

60th Annual Convention of the E.L.S.



**"We believe,
teach, and
confess."**

ESSAY:

A 20TH CENTURY TRIBUTE TO THE
FORMULA OF CONCORD

ESSAYIST:

DR. N. S. TJERNAGEL

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 19-24, 1977

**60th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
21st Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
"WE BELIEVE, TEACH AND CONFESS".....
Essayist..... Dr. N. S. Tjernagel

**Compiled by
Alf Merseth, Secretary**

**Held at
Bethany Lutheran College
Mankato, Minnesota 56001
June 19-24, 1977**

CONVENTION OPENING

The 60th Annual Convention of the Evangelical Lutheran Synod and the 21st Annual Meeting of the Bethany Lutheran College Corporation opened on Sunday, June 19, 1977 with services conducted in the Norwegian and the English languages.

The Norwegian Service was held at Mt. Olive Lutheran Church at 9:30 a.m. The officiant and preacher was Prof. Rudolph E. Honsey of Bethany Lutheran College and the organist was Mrs. Ingvald Annexstad of Norseland Lutheran Church, St. Peter, Minnesota.

Prof. Honsey used as his text 2 Corinthians 5,14-15 and centered his sermon around the theme: "Jesus Christ's Love for Us." In his introductory remarks he took note of the reorganization of the Synod in 1918 and two other important steps in our history: the acquisition of Bethany Lutheran College in 1927 and the completion of the first year of instruction in our Seminary in 1947, both of which are being observed during this anniversary year. As we celebrate these events we must acknowledge our Savior's great love towards us.

Because of His great love for us, Jesus kept the law perfectly in our stead, and suffered and died for us. He also rose again on the third day and later ascended into heaven. Yet He is always with us, cares for us and prays for us. Through faith in Him we can look forward to Judgment Day as a joyful occasion on which He will take us to heaven.

Our Savior's great love for us ought also to motivate us to live Christian lives to His glory. As sinners we shall always have to battle against the Old Adam, but by the grace of God through the Gospel we can wage that battle. Christ's love for us is the only true motivation of our love for Him and for our fellow human beings.

President W. Petersen welcomed the worshippers at the Norwegian Service and expressed the thanks of the Synod to those who had conducted the service.

At the English Service which was held at the Bethany Lutheran College Auditorium the Rev. F. Theiste served as the Liturgist and the Rev. H. Theiste was the speaker. Mrs. Chris Faye was the organist.

Using Psalm 61,1-4 as his text Pastor Theiste spoke on the theme: "Pray, Praise, and Give Thanks."

The Opening Service of the 60th Annual Convention of the Evangelical Lutheran Synod together with the 50th Anniversary of Bethany Lutheran College as an institution of the Synod and the 30th Anniversary of our Bethany Lutheran Seminary give special reason to "Pray, Praise and Give Thanks."

King David in this Psalm, inspired by God the Holy Spirit,

shows us to whom, for what and how we should "Pray, Praise, and Give Thanks."

David addresses his prayer to the God of Israel, the only true God, praising and thanking Him as his Rock and Fortress, his Refuge, a very present help in trouble. So also with our synodical fathers when they took over the operation of Bethany, a task that seemed far beyond their strength and ability. Today we see how abundantly God can and does bless those who in humility call upon Him recognizing that they can succeed only with His help and by His grace.

As David praises God for defending, sheltering and preserving him, so we today "Pray, Praise, and Give Thanks" to God for the preservation and extension of our Synod, our College and our Seminary.

In conclusion, David makes a commitment to the Lord. As we today "Pray, Praise, and Give Thanks" it will be but as "sounding brass or a tinkling cymbal" unless we thereby vow to abide by God's Holy Word and commit ourselves to carry on the battle against the forces that would destroy the very foundations on which our Synod, our College, and our Seminary are built.

To add to the festivities of the service, the Mt. Olive Lutheran Choir under the direction of President R. Branstad sang "Nicene Creed" by Cassler and "Thanks Be To Thee Lord" by Handel.

President R. Branstad, speaking on behalf of Bethany Lutheran College, welcomed the worshippers to the morning service and welcomed the Synod to Bethany College for its 60th Annual Convention.

President W. Petersen expressed the thanks of the Synod to Bethany College for its hospitality and also, on behalf of the Synod, thanked all those who had participated in conducting the Festival Service.

President W. Petersen appointed a temporary Credentials Committee consisting of the following: Pastors: J. Moldstad, T. Mickelson, and G. Guldberg; and delegates: Thomas Metcalfe, and Edwin Johnson.

The Synod Sunday Afternoon Program at 3:00 p.m. was presented by Bethany College in honor of its 50th Anniversary. The program was under the direction of President Branstad. The Mt. Olive Lutheran Church Choir provided special music; an address was given by former student and former recruitment officer, the Rev. Joseph Petersen; and a history entitled "Bethany Over the Years" with slides and recorded music by some of Bethany's Choirs was narrated by President Branstad. In conclusion the assembly sang the Doxology.

On Monday morning, June 20, 1977 50 Permanent Members were present for the opening session of the Convention; and 13 Permanent Advisory Members responded to roll call. By the end of the Convention 65 of 70 Permanent Members and 18 of 23 Permanent Advisory Members were present.

The temporary Credentials Committee represented by Prof. J. Moldstad presented the names of 72 delegates who had been certified by their congregations as representatives to this Convention. The Convention resolved that these be seated as delegates to this Convention, and President W. Petersen declared the 60th Convention of the Evangelical Lutheran Synod and the 21st 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 the end of the Convention 121 representatives had been seated as delegates to the Convention.)

Alf Merseth, secretary

THE CONVENTION DAY BY DAY



President and Secretary of Synod during Convention Session

In this year 1977, the 400th Anniversary of the Formula of Concord, the Convention theme was very appropriately the oft repeated words of the Formula "We Believe, Teach, and Confess." Proper attention was given to the significance of the Formula at the time of its writing and in our time by the Convention Essay which was entitled "A 20th Century Tribute to the Formula of Concord." Dr. N. S. Tjernagel, Honeoye, N.Y., read his essay to the Convention in three sections—on Tuesday, Wednesday and Thursday mornings. There was time for discussion each day. The essay is printed in its entirety in these proceedings.

MONDAY:

The Convention Chaplain, the Rev. Elroy Buhr, who was unable to attend the Convention because of illness, had planned a series of devotions centered around the Convention theme.

The Monday Morning Devotion was conducted by the Rev. Leo Scheelk. Speaking on the basis of 2 Peter 1, 16-21 he emphasized especially the fact that the Scriptures are the verbally inspired Word of God; they are clear and honest and true in every respect; we must accept them with humility and hear and speak them.

After the Secretary had called the roll of Permanent and Permanent Advisory Members and the first Credentials Committee Report of 72 delegates had been adopted President Petersen declared the 60th Annual Convention of the Evangelical Lutheran Synod and the 21st Annual Meeting of the Bethany Lutheran College Corporation to be in session.

President Petersen delivered his message in which he spoke of the great privilege that is ours in that we have the heritage of a Gospel of Salvation to hear, and therefore we must be on fire with the zeal to teach that Gospel as our Lord has commanded.

The Convention also heard the President's Report after which it proceeded to elect its working committees and assign them their work.

The Afternoon Devotion was conducted by the Rev. Erwin Ekhoﬀ who read Romans 3,9-20 and lead the assembly in prayer.

The Convention was dismissed and the Convention Committees spent the remainder of the afternoon and evening considering the work which had been assigned to them.

TUESDAY:

The Tuesday Morning Devotion was conducted by the Rev. Robert Yount. Using as his text Ephesians 2,1-9 he spoke on the theme "Justification By Faith Alone." In Christ, God grants us the blessings of heaven; forgiveness of sins, life, and salvation, and assures us of the full experience of His grace in heaven. In His grace God has granted us the faith by which we believe and receive His blessings. Few believe this with us, but believing it we have the certainty that we are saved. As we believe, teach, and confess justification by faith alone we give all glory for our salvation to God, and make it possible for ourselves, our loved ones, and others to have and hold this faith, and to look forward to the eternal joys of God's grace with us.

The first matter of Convention business was the consideration of the report by the Committee on Synodical Membership. The Convention resolved to receive 3 new congregations into membership and received 5 pastors and one professor as Permanent Members. The delegates of these new congregations and the new Permanent Members were introduced by the President and properly welcomed by the assembly.

During the remainder of the morning session the report of the Committee on the President's Message and Report was read and considered as was also a portion of the report of the Committee on Missions.

The Tuesday Afternoon Devotion was conducted by the Rev. Theodore Gullixson who read Luke 11,5-13 and lead the assembly in prayer.

The reports of the Committees on Miscellaneous Matters, Education and Youth, Christian Service, and Pastoral Conference Records were read and considered.

WEDNESDAY:

The Wednesday Morning Devotion was conducted by the Rev. G. A. R. Gullixson in honor of the 50th Anniversary of the ordination of the Rev. Ahlert Strand, the 40th Anniversary of the ordination of the Rev. M. E. Tweit and the Rev. E. G. Unseth, and the 25th Anni-

versary of the ordination of Prof. John Moldstad, the Rev. Paul Madson, the Rev. Paul Petersen, the Rev. William McMurdie, the Rev. Emil Stubenvoll and the Rev. Hugo Handberg.

Speaking on Romans 10,8-15 the speaker observed that we honor these men as God directs, not to point to their accomplishments—for only eternity will tell that in its true light. But we lift our hearts and direct their hearts to render thanks to God for the glorious Gospel of Jesus Christ.

The Glorious Gospel is and has been the soul's need, for it frees man from the slavery of sin and gives him the opportunity to serve and love God and his fellowman. It is glorious in the simplicity of its message "Saved by faith in the all-sufficient merit of Christ." It is glorious in the blessings it brings. It is glorious in its reward.

The Synod's Stewardship Counsellor introduced the subject of Synodical Stewardship and the report of the Convention Committee on Finances was read and considered.

The Wednesday Afternoon Devotion was conducted by the Rev. George Price who read Ephesians 4,20-32 and lead the assembly in prayer.

President Oscar Naumann was introduced. He brought greetings from the Wisconsin Evangelical Lutheran Synod and spoke of the struggles we have faced together as well as the fellowship we enjoy together as brethren.

Election of members to the various standing boards and committees of the Synod was the order of business for Wednesday afternoon.

The Convention Communion Service was held at Mt. Olive Lutheran Church on Wednesday evening. The Rev. Lewis Gerbhardt preached the sermon based on 1 Corinthians 11,23-30 and the Rev. Rodger Dale served as Liturgist.

THURSDAY:

The Thursday Morning Devotion was conducted by the Rev. Fred Theiste. Speaking on Matthew 28,16-20 he emphasized "The Importance of Mission Work."

Only one reason why our Savior permits us to live on this earth—to fulfill the Great Commission: "Go and make disciples of all nations." Jesus' followers believed and were empowered by the Holy Spirit to share the message of salvation through Jesus alone with other people. Because they shared that message we today can know Jesus and the great things He has done for us.

We today must permit the Holy Spirit to use us. It's our availability to the Holy Spirit that counts. Jesus doesn't expect us to do anything for which He does not qualify us. We must also do a lot of real, healthy praying that we might continually be available to the Holy Spirit to be used by Him in sharing what great things God has done for us. Above all, we must trust the Word of God to bring about the hoped for results.

The reports of the Convention Committees on Doctrinal Matters and Publications were read and considered.

The Thursday Afternoon Devotion was conducted by the Rev. Willard Pultz who read Romans 8,28-39 and lead the assembly in prayer.

The 3 year (1977-1979) Anniversary Thankoffering was introduced by the Chairman of the Anniversary Thankoffering Committee, the Rev. George Orvick. A filmstrip, which will be available to every congregation, was shown and narrated by Prof. John Moldstad. The Rev. M. E. Tweit also addressed the pastors and delegates who were then given the opportunity to make their personal pledge to the Thankoffering as they left the assembly hall to go to the site of the new seminary building for groundbreaking ceremonies.



Convention assembly proceeding to site of Seminary Building



President Aaberg delivering address 8



**President Petersen reading
groundbreaking rite**

At the groundbreaking ceremonies, President Theodore Aaberg addressed the assembly and President Wilhelm Petersen read the rite of groundbreaking and turned the first shovel of soil. The amount of the pledges received on this day toward the Thankoffering was later announced to be \$134,371.

The Convention considered the report of the Committee on Higher Education and other matters of unfinished business.

FRIDAY:

The Friday Morning Devotion was conducted by the Rev. James Olsen. His text was Matthew 5,13-20. He used as his theme "The Third use of the Law—The Christian's Guide for Daily Living." People may come to that great doctrine of justification and may be said to be orthodox Christians. They may feel grateful, but then turn away and lead lives of coldness. Their failure may be in returning to the sins of the flesh, but especially it would seem there is failure in regard to labors of love done for others and in spreading the Gospel. Do we believe, teach and confess that only feeling grateful is enough, or must the matter go further than that?

The Formula of Concord states it so well: "We unanimously believe, teach and confess that, although truly believing Christians have been genuinely converted to God and justified, have been freed and liberated from the curse of the Law, that they should daily exercise themselves in the Law of the Lord . . ."

All unfinished business was completed and a motion to adjourn was passed at 10:25 a.m. on Friday, June 24, 1977. President Petersen declared the 60th Convention of the Evangelical Lutheran Synod and the 21st Annual Meeting of the Bethany Lutheran College Corporation to be adjourned. The Rev. Carl Wosje, who had served as Chaplain at the Convention, closed the Convention by reading Galatians 6,7ff and pronouncing the Benediction.

Alf Merseth, secretary

Roll Call

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this Convention:

P. Anderson, H. Behrens, R. Carter, R. Dale, W. Dobratz, E. Ekhoﬀ, M. Elliott, W. Frick, L. Gerhardt, W. Granke, G. Guldberg, G. Gullixson, T. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, M. Harstad, N. Harstad, P. Haugen, J. Krueger, A. Kuster, H. Larson, D. Lillegard, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, R. McMiller, W. McMurdie, A. Merseth, N. Merseth, T. Mickelson, C. Morales, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, P. Petersen, S. Petersen, W. Petersen, G. Price, W. Pultz, S. Quist, L. Scheelk, J. Schmidt, K. Schmidt, D. Schlicht, F. Schmutge, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, E. Teigen, F. Theiste, H. Theiste, V. Theiste, M. Tweit, H. Vetter, W. Werling, C. Wosje, R. Yount

Absent: E. Buhr, A. Harstad, P. Jecklin, R. Reimer, A. Strand

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups:

Absent: T. F. Kuster, R. Moldstad, M. Teigen

Pastors Emeriti: H. Preus, N. Tjernagel, E. Unseth, F. Weyland Absent: A. Wagner

Professors: T. Aaberg, R. Branstad, R. Honsey, T. A. Kuster, J. Madson, M. Meyer,
J. Moldstad, M. Otto, G. Reichwald, B. Teigen

Teachers: S. Born, L. Rude, C. Zitzmann Absent: L. Joecks, W. Krug

Congregations Admitted Into Membership

Norwegian Grove Lutheran Church, Gaylord, Minnesota

Faith Lutheran Church, Camarillo, California

Good Shepherd Lutheran Church, Richardson, Texas

Pastors and Professors Admitted Into Permanent Membership

The Rev. T. Michael Elliott, Camarillo, California

The Rev. Nile Merseth, Thornton, Iowa

Prof. Marvin Meyer, Mankato, Minn.

The Rev. Steven Petersen, Thompson, Iowa

The Rev. Dennis Schlicht, St. Edward, Nebraska

The Rev. Kenneth Schmidt, Sutherlin, Oregon



Rev. Steven Petersen



Rev. Nile Merseth



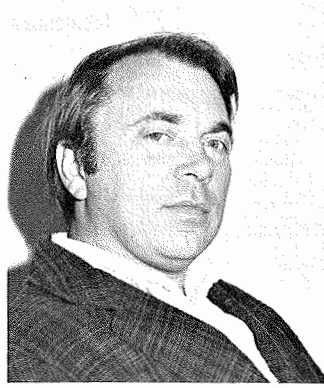
Rev. Kenneth Schmidt



Rev. Dennis Schlicht



Rev. T. Michael Elliott



Prof. Marvin Meyer

Excused For Absence

Pastors: E. Buhr, A. Harstad, P. Jecklin, R. Reimer

Excused For Late Arrival

Pastors: E. Teigen, W. Granke

Delegates: R. Fehr, R. Rosenbrook, W. Anderson

Congregations Excused For Not Sending Delegates

First Evanger, Fertile, Mn.

Calvary, Ulen, Mn.

Excused For Early Departure

Pastors: H. Vetter, R. Carter, H. Larson,

Delegates: A. Erlandson, R. Dehli, L. Busness, F. Thies, K. Suelzle, D. Hochmuth, E. Schumacher, R. Fehr, R. Rosenbrook, W. Anderson

1977 Representatives Eligible to Vote

Pastor	Address	Congregation	Delegates
P. Anderson H. Behrens E. Buhr	West Bend, Wis. Holton, Mich. Parkersburg, Ia.	Trinity Holton Faith	Ellsworth Butt A. Schuck M. Redenius H. Schultze Marlin Goebel W. Lieske Glen Reichwald David Davis Spencer Angstman Louis Jacobson
R. Carter	Hillman, Mich.	Faith	
R. Dale	Mankato, Minn.	Mt. Olive	
W. Dobratz	Princeton, Minn.	Bethany	
E. Ekhoft M. Elliott W. Frick	Bishop, Calif. Camarillo, Calif. Fertile, Minn. Ulen, Minn.	Our Savior Faith First Evanger Calvary	
L. Gerbhardt	Vero Beach, Fl.	Grace	David Prange John Wilde Raymond Fehr Reuben Rosenbrook Leon Ehrenberg, Alt. Walter Anderson T. S. Skaaland
W. Granke	Bloomer, Wis.	Good Shepherd	
G. Guldberg	Eau Claire, Wis. Audubon, Minn.	Ascension Immanuel	
G. Gullixson	Hawley, Minn. Lawler, Ia.	Our Savior's Saude	Kenneth Natvig John Anderson Harold Munson Edwin Johnson George Senechal Konrad Suelzle G. Ordal Adolph Jungemann Leonard Twedt Ed Beiswenger Everett Schumacher E. Lillo Mark Schoenick Verne Voss Ronald Stennes Herbert Grieves Paul Chamberlin
	New Hampton, Ia.	Jerico	
T. Gullixson	Minot, N.D.	Messiah	
W. Gullixson	Sioux Falls, S.D.	Bethel	
W. Halvorson	Volga, S.D. Crookston, Minn.	Oslo Grace	
	E. Grand Forks, Minn.	River Heights	
H. Handberg	Tacoma, Wash.	Parkland	
M. Harstad	Brewster, Mass.	Trinity	
N. Harstad D. Hochmuth P. Haugen	San Antonio, Tex. Mason City, Ia. Belview, Minn.	Faith Central Heights Rock Dell	D. Hochmuth L. Abrahamson M. Anderson Karl Seime
	Belview, Minn. Delhi, Minn.	Our Savior's First	
P. Jecklin C. Keeler	Savannah, Ga. Trail, Minn.	Christ Mt. Olive	
J. Krueger	Oklee, Minn. Cottonwood, Minn. Tracy, Minn.	Clearwater English Zion	
A. Kuster H. Larson	Madison, Wis. Calmar, Iowa	Our Savior Trinity	L. Makousky J. Rialson
D. Lillegard	New Hampton, Ia. Jasper, Minn.	Redeemer Rose Dell Trinity	Tom Swartz
N. Madson	Luverne, Minn. Cottage Grove, Wis.	Bethany W. Koshkonong	Holger Ausen Otto Houg Robert Erickson Larry Rude Harold Beyer Norbert Rhinerson George Florhaug Arlo Aasen George Nygaard Harland Hendrickson Peter Erickson, Alt. David Rolfs Ross Burnham Tim Thiele Steve Becker R. Merritt C. Owings
P. Madson M. Marozick	Burlington, Mass. Mayville, N.D.	Pinewood First American	
R. Mathison	Hartland, Minn.	Hartland	
W. McCullough	Port Orchard, Wash.	Bethany	
R. McMiller	Okauchee, Wis.	Holy Trinity	
W. McMurdie	Tacoma, Wash.	Lakewood	

A. Merseth	Northwood, Ia. Lake Mills, Ia.	First Shell Rock Somber	Obert Harmon Selmer Levorson Richard Dahlby Paul Dahle Lars Petersen Marvin Gronwoldt, Sr. Jack Nelson Daniel Clevlen Delmar Aastrup Luther Younge
	Lake Mills, Ia.	Lime Creek	
	Riceville, Ia. Lake Mills, Ia.	Immanuel Lake Mills	
N. Merseth	Thornton, Ia.	Richland	
T. Mickelson	Minneapolis, Minn.	Hiawatha	
C. Morales	Ames, Ia.	Bethany	
D. Nelson	Portage, Wis.	St. Paul's	
	Wisconsin Dells, Wis.	Newport	
R. Newgard	Albert Lea, Minn.	Our Savior's	Ralph Olson Richard Bjelland A. Britson M. Bergeson S. Born A. Erlandson
J. Olsen	Waterloo, Ia.	Pilgrim	
G. Orvick	Madison, Wis.	Holy Cross	
J. Petersen	Cazenovia, N.Y. Rochester, N.Y.	Cazenovia Indian Landing	N. Tjernagel N. Wezler
P. Petersen	Colorado Springs, Colo.	St. Andrew	
S. Petersen	Thompson, Ia.	Zion	W. Tinderholt M. Kloppen E. Olson Bradley Homan V. Schanbachler R. Moore Charles Dehn D. Dudley N. Werner C. Bloedel D. Wosje, Alt.
	Forest City, Ia. Madison, Wis. Naples, Fl.	Grace Our Savior	
W. Petersen			
G. Price			
W. Pultz	Myrtle Creek, Ore.	St. Matthew	
S. Quist & H. A. Theiste	Golden Valley, Minn.	King of Grace	
R. Reimer	Belgrade, Neb. Cedar Rapids, Neb.	Peace St. John	
L. Scheelk	Chicago, Ill.	St. Paul's	E. Engebretson
D. Schlicht	St. Edward, Neb.	Faith	
J. Schmidt	Lombard, Ill.	St. Timothy	L. Meyer
K. Schmidt	Sutherland, Ore.	Christ	T. Quick
F. Schmugge	E. Jordan, Mich.	Faith	M. Veverka G. Melke H. Abrahamson, Jr. C. Miller E. Larsen M. Lindh Leslie Enter Howard Hanson Allen Quist Reinhard Zimmerman H. Anthony, Alt. Rolf Teigen Neil Anderson
P. Schneider	Clintonville, Wis. Shawano, Wis.	St. Paul St. Martin's	
J. Shep & A. Strand	Chicago, Ill.	St. Mark's	
T. Skaaland	Gaylord, Minn.	Norwegian Grove	
	St. Peter, Minn.	Norseland	
J. Smith	Princeton, Minn.	Our Savior's	
E. Stubenvoll	Marinette, Wis.	Trinity	
F. Stubenvoll	Clearbrook, Minn.	Concordia	E. Merseth
	Bagley, Minn.	Our Savior's	
	Fosston, Minn.	Cross Lake, Minn.	
	Lengby, Minn.	St. Paul's	
E. Teigen	Apple Valley, Minn.	Heritage	Steve Hoiland W. Overn R. Smith, Alt. N. Thompson A. Carlson L. Busness R. Dehli F. Thies
F. Theiste	Eau Claire, Wis.	Concordia	
V. Theiste	Eau Claire, Wis.	Pinehurst	
M. Tweit	Waterville, Ia.	E. Paint Creek	
	Waukon, Ia.	W. Paint Creek	
H. Vetter	Traverse City, Mich.	Concordia	
	Suttons Bay, Mich.	First Lutheran	
W. Werling	Iola, Wis.	Redeemer	L. Allington L. Hoyord A. Faugstad S. Andersland
C. Wosje	Scarville, Ia.	Scarville	
	Scarville, Ia.	Center	
R. Yount	Bell Gardens, Ca.	Christ the King	H. Caldwell
W. Meier	Austin, Minn.	Faith	
Vacancies:	Ashland, Wis. Amherst Jct., Wis. Elderon, Wis. Richardson, Tx.	First English Our Savior's Our Savior's Good Shepherd	O. Blask Gust Stangeland Mark Hanke

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—L. Scheelk, M. Tweit, P. Madson

Delegates—Otto Blaske (Our Savior's, Amherst Jct.), Herbert Grieves (Brewster, Mass.), Marlin Goebel (Hillman)

2. NOMINATIONS

Pastors: A. V. Kuster, G. Orvick, W. Granke, V. Theiste

Delegates—Lenvick Hoyord, (Iola, Wis.), Everett Schumacher (Grace, Crookston), H. Hougau (Holy Cross, Madison), T. Skaaland (Immanuel, Audubon)

3. CREDENTIALS

Pastors—J. Moldstad, T. Mickelson, G. Guldberg

Delegates—G. Reichwald (Mt. Olive, Mankato), Edwin Johnson (Jerico)

4. PROGRAM:

Pastors—J. Smith, F. Schmugge

5. PUBLIC PRESS AND CONVENTION SENTINEL

Pastors—G. Reichwald, H. Vetter, P. Madson

6. DOCTRINE COMMITTEE:

Pastors—W. V. McCullough, W. Werling, H. Handberg, R. Dale, H. Behrens, M. Tweit, C. Morales.

Delegates—Adolph Jungemann (Sioux Falls), Alton Erlandson (Holy Cross), David Rolfs (Port Orchard), Karl Seime (Belview), Obert Harmon (Northwood), Larry Rude (W. Koshkonong), Holger Ausen (Jasper), Harry Caldwell (Bell Gardens), Ed. Beiswinger, Jr. (Crookston), Raymond Fehr (Good Shepherd, Bloomer), Wm. Overn (Heritage), Neil Anderson (Our Savior's Princeton), Mark Schoeneck (River Heights), Leroy Allington (Suttons Bay)

7. MISSIONS

Pastors—W. Granke, M. Harstad, G. A. R. Gullixson, P. Madson, W. McMurdie, J. Krueger, J. Moldstad, R. Yount.

