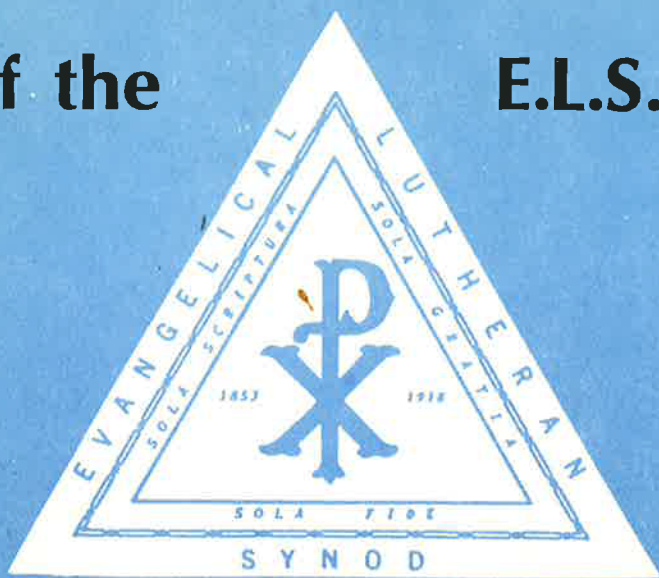


# 56th Annual Convention of the E.L.S.



## Serving one another by **LOVE**

Essay: *"The Practice of Christian Love Among Christ's People"*

—The Rev. Wilfrid Frick

**BETHANY LUTHERAN COLLEGE**

MANKATO, MINNESOTA

JUNE 17-22, 1973

**56th REPORT  
REGULAR CONVENTION  
of the  
EVANGELICAL LUTHERAN SYNOD**

**and the  
17th Annual Meeting of the  
BETHANY LUTHERAN COLLEGE  
CORPORATION**

**Essay:  
"The Practice of Christian Love  
Among Christ's People"**

**—The Rev. Wilfrid Frick**

**Convention Theme:  
"SERVING ONE ANOTHER BY LOVE"**

**Compiled by  
Alf Merseth, Secretary**

**Held at  
Bethany Lutheran College  
Mankato, Minnesota 56001  
June 17-22, 1973**



## CONVENTION OPENING

The 56th Annual Convention of the Evangelical Lutheran Synod opened on Sunday, June 17, 1973, with Festival Services in the Norwegian and English languages.

At the Norwegian Service held at the Mt. Olive Lutheran Church at 9:30 the Rev. A. M. Harstad, Madison, Wisconsin, served as Liturgist and the Rev. H. A. Theiste, Golden Valley, Minnesota, brought the message. On the basis of Galatians 5:13, the Rev. Mr. Theiste spoke on "Serve One Another in Love." In His farewell discourse the night He was betrayed Jesus exhorted His disciples: "that ye love one another even as I have loved you." Christ's love was unselfish, self-sacrificing. Such is the love the Holy Spirit engenders in the heart of the believer as a result of the new birth. An example of this love is found described by the Apostle Paul in his letter to the Thessalonians as he writes to them: "Now as to love of the brethren, you have no need for anyone to write to you, for you yourselves are taught of God to love one another: for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you brethren to excell still more." How wonderful if it could be said of us: We love all the brethren in our Synod, not only in North America but in Lima, Peru, Nicaragua and Costa Rica as well. The true love shows itself as we extend ourselves to bring the Gospel of salvation to our perishing fellow men. We cannot be satisfied with a limited concern. We must go into the uttermost ends of the earth. These are the Master's marching orders. What eagerness there would be to serve God and our fellow men if we permitted this love to have free play in our daily lives.

Mrs. Emmett Norell served as the Organist.

At the English Service held at the College Auditorium at 10:30 the Rev. Alf Merseth, Northwood, Iowa, served as the Liturgist. The Rev. David Lillegard, Suttons Bay, Michigan, brought the message. On the basis of John 13:34 the Rev. Mr. Lillegard spoke on "A New Commandment." Jesus Christ understood the need of the world for love, which is why He came into this world: to show what real love is. He also came to fulfill the law, which He summarized by saying that love is the great commandment on which all the Scriptures depend.

The question naturally arises: "Why does Jesus speak of this as a 'New Commandment'?" The answer is that in Old Testament times the people of God had lost and perverted the love-commandment. Also, Jesus wants to teach that only through continual renewal of repentance over sins and faith in the God of love can a person keep the love-commandment.

We need to apply these words of Christ to ourselves, remembering how we have failed to love others as we should. Jesus said to love our enemies, but we have often failed to love even our own families, and those in the household of faith. And we need to remember that only by abiding in Jesus will we be able to change for the better. We must rely on Jesus and His Word, commune regularly with Him

in prayer, listen to His Word preached, and thus receive strength.

And we need to consider Jesus. He was the most important man who ever lived, yet He had such love that He never thought more of Himself than others; He turned away from pleasures and comforts so that He could love and serve us. He never shrank from the great task of giving His very life, enduring the worst suffering of body and soul imaginable, in order that others might have peace, joy, strength, forgiveness, life, and eternal salvation.

We see from Jesus' life that love meant service. The two are inseparable. If we would love, we must also serve. It must begin and continue on a personal level, and then extend into other areas. We ought, in the first place, to have a loving concern for bringing the Gospel of God's love to others. We have really only just begun to do this! Then we ought to take a personal interest in the bodily welfare of others. This will reach over into a social concern also, so that we are helping others on a larger scale.

We have Jesus' promise of eternal life, offered freely out of His great love for us. May we grow in the grace of love for God and His Word, and for others.

Mrs. John Moldstad served as organist. Special choir music by the choirs of Norseland and Norwegian Grove Lutheran Churches beautified the service.

Pastor Rodger Dale welcomed the Pastors, delegates and guests on behalf of Mt. Olive Lutheran Congregation, and President Raymond Branstad extended a welcome on behalf of Bethany Lutheran College. President George Orvick responded on behalf of the Synod with thanks to Mt. Olive Congregation, to Bethany College and to all that had participated in the Festival Services.

President Orvick appointed a temporary Credentials Committee composed of Pastors John E. Smith and Warren A. Granke and Delegates Sigurd Lee and Waldo Tinderholt.

In the afternoon of Synod Sunday, at 3 o'clock, a Mission Program was conducted by Home Field Secretary S. Quist assisted by Pastors H. Theiste, E. Teigen and President G. Orvick. Under the theme, **PLANT—GROW—HARVEST—SHARE THANKS**, the work of the Evangelical Lutheran Synod Mission Program was highlighted by slides of some of our home and foreign mission work. The Choirs and Male Chorus of the Norseland and Norwegian Grove Lutheran Churches added their praise in song to the beauty of the afternoon program.

When President Orvick called the first session of the Convention to order on Monday morning, June 18, 1973, 33 Permanent Members responded to the roll call. Later in the Convention 43 of the 45 Pastors serving member congregations were present. Fifteen of the 21 Permanent Advisory Members were present at the Convention.

The Credentials Committee represented by Prof. Sigurd Lee presented the names of 40 delegates who had been certified by their congregations as delegates to this Convention. These were seated and the Chairman declared the 56th Convention of the Evangelical Lutheran Synod and the 17th Annual Meeting of the Bethany Lutheran

College Corporation to be in session in the name of the Father and of the Son and of the Holy Ghost. (By Thursday 93 delegates were seated.)

## **Roll Call**

### **A. PERMANENT MEMBERS (Pastors serving Member Congregations)**

Present at this convention:

T. Aaberg, P. Anderson, M. Dale Christopherson, R. Dale, R. Falk, W. Frick, W. Granke, G. Guldberg, G. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Harstad, P. Haugen, A. Kuster, H. Larson, D. Lillegard, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, W. McMurdie, A. Merseth, T. Mickelson, D. Nelson, R. Newgard, G. Orvick, P. Petersen, W. Petersen, S. Quist, R. Reimer, J. Schmidt, P. Schneider, T. Skaaland, J. Smith, A. Strand, H. Swanson, E. Teigen, M. Teigen, F. Theiste, H. Theiste, V. Theiste, N. Tjernagel, M. Tweit, E. Unseth, W. Werling, F. Weyland, and C. Wosje. Absent: P. Jecklin and S. Lee.

### **B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)**

Present at this convention:

Pastors serving non-member congregations or groups: E. Buhr, N. Harstad, J. Kruger, J. Petersen, E. Stubenvoll. Absent: Theo. Kuster, R. Moldstad, and J. Olsen.

Pastors Emeriti: P. Ylvisaker. Absent: H. Preus.

Professors: R. Branstad, R. Honsey, Thomas Kuster, J. Moldstad, M. Otto, G. Reichwald, and B. Teigen. Absent: J. Madson.

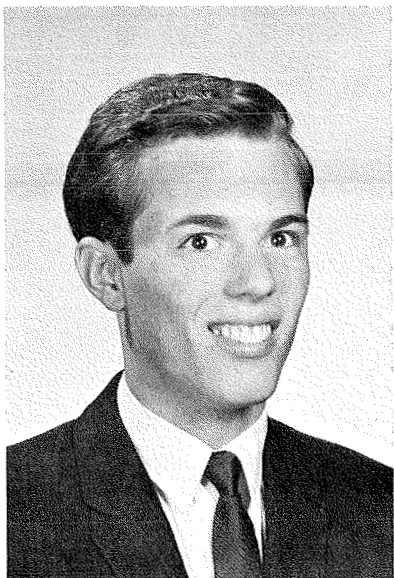
Teachers: L. Jaechs and C. Zitzmann. Absent: S. Born.

## **Congregations Admitted Into Membership**

Bethany Lutheran Church, Port Orchard, Washington  
Immanuel Evangelical Lutheran Church, Riceville, Iowa  
St. John's Lutheran Church, Cedar Rapids, Nebraska  
Peace Lutheran Church, Belgrade, Nebraska  
Faith Lutheran Church, St. Edward, Nebraska  
Trinity Lutheran Church, Brewster, Massachusetts

## **Pastors Admitted Into Permanent Membership**

The Rev. Thomas Mickelson, Waterville, Iowa  
The Rev. Paul Schneider, Clintonville, Wisconsin  
The Rev. Mark Marozick, Mayville, North Dakota  
The Rev. Herbert Swanson, Princeton, Minnesota  
The Rev. Robert Reimer, Belgrade, Nebraska  
The Rev. W. V. McCullough, Port Orchard, Washington



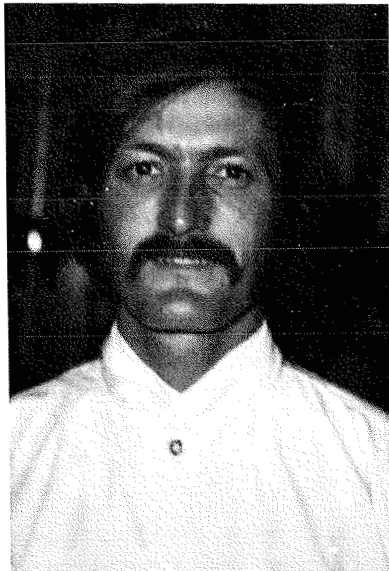
**Mark Marozick**



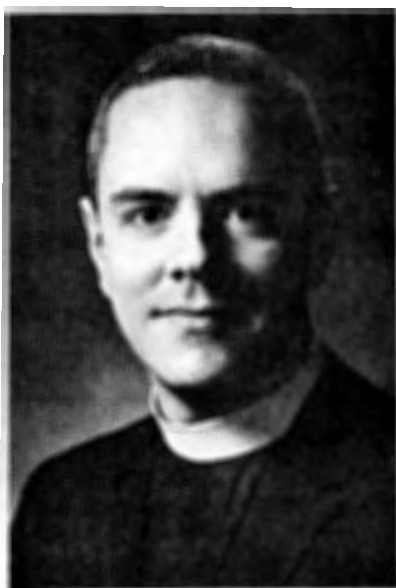
**W. V. McCullough**



**T. Mickelson**



**Robert Reimer**



H. Swanson



P. Schneider

### **Excused for Absence**

Pastors: P. Jecklin and S. Lee

### **Congregations Excused for Not Sending Delegates**

Cross Lake, Fosston, Minnesota  
Our Savior's, Bagley, Minnesota  
St. Paul's, Lengby, Minnesota  
Our Savior's, New Hope, Wisconsin  
St. Mark's Evangelical, Chicago,  
Illinois  
First American, Mayville, North  
Dakota

Trinity, Calmar, Iowa  
Redeemer, New Hampton, Iowa  
Manchester Lutheran, Manchester,  
Minnesota  
Holton, Holton, Michigan  
Concordia, Traverse City, Michigan  
Mt. Olive, Trail, Minnesota  
Clearwater, Oklee, Minnesota

### **Excused for Late Arrival**

Pastors: W. Granke, V. Theiste, W. Halvorson, J. Schmidt, A. Strand.

### **Excused for Early Departure**

Pastors: N. Harstad, W. Halvorson.

#### **Delegates:**

Bill Overn and Bob Smith of Apple Valley, Minnesota;  
Gerhardt Potratz of Waterloo, Iowa;  
Laverne Hiller and Walter Schroeder of Thornton, Iowa;  
Ray Browning and Dennis Eenhuis of Mason City, Iowa;  
Leonard Twedt of Volga, South Dakota;  
Jack Nelson of Lake Mills, Iowa;  
Dwelton Peterson of Madison, Wisconsin;  
Robert Jackson of Eau Claire, Wisconsin;  
Chester Grossman and Donald Graff of Portage, Wisconsin.



## 1973 Representatives Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATES
T. Aaberg	St. Peter, Minn.	Norseland	Carl Annexstad
P. Anderson	West Bend, Wis.	Trinity	Allan Waldschmidt
D. Christoherson	Holton, Mich.	Holton	Charles Zitzmann
R. Dale	Mankato, Minn.	Mt. Olive	Excused
R. Falk	Hillman, Mich.	Faith	Sigurd Lee
W. Frick	Fertile, Minn.	First Evangel	Lowell Creel
W. Granke	Ulen, Minn.	Calvary	Marlin Goebel
G. Guldborg	Eau Claire, Wis.	Ascension	Melvin Dale
G. Gullixson	Bloomer, Wis.	Good Shepherd	Clinton Klemetson
W. Gullixson	Audubon, Minn.	Immanuel	Robert V. Jackson
W. Halvorson	Hawley, Minn.	Our Savior's	Leon Ehrenberg
H. Handberg	New Hampton, Ia.	Jerico	Tosten Skaaland
P. Haugen	Lawler, Ia.	Saude	John Costello
P. Jecklin	Sioux Falls, S.D.	Bethel	Kenneth Natvig
A. Kuster	Volga, S.D.	Oslo	Adolph Jungemann
H. Larson	Crookston, Minn.	Grace	Leonard Twedt
S. Lee	E. Grand Forks, Minn.	River Heights	Everett Schumacher
D. Lillegard	Tacoma, Wash.	Parkland	Gunder Sorenson
N. Madson	Scarville, Ia.	Center	Ralph Sorenson
P. Madson	Scarville, Ia.	Scarville	Larry Joecks
M. Marozick	Chicago, Ill.	St. Paul's	Arthur Solli
R. Mathison	Madison, Wis.	Our Savior's	Leslie Wagner
W. McCullough	New Hampton, Ia.	Redeemer	Clarence Dale
W. McMurdie	Calmar, Ia.	Trinity	Harry Olson
A. Merseth	Wisconsin Dells, Wis.	Newport	Einar Engebretson
T. Mickelson	Portage, Wis.	St. Paul's	John Kudirka
D. Nelson	Traverse City, Mich.	Concordia	Robert Edwards
R. Newgard	East Jordan, Mich.	Faith	Dr. Orlando Overn
G. Orvick	Suttons Bay, Mich.	First	Excused
P. Petersen	Cottage Grove, Wis.	W. Koshkonong	Donald Graff
W. Petersen	Cambridge, Mass.	Harvard Street	Chester Grossman
S. Quist	Mayville, N.D.	First American	Excused
R. Reimer	Hartland, Minn.	Hartland	Warren Krug
J. Schmidt	Manchester, Minn.	Manchester	Ernest Johnson
	Port Orchard, Wash.	Bethany	Julius Johnson
	Tacoma, Wash.	Lakewood	Norman Thede
	Northwood, Ia.	First Shell Rock	Harvey Schwartzlow
	Riceville, Ia.	Immanuel	Excused
	Lake Mills, Ia.	Lake Mills	George Nygaard
	Lake Mills, Ia.	Lime Creek	Peter Erickson
	Lake Mills, Ia.	Somber	Harvey Bell
	Waterville, Ia.	East Paint Creek	Excused
	Waukon, Ia.	West Paint Creek	James Walker
	Clearbrook, Minn.	Concordia	James Walberg
	Fosston, Minn.	Cross Lake	Craig Owings
	Bagley, Minn.	Our Savior's	John Young
	Lengby, Minn.	St. Paul's	Frank Funte
	Albert Lea, Minn.	Our Savior's	Marvin Gronwoldt
	Madison, Wis.	Holy Cross	Jack Nelson
	Waterloo, Ia.	Pilgrim	Lars Peterson
	Madison, Wis.	Grace	Daniel Dahlby
	Golden Valley, Minn.	King of Grace	Odis Holstad
	St. Edward, Neb.	Faith	John Levorson
	Belgrade, Neb.	Peace	Dennis Riebe
	Cedar Rapids, Neb.	St. John's	Robert Larson
	Cottonwood, Minn.	English	Ove Rood
	Tracy, Minn.	Zion	Edwin Merseth
			Excused
			Excused
			Excused
			Excused
			Martin Jordahl
			Al Pieper
			Dweldon Petersen
			Alton Erlandson
			Gerhardt Potratz
			Donald Peterson
			Otto Abrams
			Harold Viste
			Ray Becker
			Stephen Marshall
			John Ahlers
			Harold Bahn
			Marvin Gorden
			Stanley Gorden

P. Schneider	Clintonville, Wis.	St. Paul's	Donald Anderson
T. Skaaland	Delhi, Minn.	First	Wilbert Werner
	Belview, Minn.	Our Savior's	Loren Engel
			Johnnie Enger
J. Smith	Belview, Minn.	Rock Dell	Gilbert Skogen
	Princeton, Minn.	Our Savior's	Kenneth Camp
A. Strand	Chicago, Ill.		Ernest Renback
H. Swanson	Princeton, Minn.	St. Mark's	Excused
E. Teigen	Apple Valley, Minn.	Bethany	Clarence Cook
		Heritage	Robert Smith
M. Teigen	Mason City, Ia.	Central Heights	William Overn
			Ray Browning
	Thornton, Ia.	Richland	Dennis Eenhuis
F. Theiste	Ames, Ia.		Laverne Hiller
V. Theiste	Eau Claire, Wis.	Bethany	Walter Schroeder
		Pinehurst	
N. Tjernagel	Rochester, N.Y.	Indian Landing	Harold Halvorsen
			Leonard Julson
M. Tweet	Luverne, Minn.	Bethany	Hans Frite
			Charles Bach
	Jasper, Minn.	Rose Dell Trinity	John Arends
E. Unseth	Lombard, Ill.	St. Timothy	Ernest Geistfeld
			Robert Erickson
W. Werling	Amherst Junction, Wis.	Our Savior's	Leroy Meyer
F. Weyland	Minneapolis, Minn.	Hiawatha	Wilbert Fiene
C. Wosje	Oklee, Minn.	Clearwater	Excused
	Trail, Minn.	Mt. Olive	Excused
Vacancies	Eau Claire, Wis.	Concordia	Nanian Thompson
			Duane Berg
	Brewster, Mass.	Trinity	Paul Chamberlin
	Forest City, Ia.	Forest	
	Thompson, Ia.	Zion	
	Austin, Minn.	Faith	

## Convention Committees

1. **PRESIDENT'S MESSAGE AND REPORT**  
**Pastors**—H. Theiste, G. Guldberg, F. Weyland  
**Delegates**—John Arends (Bethany, Luverne), Everett Schumacher (Grace, Crookston), Harry Olson (Scarville)
2. **NOMINATIONS:**  
**Pastors**—S. Quist, J. Moldstad, V. Theiste, J. Petersen  
**Delegates**—William Overn (Heritage), Sigurd Lee (Mt. Olive, Mankato), Ralph Sorenson (River Heights), Leroy Meyer (St. Timothy, Lombard)
3. **CREDENTIALS:**  
**Pastors**—J. Smith, W. Granke  
**Delegates**—Sigurd Lee (Mt. Olive, Mankato)
4. **PROGRAM:**  
**Pastors**—D. Christopherson, H. Larson
5. **PUBLIC PRESS AND CONVENTION SENTINEL:**  
**Pastors**—M. Teigen, F. Theiste
6. **DOCTRINAL COMMITTEE**  
**Pastors**—T. Aaberg, P. Anderson, N. Madson, J. Petersen, J. Moldstad, R. Dale, W. Werling  
**Delegates**—Don Peterson (Grace, Madison), Charles Zitzmann (Trinity, West Bend), Ralph Sorenson (River Heights), Wilbert Fiene (St. Timothy, Lombard), Chester Grossman (St. Paul's, Portage), Nanian Thompson (Concordia, Eau Claire), Lars Peterson (Lime Creek), Ernest Johnson (First, Suttons Bay), Gerhardt Potratz (Pilgrim), Adolph Jungemann (Bethel, Sioux Falls), Carl Annexstad (Norse-land), Marlin Goebel (Faith, Hillman), William Overn (Heritage)
7. **MISSIONS:**  
**Pastors**—D. Lillegard, B. Teigen, W. Granke  
**Delegates**—Hans Frite (Indian Landing), John Kudirka (St. Paul's Chicago), Leroy Meyer (St. Timothy, Lombard), Duane Berg (Concordia, Eau Claire), Kenneth Camp (Our Savior's, Princeton), Julius Johnson (First, Suttons Bay), Donald Anderson (St. Paul's, Clintonville)
8. **HIGHER EDUCATION:**  
**Pastors**—P. Petersen, N. Tjernagel, A. Strand, Thomas Kuster  
**Delegates**—Norman Thede (W. Koshkonong), Gunder Sorenson (River Heights), Donald Graff (St. Paul's, Portage), Ernest Geistfeld (Bethany, Luverne), Robert Edwards (Our Savior's, Madison), Jack Nelson (Lake Mills), Dr. Orlando Overn (Our Savior's, Madison), Marvin Gronwoldt (Immanuel, Riceville)
9. **EDUCATION AND YOUTH:**  
**Pastors**—R. Newgard, W. Gullixson, W. Halvorson, P. Haugen, E. Buhr, T. Skaaland, W. McMurdie  
**Delegates**—Dwelton Petersen (Holy Cross, Madison), Allan Waldschmidt (Trinity, West Bend), Larry Joecks (Parkland), Harold Halvorson (Pinehurst), Warren Krug (Faith, East Jordan), Robert Smith (Heritage), Peter Erickson (Hartland)
10. **PUBLICATIONS:**  
**Pastors**—J. Krueger, N. Harstad, R. Honsey, R. Mathison, E. Stubenvoll, H. Larson  
**Delegates**—Harvey Schwartzlow (W. Koshkonong), Arthur Sollie (Parkland), Melvin Dale (First Evanger, Fertile), Leon Ehrenberg (Good Shepherd), Robert Larson (East Paint Creek)
11. **FINANCES**  
**Pastors**—E. Teigen, P. Madson, E. Unseth, M. Tweit, S. Quist, G. Gullixson, R. Reimer  
**Delegates**—Alton Erlandson (Holy Cross), John Costello (Jerico), Clinton Klementson (Calvary, Ulen), Al Pieper (Our Savior's, Albert Lea), Clarence Dale (Scarville), Lowell Creel (Mt. Olive, Mankato), Gilbert

- Skogen (Rock Dell), Raymond Browning (Central Heights), John Young (Lakewood), George Nygaard (Hartland), Everett Schumacher (Grace, Crookston), Otto Abrams (Grace, Madison), Stephen Marshall (Faith, St. Edward, Neb.), Ray Becker (Faith, St. Edward), Frank Funte (Immanuel, Riceville), James Walker (Bethany, Port Orchard, Wash.)
12. CHARITIES AND SUPPORT:  
**Pastors**—V. Theiste, D. Nelson, W. Frick, H. Larson, C. Wosje  
**Delegates**—Charles Bach (Indian Landing), Craig Owings (Lakewood), Einar Engebretson (St. Paul's, Chicago), John Levorson (Somber), Martin Jordahl (Our Savior's, Albert Lea), Robert Jackson (Ascension), Edwin Merseth (Concordia, Clearbrook)
13. MISCELLANEOUS:  
**Pastors**—W. Petersen, D. Christopherson, R. Falk, F. Weyland, H. Theiste  
**Delegates**—Daniel Dahlby (Somber), John Arends (Bethany, Luverne), Tosten Skaaland (Immanuel, Audubon), Dennis Eenhuis (Central Heights), Walter Schroeder (Richland)
14. SYNODICAL MEMBERSHIP:  
**Pastors**—A. V. Kuster, A. M. Harstad, G. Guldberg, R. Branstad  
**Delegates**—Leonard Julson (Pinehurst), Harold Viste (King of Grace), Ernest Renback (Our Savior's, Princeton)
15. PASTORAL CONFERENCE RECORDS:  
**Pastors**—M. Otto, R. Honsey
16. RESOLUTIONS:  
**Pastors**—W. Werling, P. Ylvisaker, A. M. Harstad  
**Delegates**—Ernest Geistfeld (Bethany, Luverne)
17. TELLERS:  
**Pastors**—F. Theiste, T. Skaaland, R. Mathison, M. Teigen, J. Smith
18. CHAPLAIN:  
 Pastor V. Theiste
19. HEAD USHER:  
 Pastor F. Theiste
20. PARLIAMENTARIAN:  
 Pastor M. E. Tweit
21. ORGANIST:  
 Pastor G. A. R. Gullixson

## PRESIDENT'S MESSAGE

JUNE 18, 1973

Esteemed Members and Friends of our Evangelical Lutheran Synod, Grace be unto you and peace from God our Father and from the Lord and Saviour Jesus Christ. Amen.

What is the Evangelical Lutheran Synod? During the past several years especially this question has been asked with increasing frequency by many concerned Lutherans who seek to know more about our church body. We are not a widely known or greatly publicized organization and therefore we can well understand why people would ask the question, "What is the Evangelical Lutheran Synod?"

We need to be able to answer this question not only for those outside our fellowship but also for ourselves. It is well that we ourselves take an objective look at our Synod and ask the question "What does it mean to belong to such a body?"

How, then, shall we answer the question? We believe that the best answer to the question is found in the name of our church body itself: The Evangelical Lutheran Synod. This is a tremendous name. It makes a stupendous claim—namely that of being truly evangelical, truly Lutheran, and truly cooperative. No doubt in the weakness of our sinful flesh we shall all have to confess that we have not lived up to perfection to what that name calls upon us to be. Yet this must be our constant aim and goal to be just the kind of church body that our name says we are.

The first word in that name is a beautiful word—the word "Evangelical." If you will look at this word you will see the word "angel" in the middle of it. An angel is a messenger. The first two letters of the word mean "something good." Therefore the word simply means "a message pertaining to something good." And what in particular is that message of something good? What is that "evangel"? It is nothing else but the grand and glorious news announced by the angels on Bethlehem's plain, "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke 2:10-11.

A church body, therefore, which is truly "evangelical" is one which is committed heart and soul to the proclamation of that most wonderful message the world has ever heard, namely that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Salvation by grace alone through faith in Jesus Christ must be the central message of a church body which dares to call itself evangelical.

The word "evangelical" stands in direct contrast to the word "legalistic." At the time of the Reformation a vast system of outward ordinances and institutions had grown up, a stupendous body of ritualistic legalism—under which the old life of the Gospel went out, or became dim, in the heart of millions. The power that ruled the church was the law. But then came God's Reformer and the light of the Gospel was restored. Charles Porterfield Krauth writes in his "Conservative Reformation" that "The grand distinctive characteristic of the Reformation over against this was that it was *evangelical*, a restoration of the glad tidings of free salvation in Jesus Christ—and thus it gave to the regenerated Church its exalted character as "Evangelical." Krauth goes on the say that had the Lutheran Church chosen her own name she would have chosen only that term "Evangelical." He writes, "She has been known by various titles, but her own earliest and strongest preference was for the name EVANGELICAL, and many of her most devoted sons have insisted on giving her this title without any addition. No title could more strongly express her character, for pre-eminently is her system one which announces the glad tidings of salvation, which excites a joyous trust in Christ as Saviour, which makes the word and sacraments bearers of saving grace." Krauth, p. 118.

In the Apology of the Augsburg Confession, Art. XXIV, a clear contrast is portrayed between the adversaries of the Lutherans who concerned themselves with outward things such as the proper ornaments, candles, and images and the like which adorned the churches. But then the Apology states what is the true function of the evangelical pastor. We read, "On the contrary, by the favor of God, the priests among us attend to the ministry of the Word, teach the Gospel concerning the blessings of Christ, and show that the remission of sins occurs freely for Christ's sake. This doctrine brings sure consolation to the consciences." And the Apology goes on to explain what is the true adornment of the church, "The true adornment of the

churches is godly, useful, and clear doctrine, the devout use of the Sacraments, ardent prayer, and the like. Candles, golden vessels, and similar adornments are becoming, but they are not the adornment that properly belongs to the Church."

The Formula of Concord, Thorough Declaration, Art. III., also summarizes what is the character of an evangelical church body. We quote "... our doctrine, faith, and confession are as follows: Concerning the righteousness of faith before God we believe, teach and confess unanimously ... that poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, or any subsequent works, out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone whose obedience is reckoned to us for righteousness."

