, 2010, and 2009, was approximately $35,671 and $36,381, respectively. The related employees contributions were $28,814 and $28,214, for the years ended December 31, 2010 and 2009, respectively.

NOTE 9  RELATED ORGANIZATIONS

Related Organizations to the Synod are Bethany Lutheran College and Bethany Lutheran Theological Seminary. The Synod provided $107,458 and $201,255 on December 31, 2010 and 2009, respectively to Bethany Lutheran College and $35,477 and $42,676 on December 31, 2010 and 2009, respectively to Bethany Lutheran Theological Seminary.

As of December 31, 2010 and 2009, the amounts included in accounts payable for Bethany Lutheran College were $48,162 and $41,922, respectively and for Bethany Lutheran Theological Seminary the amounts were $5,821 and $7,015, respectively.

NOTE 10  CONTINGENCIES

As of December 31, 2010 and 2009, the Synod is contingently liable to the extent of approximately $5,545,000 and $2,896,000, respectively as guarantor of the indebtedness for the following congregations: Christ – Windsor, California; Family of God – Ft. Mohave, Arizona; Peace – North Mankato, Minnesota; Redeeming Grace – Rogers, Minnesota; Abiding Shepherd – Collage Grove, Wisconsin; Abiding Word – Bowling Green, Ohio; Faith – San Antonio, Texas; and Peace – Kissimmee, Florida. As of December 31, 2010, congregations were current with their loan payments. The maturity on these loans mature between August 2012 and August 2023.
## Note 11 Unrestricted Designated, Temporarily Restricted and Permanently Restricted Net Asset Balances

Unrestricted Designated Net Assets consist of the following:

<table>
<thead>
<tr>
<th>Description</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Missions</td>
<td>$35,588</td>
<td>$773,748</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$111,723</td>
<td>$104,163</td>
</tr>
<tr>
<td>Lutheran Schools of America</td>
<td>132,877</td>
<td>132,168</td>
</tr>
<tr>
<td>Projects and Grants</td>
<td>32,797</td>
<td>55,454</td>
</tr>
<tr>
<td>Publications</td>
<td>66,849</td>
<td>74,309</td>
</tr>
<tr>
<td>Evangelism</td>
<td>80,972</td>
<td>80,972</td>
</tr>
<tr>
<td>Parish Education</td>
<td>53,428</td>
<td>53,428</td>
</tr>
<tr>
<td>World Needs</td>
<td>27,643</td>
<td>27,643</td>
</tr>
<tr>
<td>Book of Family Prayer</td>
<td>15,343</td>
<td>18,154</td>
</tr>
<tr>
<td>Christian Service</td>
<td>6,762</td>
<td>6,762</td>
</tr>
<tr>
<td>Pension Plan</td>
<td>17,502</td>
<td>17,502</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>-</td>
<td>(14)</td>
</tr>
<tr>
<td>ELS Foundation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donated</td>
<td>682,093</td>
<td>627,877</td>
</tr>
<tr>
<td>Board of Trustees</td>
<td>683,273</td>
<td>589,345</td>
</tr>
<tr>
<td>Robert &amp; Madelyn Gauer Endowment Fund</td>
<td>-</td>
<td>(5,155)</td>
</tr>
<tr>
<td>Foreign Missionary</td>
<td>-</td>
<td>(50,073)</td>
</tr>
<tr>
<td>Marvin and Dolores Stimson</td>
<td>-</td>
<td>(40,142)</td>
</tr>
<tr>
<td>75th Anniversary / His Truth for Our Youth</td>
<td>(27,931)</td>
<td>(58,780)</td>
</tr>
<tr>
<td>St. Martin Lutheran Church - Shuawayo, WI</td>
<td>-</td>
<td>(618)</td>
</tr>
<tr>
<td>Williford-Otto-Wilson Endowment</td>
<td>-</td>
<td>(6,344)</td>
</tr>
</tbody>
</table>

| Total                                     | $2,712,331 | $2,419,844 |

(11)
### Temporarily Restricted Net Assets (Continued)

<table>
<thead>
<tr>
<th>Temporarily Restricted Net Assets</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Mission Expansion</td>
<td>$ 3,090,919</td>
<td>$ 2,890,521</td>
</tr>
<tr>
<td>General Foreign Mission</td>
<td>1,490,423</td>
<td>1,475,238</td>
</tr>
<tr>
<td>Church Extension</td>
<td>1,165,152</td>
<td>1,048,577</td>
</tr>
<tr>
<td>Home Mission Reserve</td>
<td>205,914</td>
<td>186,937</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>12,918</td>
<td>88,980</td>
</tr>
<tr>
<td>Robert &amp; Madelyn Stude Endowment Fund</td>
<td>67,063</td>
<td>-</td>
</tr>
<tr>
<td>Partners in the Gospel</td>
<td>145,205</td>
<td>54,076</td>
</tr>
<tr>
<td>Foreign Mission Seminary</td>
<td>32,722</td>
<td>-</td>
</tr>
<tr>
<td>President's Office</td>
<td>91,462</td>
<td>20,460</td>
</tr>
<tr>
<td>Charitable Gift Annuity</td>
<td>127,379</td>
<td>143,827</td>
</tr>
<tr>
<td>Marvin and Delores Schwan</td>
<td>9,026</td>
<td>-</td>
</tr>
<tr>
<td>St. Martin Lutheran Church - Shawano, WI</td>
<td>1,103</td>
<td>-</td>
</tr>
<tr>
<td>Whipple-Olson-Wilson Endowment</td>
<td>1,883</td>
<td>-</td>
</tr>
<tr>
<td>Preschool</td>
<td>10,424</td>
<td>5,530</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 8,011,402</strong></td>
<td><strong>$ 4,926,615</strong></td>
</tr>
</tbody>
</table>

### Permanently Restricted Net Assets (Continued)

<table>
<thead>
<tr>
<th>Permanently Restricted Net Assets</th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Partners in the Gospel</td>
<td>$ 1,755,677</td>
<td>$ 1,755,677</td>
</tr>
<tr>
<td>Foreign Mission Seminary</td>
<td>1,000,000</td>
<td>1,000,000</td>
</tr>
<tr>
<td>President's Office</td>
<td>500,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Marvin and Delores Schwan</td>
<td>500,000</td>
<td>500,000</td>
</tr>
<tr>
<td>75th Anniversary / His Truth for Our Youth</td>
<td>410,000</td>
<td>410,000</td>
</tr>
<tr>
<td>Whipple-Olson-Wilson Endowment</td>
<td>100,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Robert &amp; Madelyn Stude Endowment Fund</td>
<td>1,000,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Preschool</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>St. Martin Lutheran Church - Shawano, WI</td>
<td>20,147</td>
<td>20,147</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>-</td>
<td>250,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 5,496,124</strong></td>
<td><strong>$ 5,246,124</strong></td>
</tr>
</tbody>
</table>
NOTE 12 ESTATE

The Synod’s estate consists of donor-restricted estate funds. As required by GAAP, net assets associated with estate funds are classified and reported based on the existence or absence of donor-imposed restrictions.

Interpretation of Relevant Law

The Board of Directors of the Synod has interpreted the Minnesota Uniform Prudent Management of Institutional Funds Act (UPMIFA) as requiring the preservation of the fair value of the original gift as of the gift date of the donor-restricted estate fund absent explicit donor stipulations to the contrary. As a result of this interpretation, the Synod classifies as permanently restricted net assets the original value of the gifts to the permanent estate and the value of subsequent gifts to the permanent estate. The remaining portion of donor-restricted estate funds, if any, that is not classified as permanently restricted net assets is classified as temporarily restricted net assets until those amounts are appropriated for expenditure by the Synod. In accordance with UPMIFA, the Synod considers the following factors in making a determination to appropriate or accumulate donor-restricted estate funds:

1. The duration and preservation of the fund
2. The purposes of the local synod and the estate fund
3. General economic conditions
4. The possible effect of inflation or deflation
5. The expected total return from income and the appreciation of investments
6. Other resources of the local synod
7. The investment policies of the local synod
NOTE 12 ENDOWMENT (CONTINUED)

The following is a summary of endowment funds subject to Uniform Prudent Management of Institutional Funds Act of 2006 (UPMIFA) for the years December 31:

<table>
<thead>
<tr>
<th></th>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endowment Net Assets, January 1, 2009</td>
<td>$ (162,697)</td>
<td>$ 232,099</td>
<td>$ 5,246,124</td>
<td>$ 5,310,326</td>
</tr>
<tr>
<td>Investment Return:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net Realized and Unrealized Gain (Losses)</td>
<td>124,768</td>
<td>96,719</td>
<td>-</td>
<td>221,485</td>
</tr>
<tr>
<td>Total Investment Return</td>
<td>124,768</td>
<td>389,999</td>
<td>-</td>
<td>514,764</td>
</tr>
<tr>
<td>Contributions</td>
<td>-</td>
<td>-</td>
<td>560,000</td>
<td>560,000</td>
</tr>
<tr>
<td>Appropriations of Endowment Assets for Expenditure</td>
<td>-</td>
<td>(173,040)</td>
<td>(255,426)</td>
<td>(428,466)</td>
</tr>
<tr>
<td>Endowment Net Assets, December 31, 2010</td>
<td>$ (27,931)</td>
<td>$ 348,227</td>
<td>$ 5,466,124</td>
<td>$ 5,817,124</td>
</tr>
<tr>
<td>Endowment Net Assets, January 1, 2009</td>
<td>$ 812,869</td>
<td>-</td>
<td>$ 4,746,124</td>
<td>$ 4,133,255</td>
</tr>
<tr>
<td>Investment Return:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net Realized and Unrealized Gain (Losses)</td>
<td>450,172</td>
<td>155,606</td>
<td>-</td>
<td>605,786</td>
</tr>
<tr>
<td>Total Investment Return</td>
<td>450,172</td>
<td>384,241</td>
<td>-</td>
<td>834,413</td>
</tr>
<tr>
<td>Contributions</td>
<td>-</td>
<td>-</td>
<td>500,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Appropriations of Endowment Assets for Expenditure</td>
<td>-</td>
<td>(131,342)</td>
<td>(131,342)</td>
<td>(262,684)</td>
</tr>
<tr>
<td>Endowment Net Assets, December 31, 2009</td>
<td>$ (152,697)</td>
<td>$ 232,099</td>
<td>$ 5,246,124</td>
<td>$ 5,310,326</td>
</tr>
</tbody>
</table>

Uniform Prudent Management of Institutional Funds Act

During 2008 the Uniform Prudent Management of Institutional Funds Act (UPMIFA) became effective in the State of Minnesota. Under UPMIFA all unappropriated endowment fund assets are considered restricted. The implementation did not result in a reclassification of the Synod's net assets.
NOTE 12 ENDOWMENT (CONTINUED)

Funds with Deficiencies
From time to time, the fair value of assets associated with individual donor-restricted endowment funds may fall below the level that the donor requires the Synod to retain as a fund of perpetual duration. In accordance with GAAP, deficiencies of this nature, related to temporarily restricted net assets, that are reported in unrestricted net assets were $27,931 as of December 31, 2010.

Investment Objectives and Strategies
The Synod has adopted an investment policy to provide guidelines for investing endowment assets. Under this policy, as approved by the Investment Committee of the Evangelical Lutheran Synod, the endowment assets are invested in a manner that is intended to:

- Achieve a balanced return of current income and capital growth of principal.
- To minimize the probability of loss of principal over the investment horizon. Emphasis is placed on minimizing return volatility rather than maximizing return.
- To emphasize long-term growth of principal while avoiding excessive risk. Short-term volatility will be tolerated in as much as it is consistent with the volatility of a comparable market index.

Spending Policy
The investment Committee will attempt to balance the shorter-term grant making obligations with its goal to provide grants into perpetuity, and therefore design a spending policy which is flexible. Since expected investment returns from “riskier” portfolios are not consistent and predictable, the Investment Committee feels that shorter-term spending in dollar terms must be flexible enough to endure periods of underperformance without excessive deterioration of real principal. Therefore, this endowment may tend toward a more “aggressive” investment strategy seeking higher long-term investment returns than would be the case if grant making from year to year were less flexible. The total annual distribution shall not exceed 6% nor be less than 2% of the three-year moving average market value of the fund. The target annual distribution rate shall be 5% of the 3-year moving value. The target annual distribution policy shall be reviewed annually by the Foundation Investment Committee with any recommended changes submitted to the Board of Trustees for final action. The Investment Committee expects that annual contributions to the endowment will remain relatively consistent and will increase somewhat over time.