Delegates—Gerhardt Ordal (Sioux Falls), Silas Born (Holy Cross), Orlo Assen (Mayville), Ross Burnham (Port Orchard), Larry Abrahamson (Rock Dell), Dan Cleven (Lake Mills), Richard Dahlby (Somber), George Nygaard (Hartland), John Arends (Luverne), Paul Chamberlin (Brewster), Julius Rialson (Zion, Tracy), Roy Meritt (Lakewood), Marlin Goebel (Hillman), Marlo Bergeson (Waterloo), Arnold Faugstad (Scarville), Howard Hanson (Norwegian Grove), K. Natvig (Saude)

8. HIGHER EDUCATION

Pastors—S. Quist, W. Dobratz, W. Gullixson, A. Kuster, D. Lillegard, E. Ekhooff, G. Guldberg, L. Gerbhardt

Delegates—Tim Thiele (Okauchee), D. Hochmuth (Central Heights), T. Skaaland (Audubon) Craig Owings (Lakewood), George Senachal (Minot), Marvin Gronwoldt Sr. (Riceville), Paul Dahle (Lime Creek), Karl Bloedel (King of Grace), Wilbur Lieske (Mt. Olive), Ralph Olson (Albert Lea), Ernest Lillo (River Heights), Norman Wezler (Rochester), Elsworth Butt (West Bend), Gus Stangeland (Richardson), Leslie Enter (Norwegian Grove)

9. EDUCATION AND YOUTH

Pastors—J. Olsen, N. Harstad, R. Mathison, P. Haugen, W. Pultz, R. Carter, N. Madson, M. Marozick, K. Schmidt.

Delegates—Luther Younge (Thornton), Allen Quist (Norseland), Douglas Dudley (Myrtle Creek), Reuben Rosenbrook (Bloomer), John Wilde (Vero Beach), Tom Schwartz (Calmar), Tom Quick (Sutherland), Brad Homan (Grace), Elmer Olson (Forest City), Arnold Britson (Waterloo).

10. PUBLICATIONS

Pastors—J. Schmidt, E. Stubenvoll, D. Nelson, B. Teigen, Theo. Gullixson, V. Theiste, T. Mickelson.

Delegates—Norbert Rhinerson (Burlington), Jack Nelson (Lake Mills), Robert Moore (Naples), L. Hoyord (Iola), R. C. Zimmerman (Norseland), Otto Houg (Jasper), Ernest Larsen (St. Mark's), Harvey Abrahamson (Clintonville)

11. FINANCES

Pastors—H. Theiste, P. Schneider, J. Shep, H. Larson, E. Teigen, M. Otto, G. Orvick, C. Wosje, W. Frick, R. McMiller.

Delegates—Stephen Becker (Okauchee), Delmer Aastrap (Thornton), Harland Hendrickson (Hartland), David Davis (Bethany, Princeton), Norman Werner (King of Grace), Herbert Grieves (Brewster), Richard Bjelland (Our Savior's, Albert Lea), Leo Makousky (Zion, Tracy), Michael Lindh (St. Marks), John Anderson (Saude), Steve Hoiland (Heritage), George Florhaug (Mayville), Charles Miller (Shawano), Selmer Andersland (Scarville), Otto Blask (Our Savior's, Amherst Jct.), Arnold Carlson (Pinehurst), Rudolph Delhi (E. Paint Creek), Mark Hanke (Richardson)

12. CHRISTIAN SERVICE

Pastors—T. Aaberg, T. Skaaland, Dennis Schlicht, L. Scheelk, S. Petersen, T. Elliot

Delegates—Leonard Twedt (Volga), Konrad Suelzle (Minot), Selmer Levorson (Somber), Victor Schanbachler (Naples), Frank Thies (Waukon), Einar Engebritson (St. Paul's, Chicago), Gilbert Schulze (Hillman), C. Zitzmann (West Bend)

13. MISCELLANEOUS

Pastors—J. Petersen, F. Stubenvoll, R. Branstad, W. Halvorson, N. Merseth.

Delegates—George Melke (East Jordan), Robert Erickson (Luverne), Charles Dehn (Myrtle Creek), Everett Schumacher (Crookston), Marvin Redenius (Parkersburg), Rolf Teigen (Our Savior's, Princeton), David Prange (Vero Beach), Ron Stennes (Parkland), Milton Veverka (East Jordan)

14. SYNODICAL MEMBERSHIP

Pastors—J. Madson, P. Petersen, H. Vetter, G. Price, P. Anderson, F. Theiste

Delegates—Louis Jacobson (Bishop), Lars Petersen (Lime Creek), Lester Busness (E. Paint Creek), Nanian Thompson (Concordia, Eau Claire), Walter Anderson (Ascension), Alvin Schuck (Parkersburg), Emil Peterson (Center), Edwin Merseth (Concordia, Clearbrook), Verne Voss (Parkland), Leroy Meyer (Lombard, Ill.)

15. PASTORAL CONVERENCE RECORDS:

Pastors—N. Tjernagel

16. RESOLUTIONS

Pastors—B. Teigen, G. Price

17. MINUTES

Pastors—H. Larson, F. Schmutge

Delegates—Norman Wezler (Rochester), Paul Chamberlin (Brewster)

18. TELLERS

Pastors—N. Merseth, S. Petersen, K. Schmidt, C. Keeler, D. Schlicht, F. Stubenvoll

19. CHAPLAIN

Pastors—E. Buhr, C. Wosje

- 20. HEAD USHER
 Pastor—T. Gullixson
- 21. PARLIAMENTARIAN
 Pastor—M. Tweit
- 22. ORGANIST—
 Pastor—G. A. R. Gullixson

PRESIDENT'S MESSAGE

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

This year 1977 not only marks the 60th annual convention of the Evangelical Lutheran Synod, but it also marks the beginning of the third century of our national history and the 400th anniversary of the Formula of Concord. Last year as we celebrated our Bicentennial, we were reminded of, and thanked God for, the heritage of freedom which has been bequeathed to us. This year we Lutherans are mindful of our doctrinal heritage which has been handed down to us in the Formula of Concord.

We are indeed a fortunate people, blessed by God like no other people. We are privileged to live in a land where we can worship according to the dictates of our conscience and where we can go about the Lord's work without fear or intimidation. And we have been left a Confession by our Lutheran forefathers which so clearly expounds Biblical truth that we can boldly declare before all the world: **THIS WE BELIEVE, TEACH, AND CONFESS.**

As we ponder our heritage, let us, in spirit, go back to a Mount called Olivet where our risen Lord is about to withdraw His visible presence from His disciples. He had finished the work which the Father had sent Him to do, namely, the work of our redemption. After His resurrection he appeared to His disciples and thus assured them that He was truly alive and also prepared them for the work which they were to carry on after His ascension. Shortly before His departure He gave them the Great Commission: "All authority has been given unto me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." (Matthew 28:18-20 A.S.V.)

What was the reaction of the disciples to this Commission? After the outpouring of the Holy Spirit on Pentecost ten days later, they went out and boldly proclaimed the message of a crucified and risen Christ, and through that message the Holy Spirit won many disciples for the Lord. The Book of Acts describes the missionary activity of the disciples and the New Testament church in these words: "Many of them which heard the word believed." (Acts 4:4) "And the word of God increased and the number of the disciples multiplied in Jerusalem greatly." (Acts 6:7) "And the hand of the Lord was with them: and a great number believed, and turned to the Lord." (Acts 11:21) Despite opposition from the religious establishment they boldly declared: "We cannot but speak the things which we have seen and heard." (Acts 4:20) And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42)

These early believers were on fire with their faith, and because of their zeal and determination the Gospel spread and many souls were won for the kingdom of God. Yes, because of their zealous obedience to the commission of their Lord we too have been the recipients of the Gospel, and by the grace and power of the Holy Spirit we too are His disciples.

Along with this blessed privilege goes responsibility. The command to make disciples of all nations is in effect until the end of time. In His name and by His authority we are to carry on this work individually in our personal witnessing and collectively through our local congregations and synod. We sing in one of our mission hymns:

Can we whose souls are lighted With wisdom from on high,
Can we to men benighted The lamp of life deny?
Salvation! Oh, Salvation! The joyful sound proclaim

Till each remotest nation Has heard Messiah's name.

(L. H. 495, v. 3)

As we go into the third century of our own national history and as we meet for our 60th annual Synodical Convention, this is a good time to rededicate ourselves to the task of carrying out the Great Commission in a way that will truly glorify God and bring blessings to others. First of all, it bids us to be a mission-minded church. "Go, therefore, and make disciples of all the nations." Or, as Mark's account puts it: "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:13)

Jesus tells us that this world stands for the sake of the Gospel. In describing the events that would lead up to the end of the world, He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) From God's perspective the work of the Gospel is where the real action is in this world. Does not the Bible also say that "there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10)?

Luther reminds us that the reason God permits us to live in this world is that we might be instruments in bringing the Gospel to others. He says:

"We live on earth for no other purpose that to be helpful to others. Otherwise it would be best for God to take away our breath and let us die as soon as we are baptized and have begun to believe. But He lets us live here in order that we may lead other people to believe, doing for them what He has done for us."

The greatest thing that has happened to us is that we have become disciples of the Lord, and the greatest thing we can do for our fellow man is to share with him the Gospel of Jesus Christ, for that is the only solution to his problem of sin and death. Yes, this is the most important and blessed work in the world, for it has to do with man's temporal and eternal welfare; only the Gospel can bring true happiness on earth and blessedness in heaven.

As we go into the third century of our nation where we have had the blessings of the Gospel for 200 years, some of the dangers we face are indifference, ingratitude, and taking the Gospel for granted. The proverb "Familiarity breeds contempt" also pertains to the Gospel. In an affluent society where we have all sorts of material things dangling before our eyes, it is so easy to permit these things to becloud our vision and overshadow our appreciation of the good news of our salvation. Luther saw this danger in his day; in 1521 he wrote to the German people:

"God is my witness, that I have great anxiety in my heart that, unless the last day does not terminate events, God will withdraw His Word and send the German nation such a blindness and hardness of heart that it is frightful to contemplate."

Three years later in his treatise of Christian schools, he wrote:

"Dear Germans, buy while the market is at your door; gather in the harvest while there is sunshine and fair weather; use grace and the Word of God while they are here. For this you should know: God's Word and grace are a passing shower which does not return where it has once been. It came to the Jews, but it is gone; now they have nothing. Paul brought it to the Greeks, but it is gone; now they have the pope. And you Germans dare not think that you will have it forever, for ingratitude and contempt will not let it remain."

We have witnessed the fulfillment of Luther's prophecies. How important, then, that we heed these warnings and pray that the Lord will fill our hearts with love and appreciation for the Gospel and zeal in sharing it with others. We have passed some fine synodical resolutions on personal evangelism; we are opening more home missions; and we are expanding our foreign mission program. If we are to be faithful to the Great Commission, we need to continue and expand this work as we go into our third century. The hymn expresses it simply in these words:

To spread its light from age to age
Shall be our *chief* endeavor.

Secondly, the Great Commission bids us to be a doctrinally-minded church: "Teaching them to observe all things whatsoever I commanded you." Here too we can learn from the early New Testament church. We read of them, "They continued steadfastly in the apostles' doctrine." (Acts 2:42a). Throughout the New Testament we see a healthy concern for purity of doctrine. The believers took seriously their Master's warning: "Beware of false prophets."

Paul warned the Christians at Rome to mark and avoid those who taught contrary to the doctrine which they had learned; he rebuked the Galatians for turning from the true Gospel of grace, and he wrote to his co-worker, Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself and them that hear thee." (I Tim. 4:16) It is especially incumbent upon pastors to be concerned about pure doctrine.

The Great Commission does not give us the liberty to teach as we please. We are to teach only what the Lord has commanded: no more, no less. Deviation or departure from one doctrine of Scripture dishonors God and can eventually lead to the loss of the truth. "A little leaven leaveneth the whole lump".

Church history records many battles over certain doctrines of the Bible. However, in our day the battle is over the very source of doctrine itself—the Holy Bible. The historical-critical method of interpretation does violence to the Scriptures. Modern theology separates Christ from His Word, but Jesus identifies himself with that word. He says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32) In our day when many in the church consider doctrine to be unimportant and irrelevant, how important that we heed these words of our Lord, and pray with the hymnist:

In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

(L. H. 292, v. 2)

As mentioned, this year marks the 400th anniversary of the adoption of the Formula of Concord, one of the great confessions of the Lutheran Church. This Confession was adopted 30 years after Luther's death. During that time several doctrinal controversies arose among the followers of Luther which resulted in much confusion and a time of great trial for those who wanted to be true to Luther's doctrine. By the grace of God these controversies were settled on the basis of God's Word and the true Lutherans were united in this Confession. We subscribe to the Formula of Concord because it is such a clear exposition of Biblical doctrine. As we carry out the Great Commission of our Lord, how important that we be and remain a truly confessional Lutheran church, faithful to the Scriptures and to our confessions!

In a sermon to the synodical convention in 1877 Dr. C. F. W. Walther pointed out the importance of loyalty to the confessions. He referred to the early church which drew up the Nicene and Athanasian Creeds so that people might recognize the Christ of the Bible. In the sixteenth century the Lutherans composed their Augsburg Confessions and other confessional writings, solely in order that one could recognize those who held to the pure Word of God over against all Christian perversions. Then he said:

"The true Lutheran Church set forth its symbolical writings . . . to differentiate and distinguish themselves from those who deceitfully confess the Word of God. They did this not in order to set up a second norm and standard of faith and life in addition to the Word of God, but on the contrary, to remain faithful to the one norm and standard of the Word of God. Their confessional writings are not human codes of faith *in addition to* the Word of God, but confessions of the faith concerning God's Word. Thus it is stated at the very beginning of our Formula of Concord: 'We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and New Testament alone, as it is written.' Thy Word is a lamp unto my feet and a light unto my path," and: "Though an angel from heaven preach any other gospel to you, let him be accursed."

Then Walther goes on to say: "The confessional writings of the church are not tools of intolerance or oppression of the conscience in the church, but on the contrary, they are the most precious guarantee of her freedom. We thereby safeguard our freedom from human bondage in matters of faith and conscience."

Mission-mindedness and a concern for pure doctrine go hand in hand. There is the danger of being so concerned about winning souls for Christ that we overlook the part of the Great Commission which calls for purity of doctrine, thus ending up with a social gospel. On the other hand, there is the danger of being so concerned about pure doctrine that we hide our light under a bushel and are not as zealous as we should be in making disciples for Christ. As we seek to carry out the Great Commission we need to beware of the twin dangers of liberalism and legalism; each hinders and harms the cause of the Gospel. On the other hand, a true love for souls based on pure doctrine glorifies God and makes disciples for His kingdom. The words of the familiar hymn could well serve as a

striking commentary on the Great Commission; and also provide our motivation for carrying it out . . .

God's Word is our great heritage And shall be ours forever;
To spread its light from age to age Shall be our chief endeavor.
Through life it guides our way. In death it is our stay
Lord, grant, while worlds endure, We keep its teachings pure
Throughout all generations."

SOLI DEO GLORIA!

W. Petersen, president

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology Dennis Schlicht was ordained and installed as pastor of Faith Evangelical Lutheran Church, St. Edward, Nebraska on Sunday, August 8, 1976. The Rev. Robert W. Schlicht, Belle Plaine, Minnesota preached the sermon. The Circuit Visitor, the Rev. W. C. Gullixson performed the rite of ordination and installation. The Rev. Robert Reimer served as liturgist.

The Rev. James Olsen was installed as pastor of Pilgrim Lutheran Church, Waterloo, Iowa on Sunday, August 15, 1976. The rite of installation was performed by the Circuit Visitor, the Rev. Alf Merseeth, and the sermon was preached by the Rev. Elroy Buhr.

On August 22, 1976, Mrs. Sherri Bukowski and Mrs. Mary Born were installed as teachers in Holy Cross Lutheran School, Madison, Wisconsin. The Rev. G. Orvick performed the rite of installation.

On Sunday, August 29, 1976, the Rev. Paul Jecklin was installed as pastor of Christ Lutheran Church, Savannah, Georgia. Your Synodical President preached the sermon and performed the rite of installation.

Mrs. Dolores Morrison was installed as teacher of Bethany Lutheran School, Port Orchard, Washington on Sunday, August 1, 1976. The Rev. W. V. McCullough officiated.

On Sunday, August 22, 1976, Mr. Thomas Dobberstein and Miss Constance Hougan were installed as teachers in Parkland Lutheran School, Tacoma, Washington. The Rev. Hugo Handberg, local pastor, officiated.

Also on Sunday, August 22, 1976, Miss Carol Sorenson was installed as teacher in Western Koshkonong Lutheran School. The Rev. Norman Madson performed the rite of installation.

On Sunday, August 29, 1976, Mr. Harold Cook and Miss Susan Sampson were installed as teachers in Lakewood Lutheran School, Tacoma, Washington. The Rev. William McMurdie, local pastor, officiated.

Also on Sunday, August 29, Mrs. Gaylin Schmeling and Mrs. Grant Merseeth were installed as teachers in Mt. Olive Lutheran School, Mankato, Minnesota. The Rev. Rodger Dale officiated.

The Rev. Tosten Skaaland was installed as pastor of Norseland Lutheran Church, St. Peter, Minnesota and Norwegian Grove Lutheran Church, Gaylord, Minnesota on Sunday, October 24, 1976. The Rev. Rodger Dale, Circuit Visitor, preached the sermon and performed the rite of installation.

The Rev. Theodore Aaberg was installed as President of Bethany Lutheran Seminary on Thursday, October 28, 1976. Professor Milton Otto preached the sermon and the Rev. Milton Tweit, chairman of the Board of Regents, performed the rite of installation. Your Synodical President served as liturgist and spoke on behalf of the Synod. President Raymond Branstad spoke on behalf of Bethany Lutheran College. President Oscar Naumann and Professor Carl Lawrenz spoke on behalf of the Wisconsin Evangelical Lutheran Synod and the Wisconsin Lutheran Seminary.

The Rev. Paul Haugen was installed as pastor of Rock Dell and Our Savior's Lutheran Churches, Belview, Minnesota and First Lutheran Church, Delhi, Minnesota on Sunday, December 5, 1976. The Rev. John Krueger preached the sermon; Circuit Visitor, Walther Gullixson performed the rite of installation. The Rev. David Lillegard served as liturgist.

Also on Sunday, December 5, 1976, the Rev. Donald Hochmuth was installed as pastor of Central Heights Lutheran Church, Mason City, Iowa. The Alternate Visitor, the Rev. G. A. R. Gullixson, preached the sermon and officiated at the installation.

The Rev. Martin Teigen was commissioned as foreign missionary for the work in Peru on Sunday, October 17, 1976, at Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin. The Rev. James Olsen preached the sermon; the Foreign Field Secretary, the Rev. Norman Madson, performed the rite of commissioning.

The Rev. Leo Scheelk was installed as pastor of St. Paul's Lutheran Church, Chicago, Illinois on Sunday, November 21, 1976. The Circuit Visitor, the Rev. Paul Anderson, preached the sermon and performed the rite of installation.

On Sunday, January 16, 1977, the Rev. John Shep was installed as pastor of St. Mark's Lutheran Church, Chicago, Illinois. The Rev. John Schmidt preached the sermon and the Rev. Ahlert Strand performed the rite of installation. The Rev. Leo Scheelk served as liturgist.

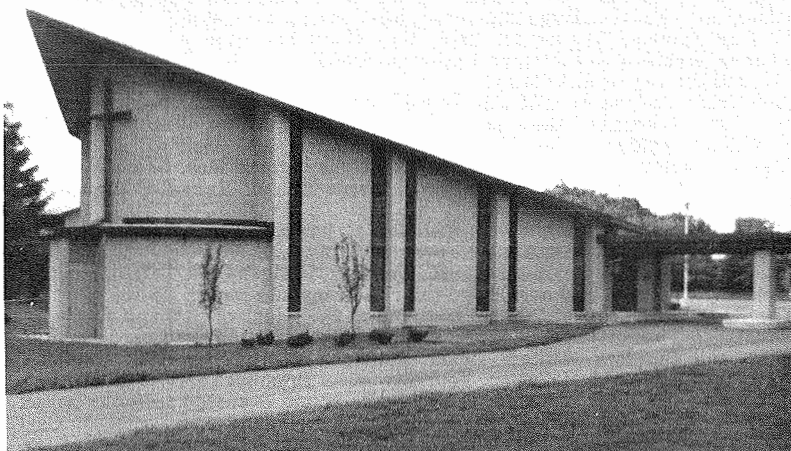
The Rev. Carl Wosje was installed as pastor of Scarville Lutheran Church, Scarville, Iowa and Center Lutheran Church, Lake Mills, Iowa, on Sunday, May 8, 1977. Prof. Juul Madson preached the sermon and the Circuit Visitor, the Rev. Alf Merseth, performed the rite of installation.

Candidate of Theology Steven Petersen was ordained and installed as pastor of Zion Lutheran Church, Thompson, Iowa and Forest Lutheran Church, Forest City, Iowa, on Sunday, May 22, 1977. Professor Milton Otto preached the sermon; the Rev. Paul Petersen performed the rite of ordination and installation. The Circuit Visitor, the Rev. Alf Merseth served as liturgist.

Candidate of Theology Nile Merseth was ordained and installed on June 5, 1977, as pastor of Richland Lutheran Church, Thornton, Iowa. The Circuit Visitor, the Rev. Alf Merseth, preached and performed the rite of ordination and installation. The Rev. Donald Hochmuth served as liturgist.

Candidate of Theology Kenneth Schmidt was ordained and installed as pastor of Christ Lutheran Church, Sutherlin, Oregon on Sunday, May 22, 1977. The Rev. Willard Pultz preached the sermon and Vice-President Hugo Handberg performed the rite of ordination and installation.

DEDICATIONS



St. Timothy Lutheran Church, Lombard, Illinois

St. Timothy Lutheran Church of Lombard, Illinois dedicated its new house of worship on Sunday, September 12, 1976. The Rev. E. G. Unseth, former pastor, preached the sermon and the Rev. Ahlert Strand performed the rite of dedication.

On September 12, 1976, the Scarville Lutheran Congregation of Scarville dedicated the new addition to its church edifice. President Theo. Aaberg preached the sermon and the pastor, the Rev. Paul Haugen officiated.

Pinewood Lutheran Church of Burlington, Massachusetts dedicated its new church edifice on Sunday, October 3, 1976. Guest speaker at the Thanksgiving Service in the morning was the Rev. Joseph Petersen of Syracuse, New York. Your Synodical President preached at the afternoon service and performed the rite of dedication.

Oak Park Lutheran Church, rural Oklee, Minnesota dedicated its new house of worship on Sunday, October 31, 1976. The Rev. Howard Behrens preached at the morning service. Your Synodical President preached at the afternoon service and performed the rite of dedication.



Pinewood Lutheran Church, Burlington, Massachusetts



Oak Park Lutheran Church, Oklee, Minnesota

Lakewood Lutheran Church, Tacoma, Washington dedicated its new school addition called "Grace Hall" on Sunday, October 31, 1976. Guest speaker for the occasion was the Rev. W. McCullough. The Rev. W. McMurdie performed the rite of dedication.

Faith Lutheran Church, San Antonio, Texas, dedicated its newly purchased house of worship on June 5, 1977. The Rev. Donald Stuppe, pastor of Our Savior's Lutheran Church, San Antonio (WELS) preached the sermon. Pastor Norman Harstad performed the rite of dedication.



Lakewood Lutheran Church, Tacoma, Washington



Faith Lutheran Church, San Antonio, Texas



River Heights Lutheran Church, East Grand Forks, Minnesota

ANNIVERSARIES

River Heights Lutheran Church, East Grand Forks, Minnesota celebrated its 20th anniversary on Sunday, June 27, 1976. The Rev. Hugo Handberg was the guest speaker for the occasion. The Rev. Wayne Halvorson is the pastor.



Calvary Lutheran Church, Ulen, Minnesota

Calvary Lutheran Church, Ulen, Minnesota celebrated its 50th anniversary on Sunday, July 11, 1976. The Rev. Alf Merseth was the guest speaker. The Rev. W. Frick is the pastor.



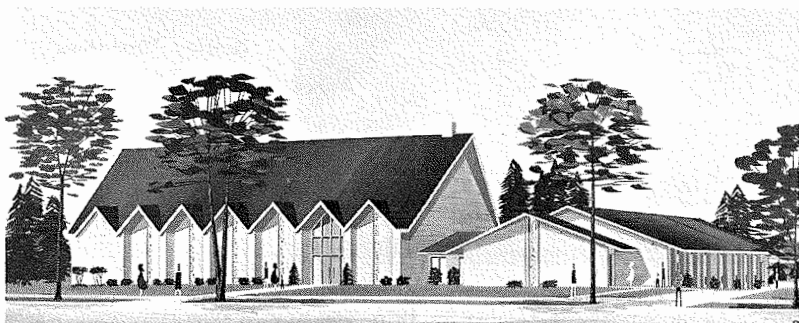
**Our Savior's
Lutheran Church,
Hawley, Minnesota**

Our Savior's Lutheran Church, Hawley, Minnesota commemorated its 30th anniversary on Sunday, September 26, 1976. The Rev. Wayne Halvorson was the guest speaker. The Rev. G. Guldberg is the pastor.



Newport Lutheran Church, Wisconsin Dells, Wisconsin

Newport Lutheran Church, rural Wisconsin Dells, celebrated its 125th anniversary on Sunday, September 12, 1976. The Rev. Otto Abrams was the guest speaker at the morning service, and your Synodical President spoke at the afternoon service. The present pastor is the Rev. David Nelson.



Holy Cross Lutheran Church, Madison, Wisconsin

Holy Cross Lutheran Church, Madison, Wisconsin celebrated its 50th anniversary on September 26, 1976. The Rev. Ronald Mathison, a grandson of one of the charter members, was the guest speaker. On previous Anniversary Sundays held during the year, the Rev. Herbert Larson and the Rev. Mark Marozick, sons of the congregation, were guest speakers. Your Synodical President brought greetings on behalf of the Synod at the anniversary banquet.