This, then, dear friends is the great meaning of that word "evangelical." And the spirit of true "evangelicalism" demonstrates itself in a church body in many ways. It shows itself in pastors who have a real compassion for the souls under their care and want nothing more than to comfort them with the sweet Gospel. As Francis Schaeffer has put it, "Orthodoxy without compassion is most ugly." It shows itself in sermons, which of course must set forth the Law in all of its severity to prepare the way for the Gospel, yet the predominant theme is that of pardon, grace and peace in Christ. It is found in the lay people who have a deep concern for the welfare of their beloved congregations, who love their pastors and fellow members, who put up with each others faults, and who are dedicated to sharing the Gospel message and not just sitting on it.

Yes, how beautiful is a truly evangelical church. Its message and spirit is characterized by the words of Grundtvig's comforting hymn:

Peace, to soothe our bitter woes,  
God in Christ on us bestows;  
Jesus bought our peace with God  
With His holy precious blood;  
Peace in Him for sinners found,  
Is the gospel's joyful sound.

Peace to us the Church doth tell,  
'Tis her welcome and farewell;  
Peace was our baptismal dower,  
Peace shall bless our dying hour;  
Peace be with you, full and free,  
Now and through eternity. (Lutheran Hymnary, No. 49)

The second word in the name of our church body is, of course, the word "Lutheran." This word also calls to mind such a vast wealth of meaning that we hesitate to begin to describe it in a few paragraphs.

Caspar B. Nervig shows how the Lutheran Church is really the original apostolic church restored. He writes, "It is a mistake to think of the Lutheran Church as being four hundred years old. It is over nineteen hundred years old. Sure, its name and its confessions date from the Reformation period, but as a historical church it does not date from the time that Luther nailed the Theses on the door of the Castle Church, nor from the time he stood before the Diet at Worms, nor even from the Diet at Augsburg. It dates from the first Pentecost when the Holy Spirit came upon the New Testament Church. Martin Luther was not the founder of the Lutheran Church; he was the re-discoverer and the restorer of the original church." Nervig, *Christian Truth and Religious Delusion*, p. 11.

Luther refused to take credit to himself for the pure doctrine that he had re-discovered. "It is not my doctrine, not the product of my hand, but God's gift. Good Lord, I have not spun it out of my head; it did not grow in my garden; it did not flow from my spring; it was not born of me. It is God's gift, not any invention of man. We are nothing; Christ alone is all. If he turns away His face, we must perish, and Satan will triumph, even though we were as holy as Peter and Paul. Let us therefore humble ourselves under the mighty hand of God, that He may exalt us in due time; for God resisteth the proud but giveth grace to the humble." Luther, VIII, p.27; XIV, p.455.

The name Lutheran was first used by Eck, when he published the Bull against Luther. It was used by the Romans as a term of reproach. Luther strongly disapproved of the use of his name, while he warned men at the same time against

such a repudiation of it as might seem to imply a rejection of the doctrine of God's Word preached by him. "Let us not call our Church Lutheran," said Gustavus Erichson, King of Sweden, "let us call it Christian and Apostolic." (Krauth, p. 118)

It is not indeed difficult, however, to see why the name of Luther should attach itself so firmly to the part of the Church in whose Reformation he was the noblest worker. Krauth writes, "Without Luther, we see no evidence that the Reformation of the sixteenth century would have taken place . . . No position is so commanding as that of Luther. He rises above the crowned heads, above the potentates in Church and in State, and above all the Reformers of his era. In this or that respect he has had equals . . . but in the full circle of those glorious gifts of nature and of grace which form a great man, he had no superiors and no equals. He sustained a responsibility such as never rested upon any other man, and he proved himself sufficient for it." Krauth, p. 119.

We are therefore today justly proud to bear the name Evangelical Lutheran, not mainly because of the person and work of the great reformer, but because of the glorious doctrine of the Gospel which Luther restored and which is confessed today in the Lutheran Confessions.

The three great principles of the Lutheran Faith must ever be upheld: SOLA SCRIPTURA, SOLA GRATIA, AND SOLA FIDEI. Scripture Alone, Grace Alone, and Faith Alone. These three "SOLAS" summarize the Lutheran position. It is tragic that in our day some would undermine the first of these, namely SOLA SCRIPTURA. By viewing the Holy Scriptures as a purely human book, subject to human fallibilities and misconceptions, the very foundation of our faith is attacked. By subjecting the Scriptures to a method of interpretation known as the "historical-critical method" the Holy Book becomes merely another piece of ancient literature rather than God's verbally inspired and inerrant Word. The authority for our faith and life is thus gradually shifted from divine revelation to the sinking sands of man's "religious experience" or his "existential encounter" with God.

The Lutheran Church is also very distinctive in this respect that it has the LUTHERAN CONFESSIONS, those wonderful writings contained in the Book of Concord which set forth the clear teachings of Scripture. In the introduction to the Concordia Triglotta which contains these confessions F. Bente writes: "The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments. Not the great number of her adherents, not her organizations, not her charitable institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement as well as the never-failing source of her vitality and power. Wherever the Lutheran Church ignored her symbols or rejected all or some of them, there she always fell an easy prey to her enemies. But wherever she held fast to her God-given crown, esteemed and studied her confessions, and actually made them a norm and standard of her entire life and practice, there the Lutheran Church flourished and confounded all her enemies."

Another special blessing of the Lutheran Church is that in its Confessions it shows that it clearly understands the proper distinction between the two great doctrines of the Bible, the LAW and the GOSPEL. The Formula of Concord calls this a "special brilliant light," namely the understanding of this proper distinction. We quote, "As the distinction between the law and the Gospel is a special brilliant light, which serves to the end that God's Word may be rightly divided, and the Scriptures of the holy prophets and apostles may be properly explained and understood, we must guard it with especial care, in order that these two doctrines may not be mingled with one another . . ." Formula of Concord, Art. V. and Dr. Walther writes, "Now of all doctrines the foremost and most important is the doctrine of justification. However, immediately following upon it, as second in importance, is this, how Law and Gospel are to be divided."

We, then are proud to be called the "Evangelical LUTHERAN Synod," surely not due to any merit or worthiness of our own, but simply that God in His rich grace has preserved His pure doctrine in our midst.

Finally, as our name denotes, we are a "synod," that is a group of congregations which have decided under God to work together to carry out the great commission, "Go and make disciples of all nations." We have been engaged in this joint work now for 56 years and we can only marvel at how the Lord has blessed us. From a mere handful of pastors and people, bereft of institutions, despised and alone, there has grown up an active church body that is bringing Christ to a goodly number of people

not only in this country but also in foreign lands. At this year's convention six new congregations and six pastors are applying for membership. We have a real opportunity in these troubled times to let the light of true evangelical Lutheranism shine forth. We have the opportunity to become a haven of refuge for those who find that they can no longer walk together with those who would undermine the authority of the Word. What happens in the future, of course, we leave in the hands of our gracious God, but it is up to us to let our light shine, to continue to remain truly "evangelical" and truly "Lutheran."

To carry out our witness is going to call for greater sacrifice in giving, more dedication to our joint endeavors, more fervent prayer, more and deeper theological study, and as our convention theme sets forth, more serving one another by love. We need to stand together as a solidly united church body. The Lord has need of our voice and our witness today as never before. May this convention therefore prove to be one which is marked by a strong determination to get on with the Lord's business: of saving blood bought souls, feeding precious flocks, training future workers, and continuing in faithfulness to His saving Word.

We love our Reformation Church

For she reveres her Lord,  
She teaches naught, confesses naught,  
But from the written Word;  
Her voice is like our Saviour's voice,  
Compassionate and kind,  
She teaches us the Gospel pure--  
Thus we salvation find.

We love our Reformation Church

Because she leads us on,  
To heaven and God--the Church above,  
Where Christ our Lord hath gone:  
We follow in the steps of Him,  
The Life, the Truth, the Way,  
The Morning Star that lights the path  
From darkness unto day.

Then with our Luther, bold and true,  
And loyal to each vow,  
We'll stand with Christ and for His Church,  
As God doth call us now;  
In protest strong, 'gainst every wrong,  
Proclaim His truth alone--  
This faith shall still be dear to us,  
Our fathers' and our own.

... J. E. Bushnell

In Jesus Name. Amen.

The Rev. G. Orvick



## REPORT OF THE PRESIDENT

### Ordinations and Installations

The Rev. Roger Falk was installed as pastor of the Hillman-Alpena-East Jordan, Michigan parish on August 13, 1972. The installation was conducted by The Rev. R. Moldstad and the sermon was delivered by the Rev. David Lillegard.

Miss Camilla Dashcund was installed as teacher at Holy Cross Lutheran School on August 13, 1972. The Rev. George Orvick, pastor of the congregation, performed the rite of installation.

Miss Lois Olson, now Mrs. Steven Jaeger, was installed as teacher at Mt. Olive Lutheran School in September of 1972. The Rev. Rodger Dale read the Installation rite.

The Rev. Robert Moldstad was commissioned as our new missionary to Peru at a service held at Holy Cross Lutheran Church, Madison, Wisconsin on August 20, 1972. The sermon was preached by Foreign Secretary Norman Madson and your synodical president conducted the commissioning.

The Rev. Victor Theiste was installed as pastor of Pinehurst Lutheran Church, Eau Claire, Wisconsin on September 10, 1972. The Visitor of the District, the Rev. W. Petersen, performed the rite of installation. The liturgist was the Rev. Luther Vangen and the Rev. H. A. Theiste preached the sermon.

The Rev. Theodore Kuster visited the Nicaragua field in October and the care of the missions there was properly transferred to him by the former pastor, the Rev. Herbert Swanson. The Rev. Kuster left for the field together with his family on January 27, 1973.

Bethel Lutheran Church of Sioux Falls, S.D., welcomed its new pastor, the Rev. W. C. Gullixson, on November 19, 1972. The installation was conducted by the Visitor, the Rev. M. E. Tweit, and the Rev. Steven Quist preached the sermon.

Bethany Lutheran Church in Princeton, Minnesota welcomed its new pastor, the Rev. Herbert Swanson on December 10, 1972. The Rev. H. A. Theiste preached the sermon; the Rev. Steven Quist conducted the liturgy; and the Rev. Theo. Aaberg, Circuit Visitor, performed the rite of installation.

The Rev. Norman Harstad was installed as pastor of First English Lutheran of Ashland, Wisconsin on February 18, 1973. The Rev. W. Petersen, Circuit Visitor, preached the sermon and performed the rite of installation.

The Rev. John E. Smith was installed as pastor of Our Savior's Lutheran Church at Princeton, Minnesota on March 18, 1973. The liturgy was conducted by the Rev. H. Theiste, the sermon was preached by the Rev. S. Quist, and the rite of installation was performed by Circuit Visitor the Rev. Theo. Aaberg.

Mr. Warren Krug was installed as teacher of Faith Lutheran School, East Jordan, Michigan in September of 1972. The Rev. Roger Falk read the rite of installation.

On June 10, 1973 Candidate of Theology Mark Marozick was ordained and installed as pastor of First American Lutheran Church, Mayville, North Dakota. The liturgy was conducted by the Rev. Wayne Halvorson, Visitor of the District. Your synodical president, who also confirmed the ordinand, preached the sermon and performed the rite of ordination.

Candidate of Theology Paul Schneider was ordained and installed as pastor of St. Paul's and St. Martin's Lutheran Churches at Clintonville, Wisconsin on June 10, 1973. The Visitor of the district, the Rev. W. Petersen, preached the sermon and conducted the rite of ordination.

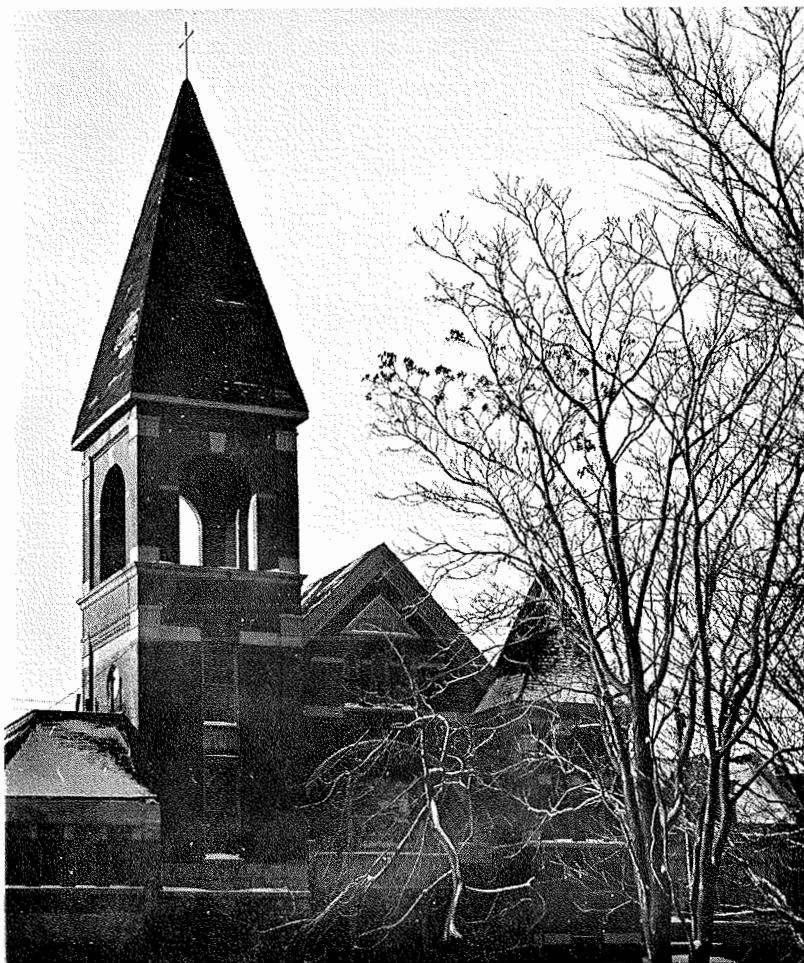
Candidate of Theology Thomas Mickelson was ordained and installed as pastor of the East and West Paint Creek parish, Waterville, Iowa on June 10, 1973. The Rev. A. V. Kuster preached the sermon and the rite of ordination was conducted by the Circuit Visitor, the Rev. Alf Merseth.

### Anniversaries

Rock Dell Evangelical Lutheran Church of Belview, Minnesota celebrated its 100 anniversary on August 27, 1972. Festival services were held in both morning and afternoon. Your synodical president was the guest speaker for the morning service and the Rev. Paul Anderson and the Rev. W. Petersen were guest speakers for the afternoon service.

On October 29, 1972 Our Savior's Lutheran Church of Amherst Jct., Wisconsin celebrated the 50th anniversary of the organization of the congregation. Pastor W. Werling delivered the address at the morning service and Pastor G. A. R. Gullixson spoke in the afternoon.

Lakewood Lutheran Church of Tacoma, Washington celebrated the 10th anniversary of the dedication of the church building on February 26, 1973.



**St. Pauls Lutheran Church, Chicago, Ill.**

St. Paul's Lutheran Church of Chicago, Illinois observed the 100th anniversary of its organization on Sunday, May 6, 1973. The Rev. G. A. R. Gullixson, a son of the congregation, spoke at the morning service. Your synodical president delivered the message in the afternoon.

On June 3, 1973 Mt. Olive Lutheran Church, Mankato, Minnesota observed a double anniversary. It was the 45 anniversary of the organization of the congregation and the marking of 25 years since the erection of the church. The festival speaker was

the Rev. E. G. Unseth of Lombard, Illinois. A Christmas song-service was held on December 10, 1972 to mark the anniversary of the first service conducted in December, 1927.

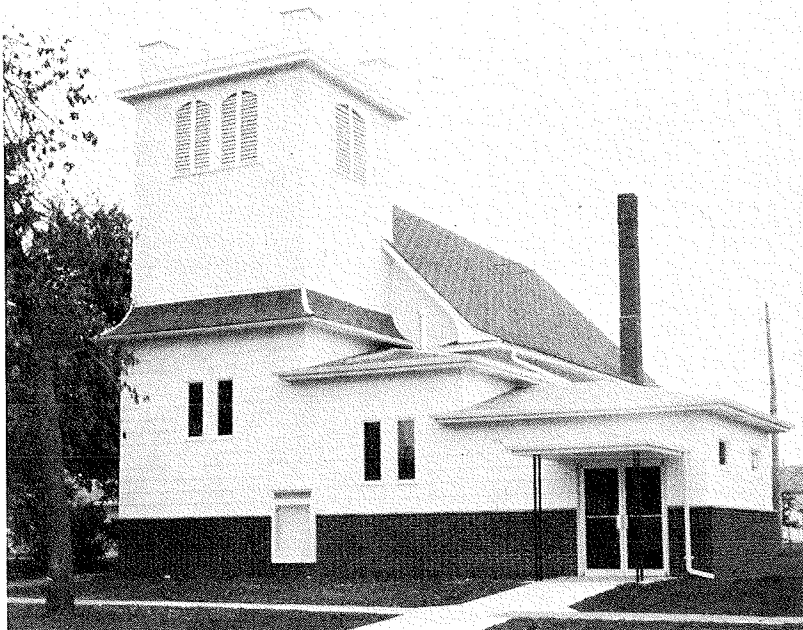
St. Paul's Lutheran Church of Lengby, Minnesota celebrated its 75th anniversary on Sunday, June 10, 1973. Prof. John Moldstad was guest speaker for the morning service and the Rev. G. F. Guldberg delivered the message in the afternoon.

### Dedications

On Sunday, October 1, 1972 Western Koshkonong Lutheran Church rededicated its pipe organ which had been completely renovated. Former pastor of the congregation, the Rev. G. A. R. Gullixson returned for the day to give an organ concert at the morning worship service.

Lake Mills Evangelical Lutheran Church of Lake Mills, Iowa held a rededication service for the renovated church building on October 15, 1972. The sermon was delivered by Vice President Luther Vangen who also performed the rite of dedication.

On October 29, 1972 First Shell Rock Lutheran Church of Northwood, Iowa held a dedication service for the new entryway constructed for the church. The sermon was delivered by Prof. Rudolph Honsey and the rite of dedication was read by the Rev. Richard Newgard.



First Shell Rock, Northwood, Iowa

Faith Lutheran Chapel of Alpena, Michigan was dedicated on November 12, 1972. The Rev. E. G. Schultz of Duran, Michigan preached the sermon and the rite of dedication was performed by the Rev. R. Falk, pastor of the congregation.

First Lutheran of Suttons Bay, Michigan dedicated a new addition to the front of its church on September 17, 1972 in a special afternoon service. The Rev. Raymond Branstad preached the sermon and the pastor, the Rev. David Lillegard, performed the rite of dedication.



**Lake Mills Evangelical Lutheran Synod Church  
Lake Mills, Iowa**



Faith Lutheran Church (Under Construction)  
St. Edward, Neb.

### Membership Applications

The Rev. Thomas Mickelson, newly ordained and installed pastor of the East and West Paint Creek congregations at Waterville, Iowa has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Bethany Lutheran Church of Port Orchard, Washington makes application for membership in the Evangelical Lutheran Synod. The Rev. W. V. McCullough is the pastor. The proper documents are on file.

The Rev. Paul Schneider, newly ordained and installed pastor of the St. Paul's and St. Martin's congregations at Clintonville, Wisconsin has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

The Rev. Mark Marozick, newly ordained and installed pastor of First American Lutheran Church at Mayville, North Dakota, has made preliminary request for permanent membership in the Evangelical Lutheran Synod. His letter of request is on file.

Immanuel Evangelical Lutheran Congregation, Riceville, Iowa makes application for membership in the Evangelical Lutheran Synod. The Rev. Alf Merseth is the pastor. The proper documents are on file.

The Rev. Herbert Swanson, pastor of Bethany Lutheran Church, Princeton, Minnesota hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends his acceptance.

The Rev. Robert Reimer, Pastor of St. John's, Cedar Rapids, Nebraska, Peace, Belgrade, Nebraska, and Faith, St. Edwards, Nebraska hereby makes application for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

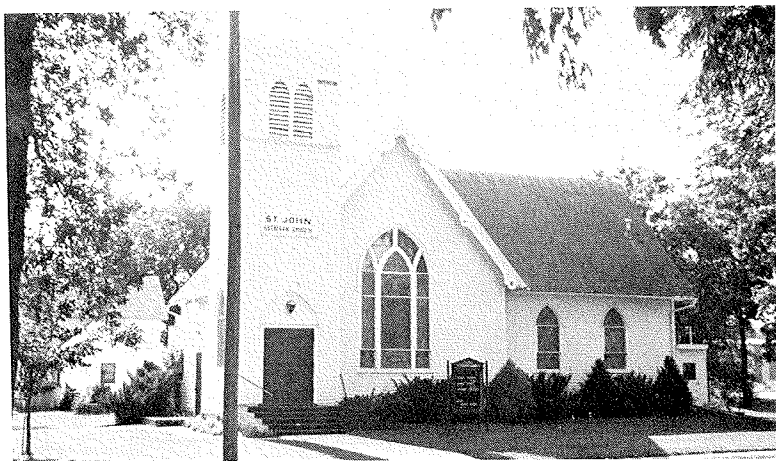
The Rev. W. V. McCullough, Pastor of Bethany Lutheran Church, Port Orchard, Washington makes application for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends the acceptance of the two aforementioned men.

St. John's Lutheran Church, Cedar Rapids, Nebraska makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.

Peace Lutheran Church, Belgrade, Nebraska makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.

Faith Lutheran Church, St. Edward, Nebraska makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.

Trinity Lutheran Church, Brewster, Mass. makes application for membership in the Evangelical Lutheran Synod. The proper documents are on file.



**St. John's Lutheran, Cedar Rapids, Nebraska**



**Peace Lutheran Church, Belgrade, Nebraska**



**Bethany Lutheran Church, Port Orchard, Washington**



**The Rev. Alf Merseth pictured with Marvin Gronwoldt and Frank Funte  
of Immanuel Lutheran Church, Riceville, Iowa**



**Faith Lutheran Chapel of Alpena, Michigan**

### **Deaths**

Mrs. Elsie Madson, widow of Professor Norman A. Madson passed away at her home on September 1, 1972. Funeral services were held at Mt. Olive Lutheran Church, Mankato, Minnesota on September 6. Pastor R. Dale conducted the service. Your president spoke on behalf of the Synod.

Mr. Ellsworth Zahl, who served as a member of the Board of Regents from 1960 to 1973 passed away on January 9, 1973. Burial services were conducted at King of Grace Lutheran Church with the Rev. Steven Quist officiating. Pres. R. Branstad spoke on behalf of the college and the Rev. M. E. Tweit on behalf of the Board of Regents and the Synod.

The Rev. Luther Vangen, Pastor of Concordia Lutheran Church, Eau Claire, Wisconsin was called to his eternal home on January 27, 1973. He had served pastorates at Lime Creek and Lake Mills, Iowa; Lakewood, Washington; St. Paul's, Chicago, Illinois; and Concordia, Eau Claire. Pastor Vangen was received into membership into the Synod in 1945 and had celebrated the 25th anniversary of his ordination. He served on the Christian Day School Board of the Synod from 1945 to 1949 and on the Board of Regents of Bethany where he held the position of secretary from 1955 to 1970. He was elected Vice-President of the Synod in 1970 and held that position until the time of his death. Christian burial services were conducted at Pinehurst Lutheran Church in Eau Claire on January 31, 1973. The Rev. V. Theiste conducted the liturgy and your synodical president preached the sermon. A second service was held at Lime Creek Lutheran Church with Prof. B. W. Teigen delivering the message. Interment took place at the Lime Creek cemetery. Blessed be the memory of this faithful and devoted servant of the Lord. A memorial service will be conducted at this convention.

Mr. A. T. Huso, a member of First Shell Rock Lutheran Church, Northwood, Iowa, a member of the Board of Regents for many years passed away in May of 1972. The Rev. Alf Merseth preached at the funeral service and The Rev. M. E. Tweit





Rev. Luther Vangen

spoke on behalf of the Synod.

Mr. Albin Levorson, a member of Somber Lutheran Church, Lake Mills, Iowa who served on the Synod's Board of Trustees 1952-1964 passed away on November 24, 1972. Pastor Alf Merseth conducted the funeral service and President Orvick spoke on behalf of the Synod.

Mr. Clifford J. Dale, who had served our Synod as a member of the Board of Missions, passed away at his home in Conger, Minnesota on May 11, 1973. Funeral services were conducted at Our Savior's Lutheran Church, Albert Lea, Minnesota on May 14, by the Rev. Richard Newgard.

### Resignations and Appointments

The Rev. James Lillo accepted a call into the WELS to serve a congregation at Buffalo, Minnesota. His membership has been transferred to our sister synod. He therefore resigned from the Board of Charities and Support. The Rev. Theo. Aaberg has been appointed to fill that position until this convention.

The Rev. Victor Theiste resigned from the office of Visitor of the Southwestern Circuit upon his accepting the call to Eau Claire, Wisconsin. The Rev. M. E. Tweit, the alternative visitor, was appointed to fill the position of visitor until this convention.

Alternate Visitor, the Rev. W. C. Gullixson, resigned his position in the Central Circuit upon accepting the call to Sioux Falls, S. D. The position is vacant and should be filled by election at this convention.

The Board of Trustees elected the Rev. W. Petersen of Madison, Wisconsin to serve as Vice President of the Synod to fill the position vacated by the death of the Rev. L. Vangen. This position should be filled by election at this convention.

Mr. Eugene Schiller resigned from his position on the Board of Stewardship. This position will have to be filled by election at this convention.

Mr. Andrew Bilich, former teacher at Lakewood School, Tacoma, Washington has moved to Michigan and transferred his membership to a WELS church there. He has therefore resigned as a permanent member of the ELS.

In accordance with Resolution No. 8, page 79, of the 1972 Synodical Report I have appointed an Evangelism Counselor for our Synod. He is the Rev. Wilhelm

Petersen of Madison, Wisconsin. To help assist in this tremendously important work I also appointed a committee to assist him. The evangelism committee then consists of Rev. Petersen, Rev. S. Quist, Rev. E. Teigen, and Rev. H. Swanson. They have been visiting the various circuits of the Synod to promote evangelism in accordance with the request of the Synod. They are appointed for a term of two years and will be subject to reappointment by the President after the 1974 convention.

The Rev. Paul Lehenbauer resigned from membership in the Evangelical Lutheran Synod. We appreciate, however, his continued support of our mission in Nicaragua.

In accordance with Resolution No. 4, page 27, Synod Report for 1972, a special committee is to be appointed to plan appropriate ways of observing the 450th anniversaries of the Catechisms and the Augsburg Confession. This has not yet been done but these men will be appointed very soon.

Dr. Donald Petersen, a member of Grace Lutheran Church, Madison, Wis., has been appointed to the Board of Regents to fill the vacancy created by the death of Mr. Zahl. This position will need to be filled by election at this convention.

Mr. Robert Mickelson has resigned from the Board of Education and Youth. The position will have to be filled by election at this convention.

The Rev. Theodore Aaberg resigned from the Board of Education and Youth. Dr. Thomas Kuster was appointed to take his place. The position will be filled at this convention.

The Rev. Roger Falk resigned as pastor of Faith, East Jordon on Sunday February 25, 1973. The Rev. David Lillegard accepted a temporary call to serve the congregation.

### Colloquies

During the past year your Synodical Colloquy Committee met with the Rev. Herbert Swanson on October 22, 1972. The Rev. Swanson was found to be in doctrinal agreement with the Evangelical Lutheran Synod. The Committee recommends that he be given permanent membership in our Synod. He is presently serving Bethany Congregation of Princeton, Minnesota.

The Rev. Robert Reimer, Belgrade, Nebraska was colloquized on June 4, and the Rev. W. V. McCullough was colloquized on June 5, 1973. These men were both found to be in doctrinal agreement with the Evangelical Lutheran Synod and the Committee recommends that they be accepted as permanent members of the Synod.

### Visitors' Activities

The work of the Visitors has been especially helpful to me during the past year. They have conducted many call meetings, taken care of vacancies, directed vicars, conducted installations and ordinations, etc. The task of administering the work of our Synod grows each year and it would be impossible for one man to do all of the work unless he were assisted by the faithful Visitors of the Synod. The Visitors have reported to me on their work and have helped congregations in their areas with various problems, vacancies, etc.

### Inter-synodical

The Evangelical Lutheran Confessional Forum met for the 7th time at the headquarters building of the Wisconsin Evangelical Lutheran Synod at 3512 W. North Ave., Milwaukee, Wis. on October 23-24, 1972. Representing the Evangelical Lutheran Synod, as appointed by your President, were the following: Administration Division—G. M. Orvick, L. Vangen, Alf Merseth; Doctrinal Division—M. H. Otto, B. W. Teigen, A. M. Harstad; Mission Division—N. A. Madson, S. Quist, W. Werling; Education and Youth Division—R. M. Branstad, E. Teigen, M. E. Tweit.

The doctrinal discussion was led by members of the WELS. Copies of doctrinal statements of the Wisconsin Evangelical Lutheran Synod, 1970, and of *An Exposition of the Bible Passages Used in the Wisconsin Synod Presentation on the Church* were distributed. Prof. Oscar Siegler read the theses on the *Church and the Ministry* and also the *Exposition of the Bible Passages*. The presentation was then discussed by all the members present.

The divisional meetings were then held with representatives of the various divisions reporting on the work of their respective synod for the past year.

Upon the recommendation of the Administration Division the following resolutions were adopted by the Forum:

BE IT RESOLVED, That the ELCF ask its two constituent bodies to invite the Federation for Authentic Lutheranism into the Forum, full representation being suggested for the 1973 meeting of the Forum, after the WELS has followed the ELS in formally declaring fellowship between our synods.

BE IT RESOLVED, That the ELCF encourage the Doctrinal Commissions of the ELS and WELS to hold meetings to reach assurance of full unity in the doctrine of the church and ministry.

Various essays presented in the church bodies were reviewed by members of the Forum and it was resolved to continue reviewing essays as an important means of understanding the doctrine and practice of the respective synods.