NOTE 13 COMMITMENTS AND CONTINGENCIES

Pending Litigation
The Synod is currently a defendant in a lawsuit. Although the outcome of the lawsuit is not presently determinable, the Synod believes it is unlikely they will be found liable in this litigation. Therefore, the Synod has not accrued a potential expense for this lawsuit.
### Evangelical Lutheran Synod
CONSOLIDATING SCHEDULE OF FINANCIAL POSITION
DECEMBER 31, 2014
(SEE ACCOUNTANTS' REVIEW REPORT)

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>Evangelical Lutheran Synod</th>
<th>Lutheran Schools of America</th>
<th>Thoughts of Faith, Inc.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and Cash Equivalents</td>
<td>$ 510,033</td>
<td>-</td>
<td>-</td>
<td>$ 510,033</td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td>64,102</td>
<td>375</td>
<td>12,794</td>
<td>77,271</td>
</tr>
<tr>
<td>Inventory Receivable</td>
<td>6,413</td>
<td>-</td>
<td>-</td>
<td>6,413</td>
</tr>
<tr>
<td>Inventories in Publications</td>
<td>78,463</td>
<td>-</td>
<td>-</td>
<td>78,463</td>
</tr>
<tr>
<td>Prepaid Expenses</td>
<td>14,237</td>
<td>-</td>
<td>2,461</td>
<td>16,698</td>
</tr>
<tr>
<td>Loans Receivable</td>
<td>1,008,151</td>
<td>-</td>
<td>-</td>
<td>1,008,151</td>
</tr>
<tr>
<td>Mission Deposits</td>
<td>398,657</td>
<td>-</td>
<td>-</td>
<td>398,657</td>
</tr>
<tr>
<td>Investments</td>
<td>16,399,059</td>
<td>146,149</td>
<td>551,342</td>
<td>17,096,550</td>
</tr>
<tr>
<td>Property, Plant, and Equipment, Net</td>
<td>879,381</td>
<td>-</td>
<td>-</td>
<td>879,381</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td><strong>$ 18,535,293</strong></td>
<td><strong>$ 146,524</strong></td>
<td><strong>$ 958,597</strong></td>
<td><strong>$ 20,246,417</strong></td>
</tr>
</tbody>
</table>

| LIABILITIES AND NET ASSETS | | | | |
|-----------------------------| | | | |
| Accounts Payable | $ 91,727 | $ 26 | $ 10,540 | $ 102,203 |
| Interest Payable | 4,146 | - | - | 4,146 |
| Other Liabilities | 6,062 | - | 112,031 | 118,103 |
| Deferred Revenue | - | - | 150 | 150 |
| Non-current Liabilities | 295,054 | - | 185,097 | 480,151 |
| Total Liabilities | $ 1,540,509 | 26 | 357,833 | $ 1,868,333 |

| NET ASSETS | | | | |
|-------------| | | | |
| Unrestricted | 2,608,449 | 103,672 | - | 2,712,331 |
| Designated | 3,451,760 | 42,626 | 175,001 | 3,669,387 |
| Temporarily Restricted | 6,428,444 | - | 82,968 | 6,511,412 |
| Permanently Restricted | 5,496,124 | - | - | 5,496,124 |
| **Total Net Assets** | **17,994,787** | **146,498** | **258,753** | **18,400,044** |
| **Total Liabilities and Net Assets** | **$ 19,535,293** | **$ 146,524** | **$ 568,597** | **$ 20,246,417** |
## Evangelical Lutheran Synod
### Consolidating Schedule of Activities
#### December 31, 2016
*(See Accountant’s Review Report)*

<table>
<thead>
<tr>
<th></th>
<th>Evangelical Lutheran Synod</th>
<th>Lutheran Schools of America</th>
<th>Thoughts of Faith, Inc.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UNRESTRICTED NET ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revenues, Gains and Other Support</td>
<td>$254,730</td>
<td>$8,106</td>
<td>$244,714</td>
<td>$505,550</td>
</tr>
<tr>
<td>Congregations/Organizations/Individuals</td>
<td>922,104</td>
<td>915</td>
<td>933,070</td>
<td></td>
</tr>
<tr>
<td>Elks, Trustees, and Memorials</td>
<td>95,000</td>
<td>55,000</td>
<td>55,000</td>
<td></td>
</tr>
<tr>
<td>Thrift</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Helping Hand</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Mission Advancement Project</td>
<td>175,000</td>
<td>510,000</td>
<td>510,000</td>
<td></td>
</tr>
<tr>
<td>Schwan Funds</td>
<td>480,523</td>
<td>19,377</td>
<td>499,900</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>20,042</td>
<td>42,950</td>
<td>62,992</td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>3,943</td>
<td>-</td>
<td>3,943</td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td>102,682</td>
<td>1,298</td>
<td>103,976</td>
<td></td>
</tr>
<tr>
<td>Rent and Royalties</td>
<td>88</td>
<td>-</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>Publications</td>
<td>22,086</td>
<td>-</td>
<td>22,086</td>
<td></td>
</tr>
<tr>
<td>Registration Fees</td>
<td>55,706</td>
<td>-</td>
<td>55,706</td>
<td></td>
</tr>
<tr>
<td>Subscriptions</td>
<td>37,003</td>
<td>-</td>
<td>37,003</td>
<td></td>
</tr>
<tr>
<td>Realized and Unrealized Gains (Losses) on Long-Term Investments</td>
<td>413,096</td>
<td>12,022</td>
<td>425,118</td>
<td>425,118</td>
</tr>
<tr>
<td>Transfers</td>
<td>(28,600)</td>
<td>26,616</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Net Assets Released from Restrictions</td>
<td>341,493</td>
<td>-</td>
<td>341,493</td>
<td></td>
</tr>
<tr>
<td>Total Revenues, Gains and Other Support</td>
<td>$2,619,300</td>
<td>$67,277</td>
<td>$2,686,577</td>
<td>$5,386,154</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>EXPENSES</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Lutheran College</td>
<td>167,489</td>
</tr>
<tr>
<td>Bethesda Lutheran Theological Seminary</td>
<td>35,477</td>
</tr>
<tr>
<td>Lutheran Schools of America</td>
<td>-</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>-</td>
</tr>
<tr>
<td>Christian Services</td>
<td>127,066</td>
</tr>
<tr>
<td>Church Extension</td>
<td>15,943</td>
</tr>
<tr>
<td>Education and Youth</td>
<td>541,144</td>
</tr>
<tr>
<td>Evangelism</td>
<td>14,875</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>967,367</td>
</tr>
<tr>
<td>Home Missions</td>
<td>541,144</td>
</tr>
<tr>
<td>Publications</td>
<td>58,112</td>
</tr>
<tr>
<td>Synod Fund</td>
<td>465,029</td>
</tr>
<tr>
<td>Other Programs and Costs</td>
<td>267,291</td>
</tr>
<tr>
<td>Depreciation</td>
<td>13,259</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$2,875,563</td>
</tr>
<tr>
<td>Change in Unrestricted Net Assets</td>
<td>$45,726</td>
</tr>
</tbody>
</table>

(22)

155
<table>
<thead>
<tr>
<th></th>
<th>Evangelical Lutheran Synod</th>
<th>Lutheran Schools of America</th>
<th>Thoughts of Faith, Inc</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TEMPORARILY RESTRICTED NET ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Support:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregations, Organizations and Individuals</td>
<td>$711,094</td>
<td>$ -</td>
<td>$21,180</td>
<td>$732,244</td>
</tr>
<tr>
<td>Interest</td>
<td>140,165</td>
<td>-</td>
<td>-</td>
<td>140,165</td>
</tr>
<tr>
<td>Investment Income</td>
<td>190,450</td>
<td>-</td>
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<td>(76,012)</td>
<td>(417,655)</td>
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<td>Congregations, Organizations and Individuals</td>
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<td>(250,000)</td>
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<td><strong>CHANGE IN PERMANENTLY RESTRICTED NET ASSETS</strong></td>
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<td>Total</td>
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<tr>
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<td>---------------------------</td>
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<tr>
<td></td>
<td>12/31/10</td>
<td>6/30/2010</td>
<td>4/30/2010</td>
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<td>$5,392,061</td>
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TREASURER'S ADDENDUM
TO THE
FINANCIAL STATEMENTS AND SUPPLEMENTARY INFORMATION
YEAR ENDED DECEMBER 31, 2010
## CONTENTS

<table>
<thead>
<tr>
<th>Item</th>
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<tbody>
<tr>
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<tr>
<td>Statement of Changes in Fund Balance - Operating Funds (Exhibit II)</td>
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<td>Summary of Financial Activities (Exhibit III)</td>
<td>3-6</td>
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<td>Summary of Financial Activities by Fund (Exhibit IV)</td>
<td>7-10</td>
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<td>Notes to Financial Statements (Exhibit V)</td>
<td>11-14</td>
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<td>Fund Descriptions for ELS Foundation (Exhibit VI)</td>
<td>15-16</td>
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<td>Balance Sheet &amp; Changes in Fund Balance - Foundation Funds (Schedule A)</td>
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<td>Loans Receivable (Schedule B)</td>
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<td>Mortgages Payable (Schedule C)</td>
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### BALANCE SHEET
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2010

#### ASSETS

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<th>AND REAL</th>
<th>HOME</th>
<th>FOREIGN</th>
<th>LUTHERAN</th>
<th>THOUGHTS</th>
<th>EVANGELICAL</th>
<th>LUTHERAN</th>
<th>TOTAL</th>
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<tr>
<td></td>
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<td>FUND 3</td>
<td>FUND 4</td>
<td>FUND 5</td>
<td>FUND 6</td>
<td>FUND 7</td>
<td>FUND 8</td>
<td>FUND 9</td>
<td>FUND 10</td>
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<td><strong>GENERAL</strong></td>
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<tr>
<td>Cash - checking account</td>
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<td>$0.00</td>
<td>$0.00</td>
<td>$0.00</td>
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<td>$0.00</td>
<td>$0.00</td>
<td>$0.00</td>
<td>$0.00</td>
</tr>
<tr>
<td>Cash - savings account</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts receivable - contributions and other income</td>
<td>46,203.73</td>
<td>1,373.09</td>
<td>0.00</td>
<td>228.00</td>
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<td>0.00</td>
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<td>Investment management commissions</td>
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<td>$1,658,799.53</td>
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<td>$511,024.78</td>
<td>$77,094,304.43</td>
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<td>Loans receivable from employees (Schedule B)</td>
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<td>0.00</td>
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<td>0.00</td>
<td>0.00</td>
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<td>0.00</td>
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<td>Accumulated depreciation</td>
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<td><strong>TOTAL</strong></td>
<td>$1,691,308.53</td>
<td>$1,440,645.80</td>
<td>$379,251.44</td>
<td>$1,670,108.00</td>
<td>$1,258,814.64</td>
<td>$146,824.54</td>
<td>$520,895.13</td>
<td>$13,719,554.19</td>
<td>$16,244,415.93</td>
<td></td>
</tr>
</tbody>
</table>

**Due from (to) other funds**

|                        | $590,703.82 | $0.00 | $0.00 | $0.00 | $0.00 | $0.00 | $0.00 | $0.00 | $0.00 | $0.00 |

**TOTAL ASSETS**

| $1,982,012.35 | $1,440,645.80 | $379,251.44 | $1,670,108.00 | $1,258,814.64 | $146,824.54 | $520,895.13 | $13,719,554.19 | $16,244,415.93 |

### LIABILITIES AND FUND BALANCES

#### Liabilities:

- Notes payable: (Note C & Schedule D)
  - Due within 1 year: $250,000.00
  - Due after 1 year: $100,000.00

- Mortgage/Encumbrance notes: $95,000.00

- Life insurance: $1,000,000.00

- Accrued expenses: $1,500,000.00

- Deferred revenue: $1,000,000.00

- Ancillary payable: $1,000,000.00

- Other liabilities: $1,000,000.00

**TOTAL LIABILITIES**

| $2,092,000.40 | $200,000.00 | $0.00 | $450,977.00 | $1,961,317.00 | $280,457.57 | $0.00 | $1,830,319.81 | $1,849,972.19 |

#### Fund Balances:

- Unrestricted - designated (Note E)
  - Due within 1 year: $100,000.00
  - Due after 1 year: $1,000,000.00

- Unrestricted - undesignated (Note E)
  - Due within 1 year: $1,000,000.00
  - Due after 1 year: $1,000,000.00

**TOTAL FUND BALANCES**

| $1,982,012.35 | $1,440,645.80 | $379,251.44 | $1,670,108.00 | $1,258,814.64 | $146,824.54 | $520,895.13 | $13,719,554.19 | $16,244,415.93 |

**TOTAL LIABILITIES & FUND BALANCES**

<p>| $1,982,012.35 | $1,440,645.80 | $379,251.44 | $1,670,108.00 | $1,258,814.64 | $146,824.54 | $520,895.13 | $13,719,554.19 | $16,244,415.93 |</p>
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<th>FOREIGN MISSIONS</th>
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<th>THYMCIDS OF FAITH</th>
<th>LUTHERAN SYNOD</th>
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<tr>
<td></td>
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<td>FUND 2</td>
<td>FUND 3</td>
<td>FUND 4</td>
<td>FUND 5</td>
<td>FUND 6</td>
<td>FUND 7</td>
<td>FUND 8</td>
<td>FUND 9</td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td>$1,494,430.23</td>
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<tr>
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<td>$880,821.21</td>
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### SUMMARY OF FINANCIAL ACTIVITIES

**Evangelical Lutheran Synod - Mendota, Minnesota**

December 31, 2010

#### INCOME

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<td>40930 Rent</td>
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<td>40950 Individual Gifts and Bequests</td>
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<td>45000 Estates/Trusts</td>
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#### EXPENSES

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<td>52200 FICA/Medicare</td>
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<tr>
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<tr>
<td>53200 Life Insurance</td>
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<tr>
<td>52400 Tax Sheltered Annuities</td>
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<td>52500 Other Employee Benefits</td>
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<td>53650 Investment Services</td>
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<td>53700 Audit Services</td>
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<td>53150 Legal Services</td>
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<td>53170 Other Professional Services</td>
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<td>53210 Printing &amp; Publishing</td>
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<tr>
<td>53230 Data Processing Services</td>
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<tr>
<td>53300 Communication Services</td>
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<td>53350 Postage &amp; Parcel Services</td>
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<td>53800 Travel/Media/Lodging</td>
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<td>53900 Auto Expenses</td>
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**-3-**
### SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheren Synod - Menlopolo, Minnesota

December 31, 2010

#### EXPENSES (cont.)

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<tr>
<th>Item</th>
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<td>53110 Heat</td>
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**Total Expenses** (1,552,407.54) *