St. Paul's Lutheran Church, rural Portage, Wisconsin observed its 125th anniversary on Sunday, October 10, 1976. The Rev. Adolph Harstad was the guest speaker at the morning service, and your Synodical President spoke at the afternoon service.



St. Paul's Lutheran Church, Portage, Wisconsin



Bethel Lutheran Church, Sioux Falls, South Dakota

Bethel Lutheran Church, Sioux Falls, South Dakota observed its 35th anniversary on Sunday, October 24, 1976. Guest speaker for the day was the Rev. Victor Theiste. The Rev. Walther Gullixson is the present pastor.



Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin



Our Saviour's Lutheran Church, Madison, Wisconsin

Western Koshkonong Lutheran Church, rural Cottage Grove, Wisconsin observed the 85th anniversary of its cornerstone laying on November 14, 1976. The Rev. G. A. R. Gullixson, former pastor, was the guest speaker.

Grace Lutheran Church, Madison, Wisconsin observed the 15th anniversary of the dedication of its church on Sunday, January 23, 1977. The Rev. G. A. R. Gullixson was the guest speaker for the occasion.

Our Savior's Lutheran Church of Madison, Wisconsin celebrated the 90th anniversary of its founding and the third anniversary of its relocation on Sunday, May 1, 1977. The Rev. Thomas Mickelson, a son of the congregation, was the guest speaker. The Rev. Adolph Harstad, a former pastor, spoke at a previous Sunday service. Your Synodical President brought greetings on behalf of the Synod at the anniversary banquet. The present pastor is the Rev. A. V. Kuster.



Grace Lutheran Church, Madison, Wisconsin



Back row: Prof. and Mrs. John Moldstad, the Rev. and Mrs. Paul Petersen, the Rev. and Mrs. Milton Tweit. Front row: The Rev. Hugo Handberg, the Rev. Paul Madson, the Rev. and Mrs. Eivand Unseth, the Rev. Emil Stubenvoll.



Rev. Ahlert Strand



Rev. E. G. Unseth



Rev. Milton E. Tweit



Rev. Paul G. Madson



Rev. John Moldstad



Rev. William F. McMurdie

The Rev. Ahlert Strand celebrated the 50th anniversary of his ordination into the holy ministry at a special worship service at St. Mark's Lutheran Church, Chicago, Illinois on Sunday, June 12, 1977. The congregation also honored pastor and Mrs. Strand on the occasion of their 50th wedding anniversary. Guest speaker at the service was the Rev. Arnold Kuster.

Others who are observing anniversaries of their ordination into the holy ministry this year are the following:

The Rev. E. G. Unseth	40th anniversary
The Rev. Milton Tweit	40th anniversary
The Rev. Paul Madson	25th anniversary
The Rev. Paul Petersen	25th anniversary
The Rev. William McMurdie	25th anniversary
The Rev. Emil Stubbenvoll	25th anniversary
The Rev. H. J. Handberg	25th anniversary
Prof. John Moldstad	25th anniversary

MEMBERSHIP APPLICATIONS

The Rev. Steven Petersen, newly ordained and installed as pastor of Zion-Forest Parish, hereby makes the request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

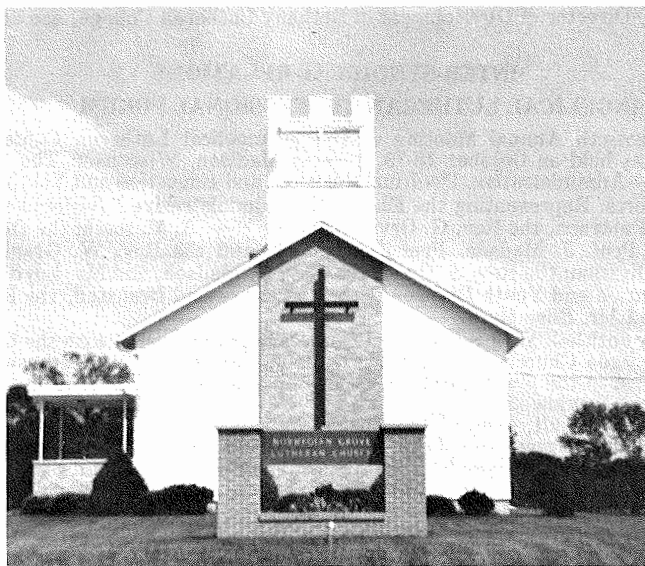
The Rev. Nile Merseth, newly ordained and installed as pastor of Richland Lutheran Church, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Kenneth Schmidt, newly ordained and installed as pastor of Christ Lutheran Church, Sutherlin, Oregon hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. T. Michael Elliott, pastor of Faith Lutheran Church, Camarillo, California hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Prof. Marvin Meyer, Professor at Bethany Lutheran College, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The following congregations have applied for membership in the Evangelical Lutheran Synod:



Norwegian Grove Lutheran Church, Gaylord, Minnesota

Norwegian Grove Lutheran Church, rural Gaylord, the Rev. Tosten Skaaland, pastor.

Good Shepherd Lutheran Church, Richardson, Texas.

Faith Lutheran Church, Camarillo, California, the Rev. T. Michael Elliott, pastor.

St. Luke Lutheran Church, Mr. Vernon, Washington, an independent Lutheran Church, requests that the Evangelical Lutheran Synod at its Convention declare it to be a congregation in fellowship with the Evangelical Lutheran Synod. The congregation intends to apply for permanent membership at a later time.

RESIGNATIONS AND APPOINTMENTS

Dr. Neelak Tjernagel resigned from the Committee on Anniversaries in order to devote full time to the Harmony and Resource project. The Rev. Paul Madson has been appointed to take his place.

Mr. Carl Schlagel who moved to another part of the country also resigned from the Committee on Anniversaries. Mr. Norbert Rhinerson has been appointed to take his place.

Mr. Ernest Geistfeld, who was elected to the Board of Regents at the 1976 Convention, resigned from the Board for Stewardship. Mr. Wilbur Lieske has been appointed to take his place.

The Rev. Rodger Dale resigned from the Board for Missions. The Rev. Robert McMiller was appointed to take his place.

The Rev. Erling Teigen, who recently accepted a Call to teach at Bethany College, resigned from the Board of Regents. The Rev. John Schmidt was appointed to take his place.

The Rev. Paul Schneider was appointed to be a liaison man with the Board for Special Ministries of the Wisconsin Evangelical Lutheran Synod. The Evangelical Lutheran Synod has been cordially invited to use its special ministries.

At the 1976 Convention your Synodical President was requested to appoint an Anniversary Thankoffering Committee to make plans for the Anniversary Thankoffering. The following were appointed: The Rev. George Orvick from the Synod-at-large; the Rev. Norman Madson from the Board for Missions; Mr. William Overn from the Board of Regents; Mr. Harvey Bell from the Board of Trustees. The Rev. Paul Petersen, Stewardship Counsellor, and Prof. John Moldstad, Director of Development of Bethany Lutheran College, are advisory members.

INTER-SYNODICAL RELATIONS

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The eleventh Annual Meeting of the Evangelical Lutheran Confessional Forum was held on October 18-19, 1976 in Madison, Wisconsin. The various divisions—Administrative, Doctrinal, Mission, and Education and Youth—gave their reports. Representing the ELS in the Administrative Division were: the Rev. W. Petersen, the Rev. G. Orvick, and the Rev. A. Merseth; the Doctrinal Division: Prof. J. Madson, Prof. T. Aaberg, and the Rev. W. Granke; the Mission Division: the Rev. S. Quist, the Rev. N. Madson, and Mr. Loyd Miller; the Education and Youth Division: President Raymond Branstad, the Rev. M. Tweit, and Mr. Silas Born.

A paper entitled "WELS Efforts at Confessional Fellowship with the German Lutheran Free Churches" was read by Prof. Carl Lawrenz. Discussion was interspersed in the presentation. Essays which had been delivered in the two Synods were reviewed.

Mr. Alfons Woldt, head of the Special Ministries of the Wisconsin Synod, graciously invited members of the ELS to avail themselves of the opportunity to use this service. Your Synodical President appointed Pastor Paul Schneider to serve as our contact man with the Board for Special Ministries. Information may be received by writing to him.

The Forum gives us an opportunity to compare Synodical notes with our Wisconsin brethren, and it also serves to strengthen the bonds of fellowship which exist between the two Synods.

The next meeting of the Forum will be held on October 17-18, 1977, in Milwaukee, Wisconsin.

OVERSEAS CHURCHES

THE EVANGELICAL LUTHERAN SYNOD OF FRANCE AND BELGIUM

The Evangelical Lutheran Synod of France and Belgium observed its 50th anniversary as a church body on February 27, 1977. Your Synodical President sent the following greeting to Pasteur Jean Bricka, President:

"We of the Evangelical Lutheran Synod greet you and rejoice with you as you thank and praise our Heavenly Father for His grace so richly bestowed upon your church body these fifty years. We are truly grateful that God has preserved you steadfast in the true confession of His Word. In our day when so many, even among those who call themselves Lutheran, have departed from the Holy Scriptures and thus opened the door to heresies which dishonor God and endanger the spiritual and eternal welfare of blood-bought souls, how thankful we should be that God has preserved us in the full truth of His Word! Certainly, this is not our doing, but it is due solely to the grace and power of the Holy Spirit. With the psalmist we must confess: 'If it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us' (Ps. 124:2-3).

Or, as we sing with Luther,
Stood we alone in our own might,
Our striving would be losing.

"As you rejoice and give thanks on your Jubilee, we join you in the fervent prayer that our gracious Lord Who has preserved you in the past will with that same grace continue to bless and guide you! May He give you strength and courage to contend for the faith and thus be faithful instruments of His grace in proclaiming the unconditioned Gospel of Christ to the salvation of many precious souls!

"In conclusion I want to say that we of the Evangelical Lutheran Synod treasure our fellowship relations with your church body. May the Lord strengthen the bonds of fellowship between us to the glory of God and the mutual blessings of both church bodies."

Sincerely yours in Christ,
Wilhelm W. Petersen

An earlier communication was received from Secretary Jean Hessig in which he sent the resolutions which were adopted at their convention held at Schillersdorf, France, on March 26-28, 1976.

INDEPENDENT LUTHERAN CHURCHES OF NIGERIA

Your Synodical President and Foreign Field Secretary of the Board for Missions have been in contact with the Rev. J. P. Nnadi of the Independent Lutheran Churches of Nigeria. This group consists of fourteen congregations numbering 2500 baptized souls and 1040 communicant members. They are anxious to explore the possibility of establishing fellowship relations with our Synod. The Doctrine Committee has discussed ways of investigating the doctrinal position of this church body. At present we are seeking more information about this group so that we can carry out a resolution of our last convention "to determine whether and how we can encourage and assist them in their efforts to carry on the Lord's work in their land".

MISCELLANEOUS MATTERS

The Assignment Committee of the Synod met on April 12 and made the following assignments:

Candidate of Theology Charles Keeler to the Oklee-Trail Lutheran Parish, Oklee, Minn.

Candidate of Theology Nile Merseth to Richland Lutheran Church, Thornton, Iowa

Candidate of Theology Steven Petersen to the Zion-Forest Parish, Thompson and Forest City, Iowa

Candidate of Theology Kenneth Schmidt to Christ Lutheran Church, Sutherlin, Oregon

Vicar Gaylin Schmeling to the Northwood, Iowa Lutheran Parish, the Rev. Alf Merseeth, pastor

Vicar Tim Erickson to the St. Paul's Lutheran Church, North Hollywood, California, The Rev. Harry Marks, pastor

Vicar Theodore Aaberg, Jr. to the Our Savior's Lutheran Church, Albert Lea, Minn. The Rev. R. Newgard, pastor

Vicar Michael Krenz to the Elderon-Our Savior's Lutheran Parish, the Rev. P. Schneider, vacancy pastor

Vicar Otto Treblehorn to First Lutheran, Ashland, Wi. the Rev. W. Granke, vacancy pastor

The Teacher Assignment Committee met on May 8th and assigned the following: Mrs. Marilyn Laulainen to Mt. Olive Lutheran School, Mankato, Minn. Marie Aaberg to Saude Lutheran School, Carole Schiller to St. Matthew Lutheran School, Myrtle Creek, Oregon

Your Synodical President attended the West Coast Pastoral Conference at St. Paul's Lutheran Church, North Hollywood, California. Sept. 20-22, 1976. Thirteen pastors and three vicars were in attendance. Three papers delivered: One, by Pastor Steven Quist on Evangelism; another, by Pastor T. Michael Elliott on the Charismatic Movement; and a third, by Pastor Arthur Schmitt on Bible Translations.

While out on the west coast your Synodical President also preached at Christ the King Lutheran Church, Bell Gardens, California, on Sunday, September 19, and spoke to our congregation at Bishop, California, on Wednesday evening, September 23.

In response to the Synod's Resolution regarding the unauthorized ordination of Jerome R. Braun (cf. Synod Report, 1976, p. 33, Res. 3) which was conveyed to the Forest congregation with an accompanying letter, the following letter was received:

July 15, 1976

The Evangelical Lutheran Synod

The Rev. Wilhelm Petersen, President

5530 Englewood,

Madison, Wisconsin 53705

Dear President Petersen:

On behalf of the Forest Ev. Lutheran Congregation of Forest City, Iowa, I would like to express our apology to our Synod for the ordination of Mr. Jerome Braun which took place at Forest Lutheran Church on the morning of May 23, 1976.

We now realize that as members of the Evangelical Lutheran Synod we have certain responsibilities to our sister congregations. By ordaining Mr. Braun we have failed in our responsibilities to our Synod, thus breaking the law of Christian love.

This letter, therefore, is our corporate response to the resolution adopted by the Evangelical Lutheran Synod last month in regard to this unfortunate matter.

On behalf of the Forest Lutheran Congregation,
John J. Shep pastor

The Lord in His grace continues to open the hearts of our people to carry out the work of our Synod. Last year we exceeded our Synodical budget by some \$24,000. Let us now, out of gratitude to Him for His wondrous blessings, rise to meet the challenge of our Anniversary Thankoffering! May this be met with cheerfulness and generosity!

As we are reminded of the purpose of our redemption, namely to serve our Lord these years we are permitted to live in this world, may our prayer be:

Grant Thou me strength to do
With ready heart and willing
What'er Thou shalt command
My calling here fulfilling;
To do it when I ought,

With all my might, and bless
The work I thus have wrought
For Thou must give success.

Soli Deo Gloria!

W. Petersen

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Ordinations and Installations

WHEREAS, *There have been a considerable number of ordinations and installations in our Synod this past year, which indicate that more young people are being moved to enter the preaching and teaching ministry,*

BE IT RESOLVED, *That we express our gratitude to God for so moving the hearts of these young people.*

Resolution No. 2: Lutheran Confessional Forum

WHEREAS, *The Lutheran Confessional Forum continues to serve as an effective means of contact between the various departments of service in the WELS and our ELS,*

BE IT RESOLVED, *That we commend the efforts made by the Forum participants and encourage the continued use of this means for strengthening the bonds of fellowship between our two Synods.*

Resolution No. 3: Unauthorized Ordination

WHEREAS, *The Forest Evangelical Lutheran Congregation of Forest City, Iowa, together with its pastor, John Shep, have sent a letter of apology for the unauthorized ordination, and*

WHEREAS, *They recognize their responsibility of Christian love to their sister congregations,*

A. BE IT RESOLVED, *That the Synod accept their letter of apology with joy, and thank God for this Christian decision, and*

B. BE IT FURTHER RESOLVED, *That the President of the Synod so inform the congregation and Pastor Shep.*

Resolution No. 4: President's Message

WHEREAS, *Our Synod's President in his annual message has set forth the need for carrying out our Lord's command to go into all the world and preach the Gospel to every creature, and*

WHEREAS, *He has reminded us that the Great Commission bids us to be a doctrinally-minded church, "Teaching them to observe all things whatsoever I have commanded you, (Matt. 28: 20)*

A. BE IT RESOLVED, *That we ask our Synod's people to take the President's Message to heart and rededicate themselves to carrying out our Savior's Great Commission, and*

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



Pastors and delegates of congregations received into membership

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Applications of Pastors

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

BE IT RESOLVED, *That the following pastors be received into permanent membership with the Evangelical Lutheran Synod:*

1. *The Rev. Steven P. Petersen, pastor of Zion-Forest parish, Thompson and Forest City, Iowa;*
2. *The Rev. Nile Merseth, pastor of Richland Lutheran Church, Thornton, Iowa;*
3. *The Rev. Kenneth Schmidt, pastor of Christ Lutheran Church, Sutherlin, Oregon;*
4. *The Rev. Dennis Schlicht, pastor of Faith Evangelical Lutheran Church, St. Edward, Nebraska.*

Resolution No. 2: Membership Application of Pastor

WHEREAS, *It has been established that the Rev. T. Michael Elliott has been found to be in doctrinal agreement with the Evangelical Lutheran Synod by the Colloque Committee and*

WHEREAS, *All other requirements of the constitution of the Evangelical Lutheran Synod for his permanent membership have been met, therefore*

BE IT RESOLVED, *That the Rev. T. Michael Elliott be received into permanent membership with the Evangelical Lutheran Synod.*

Resolution No. 3: Membership Application of Professor

WHEREAS, *It has been established that the requirements for Synodical membership have been met by Prof. Marvin G. Meyer of Bethany Lutheran College, therefore*

BE IT RESOLVED, *That Prof. Marvin G. Meyer be received into permanent advisory membership with the Evangelical Lutheran Synod.*

Resolution No. 4: Membership Application of Congregations

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

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

- 1. Norwegian Grove Lutheran Church, rural Gaylord, MN.*
- 2. Faith Lutheran Church, Camarillo, CA.*

Resolution No. 5: Membership Application of Congregation

WHEREAS, *Good Shepherd Lutheran Church of Richardson, Texas has submitted its application for membership in the Evangelical Lutheran Synod and has submitted all necessary documents, and*

WHEREAS, *The constitution of Good Shepherd Church, in stating the church's confessional commitment, lists among the Lutheran confessions the "Formula of Concord, Thorough Declaration," and*

WHEREAS, *The "Thorough Declaration" is only part of the Formula of Concord,*

BE IT RESOLVED, *That Good Shepherd Lutheran Church be received into membership with the Evangelical Lutheran Synod, with the stipulation that in Article II, Section B, No. 9 of the constitution of this church, the words: "Epitome and" and be inserted before "Thorough Declaration," (or that the words "Thorough Declaration" be deleted).*

Resolution No. 6: St. Luke Lutheran Church, Mt. Vernon, Washington

WHEREAS, *St. Luke Lutheran Church, Mt. Vernon, Washington, has requested the ELS to declare it to be a congregation in fellowship with the Synod, and*

WHEREAS, *There needs to be further discussion with St. Luke Church regarding both doctrinal and procedural matters,*

BE IT RESOLVED, *That the Synod in Convention refer St. Luke Church's request to the President of the Synod for such further discussion.*

ESSAY FOR THE 60TH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

**"WE BELIEVE, TEACH,
AND CONFESS."**

**A Twentieth Century
Tribute to the Formula of Concord**

Dr. N. S. Tjernagel



A Four Hundredth Anniversary tribute to the *Formula of Concord* may well begin with a definition. Our customary conception of this document is that of a carefully worded statement designed to restore religious harmony among Lutherans of the 16th century. But what, really, is a formula? Our *Shorter Oxford English Dictionary* defines the word in this way: "A set form of words in which something is defined, stated, or declared, or which is prescribed by custom or authority for use on ceremonial occasions. In recent use, after Carlyle, often applied disparagingly." Recent usage is reflected in the first definition of the word 'formula' in Webster's *New World Dictionary of the American Language* as follows: "A fixed form of words, especially one that has lost its original meaning of force and is now used only as a conventional or ceremonial expression."

Our anniversary observance this year has a special urgency because of a realization that subscription to the *Formula of Concord* has taken on the character of a disparagingly "formal and ceremonial gesture," on the part of many Lutherans. Everyone who takes the *Formula of Concord* seriously will, therefore, find this opportunity for consideration and reexamination of this great Lutheran Confession a salutary and edifying study. We will not diminish either the validity or the value of the *Formula of Concord* by the admission that its present relevance is impaired because the historic setting of its adoption in the 16th century is unlike the religious orientation of the church in the 20th century.

We believe that the substance of the *Formula of Concord*, that is, the biblical truths asserted in it are as true and valid now as they were 400 years ago. Indeed, the more those truths are challenged, the greater our need to know and confess the *Formula*. The 16th century confessors used the oft-repeated phrases, "We believe, teach, and confess." We join them in our faith, in our preaching, and in our testimony. We shall not permit the *Formula of Concord* to become a mere "conventional or ceremonial expression" in our homes and churches.

Looking back today it is not too much to say that the *Formula of Concord* was the dynamic that prevented the abortion of the Lutheran movement, the mutilation of a theology that had restored apostolic doctrine to the Christian Church. Conceived only sixty years before the adoption of the *Formula of Concord*, the frail human hope of Lutheranism had rested in the mortal frame and the highly endowed intellect of one man, Martin Luther. When he died at age 63 he left a church not yet capable of a full realization of the spiritual and theological potential of his work as a reformer.

But the church has never rested on the strength and the wisdom of one man. Another generation, capable only of a gradual reception and absorption of the depth of meaning of the Gospel message of the heroic monk of Wittenberg, was to face the ultimate test. Despite Luther's qualities of leadership, despite the eloquence of his preaching, despite the solid substance of his doctrinal statements, the annihilation of Lutheranism was a near thing. But God, who has assured us that his word "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," (Is. 55,11) sent the Holy Spirit to that wayward generation and provided appropriate Christian leadership for the tasks that lay ahead.

A review of the intellectual atmosphere and the political realities of the 16th century may help us to understand the near collapse of the heterodox Lutheran faith. We may recall, first, that the flowering of the Renaissance had spread its invigorating influence all over Europe. In this movement the brilliant performance of the painters, sculptors, and architects was just the tip of the iceberg. More enduringly significant was the sparkling with and the effervescent creativity of a literary Renaissance that was expressing a profound interest in man and his past, and was expressing itself in the lively imagery of the vernacular languages.

Broad interests in an infinite range of subject matters tended to depose theology as the queen of the sciences and to dethrone the Latin language as the single vehicle for learned discourse. This by no means implied that the Renaissance was anti-religious, but rather that the Christian religion was being influenced by a wide range of economic, cultural, and scholarly forces. All of this may be encapsulated in Luther's intellectual experience in which medieval scholasticism and mysticism, and Renaissance humanism were brought into focus and service in his personal experience and achievement.

Medieval scholasticism, so well illustrated in the 95 Theses and in Luther's published disputations, had been an effort to apply the philosophical methodology of Aristotle to the study and understanding of biblical theology. In the hands of such intellectual giants as Albertus Magnus and Thomas Aquinas scholastic theology had proved fruitful, within its own limitations, and had achieved new and heightened understandings of Scripture. It was an advance in understanding of Scripture that was in marked contrast to the simplistic theology of a worship, or at least adoration of saints, encouraged by Gregory the Great at the turn of the seventh century.

Medieval mysticism was essentially a reaction against the tendency of scholasticism that offered so little to the spiritual lives of the masses of the people. St. Francis of Assisi and Catherine of Sienna illustrate this train of practical spirituality that is later seen in *The Imitation of Christ* of Thomas a' Kempis, the German Theology of Tauler, and the *Devotio Moderna* of the Brethren of the Common Life. In their educational strivings and in their domestic piety these mystics characterized the spirituality of much of medieval Christendom.

Humanistic studies had been at the very heart of the Italian Renaissance. European students were flocking to Italian universities from places as far distant as England, while fledgling centers of learning like Wittenberg were introducing the "new learning." Language studies were reopening the vistas of ancient wisdom, critical studies were exposing literary frauds like the Donation of Constantine, while Dante and others were under the spell of fresh new literary creativity.

From all the moods and nuances of scholastic, mystic, and humanistic strains Dr. Martin Luther was distilling the essence of a new biblical scholarship. While the discipline of a theology practiced under the fine-tuned methodology of the masterful Aristotle was guiding the course of his studies, the linguistic and

critical skills of the humanists was giving depth and substance to his convictions and teaching. All the while the mystic strain that touched him so intimately at home and in his school years was a constant reminder to him of his own humanity and the abyss of the sinner's fall from the presence of God's love. Only one man at that time, Ignatius Loyola, came even remotely near to Martin Luther in a suffering and anguished grasp of the utter desolation of the curse of sin.

Among the reformers, however, Luther stood alone in the nature and the depth of the motivation driving him onward to reform. He alone saw fully the love of a smiling God over-reaching and covering the miasma of sin in his encompassing love of sinful man, revealed in his own incarnate Son. Luther stood alone among the reformers of his time in his ability to see and to set the limits of the validity of scholastic methodology, mystic spirituality, and the critical perspicuity of Renaissance humanism.

Erasmus of Rotterdam, the acknowledged prince among the Christian humanists, was at least Luther's intellectual peer, and Wittenberg's Melancthon was scarcely inferior. But neither had Luther's sense of the limits of reason in biblical exposition and the formulation of credal statements. Neither Zwingli nor Calvin came to their enterprise as theologians and reformers from anything like Luther's sense of anguish under the accusing burden of sin. Both Zwingli and Calvin approached theology largely as an intellectual exercise, a fact abundantly attested by such rationalizing constructs as predestination and a symbolic representation of the elements in the Lord's Supper, to cite only two examples. Both reformers found it impossible to let doctrine rest on Scripture alone. Neither was ever able to shed the spirit of a rationalizing humanism.

And so we return to the essential mystery, the remarkable collapse of Lutheranism at the very graveside of Dr. Martin Luther. We ask again, how, in view of 34 years as a lecturer on the books of the Bible, and almost as many years as court preacher; how, in view of his massive correspondence and literary output; and how, in view of his commanding and authoritative presence in the conspicuous setting of the Reformation of the 16th century, could the next generation of Lutherans have turned to doubts and misgivings about the fundamental teachings of Holy Scripture?