After report of the Mission Division the following resolutions were adopted:

BE IT RESOLVED, That we request the WELS Commission on Evangelism and its district commissions to invite the ELS and FAL pastors to attend the regional "Talk About the Savior" evangelism training and seminars.

BE IT RESOLVED, That we request the FAL and ELS and WELS Missions Boards to consult together soon regarding the training of national pastors for the respective Latin American mission fields.

The program for 1973 will include the following:

1. The FAL presentation on church and ministry.

2. Presentation by WELS Commission on Doctrinal Matters on the progress of their meetings with representatives of overseas churches.

The next meeting of the Evangelical Lutheran Confessional Forum will be held at Holy Cross Lutheran Church, Madison, Wisconsin on October 22-23, 1973. This annual meeting between our respective synods is certainly beneficial for both of us and helps to strengthen us in the faith. The fellowship which we enjoy with our sister synods is certainly something that we cherish highly.

#### **The Federation for Authentic Lutheranism**

On October 31 and November 1 we attended the annual convention of the Federation for Authentic Lutheranism which met at Watertown, Wisconsin. This new church body is making fine progress and we want to do all that we can to encourage it. For years we have pleaded with those who still hold to the principles of confessional Lutheranism to leave church bodies where error is tolerated. We therefore truly appreciate the courageous action which the members of the FAL have taken and want to assure them of our support and fellowship.

An excellent paper was delivered at the FAL Convention on the matter of "Christian Certainty" by the Rev. A. E. Wagner. The convention decided to have two lay representatives from each congregation as delegates to their convention in addition to the pastor. Some thought is being given to the establishment of their own seminary. At that time the Federation included about 22 pastors and 18 congregations.

On January 9 we met with the Colloquy Committee of the FAL. Our discussion centered about colloquy procedures, doctrinal matters, and our mutual concerns. It was a profitable meeting and an opportunity to become better acquainted with our sister Synod.

#### **Free Conference**

A Lutheran Free Conference was held on May 16-17 at Bethel Church, Westmont, Illinois. It was entitled, "A Seminar on the Joys and Agonies of the Confessor's Life." It was sponsored by a group of conservative LC-MS pastors. Dr. N. S. Tjernagel delivered a paper entitled, "The Agony of the Confessor—Historically Considered"; The Rev. Ray Wiegert of Roselle, Illinois spoke on "Our Agony Felt in a Deteriorating Confessional Situation," and Dr. S. Becker of the WELS Seminary in Mequon, Wisconsin delivered a paper on "The Theology of Fighting." The purpose of the meeting was to give encouragement to those who are still struggling for the cause of confessional Lutheranism. Your president and several other ELS pastors were in attendance.

#### **The Overseas Churches**

For several years our doctrinal committee has hoped to send representatives to visit the overseas churches with whom we have been in fellowship. The WELS has also urged us to make such a visit so that we could learn at first hand what the European situation is. I have therefore urged the committee to carry out this plan this summer. Plans have thus been made that three representatives of the committee,

Prof. B. W. Teigen, Prof. J. B. Madson, the Rev. A. V. Kuster, and your president, will travel to Europe on August 21st and return on September 12th. We will hold a series of meetings with the Evangelical Lutheran Synod of France and Belgium; the Lutheran Free Churches in West Germany; the Bekenntnis Kirche; and East German Free Churches; the confessional Lutherans in Sweden, Denmark and Finland.

We feel that this series of intensive theological discussions with our brethren overseas will be of great help to us as a Synod and to them. We need to get to know these confessional Lutherans personally. We can grow theologically from our meetings with them and will also be helped in our efforts to work towards some type of new world-wide synodical conference of confessional Lutherans. We need to meet with the newly merged German Church to ascertain what their position really is, since one of the bodies in this merger was not previously in fellowship with us. It is important that we as a Synod play our part in witnessing to the truth of God's inerrant Word where ever we can throughout the world.

### Meetings Attended

During the past year we have tried to attend as many pastoral conferences and board meetings as possible. We met with the Lake Michigan District pastoral conference, a joint meeting of the Central-Southwest pastoral conference, the Lutheran Youth Association Convention, and the ELS Christian Day School teacher's conference. There have also been several inter-synodical meetings. On June 4 we attended a meeting of our synod's doctrinal committee with the doctrinal commission of the WELS. We have also spoken to congregations in Port Orchard, Washington; Belgrade, Nebraska; and Savannah, Georgia.

### A Synod-Wide Evangelism Program

At our last Convention the Synod passed the following resolution: "Whereas, Christians should constantly seek to grow in zeal for telling other men about Christ and in the skill to do it, and Whereas, The need or for personal, one-to-one mission work has never been greater, therefore BE IT RESOLVED, that each congregation be urged to institute its own program of evangelism with special emphasis on encouraging its members in the confession of Christ's name before men and on training them in methods of doing the same." (S. R. 1972, p.27). It also adopted the following resolution: "Whereas, We need to be more diligent in bringing others to Christ, therefore BE IT RESOLVED, That the President of the Synod appoint an Evangelism Counselor for a term of two years, responsible to the President, to promote evangelism in the Synod, to the glory of God and the extension of His kingdom." (S. R. 1972, page 79). In carrying out this resolution I have appointed an Evangelism Committee. The committee consists of the Rev. W. Petersen, Chairman; the Rev. E. Teigen, Secretary; the Rev. S. Quist and Rev. H. Swanson. They have been visiting the various circuits of our Synod for the purpose of promoting and encouraging the establishment of evangelism programs in the congregations as directed by the Synod. I had the privilege of attending one such workshop and found it to be most helpful and inspiring, as well as thoroughly Lutheran and well-balanced. May the Lord help us to be more and more concerned about winning souls for Christ. A program of on-the-job training for all of us—pastors and laymen—is a step in the right direction.

### The Assignment Committee

The Assignment Committee met on April 16 and had the privilege of assigning five candidates of theology to their new parishes. Our Seminary has once again performed the exceedingly valuable service of training pastors for our congregations. Since its organization in 1946 the need of our Synod for pastors has been very well supplied by our "school of the prophets." The following assignments were made:

Mr. Christian Morales to Faith Lutheran, St. Edward, Nebraska.

Mr. Mark Marozick to First American Lutheran, Mayville, North Dakota.

Mr. Thomas Mickelson to East and West Paint Creek congregations, Waterville, Iowa.

Mr. Paul Schneider to St. Paul's and St. Martin's at Clintonville, Wis.

Mr. John Shep to Zion and Forest at Thompson and Forest City, Iowa.

Our prayers surely go with these young men as they begin their full time service in the Lord's vineyard. We give thanks to our gracious God for again supplying our needs.

## Miscellaneous

The Catechism Revision Committee met on May 21, 1973. Prof. Juul Madson was elected chairman. The Committee is presently in the process of compiling all comments and suggestions that have been made over the past years regarding the synodical catechism. Further suggestions should be addressed to the Rev. J. K. Schmidt before July 30, 1973.

We rejoice greatly that we were able to exceed our 8 month budget requirement for the short fiscal year which ended December 31st. We have now entered upon our new arrangement with the fiscal year and the calendar year being the same. During the first four months of 1973 we were some \$10,000 behind our giving for the same period of the previous year. We therefore urge all congregations and pastors to give diligent attention to faithful stewardship so that we again may reach our goal for 1973 and the work of the Lord may go forward unceasingly. The budget proposed for 1974 is going to require some real effort on the part of every member of the synod, but where there is love for our Savior and rejoicing over the salvation He has provided for us, we can surely meet this need also.

At last year's convention a resolution was passed which read, "BE IT RESOLVED, That the congregations of the Evangelical Lutheran Synod accept the counsel of the president to consider and re-evaluate the salaries paid to their pastors." It is my hope that the delegates brought this resolution to their voters' assembly and that action was taken. This year again the cost of living has steadily gone up. We therefore urge the delegates to bring a message to their congregations that they again review their pastors' salaries in the light of continuing inflation. The Bible teaches us that "the laborer is worthy of his hire" and that "they that preach the Gospel should live of the gospel."

We would not want to close this report without speaking a word of encouragement to our foreign missionaries. They are far from home. They labor under difficult circumstances. And yet their hearts are filled with zeal for bringing souls to the knowledge of the saving gospel. Let us continue to remember them in our prayers and give them our whole-hearted support that they know that the "folks back home" have not forgotten them, but regard them as their own ambassadors to foreign lands.

Once again we shall be pleased at this convention to receive several new pastors and congregations into our midst. We welcome them with gladness and we ask our gracious God to bless their membership in our Synod. We labor together for the greatest cause in the world—the salvation of immortal souls.

May this annual convention of our beloved Synod once again be a strengthening experience for all of us. May the theme, "Serving One Another by Love," truly help us to recognize the importance of the practice of Christian love in our congregations and in our Synod. Having been filled with the love of Christ for us poor sinners, may we so practice that concern for our brethren that it may be said of us as it was of the early Christian church, "Behold, how they love one another."

Good and pleasant 'tis to see  
Brethren dwell in unity,  
When the law which Jesus taught,  
Rules each word, and deed, and thought  
Jesus! Head of Christians all!  
Grant that we, both great and small,  
Through Thy gospel's light divine,  
May be one and wholly Thine. (L. H. 397)

Soli Deo Gloria!  
George M. Orvick

## *ACTION OF THE SYNOD:*

### **Resolution No. 1: President's Message**

*WHEREAS, The President of the Synod has called our attention to the significance of the Synodical name urging us to make the name meaningful in Our work and life, therefore*

*A. BE IT RESOLVED, That we extend our efforts to make this name a living reality in our contacts with our fellow men.*

*B. BE IT FURTHER RESOLVED, That the Synod express its appreciation for the faithful manner in which the president has carried out his work.*

### **Resolution No. 2: Synod-Wide Evangelism**

*WHEREAS, The President's Message points out "Orthodoxy without Compassion is most ugly," and*

*WHEREAS, The Christians should constantly seek to grow in zeal for telling others about Christ and in the skill to do it and*

*WHEREAS, The need for personal, one-to-one mission work has never been greater, therefore,*

*BE IT RESOLVED, That the Committee on Evangelism be urged to expand its program to a greater degree reaching and encouraging all congregations to participate in their blessed work.*

### **Resolution No. 3: Overseas Brethren**

*WHEREAS, Our president has shown us the importance of making personal contact with our overseas brethren, and*

*WHEREAS, Plans have been made for a visit to be made to the overseas brethren, therefore*

*BE IT RESOLVED, That the Synod express its heartfelt encouragement and support of this venture.*

### **Resolution No. 4: Printing of President's Message**

*WHEREAS, The Scripture states "We love Him because He first loved us" 1 John 4:19, therefore*

*A. BE IT RESOLVED, That we heed the closing words of the President's report, "May the theme, 'Serving One Another by Love,' truly help us to recognize the importance of the practice of Christian love in our congregations and in our Synod. Having been filled with the Love of Christ for us poor sinners, may we also practice that concern for our brethren that it may be said of us as it was of the early Christian Church, 'Behold, how they love one another,' " and*

*B. BE IT FURTHER RESOLVED, That the President's Message to the Synod be printed in the 1973 Synod Report.*

## SYNODICAL MEMBERSHIP

### ACTION OF THE SYNOD:

#### Resolution No. 1: Synodical Membership

*WHEREAS, The following congregations: Bethany Lutheran Church, Port Orchard, Washington; Immanuel Evangelical Lutheran Church, Riceville, Iowa; St. John's Evangelical Lutheran Church, Cedar Rapids, Nebraska; Peace Evangelical Lutheran Church, Belgrade, Nebraska; Faith Evangelical Lutheran Church, St. Edward, Nebraska; and Trinity Lutheran Church, Brewster, Massachusetts, which have made application for membership in the Evangelical Lutheran Synod, subscribe to the synod's constitution and confession and have submitted their own constitutions which have been found to be in order,*

*BE IT RESOLVED, That these congregations be received into membership with the Evangelical Lutheran Synod.*

#### Resolution No. 2: Synodical Membership

*WHEREAS, The following pastors: The Reverend Thomas L. Mickelson, The Reverend Paul E. Schneider, and The Reverend Mark E. Marozick, who have made application for membership in the Evangelical Lutheran Synod, subscribe to the synod's constitution and confession, and are serving congregations which are members of the synod.*

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

#### Resolution No. 3: Synodical Membership

*WHEREAS, the following pastors: The Reverend Herbert C. Swanson, The Reverend Robert K. Reimer, and The Reverend W. V. McCullough, who have made application for membership in the Evangelical Lutheran Synod, subscribe to the synod's constitution and confession and have been recommended by the Colloquy Committee for membership in the synod, and are serving congregations which are members of the synod.*

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

#### Resolution No. 4: Constitution Approval

*WHEREAS, The Evangelical Lutheran Church of Our Savior, Madison, Wisconsin, which has revised its constitution and submitted it for approval, and*

*WHEREAS, this revised constitution has been found in order.*

*BE IT RESOLVED, That the Evangelical Lutheran Synod approve this constitution.*

## "THE PRACTICE OF CHRISTIAN LOVE AMONG CHRIST'S PEOPLE"

By the Rev. Wilfrid Frick.

The word "love" has been extensively misunderstood and misused in recent times, by both unbelievers and by those professing to be Christians. It has been used to cover a variety of attitudes and actions, some of which have nothing to do with the Biblical concept. The word "love" has been widely taken to mean that one should condone and agree to just about anything an individual or a group may propose to teach or do. This idea has led to the automatic reaction of charging "lovelessness" whenever a person or group ventures to point out erroneous teaching or practice. This charge was made already by the famous "Statement" of the "Forty-four," published in the year 1945 by a group within the Missouri Synod. The "Forty-four," said they "deplored a loveless attitude which is manifesting itself within Synod," pointing this charge against those who held to the Old Missouri position which required doctrinal unity as the necessary basis for altar and pulpit fellowship. Since that time, many who have insisted on sound Scriptural teaching and practice have been called "loveless." Probably many of those gathered here have experienced the charge of "lovelessness" for taking a confessional stand, either as individuals or as a group.

Dr. P. E. Kretzmann pointed out the falseness of that kind of love which would disregard the teachings of Scripture when he wrote in the *Confessional Lutheran* concerning this matter: "It is not true love, in the Scriptural sense, but a false love, a form of weak sentimentality, which would overlook and disregard aberrations from the truth of Holy Writ. If the Lutheran Church, or any part of the church which holds the Lutheran Confessions should agree to the motto of the International Sunday School Union of some years ago: 'Let us agree to disagree, but let us resolve to love,' then that particular part of the Lutheran Church would become a sect. Dr. Krauth was right: 'If Luther's life seemed largely one of warfare, it was not that he did not love peace much, but that he loved truth more.'"<sup>1</sup> (The *Confessional Lutheran*, Aug.-Sept., 1947).

Showing love toward the neighbor must not be done in such a way that it goes against love toward God. The First Commandment requires that we love God *above all things*. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22, 37. The love we show toward the neighbor must be regulated and guided by our love to God. A love toward the neighbor which conflicts with what love to God requires is not real love at all and does not serve the welfare of the neighbor.

A few examples will suffice to show this. Parents may feel that they love their child. If, however, they would let the child do largely as it pleased and give in to all the child's whims and demands instead of training it in the fear and admonition of the Lord, they would be spoiling the child and thus clearly not serving the child's real welfare. They would not be showing love to God because God requires them "to train up a child in the way he should go"; and they would not be showing real love to the child either. Or, if one sees a person taking poison, it would not be love to let him go right ahead—or even to join him so as to be sociable. Love to God and real love to the neighbor would require one's trying to keep the person from taking the poison. Or, if someone's house is on fire, it would not be love to say, "He's sitting there so comfortably that I don't want to disturb him." Rather, it would be love to warn him.

Christian love, then, does not mean to condone or approve anything and everything which others might do or teach, right or wrong. Rather, Christian love toward others seeks their real welfare, both bodily and spiritual. It shows itself in words and actions which promote the actual best interests of others. While in many cases, this real Christian love will be recognized and acknowledged as such, in other cases it will not be recognized or acknowledged or acclaimed, and will even be branded as lovelessness and worse. Christian love does not mean to give in to sin or false teaching. This is the false interpretation of Christian love used by many religious and quasi-religious groups today, especially among those who no longer make God's Word the judge and standard for determining if something is right or wrong, but who decide things according to their own ideas.



Therefore, love to the neighbor must be guided and governed by love toward God and His will. It does not mean that one may never oppose or rebuke. In his Commentary on Galatians, Luther says in commenting on chapter 5, v. 9, "A little leaven leaveneth the whole lump": "To tolerate a trifling error inevitably leads to crass heresy. The doctrine of the Bible is not ours to take or to allow liberties with. We have no right to change even a tittle of it. When it comes to life, we are ready to do, to suffer, to forgive anything our opponents demand as long as faith and doctrine remain pure and uncorrupt. The Apostle James says, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' This passage supports us over against our critics who claim that we disregard all charity to the great injury of the churches. We protest we desire nothing more than peace with all men. If they would only permit us to keep our doctrine of faith! The pure doctrine takes precedence before charity, apostles, or an angel from heaven. Let others praise charity and concord to the skies; we magnify the authority of the Word and faith. Charity suffers all things, it gives in. Faith suffers nothing; it never yields. Charity is often deceived but is never put out because it has nothing to lose; it continues to do well even to the ungrateful. When it comes to faith and salvation in the midst of lies and errors that parade as truth and deceive many, charity has no voice or vote. Let us not be influenced by the popular cry for charity and unity. If we do not love God and His Word, what difference does it make if we love anything at all?"<sup>2</sup> (A Commentary on St. Paul's Epistle to the Galatians, pp. 207-208—Zondervan Publishing House.)

In commenting on verse 12 of Galatians 5, Luther says, "This goes to show again how much importance Paul attached to the least points of Christian doctrine, that he dared to curse the false apostles, evidently men of great popularity and influence. What right, then, have we to make little of doctrine? No matter how nonessential a point of doctrine may seem, if slighted, it may prove the gradual disintegration of the truths of our salvation. Let us do everything to advance the glory and authority of God's Word. Every tittle of it is greater than heaven and earth. Christian charity and unity have nothing to do with the Word of God. We are bold to condemn all men who in the least point corrupt the Word of God, 'for a little leaven leaveneth the whole lump.'"<sup>3</sup> (Ibid., 212)

From this we see that no teaching of the Word of God dare be sacrificed in the name of Christian love. No part of the Word of God and no commandment of the Word of God may be set aside on the pretext that it serves Christian charity or love. As Luther said, "If we do not love God and His Word, what difference does it make if we love anything at all?"

Having said all this, we must also say, on the basis of the Bible, that one cannot love God without also loving the neighbor. John writes in his first epistle, ch. 4, v. 20-21: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this *commandment* have we from Him that he who loveth God love his brother also."

Loving the neighbor is not just a nice idea or a sentimental thought. Rather, it is a commandment of God. In fact, Jesus used it to summarize the whole second table of the Law—"Thou shalt love thy neighbor as thyself." There are so many applications of this to daily life that each individual commandment of the second table would in itself provide sufficient material for a major essay. We intend to deal with some of these applications later on, particularly those which are connected with congregational life. Let it be said in summary that Christian love as evidenced toward others is a vital part of Christian life.

### SOURCE AND BASIS OF CHRISTIAN LOVE TO THE NEIGHBOR

Practicing Christian love is not something which an unbeliever can do. It is not simply a matter of saying, "I've decided that I'm going to love God and the neighbor." Christian love is something which only true believing Christians can have. It is a result of being a believer in Christ. Unbelievers may perform certain outward works which look good to human reason; but whatever their motives for these works, it is not Christian love if they are not true believers in Christ. By nature people are enemies of God and against God. Only after a person has come to saving faith in Jesus Christ as his only Savior from sin and its punishment can he begin to love his God and Savior. True faith in Christ results in love for Christ.

In commenting on Galatians 2, 20, Luther says, "Paul explains what constitutes true Christian righteousness. True Christian righteousness is the righteousness of

Christ Who lives in us. We must look away from our own person. Christ and my conscience must become one, so that I can see nothing else but Christ crucified and raised from the dead for me. If I keep on looking at myself, I am gone. If we lose sight of Christ and begin to consider our past, we simply go to pieces. We must turn our eyes to the brazen serpent, Christ crucified, and believe with all our heart that He is our righteousness and our life. For Christ, on Whom our eyes are fixed, in Whom we live, Who lives in us, is Lord over Law, sin, death and all evil.”<sup>4</sup> (Commentary on Galatians, pp. 78-79). Then Luther goes on to say, “Whenever remissions of sin is freely proclaimed, people misinterpret it according to Romans 3, 8, ‘Let us do evil, that good may come.’ As soon as people hear that we are not justified by the Law, they reason maliciously: ‘Why, then let us reject the Law. If grace abounds, where sin abounds, let us abound in sin, that grace may all the more abound.’ People who reason thus are reckless. They make sport of the Scriptures and slander the sayings of the Holy Ghost. However, there are others who are not malicious, only weak, who may take offense when told that Law and good works are unnecessary for salvation. These must be instructed as to why good works do not justify, and from what motives good works must be done. *Good works are not the cause, but the fruit of righteousness!* When we have become righteous, then first are we able and willing to do good. The tree makes the apple; the apple does not make the tree.”<sup>5</sup> (Commentary on Galatians, pp. 78-79).

Here we see that Luther emphasizes that good works, works of love toward God and the neighbor, flow from the believer’s saving faith in Christ crucified. Such Christian love does not make a person righteous, but is the fruit of the righteousness he already has by faith in Christ.

Dr. C. F. W. Walther says in a sermon on Romans 13, 8-10: “With sorrow and pain and in deep humility we must confess the great and terrible lovelessness of our hearts, and then, as poor, miserable, lost and condemned sinners, go to Christ and beseech Him to count His love to our credit. When we depend absolutely on Him Who loved us unto death, not only is our own lovelessness forgiven and Christ’s love credited to us, but in addition, God’s love in Christ is now reflected in our hearts; then we also begin to love God and our brethren from the heart and in deed. The sunshine of God’s love arises in us and melts the iceberg of our natural heart, and the fire of a fervent love is ignited in us.”<sup>6</sup> (Sermons on the Epistle Lessons, p. 92).

In a sermon on 1 Corinthians 13, Walther says, “Although love does not save anyone, it is necessary to show that a person has saving faith. Faith and love stand in the same relationship to each other as father and child, and are connected as closely as fire and light. One who confesses that he is justified by faith before God must also show evidence of his love before men. Faith is active through love.”<sup>7</sup> (Ibid., p. 105). Again, he says in a sermon on Ephesians 5, 1-4, “It is true that also the children of God still have their natural sinful corruption; therefore, lovelessness also rises in them in the form of evil thoughts and loveless words and deeds. . . . But such lovelessness cannot have the mastery in a true child of God. When a child of God falls into lovelessness, he falls on his face before God in the dust and prays and pleads with sighing and sorrowing for mercy and forgiveness. A true child of God not only has the duty to walk in Christian love, but also has the willingness and strength to do so.”<sup>8</sup> (Ibid., p. 147).

The fact that God loved us in Christ must be reflected in our love to God and the neighbor. In a sermon on 1 John 4, 16-21, Walther says, “When we recognize that God loved us first, and that we did not love Him first, but rather hated Him; that we are by nature enemies of God, and are worthy only of His vengeance, but not His love, and that He loved us from eternity so that He sent His only-begotten Son; when we are smitten by terrors of conscience, of death, and of hell, and are raised up with the comforting news that Christ Jesus came into the world to save sinners; when we, by the working of the Holy Ghost really believe this; when we, vividly recognizing our hateful, sinfulness, and cursedness, and see by faith the love of God in Christ, then love to God will be shed abroad in our hearts. It is impossible to draw near to the great fire of God’s love in Christ without being warmed by it to fervent love toward Him.”<sup>9</sup> (Ibid., p. 281).

Walther then goes on to show that love to God must show itself by love to the brethren: “For he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also.” Love to God must show itself through love to the brethren; and that for two reasons, according to this text. The first is that one

who does not love his brother does not love God. . . . You can see your brother's need, his sickness, his poverty, his tears, his trouble, his misery, his necessities; if you do not then have any love for the brother, but shut close your heart and hand to his needs, which you can see, how much less will you the love God, in Whom you cannot see anything for which He needs your love. . . . The second reason why love to God must show itself in love to the brethren is this, namely, that God has commanded this love. One cannot love God without wanting to do His will. . . . Whoever does not love his neighbor does not follow God's commandments, but despises them and therefore does not love God and is still an enemy of God. Love to God and love to the brethren are inseparable, like the stream and the spring from which it flows. Love to the neighbor flows out of love to God. Where one is, there the other is also; and where the one is missing, the other is missing also."<sup>10</sup> (Ibid., p. 284).

It has been sometimes claimed that it is the New Testament which teaches love to the neighbor, but that the Old Testament does not teach this precept. However, the Bible teaches this in the Old Testament also, and the command to love the neighbor is found in both Old and New Testaments. Thus, in Leviticus 19, 18, we find God's teaching on this matter enunciated very clearly in the words, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." Again, to show that this applies not only to the Israelites' attitude toward their friends or relatives but also to others, the Lord says in Leviticus 18, 34: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." The Lord says the same thing in Deuteronomy 10, 19: "Love ye therefore the stranger; for ye were strangers in the land of Egypt." We note that in both cases, whether speaking of showing love to their own people or to strangers, the Lord gives as the standard of comparison that they should love these others as they love themselves." This, of course, is what Jesus says in the New Testament when giving the summary of the second table of the Law in the words, "Thou shalt love thy neighbor as thyself." We see, then, the agreement between the Old Testament and the New Testament in this respect. Both tell us to love the neighbor as we love ourselves. Truly, this is the summary of the second table of the Moral Law. Jesus Himself explains it further when He says in the Sermon on the Mount, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets." (Matthew 7, 12).

The Apostle Paul also points this out in Galatians 5, 14, when he says "For all the Law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." In commenting on this verse, Luther says, "It is customary with Paul to lay the doctrinal foundation first and then to build on it the gold, silver, and gems of good deeds. Now there is no other foundation than Jesus Christ. Upon this foundation the Apostle erects the structure of good works which he defines in this one sentence: 'Thou shalt love thy neighbor as thyself.' In adding such precepts of love, the Apostle embarrasses the false apostles very much, as if he were saying to the Galatians, 'I have described to you what spiritual life is. Now I will also teach you what truly good works are. I am doing this in order that you may understand that the silly ceremonies of which the false apostles make so much are far inferior to the works of Christian love.' Oddly enough, the false apostles who were such earnest champions of good works never required the work of charity, such as Christian love and the practical charity of a helpful tongue, hand, and heart. Their only requirement was that circumcision, days, months, years, and times should be observed. They could not think of any other good works. The Apostle exhorts all Christians to practice good works after they have embraced the pure doctrine of faith, because even though they have been justified, they still have the old flesh to refrain them from doing good. Therefore it becomes necessary that sincere preachers cultivate the doctrine of good works as diligently as the doctrine of faith, for Satan is a deadly enemy of both. Nevertheless, faith must come first, because without faith it is impossible to know what a God-pleasing deed is. Let nobody think that he knows all about this commandment, 'Thou shalt love thy neighbor as thyself.' It sounds short and easy, but show me the man who can teach, learn, and do this commandment perfectly. None of us heed, or urge, or practice this commandment properly. Though the conscience hurts when we fail to fulfill this commandment in every respect, we are not overwhelmed by our failure to bear our neighbor sincere and brotherly love. The Old Testament is replete with examples that indicate how much God prizes charity. When David and his companions had no food with which to still their hunger, they ate the showbread which lay-people were forbidden to eat. Christ's disciples broke the Sabbath Law when they plucked the ears of corn. Christ Himself broke the

Sabbath (as the Jews claimed) by healing the sick on the Sabbath. These incidents indicate that love ought to be given consideration above all laws and ceremonies.

"We can imagine the Apostle saying to the Galatians: 'Why do you get so worked up over ceremonies, meats, days, and such things? Leave off this foolishness and listen to me. The whole Law is comprehended in this one sentence, Thou shalt love thy neighbor as thyself.' Paul knows how to explain the law of God. He condenses all the laws of Moses into one brief sentence. Reason takes offense at the brevity with which Paul treats the Law. Therefore reason looks down upon the doctrine of faith and its truly good works. To serve one another in love, that is, to instruct the erring, to comfort the afflicted, to raise the fallen, to help one's neighbor in every possible way, to bear with his infirmities, to endure hardships, toil, ingratitude in the church and in the world, and on the other hand to obey government, to honor one's parents, to be patient at home with a nagging wife and an unruly family, these things are not at all regarded as good works. The fact is, they are such excellent works that the world cannot possibly estimate them at their true value."<sup>1</sup> (Luther's Commentary on Galatians, pp. 216-218).

Luther then continues in his comments, "It is tersely spoken: 'Love thy neighbor as thyself.' But what more needs to be said? You cannot find a better or nearer example than your own. If you want to know how you ought to love your neighbor, ask yourself how much you love yourself. If you were to get into trouble or danger, you would be glad to have the love and help of all men. You do not need any book of instructions to teach you how to love your neighbor. All you have to do is to look into your own heart, and it will tell you how you ought to love your neighbor as yourself.

"My neighbor is every person, especially those who need my help, as Christ explained in the tenth chapter of Luke. Even if a person has done me some wrong, or has hurt me in any way, he is still a human being with flesh and blood. As long as a person remains a human being, so long is he to be an object of our love. Paul therefore urges his Galatians and incidentally, all believers, to serve each other in love. . . . 'If you are so anxious to do good works, I will tell you in one word how you can fulfil all laws: By love serve one another. You will never lack people to whom you may do good. The world is full of people who need your help.' "<sup>2</sup> (Ibid., pp. 218-219).

### **SOME BIBLICAL DESCRIPTIONS OF CHRISTIAN LOVE AND HOW IT IS EVIDENCED**

However, the Bible also speaks much of showing love particularly toward those of the household of faith. The Apostle writes in Gal. 6, 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." We shall apply these passages first of all to the members of congregations and their relationship to their fellow-members, both in their daily lives and in their so-called church lives and activities.