**Net Loss/Gain** (2,249,323.80)

* Excludes Permanent Transfers
## SUMMARY OF FINANCIAL ACTIVITIES OF FNDs

** тожественный Людвиг Негели - Медицина, Милано**

**November 31, 20XX**

### EXHIBIT V

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<th>Residential Institutions of America 4</th>
<th>Triological Of 5</th>
<th>Presidents Office 6</th>
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**Total Income**

1,110,000.00

**Total Capital**

1,110,000.00

**Total Income**

1,110,000.00

**Total Capital**

1,110,000.00
## SUMMARY OF FINANCIAL ACTIVITIES BY PURC

**Evangelical Lutheran Synod - Ventures, Internships**

December 31, 2014

### Income/Expenditures

| Account Number | Income/Expenditures | Total | General | Church | Extension | Church School of America | Universities | Foreign Missions | Religious Work | Lutheran Welfare | Thought of Faith | President’s Support | Educational Support | Social Support | Others | Partners |
|----------------|---------------------|-------|--------|--------|-----------|------------------------|-------------|-----------------|----------------|----------------|----------------|----------------|-------------------|------------------|--------------|---------|----------|
| 53450          | Commercial Rental   | 53455 | (2,166.04) | 966.06 | (520.55) |
| 53460          | Assets in Custody   | 53465 | (1,239.00) | (180.00) | (110.00) |
| 53470          | Repairs & Maintenance | 53475 | (10,514.52) | (180.96) | (180.96) |
| 53480          | Travel/Outreach/Lodging | 53485 | (9,949.52) | (190.52) | (190.52) |
| 53490          | Auto Expense        | 53495 | (1,191.90) | (80.90) | (80.90) |
| 53500          | Stationery Fee      | 53505 | 1,063.20 | 106.32 | 18.00 |
| 53510          | Office or Rental    | 53515 | (9,500.81) | (180.81) | (180.81) |
| 53520          | Supplies            | 53525 | (4,125.99) | (190.99) | (190.99) |
| 53530          | Payment to Others   | 53535 | (5,000.00) | (190.00) | (190.00) |
| 53540          | Heat                | 53545 | (3,524.00) | (190.00) | (190.00) |
| 53550          | Water/Waste/Drainage| 53555 | (1,191.90) | (80.90) | (80.90) |
| 53560          | Supplies & Materials| 53565 | (10,877.00) | (190.00) | (190.00) |
| 53570          | Miscellaneous       | 53575 | (345.93) | (190.93) | (190.93) |
| 53580          | Utilities           | 53585 | (2,914.72) | (180.72) | (180.72) |
| 53590          | Equipment/Furniture| 53595 | (2,071.05) | (190.05) | (190.05) |
| 53600          | Administration      | 53605 | (2,550.00) | (180.00) | (180.00) |
| 53610          | Operating Support   | 53615 | (200,000.00) | (80,000.00) | (50,000.00) |
| 53620          | Rent Support        | 53625 | (5,000.00) | (190.00) | (190.00) |
| 53630          | Insurance Support   | 53635 | 45,000.00 | 45,000.00 | 45,000.00 |
| 53640          | Contributions       | 53645 | 0.00     | 0.00   | 0.00   |
| 53650          | Endowment           | 53655 | 0.00     | 0.00   | 0.00   |
| 53660          | Restricted Support  | 53665 | 0.00     | 0.00   | 0.00   |
| 53670          | Unrestricted Support| 53675 | 0.00     | 0.00   | 0.00   |
| 53680          | Other                | 53685 | 0.00     | 0.00   | 0.00   |
| 53690          | Non Capital          | 53695 | 0.00     | 0.00   | 0.00   |
| 53700          | Non Capital          | 53705 | 0.00     | 0.00   | 0.00   |
| 53710          | Total Income        | 53715 | 537,011.50 | 30,000.00 | 19,000.00 |

### Total Expenses

- Commercial Rental: 53450: (2,166.04)
- Assets in Custody: 53460: (1,239.00)
- Repairs & Maintenance: 53470: (10,514.52)
- Travel/Outreach/Lodging: 53480: (9,949.52)
- Auto Expense: 53490: (1,191.90)
- Stationery Fee: 53500: 1,063.20
- Office or Rental: 53510: (9,500.81)
- Supplies: 53520: (4,125.99)
- Payment to Others: 53530: (5,000.00)
- Heat: 53540: (3,524.00)
- Water/Waste/Drainage: 53550: (1,191.90)
- Supplies & Materials: 53560: (10,877.00)
- Miscellaneous: 53570: (345.93)
- Utilities: 53580: (2,914.72)
- Equipment/Furniture: 53590: (2,071.05)
- Administration: 53600: (2,550.00)
- Operating Support: 53610: (200,000.00)
- Rent Support: 53620: (5,000.00)
- Insurance Support: 53630: 45,000.00
- Contributions: 53640: 0.00
- Endowment: 53650: 0.00
- Restricted Support: 53660: 0.00
- Unrestricted Support: 53670: 0.00
- Other: 53680: 0.00
- Non Capital: 53690: 0.00
- Non Capital: 53700: 0.00
- Total Income: 53710: 537,011.50

### Net Profit (Loss)

- Total Income: 537,011.50
- Total Expenses: 526,359.00
- Net Profit (Loss): 4,652.50

### Other Notes

- The above figures are based on the financial records as of December 31, 2014.
- Adjustments may be required for year-end closing.
- All amounts are in USD.
<table>
<thead>
<tr>
<th>Account Number</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>4001</td>
<td>Congregational Contributions</td>
<td>16,812</td>
</tr>
<tr>
<td>4016</td>
<td>General Offering</td>
<td>2,200</td>
</tr>
<tr>
<td>4063</td>
<td>Scholarship Fund</td>
<td>1,050</td>
</tr>
<tr>
<td>4080</td>
<td>Missions</td>
<td>750</td>
</tr>
<tr>
<td>4090</td>
<td>Rent</td>
<td>20</td>
</tr>
<tr>
<td>4103</td>
<td>Unrestricted Ralls &amp; Bequests</td>
<td>100</td>
</tr>
<tr>
<td>4140</td>
<td>Employee Devotion</td>
<td>750</td>
</tr>
<tr>
<td>4168</td>
<td>Church Improvement</td>
<td>2,000</td>
</tr>
<tr>
<td>4178</td>
<td>General Fund</td>
<td>1,000</td>
</tr>
<tr>
<td>4200</td>
<td>Unrestricted Income</td>
<td>3,000</td>
</tr>
</tbody>
</table>

**Total Income:** 13,200.37

**Expenses:**

- Salaries/Allowances: 7,790.50
- Travel: 1,000.00
- Miscellaneous: 2,000.00
- Other: 2,000.00

**Net Income:** 12,949.37

**Year-End Balance:** 9,300.00
(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, Foreign Mission Fund, Lutheran School of America Fund and Thoughts of Faith 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 annuity established by the Synod's Board of Trustees to invest gifts and bequests for the exclusive benefit of the Evangelical Lutheran Synod. The fund includes both trust endowment funds and funds set aside as endowments. In addition to distributions 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 4% demand loan from a congregation.

Investment program notes are notes issued by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 3.8%.

Mortgage notes payable are mortgage notes issued by LACE at interest rates from 5% to 5.25%, maturing August 2011 and January 2014.

Life Loan Plan notes are amounts issued by individuals at interest rates from 5.5% to 6%.
<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Service</td>
<td>$2,031.05</td>
</tr>
<tr>
<td>Maintenance</td>
<td>6,822.58</td>
</tr>
<tr>
<td>World Needs</td>
<td>30,230.27</td>
</tr>
<tr>
<td>Evangelism</td>
<td>64,601.12</td>
</tr>
<tr>
<td>Publications</td>
<td>68,648.71</td>
</tr>
<tr>
<td>Parish Education</td>
<td>80,676.76</td>
</tr>
<tr>
<td>Book of Family Prayer</td>
<td>13,452.73</td>
</tr>
<tr>
<td><strong>Total General Fund Unrestricted - Designated</strong></td>
<td>$209,445.22</td>
</tr>
<tr>
<td></td>
<td>Amount</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Com. Stewardship</td>
<td>$11,925.55</td>
</tr>
<tr>
<td>Stewardship</td>
<td>1,403.20</td>
</tr>
<tr>
<td>Knessel House</td>
<td>11,774.65</td>
</tr>
<tr>
<td>President</td>
<td>1,197.08</td>
</tr>
<tr>
<td>Large Print</td>
<td>10,300.97</td>
</tr>
<tr>
<td>Church Board</td>
<td>3,790.00</td>
</tr>
<tr>
<td>FEA</td>
<td>4,430.81</td>
</tr>
<tr>
<td>Festival Playing</td>
<td>1,375.87</td>
</tr>
<tr>
<td>Spanish Language Training</td>
<td>2,560.88</td>
</tr>
<tr>
<td><strong>Total General Fund Unrestricted - Designated</strong></td>
<td>$227,267.28</td>
</tr>
<tr>
<td></td>
<td>Amount</td>
</tr>
<tr>
<td>Project Grants</td>
<td></td>
</tr>
<tr>
<td>Conference</td>
<td>$13,758.67</td>
</tr>
<tr>
<td>Preschool</td>
<td>19,000.00</td>
</tr>
<tr>
<td>Mentoring</td>
<td>14,500.00</td>
</tr>
<tr>
<td>Home Mission Start 2010-2011</td>
<td>20,000.00</td>
</tr>
<tr>
<td>Visor Support</td>
<td>14,888.74</td>
</tr>
<tr>
<td>Farmington Mba. Center</td>
<td>30,572.25</td>
</tr>
<tr>
<td><strong>Total Home Mission Fund Unrestricted - Designated</strong></td>
<td>$111,722.77</td>
</tr>
<tr>
<td></td>
<td>Amount</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Chile - General</td>
<td>49,152.18</td>
</tr>
<tr>
<td>Chile - ESL</td>
<td>32,717.91</td>
</tr>
<tr>
<td>Chile - Seminary Start</td>
<td>158,200.00</td>
</tr>
<tr>
<td>Korea Explorer</td>
<td>57,543.14</td>
</tr>
<tr>
<td>India - General</td>
<td>37,664.97</td>
</tr>
<tr>
<td>India College Fund Olinmir</td>
<td>13,965.00</td>
</tr>
<tr>
<td>Peru - General</td>
<td>7,481.35</td>
</tr>
<tr>
<td><strong>Total Foreig Mission Fund Unrestricted - Designated</strong></td>
<td>$122,195.56</td>
</tr>
</tbody>
</table>
NOTES TO FINANCIAL STATEMENTS (cont.)

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2010

Foreign Missions Unrestricted - Designated (cont.)

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peru-Jungle School</td>
<td>28,477.88</td>
</tr>
<tr>
<td>Peru-Christian Day School</td>
<td>35,330.62</td>
</tr>
<tr>
<td>Peru-Seminary</td>
<td>35,432.08</td>
</tr>
<tr>
<td>South America Conferences</td>
<td>51,364.57</td>
</tr>
<tr>
<td>Amazon</td>
<td>33,136.17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$530,068.87</strong></td>
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</table>

Project/Committee

<table>
<thead>
<tr>
<th>Committee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Visit Conference</td>
<td>50,217.16</td>
</tr>
<tr>
<td>Jungle School</td>
<td>40,500.00</td>
</tr>
<tr>
<td>Peru Transition</td>
<td>5,902.21</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$96,619.37</strong></td>
</tr>
</tbody>
</table>

Total Foreign Mission Fund Unrestricted - Designated: $636,688.24

Lutheran Schools of America

<table>
<thead>
<tr>
<th>School</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lutheran Elementary Schools</td>
<td>29,606.54</td>
</tr>
<tr>
<td><strong>Total LSA Fund Unrestricted</strong></td>
<td><strong>$29,606.54</strong></td>
</tr>
</tbody>
</table>

Project/Committee

<table>
<thead>
<tr>
<th>Committee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher Conference</td>
<td>13,259.21</td>
</tr>
<tr>
<td>BOT Game</td>
<td>16,741.98</td>
</tr>
<tr>
<td>School Visit</td>
<td>44,366.08</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$74,365.28</strong></td>
</tr>
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</table>

Total LSA Fund Unrestricted - Designated: $165,871.82

Evangelical Lutheran Synod Foundation

<table>
<thead>
<tr>
<th>Organization</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trustees</td>
<td>$835,273.39</td>
</tr>
<tr>
<td>Donated</td>
<td>682,592.37</td>
</tr>
<tr>
<td>75th Anniversary - Truth for our Youth</td>
<td>(27,931.32)</td>
</tr>
<tr>
<td><strong>Total Evangelical Lutheran Synod Foundation</strong></td>
<td><strong>$1,577,035.64</strong></td>
</tr>
</tbody>
</table>

**Total Unrestricted - Designated** $2,712,330.87
NOTES TO FINANCIAL STATEMENTS (cont.)
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 2010

(P) Unrestricted

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$1,497,453.40</td>
</tr>
<tr>
<td>Residuum &amp; Real Estate</td>
<td>379,051.14</td>
</tr>
<tr>
<td>Home Missions</td>
<td>958,008.95</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>627,205.11</td>
</tr>
<tr>
<td>Lutheran School of America</td>
<td>42,626.62</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>175,801.73</td>
</tr>
<tr>
<td><strong>Total Unrestricted</strong></td>
<td><strong>$3,600,186.95</strong></td>
</tr>
</tbody>
</table>