No satisfactory answer can ignore the Renaissance setting of the 16th century Reformation. We can only respond to the question in terms of Martin Luther's ability to use all the contemporary paraphernalia of scholarship and yet subordinate himself absolutely to the written Word. He alone among the Christian scholars of his time, was capable of using an outstanding competence in unquestioning and reliant trust in the written revelation of God to man. No authority, methodology, or spirit, least of all the persuasions of his own reason, was permitted to stand in the way of what God has said to man in the prophetic and apostolic Scriptures.

When Luther died on February 18, 1546, and his presence was no longer at hand, the spirit of the Renaissance returned to its sway over many of the theologians of the time. Luther's capacity for accepting God's Word in its simplicity and complexity had been unique. It would take another generation before Lutherans would return to the ground on which the Wittenberg monk had stood so steadily and so steadfastly. Words spoken by Luther in 1546, the very year of his death, suggest that he would not have been surprised by a reading of the religious history of Germany during the generation following his death. His premonitions were expressed thus:

"Up to this time you have heard the real, true Word; now beware of your own thoughts and wisdom. The devil will kindle the light of reason and lead you away from the faith, as he did the Anabaptists and the Sacramentarians . . . Therefore pray earnestly that God may preserve the Word to you, for things will come to a dreadful pass."
(Quoted in Bente, *Hist. Int.* 93)

What Luther did not foresee was the history of political events which were to occur after his death. During his active years as a reformer from 1517 to 1546, Luther and his reforms had been the beneficiaries of the external events and the political developments of the time. We shall see that military and political history after Luther's death were to militate against the preservation of Lutheran orthodoxy.

A superficial view of the Reformation all too often takes a simplistic view of Luther's struggle against two main adversaries, Charles V, the Holy Roman Emperor, on one hand, and the four incumbents of the papal throne, Leo X, Adrian VI, Clement VII, and Paul III, on the other. While it is true that both the emperor and the papacy were hostile to the Lutheran Reformation, nothing could be further from reality than the thought that papal and imperial power worked in harmony to destroy a common enemy.

A brief review of the history of those years will illustrate how the envy and the conflicting political interests of pope and emperor was the ground and opportunity on which an incipient Reformation was nurtured in its first thirty years.

When Luther nailed his challenging 95 Theses on the church door at Wittenberg in 1517 the Holy Roman Emperor, Maximilian I, was an old man nearing the end of his life. He had been emperor since 1493. The obvious candidate to succeed him was his grandson, Charles, but the pope opposed his candidacy on the grounds that the personal wealth and political inheritance of Charles was certain to be a threat to the power of the papacy. The young Charles, born in 1500, had come into an unparalleled inheritance. He was the heir of four grandparents, each leaving a legacy that would make Charles the potential master of all Europe. His inheritance included Spain, with its holdings in the New World, the Netherlands, Burgundy, the Hapsburg Empire, and many lesser holdings scattered over Europe.

The pope was determined to prevent the election of Charles at all cost, and bent every effort to that end. The years 1517-1519 turned out to be the last two years of the life of Maximilian. They were busy years for papal maneuvers toward preventing the election of Charles. They were also the critical years in which a fledgling Lutheran movement was first stretching its wings. The pope had no time to waste on a heretical monk in Wittenberg, with the danger of the election of Charles an imminent threat.

Once history had taken its course in the election of Charles in 1519, papal political power was reduced to something not much greater than nuisance value. It could anathematize and excommunicate Luther. The time was past when it could act effectively against the Reformer.

Emperor Charles, despite conflicts of interest with the papacy, was a pious son of the church, a man of simple and sincere faith. Lacking any real grasp of theology, he was incapable of even entertaining the idea that a simple monk could be right and the established church as wrong as the reformers said it was. In the confrontation at Worms in 1521 the worst that Charles could do was to sign a futile imperial ban against Luther. He could not enforce it because he was in a personal bind which made it impossible for him to take effective steps against a growing reformation movement.

His predicament lay in the fact that Francis I, the King of France, threatened by the vast power of Emperor Charles, had provoked a war with the imperial forces. That conflict, known as the Hapsburg Wars, lasted during intermittent periods, from 1519-1559. While Charles was thus faced with a war on a western front, he was simultaneously threatened in the east by the resurgent power of the Ottoman Turks under a new leader, Suleiman the Magnificent. All of this meant that Charles was compelled to deal gingerly with the German Princes. The emperor desperately needed their full support in supplying men and money for his military campaigns in western and eastern Europe. It was no time to act aggressively toward Luther, the darling of the Smalcaldic princes. Luther's presence at the Diet of Worms in 1521 was only an incidental episode in a meeting to which the emperor had come for the primary purpose of currying favor with his princes, the men who provided him with the sinews of war. The same was true at the Diet of Augsburg in 1530, well remembered by Lutherans for the reading of the *Augsburg Confession*, but important to Charles for the military and financial support which he sought.

Secondary to these military logistics Luther remained quite safe and entirely free to pursue his own strategy of reform. He was protected by the Electors, successively, of Saxony, who were loyal supporters of Charles in the wars against the French and the Turks. It was also fortunate for Luther that the elector, Frederick the Wise, was especially influential in the counsels of Charles V. Never an avowed Lutheran, Frederick was universally respected as a man

of the highest religious and political integrity. He had stood so high in the esteem of the papacy as to have been the current pope's candidate for the office of Holy Roman Emperor in 1519. Frederick maintained a posture of strict neutrality with respect to Luther's theology. It was an attitude that protected the elector from overt attack by pope and emperor, both of whom needed Frederick's support too much to place it in jeopardy by making an issue of Luther's theology.

By 1537 pope and emperor had come to temporary terms with their mutual hostility and they agreed on the calling of a general council of the church to be convened at Mantua. Charles had hoped that such a council might reconcile his Lutheran and Roman Catholic subjects. When the time came for the actual opening of the council, however, the pope had second thoughts about a council that might give a secular ruler, Charles V, undue influence in religious matters. The result was that the council did not assemble at all. The Council of Trent, convened ten years later, under changed political circumstances, was clearly under papal authority. It was supported by the Society of Jesus, the strong arm of the church, but not by Spain and Charles V.

Almost immediately after the death of Luther the Holy Roman Empire and France entered into a peace treaty, and a temporary truce ensued. There was also a cessation of imperial conflict with the Turks. Charles could breathe again, and he set out to resolve some of his own imperial affairs. This brought him into a disciplinary confrontation with some of the German princes. At the beginning of this encounter religion was not a primary issue. It soon became paramount, however, and the Smalcaldic War which followed pitted Lutherans against the emperor. The pope suddenly became friendly toward Charles. With financial assistance from Rome the Lutherans of the Smalcaldic League were crushed. Duke John Frederick of Saxony and Philip of Hesse were captured and imprisoned.

At this point Charles acted unilaterally to impose a religious settlement on the Lutherans. The Diet of Augsburg, 1547, compelled the Lutherans to compromise their faith by the terms of the Augsburg Interim which was to be operative until a church council might achieve a permanent settlement. The reaction of the Lutherans was so hostile to the Augsburg Interim that it was modified by the subsequent Leipzig Interim, a new document composed with the concurrence of Melancthon and some other Lutherans.

Charles V had won a war, but he had neither reformed nor pacified the true Lutherans. Matters went from bad to worse for him until the Religious Peace of Augsburg, 1555, which gave Lutherans an unrestricted religious liberty and the right to formulate their own doctrinal statements in principalities which, through the rulers, chose the Lutheran faith as the official religion of their principalities. Charles V abdicated his crown the following year.

It was in the context of these events after Luther's death, the Smalcaldic War, the Augsburg and Leipzig Interims, and the Peace of Augsburg of 1555, that the *Formula of Concord* was conceived, written, and adopted.

Many studies, some of them quite recent, have traced the story of the internal conflict among Lutherans from 1546 to 1577, and have called attention to the specific differences that divided the people who considered themselves the heirs of the Lutheran Reformation. The theologians who worked so carefully and patiently to restore the unity of the church and to revive and reestablish Lutheran doctrine have been honored in these writings. Let it suffice for us that we now review what these men said; that we take a summary look at each of the twelve articles of the *Formula of Concord*.

To be sure, four hundred years have elapsed since the *Formula of Concord* was adopted by the majority of German Lutherans. Our generation faces serious new theological problems, but the basic doctrinal presuppositions of our faith are stated in the *Formula of Concord*. The fundamental doctrines of the Christian religion on which we stand today are stated in the clearest terms. And, above all, *The Formula of Concord* provides us with the primary rationale and methodology for our study of the Word of God. Our task is the same as the confessors of the 16th century, namely, to search the Scriptures, and to do it in all humility, acknowledging the limitations of our reason. We shall not dismiss the *Formula of Concord* as irrelevant because of the different social and economic settings of the 16th and 20th centuries. Nor shall we dismiss it as a

mere recording of the religious history of another age, no longer applicable to us. Our subscription to the *Formula of Concord* is given freely and taken seriously.

The Formula of Concord: Article I. Of Original Sin.

The doctrine of original sin was treated in a simple and explicit statement in Article II of the *Augsburg Confession* of 1530. Quite remarkably its wording anticipated problems that were to arise later. Reference was made to a time "since the fall of Adam," and to men begotten in "the natural way." The words pointedly excluded Adam and Eve before the fall, and Jesus, the Son of God, from the stigma of original sin. Original sin was referred to as "truly sin," and as "condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost."

In their formal response to Article II of the *Augsburg Confession* the Roman Catholic adversaries of the Lutherans rejected the Lutheran theology in these words: "It is manifest to every Christian that to be without the fear of God and without trust in God is rather the actual guilt of an adult than the offense of the newly born infant, which does not yet possess the full use of reason . . ." (Confutation II, Jacobs II, p. 210) The Confutation also rejected the concept, which the church had earlier condemned out of Luther's writings, that "sin remains in a child after Baptism."

The initial exchange, *The Augsburg Confession* vis-a-vis the Confutation, as well as Melancthon's defense of *The Augsburg Confession*, made it plain that a theological difference of the first magnitude existed between Lutherans and the Roman Church with respect to their view of the doctrine of original sin. It is interesting to observe now that the beliefs affirmed in the *Confutation* are conformable to the view of most contemporary Protestants, many Evangelicals included, who find it impossible to accept the idea that God charges all men, as well as every infant, with the guilt of sin, and holds them all alike to its consequences, namely, death and damnation.

The conflict between Lutherans after 1546, however, ran along other lines. It became a struggle featured by misunderstandings in terminology, by the use, without discrimination, of literal and figurative phraseology, and by the failure to specify exact shades of meaning of the terms employed in theological constructs. That is not to say that the debate was characterized by mere semantic misunderstandings, or that the controverted issues were inconsequential. On the contrary, for example, the Epitome of the *Formula of Concord*, Art. I, par. 3 explicitly says that false teaching about original sin places in jeopardy "The chief articles of our Christian faith concerning creation, redemption, sanctification, and the resurrection of our body, and cannot co-exist therewith."

The disputed question ran to the relationship of original sin to the *essence* of man. With the hindsight of the present we may now concede that the word "original" is unfortunate, if not misleading, in the context of the subject at hand. "Inherited sin" might have been better terminology because our sin did not originate in the creation of man. It originated in his fall into sin. There was, therefore, a time between creation and the fall when man was not possessed of the stain and guilt of original sin, as *The Augsburg Confession* had plainly stated.

In spite of the clear and specific assertion of *The Augsburg Confession* some Lutheran theologians insisted that sin *is* of the very essence of man. The authors of the *Formula of Concord* rejected that view using theological terminology to refer to original sin as an "accident of history." They called original sin a corruption of the original holiness of man, not an essential element in his being, humanity, and manhood.

Difficulties also arose from the use of the term "nature" of man as a synonym for the "essence" of man. Both Luther and Scripture refer to the "sinful nature of man" in figurative expressions descriptive of his present corrupted state, not of the created essence of his manhood. As the Solid Declaration of the *Formula of Concord* points out, Luther had said of sinful man, "Thy birth, thy nature, and thy entire essence is sin," that is, sinful and unclean. Luther himself explains that by nature-sin, person-sin, essential-sin, he means that not only the words, thoughts, and works are sin, but that the entire nature, person, and essence of

man are altogether corrupted from the root by original sin. That, clearly, was figurative language, not precise and discriminating speech.

Because if, as the adversaries said, sin is of the essence of man, then God created sinful man. Further, if sin is of the essence of man then Jesus Christ was either a sinful man or else not a man at all. On the contrary man was created holy and sinless, and Jesus Christ, born of the Virgin Mary, was the sinless Son of God.

The antitheses of the first article of the *Formula of Concord* warns against errors condemned by the ancient church and against current tendencies that in any way diminish either the seriousness, the consequences, or the personal responsibility of sinners for their own spiritual corruption. Original sin is referred to as "the root and fountainhead of actual sins." The statement adds: "This hereditary evil is so great and horrible that only for the sake of the Lord Christ can it be forgiven before God in the baptized and the believing. Moreover, human nature, which is corrupted and perverted thereby, must and can be healed only by the regeneration and renewal of the Holy Ghost, which, however, is begun only in this life, but will not be perfect until the life to come.

In our time few biblical doctrines have suffered more emphatic rejection than that of original sin. Not only mainline Protestants, but even serious Christians who accept the Bible without reservation have failed to grasp the fact that man is conceived and born in sin. When we see the Evangelical preacher, Billy Graham, with a world audience in the mass media, failing to proclaim a divine law that includes the doctrine of original sin we have some measure of the responsibility we bear to the world in our confession of the doctrine of original sin, and our testimony to the truth of Article I of the *Formula of Concord*.

The Formula of Concord: Article II. Of Free Will.

The title of Article II is somewhat a misnomer because the article deals most comprehensively with what Luther calls "The Bondage of the Will." One may also add that the article is essentially a statement relating to the process of conversion. The authors of this article considered it a most important part of their confession because they believed that the views of their adversaries respecting the biblical doctrine of conversion were destructive of the concept of justification.

The article itself is couched in words that are simple and direct. It begins by asserting that the will of man may be considered in four time settings. The first of these is the will of man before the fall; the second, since the fall; the third, after regeneration; and the fourth, after the resurrection. Only the state of man's will since the fall, they said, is at issue in a discussion of the doctrine of conversion. The question is: What powers does man have of himself in the spiritual realm? Is he able, before his regeneration by the Holy Spirit, to "dispose and prepare himself for God's grace," and, of himself, "accept the grace offered through the Holy Ghost in the Word and Sacraments?"

Their answer to this question was negative. If they had responded affirmatively their answer would have been in conflict with their previous statement in Article I of the *Formula of Concord* which had confessed the total moral and spiritual corruption of Adam and his heirs. The confessors said:

1. In spiritual things the reason and understanding of man is blind and understands nothing.

2. The unregenerate will of man is not only turned away from God, it is the enemy of God.

3. The inclination of unregenerate man is desire for that which is evil and contrary to God.

4. As little as a dead body can quicken itself to earthly life, so little can unregenerate man, who is spiritually dead, raise himself to spiritual life.

5. Conversion is effected by the Holy Ghost through the Word and the Sacraments.

6. Through the outward means of the Word the Holy Ghost opens hearts so that they are thus converted alone through the grace and power of the Holy Ghost. This conversion is solely the work of the Holy Ghost.

7. Christ says, John 15:5: *Without me ye can do nothing.* These words deny free will its powers and ascribes everything to God's grace; in order that no one may boast before God.

Contention with the religious adversaries of the confessors resulted from their view that there are three efficient causes of conversion, the Holy Spirit, his instrument, the Word, and third, the will of man. In other words, ignoring the total corruption of the will of man, they were saying that his will is able to cooperate with the Holy Spirit in bringing about conversion. Because of this view these people were called "synergists." The word is derived from a Greek term meaning "working together", a word that is part of scientific as well as theological terminology. The purpose of the authors of the *Formula of Concord* in this article was to affirm with all vigor that there could be no "working together" between God and man in the process of conversion, because since the fall the will of man is totally corrupt and the congenital enemy of God. Since synergism took many forms, the statement in the *Formula of Concord* became very lengthy, inasmuch as it was necessary to reject each of them in clear and precise Scriptural terms.

The erring views of the opponents generally fell between the following extremes: 1. The fatalistic view that all human experience is foreordained, and that men do what they do by the inner compulsion of that for which they are predestined. 2. The opposite extreme was the belief that man is able, independently of the Holy Ghost, to grasp the Gospel and to be obedient to God's law. Between these extremes were the following points of view:

1. Man can make a beginning toward conversion which is then brought to completion by the Holy Ghost.

2. God draws those *who are willing* to himself and brings them to faith through the Holy Spirit.

3. Man can not begin his conversion, but by the aid of the Holy Ghost he can cooperate effectively in the process and completion of his own conversion.

4. After his conversion man can fulfill God's law perfectly, because God has exterminated the Old Adam within him.

5. God works conversion in sinners without the necessary use of the means of grace.

All of these views notwithstanding, and in opposition to all of them, Article II of the *Formula of Concord* declares that there are only two effective or efficient causes in conversion, namely, the Word of God and the Holy Spirit. "This Word man is to hear; however it is not by his own powers, but only through the grace and working of the Holy Ghost that he can yield faith to it."

In view of the popular rejection of the doctrine of original sin it is inevitable that human reason also turns away from the biblical doctrine of the bondage of the will. Just as Roman Catholics find a refuge from the full penalty of sin in purgatory, so many Protestants, and not a few Lutherans, find comfort in the notion that some freedom of their will, some merit in their character, assures them a personal advantage in the quest for salvation.

Here too, then, Article II of the *Formula of Concord* is a relevant statement for our time. Whoever places even the smallest reliance on himself for the attainment of eternal salvation is doomed. Our joy is that, our own enslaved will notwithstanding, our souls are secure in the redemption wrought by Jesus Christ and in the ministry of conversion effected by the Holy Ghost.

The Formula of Concord: Article III. The Righteousness of Faith Before God.

This article, treating the doctrine of justification, was included in the *Formula of Concord* primarily for the purpose of rejecting aberrations that had developed among Lutherans since the adoption of the *Augsburg Confession* in 1530. The treatment of the doctrine of justification in the earlier confession was responsive to false Roman Catholic doctrine. Now, a generation later, some who had accepted the *Augsburg Confession* were modifying their views by saying that Christ is our righteousness only according to his divine nature. Others declared the opposite, that our Lord is our righteousness only according to his human nature.

Article III of the *Formula of Concord* responded to these errors by saying that "the entire Christ according to both natures" has "merited for us forgiveness of sins and eternal life." Article III further asserts that "God forgives our sins out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following." These words ruled out a meritorious disposition toward faith, meritorious works of any kind whatsoever, and the fruits of faith. Faith

was called the instrument whereby we lay hold on Christ. An explicit warning was given to avoid the suggestion that a preceding contrition and that following good works were in any way to be conceived of as a part of the process of justification in which God in his grace imputes to us the righteousness of Christ.

In addition to warning against a separation of the divine and the human natures of Christ in the judicial declaration of the justification, Article III also warns against every tendency to confuse justification with that which follows it, namely, sanctification. No one should confuse the outcome of the new life of the regenerate with the operative function of the redemption which is the sole and single act of God which is effective in the justification of sinners.

The publication of a *Study of Generations* a few years ago and the persistence of Robert Brinsmead, editor of *Present Truth*, are eloquent reminders to us of the appalling fact that only a minority, even among professed Lutherans, really understand and truly believe the doctrine of justification by faith alone. Hence the testimony of Article III will continue to be a vital confession among us. Together with similar statements in the other confessions (AC IV, Ap IV, SA III, 13), it is our bulwark against the temptations of reason, and a loss of faith in the explicit terms of God's plan of salvation.

The Formula of Concord. Article IV Of Good Works.

While the idea that man can earn his salvation through good works was rejected by the first generation of Lutherans in the *Augsburg Confession*, that document did not include an article under the specific heading of good works. The concept of salvation through faith, without the deeds of the law, was central in Reformation theology. Almost all Christians who accepted the principles of the Reformation were agreed that good works are the fruit of faith, not the basis for forgiveness and salvation.

Yet, aberrations even in the vital doctrine of good works were soon to appear. A number of people were saying that since good works are the consequence of justification, and that the regenerate always do good works, it could be said that good works were necessary to salvation. This was a manner of speaking that was dangerous, because it so readily confused the efficient means of salvation, namely the redemption, with what was only a consequence of faith, that is, good works.

Others, in an excess of zeal, went to the extreme position of saying that good works are detrimental to salvation. This was true, of course, but only when good works were relied on to achieve salvation. Though both phrases, "good works are necessary to salvation," and "good works are detrimental to salvation," could be rightly understood, the offending phrases could also be taken in an erroneous sense. Article IV was, therefore, at great pains to indicate that good works have no causal role in effecting salvation but, equally truly, that good works resulting from faith are not detrimental to justification, but, on the contrary, constitute sinful man's obedience to the law of God.

Thus Article IV put good works in the perspective of justification and warned against the mischievous phraseologies of "the following modes of speaking; when it is taught and written that good works are necessary to salvation; also that no one has ever been saved without good works; also, that it is impossible to be saved without good works." The warning was also given that "We reject and condemn as offensive and detrimental to Christian discipline the bare expression, when it is said: Good works are injurious to salvation."

Having offered these correctives for words and phrases that are so readily misunderstood, Article IV admonished Christians to "Exercise themselves in good works as a declaration of their faith and gratitude to God."

Though the *Formula of Concord* was primarily concerned with differences within the ranks of the Lutherans, it also took notice of errors emanating from Switzerland, as in the statement: "We also reject and condemn the dogma that faith and the indwelling of the Holy Ghost are not lost by indwelling sin, but that the saints and elect retain the Holy Ghost even though they fall into adultery and other sins, and persist therein." The concept of the perseverance of the saints, the idea that "once a Christian, always a Christian," an integral part of Calvin's doctrine of predestination, was not acceptable to the Lutherans.

Misconception with reference to justification by faith leads inevitably to a faulty understanding and definition of good works. It is so tempting to think that we can, in some way, please God by the good that we do and say. We like so

much to think that God will be satisfied if we do our best. But Article IV of the *Formula of Concord* is a much needed reminder that the best we can do is only sin in God's sight, and that he takes pleasure only in the words we speak and the deeds we do out of love for our Savior. The *Formula of Concord* does not, on that account, devalue the worth of good works, but admonishes Christians to "exercise themselves in good works as a declaration of their faith and gratitude to God."

There never was a greater need for our testimony to the truth that the basis for our salvation is the merit of Christ. But, the measure of our faith is the performance of good works done out of love, for the glory of Christ. We must remember, too, that the unredeemed can not see our faith. They do see the works that we do.

The Formula of Concord: Article V. Of the Law and the Gospel.

Article V, like the first four, continues the confession's treatment of God's plan of salvation. While the *Augsburg Confession* had been clear and comprehensive in affirming that the sinner is not saved by his own merits or good works, a problem had developed as to the meaning of the word "Gospel." The Holy Scriptures as well as the theologians had sometimes used the word Gospel as denoting the whole counsel of God for the salvation of men. That usage included the concept that God does indeed will that men obey the law. It referred to the preaching of the law as a necessary preparation for the hearing and the preaching of the Gospel.

The experience of the generation after the adoption of the *Augsburg Confession* in 1530 and the reading of the *Smalcald Articles* of 1537 had made it necessary to define both law and Gospel in more precise terms so as to make the distinction between them explicit.

In formulating their definitions the authors of the *Formula of Concord* were at great pains to declare, first of all, that it is essential to divide the Word of God rightly, that is, to be careful about discriminating between the essence of the law, and the exact meaning of the word, Gospel.

They therefore said that though the law is a doctrine of God and that preachers ought to reprove sin and everything that is contrary to God's will, nevertheless, the Gospel, given in Word and Sacraments, stands alone as the means by which God conveys his grace to sinful men. The Gospel does not warn or reprove, it does not make demands, it only comforts and brings those who have not kept the law to the redeeming satisfaction of the death of Jesus Christ, suffered under the guilt of the law. The Gospel, narrowly and precisely defined, is not a preaching of repentance and reproof, but purely, and only, a preaching of grace, the offer of the merit of Christ and the love of God.

Making a proper distinction between law and Gospel has never been a simple matter. It is not now. We are well advised, therefore, to read, and reread Article V of the *Formula of Concord*. It is excellent instruction in this vital matter.

The Formula of Concord: Article VI Of The Third Use of the Law.

This article was included in the *Formula of Concord* because certain extremists, desirous of outdoing Martin Luther in Lutheran orthodoxy, were saying that since the regenerate, namely converted sinners, are freed from the curse of the law by the blood and death of Jesus Christ, the law is therefore not applicable to them.

The article distinguished, first of all, the three uses of the law. First, the maintenance of outward order and decency in society; second, its use in leading men to a recognition of their sin, so they may turn to the Gospel for salvation; and, third, that Christians might have a divine directive for the conduct of their lives and their relationships with men in society.

The article conceded that while it is true that Christians are freed from the coercion and threat of the law, and are no longer under its bondage, they ought, in view of their redemption, to exercise themselves in the observance of the law. The law ought to be preached continuously and effectively, both to the regenerate and the unregenerate. God's expectation for us, indeed his will with respect to us, continues to be that we constantly exhibit the fruit of our faith in our obedience to the law and our love for our neighbors. In considering the fruits

of faith we are to remember that all good that is done from personal vanity or in response to threats of punishment, are not good works in the sight of God. Only that is good which proceeds from a love of God.

Article VI of the *Formula of Concord* has most urgent insights for us right now. Looking at it carefully we may well be constrained to confess that our greatest weakness as orthodox Christians and confessional Lutherans has been the failure, in our personal lives, of measurable responses to the Gospel. It may suggest that we look carefully to our outward performance as believers. Contributions to charities and church treasuries is only one form of expression of a love to God. There are many others. But this is one that is measurable. Internal Revenue Service statistics show that the American population contributes to the church and to charities at the rate of about two and a half cents out of each dollar of income. Our own synodical reports indicate a response at about the same rate. We who believe that we have the truths of God, and know how blest we are, have reason to reexamine ourselves in the light of St. Paul's word: "Love is the fulfilling of the law." Rom. 13,10.