Not only the passages which actually use the word "love" are applicable here, but also those which describe the attitudes and behavior which Christian people should have, and should demonstrate as a result of their Christian love.

One of the words used in the Greek New Testament to denote "love" is the word "agapee," which means love, devotedness, kindly concern, or generosity. The verb form is "agapao," which means to love, value, esteem, manifest generous concern for, be faithful towards; delight in; to set store upon. Another word sometimes used is the verb "phileo," which means to manifest some act or token of kindness or affection, to regard with affection, to love, to like, to be fond of, to cherish. The noun form is "philia," meaning affection, fondness, or love. We notice that these words contain in them the idea of manifesting or showing one's love by acts which show kindness and concern. In Romans 12, Paul speaks of this when he says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another. . . . Distributing to the necessity of saints; given to hospitality. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Repembrace to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord."

We notice that the Apostle in these words to the Romans speaks primarily of their relationship to each other, as he uses the phrases, "one to another," "one another," and "one toward another." While Christians are to love all others, even their enemies,

there is no doubt that in the Epistles special mention is made of their attitudes and conduct toward one another, particularly in the day-to-day relationships among congregation members. Among the things the Apostle calls upon them to do are to honor one another and prefer one another, placing the other's welfare on the same level as their own; to give to the needs of their fellow-believers when they have bodily needs—food, drink, clothing, shelter, help in sickness, and so forth; to practice hospitality toward each other, and this was especially important at that time because of persecution, and Christians often needed shelter and protection; to rejoice with those who are happy and joyful, but to sympathize sincerely with those who are sorrowful; to make sincere efforts to live in harmony with the others, even if it means giving in on a firm opinion in outward matters; not to aspire to or seek after powerful earthly connections, that is, not to make it a point to associate with the more prominent and influential people, but to sympathize and associate with the poor, the humble, the afflicted, and especially such as suffer for righteousness' sake; not to repay real or imagined evil with similar evil, not to seek revenge; rather, to live in peace and to cultivate a peaceful temper, as far as can be done in agreement with the Word of God.

All these things are spoken also to church members today concerning their relationships toward their fellow-members. In the 14th and 15th chapters of Romans, the Apostle sets forth an important aspect of the practice of Christian love when he points out that Christians should be willing to give up or refrain from things if some other Christian thinks it is wrong. This refers especially to weaker Christians who might stumble and lose their faith if they see stronger Christians doing something which the weaker Christians feel is wrong. As an example, the Apostle says in Romans 14, 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." In this regard, adult Christians should be particularly careful of their behavior and the impression it may make on young Christians, including children. Love to these young Christians requires the setting of a good example. This is extremely important.

The Apostle also shows, however, that the weak or misinformed Christian should be willing to be taught the Word of God in these matters.

First Corinthians 13 describes some of the characteristics of Christian love. We are told there that it shows itself in being patient and kind to others, even in the face of injury and insult; it does not envy others; it does not indulge in boasting and bragging; a person with Christian love does not seek only his own selfish purposes; does not lose his temper easily and is not easily insulted; does not, however, gladly go along with and tolerate everything, even wrong and sinful things, but rather wants to see the truth and the right prevail. Christian love is willing to take a lot, however, in the line of personal affronts and hurts and insults, as long as it involves only one's own disadvantage and not the truth of God. Strangely enough, many people have just the opposite attitude here—they are willing to tolerate almost anything in the line of wrong teaching and sinful practice, as long as they are not insulted personally or are not hurt and injured in their financial affairs or in their property. However, with Christian love, a person should be willing to endure personal insult or injury, but not things whereby God's Word is contradicted or transgressed.

Christian love is ready to believe the best of a person, and to hope the best of him. Christian love does not immediately suspect another of evil, but rather is ready to believe and assume the best and to put the best construction on everything, even to the point of trying to explain things in his favor when circumstances appear to be against him. In cases of doubt or where there is no clear evidence, Christian love rather gives a person the benefit of the doubt and assumes the best instead of the worst. This is brought out in the passage which says that Christian love "beareth all things, believeth all things, hopeth all things, endureth all things."

In Galatians 6, the Galatians and also we are told to restore one another in a spirit of meekness if one of them is overtaken in a fault, and to bear one another's burdens. Members of a Christian congregation should help each other to overcome temptation and to stay on the right path; should try to lead back those who have trespassed. They should do this in a spirit of meekness. In showing this concern for each other's spiritual welfare, they are fulfilling the law of Christ to love one another.

In this same chapter, the Apostle points out that Christian congregations to whom the Word of God is being proclaimed should be willing to contribute toward the support of their pastors. He says, in connection with these general exhortations on the practice of Christian love, "Let him that is taught in the word communicate unto

him that teacheth in all good things." (Galatians 6, 6.) This is also a part of their practice of Christian love, namely, to contribute of their earthly possessions toward the maintenance of their pastors and teachers. Christians have this duty also because they are to support and maintain the preaching of the Word of God in their midst. But it is also part of their practice of Christian love; for just as they are to show this love toward fellow-members, so they are to show Christian love toward their pastor by giving of their substance toward his maintenance and well-being. Luther says on this point, "Now the Apostle also addresses the hearers of the Word, requesting them to bestow all good things upon those who have taught them the Gospel. I have often wondered why all the apostles reiterated this request with such embarrassing frequency. In the papacy I saw the people give generously for the erection and maintenance of luxurious church buildings and for the sustenance of men appointed to the idolatrous service of Rome. I saw bishops and priests grow rich until they possessed the choicest real estate. I thought then that Paul's admonitions were overdone. I thought he should have requested the people to curtail their contributions. I saw how the generosity of the people of the church was encouraging covetousness on the part of the clergy. I know better now. . . . It seems to be a by-product of the Gospel that nobody wants to contribute to the maintenance of the Gospel ministry. When the doctrine of the devil is preached, people are prodigal in their willing support of those who deceive them. We have come to understand why it is so necessary to repeat the admonition of this verse. When Satan cannot suppress the preaching of the Gospel by force, he tries to accomplish his purpose by striking the ministers of the Gospel with poverty. He curtails their income to such an extent that they are forced out of the ministry because they cannot live by the Gospel. . . . Paul's admonition that the hearers of the Gospel share all good things with their pastors and teachers is certainly in order. To the Corinthians he wrote: 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' . . . When the members of a Christian congregation permit their pastor to struggle along in penury, they are worse than heathen."<sup>13</sup> (Luther's Commentary on Galatians. pp. 242-244).

In the book of Ephesians, the Apostle Paul gives additional descriptions of some of the characteristics and evidences of Christian love. He says in chapter 4, v. 25, "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." Dr. George Stoeckhardt says in introducing this verse and the verses following: "First of all, the Apostle mentions those sins of the old man which most often occur even in the life of the Christian, offenses against the brother, and in contrast to these he points to the corresponding virtues of the new man, namely, those actions which demonstrate true brotherly love."<sup>14</sup> (Commentary on St. Paul's Letter to the Ephesians, p. 221). In commenting on this particular verse concerning the speaking of the truth to the neighbor, Stoeckhardt says, "In our conversations, in our speaking with our fellow men, false statements may easily slip in, flattery, exaggeration, prevarication, promises which we do not mean to keep. We must be upon guard against all this and resist the temptation to all this hypocrisy. If we properly consider that our neighbors (by this word Paul means fellow Christians) are members with us of the same body, the body of Christ, then we will be sincere, genuine, and upright, our words will convey our true meaning, and our actions will be in agreement with our speech. That is the nature of truthfulness, to have our mind and word in harmony with our actions."<sup>15</sup> (Ibid., p. 221.).

In verse 28 of Ephesians 4, the Apostle writes, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." In commenting on this verse, Dr. Stoeckhardt says, "Whoever has till now made his living by fraud and theft is hereafter not only to be honest and straight in his calling and trade, but he is to work, he is to conquer his disinclination to labor, which leads to dishonest tricks, he is to work energetically, make every proper effort, just this is included in *kopiáto*, and do his utmost, working with his hands *tò agathón*, 'the good,' which here does not mean moral good, but his honest gain. In such energetic and continued work he will naturally have gained more than sufficient for his own requirements so that he may give to him that needeth, which is certainly the duty of a true Christian. Before his departure for Rome, Paul had testified to the elders of Ephesus: 'Ye yourselves know that these hands ministered unto my necessities and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.' Acts 20, 34-35."<sup>16</sup> (Ibid., p. 223).

In verses 31 and 32 of Ephesians 4, the Apostle mentions some things which those who practice Christian love should put away from among themselves and some things which they should do. These verses read as follows: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." After warning against the feelings of bitterness and wrath and anger and malice which often erupt in loud and insulting and screaming clamor and evil-speaking, the Apostle contrasts this with the beautiful and attractive image of Christian love. Dr. Stoeckhardt comments on this: "Be ye kind, considerate, one to another; merciful, if you see any misery, any need; forgive one another, do not insist on retaliation, do not reward evil with evil. The Apostle supports this admonition by pointing to God's example—'even as God for Christ's sake hath forgiven you.' By giving Christ into death for the atonement of our sin, God has in Christ remitted all our guilt. Should not we, then, be willing to do the same toward our brethren who have sinned against us and forgive them?"<sup>17</sup> (Ibid., p. 225).

In Philippians 2, v. 25-26, we have an example of mutual concern on the part of some fellow-members for each other. Epaphroditus had been sent from the Philippians to bring assistance to Paul in Rome. Epaphroditus became sick, and the members at Philippi heard about it. They were very concerned about him. Epaphroditus, on his part, we are told, was full of heaviness because the Philippians had heard about it. Paul writes to the Philippians, "For he longed after you all and was full of heaviness, because that ye had heard that he had been sick." He then tells the Philippians that he would send Epaphroditus back to Philippi, and tells them, "Receive him therefore in the Lord with all gladness." These words give us both an example of and an exhortation toward true Christian concern for fellow-members and fellow Christians.

In Philippians 4, v. 2, the Apostle beseeches two of the Philippian Christians, who apparently had had some differences, to be reconciled to each other. He says, "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord." These were two women who apparently had some personal differences or misunderstanding. In Christian love, they should be willing to resolve their differences in the Lord and be at peace. This is one of the most vexing of problems within a congregation—the matter of two or more individuals or families being "on the outs" with each other. Much of the time it results from a difference of opinion in outward matters, matters in which each should be willing not to insist that it must be done their way.

Proper attitudes which show Christian love are described by the Apostle in Colossians 3, 12-14, where we read, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." All these virtues—mercy, kindness, meekness, patience, willingness to forgive one another—are evidences and marks of Christian love. Dr. P. E. Kretzmann says in his commentary on Colossians, "All this is to be done under the guidance and by the power exerted through *agape* (love), the unselfish devotion and interest in the welfare of others. Their love is the unifying factor. The phrase 'bond of perfectness' emphasizes the perfection of the union which should obtain between the believers. Under the guidance of true Christian love, all other Christian virtues can come to fruition and perfection, so that the believers have the right attitude toward one another in all things."<sup>18</sup> (Notes on Ephesians, Philippians, and Colossians).

Another aspect of the practice of Christian love is pointed out by the Apostle James in his letter. In Chapter 2, he points out that practicing Christian love means that they should treat the poor and lowly with the same respect and love as they would the rich and prominent. He writes, verse 2 ff., "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in shabby raiment; and ye have respect to him that weareth the fine clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are becoming judges of evil thoughts? . . . If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." It is always a temptation to show more consideration and deference to those who are more prominent. But

Christian love must not distinguish in this way. It must treat the poor and less prominent members of the congregation with the same degree of love as the prominent or wealthy.

Another point James makes in his same section of his letter is that Christian love must show itself not only in words but also in deeds. He writes, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" (James 2, 15-16). When Christian love requires helpful deeds, we should be ready to furnish these deeds. It would be a flagrant violation of Christian love if members of a congregation would fail to come across with the necessary help in cases of need in their midst. Also others who may not belong to the congregation we should help in time of need, either as individuals or by contributing to a group fund. Let us not, however, neglect those of the household of faith who are in need.

### PRACTICAL APPLICATIONS

The question now arises, to what extent are our congregations and their individual members practicing the Christian love described in the preceding Scripture passages, and how can they, in a practical way, improve in this matter? Can the members of relatively small conservative Lutheran congregations find the love and understanding and sympathy and kindness they ought to be able to find among their fellow-members?

Let us look at some examples. An elderly man has to go to the hospital. The wife does not drive a car. Perhaps they have no car. If there are children, they live far away. To what extent would the members of our congregations consider it part of their practice of Christian love to take turns driving the wife to the hospital to visit her husband? Or would this matter simply be left up to the neighbors, who probably belong to other churches? Would it not be within the easy realm of possibility for the members to share in this service for their fellow-member?

Or, a person who is shy and retiring by nature comes to the services of one our congregations. This person is either a member already, or else a prospect. Granted, it is easier for the nucleus of members who know each other well to gather in conclaves after the service, discussing either church matters or family matters, and this would be a part of the proper mutual concern they should have for their church and for each other. But how many will go out of their way and make a special effort to include the shy member, the less prominent member, or the prospective member, or the visitor, in this mutual concern and interest? Is the shy member or the prospect left standing on the perimeter without being included in the conversation, eventually to depart lonelier than when he or she came? True, a person's faith is strengthened by the Word of God, and that is the important thing in a service. But are the Christians of a congregation practicing Christian love if they permit some to feel left out and lonely?

The fact is, a person can feel lonely in a crowd. This is a common experience among people today—they may see many people in the course of their work or shopping or other daily affairs. Yet they may be very lonely. This can also happen in a church. Who of us has not heard the complaint of people who say they attend a certain large church Sunday after Sunday, yet feel lonely and unknown there. This ought not happen in a relatively small congregation, as most of the congregations of the E.L.S. are.

How many of the members of our congregations make at least occasional calls on their congregation's shut-ins, or those living alone, or who because of age or weakness are not able to be very active? We must probably all admit that we have heard them speak of others looking in on them—people of other churches or perhaps even of no church—and rendering them certain services or at least encouragement. But do our own members do this for their fellow-members? In some cases, there is a committee which might do some things in this regard. But Christian love and Christian service is something all the members should practice toward each other—especially those who are physically able toward those who are handicapped or in need.

In this connection, those members who are physically able and drive their own cars ought to be willing to bring such fellow-members or prospects to the church services who would otherwise not be able to get there. This may at times be inconvenient and take more time, especially when one is in a hurry anyway on a Sunday morning. But practicing Christian love means that people are willing to give up some time and put themselves out for the sake of others.



There is, of course, the objection that these people whom we want to take along to church on a certain Sunday may not want to go that Sunday or may not be physically able to go. Nevertheless, it is better to have at least given them the opportunity to go than to forget about them altogether. Sometimes, a standing arrangement can be worked out so that special arrangements do not have to be made each Sunday.

When a family, particularly a family of the congregation, is in special need, because of some disaster, such as fire or flood or storm, or because of accident or sickness or poverty, fellow-members of the congregation ought not simply leave it up to the community or the neighbors or the government or even relatives to give the necessary help and assistance. When the disciples told Jesus that He should send the multitude away so that they could get something to eat, Jesus said, "Give ye them to eat." These same words could apply to us. When our fellow-members are in need, Jesus does not say to us, "Maybe the county will help"; or "maybe some generous relatives will help"; or "let the government help"; but rather, He says, "Give ye them to eat." The Apostle Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." (Galatians 6,2).

*Christian News* commented recently, "It doesn't take much Christian love to ask someone else or the government to provide the poor with more wealth. While some 'moderates' who claim to be concerned about the poor have personally given much to help the poor, many of these champions of the poor contend that they have done their Christian duty when they tell the government to help the poor. If they are so concerned about the poor, then let them begin sharing their own big salaries with the poor. Let them be content to live in less elaborate homes. Charity begins at home."<sup>9</sup> (*Christian News*, April 30, 1973, p. 3).

In this connection, it seems that many of the proponents of the so-called "Social Gospel" in both church and state have the financial means to travel first-class to all parts of the country for various conclaves and meetings, and to live on a first-class level, but their efforts are directed chiefly to getting money out of other people to carry out their own particular project of social welfare. Very few seem to be sacrificing of their own wealth.

Even in conservative Lutheran church circles today, including our own, the majority of both pastors and members seem to be living very comfortably indeed, with comfortable and even luxurious housing with all the gadgets and wall to wall carpeting, and enjoy comfortable and even luxurious transportation by plane and by car, and an abundance of good food. As the majority of us enjoy this abundance, let us not forget that there are always those even within our congregations, who do not have so much, or who are aged and sick and depressed. In addition, there are the various relief drives for the help of people of the household of faith in other countries.

The scope of this paper is confined largely to the practice of Christian love on the local level, particularly within the congregation. Many of the Biblical injunctions which have been mentioned here concerning the day-to-day practice of Christian love have to do with the relationships and activities among people who see each other and meet with each other on a comparatively regular basis. This does not mean to say that Christians do not have the duty to show love also to others, wherever they may be. This has already been abundantly demonstrated.

It has, however, become somewhat fashionable on the part of both church-men and legislators to equate Christian love with government legislation, or at least to give that impression. Just because a legislator or churchman favors a certain type of legislation which may be helpful to certain people does not prove that he has more Christian love than one who opposes that particular piece or type of legislation. Humanitarianism by government legislation is not necessarily the same as Christian love. A person who opposes that particular legislation may consider it unwise or impractical for various reasons. He may favor a different plan for helping the needy. There are many conservative Christians who may oppose certain kinds of social legislation, but who give very generously and even sacrificially of their own money and time to private or personal works of love and charity. The point is, is it not in itself loveless to accuse someone else of lovelessness just because he doesn't agree to a certain type of social legislation, especially when the one being accused of lovelessness might be sacrificing more of his personal wealth than the one doing the accusing. Or, the one who opposes the legislation may favor another way of helping those in need, another form of assistance. It might be strictly a matter of judgement. Incidentally, it would be interesting to find out just how seldom prominent speakers

in both state and church who appear for speeches concerning their particular plan to help society are willing to give up any fees over and above minimal travel expenses. Jesus said, "Go and sell that thou hast and give to the poor and come and follow Me."

Returning now from this digression from the main scope of this paper, we have already shown that Christians have the clear duty to do what they can to help those among their number who are in bodily need. If this is the duty of Christians toward all men, surely such Christian love must evidence itself toward their fellow church members. The question may arise whether such help should be distributed through a standing committee, or whether the elders or trustees should have this as one of their continuing duties, or whether the situations should be handled as they arise. It is interesting to note that the following sentence appears in the Lutheran Agenda in the Form for installing a Church Council: "You are to assist the pastor in the care of the sick and the needy, in the cultivation of peace, harmony, and love among the members."<sup>20</sup> (The Lutheran Agenda, page 141). This work, then, the care of those in need, as well as the promotion of harmony and love in the congregation, is part of the official duty of the officers of the congregation.

Nevertheless, individual members should not consider that this is the duty only of the officers. The practice of Christian love should be carried out by all the members, including also helping those in need. Dr. Fritz says in *Pastoral Theology*: "A Christian congregation which does not care for its poor gives offense not only to Christian people, but to the world as well, and actually becomes guilty if some of its members and others join such organizations as the lodge in order to make sure of getting support in case of sickness and death (of course, the excuse could not be considered valid on the part of those who join the lodge). . . . A pastor should therefore consider it to be part of his official duties to look after the bodily and temporal welfare of the needy members of his church and to instruct his congregation to care for them. . . . Every Christian congregation ought to make special provision to care for its needy members. The congregation may instruct its church council to take charge of this entire matter or elect an almoner. Either an allowance should be made in the budget, or special collections lifted for the almoner's treasury. . . . The congregation should not permit its poor to go begging in the congregation and certainly not among strangers. In case of unemployment, an effort should be made to find remunerative employment, so that, if possible, the needy person can earn his own living and need not depend on others for support, 2 Thess. 3,10. We should beware of pauperizing people. If a poor person or others in need have members of their own family or relatives who can care for them, these should be admonished to do so. Special provision should be made for the care of the sick who may be in need of assistance. The women of the church may be organized for this charitable purpose, through the Ladies' Aid Society; however, not only members of the society, but all the women of the church should be called upon to render such service. . . . The regular employment of a deacon or deaconess does not excuse other members of the church from giving their service where opportunity presents itself."<sup>21</sup> (*Pastoral Theology*, pp. 230-231).

In 1 Timothy 5, 16, we read, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

In the matter of the promotion of fellowship among the members of a congregation, one must, of course, be careful not to turn the church into a fun society. Yet, such things as fellowship dinners may serve a good purpose in a congregation in that they may enable the members to become better acquainted with each other and thus provide the fellowship which members of a Christian congregation need. Some have objected to any kind of church dinner because the purpose has often been more the raising of money than the fellowship. Nevertheless, an occasional fellowship dinner where the announced purpose is chiefly to promote fellowship among the members can be a good opportunity for the members to show their concern and love for one another and for prospective members.

An occasional wholesome social event in the societies or organizations of the congregation might also serve a good purpose, as long as they do not divert people's attention from the main business of the church, and as long as these affairs are such as are in harmony with God's will and are not offensive and are conducted in a Christian manner.

In all these things, care should be taken that evident cliques are not developing. The pastor and the officers of the congregation should not themselves be guilty of forming cliques, even though it might be a temptation to do so, especially among the

more active members. Officers and other active members ought to make it a point to pay attention to new members and visitors and thus show their Christian love and concern.

While the practice of Christian love on the part of individual Christians is just as important in a large congregation as in a small congregation, as far as the individuals are concerned, yet, in a certain sense, it may be said that it is even more important in a small congregation. The reason for this is that in a small congregation, the effects of failure to practice Christian love can be more damaging to the congregation as such. Whereas a large congregation may survive and continue to function smoothly in spite of transgressions against Christian love on the part of some individuals, a small congregation's very existence can sometimes be threatened by such transgressions. Even if the small congregation does continue to exist and function, continued instances of failure to carry out what the Bible says about practicing Christian love, such as we have already presented, impedes and hinders the congregation's growth. This is especially the case where the congregation is a clear minority in an area. Strangely enough, it seems people will tolerate and accept things in a large congregation, much as they accept things in the public school, which may not always be to their liking. In small congregations, however, it seems as though disagreements frequently become magnified, and result in injured and hurt feelings and perhaps even loss of members. Many a pastor could testify to the vexing problems with which he has had to deal because of disunity and disharmony in the congregation, often resulting from externals. In fact, in many pastorates, this becomes one of the foremost and pressing problems. If the disunity or disagreement is in the area of externals, that do not involve doctrine or practice outlined in Scripture, the parties to the disagreement ought to be willing to settle their differences without any real trouble. Christian love should move them to be willing to forego insistence on their opinion rather than risk a falling out with their fellow-member and perhaps even a large-scale and harmful disturbance. A small-sized conservative Lutheran congregation has enough obstacles the way it is without adding more through a lack of Christian love among the members.

One reason why even personal disagreements in small congregations seem to loom larger is that all the members probably know each other better. And so, the very factor which ought to work in the congregation's favor, making it possible for the members to show extra concern and consideration for one another, sometimes works to its detriment. The members, knowing each other better, may also be tempted to forget to show Christian love toward one another, such as happens sometimes in a family, where Christian courtesy may be forgotten.

According to figures published in the 1973 *Lutheran Annual* compiled by Concordia Publishing House of St. Louis, the congregations of the three Lutheran bodies making up the Lutheran Council—U.S.A. (LCUSA) had an average size of 512 souls.<sup>22</sup> (*Lutheran Annual*, page 53). The 1972 E.L.S. *Convention Report* shows that the average E.L.S. congregation numbers 200 souls. If we take away the three largest congregations from the E.L.S. figures, the average comes down to 170 souls per congregation. This means that 84 out of 87 congregations tabulated have an average size of 170 souls. In either case, in by far the greater number of instances, E.L.S. congregations are a clear minority in their areas, especially compared to bodies affiliated with LCUSA.

Does the size of a congregation have anything to do with the practice of Christian love among the members? First of all, transgressions against Christian love are just as wrong in a large congregation as in a small congregation. Sin is sin, wherever it is found. On the other hand, there are some sins which may result in more evil effects upon others because of the circumstances in which they occur. For example, if a person curses, he is sinning, even if nobody else hears him. However, if some children hear an older person use curse words, the effects are more harmful because the effects now involve other people, who may be led to do the same thing.

Similarly, if people in a relatively small congregation transgress against Christian love, the effects are apt to be more damaging. Feuding and strife among two or more members is more easily sensed, and has the potential of dividing the congregation. This is not to say that the words or commandments of God should ever be compromised simply for the sake of outward peace. God's Word is more important than outward peace. On the other hand, members of comparatively small congregations should realize that strife and lovelessness, which often involve externals or opinions or emotions, endanger the welfare of the whole congregation. Others,

who were not involved in the first place, sometimes feel obligated to take sides because of relationship or closeness to one of the parties.

While such lack of love constitutes a special hazard to the welfare and growth of small congregations, these comparatively small congregations also have good opportunities to practice Christian love in their midst. It is easier to recognize who the visitors are, who the new members are, and to be able to tell which members might especially need some expression of kindness and concern. It is easier to know which members have special problems. There are probably more and better opportunities to speak to fellow-members in general and to new members in particular, and to prospects. Concerning visiting the lonely, the shut-ins, or the sick, it should be easier to find out about them and what their situation is. Furthermore, it is probably easier for members of the different congregations in a circuit to become acquainted on the circuit level.

The question is, do most of the members of the comparatively small congregations of the E.L.S. recognize the importance of practicing Christian love toward their fellow-members and prospects, especially also toward those who have special needs? Do they recognize the importance of this not only as part of their Christian life flowing from faith in Christ their Savior, but also as being important to the welfare and possible growth of their congregation? Do they also recognize, in turn, that their congregation should be important to them so that they and others may continue to hear the true Word of God with its message of forgiveness and salvation? Do they recognize that by works of Christian love we are to let our light shine before men so that they may glorify our Father which is in heaven, and that by a lack of Christian love we may cause others to stay away from worship services and other proper church activities, and eventually to fall away from faith?

The importance of this matter must be repeatedly brought to the attention of congregation members. In addition to the requirement itself which God makes of us to show love toward others, there is the added responsibility on the part of members of a Bible-believing and Bible-teaching Lutheran Church to recognize the effects of their attitude on other members and also on prospects.

In all this, we have not stressed *specifically* the most important activity resulting from Christian love, namely, showing others the way to salvation through Jesus Christ the Savior, and also helping to strengthen them through the Word of God. Jesus said to Peter, "Strengthen thy brethren", Luke 22, 32. This activity of bringing others the Word of God so that they might be brought to faith in Christ and be strengthened in their faith is sometimes described under the terms "mission work," "witnessing," "evangelism," or "Christian education." These are all topics in themselves. However, the scope of this particular essay has been to discuss the practice of Christian love among Christ's people in a general way, including as many aspects and applications as could be reasonably included in the time and space allotted. These aspects and applications have included those things which the Bible mentions about our general attitude and conduct toward others. These, in turn, have been confined largely to the Christian love which members of a congregation should show toward one another and their prospective members or visitors. To devote the same amount of time and space to this subject with respect to our relationships with various other individuals and groups, such as other congregations, or congregations of other denominations, or our relations on a synod-wide level, or relations between synods and church bodies, would require more than is normally available at a convention. Suffice it to say once more that God says, "Thou shalt love thy neighbor as thyself," but that this love can never take precedence over a Christian's love for God and His Word.

But how shall members of congregations be moved to improve in their practice of Christian love toward one another? Simply to tell them to do so will not really motivate them to do so. There is a story about an ex-gunfighter out west who had become a preacher and whose members consisted chiefly of cattlemen and sheepmen who were bitterly opposed to each other. At first he resorted to his gun to keep the peace among the rival members. However, when he wasn't around, they still opposed and insulted and injured each other. Later on, he used strategy and psychology to bring about a measure of harmony. However, strategy and psychology are not the proper basic methods either of bringing about improvement in the practice of Christian love.

Only the Gospel can bring about such improvement. The Law can and does convict us of our sins, including the sins of not showing Christian love. But only the Gospel

of God's forgiveness in Christ Jesus can motivate us and make us willing to show such Christian love. It is a temptation to think that in order to bring about improvement in this matter, more Law must be preached, and not so much Gospel. However, it is the Gospel which provides the Christian with the power to practice Christian love. True, the Law serves as a rule to show Christians in what ways they are to practice Christian love; and this use of the Law must not be neglected. But preachers must continue to proclaim the Gospel of salvation through Christ if the hearers are to have the willingness to practice Christian love. Even though an unbeliever can do some outwardly good deeds in the sight of the world, only a true believing Christian can have and practice true Christian love, and he, only imperfectly at that. Members of Christian congregations should therefore not grow weary of hearing the Gospel. For not only is it the power of God unto salvation, but it alone can give us the willingness to practice true Christian love.

There is a song called, "The World is Such a Lonely Place." Actually, a Christian should never be truly lonely, because God is always with him. God said, "The Lord forsaketh not His saints," Psalm 37, 28. Jesus said, "Lo, I am with you always, even unto the end of the world." Matt. 28, 20. But God also says, "Strengthen ye the weak hands, confirm ye the feeble knees." Isaiah 35, 3. God wants to use us to help those in need. Especially those who are lonely, depressed, and in need of kindness and friendship and help should be able to find it in our congregations. Remember, Jesus says that what ye have done "unto one of the least of these My brethren, ye have done it unto Me."

May God grant to all of us that measure of Christian love which reflects a strong faith in Jesus Christ our Savior. Of Him, namely, our Savior, we read in John 13, 1: "Having loved His own which were in the world, He loved them unto the end."