(P) Permanently Restricted - Evangelical Lutheran Synod Foundation

<table>
<thead>
<tr>
<th>Endowment</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>President’s Office Endowment</td>
<td>$696,000.00</td>
</tr>
<tr>
<td>Marvin &amp; Delores Olson Foreign Mission Trust Fund</td>
<td>908,000.00</td>
</tr>
<tr>
<td>Partners in the Gospel Home Mission Fund</td>
<td>1,755,977.00</td>
</tr>
<tr>
<td>Whipple-Olsen-Wilson Endowment</td>
<td>100,000.00</td>
</tr>
<tr>
<td>Foreign Mission Seminary Endowment</td>
<td>1,096,000.00</td>
</tr>
<tr>
<td>Robert &amp; Madelyn Soule Endowment</td>
<td>1,000,000.00</td>
</tr>
<tr>
<td>St. Martin Lutheran Church</td>
<td>26,144.95</td>
</tr>
<tr>
<td>75th Anniversary - Truth for our Youth</td>
<td>416,000.00</td>
</tr>
<tr>
<td>Pre-School Endowment Fund</td>
<td>19,000.00</td>
</tr>
<tr>
<td><strong>Total Permanently Restricted</strong></td>
<td><strong>$5,456,123.95</strong></td>
</tr>
</tbody>
</table>

(G) Temporarily Restricted

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension &amp; Loan Fund</td>
<td>$1,005,182.31</td>
</tr>
<tr>
<td>Herbert and Cathy Schulz</td>
<td>150,000.00</td>
</tr>
<tr>
<td>Thoughts of Faith</td>
<td>82,088.14</td>
</tr>
<tr>
<td><strong>Total Temporarily Restricted</strong></td>
<td><strong>$1,238,140.45</strong></td>
</tr>
</tbody>
</table>

Evangelical Lutheran Synod Foundation

<table>
<thead>
<tr>
<th>Endowment</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>President’s Office Endowment</td>
<td>$81,493.87</td>
</tr>
<tr>
<td>Marvin &amp; Delores Olson Foreign Mission Trust Fund</td>
<td>9,036.21</td>
</tr>
<tr>
<td>Partners in the Gospel Home Mission Fund</td>
<td>145,205.85</td>
</tr>
<tr>
<td>Whipple-Olsen-Wilson Endowment</td>
<td>1,882.59</td>
</tr>
<tr>
<td>Foreign Mission Seminary Endowment</td>
<td>33,719.63</td>
</tr>
<tr>
<td>Robert &amp; Madelyn Soule Endowment</td>
<td>67,065.29</td>
</tr>
<tr>
<td>St. Martin Lutheran Church</td>
<td>1,103.43</td>
</tr>
<tr>
<td>General Foreign Mission Fund</td>
<td>1,490,423.39</td>
</tr>
<tr>
<td>Sybil Trust Agreements</td>
<td>123,738.52</td>
</tr>
<tr>
<td>Home Mission Reserve Fund</td>
<td>206,613.86</td>
</tr>
<tr>
<td>Home Mission Expansion Fund</td>
<td>3,090,919.36</td>
</tr>
<tr>
<td>Pre-School Endowment Fund</td>
<td>10,423.72</td>
</tr>
<tr>
<td><strong>Total Evangelical Lutheran Synod Foundation</strong></td>
<td><strong>$5,273,261.52</strong></td>
</tr>
</tbody>
</table>

**Total Temporarily Restricted**   **$6,511,401.97**
### Descriptions of ELS Foundation Funds

<table>
<thead>
<tr>
<th>Fund Number</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Pres. Office Endowment $600,000</td>
<td>Principal donated by Dorothy Arbary. Income only available. To be used to support full-time president’s office.</td>
</tr>
<tr>
<td>20</td>
<td>M &amp; D Schwan FM Trust $600,000</td>
<td>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 contributions to Helping Hands.</td>
</tr>
<tr>
<td>21</td>
<td>Partners in the Gospel $1,755,977</td>
<td>Principal derived from special synod wide offering. Income only available. To be used as an endowment for Home Missions.</td>
</tr>
<tr>
<td>22</td>
<td>Whipple – Eleanor Wilson $100,000</td>
<td>Principal donated as endowment for Foreign Missions. Income only available.</td>
</tr>
<tr>
<td>23</td>
<td>Foreign Mission Seminary Endowment $1,000,000</td>
<td>Principal donated by Marvin Schwan as endowment to support seminary in South America. Income only available.</td>
</tr>
<tr>
<td>25</td>
<td>Charitable gift annuities</td>
<td>Fund established to account for charitable gift annuities of which the beneficiaries are Synod programs when the donor dies.</td>
</tr>
<tr>
<td>26</td>
<td>Home Mission Reserve $100,000</td>
<td>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.</td>
</tr>
<tr>
<td>27</td>
<td>Seude Endowment</td>
<td>Principal donated from Bob &amp; Madelyn Seude as endowment. Income only available. Income to be divided equally between Bob &amp; Madelyn Seude Scholarship Fund (BLC), Foreign Student Support (BLTS), and Foreign Missions (ELS).</td>
</tr>
<tr>
<td>28</td>
<td>Home Mission Expansion</td>
<td>Original principle 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.</td>
</tr>
<tr>
<td>29</td>
<td>St. Martin Lutheran Church, Shawano: Endowment $20,146.95</td>
<td>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.</td>
</tr>
<tr>
<td>No.</td>
<td>Fund Description for ELS Foundation (cont.)</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Truth for Youth</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$410,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Permanently Restricted</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Principal derived from special synod wide offering. Income only available. To be used for youth programs.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Pre-School Endowment</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$10,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Permanently Restricted</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Principal donated by John Arends. Income only available. Income to be used for schools of the ELS nationwide.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Donated</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Temporarily Restricted</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Principal from estate designated for ELS without program identification. Income used for general synod purposes.</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Trustee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Unrestricted Designated</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Fund functioning as endowment!&quot;. 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.</td>
<td></td>
</tr>
</tbody>
</table>
## Balance Sheet and
**CHURCH FUND BALANCES**
Evangelical Lutheran Synod Foundation
December 31, 2010

### Assets

<table>
<thead>
<tr>
<th>Description</th>
<th>Fund 18</th>
<th>Fund 20</th>
<th>Fund 21</th>
<th>Fund 22</th>
<th>Fund 23</th>
<th>Fund 24</th>
<th>Fund 25</th>
<th>Fund 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank</td>
<td>$9,00</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Investment management accounts</td>
<td>609,041</td>
<td>609,036</td>
<td>1,134,680</td>
<td>19,182,509</td>
<td>1,032,710,513</td>
<td>1,579,920,838</td>
<td>1,597,703,956</td>
<td>209,910,000</td>
</tr>
<tr>
<td>Loans receivable from congregations (Schedule II)</td>
<td>92</td>
<td>92</td>
<td>592,150</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Prepaid Expenses/Deposits</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
<td>8,000</td>
</tr>
<tr>
<td>United Way</td>
<td>92</td>
<td>92</td>
<td>592,150</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total Assets</td>
<td>$461,491,67</td>
<td>$460,626,24</td>
<td>$1,825,092,98</td>
<td>$161,662,56</td>
<td>$4,033,719,83</td>
<td>$1,481,439,39</td>
<td>$1,597,703,956</td>
<td>$209,910,000</td>
</tr>
</tbody>
</table>

Due to (or by) other funds

<table>
<thead>
<tr>
<th>Description</th>
<th>Fund 27</th>
<th>Fund 28</th>
<th>Fund 29</th>
<th>Fund 30</th>
<th>Fund 31</th>
<th>Fund 32</th>
<th>Fund 33</th>
<th>Fund 34</th>
</tr>
</thead>
<tbody>
<tr>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
<td>$9,00</td>
</tr>
</tbody>
</table>

**Total Liabilities**

<table>
<thead>
<tr>
<th>Description</th>
<th>Fund 27</th>
<th>Fund 28</th>
<th>Fund 29</th>
<th>Fund 30</th>
<th>Fund 31</th>
<th>Fund 32</th>
<th>Fund 33</th>
<th>Fund 34</th>
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</thead>
<tbody>
<tr>
<td>Accounts Payable</td>
<td>92</td>
<td>92</td>
<td>592,150</td>
<td>0</td>
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<td>0</td>
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<tr>
<td>Utility Gift Annuity Payable</td>
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<td>92</td>
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<tr>
<td>Agency Obligations</td>
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<td>92</td>
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<td>0</td>
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<tr>
<td>Total Liabilities</td>
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<td>$92</td>
<td>592,150</td>
<td>0</td>
<td>0</td>
<td>0</td>
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</tbody>
</table>

### Fund Balances

**Balance 12/31/2010**

<table>
<thead>
<tr>
<th>Description</th>
<th>Fund 18</th>
<th>Fund 20</th>
<th>Fund 21</th>
<th>Fund 22</th>
<th>Fund 23</th>
<th>Fund 24</th>
<th>Fund 25</th>
<th>Fund 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Restricted</td>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
<td>$1,300,000,00</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Temporarily Restricted</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<tr>
<td>United Way</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
<td>$1,300,000,00</td>
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**Fund Income**

<table>
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<tr>
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<th>Fund 27</th>
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<th>Fund 30</th>
<th>Fund 31</th>
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<th>Fund 33</th>
<th>Fund 34</th>
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<tbody>
<tr>
<td><strong>Investment Portfolio Income</strong></td>
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<td>16,000</td>
<td>16,000</td>
<td>16,000</td>
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<td>16,000</td>
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<td>12,000</td>
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<td>12,150</td>
<td>12,150</td>
<td>12,150</td>
<td>12,150</td>
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<tr>
<td>TOTAL</td>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
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**Balance 12/31/2011**

<table>
<thead>
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<th>Fund 18</th>
<th>Fund 20</th>
<th>Fund 21</th>
<th>Fund 22</th>
<th>Fund 23</th>
<th>Fund 24</th>
<th>Fund 25</th>
<th>Fund 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Restricted (new F1)</td>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
<td>$1,300,000,00</td>
<td>$0</td>
<td>$0</td>
<td>$0</td>
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<tr>
<td>Temporarily Restricted (new G)</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
<td>$9,000</td>
</tr>
<tr>
<td>Unrestricted - Designated (new D)</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
<td>$1,300,000,00</td>
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<td>$0</td>
<td>$0</td>
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**Total Assets & Fund Balances**

<table>
<thead>
<tr>
<th>Description</th>
<th>Fund 18</th>
<th>Fund 20</th>
<th>Fund 21</th>
<th>Fund 22</th>
<th>Fund 23</th>
<th>Fund 24</th>
<th>Fund 25</th>
<th>Fund 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>$800,009,09</td>
<td>$800,009,09</td>
<td>$1,729,077,60</td>
<td>$1,300,000,00</td>
<td>$1,300,000,00</td>
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<td>$0</td>
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## WISE SAVINGS AND
## CHANGES IN FUND BALANCES (cont.)

**Statistical Lutheran Synod Foundation**
December 31, 2010

### ASSETS

<table>
<thead>
<tr>
<th>Fund</th>
<th>Cash in Bank</th>
<th>Investment Management (account)</th>
<th>Loans receivable from congregations (schedule 5)</th>
<th>Accrued Reserves</th>
<th>Depreciation/Depletion</th>
<th>Interest Receivable</th>
<th>Lien</th>
</tr>
</thead>
<tbody>
<tr>
<td>K_From</td>
<td>$0.00</td>
<td>1,087,303.29</td>
<td>3,043,106.80</td>
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<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>R.From</td>
<td>$0.00</td>
<td>2,128,200.00</td>
<td>1,000,208.60</td>
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<td>0.00</td>
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<td>0.00</td>
</tr>
<tr>
<td>T.Omni</td>
<td>$0.00</td>
<td>3,056,329.29</td>
<td>4,142,302.29</td>
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<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Due from (b) other funds $0.00

**TOTAL ASSETS** $2,657,053.19

### LIABILITIES

<table>
<thead>
<tr>
<th>Account Payable</th>
<th>Cr. GR Contributions</th>
<th>Agency Colleagues</th>
<th>Total Liabilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>$300,000.00</td>
<td>$300,000.00</td>
<td>$300,000.00</td>
<td>$300,000.00</td>
</tr>
</tbody>
</table>

**TOTAL LIABILITIES** $300,000.00

### FUND BALANCES

<table>
<thead>
<tr>
<th>Fund</th>
<th>Balance 12/31/2009</th>
<th>Permanent Restricted</th>
<th>Temporarily Restricted</th>
<th>LIEN</th>
<th>LIVESTOCK</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.From</td>
<td>$512,574.50</td>
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<td>0.00</td>
<td>$512,574.50</td>
<td>$512,574.50</td>
</tr>
<tr>
<td>R.From</td>
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<td>0.00</td>
<td>$3,056,329.29</td>
<td>$3,056,329.29</td>
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<tr>
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<td>0.00</td>
<td>0.00</td>
<td>$3,056,329.29</td>
<td>$3,056,329.29</td>
</tr>
</tbody>
</table>

**TOTAL** $4,521,899.17

**Additional Information**

- **Income - Net** $535,590.69
- **Investment Portfolio Income** $546,500.00
- **Amortization - Depreciation** $70,560.00
- **Depreciation/Depletion** $0.00
- **Market Value Gains (Losses)** $(3,131.92)

**TOTAL** $4,521,899.17

**Balance 12/31/10**

- **Permanent Restricted (RFL P.)** $1,000,000.00
- **Temporarily Restricted (TFL P.)** 0.00
- **Unrestricted - Designated (from 2)** 0.00

**TOTAL LIABILITIES & FUND BALANCES** $1,000,000.00

<table>
<thead>
<tr>
<th>Fund</th>
<th>Cash in Bank</th>
<th>Investment Management (account)</th>
<th>Loans receivable from congregations (schedule 5)</th>
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<td>4,142,302.29</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Due from (b) other funds $0.00