The Formula of Concord: Article VII Of The Lord's Supper.

Although the doctrine of the Lord's Supper had been treated extensively in all of the earlier Lutheran confessional statements, the subject was included in the *Formula of Concord* because its authors feared the intrusion of Zwinglian and Calvinistic theology among the Lutherans. That danger, perhaps the most serious of all the menacing threats to Lutheran orthodoxy, was a reality that had to be dealt with again even though clear doctrinal lines had separated the Lutheran and Reformed theologies at the time of the adoption of the *Augsburg Confession* in 1530. Historically, it may be remembered, the primary role of the *Augsburg Confession* had been to reject sacramentarian tendencies that had originated in Switzerland and were spreading into Germany.

In support of their views regarding the Lord's Supper the authors of the *Formula of Concord* quoted the earlier confessions, and especially Luther's *Large Catechism*. The point at issue is explicitly made in this reference:

"whether in the Holy Supper the true body and blood of our Lord Jesus Christ are truly and essentially present, are distributed with the bread and wine, and received by the mouth by all who use this Sacrament, whether they be worthy or unworthy, godly or ungodly, believing or unbelieving; by the believing for consolation and life, by the unbelieving for judgment? The Sacramentarians say No; we say Yes."

In the words of Article VII the Roman doctrines of Transubstantiation, the mass, and the adoration or worship of the elements are explicitly denounced. So also are the errors of the secret or hidden Calvinists in the Lutheran Church, as follows: 1. That only a symbolic interpretation of the words of institution may be made; 2. that only a symbolic presence of Christ exists in the Sacrament; 3. that the bread and wine are merely symbols of fellowship; 4. that they only represent the body of Christ; 5. that unworthy communicants do not receive the body and blood of Christ; and 6. that proper preparation for the Sacrament makes the sinner worthy. These heresies were rejected and the Scriptural doctrine of the Lord's Supper was expounded with reference to the earlier confessions.

Perhaps in no other instance was the humanistic tendency of the 16th century toward intellectual rationalization more apparent than in the Reformed interpretation of the doctrine of the Lord's Supper. Turning from the fantasy of the Roman Catholic Mass, the doctrine of Transubstantiation, and the denial of the cup to the laity, the Reformed theologians had gone to the other extreme of draining the Lord's Supper of all sacramental meaning. In their symbolical definition they deprived communicants of all sense of both the mystery and the reality of Christ's sacrificial love.

Attempts to unite all Protestants in a common front against Roman Catholic political power and religious authoritarianism made it tempting to gloss over the differences in Reformed and Lutheran theology with respect to the Lord's Supper. In God's mercy the authors and supporters of the *Formula of Concord* stood fast, and faith in the real presence was preserved in Article VII which also confirmed the earlier statements in previous confessional affirmations.

We are going to need to be fully as zealous as they were. Unionistic altar fellowship is rapidly paving the way toward the subversion of this precious Sacrament of God's grace.

The Formula of Concord: Article VIII Of The Person of Christ.

The great Lutheran Theologian, Charles Porterfield Krauth, has praised this article of the *Formula of Concord* in the following statement: "In all confessional history there is nothing to be compared with it in the combination of exact exegesis, of dogmatic skill, and fidelity to historical development. Fifteen centuries of Christian thought culminate in it." (The Conservative Reformation, p. 316)

As Krauth suggests, the doctrine of the person of Christ had been debated from the very beginning of the New Testament Church. The *Ecumenical Creeds* had treated the subject, and Lutherans had made specific statements in the very first years of their existence as a unified religious group. When the *Formula of Concord* was in preparation it was not so much a matter of Lutheran internal disagreement as it was the danger of heretical views emanating from the disciples of Zwingli and Calvin. Indeed false doctrine concerning the two natures of Christ stemmed from errors that had developed in association with the doctrine of the Lord's Supper.

In its simplest terms it really was a question as to whether there were two Christs, one human, the other divine. The confessors answered the question in twelve positive statements which we may summarize as follows:

1. There is one Christ. He is both the Son of God and the Son of man.
2. The divine and human natures are not mingled with respect to their substance.
3. All the properties of divinity are in Christ.
4. All the properties of humanity are in Christ.
5. Though the properties of divinity and humanity both exist in Jesus Christ, they are not mixed together, but they are together, as in the case, for example, of the body and the soul of the human being.
6. In Christ God is man, and man is God.
7. Mary bore a man-child who is the Son of God. Therefore she is the mother of God.
8. It was not a mere man who suffered for us, it was God incarnate in His Son, who, in his exaltation, exercised the divine majesty.

9. The person of Christ is not to be divided, but neither are his properties to be confounded with one another. His human nature is not annihilated, nor is one nature changed to the other. Christ is, and remains to all eternity, God and man in one undivided person. This truth, next to the Holy Trinity, is the highest mystery, upon which our only consolation, life, and salvation depends.

A rigorous doctrinal discipline and painstaking theological scholarship led to the precise statement of Article VIII of the *Formula of Concord*. We shall neglect its careful reading at our great peril. We have seen how misunderstandings of this article nullified the sacramental character of the Lord's Supper. Any infringement of it, now or at any other time, tends toward the negation of salvation theology. The article is fully relevant now because if Jesus Christ is not what he said he was, then we have no hope of salvation.

The Formula of Concord: Article IX Of The Descent of Christ to Hell.

This article appears to have been included in the *Formula of Concord* to put a stop to fruitless speculations as to the physical facts of Christ's descent into hell. There had been some debate as to whether Christ descended into hell in his human or his divine nature, or whether it was in both natures. Was the descent a part of his exaltation, or a feature of his humiliation? Was his descent into hell a part of the atonement?

The confessors simply asserted what was taught in Scripture, namely, that "the entire person, God and man, after the burial descended into hell, conquered the devil, destroyed the power of hell, and took from the devil all his might." Unlike the other doctrinal statements in the *Formula of Concord*, the authors of this brief ninth article did not offer proof texts from Scripture. They were content to make reference to evidence in a sermon Martin Luther had preached on the subject at Torgau in 1533. (See the text of this sermon in H. E. Jacobs, *The Book of Concord*, Vol. II, 249-53)

The Epitome of the *Formula of Concord* declared that since the article of faith dealing with the descent of Christ into hell can not be comprehended by the sense or by our own reason, but must be grasped by faith alone, "it is our

unanimous opinion that there should be no disputation concerning it, but that it should be believed and taught only in the simplest manner."

In his sermon at Torgau Luther had said that it was enough to know that Christ had destroyed death and the power of the devil. He quoted Matthew 16, 18 which says that in view of the atonement "the gates of hell shall not prevail" against the church. He refused to speculate on the physical "how" of the descent into hell, saying that it sufficed to believe what the Scriptures taught and the *Apostles' Creed* affirmed, namely that "before he arose and ascended into heaven, and while yet lying in the grave, he also descended into hell, in order that he might deliver us from it who were prisoners in it; just as he became subject to death and was laid in the grave; just so that he might deliver us therefrom."

The Formula of Concord: Article X Of Church Rites, Which Are Called Adiaphora Or Matters of Indifference.

From the very beginning of their religious experience the Lutherans had made much of the Christian liberty, encouraged within a broad frame, which the Holy Scriptures sanctioned. Luther taught that Christians might establish religious practices and formularies of worship within the limitation that no clear instruction or command of God be violated. The Calvinists, on the other hand, had been extremely restrictive in insisting that in the church Christians may only carry out such rites of worship as God specifically demands. The Roman Church had taken another course in making some features of worship compulsory even though they had no divine command.

In response to these attitudes, the writers of the *Formula of Concord* declared that they recognized the existence of rites "instituted for propriety and good order." They also recognized the right of an individual congregation, "according to its circumstances, to change such ceremonies in such manner as may be most useful and edifying to the congregation of God," so long as frivolity was avoided and forbearance exercised toward the weak. It added that no congregation should criticize another because its external ceremonies differ from their own. No practice or rite, however, should be declared an *adiaphoron* unless it was genuinely a matter of indifference as far as the Word of God was concerned.

Debate had been stimulated over the *adiaphora* because the Interims had demanded that Lutherans give way in external practice as a ploy that really envisioned the surrender of substantive doctrinal positions. In such cases, the confessors declared, even the *adiaphora* should not be surrendered. They should be retained as a witness to their convictions in doctrinal matters so as not to "make a show or feign the appearance, as though our religion and that of the papists were not far apart, thus to avoid persecution, and eventually fall into departure from pure doctrine of the Gospel and true religion."

We still live under that same freedom of expression and liberty of personal preference that characterized the Lutheran Reformation from Luther to the *Formula of Concord*. It is readily forgotten at a time when some of us may have looked on with stolid disapproval where efforts have been made to modify the sounds and rubrics of worship.

The Formula of Concord: Article XI Of God's Foreknowledge and Election

Calvin's doctrine of predestination had been in print for some time before the writing of the *Formula of Concord*. That is the likely reason an article on this subject, God's Foreknowledge and Election, was included in the *Formula*. There had been no dissension about this article among the Lutherans.

The article begins by making the appropriate distinction between the two terms, 'foreknowledge,' and 'election.' To know that an action will occur in the future, it was said, is not the same as being the effective cause of that action. The article further asserted that foreknowledge applies to all men, election applies only to the godly.

The writers of the article say that there is no need to ask frivolous questions about the secret counsels of God, but rather to be content with what God has revealed to us, namely:

1. That God desires the salvation of all men.
2. That Christ calls all sinners to himself.
3. That election and salvation are the gifts of God's grace.

4. The fact that many are called and few chosen simply means that many do not hear God's Word, but despite it and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that he cannot perform his work in them, or, when they have heard it, make light of it again and do not heed it, for which not God or his election, but their wickedness is responsible.

The *Formula of Concord* rejected the idea categorically and absolutely that:

1. God does not desire the repentance and salvation of all men; and that
2. God is not really sincere and in earnest about his call to all men.

While affirming their rejection of these views the confessors warned against any thought that there is in some of us a cause, or reason for God's election, that lies within us. Rather, they said, the mercy of God and the holy merit of Christ is the only basis for our election.

As in the case of the doctrines of the person of Christ and the real presence in the Lord's Supper, Reformed theologians were following the intellectual bent of the Renaissance in their inability to take God's Word, in plain view in Holy Scripture, as ultimate authority with respect to the doctrine of election. They were not capable of setting philosophic logic and human wisdom aside in favor of God's superior wisdom. They just could not accept a divine logic that defies human understanding. If there was an election to salvation then, they thought, there must be a consequent predestination to damnation. They took the abhorrent view that God has predestined an unknown number of sinners to everlasting damnation.

In 19th century America some Lutherans fell prey to a modified Calvinism that believed that God elected some sinners in view of their faith. Thank God the election controversy among Lutherans came to an end. And praise Him also for the fact that new generations of theologians and churchmen developed a renewed commitment to the *Formula of Concord*.

The Formula of Concord: Article XII Of Other Factions and Sects

At the conclusion of the Epitome of this article we are told that the *Formula of Concord* was devised as a "brief and simple explanation of the controverted articles, which for a time have been debated and taught controversially among the theologians of the *Augsburg Confession*."

As a matter of fact, however, only the first six, and the ninth and tenth articles conform to that rubric. Articles VII, of the Holy Supper, VIII, of the Person of Christ, and XI of God's Foreknowledge and Election were prompted by doctrinal positions originating in Calvin's theology. The last article, XII, Of Other Factions and Sects, is a kind of catch-all included in order to take note of heretical theologies outside the pale of the mainline groups, The Roman Catholics, The Reformed, and the Lutheran. This was done in the way that a modern theologian might refer to Mormons, Seventh Day Adventists, Christian Scientists, Unitarians and Universalists, the Jehovah's Witnesses, and some even more exotic contemporary cults.

The listing of these sects in Article XII includes the Anabaptists, the Schwenckfeldians, the New Arians, and the Anti-Trinitarians. Apart from the specific enumeration of the false teachings of these groups, this polemic is a reminder of the political setting of the 16th century Reformation. Staunch Roman Catholic kings and princes, including Henry VIII of England, had pointed to the politics of the Anabaptists and said that their rebellion was the inevitable outcome of religious reformation. Lutherans were at great pains to dissociate themselves from the anarchy of the Anabaptists and to say that religious reform by no means included political revolution.

Glancing at the errors cited in the faith and the practice of the four groups referred to we may take for granted a faulty Christology, rejection of the apostolic doctrine of the Trinity, rejection of the means of grace in their biblical sense, and a distorted view of God's plan of salvation. What gives added interest to references to some of these sects is the manner in which 16th century Lutherans revealed their social and political attitudes. Very early the Anabaptists had given the Reformation a black eye by saying that secular government is not pleasing to God, that a child of God can not participate in political affairs, and that it is sinful to take an oath of homage to a political prince. Oaths, for any purpose whatever, were forbidden by the Anabaptists. They denied the government the right to impose capital punishment. Christians

were denied the right to possess personal property and were compelled to surrender their goods to a socialistic common treasury. Even more restrictive was the Anabaptist view that Christians could not serve as innkeepers, merchants, or manufacturers of arms or the instruments of war. On the other hand, divorce was permitted anyone whose spouse did not share the Anabaptist faith. It is easy to see what consternation these views of the Anabaptists would create, and more than tragic to recall that a hundred thousand lives were lost in a blood-bath resulting from their anarchy and their revolutionary attitudes.

We may note, however, that the writers of the *Formula of Concord* were considerate enough to express sympathy for these groups which "had been victims at a time when no place or room was given to the pure Word of God and all of its sincere teachers and confessors were persecuted, and the deep darkness of the papacy still prevailed, and poor simple men . . . embraced whatever was called the gospel and was not papistic."

As we look at the censure of these 16th century sects in a 20th century perspective we are bound to observe that many of the condemned social, political, and religious doctrines and ideologies are still alive and well. Arianism and Anti-Trinitarianism are probably stronger than they ever were. The denial of original sin, the virgin birth, the efficacy of the Sacraments and the real presence in the Lord's Supper is widespread in the mainline Christian denominations. Recently they have also been infecting the Lutheran Church. The socialistic principles of the Anabaptists, so strongly condemned by 16th century Lutherans, is now the way of life of the Communist nations of the world.

Even the cursory look we have here taken at the doctrinal content of the *Formula of Concord* reveals how extensively it is concerned about Jesus Christ as Savior and Redeemer. The twelve articles boldly and clearly acknowledge Jesus Christ, and Jesus Christ alone, as the Savior of sinners. Its emphasis is on his person and work.

The *Formula* is really not a treatment of religious reform as is the case in many of the articles of the *Augsburg Confession* and its *Apology*. It has little to say about the church as an ecclesiastical structure, about civil government, about monasticism or other practical arrangements. It is, in a way, a careful exposition of the Second Article of the *Apostles' Creed*, an enlargement of Martin Luther's explanation of the Second Article.

In the second place, the *Formula of Concord* is firmly based on the Holy Scriptures. Though neither this nor the other confessions have a formal article on the Bible, the whole document is explicitly derived and structured from the Scriptures, and from nothing else. Even Luther's *Catechisms*, not specifically written in opposition to error, do not make specific confessional statements about the Bible. The reason is the fact that in the 16th century all Christian groups accepted fully the divine origin and content of the Bible. Intellectual challenges to the total veracity of the Word were to come later. The 16th century confessors felt no need to labor a point that was not in dispute.

In his remarkable and important book, *Principles of Biblical Interpretation in the Lutheran Confessions* Ralph Bohlmann says: "For the Confessions, Holy Scripture is the divinely authored and infallible Word of God throughout which God speaks the condemnatory word of Law and the forgiving word of Gospel in order to make men wise unto salvation through faith in Christ Jesus. As God's own speech, the Scriptures have God's own authority and power, not only as the church's doctrinal and ethical norm, but also as the content of God's message, which awakens men from the death of sin to the life of Christ." (p. 137)

The authors of the *Formula of Concord* asked that their doctrinal statements be judged by the "prophetic and apostolic Scriptures of the Old and New Testament alone" as the only "test stone" as to "whether they are good or evil, right or wrong." They referred to the *Augsburg Confession* as having been "thoroughly grounded in God's Word," and they undertook to "reduce to a brief compass" a summary of doctrine "brought together from God's Word."

Their first statement, under the heading, "The Foundation, Rule, and Standard Whereby all Dogmas Should be Judged According to God's Word," was this: "First, we receive and embrace with our whole heart, the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the true standard by which all teachers and doctrines are to be judged."

In order to apply the ground-rule of commitment to the revealed and written Word of God they were, of course, obliged to proceed to exegetical treatments of the passages of Scripture to which they turned for evidence and authority for the confessional statements which they made. They knew, as Dr. Bohlmann has stated it, that: "What God is saying in his Law and Gospel can only be heard through the ears of a Spirit-illuminated grammatical exegesis that employs principles of interpretation consonant with the nature, contents, and purposes of God's Book of Life." (p. 124)

The confessors of 1577 also recognized and reaffirmed the truths of the classic doctrinal summaries that had been produced by previous generations of Christians. They bound themselves confessionally to the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed* in which, they said, "the true Christian doctrine, in a pure, sound sense, was collected from God's Word into brief articles or chapters." Referring to the *Augsburg Confession* they said that "since in these last times God, out of special grace, has brought the truth of his Word to light again from the darkness of the papacy through the faithful service of the precious man of God, Dr. Luther, and since this doctrine has been collected from, and according to, God's Word into the articles and chapters of the *Augsburg Confession* . . . we confess . . . (this) as our symbol for this time . . . because it has been taken from God's Word and is founded fully and well therein . . ." They added, similarly, that the *Apology* is "confirmed by clear, irrefutable testimonies of Holy Scripture."

The confessors accepted the *Smalcald Articles* in which, they said, "Some articles are explained at greater length from God's Word . . ." They also confirmed Luther's *Catechisms* "because the Christian doctrine from God's Word is comprised in them in the most correct and simple way and, in like manner, is explained as far as necessary."

Taking the previously mentioned confessions as a single unit the confessors said that "In the pure churches and schools these public common writings have been always regarded as the sum and model of the doctrine which Dr. Luther, of blessed memory, has admirably deduced from God's Word . . ." In conclusion they confessed that "As we lay down God's Word, the eternal truth, as the foundation, so we introduce and quote also from these writings as a witness of the truth and as the unanimously received correct understanding of our predecessors who have steadfastly held to the pure doctrine."

An observance of the 400th anniversary of the *Formula of Concord* ought to be something more meaningful than the mere remembrance of the addition of another symbol to the catalog of Lutheran confessions. The *Formula* does indeed, as we have seen, have its own high intrinsic merits, and we value this last Lutheran confession highly. But beyond that, the truth is that the adoption of the *Formula of Concord* had the broad value of preserving the integrity of the Lutheran faith so articulately presented to the world by the first generation of reformers at Wittenberg. Martin Luther's restoration of apostolic doctrine, his proclamation of a Christ-centered Gospel based on the words of Holy Scripture, had proved to be a fragile heritage, so soon beset by so many effective assaults of Satan.

The *Formula of Concord* restored that heritage, saved Luther's *Catechism*, the *Augsburg Confession*, and its *Apology* and the *Smalcald Articles* from oblivion. It is not even too much to say that the *Formula of Concord*, with its Christological and soteriological emphasis, preserved the three *Ecumenical Creeds* in their ancient sense and meaning.

As we have seen, the restoration of religious peace brought about by the adoption of the *Formula of Concord* followed a thirty year period of theological anarchy. Melancthon himself, as strong and as theologically perceptive as the *Augsburg Confession* and the *Apology* had shown him to be, fell into the snare of rationalizing self-deception. Others, most zealous of their loyalty to Luther, fell into the trap of a self-defeating excess of zeal that nullified and obscured the very truths they sought to uphold. The outstanding American Lutheran theologian, Theodore E. Schmauk, wrote that ultimately these conflicts penetrated "to the difference between faith, divinely born, and truth, humanly grasped, as ultimate sources of spiritual life." (p. 462) A new theological scholasticism was bending to the vanities of reason and the interests of political expediency.

The adoption of the *Formula of Concord* not only turned theology back to submission to apostolic and prophetic witness, it blocked the road that had been leading to a false ecumenicity between Lutherans and Calvinists. Political interests had long sought a union between Protestants to counter the papacy and the Catholic states of Europe. Queen Elizabeth I of England was sputtering in anger over the pope's recent gratuitous action in excommunicating her. She was prepared to give financial assistance to support a levelling of religious conviction in favor of a united Protestantism. The *Formula of Concord* stopped that movement in its tracks.

Schmauk declares that "The *Formula of Concord* saved the church from Roman attacks and Romanizing teaching on one side, and the Reformed tendencies on the other, that were creeping in from without. It preserved the church both from the extremely rigid partisans of Luther and from the compromising Philipists who were agitating and destroying it from within." (p. 825) In truth, the *Formula of Concord* gave the Lutheran Church a new vitality, a new unity, a new self-reliance, and the dignity of its reaffirmation of total dependence on the Word and the love of God. Indeed the *Formula of Concord's* historic significance has been scarcely less than its inner intrinsic value. C. P. Krauth is hardly exaggerating when he calls it "the amplest and clearest Confession in which the Christian Church has ever embodied her faith." (p. 302)

The first six signatures on the *Formula of Concord* were those of its principal editors, Andreae, Chemnitz, Selnecker, Chytraeus, Musculus, and Cornerus. Within two years the rulers of eighty-five principalities and cities and over eight thousand theologians, pastors and teachers had signed the document. They represented a majority of the Lutherans in Germany. The signatories actually stood for a broader formal concurrence than had prevailed for the *Augsburg Confession* or, for that matter, for any single Protestant confessional statement. The disintegration of Lutheranism had been stayed. Before the end of the century Denmark, Sweden and Hungary had approved the *Formula of Concord*.

Despite the *Formula of Concord's* frequent use of the word 'unanimous' the adoption of the confession was by no means unanimous. Rulers and pastors with Calvinist leanings declined. Some others found the confession acceptable in its theological terms, but refused their signatures on political grounds. A few said that a new confession was not needed, that the *Augsburg Confession* sufficed. While some of the original signers later withdrew their commitment, many more who had refused to sign before 1580, did so at a later date.

Lutheran immigrants to America brought their *Book of Concord* with them, but, more frequently than not, a full and formal subscription to the *Smalcald Articles* and the *Formula of Concord* was withheld. This was true in the confessional commitment of our forbears in the Norwegian Synod, founded in 1853. Today a full subscription to the entire *Book of Concord* is made by the Lutheran bodies formerly joined in the Synodical Conference.

Outside these Lutheran denominations confessional subscription tends to be perfunctory. The American Lutheran Church and the Lutheran Church in America make a distinction between the *Ecumenical Creeds*, the *Augsburg Confession* and Luther's *Small Catechism* and the later confessions. The Lutheran World Federation makes a similar distinction. But, as we have said, the subscription of these bodies to the Lutheran Confessions is perfunctory. Fellowship among them is not contingent on any serious enquiry as to whether each does, in fact, teach and preach the Word in conformity with the spirit and the letter of the Lutheran Confessions. No questions are asked about whether the fellowshiping denominations take the attitude toward Scripture that is the ground and the hallmark of the Lutheran Confessions. The trend among liberal Lutherans is to make extremely vocal statements about subscription to the Lutheran Confessions while negating their modern relevance on the ground of the inapplicability of the conditions of life of the 16th century to those of our time. They accept the Confessions as historical documents of great value which, however, are not literally binding upon the church of the 20th century.

I believe that our Evangelical Lutheran Synod, and those in fellowship with us, do take the confessions seriously. I believe that we concur both in word and practice with the serious challenge of Ralph Bohlmann's stricture: "Subscription to the Lutheran Confessions means that the contemporary Lutheran interpreter of the Scriptures accepts not only the conclusions of the biblical exegesis that

constitutes the doctrinal content of the confessions, but also the hermeneutical principles employed by the confessors in reaching their conclusions." (p. 36)

Among those who have chronicled and interpreted the history of the church few have equalled the massive volume and scope of the work of Philip Schaff, the author of the twelve volume *History of the Christian Church*, (1883-93) and the editor of the *Creeds of Christendom* in three volumes.

For Schaff the adoption of the *Formula of Concord* was a tragic event because it blocked, or at least delayed, the ecumenical unity of Protestantism. He regretted the failure of a union of Lutheran and Reformed churches in the 16th century. He was willing to accept a sublimation of distinctive Lutheran doctrine to the rationalistic persuasion of a broad Reformed synthesis. But, fortunately, history is not enacted in terms of the wishes of historians. But in Schaff's case we must confess that wishful thinking has come depressingly near to prophetic reality. In his *Creeds* Schaff says:

"The spirit of Melancthon could be silenced, but not destroyed, for it meant theological progress and Christian union. It revived from time to time, in various forms, in Calixtus, Spener, Zinzendorf, Neander and other great and good men, who blessed the Lutheran Church by protesting against bigotry and the overestimate of intellectual orthodoxy, by insisting on personal, practical piety, by widening the horizon of truth, and extending the hand of fellowship to other sections of Christ's kingdom. The minority which at first refused the *Formula of Concord* became a vast majority, and even the recent reaction of Lutheran confessionalism against rationalism, latitudinarianism, and unionism will not be able to undo the work of history, and to restore Lutheran scholasticism and exclusivism of the 17th century. The Lutheran Church is greater and wider than Luther and Melancthon, and, by its own principle of the absolute supremacy of the Bible as a rule of faith, it is bound to follow the onward march of biblical learning." (*Creeds* I, p. 339 f)

In looking back over this extended quotation we may question the equation of "theological progress" with "Christian union." We may challenge what we think Schaff means by the phrase, "overestimate of intellectual orthodoxy." But most serious of all, indeed the reference which clearly shows where the dog lies buried, is the historian's comment about "widening the horizons of truth." In our understanding truth is truth. New truths may be discovered. Truths may become better understood. The application of a truth may be broadened. But truth is simply truth. While we may expand our knowledge and understanding of biblical truths, we cannot augment nor expand the truths themselves. We have the truths that God has revealed to us, no more, no less. We make no contribution to truth by the combining of disparate theologies.