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- <sup>7</sup> Ibid., p. 105
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- <sup>19</sup> *Christian News*, April 30, 1973, p. 3
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## REPORT OF THE DOCTRINAL COMMITTEE

The Synod's Doctrinal Committee was composed of the following members during the past year: Prof. M. H. Otto, chairman; Prof. B. W. Teigen, secretary; the Rev. Adolph Harstad; the Rev. Arnold Kuster; Dr. Willis Anthony; and Mr. Walter Meyer. President Orvick also appointed Prof. J. B. Madson to serve as an advisory member of the Committee. In addition, President George Orvick and Vice-President Luther Vangen, until the time of his death, served as advisory members of the Committee.

Meetings of the Board were held on August 27-29, 1972; December 10-12, 1972; March 11-13, 1973; and May 14-15, 1973. In addition to these regular meetings, various members of the Committee attended the Lutheran Forum meeting at Milwaukee; the Reformation Lectures at Bethany Lutheran College; a committee meeting at Janesville, Wisconsin, to arrange for a Lutheran Free Conference; and the Lutheran Free Conference held at Westmont, Illinois, May 16, and 17, 1973.

The Synod at its 1972 meeting adopted new guidelines for the Doctrinal Committee (see **1972 Report**, p. 73). As a result of these guidelines, one new member, the Rev. Arnold Kuster, was added to the Committee to help take care of the work-load. And since the guidelines specifically call for the Doctrinal Committee "to provide information to the Synod concerning fraternal organizations and similar religiously-oriented groups," the Committee elected a sub-committee on Fraternal Organizations, composed of Pastor Kuster and Mr. Meyer. This Committee has been gathering materials, making a library on fraternal organizations. The Doctrinal Committee invites members of the Synod who have information regarding fraternal societies or particular questions about such organizations to correspond with the Rev. Arnold Kuster, 13 South Hancock, Madison, Wisconsin 53703.

Pursuant to the 1972 Guidelines that the Doctrinal Committee is to help keep members of the Synod informed concerning the confessional principles of the Synod, to keep abreast of doctrinal trends and issues and keep the laity and clergy informed, several articles have been published in the **Lutheran Sentinel**. It is our hope that these articles have been of assistance to our people.

The bulk of the Doctrinal Committee's work has been to study doctrinal issues that confront the Lutheran church today. The Committee has been making an intensive study of President J. A. O. Preus' "A Statement." Each member of the Doctrinal Committee has been assigned a section of his statement for further study. Because of the influence of millennialism among the conservative Christian denominations, the Doctrinal Committee presented a detailed study of millennialism, "Some Background Material for Understanding the Problem of Millennialism Among Lutherans." This paper has been published in the **Lutheran Synod Quarterly**, and two or three popular articles on millennialism will appear in the **Lutheran Sentinel**.

The Doctrinal Committee has also been concerned about the subject of Glossolalia. Pastor Erling Teigen has prepared a thorough study on this under the title, "One Baptism—The Baptism of the Holy Spirit, Speaking in Tongues, and the New Testament Witness." A preliminary draft of this paper was read at the Pastoral Conference in January, and it will soon appear in the **Lutheran Synod Quarterly**. Pastor Erling Teigen has also consented to prepare some popular articles for the **Lutheran Sentinel**. In this way the Doctrinal Committee has carried out the requests of the Synod (see **1972 Report**, p. 46, Resolution No. 3).

Other topics which have received study and discussion are, "The Word of God and Luther's Theology." This article has been referred to the editors of the **Lutheran Synod Quarterly** for publication. Another member of the Committee has made a rather extensive review of "Evangelism Explosion," a book which has come to be regarded as a sort of textbook for evangelism. There are also on-going studies of "Creation Day," "An Exegetical Study of Matthew 18:16-20," and the Committee has asked one of its members to prepare a dis-

cussion of the Jehovah's Witnesses, since so many of our people come into contact with them.

One topic which has been studied for several years, both by the Doctrinal Committee and the General Pastoral Conference and the smaller conferences is, "Church and Ministry." Since the Church and Ministry has been a matter of contention among conservative Lutherans for several years, the Doctrinal Committee herewith presents its conclusions to date for consideration by the Synod (adopted March 13, 1973):

### **Report of the Doctrinal Committee on Church and Ministry**

I. We are agreed on the doctrine of what the church is and what the ministry is:

Cf. "Confession of Faith of ELS" adopted by the Doctrinal Committee and disseminated August 1972:

(13) We believe that there is a holy Christian Church on earth which consists of all those who from the heart accept Christ as Savior and confess Him by word and deed. This Church is invisible to our eyes (Luke 17:20), but known to God (II Timothy 2:19).

(14) We believe that it is the will of God that Christians shall gather together for mutual edification through Word and Sacrament (Hebrews 10:25), and to labor for the promulgation of these Means of Grace (Mark 16:15).

(15) We believe that the Lord wills the establishment of the Office of the Ministry for the public administration of the Means of Grace, and that properly qualified men shall be called to this office (Acts 20:28; Romans 10:14-15; I Corinthians 14:34; Ephesians 4:11; I Timothy 2:11-12, 3:1-7; Titus 1:5).

II. We have a unified practice as regards the avoidance of unionism, as regards celebration of the Lord's Supper at Synod Conventions and Pastoral Conferences, and as regards the doing of church work with those only with whom we are agreed in doctrine.

III. While we recognize that different emphases have been placed upon the various aspects of this doctrine, yet we are at the present time agreed that (1) the Church is the *Una Sancta* and in its basic visible manifestation the local Congregation, and that the Church is also present at any gathering of believers who use the means of grace. And we are agreed (2) that the public office of teaching and preaching the Word and administering the Sacraments has God's command; we are therefore agreed that the pastorate in a local congregation is divinely instituted; we are also agreed that Christians have the right and liberty to establish and maintain such offices as are needed and to specify the duties of such offices.

IV. We believe that the Thiensville Theses are of value in an effort to reach uniformity in this matter:

Statements adopted by the faculty of the Thiensville Seminary and representatives of the faculty of the St. Louis Seminary and the Presidents of the Wisconsin and Missouri Synods at Thiensville, Wisconsin, April 16, 1932.

I. As we know from Scripture, it is God's will and regulation that Christians who reside in the same area also establish an external connection in order to exercise jointly the obligations of their spiritual priesthood.

II. As we know from Scripture, it is furthermore God's will and regulation that such Christian local congregations have shepherds and teachers, who in the name and on behalf of the congregation carry out the duties of the ministry of the Word in their midst.

III. As we know from Scripture, it is also God's will and regulation that Christian local congregations give expression to their unity of faith with other congregations and carry on jointly with them the work of the Kingdom of God, as is done among us in the unprescribed form of a Synod.

IV. Because every Christian possesses the keys of the kingdom of heaven, every judgment pronounced in agreement with God's Word by an individual Christian or by more Christians in any kind of combination, is valid also in heaven. But, as we know from Scripture, it is God's will and regulation that proceedings against a brother who has sinned shall not be considered completed until his local congregation has acted. Congregational discipline and synodical discipline, if everything is done properly, cannot cause a conflict, since the local congregation excludes from the local congregation and not from the Synod, and Synod excludes from Synod and not from the local congregation.

NOTE: In accordance with ecclesiastical usage we call the exclusion executed by a congregation excommunication (ban).

(From The Proceedings of the Evangelical Lutheran Synodical Conference of North America, 1952, p. 143.)

Last year the Synod requested the Doctrinal Committee to study the confessional basis of the German Free Church merger in West Germany. The Doctrinal Committee has also felt that it should know more about the Lutheran Free Church brethren in France, Belgium, Denmark, Sweden, Finland, and possibly East Germany. It therefore has resolved to send four members of the Committee to visit these brethren. The plan is to visit them during the latter part of August and the first part of September. The Committee members will each present a paper to the brethren and also have an opportunity to hear papers presented by them. Topics that will be discussed are "Biblical Principles of Fellowship, Discussed in the Light of the 1961 Theses of the Overseas Brethren"; "Lutheran Principles of Hermeneutics and Their Application to Present-day Lutheranism"; "The Doctrine of the Church and Ministry, With Special Reference to Disagreements Among Confessional Lutherans in America and in Europe"; "Present-day Lutheranism in America and the World—Steps Needed to Be Taken to Establish True Doctrinal Unity Among Confessional Lutherans."

The Doctrinal Committee plans to be represented by observers at the New Orleans Convention of the Lutheran Church-Missouri Synod, July 6-13. At this convention momentous decisions will probably be made that will affect all of Lutheranism in the world. As many faithful Lutherans in the Missouri Synod have recently been stating, that Synod stands at "the crossroads."

The pastor's Study Program, which the Doctrinal Committee has been promoting during these last years, is bringing forth some fruits, although it is hoped that more studies will be forthcoming. During the past year, three or four studies have been completed and at the present time they are being discussed with the view of revising them for publication. Several new assignments have been made.

In closing this report, the Doctrinal Committee is deeply conscious of the heritage which our Lord has bestowed upon us. The Committee prays that we all may by the power of the Holy Spirit hold fast that which we have (Revelation 3:11).

B. W. Teigen, Secretary



## MEMORIAL

To the Evangelical Lutheran Synod  
Rev. George M. Orvick, President

In October 1972, the voters' assembly of our congregation met on the evening of the 10th and did make the following resolution:

WHEREAS, Chap. V, Par. 4, of the Constitution of ELS states: "With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a Synod decision is in conflict with the Word of God, or finds that it does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation"; and

WHEREAS, Our Synod at its 1972 convention passed a resolution to enter into full altar and pulpit fellowship with the Federation for Authentic Lutheranism on the basis of full doctrinal agreement (page 46, 1972 ELS Report); and

WHEREAS, In the next resolution passed we urged a further study of what the Scriptures teach on the subject of church and ministry, since there is confusion in our midst on this doctrine (page 47, 1972 ELS REPORT); and

WHEREAS, Such a resolution shows that we are not certain as to what Scripture teaches on this doctrine, and that we therefore don't even know for sure what we should be teaching on at least part of this doctrine; and

WHEREAS, If we are not in unanimous agreement among ourselves on certain points of the Scripture's teaching about church and ministry, we could hardly claim to be in agreement with others; and

WHEREAS, We have declined invitations to talk about doctrinal matters, with an eye toward establishing fellowship, with the Lutheran Churches of the Reformation because of wanting to come to agreement among ourselves as to where we stand on the doctrine of church and ministry;

### BE IT THEREFORE RESOLVED, That:

1. We hereby declare that we believe that the resolution for entering into altar and pulpit fellowship on the basis of full agreement in doctrine should be reconsidered, since we are not even all agreed among ourselves as to what our doctrine of church and ministry actually is.

2. We therefore conclude that the above-mentioned resolution of the 1972 Convention of the ELS is in conflict with the Word of God, which admonishes us to speak the truth; it being manifestly clear that we are not speaking the truth if we say that we agree with others on a doctrine when we don't even agree on it among ourselves.

3. We want all to know that we are thankful to God that the Federation for Authentic Lutheranism has taken the courageous stand that it has for God and His Word, and that we wholeheartedly long for and hope for fellowship with this group and hope for a God-pleasing settlement of the doctrinal difficulties in the matter of the church and ministry.

4. That Rev. George M. Orvick, Presiding Officer of the 1972 ELS Convention be informed of this resolution in accordance with Chapter V, Paragraph 4, of the ELS Constitution.

Respectfully yours,  
Donald H. Russell  
Secretary for Voters' Assembly  
Lakewood Evangelical Lutheran Church

## **ACTION OF THE SYNOD:**

**Resolution No. 1: Information re Fraternal Organizations, Doctrinal Trends, etc.**

*WHEREAS, The Doctrinal Committee has made good progress in carrying out the provisions of the guidelines adopted in 1972, which require additional work on the part of this committee,*

*BE IT RESOLVED, That the Synod commend the Doctrinal Committee for its response to these needs of the Synod.*

## **Resolution No. 2: Doctrinal Committee Report on Church and Ministry**

*WHEREAS, The Doctrinal Committee has reported on its study of Church and Ministry,*

*A. BE IT RESOLVED, That we thank the members of the Doctrinal Committee for their work,*

*B. BE IT FURTHER RESOLVED, That we refer the report to the various area, circuit and general pastoral conferences of the Synod for intensive study,*

*C. BE IT FURTHER RESOLVED, That we ask the Doctrinal Committee to continue to study the matter, seeking also to include antitheses to allay fears and to safeguard against errors and misunderstandings.*

## **Resolution No. 3: Lakewood Memorial**

*WHEREAS, The Lakewood Congregation has presented a memorial expressing fraternal concern and admonition regarding the basis on which we entered into church fellowship with the Federation for Authentic Lutheranism (FAL), and,*

*WHEREAS, The issues of Church and Ministry play an important role in its memorial, and,*

*WHEREAS, This convention has set in motion procedures to continue the intensive study and discussion of the issues of Church and Ministry,*

*A. BE IT RESOLVED, That we temporarily defer answering this memorial, pending the outcome of the discussions on Church and Ministry,*

*B. BE IT FURTHER RESOLVED, That we ask the Lakewood congregation kindly to bear with us in this delay in answering their memorial,*

*C. BE IT FURTHER RESOLVED, That the memorial be referred to the Doctrinal Committee for study during the year.*

## **Resolution No. 4: Evangelical Lutheran Confessional Forum (ELCF)**

*WHEREAS, The Administration Division of the ELCF has recommended that the two constituent bodies (WELS and ELS) "invite the Federation for Authentic Lutheranism into the Forum,"*

*BE IT RESOLVED, That we invite the Federation for Authentic Lutheranism into membership in the ELCF.*

# REPORT OF THE BOARD OF MISSIONS

## HOME MISSIONS

Peter called out to the crowd on Pentecost Day: "Repent and be baptized every one of you in the name of Jesus for the forgiveness of your sins; and you will receive the Holy Spirit" (Acts 2:38). This is our compelling motive for missions. Each of us is to tell others that Salvation is God's free gift in Christ for all mankind. The following report tells how our Mission Board has been doing this in Home Missions in fiscal May-December 1972:

1. Heritage Lutheran Church, Apple Valley, Minnesota, the Rev. Erling T. Teigen, pastor. The Synod Board of Trustees approved Heritage's building plans in April 1972. The parsonage was ready for occupancy in December. The church will be ready about July 1, 1973.
2. Indian Landing Lutheran Church, Rochester, New York, the Rev. Dr. Neelak Tjernagel, pastor, became self-supporting in May 1972.
3. Faith Lutheran Church, Muskegon, Michigan, the Rev. Dale Christopher-son, vacancy pastor, was sold in December 1972. The Muskegon area had not grown as projected when the mission was opened in 1966. Most of the active families have joined our neighboring Holton congregation or the nearby WELS congregation.
4. Two successful missionary rallies were held in the fall of 1972. One at Holy Cross, Madison, and the other at King of Grace, Golden Valley. The Mission Board plans that these rallies be ongoing events and that more circuits and/or congregations plan them as part of their regular program.
5. New mission stations to be opened in 1973: Christ Lutheran, Savannah, Georgia; Faith Lutheran, St. Edwards, Nebraska; Faith Lutheran, Alpena, Michigan. Several other promising fields are being explored for future mission stations.
6. Salaries of Home Missionaries. The ELS Handbook, "Guidelines for the Board of Missions," No. 2, Duties, Par. 1, p. 33, "Salaries of Missionaries"—"The Board shall establish a minimum salary scale . . . in keeping with the cost of living." Because of continuing inflation the Mission Board in keeping with the "Guidelines" has established the following for fiscal 1974:

Base salary . . . . .	\$6,090.00
Car allowance . . . . .	1,000.00
Annual increment . . . . .	100.00
for each year after ordination to a maximum of 20 years	
Housing	
All utilities	
½ social security payments	
½ hospitalization insurance	
Retirement payments at 5 per cent of salary	

## Subsidies Paid—May-December 1972

Bethany, Ames, Iowa . . . . .	\$3,762.00
Central Heights, Mason City, Iowa . . . . .	350.00
Chittenango, Chittenango, New York . . . . .	2,600.00
Faith, Muskegon, Michigan . . . . .	1,600.00
Heritage, Apple Valley, Minnesota . . . . .	4,800.00
Lakewood, Tacoma, Washington . . . . .	1,000.00
Pilgrim, Waterloo, Iowa . . . . .	2,896.00
St. Paul's, Chicago, Illinois . . . . .	1,000.00
Trinity, Brewster, Massachusetts . . . . .	440.00

The Rev. Steven Quist  
Field Secretary for Home Missions

## FOREIGN MISSIONS

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). As a Synod we are committed also to the great task of doing as much as in us lies to bring the Gospel to those in foreign lands. God has richly blessed us again this past year in the matter of Foreign Missions. Not only was a new pastor-missionary called to our field in Peru, and many souls gained the kingdom there, but we were granted the opportunity to go into Nicaragua and Costa Rica. Let's look briefly at each of our Spanish-speaking fields and review some of the highlights.

### Lima, Peru

1. Rev. Robert Moldstad and his family arrived there in early September. He replaced Rev. Ted Kuster, who was called by our Board to Nicaragua. Rev. Moldstad and his wife have finished their intensive language study, have now moved into the Mission House at San Gabriel, and are ready to go full steam into the work.
2. Bill Krug, who served for two years on the field as a Lutheran Collegian volunteer, came back to the States in October. He had been of great assistance while on the field, and we thank him for his work. Our Board is continually grateful to the Lutheran Collegian Organization for their support of people on the field.
3. The growth of the church in Lima has been pleasingly significant during the past year. Membership increased from 85 to 280 souls. Many baptisms and confirmations were performed. Of special interest is the work being done in a little village in the Andes, Pacllon, where there has been a noticeable receptivity to our missionaries and the message they proclaim.
4. Ralph Mozach will be arriving home in May of 1973. During his year and a half of work there he has supported himself, and helped very much with the church growth. We are grateful for his services.
5. Miss Vick Miller, another Lutheran Collegian volunteer, has been approved as the next worker to be sent by that organization to the Peru field. Plans are for her to arrive there for a two-year stay the early part of this fall.
6. Rev. James Olsen and his wife have continued their fine work on behalf of the Gospel during the past year. They are scheduled for a three-month furlough beginning in December of 1973.

One of the many encouraging things about the work in recent months is the fact that more and more men are becoming receptive to the Gospel. Always there are more doors opening to our missionaries, more than what they are capable of handling. More and more workers are needed to answer these Macedonian calls. Let us pray God to raise up among us more volunteer workers for our Spanish-speaking missions.

### Managua, Nicaragua

Rev. Ted Kuster took over the work, which had been first begun here by Rev. Herbert Swanson, the early part of January. The earthquake ruins made it impossible for Rev. Kuster and his family to settle in Managua, so they are living in San Jose, Costa Rica, about 275 miles to the south of Managua. The people of the mission in Managua are still intact. Rev. Kuster makes regular trips up there for services and instruction classes and visitations among the people. Eventually he will hope to get a mission started in Costa Rica also. Following are some of the highlights of the Central American mission:

1. Pastor Kuster made a trip down to Managua just a few days after the earthquake. He located the people of the mission who have been scattered to many areas. He conducted services for them, and promised that he would return in a few weeks. The morale of the people was found to be good despite their losses and horrible experiences due to the quake.
2. Pastor Kuster left for the Central American work with his family late in January. They stopped in Managua on their way, held services again, visited the people, and then continued on to San Jose where they are now nicely settled.

3. Mr. David Skogen arrived in Managua in late February of 1973. He is a lay-worker who is donating his time and services to help with the work there. He knows the Spanish language and the culture of the people, having been there before. He will be a great asset to the work. He may stay for a two-year period.
4. Shortly after the quake in Managua, the Mission Board established an Emergency Fund, and got publicity out. The response by the people both within and outside our Synod was tremendous. Some \$20,000 has been received in this special fund. It is being used as the needs arise for the people and the work in Central America. Our sincere thanks to all who contributed to this fund.

Our thanks once again to Larry Marquardt of Barrington, Illinois, a car dealer, who supplied our missionary, Ted Kuster, with a free car during his six-month furlough. Our thanks also to AAL for another generous scholarship which enabled Rev. and Mrs. Moldstad to take special courses in the Spanish language after arriving in Peru.

Norman A. Madson  
Field-Secretary for Foreign Mission

### *ACTION OF THE SYNOD:*

#### **Resolution No. 1: Salary Scale**

*BE IT RESOLVED, That the Synod approve the missionary salary schedule as proposed by the mission board for the fiscal year 1974.*

#### **Resolution No. 2: Home Missions**

*BE IT RESOLVED, That the Synod thank the Lord of the church for blessing the work at Heritage Lutheran Church, Apple Valley, Minnesota and for the opportunity of opening New Mission fields in Christ Lutheran*



**A view of Pacllón taken from above the village.**



Leaders of the congregation in Pacllón (Pock-li-own), Ancash.

*Church, Savannah, Georgia, Faith Lutheran Church, St. Edward, Nebraska, and Faith Lutheran Church, Alpena, Michigan.*

**Resolution No. 3: Indian Landing Church, Rochester, New York**

*BE IT RESOLVED, That the Synod note with gratitude that Indian Landing Lutheran Church, Rochester, New York is now self-supporting.*

**Resolution No. 4: The new mission in Costa Rica**

*WHEREAS, The Lord of the Church moves in mysterious ways, and  
WHEREAS, The Lord through the disaster at Managua, Nicaragua has opened a new mission field to us*

*BE IT RESOLVED, That the Synod acknowledge the wisdom of the Lord in guiding us into Costa Rica.*

**Resolution No. 5: Mr. Ralph Mozack and Mr. William Krug**

*BE IT RESOLVED, That the Synod express gratitude to Mr. Ralph Mozack, who supported himself during his entire stay, and to Mr. William Krug, Lutheran Collegian volunteer, who have completed their terms of service in Peru.*

**Resolution No. 6: The AAL and Mr. Larry Marquardt**

*BE IT RESOLVED, That the Synod acknowledge with thanks the generosity of the AAL for providing foreign language scholarships to our missionaries, and of Mr. Larry Marquardt from Barrington, Illinois for providing Missionary Kuster with the use of a car during his furlough.*

# **REPORT OF THE BOARD OF REGENTS**

## **and the**

### **PRESIDENT OF BETHANY LUTHERAN COLLEGE**

Our Lord continues to hold His gracious hand of blessing over Bethany Lutheran College. There truly are few schools of higher learning whose avowed purpose is the upbuilding and the strengthening of their students in the Christian faith, while, at the same time, seeking to maintain high academic standards. With its motto, "The One Thing Needful," Bethany is built upon the solid Rock, Christ, whose Word is held in high regard by those who work for its interests. We invite your prayers to the Lord on behalf of Bethany, its administration, faculty, staff and students.

We shall attempt in our report to lay upon your hearts two matters, which we believe are vital to Bethany's present and future: the need of increasing its enrollment and its need for your continued generous financial support.

#### **THE BOARD OF REGENTS**

The Board of Regents is presently composed of the following: Dr. Robert Clark, the Rev. Wayne Halvorson, Mr. Adolph Jungemann, the Rev. Herbert Larson (secretary), the Rev. Richard Newgard, Mr. William Overn (vice-chairman), the Rev. Wilhelm Petersen, and the Rev. M. E. Tweit (chairman).

During January of this year, two men who had served faithfully as members of the Board were removed from our midst to enter the Church Triumphant. Mr. Ellsworth Zahl had been a member of the Board since 1960. The Rev. Luther Vangen served on the Board from 1955 until 1970, when he became Vice-President of the Synod. The Board is grateful for the services rendered to Bethany by these men.

#### **THE FACULTY**

During the past year, the following have served on the faculty and staff, some part-time:

Louella Balcziak, Professor of Business  
Mary Birmingham, Acting Librarian  
John Branstad, Assistant to the Director of Development  
Lois Branstad, Professor of English  
Raymond M. Branstad, President  
Edna Busekist, Professor of Art and Home Economics  
Michael W. Butterfield, Professor of Health Science and Physical Education  
Marion Carrison, Librarian  
Elaine F. Green, Counselor, Director of Food Services, Director of Fine Arts  
Paul A. Helland, Dean of Academic Affairs, Professor of Physics  
Arlene Hilding, Professor of Music  
Norman S. Holte, Registrar, Professor of Political Science, Sociology  
Rudolph E. Honsey, Professor of Hebrew, Humanities, Religion, Seminary  
Calvin K. Johnson, Financial Aids Director, Professor of Chemistry  
Mildred C. Larson, Dean of Women, Nurse  
Sigurd K. Lee, Professor of Education, English  
Clarice Madson, Library Staff  
Juil B. Madson, Professor of Greek, Seminary  
Marvin G. Meyer, Athletic Director, Professor of Mathematics  
John A. Moldstad, Dean of Student Services, Professor of Religion  
Dennis O. Natvig, Treasurer, Business Manager  
Emmett Norell, Superintendent of Buildings and Grounds  
Milton H. Otto, Professor of Religion, Dean of the Seminary  
Allen J. Quist, Professor of Psychology, English, Speech  
Glenn E. Reichwald, Professor of Geography, History, Social Science  
Dennis W. Soule, Professor of German and Spanish

Bjarne W. Teigen, Professor of Philosophy, English, Religion  
 Paul B. Tweit, Professor of Business  
 C. J. Wilske, Professor of Music  
 Ronald J. Younge, Coach, Professor of Biology

## ENROLLMENT

The cumulative enrollment for the 1972-1973 school year was:

First year college .....	105
Second year college .....	73
Special and part-time .....	28
Total .....	206

Again, the enrollment was not up to our previous long-range planning hopes. This is attributable, in part at least, to a general trend among prospective college students, which affects both public and private colleges and universities. During the short time in which present high school seniors have been in high school, a shift has taken place. Not long ago, TV commercials and other means of mass communication attempted to emphasize the critical need for prospective college students to make their applications to colleges early, in order to insure, somewhat reasonably, their admittance. Early notices of acceptance were prized possessions. A late application carried the serious risk of not being admitted to college. This has changed, so that now even previously overcrowded public colleges have been forced to enter the recruitment field in hopes of filling dormitories and classrooms, which in turn, brings needed funds into the college treasuries. The trend among more young people at the present time is that they are deciding that a college education is not an absolute requirement for a happy and productive life. Local and area vocational-technical schools, from which a student may enter the labor market within a year or two, are also becoming more of a factor in draining off many of the students, who might formerly have enrolled in other schools. Faced with fewer students, many colleges are finding it necessary to cut back on their course offerings, to dismiss faculty members, and to ask for more public financial support.

As every school of higher learning experiences the effects of these changes, the implications for Bethany must be looked at very carefully.

We are pleased that Bethany's enrollment virtually held its own as compared with the previous year's enrollment, and also, at the transition from the first to the second semester of this year. These facts encourage us to believe that the type of training which Bethany offers is something which students want for themselves and which Christian parents want for their children.

However, our students and our prospective students come from the same environments as others and are therefore subject to the same trends and pressures which influence others.

While it is true that we ought never allow ourselves to think of students in terms of dollar signs, still it is true that fewer students mean less income and a need for still greater financial support from the Synod.

We have noted that the enrollment for the current 1972-1973 academic year shows fewer students from ELS congregations than we have had in recent years. We interpret this to be the normal effects of the changing trends of which we have spoken. But, do we not also have cause for asking whether this indicates an erosion of the persuasion which we have had as to the value of a Christian education? Together with saying that Bethany needs students, is there also a deep, heartfelt conviction among us that our college-age students need Bethany, for what it offers? If this is a valid estimation of a trend within our own church-body, we urge that the pastors and congregations study the philosophical statements of the objectives of both public and Christian education. We further urge that pastors and congregations make still greater efforts in their own midst to recruit students for Bethany, to intensify the publicity which they give to Bethany, and to invite representatives from the College to preach or speak to the congregations, to prospective students, or to groups within the congregations.



## DIRECTOR OF DEVELOPMENT

Part of the total enrollment picture is the position of Director of Development. The Board does not see how it can afford to fill his important position during the next academic year. Our budget is simply too tight. Therefore, Prof. Allen Quist will continue to work in this capacity on a part-time basis. Mr. John Branstad will also continue to work toward building up Bethany's enrollment. Our plans do, however, include the salary of such a full-time Director of Development for our 1974-1975 fiscal year.

## NORTH CENTRAL ACCREDITATION

Several years ago, the Synod directed Bethany to work toward full accreditation with the North Central Association of Colleges and Secondary Schools. Such accreditation carries with it the recognition of educators that a college has clearly defined aims and is pursuing them, that the faculty of a college is qualified for the work they do, and that the college has the financial support necessary for achieving its goals. Bethany's accreditation with this Association will be an important milestone in its development.

The work which the administration and faculty have done in order to prepare the necessary Self-Study documents has been hard and time consuming. It has resulted in Bethany's getting to know itself better, to recognize problem areas and to work toward strengthening them, as well as recognizing already strong areas and working toward maintaining them and improving them still more. The final review of Bethany's Self-Study by North Central was held in May of this year.

## FINANCES

Moving to the subject of finances, already mentioned in connection with the discussion regarding enrollment, a deficit in the operating budget for the 1972-1973 fiscal year of the College is expected. By the time of the Convention, it will be known more definitely what that figure will be.

In an effort to bring about a more balanced budget for the College we have found it necessary to increase the fees that will be charged to students during the next academic year. Increased costs of goods and services dictate this move. The new rates for 1973-1974 are:

	Semester	Year
Tuition .....	\$485	\$ 970
Board and room .....	450	900
Incidental fees .....	60	120
Total .....	\$995	\$1,990

Work continues to attain the Reserve Fund goal of \$300,000. Mr. William Overn directs an organization, The Regents' Commission for Development, which has been formed to carry out the Reserve Fund goals.

## THE PHYSICAL PLANT

During the summer of 1972, various projects were carried out on campus. One of the most visible is the blacktopping of the parking lot adjacent to the women's dormitory.

Last year we reported that we had secured the services of Mr. J. Calder Peeps as a campus planning consultant. He has done some preliminary work in developing a systematic program for campus development. At the present time, however, we are compelled to delay further planning or the implementation of plans until there is a steady and definite increase in enrollment and until funds are available for such a project.