**TOTAL ASSETS** $2,657,053.19

### LIABILITIES

<table>
<thead>
<tr>
<th>Account Payable</th>
<th>Cr. GR Contributions</th>
<th>Agency Colleagues</th>
<th>Total Liabilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>$300,000.00</td>
<td>$300,000.00</td>
<td>$300,000.00</td>
<td>$300,000.00</td>
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</table>

**TOTAL LIABILITIES** $300,000.00

### FUND BALANCES

<table>
<thead>
<tr>
<th>Fund</th>
<th>Balance 12/31/2009</th>
<th>Permanent Restricted</th>
<th>Temporarily Restricted</th>
<th>LIEN</th>
<th>LIVESTOCK</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.From</td>
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<td>0.00</td>
<td>$512,574.50</td>
<td>$512,574.50</td>
</tr>
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<td>R.From</td>
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<td>0.00</td>
<td>0.00</td>
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<tr>
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<td>0.00</td>
<td>$3,056,329.29</td>
<td>$3,056,329.29</td>
</tr>
</tbody>
</table>

**TOTAL** $4,521,899.17

**Additional Information**

- **Income - Net** $535,590.69
- **Investment Portfolio Income** $546,500.00
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**TOTAL** $4,521,899.17

**Balance 12/31/10**

- **Permanent Restricted (RFL P.)** $1,000,000.00
- **Temporarily Restricted (TFL P.)** 0.00
- **Unrestricted - Designated (from 2)** 0.00

**TOTAL LIABILITIES & FUND BALANCES** $1,000,000.00
### Loans Receivable

#### Evangelical Lutheran Synod - Marion, Minnesota
December 31, 2009

<table>
<thead>
<tr>
<th>LOANS RECEIVABLE</th>
<th>SCHEDULE B</th>
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<tbody>
<tr>
<td></td>
<td>ORIGINAL LOAN BALANCE</td>
</tr>
<tr>
<td>Church Extension Loan (Fund 92)</td>
<td>$155,500.52</td>
</tr>
<tr>
<td>Faith - Oregon, Wisconsin: Church</td>
<td>$996,885.00</td>
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<tr>
<td>Hope - West Jordan, Utah</td>
<td>$106,250.00</td>
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<tr>
<td>Peace - Kissimmee, Florida</td>
<td>$414,408.72</td>
</tr>
<tr>
<td>Redemption - Winter Haven, Florida</td>
<td>$400,810.03</td>
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<tr>
<td>Lakewood - Lakewood, Washington</td>
<td>$100,000.00</td>
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<tr>
<td>Faith - Medford, Oregon</td>
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</table>

**Total** | $2,207,047.55 | $1,335,527.12 | $3,276.03 | $8,712.48 | $81,045.67 |

#### Evangelical Lutheran Synod Foundation

<table>
<thead>
<tr>
<th>Partners in the Gospel (Fund 21)</th>
<th>ORIGINAL LOAN BALANCE</th>
<th>REMAINING LOAN BALANCE</th>
<th>RECLASS/REPAID LOAN BALANCE</th>
<th>TOTAL LOAN BALANCE</th>
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</thead>
<tbody>
<tr>
<td>Peace - Kissimmee, FL (Scholarship)</td>
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<td>$7,020.95</td>
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<td>Peace - Lakeland, Florida</td>
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<td>Redeemer - Scottsdale, Arizona</td>
<td>$35,207.44</td>
<td>$269,155.17</td>
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</tbody>
</table>

**Total** | $154,240.47 | $207,610.92 | $0.00 | $876.82 | $329,644.27 |

#### Evangelical Lutheran Synod (Funds 91 and 45)

<table>
<thead>
<tr>
<th>Hinsdale Convalescent Home</th>
<th>ORIGINAL LOAN BALANCE</th>
<th>REMAINING LOAN BALANCE</th>
<th>RECLASS/REPAID LOAN BALANCE</th>
<th>TOTAL LOAN BALANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>$299,453.31</td>
<td>$299,453.31</td>
<td>$0.00</td>
<td>$59,845.42</td>
<td>$239,597.89</td>
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</table>

**Total** | $2,711,396.02 | $1,648,099.02 | $1,250.00 | $710,136.89 | $1,764,589.93 |

### Total Loans Receivable

**Total** | $2,711,396.02 | $1,648,099.02 | $1,250.00 | $710,136.89 | $1,764,589.93 | $1,969,150.23 |
<table>
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<tr>
<th>Payee</th>
<th>Secured</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Holy Scripture - Midland, MI</td>
<td>No</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>$100,000.00</strong></td>
</tr>
<tr>
<td><strong>INVESTMENT PROGRAM</strong></td>
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<td></td>
</tr>
<tr>
<td>Bethesda Lutheran Home Foundation</td>
<td>No</td>
<td>$250,000.00</td>
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<tr>
<td>Ingebretson, Lucille</td>
<td>No</td>
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</tr>
<tr>
<td>Price, George W., Jr.</td>
<td>No</td>
<td>126.31</td>
</tr>
<tr>
<td>Rock Dell Cemetery Fd</td>
<td>No</td>
<td>5,550.60</td>
</tr>
<tr>
<td>Saure Cemetery Fd</td>
<td>No</td>
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<tr>
<td>Tjernogel, Bertha C.</td>
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<tr>
<td>Western Kodiakong CF</td>
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<td><strong>Total</strong></td>
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<td><strong>DEMAND NOTES</strong></td>
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<tr>
<td>WELS Church Extension Fund</td>
<td>No</td>
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<tr>
<td>WELS Church Extension Fund</td>
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<tr>
<td>Marvin Guderian</td>
<td>No</td>
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<td>Lois Peterson</td>
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<tr>
<td>Mildred Johnson</td>
<td>No</td>
<td>2,360.00</td>
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<tr>
<td>Margaret L. Owensten</td>
<td>No</td>
<td>500.00</td>
</tr>
<tr>
<td>Ello &amp; Margaret Owensten</td>
<td>No</td>
<td>2,680.00</td>
</tr>
<tr>
<td>Ello &amp; Margaret Owensten</td>
<td>No</td>
<td>1,034.20</td>
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<tr>
<td><strong>Total</strong></td>
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<td><strong>$7,834.20</strong></td>
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Evangelical Lutheran Synod:
Parochial Report for the year 2010

<table>
<thead>
<tr>
<th>State</th>
<th>Location</th>
<th>Congregation</th>
<th>Baptized</th>
<th>Communicant</th>
<th>Voters</th>
<th>Children Baptized</th>
<th>Adults Baptized</th>
<th>Children Confirmed</th>
<th>Adults Confirmed</th>
<th>Communion</th>
<th>Marriages</th>
<th>Burials</th>
<th>Sunday Services</th>
<th>Average Attendance</th>
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<td>Fort Mohave</td>
<td>Family of God</td>
<td>51</td>
<td>48</td>
<td>12</td>
<td>2</td>
<td>406</td>
<td>1</td>
<td>52</td>
<td>41</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>AZ</td>
<td>Lake Havasu</td>
<td>Our Saviour City</td>
<td>217</td>
<td>159</td>
<td>68</td>
<td>3</td>
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</tr>
<tr>
<td>AZ</td>
<td>Scottsdale</td>
<td>Redeemer</td>
<td>81</td>
<td>69</td>
<td>24</td>
<td>5</td>
<td>1,343</td>
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<tr>
<td>CA</td>
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<td>Christ the King</td>
<td>49</td>
<td>29</td>
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<td>1</td>
<td>327</td>
<td>52</td>
<td>22</td>
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<tr>
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* Current statistics not provided  
# Not yet a member of the synod
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* Current statistics not provided  # Not yet a member of the synod
CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD

CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE
www.celc.info

OFFICERS
President: The Rev. Daniel Koelpin
2929 N Mayfair Rd
Milwaukee WI 53222
414-256-3233
Dan.Koelpin@wels.net
Vice President: Prof. Michael Smith
Secretary: Prof. Thomas Nass
Treasurer: Mr. Mark Schulz
Planning Committee Members at Large:
The Rev. Michael Duncan
The Rev. Steven Petersen

MEMBER CHURCHES
All Saints Lutheran Church (Nigeria)
Bulgarian Lutheran Church
Christ the King Lutheran Church (Nigeria)
Confessional Evangelical Lutheran Church (Mexico)
Confessional Lutheran Church in Latvia
Czech Evangelical Lutheran Church
East Seoul Canaan Church (South Korea; associate)
Evangelical Lutheran Confessional Church (Finland)
Evangelical Lutheran Confessional Church (Puerto Rico)
Evangelical Lutheran Free Church (Germany)
Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Australia
Gereja Lutheran—Indonesia
Lutheran Church of Cameroon
Lutheran Church of Central Africa—Malawi
Lutheran Church of Central Africa—Zambia
Lutheran Church of Portugal (associate)
Lutheran Confessional Church (Norway)
Lutheran Confessional Church (Sweden)
Lutheran Evangelical Christian Church—Japan
Peruvian Evangelical Lutheran Confessional Church
Soglasiye (Concord) Evangelical Lutheran Church (Russia)
Ukrainian Lutheran Church
Wisconsin Evangelical Lutheran Synod (USA)
OFFICERS OF THE SYNOD

President: Rev. Mark G. Schroeder
mark.schroeder@wels.net ................................................................. 414-256-3201
First Vice President: Rev. James Huebner
jhuebner@gracedowntown.org ...................................................... 414-271-3006
Second Vice President: Rev. Joel Voss
revjrvoss@aol.com ................................................................. 937-434-9876
Secretary: Rev. Robert Pasbring
sec@wels.net ................................................................. 414-256-8122

CONFERENCE OF PRESIDENTS

Rev. Mark G. Schroeder
mark.schroeder@wels.net / 414-526-3201 ................................................................. Chairman
Rev. James Huebner
jhuebner@gracedowntown.org / 414-271-3006 ................................................................. First Vice President
Rev. Joel Voss
revjrvoss@aol.com / 937-434-9876 ................................................................. Second Vice President
Rev. Robert Pasbring
sec@wels.net / 414-259-8112 ................................................................. Secretary
Rev. Jon D. Buchholz
jon.buchholz@msn.com / 480-344-3781 ................................................................. Arizona–California District
Rev. Peter J. Naumann
pjnaumann@gmail.com / 605-845-7242 ................................................................. Dakota–Montana District
Rev. John C. Seifert
midpwels@aol.com / 989-835-1776 ................................................................. Michigan District
Rev. Charles F. Degner
charles.degner@wels.net / 507-931-1866 ................................................................. Minnesota District
Rev. Earle Treptow
etreptow@zion-wels.org / 303-985-2334 ................................................................. Nebraska District
Rev. Joel V. Petermann
nadpwels@wels.net / 603-821-9891 ................................................................. North Atlantic District
Rev. Douglas J. Engelbrecht
nwdpwels@wels.net / 920-722-6712 ................................................................. Northern Wisconsin District
Rev. Theodore D. Lambert
pnwdpwels@wels.net / 360-792-0139 ................................................................. Pacific Northwest District
Rev. John R. Guse
sadpwels@wels.net / 770-928-7919 ................................................................. South Atlantic District
Rev. Vilas R. Glaeske
scdpwels@wels.net / 903-860-7411 ................................................................. South Central District
Rev. David N. Rutschow
sewdp@aol.com / 630-852-7914 ................................................................. Southeastern Wisconsin District
Rev. Herbert H. Prahm
wwdpwels@aol.com / 715-834-2595 ................................................................. Western Wisconsin District
EVANGELICAL LUTHERAN SYNOD
6 Browns Court
Mankato Minnesota 56001
507-344-7354
www.evangelicallutheransynod.org

OFFICERS
President .................................................................................... The Rev. John A. Moldstad
Vice President ............................................................................. The Rev. Glenn R. Obenberger
Secretary ..................................................................................... The Rev. Craig Ferkenstad

BOARD OF TRUSTEES
2012
Rev. Karl Anderson
Mr. Wayne Anderson
Rev. Craig Ferkenstad
2013
Mr. Donald Heiliger
Rev. Jonathan Madson
Mr. Leroy Meyer
2014
Mr. Robert Brown
Mr. David Ewert
Rev. John Moldstad

Advisory Members:  The Rev. Glenn Obenberger, vice-president
Mr. Keith Wiederhoeft, treasurer

BETHANY LUTHERAN COLLEGE, INCORPORATED

GENERAL OFFICERS
President
Rev. John Moldstad
Vice-President
Rev. Glenn Obenberger
Secretary
Rev. Craig Ferkenstad

BOARD OF REGENTS
Type A members
2012
Mr. Paul Chamberlin
Rev. Erwin Ekhoff
Rev. J. Kincaid Smith
2013
Rev. Mark Bartels
Rev. Herbert Huhnerkoch
Rev. Kenneth Schmidt
2014
Dr. Willis Anthony
Mr. Lyle Fahning
Mr. James Minor

Type B members
2012
Rev. Joel Willitz
2013
Mr. Tim Thiele
2014
Mr. Harold Theiste

By virtue of office:  The Rev. John Moldstad, president
Advisory:          Mr. William Overn
BOARDS AND COMMITTEES

THE SYNOD’S VISITORS
(2013)

Circuit 1................................................................. The Rev. Herbert Huhnerkoch
Alt. The Rev. Matthew Luttman
Circuit 2........................................................................ The Rev. Thomas Fox
Alt. The Rev. James Krikava
Circuit 3......................................................................... The Rev. Paul Schneider
Alt. The Rev. Joel Willitz
Circuit 4........................................................................ The Rev. Frederic Lams
Alt. The Rev. Edward Bryant
Circuit 5........................................................................ The Rev. Jonathan Madson
Alt. The Rev. Kenneth Mellon
Circuit 6........................................................................ The Rev. Robert Otto
Alt. The Rev. Tosten Skaaland
Circuit 7........................................................................ The Rev. Wayne Halvorson
Alt. The Rev. Thomas Rank
Circuit 8........................................................................ The Rev. David Thompson
Alt. The Rev. Nile Merseth
Circuit 9........................................................................ The Rev. Erwin Ekhoff
Alt. The Rev. Karl Anderson
Circuit 10...................................................................... The Rev. Erik Gernander
Alt. The Rev. Micah Ernst
Circuit 11...................................................................... The Rev. Timothy Hartwig
Alt. The Rev. David J. Webber
Circuit 12...................................................................... The Rev. James Braun
Alt. The Rev. Alex Ring