Yet we must, alas, unhappily confess that Schaff was historically prescient about our present time when he said that "the minority which at first refused the *Formula of Concord* became a vast majority." For so it is. Perfunctory subscription to the *Formula of Concord*, notwithstanding, a majority of Lutherans today abandon the basic premise of the authority and veracity of Holy Scripture and have thus refused the great confession which we commemorate this year. They have indeed become a vast majority. Applying the same principles of hermeneutics which they apply to the Scriptures, the Lutheran Confessions, in their hands, become putty for molding into the convenient shape of contemporary religious thought.

Schaff's words include a forecast of modern postures toward the written Word. Using the pejorative term "Lutheran scholasticism," and faulting Lutheran confessionalism for its stand against "rationalism, latitudinarianism, and unionism," he says that the Lutheran Church is greater and wider than Luther and Melancthon, and that it is "bound to follow the onward march of biblical learning." This the overwhelming majority of Lutherans have done, but it has been the learning of theologians who no longer engage in biblical studies in the spirit and under the assumptions of the Lutheran Confessions. Like countless thousands of people who mouth the words of the *Apostles' Creed* with reservations about the virgin birth of Christ, the preponderance of Lutheran scholarship operates in an intellectual atmosphere foreign to that which informed and nurtured the learning of the authors of the *Formula of Concord*.

We recall that by the eighth decade of the 16th century Lutheranism, as Wittenberg had known it, was hanging by an extremely slender thread. Scandal and villany had robbed Elector John Frederick of his power to influence events. The Smalcaldic League, once Lutheranism's right hand, had ceased to exist. The University of Wittenberg was in the hands of heterodox theologians. Lutheranism was all but done for. The *Formula of Concord* changed all that.

But that was 400 years ago. What is the state of Lutheranism today? In this year, 1977, the public press continues to report on doctrinal dissension among Lutherans. Only a handful of 20th century Lutherans subscribe fully to the word and intent of the Lutheran Confessions. A majority of the body of Lutherans are in the toils of the rationalistic and unionistic tendencies which brought the church to its knees after Martin Luther's death. Lutheranism's present virus is not so much a rejection, in explicit terms, of the distinctive doctrines defined in the Confessions as it is a hidden and malign renunciation of the formal foundation, the source of the theology of the Confessions.

How this comes out in theological parlance may be seen in Peter Brunner's discussion of "The Present Significance of the Lutheran Confessions," in the book, *The Unity of the Church* (Rock Island, Augustana, 1957, p. 90) where we have this tell-tale sentence: "The apostolic Gospel is not written letters, but the living Word." Now it is true that Jesus Christ, the living Word, is the subject, indeed the very essence of the apostolic Gospel. To say, however, as Brunner does, that the apostolic Gospel is not written letters is to demean God's revelation to man, actually to deny its divine origin and function. The truth is that apart from the written words of the Bible we have no living Word, no Savior Jesus Christ. It is patently deceptive to separate or make a distinction between words, and what those words say. An ulterior motive immediately suggests itself, that is, a desire to dispense with inconvenient words, to set aside ideas that may seem unacceptable. But any sensible and rational mind must recognize that if what any given words say is true, then the words themselves are true in the structure of the sentence in which they appear.

We may say, for example, that there is water in a bucket, and we may further wish to drink of that water. It would obviously be silly to say that we drink the water, not the words telling us about it. However, if a drink of water is unavailable to me apart from the words which tell me where I can get a drink, then the words and the water stand on the same level of credibility and utility. In a literal sense we may agree that Jesus Christ, the Savior, is infinitely greater than mere printed words. But since Jesus is inaccessible to us except through the printed words of the Bible, the value of those words take on infinite proportions. They assume a credibility equal to the Gospel enshrined in the words.

Another device used by some theologians as a hedge for rejecting unacceptable portions of Scripture is to say that the written Word is not the Gospel, it is only a witness to the Gospel. The inference that is made from devious reservations of this kind is that those words of Holy Scripture which do not perform the function of witnessing to the Gospel may be challenged on rational and scholarly grounds.

By this means, the virgin birth, miracles, including creation, and the record of historical events, not immediately related to the Gospel, may be called in question. Thus a historical-critical methodology, completely at variance with the principles of interpretation employed by the writers of the Lutheran Confessions, is used to reach conclusions not justified by the clear word of Scripture itself. The confessions, however, offer no reservations as to the revelation that God has transmitted to us, through verbal inspiration, in the prophetic and apostolic Word of the Old and the New Testaments. The Confessions not only refer to the Scriptures as an irrefragable authority, they also confess the entire truthfulness of the words that constitute those Scriptures.

In the *Apology* (XV, 17) we have the plain statement that "nothing can be affirmed of God's will without God's Word. Jesus said, 'Search the Scriptures . . . they testify of me.'" The confessors did not consider theology a license to play games with words in such a way that a Gospel content is sought in words which, themselves, have something less than full credibility.

We are commemorating the *Formula of Concord*, a statement of faith which is

in the highest magnitude of importance for authentic Lutherans. We are celebrating an event that took place four hundred years ago, the last such confessional declaration produced by the Lutheran Church. Does that fact explain the dismal state of Lutheranism today? Have we neglected, too long, the defenses of our doctrinal heritage?

Are we suffering now the penalty of regarding the Lutheran Confessions as a closed canon, the *Formula of Concord* its final statement? But even the authors of that last confession offered to make a more complete statement, to provide a fuller exposition of Scripture, if it should prove useful. C. P. Krauth has said that "As a rule of faith, the written revelations of God have been enlarged by successive additions, from the early records which form the opening of Genesis, on through the Old and New Testaments, until the finished temple stands before us in the Bible; so may the church, as God shall show her need, enlarge her confessions, utter more fully her testimony, and . . . express more amply her one unchanging faith. (p. 269f)

One of the objections that was raised against the proposal for a formal adoption of the *Formula of Concord* was the view that another confession was not needed; that the *Augsburg Confession* sufficed for the needs of the church. But it had not sufficed. And false teachers kept insisting that they accepted the statements of the *Augsburg Confession*, however much their own personal testimony disproved it. As it was, the errors of the zealots among the Lutherans, as well as Reformed and Roman influences demanded a further explication of the older confessions. History shows that the *Formula of Concord* quickly demonstrated its value as a harmonizing and unifying instrument, as well as being an effective new defense against false doctrine. C. P. Krauth spoke the truth when he said: "Hopeless division, anarchy, ruin and absorption were the perils from which the *Formula of Concord* saved our church." (p. 328)

Modern Lutheran scholars have confirmed the idea that new confessions may be needed for our time. In his *Theology of Post-Reformation Lutheranism* Robert Preus has said that we "need to study the conflicts of the past to settle similar controversies of our own day." (I, 92) The most inclusive expression of this idea is in Edmund Schlink's *Theology of the Lutheran Confessions*. It is worthy of our most careful attention. He says: "Even the most solemn reaffirmation of the Confessions may be a denial of them, if the errors of the day are passed over in silence. Hence no confession of the church may be regarded as definitive in the sense of precluding the possibility of further confessions. All the confessions had their origin in confrontation of errors—this fact is inherent in the very concept of confessions, as the Confessions themselves and particularly the programmatic introduction to the *Formula of Concord* declares—and to admit this is to acknowledge that the *Book of Concord* cannot be regarded as the final and conclusive confession. At the very least the church, confronted with new heresies, will have to furnish up-to-date and binding interpretations of her official confessions. But also beyond this we must soberly reckon with the possibility, perhaps even the necessity, of meeting the invasion of new errors with the formulation of new Confessions."

Schlink goes on to caution, however, that: "A single dogmatician cannot create new confessions; he cannot even provide binding elucidations of the existing valid confessions. Only the church, in the consensus of the faithful, can do these things, and it can do them only with the power of the Holy Spirit, who gathers, enlightens, and preserves the church. The dogmatician must, however, by discerning the spirits, alertly prepare, demand, and formulate those decisions of the church." (p. 31)

It is neither inappropriate, nor without significance, that this convention should be observing both the 400th anniversary of the *Formula of Concord* and the 50th anniversary of Bethany Lutheran College. Some of us here are old enough to remember the tentative and fearsome undertaking of establishing an educational institution for the "little Norwegian" Synod. There were financial problems, and problems of leadership and management as well. There was no question about the purpose and the objectives envisioned for the college. The intervening time has brought our church the rich rewards of the dreams of our fathers. We are grateful that God has permitted our witness to the truth, our confession of faith, to continue these fifty years despite the formidable economic burdens that private education has faced everywhere.

There may be a difference in size, scale, and influence, but the purpose and witness of this college and seminary has been exactly the same as that of the University of Wittenberg from 1517 to 1546. If the comparison seems pretentious, it is not for lack of Bethany's confessional purpose, only in the measure of our accomplishment as confessors.

Confession is the day to day, the continuing function of the Christian Church and all its authentic agencies. It takes place in the college and the seminary classroom, no less than in the congregational sanctuary. It is manifest in the spoken word and on the pages of Christian writing.

The published works of Martin Luther and Philip Melancthon, and later those of the confessors of the *Formula of Concord* were their quintessential confession. These men were uniquely qualified by special gifts of God. Our gifts may be of lesser magnitude, but our present obligation is no less. The members of a college, and even more, a seminary faculty have a primary obligation to their students. But beyond that is one not to be shirked, an obligation to scholarship itself. They owe the world, and more specifically those who support them, an accounting of the time and resources of scholarship that their teaching roles give them. I am not thinking in such simplistic terms as the egregious demand "publish or perish!" I am thinking of the special obligation of members of the Bethany College and Seminary faculties to use the gifts that God has given them to make the kind of written scholarly confession that Luther and Melancthon made at Wittenberg. These are undertakings for which pastors and teachers may be qualified. But, given the growing complexity and the time-consuming nature of parish activity the burden of nurturing the church through written confessions of faith must rest primarily on faculties of Christian colleges.

Remember! It is four hundred years since the publication of the last formal Lutheran Confession. Consider that in that period of time the Holy and precious Word of God has come into intellectual disrepute. Rationalism, modernism, neo-orthodoxy, historical-critical hermeneutics and a flow of similar waves of doubt have washed over a once-solid belief in the verbal inerrancy and the total integrity of the Word of God.

The confessors of the 16th century faced the misinterpretation of Scripture relative to Christology and soteriology. Our scholars now face a threat to the divine Word itself. Our theologians and scholars must now be prepared for the grudgingly hard work of shoring up faith in the Book of Life, a faith now near to extinction before the persistent assaults of Satan himself.

A restatement and redefinition of our biblical assumptions must now be made, and that in the best tradition of truth-seeking scholarship. Its final form must be readable, comprehensible, attractive and undeviatingly based on the prophetic and apostolic Scriptures. Profound, scholastic, dry-as-dust exposition will not do. Simple and understandable assertion, always based on the biblical text, must take the place of vocabularies and phraseologies that defy understanding.

We justly rail at those who find religious values in speaking in glossolalic terms. But most modern theological monographs are almost as lacking in intelligibility. If anyone thinks that religion is so complex that it must be expressed in a scholastic gobbledygook he should take another look at the extraordinary lucidity of Luther's *Catechisms*, his sermons, or, for that matter even his doctrinal treatises.

American Lutheranism's contribution to theology has been negligible in relation to its extraordinary resources. Mention Walther, Schmauk, and Krauth and one begins to furrow one's brow over a lengthened list. In recent years much of the significant Lutheran literature has been produced in foreign countries, especially with reference to the Confessions. Though, fortunately, some of these works are now available in the English language, translations, more often than not, are crude and awkward.

Our problem is not merely that of making biblical and confessional learning palatable to reluctant readers, it is a matter of writing in such a way that God's Word becomes available to our people. The Bible itself teaches us how to communicate in simple and understandable terms. The Confessions show us how to write clearly and explicitly. Consider the explanation of the Second Article of the *Apostles' Creed*. It has been referred to as the most comprehensive sentence in the English language. We may not fully understand the wonders that those words relate. We are in no doubt about what they say.

Thus I return to my plea that professors and teachers, above all others, take in hand the vital task of Christian confession, the imperative duty of defending the Holy Scriptures against the sophistries of those who throw up road-blocks to simple and fervent faith in the words which God speaks to us. Our teachers in our own college and seminary have challenging opportunities that are in no way less significant than those which faced the teachers at the University of Wittenberg in the 16th century.

Our synod, too, has grave responsibilities as a confessor of God's precious Word. We may not hide the candle of light and truth under a bushel; we do not have the option of permitting an unimpressive numerical strength serve as an excuse for silence before the sinister voices of those who subvert the Scriptures and the Confessions. We must realize that there are only a few of us left, only a fragmented cadre of confessors who still take the *Formula of Concord* and the other Lutheran Confessions seriously. Today the one doctrine that everyone in the 16th century accepted, the doctrine of Scripture, is openly defiled by professed Christians, and Lutherans as well.

It will not do to just stand and wring our hands. It is not enough to engage in a guerrilla war against false doctrine, taking cheap shots at our favorite heretics from the shelter of our obscurity. What is needed is that we take the example of the people who produced the *Formula of Concord*. Just remember the simple and sincere beginning of Andreae's six sermons, the revision of those sermons into plain doctrinal statements, and then the conferences, the editing, the re-writing, the gradual process of further editing, re-writing and refinement. To what purpose? To state clearly, and in true biblical terms, a true theology with respect to the important subjects treated.

Just that is what we need to do now. Simplistic references to old dogmatics texts, appeals to a fancied "old Missouri", or deference to elder statesmen in our religious heritage will not do. The battle must be taken to the enemy with the full armor of the Word. He must be met on his own ground. The words of our adversaries, their practices, their literature must be taken into account and analyzed carefully. It must be discredited where it is wrong and accepted where it conforms to Scripture. Nor can we face the heresies of our time under the assumption that all of our traditional verbalizations of doctrine are either absolutely correct, or beyond the need of restatement. We may find, even in the flawed statements of our opponents that we have said either too much or too little in certain of our positions, or that we have taken firm and unbending postures on the basis of inadequate study and application to God's Word.

We must be equally watchful of the Flacians, the zealots among us, in their falsifying exaggerations of orthodoxy. A biblical theology, painstaking in its attention to every nuance of biblical evidence, must be the goal of the exacting exegesis prerequisite to valid doctrinal formulation.

All of this is by no means to imply that the Evangelical Lutheran Synod has been negligent in either its teaching or its confessing mission. It has spent much time recently, for example, in an effort to arrive at a biblical statement on the doctrine of church and ministry. Doctrinal and exegetical studies are regularly on the programs of annual conventions, pastoral conferences and local church meetings. It is now preparing and distributing studies on the Lutheran Confessions which will appear in a five year sequence. It is sponsoring the publication of a harmony and resource book to make the content and the resources for study of the Lutheran Confessions more accessible. At its last two conventions the synod has instructed its officials to take steps to join with confessional Lutherans in America and abroad to produce a *Twentieth Century Formula of Concord* that will deal, as the official synodical resolution specified, "in precise biblical terms with the heterodoxies of our time, and that will establish the truth in accordance with Holy Scripture and the Lutheran Confessions."

While it may seem pretentious to undertake a task of this magnitude, it is evident that nothing less will suffice to unite the small remnant of Lutheranism which still is serious about its avowed acceptance of Scripture and its unqualified and unreserved subscription to the Lutheran Confessions.

The confessors of the 16th century reached out to people, some touched by Calvinism, some retaining vestiges of Romanism, some afflicted by extremist orthodoxies, and a host of others merely muddled by all the religious conflict. If Andreae, Chemnitz, and the other leaders had insisted on doctrinal discussions

only and exclusively "within the framework of fellowship," there would have been no *Formula of Concord*. Their appeal was to all who wished to know and confess the true Word of God.

In past years our synodical officials and the members of the doctrinal committee have reached friendly hands across the Atlantic for the purpose of doctrinal discussions and the strengthening of the common bond of faith. Such relationships should continue in expanded terms. Special efforts should be made to refute false teaching by erecting the solid defense of clear and agreed-upon doctrinal statements which shall confess our Lutheran faith in well-conceived words, clearly and unambiguously expressing the truths of Scripture. Only thus can we expose the pseudo-Lutheranism which is so rapidly losing its Lutheran identity in the shoals of a spurious intellectualism and a now familiar Protestant syncretism.

Remember! There are only a few of us left. On this 400th anniversary of the adoption of the *Formula of Concord* there is only one way for us to make an appropriate and fruitful gesture of appreciation and remembrance. That way is to resolve to join hands with all who take the Bible and the Lutheran Confessions seriously and to declare our joint faith in new formulations of doctrine which shall take account of the errors and sects which imperil the church today. We have the example of Andreae, Chemnitz, Chytraeus, Selnecker, Musculus, and Cornerus and the host of confessing Lutherans who prepared the *Formula of Concord* at a time of great peril to the church. Their efforts produced great, wonderful, and divinely blessed results. God give us their patience, their resolve, their skill, and their determination. With God nothing shall be impossible.

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REPORT OF THE DOCTRINE COMMITTEE, 1976-1977

The Board for the year 1976-77 was composed of the following members: Prof. J. B. Madson, chairman; Prof. B. W. Teigen, secretary; President Theodore Aaberg; the Rev. Warren Granke; the Rev. George Orvick; Dr. Willis Anthony; and Mr. Albert Hammer. President W. Petersen served as advisory member to the Committee. Four regular meetings were held: on September 13 and 14, 1976; December 13 and 14, 1976; March 14 and 15, 1977; and May 23 and 24, 1977. A special meeting of the Doctrine Committee with Dr. Manfred Roensch, chairman of the Doctrine Committee of SELK, was also held on September 30, 1976.

The members of the Doctrine Committee have been conscious of the responsibility, especially to study doctrine and practice so that the members of our Synod can profit from these studies and become more theological and more soundly grounded in Confessional Lutheranism. The fact that it is the 400th Anniversary of the Formula of Concord is a constant reminder to the Committee that its confessional basis is a subscription to the Lutheran Confessions *because* they correctly expound the Word of God. The members of the Committee, as part of their responsibilities, have presented several articles in the *Lutheran Sentinel* and papers at pastoral conferences, representing the fruit of their studies within the Committee. In a general way, the Committee has been studying the doctrine of the Lord's Supper as presented in the Scriptures, in Luther, and the Lutheran Confessions; the principles of confessional fellowship and how they are to be practiced in the 20th century; the problems related to the doctrine of the lodge and the general promulgation of secular humanism in our times; and the questions raised by the fact that Christians both at home and in the mission field find themselves members of the kingdom of God and also of the kingdom of the world, and just what are their responsibilities and privileges in each of these two kingdoms.

THE CHURCH AND THE MINISTRY

It would not be an understatement to say that the chief topic of study before the Doctrine Committee was the doctrine of the Church and the Ministry, principally the former. In December 1975, the Doctrine Committee submitted a memorial to the General Pastoral Conference for study (See 1976 SR, p. 65). The Pastoral Conference in January 1976 requested the Doctrine Committee to resubmit a report on Church and Ministry to the 1977 General Pastoral Conference. In light of the discussions at the 1976 General Pastoral Conference, the Committee recognizes that its report of December 1975 was not adequate to resolve the question of the doctrine of the Church. The Doctrine Committee gave a further report to the Synod at the June 1976 Convention, in which it analyzed quotations from our Synodical Fathers on the doctrine of the Church and presented five theses on the doctrine of the Church for consideration by the Synod. The Synod recommended that this study, together with the Lakewood Memorial be submitted to the Pastoral Conference for study. It further suggested that the Pastoral Conference appoint a smaller committee of four pastors to make a study of these two documents and present its findings to the Pastoral Conference. In December 1976, the Doctrine Committee, in answer to the request of the 1976 General Pastoral Conference, sent to the Pastoral Conference for its January 1977 meeting, "A Statement on the Doctrine of the Church". The statement, with the accompanying letter to the pastors of the Evangelical Lutheran Synod follows:

Dec. 15, 1976

To the Pastors of the
Evangelical Lutheran Synod:

Dear Brethren:

The Doctrine Committee of the ELS at its meeting on Dec. 13 & 14, 1976, passed the following Resolution:

"Resolved, To adopt the following statement on the doctrine of the church as an answer to the request of the 1976 General Pastoral Conference for a further report, to be presented to the 1977 General Pastoral Conference meeting."

The resolution was unanimously adopted by all the members present.

Mr. Albert Hammer was the only member not present to vote on the final version. In a letter dated Dec. 6, 1976, Mr. Hammer, after reading a preliminary version of this report, wrote to the Committee's Chairman, Prof. Madson, that "the report reveals certain statements which I cannot accept as my understanding of the Doctrine of the Church, especially Antitheses 2), 3), and 4 (and in the final version, 5)".

Mr. Hammer further wrote in the letter: "I respectfully request that the record of such transmittal (*i.e.*, to the 1977 General Pastoral Conference) show that I was absent from the Dec. 13, 14 meeting by reason of the demands of my employment, and that I have registered my objections to the above Antitheses, and to any other statements in the final Report which seek to place approval of the Doctrine Committee on a position that equates Synod with the local congregation." A copy of Mr. Hammer's letter is attached to the official copy of the minutes of the Dec. 13-14 meeting.

Fraternally yours,
(signed)

J. B. Madson, Chairman
(signed)

B. W. Teigen, Secretary

A STATEMENT ON THE DOCTRINE OF THE CHURCH

(Prepared by the ELS Doctrine Committee in answer to the request of the 1976 ELS General Pastoral Conference, and presented to the 1977 ELS General Pastoral Conference, meeting in Minneapolis, MN, Jan. 4-6, 1977.)

Introduction

The ELS Doctrine Committee wishes, by way of introduction, to acknowledge to the ELS General Pastoral Conference the inadequacy of its brief memorial to the 1976 General Pastoral Conference as a settlement of the controversy in our midst on the doctrine of the church. At the same time it wishes to acknowledge the wisdom of the General Pastoral Conference in resolving "that the Board for Theology and Church Relations resubmit a report on Church and Ministry to the 1977 General Pastoral Conference" (Gen. Pastoral Conference Minutes, 1976, p. 10).

The following report is in fulfillment of that directive so far as the doctrine of the church is concerned, and we respectfully request that the General Pastoral Conference adopt this report as its position and thus put to an end the controversy on the church which has troubled us for so long.

By way of introduction, the Doctrine Committee also wishes to note the difficulty of determining precisely the point or points at issue among us. An

example of this may be found in the *Convention Echo, Evangelical Lutheran Synod*, June 20-25, 1976, pages not numbered, in the article entitled "Synod Continues Church-Ministry Study:"

The basic question at issue revolves around the status of the local congregation, and its relationship to the Synod. Some feel that the local Christian congregation is the only organization in the Church that is "divinely instituted". Others feel that while it surely is God's will that Christians gather in local congregations, there are other gatherings of Christians that also have divine sanction. While there seems to be no disagreement on the practical aspects of the question—the autonomy of the local congregation is respected by all—yet the Synod has been having difficulty spelling out the answer in theory.

Inasmuch as the paragraph quoted above makes the status and relationship of one organization to another organization the basic question at issue it states only a part of the *status controversiae*, and the lesser part at that.

The basic question at issue does not pertain to the organization of either congregation or synod or the relationship of these organizations to each other. Rather, the basic question at issue concerns the essence of the church and the relationship of the church to all the organizations to which the name church is given.

We believe therefore that the only way to get to the heart of the matter between us and to settle it in a God-pleasing way is to set forth in some detail how the Scripture uses the term church and to draw valid conclusions from that. (In here stressing the word "church" we are also mindful of the many Scriptural synonyms that deepen our understanding of the concept of God's church, *e.g.*, I Pet. 2:5,9,10).

It has been held in our midst that the word *ekklesia* is never used for anything other than the body of Christ, *i.e.*, the *Una Sancta*, and for a local gathering of Christians (except Acts 19:32,39,41). It has also been said that *ekklesia* only refers to the *Una Sancta* or the local congregation.

The Scripture does indeed call all the believers in Christ the church and also a local congregation the church, but it also calls other groupings of Christians, and even groupings of congregations, the church, as we shall now set forth.

I. The Essence of the Church.

- A. When the New Testament uses the term "church" (*ekklesia*) in a specifically spiritual sense, thus excluding the secular usage, (Acts 19:32,39,41), it has reference to Christ's church, the church of God (Matt. 16:18). This church encompasses those who believe and confess that Jesus is the Christ, the Son of God, which truth has been revealed to them by God. This church endures throughout eternity (Matt. 16:15-19).
- B. When the Scriptures speak of the "churches of God" it is still the one church of Jesus Christ, part of which is found in this place and part in that place.

II. The Various Uses of the Term *Ekklesia* in the Scriptures.

- A. The term *ekklesia* in its religious sense refers to the totality of all the elect in heaven and earth, the assembly of holy people justified by faith in Christ, chosen by God from eternity, the true Israel of God which has heard the voice of the Shepherd (Eph. 3:14-21; Eph. 5:25-27; 32).
- B. The term *ekklesia* in its spiritual sense also refers to all believers here on earth, the church militant, *stricte dicta* (Acts 20:28; Rom. 16:4; I Cor. 10:32; I Cor. 12:28; I Cor. 14:4,5; I Cor. 16:19; II Cor. 8:1). Although there is no essential difference between the church triumphant and the church militant (they both are the one church, grafted into Christ the Head through faith), Scripture sometimes focuses attention on believers here on earth who find themselves in various places and under various circumstances. Hence the Confessions declare that in the proper sense the church is the assembly of saints who truly believe the

Gospel of Christ and who have the Holy Ghost, of those here and there in the world (Ap. VII, 28; the German version).

- C. Generally, the *ekklesia* of God is described as the community of Christians living in one place, and with the plural, the *ekklesia* can be viewed as several communities of Christians (I Cor. 11:16; I Thess. 2:14; Rom. 16:4; Rev. 2:11).