A new stack has been installed for the heating plant.

A complete renovation of the heat distribution system in Old Main will be necessary very soon. The present system is old and is giving indications that serious problems exist. It is not functioning as efficiently nor as economically as it should. The threat of a major breakdown in the distribution of heat throughout the building is real. The presence of this problem was brought to our attention through the preliminary work done by our campus planning

consultant. Because the renovation of the heat distribution system would require a great deal of work and expense, we are anxious that the planning for it be carried out in such a way as to fit in with whatever future renovations might be made in Old Main. Faced with this need, we are also faced with the problem of financing this project.

Another major problem affecting the library roof appeared early in the past school year. Leaking of moisture, through the roof, has severely damaged the ceiling, the carpeting and the floor tiles. Here again, a major expenditure is necessary.

## MISCELLANEOUS

The College was again host for a series of Reformation Lectures, which have become a fall tradition at Bethany. The Rev. Dr. Neelak S. Tjernagel, pastor of our Synod's congregation in Rochester, New York, was the most recent lecturer.

The Bethany Choir was invited to participate in a spring concert festival of choirs held in Milwaukee, Wisconsin, under the sponsorship of the Wisconsin Evangelical Lutheran Synod.

## CONCLUSION

Our Lord has guided Bethany through the 46 years during which the Synod has owned and operated it. We are confident that the aims which Bethany has set for itself are pleasing to the Lord and that He will continue to bless this school which stands "high among the trees." We have the hope that Bethany will attract many more of the students from our own congregations and that all those who benefit from it will provide the support needed. In the fear and love of God, let us labor together for Bethany.

## SUMMARY OF INCOME AND EXPENDITURES

1972

### INCOME

#### Educational and General

Tuition and Fees . . . . .	\$196,050
Gifts and Grants . . . . .	124,093
Subsidy . . . . .	116,250
	<u>\$436,393</u>

Auxiliary Enterprises . . . . .	148,454
Student Aid . . . . .	15,397
	<u>163,851</u>

Total Income . . . . . \$600,244

### EXPENDITURES

#### Educational and General

General Administration . . . . .	\$ 30,299
General Expenses . . . . .	109,519
Instruction . . . . .	173,066
Maintenance . . . . .	34,052
	<u>\$346,936</u>

Student Aid . . . . .	43,652
Auxiliary Enterprises . . . . .	122,000
	<u>165,652</u>

Total Expenditures . . . . . \$512,588

Past Deficits, Windows, and Boiler Stack . . . . . 86,000

Total . . . . . \$598,588

**BY-LAWS**  
**BETHANY LUTHERAN SEMINARY**

**I**

**Purpose**

The purpose of Bethany Lutheran Seminary shall be the selection, education and training of ministers of the Lutheran faith.

**II**

**Board of Regents**

*A. Personnel*

The same Board of Regents, duly elected according to the provisions of the By-Laws of Bethany Lutheran College, Inc., shall constitute the Board of Regents of Bethany Lutheran Seminary.

*B. Functions and Duties*

The Board of Regents shall manage the affairs of the Seminary. The authority of the Board resides only in the Board as a whole, and an individual Board member, as such, shall have no authority in the affairs of the Seminary, except as such authority may have been specifically delegated to him by the Board. The following, among others, shall be the functions of the Board of Regents:

1. To establish the general policies for the Seminary and for its administration and operation.

2. To interpret the needs and desires of the Evangelical Lutheran Synod with regard to the Seminary and to bring to the attention of the Synod the problems, needs, accomplishments, and objectives of the Seminary.

3. To manage and care for the physical properties of the Seminary. In this connection the Board is specifically authorized to acquire from the Evangelical Lutheran Synod by lease or otherwise, the necessary capital assets and physical plant for the proper conduct of the Seminary.

4. To approve the annual budget for the operation of the Seminary. A copy of the budget together with a summary of the financial condition of the Seminary shall be presented to the annual budget meeting of the synodical Board of Stewardship for consideration in its support of the Seminary and in integrating the overall financial operation of the Synod.

5. To control the current assets of the Seminary and to secure funds for the proper operation of the Seminary within the limits authorized by law and by the Articles and By-Laws of the Seminary.

6. To elect professors to the faculty in the following manner: Candidates for election to Seminary professorships shall ordinarily have had experience in the parish ministry and shall be:

a. ordained ministers of the Evangelical Lutheran Synod,

b. ordained ministers of church bodies with which the Evangelical Lutheran Synod is in fellowship, or,

c. ordained ministers, who are graduates of a theological seminary, whom the Board of Colloquy of the Evangelical Lutheran Synod acknowledges to be in agreement with the confessional position of the Evangelical Lutheran Synod.

7. To elect a professor to the faculty, according to the following procedure:

a. The Board shall publish in the Lutheran Sentinel the qualifications for the position. It shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for the position. Members of the Board of Regents may nominate additional candidates.

b. The names of the candidates, together with the names of those who nominate them, shall be printed in the Lutheran Sentinel at least 30 days prior to the election.

c. The Board shall then elect the candidate from the nominations presented.

d. A two-thirds majority of the Board shall be required for election.

8. Upon the recommendation of the President of the Seminary to suspend or remove from office any member of the faculty or staff whose case has been properly presented to the Board for hearing and who, despite due admonition, has been found guilty of false doctrine, offensive life, or wilful neglect of official duties. Whenever the Board is convinced that a member of the faculty is not able to fulfill the duties

of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline, or for other valid reasons, it shall be authorized to remove him.

9. To authorize the granting of degrees to candidates certified by the faculty, Dean, and President.

10. To act as a Court of Appeal in all matters which are properly referred to it.

11. To bear the final responsibility and authority in all aspects of the institution's operation. The Board shall pass upon the scales of tuition, fees, requirements for admission, schedule of studies and curricula, matters of accreditation, extra-curricular activities, standards of discipline, standards and requirements for graduation, salary scales, promotions and retirements, plans for the physical development of the institutional plant, and all other matters pertaining to the proper operation of an institution of learning.

### III

#### Officers

The President of Bethany Lutheran College, Inc. shall also be the President of Bethany Lutheran Seminary.

The Treasurer of Bethany Lutheran College, Inc. shall also be the Treasurer of Bethany Lutheran Seminary. He shall have the custody of all moneys and securities of the Seminary. He shall keep regular books. All moneys of the Bethany Lutheran Seminary shall be deposited in such depositories as the Board may select. In addition, the Treasurer shall perform all duties which usually pertain to that office.

The Dean of Bethany Lutheran Seminary shall be elected by the Board from the Seminary faculty. He shall be responsible directly to the President. He shall supervise the Seminary and act as spiritual advisor to the Seminary students. He shall perform such other duties as the President or the Board may from time to time direct.

#### re Resolution No. 3:

#### Federal Aid Principles (1972 Synod Report, p. 57)

The Board of Regents has considered the resolution of the 1972 Convention relative to preparing and publicizing guidelines regulating the acceptance of government funds.

The Board of Regents wishes to state that the "Report of the Pastoral Conference Committee on the Question of Federal Aid to Church Schools" (cp. 1964 Synod Report, p. 70ff.) is as specific an answer to the question as can be given.

These are the principles which we have been applying in specific cases.

Prof. Raymond M. Branstad, President  
The Rev. M. E. Tweit, Chairman  
The Rev. J. H. Larson, Secretary

## SEMINARY REPORT TO THE SYNOD

The Lord of the Church continues to bless our Seminary, which is now completing its 27th year as an institution for training pastors and missionaries. This blessing is easily traceable.

To begin with, the instructors at our Seminary have, by the grace of God, all been led and encouraged to teach and expound the Scriptures in their full truth and purity, which is no small blessing in our day. Then, the morale on the part of the instructors and the students has been good. And, the Lord has continued to move our people to support this training institution with their prayers and their gifts. May they never cease doing either.

In this connection there is another matter that deserves special mention—when six young men were sent out into their respective vicarages a year ago, we were wondering how we could make up such a drastic cut in our Seminary enrollment. As it developed, six new students enrolled last fall (one of whom is now preparing to be a teacher), and we have as many new students in prospect for each of the next two years at least. It would appear that young men are being drawn to the ministry in greater number these days. Surely, all give thanks to God for this encouraging situation.

It might interest the members of the Synod to know that the Seminary faculty has begun a self-study, the purpose of which is to review the objectives of the Seminary and to see where there might be an upgrading in the curriculum as well as an improvement in the instruction. There should be considerably more to say on this matter in another year.

If there is any one thing which we really should have for our Seminary today it is more adequate space for our accumulating stacks of periodicals. With such better facilities we could make more efficient use of this ever-increasing source of contemporary theological literature. The problem is one of finances and of space. If we believe our Seminary is worth maintaining and improving, we should, with the help of God, be able to find the necessary solution to needs like this, too, when they arise.

In closing we ask our people to remember that it takes a fair-sized subsidy to operate the Seminary, and because the student body will never be an especially large one, that subsidy is never going to be less. Rather, the seminary budget will have to keep pace with the general increase in educational costs. When we remember the purpose this institution serves, we believe that the continuing prayerful support of our people will, under God, enable it to be a truly first-class church-worker training institution. It is this confidence which spurs us on in our day-to-day labor.

M. H. Otto, Dean

### HIGHER EDUCATION

#### ACTION OF THE SYNOD:

##### Resolution No. 1: Board of Regents

*WHEREAS, Mr. Ellsworth Zahl was a diligent member of the Board of Regents for 13 years; and*

*WHEREAS, The Rev. Luther Vangen was a diligent member of the Board of Regents for 15 years;*

*BE IT RESOLVED, That the ELS thank and praise God for having blessed us with these two faithful and devoted servants of the Lord.*

##### Resolution No. 2: North Central Accreditation

*WHEREAS, The staff, faculty and administration of Bethany Lutheran College have been working diligently for the past several years toward receiving full accreditation with North Central Association of Colleges and Secondary Schools;*

*BE IT RESOLVED, That the ELS thank the staff, faculty, and the administration of Bethany Lutheran College for all the many hours of hard labor they have put forth in this endeavor and encourage them to continue this task to its conclusion.*

### **Resolution No. 3: Bethany College Enrollment**

*WHEREAS, The 1972-1973 academic year showed fewer students from the ELS attending Bethany Lutheran College than in recent years;*

*A. BE IT RESOLVED, That pastors of our synodical congregations be encouraged to invite President Branstad to come and preach to their congregation on the subject of Christian Higher Education and to explain the merits and advantages of attending Bethany Lutheran College; and*

*B. BE IT FURTHER RESOLVED, That congregations be encouraged to invite other personnel from Bethany Lutheran College, including students, to tell the story of Bethany.*

### **Resolution No. 4: Reformation Lectures**

*WHEREAS, The Reformation Lectures at Bethany Lutheran College have proved beneficial and successful; and*

*WHEREAS, The 1973 Reformation Lectures will be held on November 1st and 2nd, featuring Dr. Robert Preus, who will speak on the topic of "How the Lutheran Church Should Interpret and Use the Old Testament and New Testament."*

*BE IT RESOLVED, That the ELS commend and thank the college for having made this venture successful.*

### **Resolution No. 5: Federal Aid Principles**

*WHEREAS, The "Report of the Pastoral Conference Committee on the Question of Federal Aid to Church Schools" (cp. 1964 Synod Report, p. 70ff.) has not been formally approved by the Synod; and*

*WHEREAS, An updated and independent set of guidelines should be formulated;*

*BE IT RESOLVED, That the matter be referred to the Board of Regents for study and formulation of guidelines.*

### **Resolution No. 6: President of Bethany Lutheran College and Bethany Lutheran Seminary.**

*WHEREAS, The scope of the duties of the two positions demands too much time and energy for one person to properly fulfill; and*

*WHEREAS, Each position requires qualifications unique unto itself; and*

*WHEREAS, The role and enrollment of the Seminary have increased and God willing will continue to do so, and provisions should be made for a more comprehensive planning for the Seminary's future; and*

*WHEREAS, Both the College and Seminary each deserve a full time spokesman for its interests;*

*BE IT RESOLVED, That the President of the ELS appoint an independent commission to study the merits, feasibility and expediency of separating the office of President of Bethany Lutheran College Inc. from the office of President of Bethany Lutheran Seminary and submit a report of its study to the 1974 synodical Convention.*

## REPORT OF THE BOARD FOR EDUCATION AND YOUTH

In accord with the resolution of the 1972 convention of the ELS (SR: 1972: 78), the Boards for Christian and Elementary and Secondary Education and the Youth Board were amalgamated. The guidelines of the Self-Study committee, as amended and adopted by the Synod (SR: 1972: 74-76) were followed in effecting the amalgamation.

The Board held its organizational meeting on September 6 and 7, 1972, at Bethany College. The Rev. Erling Teigen was elected Chairman; Robert Mickelson, Recording Secretary; Dr. T. A. Kuster, Secretary for Christian Schools; Prof. Michael Butterfield, Secretary for Youth; and the Rev. Paul Jecklin, Secretary for Sunday Schools (Parish Education). The remaining members of the board serve as members of sub-committees under each of the Executive Secretaries.

The format adopted at the organizational meeting and followed at the subsequent meetings has the entire board meeting together to hear reports of the Chairman and Secretary and the Executive Secretaries. At the same time, special items are referred to each sub-committee for special action. Following the plenary session, the sub-committees meet with the Executive secretaries to further review the work of the secretary and to plan the work of the secretary during the following quarter. The members of the sub-committees then return to plenary sessions to hear reports from the Secretaries with requests for further action on expenditures and any other authorization that is necessary. Each meeting has a special emphasis on the work of one of the assigned areas—Youth, Parish Education or Christian schools.

It is the opinion of the Board for Education and Youth that the amalgamation of the previous boards has so far proven to be effective. So long as sufficient funds are granted to the board to do its assigned work, it appears that the new arrangement should work and should contribute to the effectiveness of the Synod's ministry to its young adults, youth, and children.

The new board was given a voice on the Confessional Lutheran Forum. The chairman of the board was appointed by the President of the Synod to serve on the Forum in the Education Division. The Board believes that this will be of great value to furthering the work for education and youth in our midst.

The Board requested of the President of the Synod that an emphasis be given in alternation years to the work of the three areas of the Board, with special essays at each convention on Christian Schools, Youth Work, or Parish Education.

Following are the reports of the Executive Secretaries of the Board:

### CHRISTIAN SCHOOLS

Eleven of the Synod's congregations continued, this past year, to provide their children an education centered in God's Word in a Christian Day School. In these schools, twenty teachers are serving a total enrollment of over 350 children. During the current fiscal year (1973), the Synod is assisting five of these congregations with subsidies in the following amounts: Lakewood, \$1,000; Mt. Olive, \$1,100; Norseland, \$750; Parkland, \$1,800; Scarville, \$700.

The Day School program in the Synod evidences a continuing concern with upgrading even further the quality of teaching in our schools. The teachers met at Western Koshkonong Lutheran School in the fall of 1972 for their annual conference, an event encouraged and subsidized by the Synod. The Board still offers financial support to teachers who wish to continue their education in summer schools, and a number of teachers are attending summer schools and workshops with the special support of their congregations. The Synod paid educational rebates this year to five recent graduates of Dr. Martin Luther College who are now serving in our schools. Unfortunately, due to the reorganization of the Board and the subsequent redefinition of the duties

of the Secretary for Christian Schools, no school visitations were conducted this year under Board auspices. Plans are being made to arrange for regular visitations in the fall of the year by either the Secretary or by a competent representative.

The Board concerned itself with the future of the Day School movement in our Synod. Various means are under discussion for encouraging young people to consider Christian teaching as a career, and for guiding them in their preparation at Bethany and whatever other school they choose. The Board is also surveying the special problems and needs of congregations where the potential for a Day School exists, with a view to assisting them toward establishing their own schools. At the present time, two congregations in the Synod are actively considering the establishment of Christian Day Schools. Several other congregations are sending children to local Wisconsin Synod Christian Day Schools.

Other means of promoting Christian education were continued. Subsidies were provided to seven young people attending Christian high schools of the Wisconsin Synod. The Board again encouraged congregations to observe a Christian Education Sunday on Mother's Day, 1972, and furnished study and sermon materials for such an observation.

Dr. T. A. Kuster  
Secretary for Schools

### **SUNDAY SCHOOLS (PARISH EDUCATION)**

The Board for Sunday Schools is a new area of endeavor for the Synod. At the present time, the committee is especially active in attempting to determine the needs with which it must deal, and how it can best serve as a distributor of information to congregations and pastors. The committee also feels that the term "parish education" is more descriptive of the tasks given it by the Synod than the term "Sunday Schools," since the latter term restricts the area of concern to a relatively small part of the total educational endeavor.

To date, the committee has concerned itself with 1) writing reviews of audio-visual books and materials to be mailed to congregations; 2) studying methods and techniques of progressive education which would be helpful in Parish Education; and 3) assembling packets of Christian Education Monographs for distribution at Pastoral Conferences. If the response is favorable, similar packets will be distributed at forthcoming conventions and conferences. The committee has also worked on these specific areas with the Parish Education program: 1) writing articles on the Lutheran Pioneers to be published in the Lutheran Sentinel and 2) making a comparison study of the different ways Sunday School materials approach similar lessons and subject matter.

The Rev. Paul E. Jecklin  
Secretary for Parish Education

### **YOUTH**

The Sub-committee on Youth of the Board for Education and Youth concerned itself with the following youth-related activities in 1972:

1. LYS organization
2. Youth conventions
3. Youth retreats
4. Camps
5. Armed Services mailings

In attempting to carry on this work, the BEY passed the following resolutions:

1. That Synod-wide youth conventions be held every other year with alternate years being designated for Circuit Youth Retreats;
2. That the four Synod-sponsored camps continue to be encouraged in their efforts;
3. That due to financial difficulties, the "Christian Answer" and the "LYA Quarterly" be discontinued indefinitely; and
4. That the "Armed Services" mailings be extended to college-aged Young Adults away from home.

During the year of 1972, the Secretary for Youth prepared for and attended the LYA Convention in Wisconsin Dells, Wisconsin, and carried on as the



major portion of his work the organization of "Project '74: Nicaragua" including fund raising, candidate application, and other administrative details.

Prof. Michael Butterfield  
Secretary for Youth

The members of the Board for Education and Youth pray that the Lord of the Church will lead all of the members of the Synod to actively support and pray for this work, so that all of God's children, and especially the young will be fed with the food of the pure Gospel.

One thing needful! This one Treasure  
Teach me, Savior, to esteem;  
Other things may promise pleasure,  
But are never what they seem;  
They prove to be burdens that vex us and chafe us,  
And true lasting happiness never vouchsafe us;  
This one precious treasure, that all else exceeds,  
Gives joy above measure and fills all my needs.

The Rev. Erling T. Teigen, Chairman  
Board for Education and Youth

## *ACTION OF THE SYNOD:*

### **Resolution No. 1: Board for Education and Youth**

*WHEREAS, The Board for Education and Youth has been organized under the new guidelines (Synod Report, 1972, pp. 74-76), and*

*WHEREAS, The new format of the Board has proved effective for furthering the work of educating the youth,*

*A. BE IT RESOLVED, That the Synod encourage the newly amalgamated Board to continue with its work according to its guidelines,*

*B. BE IT FURTHER RESOLVED, That the Synod approve the plan for special essays or presentations on Christian schools, youth work, or Parish Education at each Synod convention.*

### **Resolution No. 2: Christian Education Emphasis**

*WHEREAS, There is an increased interest and growth in our Christian day schools, and*

*WHEREAS, More congregations are contemplating the opening and enlarging of Christian day schools,*

*A. BE IT RESOLVED, That the Synod ask the Board for Education and Youth to continue emphasizing the place of Christian education in our midst, and*

*B. BE IT FURTHER RESOLVED, That the Board for Education and Youth re-establish an annual Christian Education Sunday.*

### **Resolution No. 3: Christian Teacher Recruitment and Training**

*WHEREAS, There are young people who wish to pursue a Christian teaching career in our Synod, and*

*WHEREAS, There is a real need for our teachers to be thoroughly trained in our Christian philosophy of Education and methods, and*

*WHEREAS, There is a real need for a definite program for teacher training in our Synod,*

*BE IT RESOLVED, That the Board vigorously pursue the establishment of a four year teacher training program between Bethany and Dr. Martin Luther College.*

#### **Resolution No. 4: Sunday Schools (Parish Education)**

*WHEREAS, There is an ever increasing need for scripturally sound educational materials as well-trained teachers,*

*A. BE IT RESOLVED, That the Synod encourages the Board to evaluate Sunday School and other educational materials from different publishers and share these evaluations with our congregations.*

*B. BE IT FURTHER RESOLVED, That the Board be encouraged to promote in-service training for Sunday School teachers, both at the local and circuit level. (Synod Report, 1972, p. 75, C. 3. b.)*

#### **Resolution No. 5: Youth**

*WHEREAS, "Project '74: Nicaragua" is meeting with a most enthusiastic response among the youth of our Synod, and*

*WHEREAS, The entire Youth program of our Synod needs continual promotion,*

*BE IT RESOLVED, That the Synod urge the Board to reconsider publishing the "L.Y.A. Quarterly," as a means for sustaining interests in L.Y.A. projects.*

### **REPORT OF THE BOARD OF CHARITIES AND SUPPORT**

The Board of Charities and Support held meetings on May 2, September 13, and December 12, in the fiscal period, May 1, 1972-December 31, 1972. Members of the Board included Pastor F. Weyland, chairman; Pastor J. Lillo, secretary (later replaced by Pastor T. Aaberg); Prof. N. Holte, treasurer, Kasota Home; Mr. L. Amundson; and Mr. Emmett Norell.

#### **KASOTA VALLEY HOME**

Efforts to sell the home, as directed by the Synod, are currently being made under the direction of the Synod's Board of Trustees. In the meantime, the Board has continued to operate the home, with Mrs. Edna Wandersee as acting manager. The Board has resolved to close the home on September 1 of this year, with notice being given the residents on July 1, unless there is a prior sale of the home.

Prof. M. Otto has served as Chaplain of the home the past year. The treasurer's work has been done through the Business Office of Bethany Lutheran College, under the direction of Prof. N. Holte.

#### **BOARD OF SUPPORT**

Twelve retired pastors and widows of pastors are receiving financial assistance from the Support Fund. Two pastors are receiving payments from the Pension Fund, set up to provide payments of \$60.00 per month to pastors who, because of age limits, could not be fully covered under the regular pension plan adopted by the Synod. The Board envisions that such payments will have to be made until 1991, with the largest sum total of payments being made in 1981 and 1982.

The Board wishes to remind the Synod that the pension plan was never intended to provide adequate death benefits, especially in the case of death in the early or middle-age years. To make it easier for the Synod to meet this need, the Board proposes that the Synod purchase a group term life insurance policy on its pastors. The specific recommendation follows:

*WHEREAS, The Pastor's Pension Plan was never intended to afford adequate death benefits, especially in the case of death during early and middle-age years, and*

WHEREAS, The early death of pastors presents the Synod with a moral obligation of considerable financial proportions, and

WHEREAS, A group term life insurance policy will therefore benefit also the Synod financially,

BE IT RESOLVED, That the Board recommend to the 1973 Synod Convention that the Synod purchase a group term life insurance policy for its pastors, and

BE IT FURTHER RESOLVED, That the Synod pay the premium on the policy.

The Board will be prepared to present to the Synod at its convention the details and the cost of such a group policy.

Theodore A. Aaberg, Secretary

## FINANCIAL REPORT KASOTA VALLEY HOME January 1, 1972 thru December 31, 1972

Account	Assets	Liabilities & Net Worth	Expense	Income
Bank . . . . .	\$1,485.69			
Notes Payable . . . . .		\$ 800.00		
Net Worth 12/31/72 . . . . .		550.94		
Note . . . . .				\$ 800.00
Resident Revenue . . . . .				22,703.85
Synod Subsidy . . . . .				2,000.00
Offering Income . . . . .				174.92
Gifts . . . . .				80.71
Misc. Income . . . . .				37.01
A/R Refund . . . . .			\$ 80.00	
Bank Charges . . . . .			22.77	
American State Bank (Note) . . . . .			1,500.00	
Car Allowance . . . . .			240.00	
Casual Labor . . . . .			649.89	
Chaplain . . . . .			530.00	
Groceries . . . . .			4,400.00	
Insurance . . . . .			1,118.81	
Interest Expense . . . . .			44.38	
Laundry & Cleaning . . . . .			226.65	
Newspapers . . . . .			70.80	
Repairs . . . . .			200.44	
Water Softening . . . . .			120.60	
Supplies . . . . .			433.63	
Utilities . . . . .			1,363.70	
Wage Expenses . . . . .			13,793.81	
Wage Tax Expenses . . . . .			884.26	
Totals . . . . .	\$1,485.69	\$1,350.94	\$25,661.74	\$25,796.49
Apparent Gain . . . . .		134.75	134.75	
Grand Totals . . . . .	\$1,485.69	\$1,485.69	\$25,796.49	\$25,796.49

## REPORT OF BOARD OF CHARITIES AND SUPPORT

In view of our recommendation that "the Synod purchase a group term life insurance policy for its pastors," (cf. our regular report) we would present the delegates and the convention with the following considerations and the following tentative table of costs.

Group Life Insurance offers these advantages . . .

*For the employer:*

1. A desirable fringe benefit to offer new employees.
2. A factor in the retention of present employees.
3. Premiums paid by the employer are a tax-deductible business expense, within the limits of the Internal Revenue Code.
4. As with any fringe benefit, Group Life Insurance contributes to employee security, loyalty and morale.

*For the employee:*

1. Life insurance at low cost.
2. Amount of insurance not dependent on current health.
3. Employer responsibility for forwarding premiums reduces possibility of lapse.
4. Employer's contribution to premium is, in effect, additional tax-free income for the employee.
5. Continuation of coverage during disability.
6. Conversion privileges upon termination of coverage.

*Group Life Insurance Provides These Benefits:*

1. Annual renewable term group life insurance protection is provided 24 hours per day.
2. If total disability occurs prior to age 60 (as defined by the Master Policy) insurance will be kept in force without further payment of premiums during the period of total disability.
3. The insured person has the right to name and change his beneficiary at any time.
4. Within 31 days after termination of employment the amount of group insurance may be converted by the insured employee to any plan of individual insurance then issued by the company except term insurance, by making application and paying the proper premium. No evidence of insurability is required.

This is a brief description of the coverage—all terms and conditions governing coverage are contained in the Master Policy which would be issued to the employer.

March 30, 1973

**TENTATIVE PROPOSAL FOR  
EVANGELICAL LUTHERAN SYNOD  
PROPOSED SCHEDULE OF INSURANCE**

Insurance Class	Number of Eligible Persons	Amount of Group Life Insurance	Amount of Group AD & D Insurance*
All Full-time Pastors			
Under Age 68	51	10000	10000
Age 68 and Over	0	0	0

Tentative proposal pending proof of insurability for three ministers sixty years of age or over.

**TENTATIVE PREMIUMS**

	Total Amount of Insurance	Monthly Cost Per Thousand	Total Estimated Monthly Premium
Life Insurance	510000	0.55	280.50
AD & D Insurance*	510000	0.07	35.70
Total			316.20

If this bid is accepted, final rates will then be determined based upon the final schedule of insurance and the employees to be covered. These final rates will be effective for at least the first twelve months. This bid will be valid for ninety days.

This insurance is participating. Dividends, if earned, will be paid annually to the policyholder to reduce his gross cost.

Theodore A. Aaberg, Secretary

## **ACTION OF THE SYNOD:**

### **Resolution No. 1: Kasota Valley Home**

*WHEREAS, Professor M. H. Otto has served faithfully as Chaplain of the Kasota Valley Home during the past years;*

*BE IT RESOLVED, That the Synod hereby recognizes Professor Otto's service in this capacity and sincerely thank him for it.*

## **REPORT OF THE SYNOD SELF-STUDY COMMITTEE**

Because of the death of its chairman, the Rev. Luther Vangen, the Synod Self-Study Committee met only once and has nothing to report at this year's Convention.

Sigurd K. Lee, Secretary

## **REPORT OF THE BOARD OF PUBLICATION**

The Publications Board met three times during the abbreviated 1972 fiscal year. Serving on the Board were the following: G. A. R. Gullixson, chairman; T. A. Kuster, secretary; R. Butterfield, recording secretary; J. Moldstad, custodian of inventory; L. Amundson; and P. Haugen. In a minor reorganization, the Board abolished the office of Board Treasurer; the Synod treasurer now handles all publication bills. One Board member still serves as recording treasurer.

**The Lutheran Sentinel**, now in its 56th year of publication, continues to flourish. Total subscriptions now stand well over 5,000, with an increase of about 35 during the past year. A number of free six-month subscriptions were sent to TALC pastors identified with Lutherans Alert. The new **Sentinel** editor, the Rev. N. Tjernagel, has initiated a change in procedure which will substantially reduce the time needed between the first submission of manuscripts and the actual publication date (formerly a lapse of about five weeks). To achieve this improvement in efficiency and freshness, an increase in cost of about \$360 per year will be involved.

Bulletin Inserts, in a series of six, have been planned again for 1973. "Our Father," a series of meditations on the Lord's Prayer, by the Rev. P. Ylvisaker, was printed in a quantity of 500, and promoted in letters to Synod pastors.

The Christmas Program, "Follow the Star," by Mrs. Leona Kuster, was printed and sold in a quantity of 2,500. For Christmas 1973, Mrs. Mildred Gullixson's program, "We Sing at Christmas," will be published. "Sing We All Noel"—Some 3,000 copies of this Christmas songbook remain from its 1965 printing of 5,000. A promotional letter mailed to all pastors urging sale of this item received no response.

"City Set on a Hill"—The Board discussed various means of reducing both the inventory and the debt on this 1968 publication. Some recommendations were referred to the Board of Trustees.