DOCTRINE COMMITTEE

2012
Mr. Allen Quist
Rev. David Jay Webber

2013
Rev. Erling Teigen
Rev. Paul Zager

2014
Rev. Thomas Rank
Mr. Paul Tweet

By virtue of office: President of Bethany Lutheran Theological Seminary

BOARD FOR HOME MISSIONS AND EVANGELISM

2012
Rev. Timothy Hartwig
Mr. Steve Jaeger
Mr. Robert Smith
Rev. Richard Wiechmann

2013
Rev. Daniel Basel
Mr. Loren Meyer
Rev. David Russow
Mr. Neil Willert

2014
Mr. Keith Duin
Rev. Rodney Flohr
Rev. Karl Hermanson
Rev. Michael Smith
Rev. Larry Wentzlaff
BOARD FOR WORLD OUTREACH
2012
Mr. Thomas Conzelmann
Rev. Paul Fries
Mr. Paul Nielsen

2013
Mr. Dan Browning
Rev. Wayne Halvorson
Rev. John Petersen

2014
Mr. Silas Born
Rev. Timothy Buelow
Mr. Marlin Goebel

BOARD FOR PARISH EDUCATION AND YOUTH
2012
Mr. Peter Bloedel
Rev. Aaron Hamilton
Mr. Bruce Swenson

2013
Rev. Donald Moldstad
Rev. Bernt Tweet
Mr. Ronald Younge

2014
Rev. Matthew Brooks
Mr. Joshua Mears
Rev. Anthony Pittenger

BOARD FOR CHRISTIAN SERVICE
2012
Mr. Herb Berg
Rev. S. Piet Van Kampen

2013
Mr. Joel Petersen
Mr. James Olson

2014
Rev. Erich Hoeft
Rev. Timothy Hartwig

COMMITTEE ON WORSHIP
2012
Rev. Mark DeGarmeaux

2013
Rev. Dennis Marzolf
Mr. James Olson

2014
Mr. James Baxter
Rev. Timothy Hartwig

COMMITTEE FOR COMMUNICATION (AD HOC)
Members to be appointed

EQUALIZATION COMMITTEE
2012
Mr. William Anderson

2013
Mr. Ralph Miller

2014
Rev. Roger Holtz

BOARD FOR LUTHERAN SCHOOLS OF AMERICA
2012
Mr. Herb Berg
Mr. Allen Labitzky
Rev. Alex Ring

2013
Rev. Michael Dale
Mr. Oakleigh Natvig
vacant

2014
Rev. Edward Bryant
Mr. Norman Hartigan

By virtue of office:
President of the Evangelical Lutheran Synod or designee

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 Home Missions & Evangelism
Board for World Outreach
Board for Parish Education and Youth
Board for Christian Service
Board for Lutheran Schools of America
Three (3) laymen:

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<th>Laymen</th>
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<tr>
<td>2012</td>
<td>Mr. Dennis Behr</td>
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<td>2013</td>
<td>Mr. Kermit Traska</td>
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<td>Mr. Tom Reason</td>
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BOARD OF APPEALS

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| 2012 | Rev. Mark Bartels  
      | Rev. Theodore Gullixson  
      | Rev. Jonathan Madson  
      | Rev. Kenneth Mellon  
      | Mr. Dennis Behr  
      | Mr. Glen Hansen |
| 2013 | Rev. Thomas Fox  
      | Rev. David Russow*  
      | Rev. Paul Schneider*  
      | Mr. Dan Browning*  
      | Mr. Ted Manthe*  
      | Mr. Tim Thiele* |
| 2014 | Rev. Erwin Ekhoff*  
      | Rev. John Petersen*  
      | Rev. Frederick Theiste*  
      | Rev. David Thompson*  
      | Mr. Oakleigh Natvig*  
      | Mr. Kermit Traska |
|      | *currently serving second term |

SYNOD REVIEW COMMITTEE

<table>
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<tr>
<th>Year</th>
<th>Members</th>
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| 2012 | --  
      | Mr. Robert Brown |
| 2013 | Mr. Robert Brown |
| 2014 | Rev. Paul Madson |

Appointed by the synod president

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
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</table>
| 2012 | Rev. Ernest Geistfeld  
      | Mr. Dennis Behr |
| 2013 | Rev. Ernest Geistfeld  
      | Mr. Norman Werner |
| 2014 | Rev. Erling Teigen |

MISSIONS ADVANCEMENT PROJECT

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<th>Year</th>
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| 2012 | Mr. Dan Browning  
      | Rev. Richard Wiechmann |
| 2013 | Mr. Dan Browning  
      | Rev. Richard Wiechmann |
| 2014 | Mr. Dan Browning  
      | Rev. Richard Wiechmann |

By virtue of office: President of the Evangelical Lutheran Synod

COMMITTEE ON NOMINATIONS FOR THE 2012 CONVENTION

<table>
<thead>
<tr>
<th>Members</th>
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</table>
| Rev. Matthew Brooks  
      | Rev. Fred Theiste  
      | Mr. Sigurd Lee |
| Rev. Thomas Rank  
      | Mr. Glen Hansen  
      | Mr. Paul Tweit |
| Rev. Timothy Schmeling  
      | Mr. Shu Ting Lai |
COMMITTEE ON ARCHIVES AND HISTORY
507-344-7360
Elected by the Board of Trustees

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<th>Year</th>
<th>Member 1</th>
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<td>Rev. John Petersen</td>
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<td>Rev. Norman Madson</td>
<td>Mr. Erik Soule</td>
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Archivist (pro tem): The Rev. Paul Madson

years indicate expiration of current term

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<tr>
<td>Elsa Ferkenstad</td>
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<td>Denise Luehrmann</td>
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PERUVIAN EVANGELICAL LUTHERAN CONFESSIONAL CHURCH
(Peru, South America)

Seminary Building:
Enrique Barron 964
Santa Beatriz
Lima, 1, Peru, SA
Tel./Fax 011-51-14-133-126
postmas@mselp.org.pe

Mailing Address:
Skyexpress Enterprises
Name of Missionary
6410 NW 82 Ave, Box 136
Miami FL 33166

Missionary:
The Rev. David Haeuser

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 CRISTIANA DE LA REFORMA LUTERANA
(Chile, South America)

Mailing Address:
Name of Missionary
Exp #1141
PO Box 025285
Miami FL 33102-5285

Missionaries:
The Rev. Timothy Erickson
The Rev. Othoniel Rodriguez

LUTHERAN MISSION OF SALVATION—INDIA
(India, Asia)

Hyderabad District:
President: Pastor Solomon Mamidi
8-3-228/672/13 Karmikanagar Yousufuguda
Hyderabad 500 045 AP
India

Rajahmundry District:
President: Pastor G.J. Ananda Raju
101 Municipal Colony
Rajahmundry 533 105 AP
India

Jabalpur District:
President: Mr. Vijay Sidney
Plot No. 43
Ramnagar Rampur
Jabalpur M.P. 482008
North India

National Pastors:
The Rev. Kalyan Gollapalli
The Rev. Pradeep Lingala
The Rev. Solomon Mamidi
The Rev. G.J. Ananda Raju
**KOREA**  
(Korea, Asia)  

**Mailing Address:**
East Seoul Canaan Church  
Seoul Kangdonggu Kilildong 368-1  
Seoul 134-182  
South Korea  

**Missionary:**
The Rev. Young Ha Kim  

---

**CZECH REPUBLIC**  

**Mailing address:**
St. Paul’s Lutheran Church and The  
School of Martin Luther  
Skolni Namesti 1  
31805 Plzen  
Czech Republic  
Tel./Fax: 011-420-37-738-0754  

**National Pastors:**
The Rev. Petr Krakora  
The Rev. Martin Vrsecky  

---

**LATVIA**  

**Mailing Address:**
Confessional Lutheran Church of Latvia  
Elizabetes iela 69, Apt. 2  
Riga, LV 1050  
Latvia  

**National Pastors:**
The Rev. Gundars Bakulis  
The Rev. Karlis Bush  
The Rev. Uldis Fandejevs  
The Rev. Didzia Melkis  
The Rev. Egons Mudulis  
The Rev. Ilars Plume  
The Rev. Ivo Sildegs  
The Rev. Ugis Sildegs
UKRAINE

Mailing Addresses:

Kyiv:
- Ukrainian Lutheran Church
- 14 Velyka Vasylkivska St
- Kv #15
- 01004 Kiev
- Ukraine
- Tel. 011-380-44-235-7721
- Fax 011-380-44-234-0800

Ternopil:
- The Rev. John Vogt
- St. Sophia Seminary
- Lyuterans'ka Bohoslovs'ka Seminariya
- Vulytsya Peremohy 46
- 47724 Velyka Berezovytsya
- Ukraine
- Tel. 011-380-35-225-7613
- Fax 011-380-35-222-8567

Gift of Life:
- Nickolas & Kerry Laper
- Yaremchuka St 6
- 46000 Ukraine
- Tel./Fax 011-380-35-253-7965
- giftoflife@tr.ukrtel.net

National Pastors in Ukraine:

The Rev. V’yacheslav Horpynchuk
The Rev. Roman Andruntsiv
The Rev. Taras Bosiak
The Rev. Oleksandr Dich
The Rev. Oleksandr Feschenko
The Rev. Yuriy Fizer
The Rev. Andriy Honcharuk
The Rev. Oleksandr Husar
The Rev. Viktor Khaustov
The Rev. Taras Kokovskiy
The Rev. Vadim Kolesnik
The Rev. Serhiy Kudrick
The Rev. Oleksandr Kulchitshi
The Rev. Mikola Lutskiy
The Rev. Oleh Okruhin
The Rev. Pavlo Oskolov
The Rev. Viktor Pashchenko
The Rev. Serhiy Romanyuk
The Rev. Oleksandr Simashko
The Rev. Serhiy Somin
The Rev. Oleksandr Sonne
The Rev. Yuriy Tytsky
The Rev. Oleh Yukhymenko
The Rev. Serhiy Zuyev
The Rev. Vadim Zinchenko
OTHER ADDRESSES

Cross-stitch
Contact: The Rev. Steven Petersen

ELS Historical Society
Contact: The Rev. Mark Harstad

Evangelical Lutheran Synod Foundation
Contact: The Rev. Daniel Basel

Faith Mission Society
Contact: Mr. Marlin Goebel 989-742-4505
24885 Morrow Rd, Hillman MI 49746

Helping Hands
Contact: 2133 Kenneth Dr, Albert Lea MN 56007

Ottesen Museum
Contact: Rebecca DeGarmeaux  507-344-7421
museum@blc.edu

AREA HIGH SCHOOLS

Arizona Lutheran Academy
6036 S 27th Ave, Phoenix, AZ 85041-5200  602-268-8686

California Lutheran High School
31970 Central Ave, PO Box 1570, Wildomar CA 92525  951-678-7000

Evergreen Lutheran High School
2021 S 260th St, Des Moines WA 98198  253-946-4488

Kettle Moraine Lutheran High School
3399 Division Rd, Jackson WI 53037  262-677-4051

Lakeside Lutheran High School
231 Woodland Beach Rd, Lake Mills WI 53551  920-648-2321

Minnesota Valley Lutheran High School
45638 561st Ave, New Ulm MN 56073  507-354-6851

Saint Croix Lutheran High School
1200 Oakdale Ave, West St Paul MN 55118  651-455-1521

West Lutheran High School
3350 Harbor Lane N, Plymouth MN 55447  763-509-9378
ADMINISTRATIVE

Bruss, Dan R.
President

Auen, Orrin H.
Director of Library Services

Born, Silas V.
Director of Christian Education

Costello, Gregory W.
Controller

Fager, Karl E.
Director of Athletics

Jaeger, Lois A.
Director of Fine Arts

Jaeger, Steven C.
Vice President for Student Affairs

Johnson, Christopher T.
Director of Studio Services

Kind, Christopher G.
Director of Development

Kuster, Thomas F.
Interim Academic Dean

Manthe, Theodore E.
Dean of Student Services

Merseth, Juel O.
Director of Facilities

Miller, Ralph L.
Director of Accounting

Moldstad, Donald L.*
Director of Campus Spiritual Life/Chaplain

Mundahl, Daniel L.
Chief Financial and Administrative Officer

Schwartz, Lance W.
Director of Marketing and Public Relations

Sehloff, John M.
Director of Information Technology Services

- Education/Psychology
- Communication
- Religious Studies
- Political Science
- Biology/Computer Science
Starkon, Mary Jo
Registrar

Westphal, Arthur P.
Chief Advancement Officer

Westphal, Donald, M.
Dean of Admissions

Wold, Paul G.
Bookstore Manager

Woller, Eric K.
- Chemistry
   Academic Dean

Younge, Jeffrey W.
   Director of Financial Aid

PROFESSIONAL

Bartscher, Ellen M.
   Computer Systems Specialist

Board, Tami L.
   Data Specialist

Bolland, Amanda
   Electronic Resources and Reference Librarian

Boo, Paulette Tonn
   - Business
      Manager of Human Resources

Flanagan, Carrie
   Advancement Specialist/Event Planner

Flunker, Thomas G.
   Admissions Counselor, Coordinator of Multi Ethnic Resource Center