1. At times Scripture focuses attention on part of the church militant in as narrow a sphere as a house gathering (Rom. 16:5; I Cor. 16:19; Col. 4:15; Philemon 2), which we readily could agree refer to single, individual congregations.
2. At times the church of God is thought of as the community of Christians living in one city, possibly one congregation, or several congregations (Jerusalem, Acts 5:11; 8:1; 8:3, etc.; Cenchrea, Rom. 16:1; Corinth, I Cor. 1:1.2; Thessalonica, I Thess. 1:1).
3. Scripture also focuses attention on part of the church militant in as wide a sphere as a region of three provinces (Acts 9:31).
4. Similar to this usage of *ekklesia*, the Apostle Paul (Gal. 1:13; I Cor. 15:9; Phil. 3:6) asserts that he persecuted the church of God. Gal. 1:22.23 and Acts 26:9-11 explain that Paul persecuted the *ekklesia* from Jerusalem throughout Judea and even to foreign cities.

It should furthermore be noted that on the one hand Paul speaks of the churches of Judea which he persecuted, and on the other hand, referring to these same churches, he says he persecuted the church of God. Compare Gal. 1:22.23 with Gal. 1:13, etc. Thus we see that Paul uses the singular and the plural interchangeably without any change in the essential meaning.

5. I Cor. 10:32 demonstrates that Paul uses the term *ekklesia* of God as equivalent to Christians in general without any reference to their specific locality.
6. The "*en ekklesia*" passages (I Cor. 11:18; 14:19.28.35) indicate that Paul here does not have reference to the entire community of believers in a city but to a portion of them, that is, only to those who are in actual attendance in a worship service.

Hence, considering all the facts about the New Testament usage of *ekklesia* in a religious sense, it is evident that there is a freedom of use of the word, and that it does have many applications, given its core meaning of "God's people," i.e., those who have been grafted into Christ the Head through faith.

III. The Synecdochical Use of *Ekklesia* in the Scriptures.

With regard to the question as to whether there are two churches (or more) or only one, and how the Scriptures can apply the word church to communities that obviously have among them those who are not believers, the Lutheran Confessions have said that the Scriptures at times use the term in a synecdochical sense; that is, the whole is named when only the part (the believers) is meant. They use the terms *ekklesia stricte dicta* or *proprie dicta*, that is, strictly speaking, or precisely speaking, and the terms *ekklesia late dicta*, or *improprie dicta*, that is, broadly or imprecisely speaking, to differentiate the synecdochical use. The Lutheran Confessions through the use of these terms do not, however, convey the teaching that there are two different churches.

Since the almighty Word of Christ creates the church—and God promises that His Word does not return void—we call those "church" who use the Word. Luther answers "an important question" which Jerome had asked: "Why does Paul call 'churches' those that were not churches?" Luther: "I reply: When Paul calls them the 'churches of Galatia,' he is employing synecdoche, a very common practice in the Scriptures . . . Even if the church is 'in the midst of a crooked and perverse generation,' as Paul says to the Philippians (2:15), and even if it is surrounded by wolves and rob-

bers, that is, spiritual tyrants, it is still the church . . . Therefore even though the Galatians had been led astray, Baptism, the Word, and the name of Christ continued among them . . . Wherever the substance of the Word and the sacraments abides, therefore, the holy church is present even though the Antichrist may reign there" (LW 26, 24.25).

Luther speaks of the church as a spiritual and not a physical assembly (LW 39, 75) and hence he says in his well-known statement in the *Bondage of the Will*, "The Church is hidden away; the saints are out of sight" (p.123, Packer-Johnston translation). And in his "To the Goat at Leipzig" he asserts, "How can I follow your reasoning and deny Christ who says clearly that the Kingdom of God is not a city, a place, or anything external? It is neither here nor there, but a spirit within us. But you say that it is here and there" (LW 39, 218).

IV. The Authority in the Church.

On the question of authority in the church Christ clearly states in the Scriptures that *He* rules His church, and that it is through *His Word* that *He* creates, nourishes, and rules His church (Matt. 23:8.10; I Pet. 1:23; John 17:17; Isaiah 8:20).

He has given the office of the keys to each and every Christian (John 20: 21-23; I Peter 2:9).

The position that the use of the office of the keys is restricted to the local congregation is unknown to the Scriptures and the Lutheran Confessions.

How Christians use the office of the keys is a matter which must be studied in connection with the doctrine of the office of the public ministry. It is here where also the relationship of one outward church organization to another can profitably be discussed and then settled on the basis of the Word of God. In the meantime, we reaffirm that the Synod is only advisory to the congregations making up the Synod. This is so because the Christians in the congregations, in organizing the Synod, have in their Christian liberty so ordered it and written it into the Synod's constitution.

V. Antitheses.

1. While Scripture speaks of the church in this or that place, and therefore speaks of the churches of God, we reject the position that Christ has more than one church in essence.
2. We reject the position that the religious use of the word "church" in the New Testament has but two meanings, the *Una Sancta* and the local congregation.
3. We reject the position which puts the local congregation in a class by itself, as a divinely instituted *external organization* and derives all other church organizations from it, as from their source.
4. While it is God's will that Christians jointly use the Means of Grace, spread the Gospel, exhort and help one another, etc. (Col. 3:16; Luke 11: 28; Heb. 10:25; Matt. 28:18-20), and while the local congregation will function as the primary grouping of Christians in carrying out these activities, we reject the position that any visible or external form, be it local congregation, conference, synod, or denomination, is divinely instituted.
5. While reaffirming the sovereignty of the local congregations in the Synod, we reject the position that this sovereignty rests on the premise that the local congregation is a divinely instituted external organization.
6. We reject the position that the Synod is a super-church.

We can proceed with the important and necessary study of the doctrine of the Public Ministry, as directed by the 1976 General Pastoral Conference, when we agree on the doctrine of the church as it is presented above. We respectfully petition the General Pastoral Conference to adopt the above statement,

including the antitheses, and thus put to an end this controversy which has sapped our strength and hindered our joint work for such a long time.

Respectfully submitted,
The ELS Doctrine Committee

This document, together with statements from the Committee of four (Pastors W. Frick, H. A. Theiste, W. H. Werling, and Prof. Juul Madson), were also read and discussed. The Pastoral Conference wanted more time to study all these documents before passing any resolution regarding their contents. Several reactions to the presentation of the Doctrine Committee have come to the Committee of Four and also to the Doctrine Committee. The Doctrine Committee is studying them, with the view of preparing a final report for the Synod to act on in 1978.

The LCCS

The newly organized Lutheran Confessional Church in Sweden has through former President Orvick requested that our Doctrine Committee take up the question of church fellowship with that church. The Wisconsin Evangelical Lutheran Synod has declared itself to be in fellowship with the LCCS and encouraged other church bodies with which it is in fellowship to consider a similar action (See 1976 SR, p. 30). The Doctrine Committee, while studying the matter, is not yet ready to report to the Synod on the LCCS.

SELK

As reported a year ago (SR, 1976, p. 64), the Doctrine Committee pointed out that there are several unresolved issues that have occurred after the formation of the new West German church body (SELK). President Petersen has received official communications from the WELS Commission on Inter-Church Relations to the SELK officials, thereby keeping us informed of the present status. Last September 30th, the Doctrine Committee met with Dr. Roensch in order to get more background and to bring the issues into a proper focus. Dr. Roensch expressed the hope that a plan would soon be formulated to have a meeting of representatives of SELK, WELS, and ELS to isolate the issues and seek to resolve them. As yet this has not materialized, and hence the Doctrine Committee has no further report to make at the present time.

LC-MS

A year ago the Doctrine Committee gave a somewhat extended report on the situation as they saw it in the LC-MS (SR, 1976, p. 64). It is evident that the doctrinal struggle is continuing within the LC-MS, but it is doubtful whether any new decisive actions will occur until some of the more significant items on the agenda for the Dallas Convention in July are acted on. The Doctrine Committee intends to have an observer present for this meeting. These issues which will come before the Convention finally have to do with the confessional principle of what constitutes true fellowship.

In conclusion, the Doctrine Committee would add its voice to those who not only call attention to the fact that this is the 400th Anniversary of the Formula of Concord but also urge a profound, personal study of the Formula in both its forms by everyone within the Evangelical Lutheran Synod. Every one of the doctrines under dispute in 1577 is under attack today also. There has been call for a new 20th century Formula of Concord, and this may be necessary. But for

the time being, we all ought to be sure that we understand fully what the formulators of the Formula of Concord had in mind when they gave their document this long sub-title: "A Thorough, Pure, Correct, and Final Restatement and Explanation of a Number of Articles of the Augsburg Confession on Which for Some Time There Has Been Disagreement Among Some of the Theologians Adhering to This Confession, Resolved and Reconciled Under the Guidance of the Word of God and the Comprehensive Summary of our Teaching."

J. B. Madson, Chairman
B. W. Teigen, Secretary

STATEMENT ON THE DOCTRINE OF THE CHURCH FOR PASTORAL CONFERENCE

By Prof. J. B. Madson and Pastor H. A. Theiste

I

THE UNA SANCTA

1. The Scriptures identify only one essential church.
2. Our Lord Jesus speaks of but one church when He says in Matt. 16, 18: "Upon this rock I will build my church." This church consists of believers and believers only, who have been called together in faith by the Holy Spirit. "The church is composed of those only who love Jesus and keep His word." (ELS Synod Report, 1925, p. 90)
3. Faith is a thing of the heart and remains invisible to the human eye. Therefore the church is invisible to us. But God knows those who are His. He sees them all as one complete whole. This is the Communion of Saints, the *Una Sancta*.

II

THE LOCALIZED CHURCH

4. Though the church is invisible, we may know where to find it. Where the means of grace, the word and sacraments, are in use, there the church is to be found. "The church has its undeceiving marks by which it may be readily recognized. And where these marks are found, there the invisible church is hidden, so to speak, within the visible church." (ELS Synod Report, 1925, p. 90)
5. But we see this church in segments of local designations as "the church in Jerusalem," "the church at Corinth," "the church in Mankato," "the church in America," etc.
6. The assembly gathered about the pure preaching and teaching of the word and the right administration of the sacraments is called by God himself the "church at that place" (Rev. 2, 1; 2, 8; Rom. 16, 1; etc.) irrespective of hypocrites who may be attached in an external manner to such an assembly.
7. The undeceiving marks of the true church are the words of Christ. (John 8, 31; 14, 25.26)
8. God desires and wills that the believers gather together. His command is: "Let us not give up meeting together." (Hebrews 10, 25 - NIV.) The early Christians in Jerusalem were found "continuing daily with one accord in the temple." (Acts 2, 46) All Christians are to associate with one another in true unity of faith and confession:
 1. For mutual encouragement to steadfastness of faith (I Cor. 1, 10; Eph. 4, 11.12),

2. For mutual stimulation to love and good works (Heb. 10, 24; Luke 22, 32),
3. For the extension of the Kingdom of God by the preaching of the word and the administration of the sacraments (Matt. 28, 20),
4. For the demonstration of the unity of the Spirit (I Cor. 1, 10).
9. The Scriptures do not prescribe the type of gathering, nor is any organizational procedure specified except that these groupings are to be based on a unity of faith and confession (I Cor. 1, 10) and have leaders (Titus 1, 5-9) whose duties are specified in such passages as Acts 20, 28 and II Tim. 4, 2.
10. When Christians form such an ongoing assembly for the purposes prescribed by God's Word, they will as a matter of course organize according to certain rules and regulations because God says: "Let all things be done decently and in order." (I Cor. 14, 40) We do not, however, say that such an outward organization is a divine institution, lest we make unbelievers and hypocrites part of the church.

III

THE RELATIONSHIP OF LOCAL CONGREGATION TO OTHER GROUPINGS

11. Christians in a narrower local grouping may desire to form or establish wider groupings such as a regional district and a national or international synod.
12. Such groupings are neither commanded nor forbidden in the Scriptures, except that God desires, wills and orders that Christians should worship and work together in the unity of faith and confession (I Cor. 1, 10); that they should support one another, "bear one another's burdens and so fulfill the law of Christ" (Gal. 6, 2), and work together in spreading the Kingdom of God in all the world through preaching, teaching and administering the sacraments. (Matt. 28, 20-22)
13. There is nothing in the Scriptures that prevents such groupings from exercising all the functions of the priesthood of believers except the primary command of Christ to "love one another as I have loved you." (John 15, 9, 14) There is to be no interference in the ministry of another when such ministries are established (I Cor. 3, 6-11; II Cor. 10, 8-18; Gal. 5, 13), "for the love of Christ controls us." (II Cor. 5, 14 - NASB.) This would mean that we do all things decently and in order, ruled by God's command and order for the church, and governed by the love of Christ.
14. We cannot say that any such wider grouping is "church" in a greater or lesser sense than the narrower grouping. As long as they are doing the work of Christ according to His word they are "church" by virtue of the believers present and because of their work. However, the work of some groupings may be restricted to certain tasks by common consent and determination. Under normal circumstances the group in a narrowly localized area, which we may call a "local congregation," will be the primary agency for executing the functions of the public ministry "in that place."

CONCLUSION

15. We conclude that the *ekklesia* as used in the Scriptures indicates in every case, except Acts 19, 39, the *Una Sancta* in its entirety or in its wider or narrower part.

STATEMENT ON THE DOCTRINE OF THE CHURCH FOR THE PASTORAL CONFERENCE

By Pastors Wilfrid Frick and Wilbert Werling

I. How the Word "Church" (*ekklesia*) is used in Scripture

A. *Una Sancta*

1. The word *ekklesia* is used in Scripture to denote the *Una Sancta*, that is, the one holy Christian Church, consisting of the whole number of

all true believers in Christ as their Savior. All true believers, and only believers are members of this Church. Since no one can look into another's heart and say with certainty that that person is a true believer, this Church remains invisible. Its members are known only to God. Nevertheless, we are assured by Scripture that the Holy Ghost at all times gathers and preserves this Church and that it will endure until the end of time, when it will become the Church triumphant.

2. The Scriptures speak of this Church in such passages as the following:

Matt. 16, 18: "*And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.*"

Eph. 1, 22: "*And hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all.*"

Eph. 3, 21: "*Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*"

Eph. 5, 23: "*For the husband is the head of the wife, even as Christ is the Head of the church; and He is the Savior of the body.*"

Eph. 5, 24: "*Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.*"

Eph. 5, 25: "*Husbands, love your wives, even as Christ also loved the church and gave Himself for it.*"

Eph. 5, 27: "*That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*"

Col. 1, 18: "*And He is the Head of the body, the church, who is the beginning, the first-born from the dead; that in all things He might have the preeminence.*"

3. The word *ekklesia* is used more than twenty times as the *Una Sancta*, or Holy Christian Church.

B. Local church or congregation

1. The Scriptures also use the word "church" to designate a local group, that is, Christians in a certain locality who regularly gather for public worship, for the preaching of the Word and the administration of the Sacraments and to carry out other things which a local church is to do. Dr. Pieper says in *Christian Dogmatics*, Vol. III, Page 420: "A congregation (the original German has *Ortsgemeinde*, which means *Local congregation*) is the assembly of believers who congregate about Word and Sacrament at a particular place." Dr. A. Hoenecke wrote in his *Ev. Luth. Dogmatik*, Northwestern Publishing House, 1909, Vol. IV, p. 154: "But we make the distinction between the one church *strictly* understood as universal, and as particular, on the basis of Scripture which in Matt. 16, 18 and other places evidently designates the church as the catholic or universal church, but also designates a number of believers living in a definite locality as congregation or church."
2. The word *ekklesia*, or *church*, is used in the sense of a local group many more times than it is used of the *Una Sancta*. It is used about 80 times in the New Testament in the sense of a local group. Following are examples of Bible passages speaking of such local churches.

Acts 14, 23: "*And when they had ordained them elders in every church*"

Acts 15, 41: "*And he went through Syria and Cilicia, confirming the churches.*"

Acts 16, 5: "*And so were the churches established in the faith, and increased in number daily.*"

Acts 18, 22: "*And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.*"

Acts 13, 1: "*Now there were in the church that was at Antioch certain prophets and teachers.*"

Rom. 16, 1: "I commend unto you *Phoebe* our sister, which is servant of the church which is at *Cenchrea*."

Rom. 16, 4: "Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles."

Rom. 16, 16: "The churches of Christ salute you."

I Cor. 4, 17: "As I teach everywhere in every church."

I Cor. 6, 4: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."

I Cor. 7, 17: "And so ordain I in all churches."

I Cor. 11, 18: "For first of all, when ye come together in the church, I hear that there are divisions among you; and I partly believe it."

I Cor. 14, 28: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

I Cor. 14, 34: "Let your women keep silence in the churches."

I Cor. 16, 19: "The churches of Asia salute you."

2 Cor. 11, 8: "I robbed other churches, taking wages of them, to do you service."

Gal. 1, 22: "And was unknown by face unto the churches of Judea which were in Christ."

Phil. 5, 15: "Now ye *Philippians* know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only."

Col. 4, 16: "And when this epistle is read among you, cause that it be read also in the church of the *Laodiceans*; and that ye likewise read epistle from *Laodicea*."

James 5, 14: "Is any sick among you? Let him call for the elders of the church."

3 John 9-10: "I wrote unto the church; but *Diotrephes*, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church."

Rev. 2, 1: "Unto the angel of the church of *Ephesus* write:"

Rev. 2, 8: "And unto the angel of the church in *Smyrna* write:"

Acts 14, 27: "And when they were come (to *Antioch*) and had gathered the church together."

3. It is actually the true believers who are the members of the local church. Unbelievers who may have an outward connection with a local church or congregation are not actually members of it. They are not even a part of it. Nevertheless, Scripture does not say that we should automatically assume that every local congregation must be harboring some unbelievers. Whether or not there are unbelievers, however, it is really the true believers who are the members, since the connection of unbelievers with local churches is external and accidental. If the congregation is being spoken of as an organized legal entity and if we assume that there are unbelievers in its midst, then it may be said that the word "church" is being used in an "improper" sense. However, Scripture itself does not say that it is using the term "church" in an improper sense when speaking of local churches. The simple fact is that Scripture calls these local groups "churches", and does so many more times even than it refers to the whole *Una Sancta*.
4. Local churches are more than temporary gatherings of professing believers, or groups which happen to be gathered at a certain time. Rather, they have regular and ongoing functions required by the Lord Himself. For example, as both Pieper of the Missouri Synod and Hoenecke of the Wisconsin Synod pointed out in their treatments of this subject, "Tell it to the church" in Matthew 18 does not refer to the *Una Sancta*, since no one knows with certainty who the members

of the invisible church are, except God. We may know with certainty, however, that there are true believers in the local congregation because of the ongoing preaching and teaching of the Word of God. Again, as both Pieper and Hoenecke have pointed out, the clear distinction which Jesus makes in Matthew 18 between the "two or three" in the second stage of admonition and the "church" in the third stage prevents the conclusion that "church" in this passage could mean any group of professing Christians, regardless of when or where they may be gathered.

5. The expression, "Church of the Laodiceans" in Col. 4, 16, speaks of a certain group, not a casual group. Again, James 5, 14 says, "Let him call for the elders of the church", presupposing a certain group or congregation. I Cor. 14, 34 says, "Let your women keep silence in the churches, for it is not permitted unto them to speak". This would rule out placing the Ladies' Aid or some other women's organization, or family, on the same level as the congregation itself and calling such groups "churches" or "church". For women are supposed to teach the younger (Titus 2, 4) and to train children and could not then be silent. (I Cor. 14, 34 does not speak of women joining in worship but of speaking in a teaching fashion, as brought out in I Tim. 2, 12.)
6. There is actually no place in the Bible where the word "church" is clearly used of any other grouping except the local church and the Una Sancta (with the exception of the public meeting referred to in Acts 19). The "two or three" often used as an example of a different kind of group are not called a church. Scripture does not call the "two or three" a church. To drop the article, either definite or indefinite, and to speak simply of "church" and to say that two or three are "church" does not change the fact that the "two or three" are not actually called a church or church in Scripture. That is a human idea. The references to the "two or three" in the Confessions are used over against the papacy, to show that the pope is not the one who has the power of the keys. No doubt, a local congregation could consist of as small a number as two or three if they were the only ones, but two or three members of a congregation are nowhere called a church. The reference to the church in the house of Aquila and Priscilla in Rom. and I Cor. and the church in the house of Nymphas in Col. show by the context that more people are meant than the immediate family, and that a group was meeting there for worship as a congregation.
7. Sometimes Acts 9, 31 has been adduced to attempt to show that the word "church" is used of another type of grouping besides the Una Sancta and the local church or congregation. However, in the first place, there is a variant reading here, and it is a matter of some doubt as to whether the word "church" in the original text is singular or plural. (King James uses the plural). Tischendorf in his Greek text mentions the plural as a variant reading in this passage for both the word church and for the verbs. Secondly, even if the singular reading were adopted, the passage does not say, "The church of Judea, Galilee, and Samaria". It says, "the church throughout all of Judea, Galilee and Samaria." The Greek expression is *kath' olees*, and is not simply a straight genitive, as in "the churches of Asia", but means literally, "down upon the whole of". It is translated "throughout all of". The term "*kath' olees*" conveys rather the idea of the whole number of Christians scattered through these provinces rather than a territorial church. Three provinces or areas are mentioned. If the singular is accepted and one tried to use this as showing the existence of a territorial church, it would have had to cover all three provinces. There is no record of such a territorial church in the singular anywhere else. Since a simple genitive is not used, but rather *kath' olees*, this one kind of passage cannot constitute a *sedes doctrinae* for a

regional or territorial church. Grammatically, it seems to refer to the members of the *Una Sancta* who were scattered through these provinces.

8. If one looks at this matter without previous presumptions, one cannot escape the conclusion that there is one list of Scripture passages, which according to common language usage, speak of local groups or congregations as churches, and that there is not one single clear Scripture passage which speaks of some other specific grouping as a church, either something like a synod or a casual gathering.

II. Relation between the local congregation and other groupings (regarding function and authority)

1. In the Scriptures, God not only mentions local churches over and over again, but He also requires certain things to be done which can be done only in a local church or congregation which meets on a regular basis. These things include regular public worship, frequent and regular preaching of the Word, pastoral care, systematic indoctrination, effective discipline, and proper use of the Lord's Supper (Salutary use, worthiness, etc.). The formation of Christian congregations is therefore not left to the option of Christians, but is God's will and ordinance. Occasional groups or meetings, such as evangelism teams, auxiliary organizations, synods, conferences, or casual groupings are not able or authorized to carry out all the things which God requires, as mentioned above. In *Christian Dogmatics* by J. T. Mueller, the section on local churches includes the following (pp. 555-556): "From all this it follows that it is indeed God's will and ordinance that Christians should establish and maintain local churches: for without them these Christian obligations, enjoined so definitely, cannot be performed. This principle is in full accord with the practice of the apostles and their followers, who consistently gathered the believers into local churches and commonly instructed, admonished, and comforted them as such in their epistles. For this reason we rightly insist that the ban of excommunication should be declared by local churches."
2. Dr. F. Pieper in *Christian Dogmatics*, Vol. III, pp. 420ff. (pp. 484ff. in original) says: "Is the formation of congregations or membership in already existing congregations left to the option of the Christians, or is it God's will and ordinance? This question is of great practical importance because there have at all times been people who, while they claimed to be Christians, declared that they were free to join or not to join a congregation, that this was an *adiaphoron*. We maintain (1) Because it is the will and order of God that Christians who dwell in one locality should not merely read God's Word privately, but also fellowship with one another, hear God's Word publicly preached, to that end establish the public ministry among themselves, and after its establishment make use of it; and (2) because it is the duty not only of the individual Christian, but also of the congregation to admonish and reprove the sinning brother, the whole congregation is enjoined to exercise Christian discipline; and (3) because in particular, the celebration of the Sacrament of the Altar is not merely a church custom, but a divine order for the exercise of brotherly communion (I Cor. 10:17; I Cor. 11:17-21, 33)—therefore the formation of Christian congregations and membership in them is not a human, but a divine mandate. . . . On the other hand, the union of congregations into larger bodies, such as conferences, synods, etc., has not been ordained by God. The command, 'Tell it unto the church', according to the context, pertains to the local church or congregation, and it must be restricted to the local church."
3. The Office of the Keys has indeed been given to all Christians. However, the full and public use and administration of the Office of the Keys can be carried out only in a local congregation. For example, an individual Christian may speak the Gospel to another individual and absolve a penitent sinner, but according to Matthew 18, the individual is not authorized to

excommunicate someone before telling it to the church. And, as Dr. A. Hoenecke points out in his *Ev. Luth. Dogmatik*, Vol. IV, p. 175ff., N.W. Publishing House, 1909, "church" in Matt. 18 refers to the local congregation. He says: "When 'Tell it to the church' is enjoined, I am not directed to the invisible church. For no one infallibly knows the believers and cannot therefore tell it to them. Thus the concept is of the specific local congregation."