"The 1972 Synod Convention Report" was printed and sold in a quantity of 2,300. The Board made preliminary plans for the first-time publication of convention news in tabloid form (cf. 1972 Report, p. 70). Early plans called for a printing of 1,000 Synod Reports, and 7,500 tabloid reports.

A number of possible new publications are currently under discussion in the Board.

T. A. Kuster, Secretary

## MEMORIALS

To the Evangelical Lutheran Synod  
George M. Orvick, President

Dear Sir,

Since the Somber Congregation is on the Blanket Subscription for the Synod Report, it passed a resolution at its Annual Meeting December 7, 1972, asking the Synod to reconsider Resolutions No. 2 and No. 3 (1972 Synod Report, p. 70) pertaining to the printing and distribution of the Annual Synod Report.

Sincerely,  
Morris Levorson, Secretary  
Somber Lutheran Church

May 1, 1973

Evangelical Lutheran Synod  
George M. Orvick, President

Dear President Orvick,

We, the members of the Lake Mills Evangelical Lutheran Church, ask that Resolutions 2 and 3, page 70, of the 1972 Synod Report, be reconsidered. We feel that each family should have a Synod Report and not just a tabloid summary of each convention. Synod Reports would report each convention in more detail, and also be more apt to be kept for further reference and study.

Sincerely,  
Bernard Flugum, Secretary  
Lake Mills Evangelical Lutheran Church

### *ACTION OF THE SYNOD:*

#### **Resolution No. 1: Lutheran Sentinel**

*WHEREAS, The Board of Publications reports that the number of Lutheran Sentinel subscriptions has now surpassed 5,000,*

*A. BE IT RESOLVED, That the Synod express its gratitude to God for this increased distribution of its official periodical,*

*B. BE IT FURTHER RESOLVED, That all congregations of the Synod be encouraged to make the fullest possible use of the Lutheran Sentinel.*

#### **Resolution No. 2: Lutheran Sentinel**

*WHEREAS, A lapse of several weeks occurs between the submission of manuscripts and their appearance in the Lutheran Sentinel, and*

*WHEREAS, A change in procedure is contemplated to reduce this lapse in order to achieve greater freshness, particularly with regard to news items,*

*BE IT RESOLVED, That the Lutheran Sentinel staff be directed to inaugurate such procedures as will bring news of Synod events to its readers more promptly.*

#### **Resolution No. 3: Synodical Publications**

*WHEREAS, There remains a considerable inventory of some synodical publications, particularly City Set on a Hill, and*

*WHEREAS, The material in the Synod's publications is worthy of dissemination,*

*BE IT RESOLVED, That the congregations of the Synod be encouraged to consider the giving of complimentary subscriptions to the Lutheran Sentinel and/or the giving of gift copies of City Set On a Hill to such places as local high school and college libraries, public libraries, hospitals, rest homes, etc.*

**Resolution No. 4: Synod Convention Reports**

*WHEREAS, The 1972 convention resolved to initiate the publication of a tabloid summary of the convention proceedings, and*

*WHEREAS, The regular Convention Report will also be published,*

*A. BE IT RESOLVED, That pastors and delegates be encouraged to inform their congregations of the availability of these Reports, and*

*B. BE IT FURTHER RESOLVED, That the congregations be encouraged to avail themselves of either or both forms of the Convention Report.*

## PASTORAL CONFERENCE RECORDS

### ACTION OF THE SYNOD:

#### Resolution No. 1: Pastoral Conferences

*The minutes of all the circuit Pastoral conferences were examined by the convention review committee: the Northern, the Southern, Central and Southwestern, and the Lake Michigan circuits. This review indicated that during the past year the pastors of the Synod gave serious attention to the study of doctrine and devoted a considerable amount of time to the discussion of the many issues and problems facing the Church today. The pastors are likewise to be commended for their faithful study of the Scriptures themselves and their regular use of the Sacrament at their conferences.*

*If a criticism were to be offered it would be this: frequently matters were discussed concerning which it not only could be, but actually was, said, "no conclusion was reached."*

*In order that our pastors may continue to profit from these conferences.*

*BE IT RESOLVED, That the congregation of the Synod make it a point to encourage and assist their pastors to attend these Pastoral Conferences.*

## REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

### Statement of Receipts and Disbursements October 31, 1971 to September 30, 1972

#### Receipts

Cash balance, October 31, 1971 .....	\$ 467.77
Donation, check No. 472 .....	10.50
E.L. Synod, interest on note .....	33.75
Contributions from Congregations .....	2,240.00
Total .....	\$2,752.02

#### Disbursements

Delegates' mileage payments .....	\$1,891.45
Chairman Convention expenses .....	39.70
Office supplies and postage .....	15.00
	1,946.15
Cash balance September 30, 1972 .....	\$ 805.87
Loan to Synod .....	750.00
Total .....	\$1,555.87

Reconciliation Security Marine Bank .....

Mileage paid on 30,467 miles.

Delegates John Dahl, Harvey Bell, Harold Viste and Helmer Hendrickson did not request any travel expense.

Edward J. Watland, Chairman



## REPORT OF THE STEWARDSHIP BOARD

"Praise God From Whom All Blessings Flow." This well-known and beloved hymn wonderfully summarizes the stewardship efforts of the ELS members and pastors during this past fiscal period.

The Stewardship Board gratefully acknowledges the faith shown by our people. Your faith and cooperation, as it was expressed through the stewardship of money, enabled us to raise a total of \$179,333.05 for the shortened eight-month fiscal period. This amounted to \$5,213.05 more than was needed to fulfill our financial obligations. This achievement indicates that our members with the guidance and leadership of their pastors are truly progressing in their stewardship sanctification, which gives us cause to rejoice and give thanks to God for this marvelous response. During the fall months of 1972 the Board embarked upon a stewardship program whereby a filmstrip depicting the various activities of our Synod along with a short sermonette was prepared to be used by all congregations during a Sunday morning service. Cooperation on the part of the pastors is evidenced by the fact that the filmstrip program was presented in some manner in virtually all congregations.

Growth in stewardship responsibility is further shown by the fact that more congregations are using the Synod commitment plan; using a prepared, organized stewardship program and using some kind of an individual pledge system. We must never rest on our laurels. The Lord's work never stops, we must strive for ever greater stewardship sanctification. With this thought in mind the Board is planning to prepare a program which hopefully will be used on Sunday mornings utilizing both pastors and laymen.

May our blessed Savior give us the ability and the willingness to worship Him with the offerings and dedication necessary to carry on His work.

### 1974 BUDGET

The Stewardship Board recommends that the Synod certify the proposed budget for 1974:

Board	Proposed Budget
Bethany Lutheran College .....	\$117,000
Bethany Lutheran Seminary .....	25,000
Charities and Support .....	12,000
Church Extension .....	500
Education and Youth .....	11,000
Foreign Missions .....	35,000
Home Missions .....	53,000
Publications Board .....	1,500
Synod Fund .....	40,000

Total Proposed Budget ..... \$295,000

As Christians we do not live as faithful stewards to gain a "good name" before men. Rather we are good stewards because we belong to God by creation and redemption.

In this spirit, we include a tabulated list of congregational contributions for the year 1972:

Congregation	Address	Amount
St. Mark's—Chicago, Ill. ....		\$ 2,821
St. Paul's—Chicago, Ill. ....		1,993
St. Timothy—Lombard, Ill. ....		8,387
Bethany—Ames, Iowa .....		757
Trinity—Calmar, Iowa .....		2,619
Forest—Forest City, Iowa .....		1,376
Lake Mills—Lake Mills, Iowa .....		2,152
Lime Creek—Lake Mills, Iowa .....		1,015
Saude—Lawler, Iowa .....		2,946
Central Heights—Mason City, Iowa .....		786
Jerico—New Hampton, Iowa .....		9,004

Redeemer—New Hampton, Iowa	1,613
First Shell Rock—Northwood, Iowa	2,963
Somber—Northwood, Iowa	1,645
Faith—Parkersburg, Iowa	1,100
Immanuel—Riceville, Iowa	221
Center—Scarville, Iowa	1,995
Scarville—Scarville, Iowa	4,581
Zion—Thompson, Iowa	775
Richland—Thornton, Iowa	5,790
Pilgrim—Waterloo, Iowa	3,066
East Paint Creek—Waterville, Iowa	2,326
West Paint Creek—Waukon, Iowa	1,414
Harvard Street—Cambridge, Mass.	2,849
Faith—East Jordan, Mich.	5,981
Faith—Hillman, Mich.	1,284
Holton—Holton, Mich.	1,990
Faith—Muskegon, Mich.	454
First—Suttons Bay, Mich.	2,663
Concordia—Traverse City, Mich.	810
Our Savior's—Albert Lea, Minn.	12,037
Immanuel—Audubon, Minn.	2,355
Faith—Austin, Minn.	93
Our Savior's—Bagley, Minn.	770
Our Savior's—Belview, Minn.	2,062
Rock Dell—Belview, Minn.	4,320
Heritage—Burnsville, Minn.	1,269
Concordia—Clearbrook, Minn.	261
English—Cottonwood, Minn.	4,046
Grace—Crookston, Minn.	1,682
First—Delhi, Minn.	295
River Heights—East Grand Forks, Minn.	6,081
First Evangelist—Fertile, Minn.	1,215
Cross Lake—Fosston, Minn.	507
Norwegian Grove—Gaylord, Minn.	1,847
King of Grace—Golden Valley, Minn.	19,230
St. Petri—Grygla, Minn.	254
Hartland—Hartland, Minn.	2,430
Our Savior's—Hawley, Minn.	1,171
Trinity—Jasper, Minn.	1,785
St. Paul's—Lengby, Minn.	1,718
Bethany—Luverne, Minn.	10,440
Manchester—Manchester, Minn.	987
Mt. Olive—Mankato, Minn.	10,637
Hiawatha—Minneapolis, Minn.	4,281
Clearwater—Oklee, Minn.	331
Oak Park, Oklee, Minn.	1,046
Bethany—Princeton, Minn.	2,702
Our Savior's—Princeton, Minn.	5,661
Norseland—St. Peter, Minn.	3,705
Zion—Tracy, Minn.	3,964
Mt. Olive—Trail, Minn.	776
Nazareth—Trail, Minn.	1,160
Calvary—Ulen, Minn.	1,279
Chittenango—Chittenango, N.Y.	806
Indian Landing—Rochester, N.Y.	2,669
First American—Mayville, N. Dak.	2,341
Bethel—Sioux Falls, S. Dak.	3,568
Oslo—Volga, S. Dak.	274
Lakewood—Tacoma, Wash.	3,134
Parkland—Tacoma, Wash.	4,280
Our Savior's—Amherst Junction, Wis.	2,816

First English—Ashland, Wis. ....	1,334
Good Shepherd—Bloomer, Wis. ....	1,305
St. Paul's—Clintonville, Wis. ....	1,241
Western Koshkonong—Cottage Grove, Wis. ....	6,177
Ascension—Eau Claire, Wis. ....	498
Concordia—Eau Claire, Wis. ....	5,580
Pinehurst—Eau Claire, Wis. ....	1,473
Our Savior's—Elderon, Wis. ....	529
Grace—Madison, Wis. ....	3,229
Holy Cross—Madison, Wis. ....	19,080
Our Savior's—Madison, Wis. ....	5,197
Trinity—Marinette, Wis. ....	1,697
St. Paul's—Portage, Wis. ....	2,936
St. Martin's—Shawano, Wis. ....	3,909
Trinity—West Bend, Wis. ....	6,161
Newport—Wisconsin Dells, Wis. ....	1,620

Ernest Geistfeld, Secretary

## REPORT OF THE BOARD OF TRUSTEES

During the abbreviated fiscal period, May 1-December 31, 1972, the Board of Trustees of the Evangelical Lutheran Synod held three regular meetings, May 19, August 21, and November 27, and one special meeting, June 22 (during the Synod Convention). We offer the following report of the Board's activities for the Synod's consideration.

### ELECTIONS AND APPOINTMENTS

Mr. Harvey Roberson was elected to serve as Church Extension Secretary for one year.

The Rev. W. C. Gullixson and Mr. Bernard Bogeskov were elected to two-year terms on the Foundation Committee. Mr. Harvey Bell was elected to a one-year term on the Foundation Committee to fill the unexpired term of the Rev. Alf Merseth.

The Rev. H. A. Theiste and the Rev. A. M. Harstad were appointed as co-archivists without term designation.

### SYNOD PROPERTIES

The Board of Trustees authorized the election of a church edifice for Heritage Lutheran Church at a cost not to exceed \$110,000.00. The building should be ready for occupancy by mid-summer of 1973. The Board also authorized the purchase of a parsonage for Heritage Lutheran Church at a cost of \$33,625.00. The parsonage was ready for occupancy in December 1972. The title of these properties is held by the Evangelical Lutheran Synod.

The sale of Kasota Valley Home, as authorized by the 1972 Synod Convention, was not effected during the fiscal period.

A residence at 7654 Somerset Lane, Manlius, New York, with a room suitable for use for a chapel, was purchased for \$35,000.00. The Board also authorized the sale of the residence at 109 Shepps Lane, Kirkville, New York. This sale will be effected as soon as feasible. The residence at 109 Shepps Lane is being rented at the present time.

The Potz residence—the first house immediately north of the College Gymnasium-Auditorium—was offered to the Synod for \$19,500.00. Purchase of this house was effected on February 6, 1973.

Upon the recommendation of the Board of Missions, the Faith Lutheran Church property in Muskegon, Michigan, was sold. The sale price was \$78,000.00.

### MUSEUM

It was resolved to adopt as the official name of the museum: "Evangelical Lutheran Synod Memorial Museum."

## **LEGACIES**

Bethany Lutheran College received the final settlement of the Dempsey estate in the amount of \$87,601.84.

The Synod received final settlement of the Bertha Tjernagel Estate. Also the Synod received the complete settlement of the Margaret Anderson Estate in the amount of \$6,867.37.

The George Tokheim estate is still in the process of settlement.

## **DEATHS**

Mr. Albin Levorson, Northwood, Iowa, a member of the Evangelical Lutheran Synod Board of Trustees 1952-1964 and for many of those years its chairman, passed away on Friday, November 24, 1972.

The Rev. Luther Vangen, an advisory member of the Board of Trustees since 1970, passed away on January 27, 1973.

The Board of Trustees is thankful to the Almighty God for the faithful work and the sage advice of these servants of Christ.

## **ELS FOUNDATION**

The Evangelical Lutheran Synod Foundation Committee is faithfully working to acquaint our people with the purposes of a foundation.

## **ADDENDUM**

Here we report the following matters that were resolved by the Board of Trustees at their meeting on March 19, 1973:

### **Undesignated Legacies**

Cf. Synod Report 1973, p. 92. Res. 6.

"BE IT RESOLVED, That the matter of undesignated legacies be referred to the Board of Trustees for study."

The Board of Trustees recommends that, in general, legacies are not to be used for current expenses but for investments, but that final disposition is left to the Board of Trustees.

### **Elections and Appointments**

Mr. Lars Petersen was elected to the Foundation Committee to fill the unexpired term of Mr. Ellsworth Zahl. (The term expires in August 1973.)

The Rev. W. Petersen was elected to fill the office of Vice-President of the Evangelical Lutheran Synod until the June 17-22, 1973, Convention of the Synod.

Alf Merseth, Secretary

## **NOTICE OF PROPOSED AMENDMENT TO THE ARTICLES OF INCORPORATION OF THE EVANGELICAL LUTHERAN SYNOD**

Notice is hereby given that on May 28, 1973, the Board of Trustees of the Evangelical Lutheran Synod passed the following resolution, "Be it resolved that this Board of Trustees hereby proposes to the membership of the Evangelical Lutheran Synod for consideration at the annual meeting of the Synod to be held at Bethany Lutheran College, Mankato, Minnesota on June 17-22, 1973, the following amendment to the second paragraph of Article VI of the Articles of Incorporation:

No person is to be elected to serve as President for more than *three (3)* successive terms and there shall not at any one time be more than five (5) or less than three (3) pastors on the Board of Trustees.

Dated this 31st day of May, 1973.

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Alf Merseth, Secretary

# REPORT OF THE TREASURER

## BALANCE SHEET

December 31, 1972

### General and Church Extension Funds

#### ASSETS

Cash: On deposit .....		\$ 1,856.19
Accounts Receivable: Congregational contributions for period ended December 31, 1972 .....		54,738.95
Loans Receivable:		
Church extension loans .....	\$ 85,152.28	
Comprehensive loan program .....	345,960.93	
Contract for deed .....	19,225.25	450,338.46
Other Investments:		
Stocks: Wisconsin Power & Light Co. (market value \$31,556.00) .....		35,476.00
Bethany Lutheran College .....		2,688,041.33
Other Properties:		
Residences .....	\$ 418,860.99	
Kasota Valley Home .....	35,000.00	453,860.99
		<hr/>
		\$3,684,311.92

#### LIABILITIES AND FUND BALANCES

Notes Payable:		
West Surban Bank, Lombard, Illinois:		
Due January 15, 1973 .....	\$ 10,000.00	
Due March 22, 1973 .....	30,000.00	
	<hr/>	
	\$ 40,000.00	
Investment program .....	160,852.22	\$ 200,852.22
Accounts Payable: Expenses and subsidies for period ended December 31, 1972 .....		13,082.82
Accrued Interest Payable .....		4,512.22
Unexpended Restricted Contributions:		
Bethesda Lutheran Home .....	\$ 771.99	
Kasota Valley Home .....	815.49	
Other .....	2,978.99	4,566.47
Due to Evangelical Lutheran Synod Foundation .....		2,044.20
Mortgages Payable:		
Bethany Lutheran College Library .....	\$ 108,600.33	
Residences .....	54,758.38	
Mission properties, etc. ....	130,679.20	294,037.91
	<hr/>	
		\$ 519,095.84
Fund Balances:		
General Fund .....	\$2,914,075.51	
Church Extension Fund .....	251,140.57	3,165,216.08
	<hr/>	
		\$3,684,311.92

#### Evangelical Lutheran Synod Foundation

Investments:		
Stocks: Imperial Financial Services Capital Fund (market value \$2,821.23) .....		\$ 2,813.66

Due from General Fund .....	2,044.20
	<hr/>
Fund Balance .....	\$ 4,857.86
	<hr/>
	\$ 4,857.86

## SUMMARY ON FINANCIAL ACTIVITIES

Eight Months Ended December 31, 1972

### INCOME

#### Contributions:

##### Budgetary:

Restricted .....	\$ 20,344.77	
Unrestricted .....	170,333.60	\$190,678.37

Restricted—Foreign Mission non-budgetary .....	9,630.75
--	----------

Estates and trust income .....	1,633.88
--------------------------------	----------

##### For special purposes:

Evangelical Lutheran Synod Foundation .....	\$ 2,818.66	
Kasota Valley Home .....	128.00	
Bethesda Lutheran Home .....	771.99	
Nicaraguan Emergency Relief Fund .....	747.14	
Foreign Mission .....	673.55	
Bethany Lutheran College and Seminary .....	1,539.30	
Lor-Ray Camp Association .....	15.00	6,693.64

Total Contributions .....	\$208,636.64
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#### Income From Investments:

Interest on loans receivable .....	\$ 2,463.40	
Dividends on stocks .....	1,659.01	
Proceeds from sale of stock rights .....	279.26	4,401.67

#### Other Income:

Annual report sales .....	\$ 2,671.29	
Lutheran Sentinel subscriptions .....	3,117.00	
Lutheran Synod Quarterly subscriptions .....	79.85	5,868.14

Total Income From All Sources .....	\$218,906.45
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Less Contributions for Special Purposes .....	6,693.64
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Total Income Available for Current Purposes .....	\$212,212.81
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### EXPENDITURES

Bethany Lutheran College .....	\$ 72,720.00	
Bethany Lutheran Seminary .....	16,560.00	
Home Missions .....	19,527.82	
Foreign Missions .....	39,500.76	
Education and Youth .....	6,066.34	
Charities and Support .....	4,515.00	
Publications .....	4,118.45	
Pension plan .....	754.00	
Church Extension .....	360.00	
Synod Fund .....	36,351.04	200,473.41

#### Excess of Income Over Expenditures—

Increase in General Fund Balance .....	\$ 11,739.40
--	--------------

# **COMPREHENSIVE LOAN PROGRAM**

December 31, 1972

Congregation	Total Loan	Balance 4-30-72	New Loans 5-1 to 12-31-72	Paid 5-1 to 12-31-72	Total Paid	Balance Due 12-31-72
BETHANY—						
Ames, Iowa .....	\$ 10,673.29	\$ 2,126.00	\$ 8,547.29	\$ 100.00	\$ 100.00	\$ 10,573.29
BETHANY—						
Princeton, Minnesota .....	5,000.00	4,791.67		233.33	441.66	4,558.34
CENTRAL HEIGHTS—						
Mason City, Iowa .....	27,125.00	26,399.98		728.96	1,453.98	25,671.02
CHITTENANGO—						
Chittenango, New York .....	14,000.00	5,200.00	8,500.00	600.00	900.00	13,100.00
CONCORDIA—						
Traverse City, Michigan .....	9,000.00	6,500.00		300.00	2,800.00	6,200.00
FAITH—						
Muskegon, Michigan .....	88,594.69	87,237.69		9,580.99 <sup>1</sup>	10,937.99	77,656.70
GRACE—						
Madison, Wisconsin .....	50,638.12	18,925.33		2,127.99	33,840.78	16,797.34
HERITAGE—						
Apple Valley, Minnesota .....	47,569.25	13,287.00	34,232.25 <sup>2</sup>		50.00	47,519.25
LAKewood—						
Tacoma, Washington .....	26,733.97	17,531.42		1,630.38	10,832.93	15,901.04
MT. OLIVE—						
Mankato, Minnesota .....	10,000.00	8,000.00		1,000.00	3,000.00	7,000.00
PILGRIM—						
Waterloo, Iowa .....	129,821.67	122,823.95		1,840.00	8,837.72	120,983.95
<b>TOTALS .....</b>	<b>\$419,155.99</b>	<b>\$312,823.04</b>	<b>\$51,297.54</b>	<b>\$18,141.65</b>	<b>\$73,195.06</b>	<b>\$345,960.93</b>

Notes: <sup>1</sup> Recognition of loss on disposal of property. Sale agreed November 1972. Contract closed February 21, 1973.

<sup>2</sup> Includes \$32,000.00 mortgage on new parsonage.

Leroy W. Meyer, Treasurer

# CHURCH EXTENSION FUND

December 31, 1972

Congregation	Total Loan	Paid 5-1 to 12-31-72	Total Paid	Balance Due 12-31-72	Due Date
BETHANY, Princeton, Minn. . . . \$	6,100.00	\$ 355.81	\$ 4,219.17	\$ 1,880.83	1976
CENTRAL HEIGHTS, Mason City, Ia. . . .	7,500.00	33.00	1,368.00	6,132.00	1981
GRACE, Madison, Wis. . . . .	40,000.00		1,000.00	39,000.00	1978
HARVARD STREET, Cambridge, Mass. . .	1,000.00			1,000.00	1981
INDIAN LANDING, Rochester, N.Y. . . .	20,000.00		12,500.00	7,500.00	1975
LAKE MILLS, Lake Mills, Ia. . . . .	3,000.00		1,200.00	1,800.00	1978
LAKEWOOD, Tacoma, Wash. . . .	35,000.00	3,000.00	18,491.99	16,508.01	1978
MT. OLIVE, Mankato, Minn. . . .	10,000.00	1,000.00	3,000.00	7,000.00	1979
OUR SAVIOR'S, Bagley, Minn. . . . .	2,000.00	200.00	400.00	1,600.00	1980
PINEHURST, Eau Claire, Wis. . . .	11,097.50	200.00	8,366.06	2,731.44	1973
TOTALS . . . . .	\$140,697.50	\$ 5,288.81	\$55,545.22	\$85,152.28	

Church Extension Secretary  
Harvey Roberson



# AUDITOR'S REPORT

JOHNSON, ATWATER & COMPANY

*Certified Public Accountants*

150 NORTH WACKER DRIVE

CHICAGO 60606

AREA CODE 312-782-3701

Board of Trustees  
Evangelical Lutheran Synod  
Mankato, Minnesota

We have examined the balance sheet of the Evangelical Lutheran Synod, Mankato, Minnesota, as of December 31, 1972 and the related summary of financial activities and statements of changes in fund balances and changes in financial position for the eight months then ended. Our examination was made in accordance with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that we did not confirm loans receivable, investment program notes payable or mortgages payable. In addition, certain assets included in other properties are recorded at values other than cost, and titles to the residences, real estate and Kasota Valley Home were not examined by us.

The Synod had kept its records and prepared its financial statements for fiscal years ended April 30, 1972 and prior on the modified cash basis. In connection with its fiscal period change to the calendar year, the Synod adopted the accrual basis of accounting during the eight months ended December 31, 1972. The change resulted in a net decrease of \$4,270.27 in the General Fund balance as previously reported at April 30, 1972.

Because of the material significance upon the balance sheet of loans receivable, investment program notes payable, mortgages payable and other properties and because of the omission of regular auditing procedures in connection therewith, we are unable to express an overall opinion on the accompanying financial statements.

*Johnson, Atwater & Company*

Chicago, Illinois  
March 16, 1973

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1972

A S S E T SLIABILITIES AND FUND BALANCESGENERAL AND CHURCH EXTENSION FUNDS

CASH - On deposit	\$	1,856.19	
ACCOUNTS RECEIVABLE - Congregational contributions for period ended December 31, 1972		54,738.95	
LOANS RECEIVABLE:			
Church extension loans	\$	85,152.28	
Comprehensive loan program		345,960.93	
Contract for deed		<u>19,225.25</u>	450,338.46
OTHER INVESTMENTS:			
Stocks - Wisconsin Power & Light Co. (market value \$31,556.00)		35,476.00	
BETHANY LUTHERAN COLLEGE (NOTE A)		2,688,041.33	
OTHER PROPERTIES (NOTE B):			
Residences and real estate	418,860.99		
Kasota Valley Home	<u>35,000.00</u>	453,860.99	
			<u>\$3,684,311.92</u>

NOTES PAYABLE:			
West Suburban Bank, Lombard, Illinois:			
Due January 15, 1973	\$	10,000.00	
Due March 22, 1973		<u>30,000.00</u>	\$ 40,000.00
Investment program			<u>160,852.22</u>
			\$ 200,852.22
ACCOUNTS PAYABLE - Expenses and subsidies for period ended December 31, 1972			13,082.82
ACCRUED INTEREST PAYABLE			4,512.22
UNEXPENDED RESTRICTED CONTRIBUTIONS:			
Bethesda Lutheran Home		771.99	
Kasota Valley Home		815.49	
Other		<u>2,978.99</u>	4,566.47
DUE TO EVANGELICAL LUTHERAN SYNOD FOUNDATION			2,044.20
MORTGAGES PAYABLE:			
Bethany Lutheran College Library		108,600.33	
Residences		54,758.38	
Mission properties, etc.		<u>130,679.20</u>	294,037.91
			519,095.84
FUND BALANCES - Exhibit II:			
General Fund		2,914,075.51	
Church Extension Fund		<u>251,140.57</u>	3,165,216.08
			<u>\$3,684,311.92</u>

EVANGELICAL LUTHERAN SYNOD FOUNDATION

INVESTMENTS:			
Stocks - Imperial Financial Services (market value \$2,821.23)	\$	2,813.66	
DUE FROM GENERAL FUND		<u>2,044.20</u>	
	\$	<u>4,857.86</u>	

FUND BALANCE:			
Exhibit II			\$ 4,857.86
			<u>\$ 4,857.86</u>

EXHIBIT IISTATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Eight months ended December 31, 1972

	GENERAL FUND	CHURCH EXTENSION FUND	EVANGELICAL LUTHERAN SYNOD FOUNDATION
BALANCE - April 30, 1972	\$3,075,332.53	\$ -	\$ -
ADJUSTMENTS:			
Segregate fund balances	(252,819.77)	250,780.57	2,039.20
Segregate unexpended restricted balance for Kasota Valley Home at April 30, 1972	(3,587.49)	-	-
Reduction to reflect net charge from adjustment to accrual basis	(4,270.27)	-	-
Increase Bethany Lutheran College valuation for E.L.S. loan used to reduce net value	<u>114,211.10</u>	-	-
BALANCES - April 30, 1972 - as restated	2,928,866.10	250,780.57	2,039.20
ADD:			
Excess of income over expenditures for eight months ended December 31, 1972	11,739.40	-	-
Allocation from General Fund	-	360.00	-
Contributions for period	<u>-</u>	<u>-</u>	<u>2,818.66</u>
	<u>2,940,605.50</u>	<u>251,140.57</u>	<u>4,857.86</u>
DEDUCT:			
Bethany Lutheran College net value adjustment at June 30, 1972	16,949.00	-	-
Loss on disposal of Muskegon property	<u>9,580.99</u>	<u>-</u>	<u>-</u>
	<u>26,529.99</u>	<u>-</u>	<u>-</u>
BALANCES - December 31, 1972	<u>\$2,914,075.51</u>	<u>\$ 251,140.57</u>	<u>\$ 4,857.86</u>

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Eight months ended December 31, 1972

INCOME

## Contributions:

## Budgetary:

Restricted	\$ 20,344.77	
Unrestricted	<u>170,333.60</u>	\$190,678.37
Restricted - Foreign mission non-budgetary		9,630.75
Estates and trust income		<u>1,633.88</u>

## For special purposes:

Evangelical Lutheran Synod Foundation	2,818.66	
Kasota Valley Home	128.00	
Bethesda Lutheran Home	771.99	
Nicaraguan Emergency Relief Fund	747.14	
Foreign mission	673.55	
Bethany Lutheran College and Seminary	1,539.30	
Lor Ray Camp Association	<u>15.00</u>	6,693.64
Total contributions		<u>208,636.64</u>

## Income from investments:

Interest on loans receivable	2,463.40	
Dividends on stocks	1,659.01	
Proceeds from sale of stock rights	<u>279.26</u>	4,401.67

## Other income:

Annual report sales	2,671.29	
Lutheran Sentinel subscriptions	3,117.00	
Lutheran Synod Quarterly subscriptions	<u>79.85</u>	5,868.14
Total income from all sources		<u>218,906.45</u>

Less contributions for special purposes		<u>6,693.64</u>
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Total income available for current purposes	212,212.81
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EXPENDITURES

Bethany Lutheran College	72,720.00	
Bethany Lutheran Seminary	16,560.00	
Home missions	19,527.82	
Foreign missions	39,500.76	
Education and youth	6,066.34	
Charities and support	4,515.00	
Publications	4,118.45	
Pension Plan	754.00	
Church Extension Fund allocation	360.00	
Synod fund	<u>36,351.04</u>	200,473.41

Excess of income over expenditures - increase in General Fund Balance	<u>\$ 11,739.40</u>
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EXHIBIT IV

STATEMENT OF CHANGES IN FINANCIAL POSITION

Evangelical Lutheran Synod - Mankato, Minnesota

Eight months ended December 31, 1972

SOURCES OF FUNDS

Excess of income over expenditures	\$ 11,739.40
Add back allocation to Church Extension	
Fund which did not require an outlay of funds	360.00
	<u>12,099.40</u>
Church extension loans paid	5,288.81
Comprehensive loans paid	8,860.66
Reduction in contract for deed	225.86
Decrease in cash	13,961.29
Increase in bank loans	30,000.00
Increase in investment program loans	304.00
Increase in accounts payable	13,082.82
Increase in accrued interest payable	4,512.22
Increase in unexpended restricted contributions	978.98
Increase in due to Evangelical Lutheran	
Synod Foundation	<u>5.00</u>

TOTAL SOURCES OF FUNDS

\$ 89,319.04

DISPOSITION OF FUNDS

Increase in accounts receivable	\$ 54,738.95
New comprehensive loans to churches	19,279.54
Cost of garage added to residential property	1,750.00
Payments on mortgages	9,280.28
Reduction in opening fund balance to reflect	
adjustment to accrual basis	<u>4,270.27</u>

TOTAL DISPOSITION OF FUNDS

\$ 89,319.04

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1972

- (A) The value shown for Bethany Lutheran College is based on the net investment in plant as shown for the plant fund in the College's audit report as of June 30, 1972. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$2,688,041.33 was determined as follows:

Per audit report of College as of June 30, 1972:	
Total invested in plant	\$3,177,739.00
Less obligations of the plant fund (including	
\$113,523.00 shown as "Notes payable - Synod")	<u>598,298.00</u>
Total net investment in plant -	
June 30, 1972	2,579,441.00
December 31, 1972 value of obligation to Synod	
for mortgage on Memorial Library	<u>108,600.33</u>
	<u>\$2,688,041.33</u>

- (B) Other properties have been stated at cost for acquisitions in 1966 and subsequent. Acquisitions prior to 1966 are recorded at appraisal values. The values for residences and real estate may be summarized as follows:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	6	\$ 113,560.99
Appraisal:		
Outside	11	198,500.00
Internal	<u>7</u>	<u>106,800.00</u>
TOTALS	<u>24</u>	<u>\$ 418,860.99</u>

The value for the Kasota Valley Home is based on an internal appraisal.