Forsberg, Kathy L.
   Cataloging Librarian

Harstad, Sarah A.
   Coordinator of Career Services and Internships

Homan, Tanya M.
   Admissions Counselor

Kovaciny, Jonathan E.
   Coordinator of Web Services

Kragh, Ryan P.
   Assistant Director of Athletics

Krier, Jacob
   Manager of Alumni Relations

LaFave, Leigh Ann M.
   Coordinator of Student Activities and Intramurals

Lange, Dustin D.
   Admissions Counselor
Loge, Linda S.
Associate Dean of Admissions

Marozick, Jonathan M.
- Computer Science

Information Technology Programmer

Marzinske, Todd R.
Manager of Network Systems

Meyer, Mark S.
- Computer Science/Education

Manager of Academic Computing

Moldstad, Jonathan L.
Manager of Security Services

Norris, David J.
Manager of Creative Services

Osterman, Paul J.
Head Athletic Trainer

Quist, Amanda
Creative Services Specialist

Shubert, Lisa A.
Manager of Academic and Institutional Research

Vlieger, Estelle B.
Admissions Counselor

Wels, Philip R.
Studio Production Specialist

FACULTY

Bloedel, Peter J. - Theatre
Bouhel, John P. - History
Bowyer, Shane - Business
Brown, Polly E. - Education
Buch, Laura A. - Mathematics
Bukowski, William S. - Art
Caron, Matthew L. - Theatre
Czer, Ramona M. - Communication/English
DeGarmeaux, Mark E.* - Religious Studies/Norwegian/Latin
Hanna, Robert C. - Education/English
Harstad, Mark O.* - Hebrew/Religious Studies
Heins, Chad J. - Biology/Science
Holbird, Doyle F. - Biology
Johnson, Lars O. - Communication/English
Jones, Lyle D. - Physical Education/Health
Jore, Kyle P. - Mathematics
Kessel, William B.* - Sociology/Religious Studies
Kjeer, Julie M. - Mathematics
Kjeer, Peter M. - Physics/Mathematics
Klockziem, Tiffany Young - Physical Education/Health
Kuster, Matthew D. - Exercise Science/Physical Education
Lind, Patty J. - Health/Sociology
Lo, Adrian H. - Music
Loging, Jon L. - Communication/Speech Team
Lyngholm, Derick M. - Communication
MacPherson, Ryan C. - History/Philosophy
Marzolf, Dennis W.* - Music
Moldstad, Janet L. - Business
Murilla, Angie L. - Communication
Nissen, Jonas K. - Communication
Ouren, Eric C. - Art
Overn, Andrew T. - Art
Paulsen, Kurt W. - Communication
Pipal, Rob F. - Physical Education
Reagles, Steven L.* - Communication/Religious Studies
Riehl, Matthew E. - Chemistry
Shoop, Dean W. - Business/Accounting/Economics
Tollefson, Timothy G. - Music
Wiechmann, Mark E. - Psychology
Wosmek, Jennifer A.D. - Psychology

*Theologically Trained

EMERITI
Hilding, Arlene
Holte, Norman
Honsey, Rudolph
Johnson, Calvin
Lee, Sigurd
Meyer, Marvin
Petersen, Wilhelm
Weberg, Cynthia
Younge, Ronald J.
BETHANY LUTHERAN THEOLOGICAL SEMINARY
6 Browns Court
Mankato, Minnesota 56001
507-344-7354
Fax 507-344-7426
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

Smith, Michael K.
– Biblical Theology
– Systematic Theology
– Practical Theology

Teigen, Erling T.*
– Systematic Theology

*College professor teaching classes in the seminary

EMERITI

Honsey, Rudolph

Petersen, Wilhelm W.

PERIODICAL

Lutheran Synod Quarterly
Editor: Gaylin R. Schmeling
Subscription: $20.00
**LUTHERAN ELEMENTARY SCHOOLS AND PRESCHOOLS**

June 15, 2011

**Secretary of Schools** (Board for Lutheran Schools of America)............... Allen Labitzky
3108 Utah Ave. N, Crystal, MN 55427
763-544-6081, e-mail: alabitzky@kog-els.org

**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

<table>
<thead>
<tr>
<th>School Name</th>
<th>Address</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bethany Lutheran School</td>
<td>151 Tremont West, Port Orchard, WA 98366-3737</td>
<td>Tel. 360-876-1300, Fax 360-876-5098</td>
</tr>
<tr>
<td>Christ Ev. Lutheran Preschool</td>
<td>1592 S.E. Floresta Dr., Port St. Lucie, FL 34983</td>
<td>Tel 772-879-1353</td>
</tr>
<tr>
<td>Concordia Preschool</td>
<td>3715 London Road, Eau Claire, WI 54701-7813</td>
<td>Tel 715-834-9097, E-mail: <a href="mailto:concordi@execpc.com">concordi@execpc.com</a></td>
</tr>
<tr>
<td>Dei Spring Academy</td>
<td>601 Red River Ave. S., Cold Spring, MN 56320</td>
<td>Tel. 320-685-4120</td>
</tr>
<tr>
<td>Family of God Lutheran School</td>
<td>P.O. Box 10949, Fort Mohave, AZ 86428</td>
<td>Tel. 928-763-5303, E-mail: <a href="mailto:gracevbpreschool@bellsouth.net">gracevbpreschool@bellsouth.net</a></td>
</tr>
<tr>
<td>Gracie's Preschool</td>
<td>1150 41st Ave., Vero Beach, FL 32960</td>
<td>Tel. 772-562-2904</td>
</tr>
<tr>
<td>Heritage Lutheran School</td>
<td>13401 Johnny Cake Ridge Road, Apple Valley, MN 55124</td>
<td>Tel. 952-431-6225</td>
</tr>
</tbody>
</table>

*indicates primary contact
Holy Cross Lutheran School
(Preschool through Eighth Grade)
2670 Milwaukee Street
Madison, WI 53704
Tel. 608-249-3101
Fax 608-249-0601
Rebecca Cleven
Camilla Dashcund
Ione Ibeling
Eileen Karow
Elizabeth Krause
Linda Marozick
Barbara Pape (PT)
Timothy Schubkegel*
Shelly Schoenherr (PT)

Holy Trinity Ev. Lutheran School
(Preschool through Eighth Grade)
35181 Wisconsin Avenue
PO Box 146
Okauchee, WI 53069
Tel. 262-567-0669
Fax 262-567-2615
Marjorie Bentz
Shu-Ting Lai*
Dawn Sauer
Susan Schoenike
Christina Westendorf
James Young

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
Sheila Degner
Joshua Gregovich
Allen Labitzky*
William Lubansky
Judy Laxford
Karen Madson
Jonathan Matzke
Karen Merseh
Aaron Olmanson
Carol Robison
Kay Russow
Joy Veach

Lakewood Lutheran School
(Preschool through Second Grade)
10202 112th Street SW
Tacoma, WA 98498
Tel. 253-584-6024
Fax 253-584-4615
Megan Enstad
Tina Murray*
Eva Voss

Mt. Olive Lutheran School
(Kindergarten through Eighth Grade)
1123 Marsh Street
Mankato, MN 56001
Tel. 507-345-7927
Steven Beilke
Susan Beilke
Mary Born
Miranda Dittrmer
Alissa Griebel
Larry Rude*
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
Kimberley Jones*
Karla Broad
Alexandra Jimenez

Our Saviour Lutheran School
(Preschool through Second Grade)
3045 Arapaho Drive
Lake Havasu City, AZ 86406
Tel. 928-680-6181
Katie Denney
Timothy Hartwig*

Parkland Lutheran School
(Preschool through Eighth Grade)
120 123rd St S
Tacoma, WA 98444
Tel. 253-537-1901
Fax 253-537-0172
Connie Davis
Sharon King
Jolene McClung
Linda Perry
Brent Sorn
Alex Ring
Chris Rogich
Glen Obenberger*

Peace Lutheran School
(Pre-K, Kindergarten – Gr. 3)
3249 Windmill Point Blvd.
Kissimmee, FL 34746
Tel. 407-870-5965
Jason Draeger*
Barbara Huhnerkoch
Danielle Powers

Princeton Ev. Lutheran School
(Preschool through Eighth Grade)
7401 Alpha Road
Princeton, MN 55371
Tel. 763-389-0704
Beverly Bentz
Linda Larson

Redeeming Grace Lutheran School
(Preschool)
14077 Monarch Lane
Rogers, MN 55374
Tel. 763-424-5535
Linda Hoffmann
David Russow*

Scarville Lutheran School
(Kindergarten through Eighth Grade)
Box 20
Scarville, IA 50473
Tel. 641-568-3372
Carrie Enderson

Trinity Lutheran School
(Preschool through Eighth Grade)
1268 Pleasant Valley Road
West Bend, WI 53095
Tel. 262-675-6627
E-mail: trinpvwb@nconnect.net
Diana Bormann
Richard Brei*
Jeanine Heller
George Kellermann
Barbara Speerschneider

The School of Martin Luther
(Kindergarten through Ninth Grade)
Skolni namesti
131805 Plzen, Czech Republic
Tel. 011-420-377-387-009

* indicates school administrator/principal/director
CONGREGATIONS

CIRCUIT 1

FLORIDA

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
Mail: PO Box 91905; 33804-1905

Lakeland: Peace
10:00 (S 9:00)
A. Schmidt
5970 Lakeland Highlands Rd; 33813

Naples: Our Savior
9:00 (8:30 & 11:00 Jan. – Easter)
G. Schmidt
1955 Curling Ave; 34109

Port St. Lucie: Christ
10:00
M. Dale
1592 SE Floresta Dr; 34983

Sebastian: Trinity
10:00
T. Schmeling
611 Schumann Dr; 32958

Sebring: New Life
10:00
B. Klebig
3725 Hammock Rd; 33872

Vero Beach: Grace
9:00 & 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 (Route 6A); 02631

Burlington: Pinewood
10:45 (S 10:00)
T. Fox
24 Wilmington Rd; 01803

CONGREGATIONS
CIRCUIT 3

MICHIGAN

East Jordan: Faith
Sun. 6:00 p.m.
J. Londgren
02148 S Wilson Rd; 49727

Frankenmuth: St. John’s
10:00, Sat. 6:00 p.m.
J. Willitz, J. Luplow, K. Madson
1200 E Genesee St; 48734

Hillman: Faith
11:00
J. Londgren
24640 Veterans Memorial Hwy; 49726

Holland: Lord of Life
9:00
N. Proksch
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
8:45
J. Londgren
6134 US 23 North
Mail: 6789 – 40 Mile Pointe Rd; 49779

Saginaw: Gloria Dei
9:30
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
L. Ulrich
17202 N Mercer Rd; 43402

Deshler: Peace
9:30
T. Smuda
5039 County Rd G; 43516-9788

Weston: Grace
10:00
J. Merseth Sr.
20425 Taylor St; 43569

PENNSYLVANIA

Irwin: Zion
10:30
B. Leonatti
351 Robbins-Station Rd; 15642
### CIRCUIT 4

#### ILLINOIS

**Lombard:** *St. Timothy*
- 10:15
- E. Bryant
- 547 N Main St; 60148

#### INDIANA

**Avon:** *Good Shepherd*
- 10:15
- G. Lilienthal
- 901 Pine Ridge Way, Brownsburg; 46112

**Portage:** *Hope*
- 10:30
- P. Lepak
- 6322 Portage Ave; 46368

**Hobart:** *Grace*
- 9:00
- F. Lams
- 6240 Grand Blvd
- Mail: 1031 Hickey St; 46342
CIRCUIT 5

WISCONSIN

Cottage Grove: *Abiding Shepherd*
9:00 & 10:45, Mon. 7:00 p.m.
N. Krause
406 West Cottage Grove Rd; 53527

Cottage Grove: *Western Koshkonong*
9:30
T. Heyn
2633 Church St; 53527

Madison: *Grace*
10:00
T. Gullixson
1 South Rosa Rd; 53705-4438

Madison: *Holy Cross*
8:00 & 10:30, Mon. 6:30 p.m.
(S 8:00 & 10:00, Mon. 6:30 p.m.)
M. Bartels, B. Tweit
2670 Milwaukee St; 53704

Madison: *Our Saviour’s*
9:15, Sat. 5:30 p.m.
B. Homan
1201 Droster Rd; 53716

Okauchee: *Holy Trinity*
7:45 & 10:15 (S 8:30, Thu. 7:00 p.m.)
J. Madson
35181 Wisconsin Ave
Mail: PO Box 146; 53069

Oregon: *Faith*
9:00
K. Hermanson
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 p.m.
K. Mellon
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
5355 Hwy K
Mail: N6916 TU Lakes Rd, Scandinavia; 54977

Bloomer: Good Shepherd
9:30
R. Otto
1504 Vine St; 54724

Eau Claire: Ascension
9:00, Mon. 6:30 p.m.
P. Sullivan
1500 Peterson Ave; 54703

Eau Claire: Concordia
8:00 & 10:30 (S 9:00, Mon. 7:00 p.m.)
F. Theiste
3715 London Rd; 54701-7813

Eau Claire: Pinehurst
9:00, Mon. 6:30 p.m.
B. Schwark
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 p.m. (Apr.–Nov.)
9:00, Sat. 5:00 p.m. (Dec.–Mar.)
L. Buelow, D. Hartwig
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 ($ 9:00)
E.C.F. Stubenvoll, Jr.
920 Wells St; 54143

Menomonie: St. Katherine’s
9:30
S. Kauffeld
E7250 N Cty Hwy E
Mail: N4931 572nd St; 54751