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1972

- (C) The Synod had kept its records and prepared its financial statements for previous periods on the modified cash basis. For the current period, the Synod adopted the accrual basis of accounting. The change resulted in a net decrease of \$4,270.27 in the General Fund balance as previously reported at April 30, 1972.
- (D) Effective May 1, 1972, the Synod's fiscal period was changed to the calendar year. The Synod had previously used a fiscal year ending April 30.
- (E) In accordance with accepted practice for non-profit organizations, no provision is made for depreciation of equipment and furniture. Expenditures for such items are charged to operations in the year incurred.

#### SUPPLEMENTARY SCHEDULES

The supplementary schedules included in this report, although not considered necessary for a fair presentation of the financial position and results of operations, are presented for supplementary analysis purposes. The schedules have been subjected to such audit procedures as were applied in the examination of the basic financial statements.



## EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Eight months ended December 31, 1972

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHARITIES AND SUPPORT	PUBLI- CATIONS	PENSION PLAN	CHURCH EXTENSION	SYNOD FUND
Subsidies and payments:											
Direct	\$107,554.60	\$62,265.60	\$16,560.00	\$18,448.00	\$ -	\$ 4,652.00	\$ 4,515.00	\$ -	\$ 754.00	\$ 360.00	\$ -
Mortgage payments:											
Principal	5,610.77	5,610.77	-	-	-	-	-	-	-	-	-
Interest	4,843.63	4,843.63	-	-	-	-	-	-	-	-	-
Annual reports	3,108.23	-	-	-	-	-	-	3,108.23	-	-	-
Armed services	685.75	-	-	-	-	685.75	-	-	-	-	-
Auto purchases and allowances	10,155.08	-	-	-	10,155.08	-	-	-	-	-	-
Board meetings and officers' expenses - administration	4,604.22	-	-	1,079.82	202.68	295.50	-	191.09	-	-	2,835.13
Conferences and convention	908.42	-	-	-	-	363.75	-	-	-	-	544.67
Education allowances	2,662.00	-	-	-	2,662.00	-	-	-	-	-	-
Foreign travel	7,142.11	-	-	-	7,142.11	-	-	-	-	-	-
Language study	1,450.00	-	-	-	1,450.00	-	-	-	-	-	-
Lutheran Sentinel	7,801.52	-	-	-	-	-	-	-	-	-	7,801.52
Lutheran Synod Quarterly	145.23	-	-	-	-	-	-	-	-	-	145.23
Miscellaneous	2,449.81	-	-	-	2,295.39	-	-	-	-	-	154.42
Printing or office expenses	2,917.52	-	-	-	1,000.00	69.34	-	819.13	-	-	1,029.05
Salaries and allowances	15,293.50	-	-	-	14,093.50	-	-	-	-	-	1,200.00
Seminary allocation	500.00	-	-	-	500.00	-	-	-	-	-	-
Synod Fund - Other - Schedule B	22,641.02	-	-	-	-	-	-	-	-	-	22,641.02
Total expenditures	200,473.41	72,720.00	16,560.00	19,527.82	39,500.76	6,066.34	4,515.00	4,118.45	754.00	360.00	36,351.04
Restricted receipts:											
Foreign mission - non-budgetary	9,630.75	-	-	-	9,630.75	-	-	-	-	-	-
Annual reports	2,671.29	-	-	-	-	-	-	2,671.29	-	-	-
Lutheran Sentinel	3,117.00	-	-	-	-	-	-	-	-	-	3,117.00
Lutheran Synod Quarterly	79.85	-	-	-	-	-	-	-	-	-	79.85
Total	15,498.89	-	-	-	9,630.75	-	-	2,671.29	-	-	3,196.85
Expenditures to be financed by budgetary contributions	184,974.52	72,720.00	16,560.00	19,527.82	29,870.01	6,066.34	4,515.00	1,447.16	754.00	360.00	33,154.19
Budgetary contributions:											
Restricted	20,344.77	97.00	5,566.85	6,900.76	6,883.21	332.45	244.50	45.00	-	275.00	-
Unrestricted - allocated	170,333.60	72,623.00	10,993.15	12,627.06	22,986.80	5,733.89	4,270.50	1,402.16	754.00	85.00	38,858.04
Total	190,678.37	72,720.00	16,560.00	19,527.82	29,870.01	6,066.34	4,515.00	1,447.16	754.00	360.00	38,858.04
Excess of budgetary contributions over expenditures	5,703.85	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 5,703.85
Other income available for current purposes:											
Estates and trust income	1,633.88	-	-	-	-	-	-	-	-	-	-
Income from investments	4,401.67	-	-	-	-	-	-	-	-	-	-
Increase in General Fund Balance	\$ 11,739.40	-	-	-	-	-	-	-	-	-	-

SCHEDULE B

EXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Eight months ended December 31, 1972

Audit and legal		\$	531.56
Coin folders			2,130.12
Doctrinal Committee			310.23
ELS and WELS Forum			275.02
Professors' equalization			280.00
Stewardship expenses			912.64
Bethany College residences and real estate expenses:			
Repairs, etc.	\$	4,687.51	
Taxes		<u>308.78</u>	4,996.29
Interest expense:			
Bethany College residences		1,957.90	
Mission properties		4,612.68	
Loan program		4,839.98	
Bank loans		973.80	
Other		<u>820.80</u>	<u>13,205.16</u>
TOTAL - As shown on Schedule A			<u>\$ 22,641.02</u>

## *FINANCES*

### *ACTION OF THE SYNOD:*

#### **Resolution No. 1: Lay Delegates Equalization Fund**

*BE IT RESOLVED, That the Synod approve the report of the Lay Delegate's Equalization Fund.*

#### **Resolution No. 2: Travel Reimbursement**

*WHEREAS, Travel costs are increasing annually, and*

*WHEREAS, the Laymen's travel reimbursement has not been increased for some time,*

*BE IT RESOLVED, That the Synod's Equalization Committee study this matter and bring proper recommendation to the regular Synod convention.*

#### **Resolution No. 3: The 1972 Budget**

*WHEREAS, The Synod was able to meet its budgeted needs this past year,*

*A. BE IT RESOLVED, That we thank God for so moving the hearts of our people in this area of Christian stewardship, and*

*B. BE IT FURTHER RESOLVED, That we beseech His continued blessing for an ever increasing response on the part of His people to the needs of His Church.*

#### **Resolution No. 4: ELS Foundation**

*WHEREAS, The ELS Foundation can be an effective means in helping our people to a more complete stewardship of their material possessions,*

*BE IT RESOLVED, That the Foundation Committee be encouraged in its efforts to inform our people on the purposes of the Foundation.*

#### **Resolution No. 5: Nondesignated Legacies**

*WHEREAS, The Board of Trustees, in accordance with the Synod resolution (S. R. 1972, p. 92, Res. 6), has studied the use of undesignated legacies,*

*BE IT RESOLVED, That, in general, undesignated legacies are not to be used for current expenses but for investments.*

#### **Resolution No. 6: Proposed 1974 Budget**

*BE IT RESOLVED, That the Synod adopt the 1974 budget as proposed by the Stewardship Board.*

#### **Resolution No. 7: Report and Minutes of the Board of Trustees**

*BE IT RESOLVED, That the Synod approve the report of the Board of Trustees (including the minutes, Church Extension Report, Loan Program, and the Audited Treasurer's Report).*

#### **Resolution No. 8: Mileage Allowance**

*WHEREAS, Transportation costs have increased,*

*BE IT RESOLVED, That the Synod direct the Board of Trustees to reevaluate the present mileage rates for the standing committees and effect such changes as are necessary.*

## MISCELLANEOUS MATTERS

### ACTION OF THE SYNOD:

#### Resolution No. 1: By-laws, Bethany Lutheran Seminary

*WHEREAS, Separate By-laws for Bethany Lutheran Seminary do not presently exist, and*

*WHEREAS, The Board of Regents has requested clear guidelines from our Synod in regard to the operation of Bethany Lutheran Seminary,*

*BE IT RESOLVED, That the proposed By-laws for Bethany Lutheran Seminary be adopted by our Synod with the following modification: that in paragraph II B 6c delete "who are graduates of a theological seminary."*

#### Resolution No. 2: Notice of proposed amendment to the articles of incorporation of the Evangelical Lutheran Synod.

*WHEREAS, The present-day situation and circumstances would appear to make the present limitation on the terms of office of President of our Synod too short,*

*BE IT RESOLVED, That the Articles of Incorporation of the ELS be amended as follows: "No person is to be elected to serve as President for more than three (3) successive terms and there shall not at any one time by more than five (5) or less than three (3) pastors on the Board of Trustees."*

#### Resolution No. 3: Laymen's Equalization

*WHEREAS, The Laymen's Equalization Fund should operate as simply as possible, therefore*

*BE IT RESOLVED, That the elected chairman assume his duties after the records of the previous convention have been closed out or by September 30th.*

#### Resolution No. 4: 1974 Convention Dates.

*BE IT RESOLVED, That the 1974 annual convention of the ELS be held at Bethany Lutheran College, Mankato, Minnesota, June 16-21, 1974.*

## CONVENTION DEVOTIONS

A highlight of every Convention is the Devotions that are conducted by various Synod Pastors at the beginning of each morning and afternoon session. The Devotions at the 1973 Convention, which had been planned by Chaplain V. Theiste, were centered on the theme, "BEHOLD, HOW THEY LOVE ONE ANOTHER." Following is a list of speakers, texts and themes for the devotions:

The Rev. E. Teigen, Ephesians 2:8-10, WE ARE HIS WORK-MANSHIP.

The Rev. R. Mathison, Ezekiel 11:17-20, ONE HEART—NEW SPIRIT.

The Rev. J. Smith, Acts 2:44-46, THE WAY IT WAS.

The Rev. D. Nelson, I Timothy 6:17-19, STEWARDS ARE LOVERS.

The Rev. H. Swanson, II Corinthians 3:2-5, LIVING LETTERS.

The Rev. N. Harstad, James 2:17-18, THE FITTING DEMONSTRATION.

The Rev. T. Skaaland, I Corinthians 13:8 and 13, NOTHING GREATER THAN LOVE.

At a special Devotion commemorating the years that the Rev. W. C. Gullixson and the Rev. S. E. Lee had served the Synod, the Rev. M. E. Tweit used I Corinthians 4:2-5 as his text and spoke on THE RIGHT ATTITUDE.

At a special Memorials Service for the Rev. Luther Vangen, the Rev. J. N. Petersen used Matthew 25:31-40 as his text and spoke on THAT GREAT DAY.

A Communion Service was held at Mt. Olive Church on Tuesday evening, June 19. The Liturgist was the Rev. R. Dale, the Pastor of Mt. Olive Lutheran Church. The Speaker for this service was the Rev. Paul Madson, Arlington, Massachusetts.

## CHURCH LOCATIONS AND THE TIME OF SERVICES

(Not intended for mailing—use pastor's address)

### Northern Circuit No. 1

State	City—Church	Address	Services	Pastor
<b>MINNESOTA</b>				
	Audubon—Immanuel		10:30	G. Guldborg
	Bagley—Our Savior's	6 W on #2	10:00	D. Nelson
	Clearbrook—Concordia	8 SW	8:00	D. Nelson
	Crookston—Grace	418 S. Ash	9:00 S; 10:45	W. Halvorson
	E. Grand Forks—River Heights		11:00; S 9:00	W. Halvorson
	Fertile—First Evanger	1708 2nd St. NW		
	Fosston—Cross Lake	Washington & Elm	*	W. Frick
	Grygla—St. Petri	8 NW	9:00	D. Nelson
	Hawley—Our Savior's		*	C. Wosje
	Lengby—St. Paul		9:00	G. Guldborg
	Oklee—Clearwater	6 N, 4 E	11:00	D. Nelson
	Oklee—Oak Park	11 N, 4 E	*	C. Wosje
	Trail—Mt. Olive		9:00	C. Wosje
	Trail—Nazareth	12 N, 2 E	*	C. Wosje
	Ulen—Calvary		*	W. Frick

### **NORTH DAKOTA**

Mayville—First American	220 2nd St. NE	11:00; S 9:30	M. Marozick
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### Central Circuit No. 2

#### **MINNESOTA**

Apple Valley—Heritage	Hwy. 13 & Co. 30	9:30	E. Teigen
Gaylord—Norwegian Grove	8 S	*	T. Aaberg
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45;	S. Quist
		S 9:00	
Kasota—Kasota Valley Home		*	M. Otto
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45	R. Dale
		S 9:30	

Minneapolis—Hiawatha	1420 E. 43rd St.	10:45	F. Weyland
Princeton—Bethany	801 S. 6th St.	8:00 & 11:00	H. Swanson
Princeton—Our Savior's	10 W, 4 S	9:30	J. Smith
St. Peter—Norseland	10 NW	*	T. Aaberg

### Southwestern Circuit No. 3

#### MINNESOTA

Belview—Our Savior's		*	T. Skaaland
Belview—Rock Dell	4 NE	*	T. Skaaland
Cottonwood—English		9:00; S *	J. Schmidt
Delhi—First		*	T. Skaaland
Jasper—Rose Dell Trinity		9:00; S 8:00	M. Tweit
Luverne—Bethany	Kniss & Adams	10:30; S 9:30	M. Tweit
Tracy—Zion	2nd & Emory	11:00; S *	J. Schmidt

#### SOUTH DAKOTA

Sioux Falls—Bethel	1200 S. Covell Ave.	10:45; S 10:00	W. Gullixson
Volga—Oslo	7 S	8:30; S 8:00	W. Gullixson

### Southern Circuit No. 4

#### IOWA

Ames—Bethany	3219 Diamond St.	10:00; S 9:00	Vacancy
Calmar—Trinity	Charles & Clark Sts.	*	H. Larson
Forest City—Forest	10th & M	9:30; S 11:00	J. Shep
Lake Mills—Lake Mills	1st N & Grant	8:15	A. Merseth
Lake Mills—Lime Creek	4 N, 1 W	9:30	A. Merseth
Lawler—Saude	10 N, 1 W	*	G. Gullixson
Mason City—Central Heights	1813 S. Coolidge	9:00; S 10:30	M. Teigen
New Hampton—Jerico	9 N, 2 E	*	G. Gullixson
New Hampton—Redeemer	Sherman & Court	*	H. Larson
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Northwood—Somber	10 W, 1 S	9:30	A. Merseth
Parkersburg—Faith	302 2nd St.	10:15	E. Buhr
Riceville—Immanuel		8:45	A. Merseth
Scarville—Center	5 S	*	P. Haugen
Scarville—Scarville		*	P. Haugen
Thompson—Zion		11:00; S 9:00	J. Shep
Thornton—Richland		10:30; S 9:30	M. Teigen
Waterloo—Pilgrim	3815 Ansborough	10:00; S 9:00	P. Petersen
Waterville—East Paint Creek	3 N	10:00; S 9:30	T. Mickelson
Waukon—West Paint Creek	5 E	10:00; S 9:30	T. Mickelson

#### MINNESOTA

Albert Lea—Our Savior's	320 W. College	10:45; S 9:00	R. Newgard
Austin—Faith	4 St. SE	8:00	Vacancy
Hartland—Hartland		11:00	R. Mathison
Manchester—Manchester		9:45	R. Mathison

#### NEBRASKA

Belgrade—Peace		*	R. Reimer
Cedar Rapids—St. John		*	R. Reimer
St. Edward—Faith		*	C. Morales

## Lake Michigan Circuit No. 5

### ILLINOIS

Chicago—St. Mark's	1701 N. Tripp	10:30	A. Strand
Chicago—St. Paul's	2215 W. North	10:45	P. Jecklin
Lombard—St. Timothy	547 N. Main	8:00 & 10:30; S 8:00 & 9:30	E. Unseth

### MICHIGAN

E. Jordan—Faith	5 E on Wilson Rd.	*	D. Lillegard
Hillman—Faith	M-32	*	R. Falk
Holton—Holton	7594 Brickyard Rd.	10:45	D. Christopherson
Suttons Bay—First	321 St. Mary's	11:00	D. Lillegard
Traverse City—Concordia	10th & Wadsworth	9:00	D. Lillegard

### WISCONSIN

Amherst Junction—Our Savior's		10:30	W. Werling
Ashland—First English	7th & Vaughn	*	N. Harstad
Bloomer—Good Shepherd	1324 15th Ave.	11:15	W. Granke
Clintonville—St. Paul	N. Park & Anne	10:30	P. Schneider
Cottage Grove—W. Koshkonong	8 SE	10:00; S 9:30	N. Madson
Eau Claire—Ascension	1500 Petersen	9:15	W. Granke
Eau Claire—Concordia	321 N. Farwell	10:15; S 9:00	F. Theiste
Eau Claire—Pinehurst	3304 Fern Ct.	9:00	V. Theiste
Elderon—Our Savior's		9:30; S 9:00	W. Werling
Madison—Grace	1 S. Rosa Rd.	9:00 & 10:45; S 9:00	W. Petersen
Madison—Holy Cross	2670 Milwaukee	9:00 & 11:00; S 8:30 & 10:00	G. Orvick
Madison—Our Saviour's	1 S. Hancock	10:00	A. Kuster
Marinette—First Trinity	Wells & Grant	8:00 & 10:00	E. Stubenvoll
Portage—St. Paul's	6 NW on Hwy. 127	9:00	S. Lee
Shawano—St. Martin	5 SW	9:00	P. Schneider
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00	P. Anderson
Wisconsin Dells—Newport	4 SE on Hwy. 16	10:30	S. Lee

## Atlantic Circuit No. 6

### MASSACHUSETTS

Brewster—Trinity	Town Hall	10:30	Vacant
Cambridge—Harvard Street	323 Harvard St.	10:45	P. Madson

### NEW YORK

Chittenango—Chittenango Mission		10:30	J. Petersen
Rochester—Indian Landing	650 Landing Rd. N.	10:30	N. Tjernagel

## Pacific Circuit No. 7

### WASHINGTON

Tacoma—Lakewood	10202 112th St.	11:00	W. McMurdie
Tacoma—Parkland	Pacific & S. 123rd	10:30; S 9:00	H. Handberg
Port Orchard	Sidney & Taylor	8:15 & 11:00	W. McCullough

\* Consult pastor.

## THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President .....	The Rev. George M. Orvick 2670 Milwaukee St., Madison, Wisconsin 53704
Vice President .....	The Rev. Wilhelm Petersen 5530 Englewood Drive, Madison, Wisconsin 53705
Secretary .....	The Rev. Alf Merseth 106 13th St. S., Northwood, Iowa 50459
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|                           | Alt. The Rev. G. A. R. Gullixson |
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(1 year, elected 1973)

- |                                |                               |
|--------------------------------|-------------------------------|
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(3 years, elected 1972)

The Rev. Frederick Theiste

(3 years, elected 1973)

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The Rev. S. E. Lee

Alt. The Rev. H. A. Theiste

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## **THE EVANGELICAL LUTHERAN SYNOD FOUNDATION**

"The EVANGELICAL LUTHERAN SYNOD FOUNDATION is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The FOUNDATION is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

### **IS GOD'S WILL INCLUDED IN YOUR WILL?**

The FOUNDATION is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

#### **A. GIFTS AND DONATIONS OF MONEY**

The EVANGELICAL LUTHERAN SYNOD FOUNDATION is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of our church.

#### **B. GIFTS OF REAL ESTATE AND OTHER PROPERTY**

The FOUNDATION is ready to receive, administer and distribute gifts of real estate, securities, or other property designed for the general work of our church or for any specific phase of its activities (including local congregations). If desired the FOUNDATION is ready to make arrangements whereby the donor will receive a gift annuity agreement income for life or a life income agreement income.

#### **C. BEQUESTS THROUGH WILLS**

In a very real sense your will is a continuation of your own life and influence. It is an expression of your wishes, a document that acts as your representative in distributing the material things you leave behind. Only you know how you wish them distributed. Only you have the power and the right to make your own will. If you don't have a will, the state makes a will for you through the laws that apply when a person leaves no will.

The E.L.S. FOUNDATION urgently appeals to you: Make a will, and make your will a "Christian" will by remembering the Lord Jesus Christ and His Church in it.

Gift Annuity Agreements, Life Income Gift Agreements, Life insurance Gifts, Gifts Through Trusts and Memorial Gifts, may be used; and the FOUNDATION is ready to serve you or counsel with you.

**LEGAL FORM FOR GIFTS TO THE SYNOD FOUNDATION  
THROUGH WILLS (check with your attorney).**

I give, devise and bequeath to the EVANGELICAL LUTHERAN  
SYNOD FOUNDATION (a Minnesota and Wisconsin 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:

EVANGELICAL LUTHERAN SYNOD FOUNDATION

813 South Willow Avenue

Sioux Falls, South Dakota 57104

PAROCHIAL REPORT FOR THE YEAR 1972

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment			Students		Contributions		Value of Property	Debt on Property	Legacies
							Baptized	Confirmed	Voters	Children	Adults	Children	Adults				Special	Average Attendance	Sunday	Average Attendance	Enrollment	Teachers	Enrollment	Bible Class	Teachers	Vacation Bible School	Released Time	Summer Camp	Synodical Institutions	Public H.S. Colleges	For Home Purposes	For All Other Purposes			
1.	Ill.	Chicago	5	St. Marks	1	A. Strand	190	160	50	15	1	5	5	750	2	3			53	93			38	24	6			2	10	14,600	4,000	125,000			
2.	Ill.	Chicago	5	St. Pauls	1	P. Jecklin	91	70	9				1	545	3	2	9	29	53	65			28		4	50		9		13,981	2,280	98,000			
3.	Ill.	Lombard-Ames	5	St. Timothy	1	E. Unseth	353	240	40	6		7	2	1,006	2	5	10	82	103	166			155	24	18	76		28	29,621	7,936	129,363	26,783			
4.	Iowa		4	Bethany	1	F. W. Theiste	81	44	18	4				294	1		13	34	53	45			16	4	6	31		1	5,296	857	47,000		27,318		
5.	Iowa	Calmar	4	Trinity	1	H. Larson	93	82	21	2				329			8	37	52	44			9		3	4	8	6	8,652	2,777	45,000				
6.	Iowa	Forest City	4	Forest	1	Vacancy	165	121	40	2		7		240	1	2	9	35	50	45			22		5	28		1	11	4,584	1,409	47,000			
7.	Iowa	Lake Mills	4	Lake Mills	1	A. Merseth	149	109	32	4		6	1	442	1		9	91	50	78			46		8	61	35	16	7,500	2,400	30,000	4,700			
8.	Iowa	Lake Mills	4	Lime Creek	1	A. Merseth	73	60	20	2		3		282		2	2	55	51	46			10		4			8	4,400	1,309	45,000				
9.	Iowa	Lawler	4	Saude	1	G. A. R. Gullixson	114	87	28					576	1	3	9	53	51	120		15		*			11	9,034	2,946	165,000					
10.	Iowa	Mason City	4	Central Heights	1	M. Teigen	127	81	27	3				201		1	2	59	52	40			24		5	29		11	6,000	800	60,000	30,000			
11.	Iowa	New Hampton	4	Jericho	1	G. A. R. Gullixson	252	204	44	5		6	2	1,302	5	4	13	133	52	134		15	1	5	3	18		1	18	15,536	8,942	195,000			
12.	Iowa	New Hampton	4	Redeemer	1	H. Larson	186	127	30	6	3		3	470	1	2	7	49	52	63			29		5	28	13	16	10,363	1,655	24,000				
13.	Iowa	Northwood	4	First Shell Rock	1	A. Merseth	184	134	47	5		2		389	3	1	11	50	51	47			27		5	29		1	9	15,800	3,000	54,000			
14.	Iowa	Northwood	4	Somber	1	A. Merseth	46	41	15	1				263		2	2	36	50	28			3		2			3	3,550	1,457	35,000				
15.	Iowa	Parkersburg	4	Faith	2	ElRoy Buhr	208	171	52	4		6		544	1	6	14	72	52	107			40	11	11	24		21	21,831	1,604	10,200	5,000			
16.	Iowa	Riceville	4	Immanuel	2	A. Merseth	31	20	8	4			1	183			2	39	51	26			8		3			1	3,000	225					
17.	Iowa	Scarville	4	Center	1	P. Haugen	104	82	38	1				214	2	1	5	80	49	40			7		2	5		1	6	6,490	2,040	43,000			
18.	Iowa	Scarville	4	Scarville	1	P. Haugen	115	77	35	2				322		2	5	75	49	70		14		2		3	5	4	11,065	4,442	60,000				
19.	Iowa	Thompson	4	Zion	1	Vacancy	112	93	41	2		3		480		1	9	50	60					5	17		1	4	5,049	1,554	52,000				
20.	Iowa	Thornton	4	Richland	1	M. Teigen	206	167	47	1		3		718	1	1	9	79	51	83			24	16	9	20		17	10,000	5,088	70,000				
21.	Iowa	Waterloo	4	Pilgrim	1	P. Peterson	162	75	18	2			2	478	2	1	10	59	52	84			42		6	42	22	6	11,000	3,000	150,000	122,600			
22.	Iowa	Waterville	4	East Paint Creek	1	J. Smith	81	65	29	3	1			293	2	1	5	37	26	56			10		4	10		1	5,007	2,238	55,000				
23.	Iowa	Waukon	4	West Paint Creek	1	J. Smith	55	41	18					186	1		4	32	24	62			13		4	13		2	4,096	1,136	50,000				
24.	Mass.	Brewster	6	Trinity	2	Vacancy	15	15	6	2				163		1	1	17	53	25			6	5	3			1	5,470	115					
25.	Mass.	Cambridge	6	Harvard Street	1	P. Madson	105	83	15	6		1	1	360	2	1	9	28	50	42			16	6	5			6	11,280	3,000	120,000	34,000			
26.	Mich.	Alpena	5	Faith	3	R. Falk		64	20	3							12	16	41	17			6		2	27			7	2,053	248	10,000	8,600		
27.	Mich.	East Jordon	5	Faith	1	R. Falk	96			2		2		230			10	20	51	21	13	1	21	6	4			3	7	15,708	4,826	25,000			
28.	Mich.	Hillman	5	Faith	1	R. Falk	67	37	11	1		4		206	2	1	12	21	51	31			16	10	4	19	6	7	7,228	1,319	30,000	8,679			
29.	Mich.	Holton	5	Holton	1	D. Christopherson	218	134	39	8	1	4	1	687	3	4	14	48	53	86		2	45	14	5	53		4	14	13,913	1,918	33,000	1,410		
30.	Mich.	Suttons Bay	5	First	1	D. Lillegard	92	78	14	1				286	1	7	8	33	52	44			12		3	19		6	12,5</						



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