Omro: Messiah
Sat. 4:30 p.m.
G. Haugen
Zion Lutheran Church
5355 Hwy K
Mail: PO Box 214; 54963-0214

Shawano: St. Martin
9:00
K. Kluge
W8032 Belle Plaine Ave
Mail: W8079 Belle Plaine Ave; 54166
CIRCUIT 7

IOWA

Ames: Bethany
11:00
M. Hoesch
3113 Diamond St
Mail: 3219 Diamond Ave; 50010

Calmar: Trinity
10:30
G. Smith
306 W. Clark St (Box 814)
Mail: 611 W Court St, New Hampton; 50659

Forest City: Forest
8:30 (June – August 2011)
11:00 (September – December 2011)
B. Longshore
546 West M St; 50436

Indianola: Good Shepherd
9:00
R. Harting
202 North Kenwood; 50125

Lake Mills: Lake Mills
9:00 (October – January)
E. Hoeft
107 N 1st Ave E
Mail: 106 13th St S, Northwood; 50459

Lake Mills: Lime Creek
9:00 (June – September)
E. Hoeft
4 miles N, 1 mile W
Mail: 106 13th St S, Northwood; 50459

Lawler: Saude
9:00 (2nd & 4th Sundays)
10:30 (1st & 3rd Sundays)
D. Larson
10 miles N, 1 mile W
Mail: 2940 Stevens Tr; 52154

New Hampton: Jerico
9:00 (1st & 3rd Sundays)
10:30 (2nd & 4th Sundays)
D. Larson
9 miles N, 3 miles E
Mail: 2940 Stevens Tr, Lawler; 52154

New Hampton: Redeemer
8:00
G. Smith
611 West Court St; 50659

Northwood: First Shell Rock
10:45
E. Hoeft
1406 Central
Mail: 106 13th St S; 50459

Northwood: Somber
9:00 (February – May)
E. Hoeft
10 miles W, 1 mile S
Mail: 106 13th St S; 50459

Parkersburg: Faith
11:00
D. Finn
608 Sixth St
Mail: PO Box 149; 50665

Riceville: Immanuel
6:00 p.m.
E. Hoeft
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 (June – August 2011)
9:00 (September – December 2011)
B. Longshore
226 Monroe St; 50478

Thornton: Richland
10:30 (S 9:30)
vacant
300 Elm St
Mail: PO Box 86; 50479
Waterloo: **Pilgrim**
9:00
D. Finn
3815 Ansborough Ave; 50701

Waukon: **King of Grace**
9:00
J. Skogen
101 Second St NW; 52172

**MINNESOTA**

Albert Lea: **Our Savior's**
9:00
W. Halvorson, J. Kassera
320 W College St; 56007

Manchester: **Manchester**
9:00 (S 10:30)
S. Stafford
101 McKinley
Mail: PO Box 188, Hartland; 56042

Hartland: **Hartland**
10:45 (S 9:00)
S. Stafford
404 Broadway
Mail: PO Box 188; 56042

**MINNESOTA**

Audubon: **Immanuel**
10:00
D. Thompson
120 E Swan Dr; 56511

Bagley: **Our Savior's**
9:00
M. Faugstad
36021 County 7
Mail: PO Box 26, Lengby; 56651

East Grand Forks: **River Heights**
10:15 (S 9:00)
N. Merseth
2214 10th Ave NW; 56721

**MINNESOTA**

Grygla: **St. Petri**
8:00
J. Abrahamson
3 miles E, 1 mile N
Mail: 13478 330th Ave S, Oklee; 56742

**MINNESOTA**

Lengby: **St. Paul**
10:30
M. Faugstad
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

Roseau: **Our Savior's**
9:00
J. Merseth
204 4th Ave NE
Mail: 40780 130th St; 56761

Trail: **Mt. Olive**
Sat. 8:30
J. Abrahamson
Mail: 13478 330th Ave S, Oklee; 56742

Trail: **Nazareth**
1:00 p.m. (S 9:45)
J. Abrahamson
11 miles N, 2 miles E
Mail: 13478 330th Ave S, Oklee; 56742

Ulen: **Calvary**
9:00
D. Jaech
207 1st St NW
Mail: PO Box 381; 56585
CIRCUIT 9

**MINNESOTA**

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<tr>
<td>Apple Valley</td>
<td>Heritage</td>
<td>8:00 &amp; 10:30 (S 9:00)</td>
<td>K. Anderson, 13401 Johnny Cake Ridge Rd; 55124</td>
<td></td>
</tr>
<tr>
<td>Belview</td>
<td>Our Savior's</td>
<td>8:30 or 11:00* (S 8:30 or 10:00*)</td>
<td>D. Faugstad, 306 Main St; Mail: PO Box 187; 56214</td>
<td></td>
</tr>
<tr>
<td>Belview</td>
<td>Rock Dell</td>
<td>8:30 or 11:00* (S 8:30 or 10:00*)</td>
<td>D. Faugstad, 4 miles NE; Mail: PO Box 187; 56214</td>
<td></td>
</tr>
<tr>
<td>Clara City</td>
<td>Faith</td>
<td>9:00</td>
<td>L. Wentzlaff, 4015 SE 115th Ave; Mail: PO Box 796; 56222</td>
<td></td>
</tr>
<tr>
<td>Cold Spring</td>
<td>Gloria Dei</td>
<td>10:15 (S 9:00)</td>
<td>C. Hahnke, 601 Red River Ave S; 56320</td>
<td></td>
</tr>
<tr>
<td>Cottonwood</td>
<td>English</td>
<td>9:00 (S 9:00, Mon. 7:00)</td>
<td>S.P. Van Kampen, 110 East Main St; Mail: PO Box 37; 56229</td>
<td></td>
</tr>
<tr>
<td>Farmington</td>
<td>Hope</td>
<td>10:00</td>
<td>D. Oberer, 319 Fourth St; 55024</td>
<td></td>
</tr>
<tr>
<td>Gaylord</td>
<td>Norwegian Grove</td>
<td>9:00 or 10:30* (S 8:30 or 10:00*)</td>
<td>C. Ferkenstad, 33879 State Hwy 22; Mail: 37777 State Hwy 22, St Peter; 56082</td>
<td></td>
</tr>
<tr>
<td>Golden Valley</td>
<td>King of Grace</td>
<td>8:15 &amp; 10:45, Mon. 7:00</td>
<td>E. Ekhoff, R. Flohr, 6000 Duluth St; 55422</td>
<td></td>
</tr>
<tr>
<td>Luverne</td>
<td>Bethany</td>
<td>10:15</td>
<td>P. Fries, 720 N Kniss Ave; Mail: 735 N Freeman Ave; 56156</td>
<td></td>
</tr>
<tr>
<td>Mankato</td>
<td>Mt. Olive</td>
<td>8:30 &amp; 10:45, Mon. 7:00</td>
<td>J. Petersen, M. Brooks, 1123 Marsh St; 56001</td>
<td></td>
</tr>
<tr>
<td>North Mankato</td>
<td>Peace</td>
<td>8:00 &amp; 10:30 (S 9:00)</td>
<td>vacant, 2090 Commerce Dr; 56003</td>
<td></td>
</tr>
<tr>
<td>Princeton</td>
<td>Bethany</td>
<td>9:00</td>
<td>J. Gernander, 801 South Sixth St; 55371</td>
<td></td>
</tr>
<tr>
<td>Princeton</td>
<td>Our Savior's</td>
<td>9:00</td>
<td>T. Zenda, 18977 17th St; 55371</td>
<td></td>
</tr>
<tr>
<td>Rogers</td>
<td>Redeeming Grace</td>
<td>10:00 (S 9:00, Mon. 7:00)</td>
<td>D. Russow, 14077 Monarch Ln; 55374</td>
<td></td>
</tr>
<tr>
<td>St. Peter</td>
<td>Norseland</td>
<td>9:00 or 10:30* (S 8:30 or 10:00*)</td>
<td>C. Ferkenstad, 37777 State Hwy 22; 56082</td>
<td></td>
</tr>
<tr>
<td>Tracy</td>
<td>Zion</td>
<td>10:15</td>
<td>S. Schmeling, 200 Emroy Street; Mail: PO Box 1172; 56175</td>
<td></td>
</tr>
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CIRCUIT 10

MISSOURI

Cape Girardeau: *Scriptural*
10:00
M. Rogers
3587 County Rd 635; 63701

Carthage: *Faith*
10:30
T. Buelow
2134 S Grand Ave; 64836

Jefferson City: *Peace*
8:30
E. Gernander
7808 New Church Rd; 65101

Osage Beach: *Beautiful Savior of the Lake* [Preaching station]
6:30 p.m.
M. Ernst
328 S. Frontage Rd; 65065

Piedmont: *Grace*
10:30
vacant
114 E Green St; 63957

TENNESSEE

Austin: *exploratory*
B. Kerkow

San Antonio: *Faith*
10:30
M. Crick
14819 Jones-Maltsberger Rd; 78247
CIRCUIT 11

ARIZONA

Fort Mohave: *Family of God*
10:15
R. Fyffe
1863 Panadaro Rd
Mail: PO Box 10949; 86427

Lake Havasu City: *Our Saviour*
9:00
T. Hartwig, T. Saari
3163 Maricopa Ave; 86406

Lake Havasu City: *Our Saviour’s Chapel*
[Mission of Our Saviour Lutheran]
10:30
T. Hartwig, T. Saari
2150 Kiowa Blvd
Mail: 3163 Maricopa Ave; 86406

Scottsdale: *Redeemer*
9:00
D. Webber
7670 E Jomax Rd; 85266

CALIFORNIA

Bell Gardens: *Christ the King*
10:45
E. Zimdars
6541 Eastern Ave; 90201

Bishop: *Our Savior*
9:30
S. Gullixson
162 Sneden St; 93514

Irvine: *Faith*
9:30
W. Stehr
Northwood Community Center
4531 Bryan
Mail: 349 Stanford Ct; 92612

Irvine: *Asian Mission*
9:30 (Korean)
J. Kim
8 Hammond St. #103; 92618

Ukiah: *Apostles*
9:30
K. Dethlefsen
710 E—S State St
Mail: PO Box 1511; 95482

Windsor: *Christ*
11:00
J. Smith
125 Shiloh Rd; 95492
## OREGON

**Grants Pass:** *Our Savior*
- Time: 10:15
- Pastor: J. Jacobsen
- Address: 230 Buysman Way; 97526

**Gresham:** *Saved By Grace*
- Time: 10:00
- Pastor: S. Sparley
- Address: 2010 NE Division St; 97030

**Hood River:** *Concordia*
- Time: 9:00
- Pastor: A. Hamilton
- Address: 1107 Pine St; 97031

**Klamath Falls:** *Christ*
- Time: 9:30, Wed. 7:00
- Pastor: M. Muehlenhardt
- Address: 127 N Spring St; 97601

**Medford:** *Faith*
- Time: 10:30
- Pastor: M. Muehlenhardt
- Address: 1773 S Columbus Ave; 97501

**Myrtle Creek:** *St. Matthew*
- Time: 11:00
- Pastor: F. Fiedler III
- Address: 436 Old North Pacific Hwy; 97457

**North Bend:** *Resurrection*
- Time: 10:30
- Pastor: J. Wilson
- Address: 1890 Monroe
- Mail: 1320 Ford Ln; 97459

**Saint Helens:** *Ascension*
- Time: 9:30
- Pastor: J. Burkhardt
- Address: 1911 Columbia Blvd; 97051

**Sutherlin:** *Christ*
- Time: 8:30
- Pastor: F. Fiedler III
- Address: 161 W 2nd St
- Mail: Box R; 97479

**The Dalles:** *Bethany*
- Time: 11:00
- Pastor: J. Jacobsen
- Address: 2323 East 12th St; 97058

*Consult pastor for service time*

## UTAH

**West Jordan:** *Hope*
- Time: 10:30
- Pastor: J. Jacobsen
- Address: 230 Buysman Way; 97526

## WASHINGTON

**Lakewood:** *Lakewood*
- Time: 11:00
- Pastor: J. Jacobsen
- Address: 10202 112th St SW; 98498

**Mt. Vernon:** *St. Luke*
- Time: 10:00
- Pastor: J. Dalke
- Address: 1524 E Blackburn Rd; 98274

**Port Orchard:** *Bethany*
- Time: 8:15 & 11:00, Mon. 7:00
- Pastor: J. Jacobsen
- Address: 151 Tremont W; 98366

**Tacoma:** *Parkland*
- Time: 8:00 & 10:30, Mon. 6:30 p.m.
- Pastor: G. Obenberger, P. Faugstad, A. Ring
- Address: 120 123rd St South; 98444

**Yelm:** *Our Redeemer*
- Time: 10:45
- Pastor: J. Braun
- Address: 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.)

IS GOD’S WILL INCLUDED IN YOUR WILL?
The foundation is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY
The Evangelical Lutheran Synod Foundation is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor’s wishes, the principal may be used for the purpose designated, or the principle may be held intact while the income alone is used for the work of the church.
B. GIFTS OF REAL ESTATE AND OTHER PROPERTY
The foundation is ready to receive, administer, and distribute gifts of real estates, securities, or other property designated for the general work of our church or for any specific phase of its activities (including local congregations). If desired the foundation is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement.

C. BEQUESTS THROUGH WILLS
In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The ELS Foundation urgently appeals to you: Make a will, and make your will a “Christian” will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life Insurance Gifts, Gifts Through Trusts, and Memorial Gifts, may be used; and the foundation is ready to serve you or counsel with you.

Legal Form for Gifts to the
Evangelical Lutheran Synod Foundation
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.

Send inquiries to:
Giving Counselor
6 Browns Court
Mankato MN 56001
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Mankato, Minnesota 56001
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Gaylin R. Schmeling, President

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