4. A synod may carry out certain things connected with the office of the keys, such as helping to spread the Gospel of forgiveness. However, normally only the local congregation can carry out the ongoing and day-to-day things involved in the full and public administration of the office of the keys. Organizations, societies, or families within a congregation or inter-congregational are likewise unable to carry on the full and public use of the office of the keys and the things that God requires in churches.
5. The two or three in Matthew 18 are clearly distinguished from the church, even though as few as two or three could constitute a congregation under certain circumstances. The two or three or other small or casual groups are members of the *Una Sancta* if they are believers, and as such believers have been entrusted with the keys; but this does not mean that they are able to carry out all the functions of the office of the keys, as a congregation is. Utter confusion would result if this were actually followed in practice.
6. To say that any group of believers at any time or place is the church or simply "church" would be acceptable if the meaning is simply that they are members of the *Una Sancta*. But to say that they are a church in the same sense as a local congregation and can do anything a congregation does is, first of all, not based on clear Scripture; secondly, it presupposes that the members of such a group are true believers, even though there has been no ongoing preaching of the Word and administration of the Sacraments among them; and thirdly, to use the restriction of "decently and in order" as the only restriction on what any given group should or should not do finally makes their actions depend upon what *they think* is decently and in order; it would mean that human reason decides things instead of Scripture. The enthusiasts at Luther's time wanted to base their practices on this passage, and they themselves became the judges of what was "decently and in order".
7. This does not mean to say that other groups besides congregations may not conduct worship services or even administer the Lord's Supper. Groups such as conferences, synods, and organizations may conduct worship services. Family gatherings may have worship or devotion. When conferences or synods celebrate communion, it has been Lutheran practice to have this done under the auspices of a local congregation. Care should be taken not to let the celebration of communion outside the congregation get out of hand, because proper pastoral supervision may be lost. This has contributed toward the practice of open communion among many groups.
8. The issue finally comes down to this: Are ongoing *public* worship services, pastoral care, supervision of the Lord's Supper, all the stages of discipline, and systematic teaching and indoctrination—are these things simply optional, or are they required? We believe they are required, and therefore there must be a local group to do this, regardless of how it may be organized as to constitution or officers, or even if it is not organized at all. The many passages in Scripture which speak of public worship, of praising God in the congregation, in the temple, and in the sanctuary, as well as the many passages which speak of the preaching and hearing of the Word, of pastoral care, of the Scripture usage of the Lord's Supper, the Third Commandment itself—all these, as well as the practice of the New Testament Christians of gathering into local churches, lead to the conclusion that the local congregation is not a matter of option, but is required.

9. The argument that the formation and activity of congregations is sometimes impossible, such as in times of persecution, sickness, or disaster, does not disprove the Lord's ordinance. People are not required to attend public worship services if they are physically unable to do so.
10. There are some things which a synod may very well do better than a congregation, such as certain types of mission work, preparing pastors, publishing materials, etc., but a congregation could do these things if necessary. The People's Church in Toronto sponsors over a hundred missionaries. In other words, other groupings may be good and God-pleasing in their activities, but they cannot carry on continuing public worship services. By the very nature of things, only a local continuing group can do that and other things required of churches. Therefore, it is the Lord's will and ordinance that there be such a local church or congregation. Other groups may do God-pleasing work, but are not necessarily required.
11. The question is not what we or anyone else may call a church; rather, the question is—what does Scripture call a church? In clear Scripture passages, we can find only the *Una Sancta* and the local church or congregation. The argument over whether the congregation is external or not does not change the fact that Scripture calls it a church.
12. This does not mean that a person must belong to a congregation to be saved. Faith in Jesus Christ saves, and by this faith, a person is a member of the Holy Christian Church. Membership in a local congregation does not save him. The ongoing preaching of the Word, however, as carried on in a local congregation is usually the means by which God preserves a believer in faith. A person could be exposed to the Word in other ways also, such as by reading it or being told it by an individual.
13. History shows that when the role and position of the congregation is downgraded and the role and position of the larger group or organization is regarded as equally ordained by God, invariably the larger organization assumes authority over the local groups. This is the pattern of history, whether in the Roman Church or in Lutheran and other Protestant groups. (Witness the L.C.A. and A.L.C. with respect to property rights).

MEMORIAL

April 22, 1977

Rev. A. Merseth
106 13th St. South
Northwood, Iowa 50459

Dear Rev. Merseth,

The Voter's Assembly of our congregation met on April 12, 1977 and passed the following resolution:

WHEREAS at the 1976 Synod Convention of our Evangelical Lutheran Synod, our memorial asking that the Synod acknowledge that "A congregation is a divine institution . . . A Synod differs from a congregation in that it is not a divine institution but a human institution, 1925 Synod Report, page 90, 93" was, along with the Doctrinal Committee's report regarding our concerns, referred to the Pastoral Conference with the suggestion that the Pastoral Conference appoint a small committee of four pastors, to study this and present findings to the Pastoral Conference (see 1976 Synod Report, pages 66-72),

BE IT THEREFORE RESOLVED THAT OUR RESPONSE TO THE SYNOD'S RESOLUTION NO.1, p. 72, BE AS FOLLOWS:

1. We were disappointed to hear from our Pastor that no direct reference was made to the historical position of our Synod in regard to the matter of the congregation in relationship to the Synod. We were especially disappointed, since our father's position is clear and unequivocal and we are sure that our Synod is concerned with the position taken by our Synodical fathers.
2. We believe that these matters should be referred to the congregations for study, not just the Pastors, since the people need to know both sides of the issue in order to carry out their responsibilities as Christians.
3. We would like to point out the following as to the Doctrinal Committee report, ELS SR 1976, pp. 66-69:
 - A. In its introductory remarks to their report entitled, "Regarding Quotations From Our Synodical Fathers On the Doctrine of the Church," the Doctrinal Committee is concerned about quotations that have been made, and expresses the fear that "some be led into thinking our Synod has held that the local congregation is a divinely instituted external organization." ELS SR, 1976. p. 66.

The Lakewood congregation has never taught that the local Congregation is a divinely instituted external organization in the sense that the Doctrinal Committee apparently thinks we have. We realize that, properly speaking, the hypocrites are not members of the Christian church. We agree with what the Doctrinal Committee quotes from the 1921 Synod Report, page 32, "To this belong many references which show that the word (menighed) denotes the assemblies of the believing ones at definite places or local congregations (stedsmenigheder).

It seems to us that much of the concern shown by the possibility of a church of God having a visible form stems from the idea that "the church is essentially believers." Yet Scripture does not use the word *ekklesia* in that way. If we were to construe the word *ekklesia* to be essentially "believers," it would be improper to speak of the church in any visible form since the believers are known only to God. But the word *ekklesia* means an assembly, not believers. The assembly of believers, the Holy Christian Church, is invisible of course. That is because it is made up of believers and only believers, and these are known only to God. It also includes those in heaven and on earth. Yet it is essentially an assembly, as the word *ekklesia* indicates, and its invisibility stems from that which makes up the assembly.

But Scriptures also use the word *ekklesia* to refer to local churches, and these local churches have an external form. They have an external form since they are essentially assemblies, not essentially believers. We see this from III John 10 where we read that Diotrephes cast some brethren "out of the church." No human can cast believers out of the Holy Christian Church. But we can cast someone out of a local external assembly. The word *ekklesia* we then believe is used in Scriptures to picture to us a group of people known to make up a church or assembly at a certain place, and therefore a visible organization.

Again we see that these assemblies which Scripture calls churches have mingled in their midst some who do not believe. So it is that Paul instructs the church to put out from their midst an incestuous man (I Cor. 1:2; I Cor. 5:13). Or still again Scriptures clearly teach that on earth the wicked are mingled with the just (Matthew 13:49).

Still we acknowledge that it is important to realize that while in the visible assembly there may be hypocrites, yet they are not properly part of what we call a Christian church, but rather, as the confessions (Augsburg Conf. Art. VIII) state, the unbelievers are but mingled with the believers. This is the synecdochical use of the term, for an

assembly is Christian only by virtue of the believers present. The believers' presence is acknowledged by the continued presence of the marks of God's Church, the pure Word and Sacrament. In the same way a field of wheat is such not because of the tares, but because of the wheat.

- B. The quotation at the bottom of page 67, and top of page 68 of the 1976 Synod report is given as one paragraph. Because of this, an incorrect impression of the sense of the quotation is conveyed. The section quoted is actually two different paragraphs. The end of the first paragraph is at the 7th line from the top of page 68, after the word (stedsmenigheder).

For the understanding of the second paragraph it is important to note that the author is talking about the use of the Norwegian word "kirke", over against the use of the Norwegian word "menighed". It becomes important then that wherever the English word "church" is given we know whether it is the word "kirke" or "menighed". It then reads:

"We are indeed accustomed in daily speech to use the term church (kirke) for the entire outward assembly of those who confess the Christian faith. We use it for the different country churches (landskirker) and for the outward church bodies, as the Catholic Church (kirke), the Lutheran Church (kirke), the Reformed Church (kirke), etc. But God's word never uses the word church (menighet) to signify an external gathering of confessors or some external organization of congregations (menigheter). We do well to note this in our time." (ELS SR, 1921, p. 32)

We believe that it is very important to carefully read the previous paragraphs in the Norwegian in order to note that in its context the author is bringing out that the word *menighet* or *ekklessia* is never used for other than the Holy Christian Church or local Christian congregation. This is exactly the point our congregation has stressed from the beginning.

- C. We disagree with the Doctrinal Committee's assertions that "even the words of the Synodical Father quoted above do not agree with what he has written before and after in the same essay." (ELS SR, 1976, p. 69 NOTE.) We see nothing inconsistent at all with our Synodical father. Taken in their context the quotations are clear enough, and consistent.

First the author points out that the form of the local congregation (President, Secretary, and such things) is not divinely given us. He then points out that while the form is not divinely instituted the congregation, regardless of form, is divinely commanded, and so says, "the only outward organization in the church, which Scripture commands, is the local congregation (stedsmenighed)." (ELS SR, 1921, p. 32)

Please note that these sections quoted as contradictory are from the same paragraph. That is, IV. a. 2 ELS SR 1976, p. 68 concludes with the quote in the NOTE on top of the page 69, ELS SR, 1976. Also note that the beginning word of the quotation in the note should be capitalized, and so be, "The only outward . . ."

4. Synod is herewith called upon to refer these matters having to do with the Doctrine of the Church, not only to the pastors for study, but also each local congregation of the Synod. To this end we ask also that the papers and responses given at the 1976 Pastoral Conference be given to all congregations for study.

Yours in Christ,
Doran Slater, Secretary for
Voter's Assembly, Lakewood Evangelical
Lutheran Church

DOCTRINAL MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Doctrine Committee Report

WHEREAS, *In its report, the Doctrine Committee has described a large amount of activity on the part of the Doctrine Committee, the Pastoral Conference and the Committee of Four, aimed at identifying and resolving the apparent differences among us on the doctrine of the church, and*

WHEREAS, *This activity appears to be coming to grips with the issues to a greater extent than has been apparent in the past,*

A. BE IT RESOLVED, *That the Doctrine Committee be encouraged to continue its "study of the papers (statements) delivered to the 1977 Pastoral Conference and the reactions they have received," and*

B. BE IT FURTHER RESOLVED, *That we encourage pastors and laymen to send any critique they may have regarding these papers to the Doctrine Committee promptly, and*

C. BE IT FURTHER RESOLVED, *That the statements on the Doctrine of the Church presented to the Pastoral Conference by the Committee of Four be made available to the congregations by being printed in the Synod Report.*

Resolution No. 2: Lutheran Confessional Church of Sweden (LCCS) and SELK

WHEREAS, *The Doctrine Committee has been studying the doctrinal positions and practices of the LCCS and SELK,*

BE IT RESOLVED, *That we encourage our Doctrine Committee to proceed in its exploration of the doctrinal positions and practices of the LCCS and SELK in the hope of attaining doctrinal agreement which would lead to fellowship.*

Resolution No. 3: Lutheran Church-Missouri Synod

It is the prayer of the Evangelical Lutheran Synod that the Lord will so direct the Dallas Convention of the Lutheran Church-Missouri Synod by His holy Word that the doctrinal struggle within that body may be resolved to His glory.

Resolution No. 4: The 400th Anniversary of the Formula of Concord

WHEREAS, *The Doctrine Committee has called to our Synod's attention the 400th Anniversary of the Formula of Concord, and*

WHEREAS, *In the words of the Doctrine Committee, "every doctrine under dispute in 1577 is under attack today also," and*

WHEREAS, *The Doctrine Committee has urged "a profound, personal study of the Formula of Concord,"*

A. BE IT RESOLVED, *That the Synod's pastors and congregations make a special effort to study the Formula of Concord during the coming year, and*

B. BE IT FURTHER RESOLVED, *That pastors and congregations make use of the special study material now under preparation by B. W. Teigen.*

Resolution No. 5: Lakewood Memorial

WHEREAS, *The question regarding the matter of the congregation in relation to a synod is under discussion by the Committee of Four, a committee suggested by our 1976 Convention to the Pastoral Conference, and*

WHEREAS, *The Pastoral Conference has asked the Committee of Four to continue its discussion in the matter, and*

WHEREAS, *In the question of the essence of the church there appear to be difficulties on both sides in understanding each other's position in one statement while in another clearly maintaining agreement,*

BE IT RESOLVED, *That we have brotherly patience with one another and await the outcome of the meetings held by the Committee of Four.*

Resolution No. 6: Independent Lutheran Churches of Nigeria

WHEREAS, *Our Synod at its last Convention requested the Board for Missions to "study the needs of the Independent Lutheran Church of Nigeria to determine whether and how we can encourage and assist them in their effort to carry on the Lord's work in their land," (1976 S. R. p. 84, Res. #9) and*

WHEREAS, *The Doctrine Committee has discussed ways of investigating the doctrinal position of this church body to determine whether there is doctrinal agreement between our church bodies, and*

WHEREAS, *There seems to be urgent need for helping the Independent Lutheran Church of Nigeria as soon as possible,*

A. BE IT RESOLVED, *That the Doctrine Committee take prompt action to ascertain whether there is doctrinal agreement between our church bodies, and*

B. BE IT FURTHER RESOLVED, *That the Doctrine Committee communicate its findings to the Board for Missions so the Board for Missions may take action on its 1976 directive from the Synod. (1976 S. R. p. 34, Res. #9)*

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS

Mission work was greatly emphasized by Jesus during His ministry. He began His ministry by calling His disciples to be with Him so that they could become "fishers of men". And at the close of His ministry just before His ascension He told them "to go and make disciples of all nations". On Easter evening He appeared to His disciples and said, "Peace be with you! As the Father has sent Me, I am sending you". Luther comments thus on these words in John 20:21 "the first and highest work of love a Christian ought to do when he has become a believer, is to bring others also to believe in the way he himself

came to believe. And here you notice Christ begins and institutes the office of the ministry of the external Word in every Christian; for he himself came with this office and the external Word. Let me lay hold of this, for we must admit that it was spoken to us. In this way, the Lord desires to say: you have now received enough from me, peace and joy, and all you should have; for your person you need nothing more. Therefore labor now and follow my example, as I have done, so do ye. My Father sent me into the world only for your sake, that I might serve you, not for my own benefit. I remember and do ye also likewise, that henceforth ye may only serve and help everybody, otherwise ye would have nothing to do on earth. For by faith ye have enough of everything. Hence I send you into the world as my Father hath sent me; namely that every Christian should instruct and teach his neighbor, that he may also come to Christ. By this no power is delegated exclusively to popes and bishops, but all Christians are commanded to profess their faith publicly and also to lead others to believe." (Lenker Vol. II, p. 359)

Our Mission Board has been carrying out Jesus' missionary command in Home Missions in the following ways in 1976:

1. In July our Board approved the Building Program plans for Bethany Lutheran Church in Ames, Iowa. At the same meeting we approved the purchase of a church building and parsonage for St. Andrew Lutheran Church in Colorado Springs, Colorado. Both of these requests were referred to the Synod Trustees who carried out the financial arrangements.
2. A new Home Mission congregation, Good Shepherd at Richardson, Texas, a Dallas suburb, was approved in October.
3. Our Board is thankful to the Lord and members and friends of the Synod who have made the expanded work of our Home Mission Program possible through special financial gifts. The new mission in Richardson, Texas, could be begun because of these special gifts.
4. Salaries for missionaries. The *ELS Handbook*, "Guidelines for the Board of Missions," #2, Duties, Par. 1, p. 27, "Salaries of missionaries" — "the Board shall establish a minimum salary scale. . . in keeping with the cost of living."

In accordance with the above "Guidelines" the Mission Board has established the following for mission congregations in fiscal 1978:

Base salary	\$9,000.00
Car allowance	2,000.00
Annual increment	100.00
for each year after ordination	
to a maximum of 20 years	
Housing	
All utilities	
1/2 Social Security	
1/2 Hospitalization	
Retirement payment at 5% of salary	

SUBSIDIES PAID IN FISCAL 1976.

HOME MISSION STATIONS are congregations begun and fully subsidized by the Mission Board and guaranteed the full salary scale. SUBSIDIZED CONGREGATIONS receive a smaller subsidy to help them with their work but are not necessarily guaranteed the full salary scale.

HOME MISSION CONGREGATIONS

1. Bethany, Ames, Iowa	\$10,200.00
2. Heritage, Apple Valley, Minn.	8,988.00
3. St. Andrew, Colorado Springs, Colo	10,200.00
4. Manlius, (Syracus) New York (\$3,060)	6,242.00
5. Our Savior's, Naples, Florida	14,400.00
6. Christ, Savannah, Georgia (\$10,083)	4,754.00
7. Pilgrim, Waterloo, Iowa (\$6,600)	2,587.00

SUBSIDIZED CONGREGATIONS

1. Trinity, Brewster, Mass.	1,320.00
2. St. Paul's, Chicago, Ill. (\$3,260)	2,581.00
3. Hillman-Alpena, Michigan	5,100.00
4. Central Heights, Mason City, Iowa	600.00
5. Scottsville, New York (\$3,100)	3,620.00
6. Faith, St. Edward, Neb. (\$1,200)	1,000.00
7. Christ, Sutherlin, Oregon (none)	700.00

() = budgeted if different than

expended = \$79,451

expended \$72,292.00

COMBINED HOME & FOREIGN FIELD EXPENSES BUDGET TO HOME MISSIONS

Moving (\$3,000)	\$ 3,468.00
Board expenses (\$4,000)	3,030.00
Contingency (\$1,400)	557.00
Total expended	\$79,347.00

Synod budgeted funds for Home Missions for fiscal 1976 was \$67,000.00. The difference of \$12,347.00 between the Synod's approved budget and Home Mission expenditures came from special gifts.

The Rev. Steven Quist
Field Secretary for Home Missions

FOREIGN MISSION REPORT

May God bestow on us His grace,
With blessings rich provide us,
And may the brightness of His face
To life eternal guide us,
That we His saving work may know,
And what is His good pleasure,
And also to the heathen show
Christ's riches without measure,
And unto God convert them.

Martin Luther has in the above stanza expressed what ought to be on the heart and mind of every Christian—1) gratefulness to God that He has poured out His grace on us so that we have been brought to faith in Christ, and through the Savior is leading us on the way to eternal life, and 2) we who have been so richly blessed ought now to have the desire to see that the heathen of this world are shown those same riches of Christ. This is the sole reason for our sending missionaries to Central and South America.

During the past year God has continued to bless our work on the foreign field. We are grateful. May our missionaries continue to bring the Gospel to many converted souls in these far-off lands, and, in the words of the hymn above, "Unto God convert them". During the past year the following have served on the mission field: the Rev. and Mrs. Robert Moldstad, Mr. and Mrs. Ken Johnson, and Mr. and Mrs. David Skogen in Peru. The oldest daughter of the Moldstads, Kathy, has also spent the past year serving full time in the mission as a bilingual secretary and assisting in many areas of the work. The Rev. Ted Kuster and his wife have carried on the work in Central America. Three Lakeside Lutheran High School volunteers and their Spanish teacher, Mr.

Victor Fenske, assisted with the work in Central America for two months during the summer of 1976. This coming summer seven students from the Spanish department of that school will be helping Missionary Kuster with teaching and youth work in the mission.

Listed below are some items of interest in each of the fields.

Central America

1. Missionary Kuster and his family have settled in San Jose, Costa Rica after their return to the field last summer. He has organized a group there into a congregation. He ministers to 20 adults and 15 children in San Jose. He has 11 teenagers in a youth group. Prospects for growth are good. He still makes regular trips to Managua and Bluefields to supervise and assist in the work in those places. The young student Abelardo Gonzalez continues his theological studies under Missionary Kuster, and remains a faithful leader of his people there.

2. The Board continues to call a second man to the Central American field. At the time of this report those who have been extended the call and have returned it are: the Rev. Paul Schneider, the Rev. Wayne Dobratz and the Rev. Robert Reimer.

3. A school for underprivileged children is being conducted in Managua, staffed by members of the congregation. It serves about 40 children. Funds for its operation are received through Faith Mission Society gifts.

4. The newly organized group in San Jose, which until now has been meeting in a house for services, is seriously considering the acquiring of some larger place for worship.

South America

1. Missionary Martin Teigen arrived in Lima last November. He has completed his language study, and is getting adjusted to the work.

2. David Skogen was married during the past year, and he and his wife have taken up residence in Chimbote, a University city 300 miles up the coast from Lima. He is doing evangelism work, and teaching the many contacts that have been made in that locality. Little congregations will eventually develop from his work.

3. When Pastor James Olsen returned to the U.S. last summer, our Board appointed the Rev. Robert Moldstad as the new director of our Peru Mission.

4. Most encouraging is the progress being made by the several ministerial candidates who continue to study under our missionaries. More and more they are assuming the responsibilities of shepherding their little flocks.

Items in general

1. The Board has acquired the services of Mary Olsen part-time to continue her work with writing and illustrating Sunday School lessons and Catechism lessons for Spanish-speaking missions.

2. The undersigned along with the Rev. David Lillegard were requested by the Board to visit our Latin American missions during 1977. Such a trip has been arranged for the last part of May and the first part of June. They should return just prior to the Synod Convention. Besides reviewing the work in both Central and South America they will take part in a 3-day conference in Lima which will be attended by all of our missionaries. They will also stop off in Medellin, Columbia to attend a few days of a WELS Latin American Missionaries' Conference the first week in June.

3. We acknowledge with thanks the monies granted us by AAL for language study for our missionaries. The latest recipients of such grants have been Mrs. Ken Johnson and the Rev. Martin Teigen.

4. Correspondence has been continued during the past year between our Board and the Independent Lutheran Congregations of Nigeria.

Norman A. Madson

Field Secretary for Foreign Missions

REPORT OF THE SYNOD EVANGELISM COMMITTEE

The Synod Evangelism Committee met twice during the past Synodical year, in August and in March. The members of the Committee, elected by the 1976 Convention, are Pastor Steven Quist, chairman, Pastor Wayne Dobratz, secretary and Mr. Dale Woolsey.

The Committee is supervising the Missions and Evangelism Course at Bethany Lutheran Seminary, taught by Pastors Steven Quist, Erling Teigen and James Olsen.

The Committee Secretary has been writing to laymen and Pastors to contribute assigned articles on Evangelism for The Lutheran Sentinel. The Committee asks the cooperation of those Pastors and laymen who will be contacted for these articles in the near future.

An Evangelism Workshop was conducted at the Circuit Meeting of the Southern Circuit in its meeting at Our Savior's Lutheran Church of Albert Lea, Minnesota. The workshop took place on April 23, 1977.

The Committee has been investigating the possibility of establishing a Christian Radio Service at Bethany Lutheran College. Mr. Michael Kuehl, a WELS layman with expertise in the broadcast media, met with the Committee at its March meeting.

The Committee also reports of its participation in the September 1976 meeting of the Conference of Authentic Lutherans—ELS meeting in North Hollywood, California. Pastors Steven Quist and Wilhelm Peterson represented the ELS at this meeting.

The Committee invites Pastors and laymen to write concerning the possibility of an Evangelism Workshop in your area, with a view to establishing formal Evangelism programs.

Wayne Dobratz, secretary

MEMORIAL TO THE HONORABLE EVANGELICAL LUTHERAN SYNOD

From the Central—Southwestern Circuit Pastoral Conference.

WHEREAS, Our Savior instructs us to bring the Gospel to every creature; and

WHEREAS, the broadcast media is an effective and efficient tool in communicating the everlasting Good News, and

WHEREAS, commercial stations are taking many of the available frequencies and therefore frequencies may not be available in the future, and

WHEREAS, the resources of Bethany College and Seminary make Mankato the most feasible place to begin the Synod's involvement in Broadcast Ministry, and

WHEREAS, the Federal Communications Commission requires the hiring of a consulting engineer to determine antenna location, tower height, upper limit of signal power, etc., and

WHEREAS, the Board of Regents of Bethany College, the Board for Evangelism, and the Central-Southwestern Pastoral Conference have studied this matter, therefore,

BE IT RESOLVED that the Evangelical Lutheran Synod investigate the establishment of a full-time Broadcast Ministry, and,

BE IT FURTHER RESOLVED that the hiring of a consulting engineer be authorized.

John Alan Krueger, secretary
Central-Southwestern Pastoral Conference

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Home Missions

WHEREAS, *The Lord of the church has prospered the work of our Home Mission Program with the following blessings:*

a. the construction of a new house of worship at Ames, Ia;
b. the acquisition of a church building and parsonage at Colorado Springs, Colorado;

c. the establishment of Good Shepherd Congregation, Richardson, Texas, therefore

BE IT RESOLVED, *That we give thanks to God for these blessings and pray for His continuing help and blessing.*

Resolution No. 2: Special Mission Contributions

WHEREAS, *God's Spirit has motivated several individuals to give sizeable, special contributions to our Mission Program, and*

WHEREAS, *These contributions have made it possible to carry out work that would not otherwise have been possible,*

BE IT RESOLVED, *That we thank and praise the Lord of the Church for so blessing our mission efforts through these kind individuals.*

Resolution No. 3: Missionary Salary Scale

BE IT RESOLVED, *That the Synod approve the missionary salary scale for 1978 as proposed by the Board for Missions in its report.*

Resolution No. 4: Publicity for Mission Program

WHEREAS, *There is a need for more publicity among the congregations of the Synod concerning all aspects of the Mission Program of the Synod, therefore,*

BE IT RESOLVED, *That the Board for Missions be encouraged to make information available to the congregations concerning our Mission Program, on a regular basis.*

Resolution No. 5: Mission Budget

WHEREAS, *The expanding Home and Foreign Mission Program of our Synod has for several years called for a greater outlay of funds than has been allotted in the annual Synod budget, and*

WHEREAS, *The Board for Missions has been using special funds over and above the budget to carry on its work, and*

WHEREAS, *It has been reported by the Board for Missions that these special funds will soon be depleted, therefore,*

BE IT RESOLVED, *That the Synod, through its Board for Stewardship, endeavor to allocate to the Board for Missions the necessary funds from the Synod budget in the coming years so that the work of missions already begun will not be hindered.*

Resolution No. 6: Special Mission Support

WHEREAS, *Valuable service has been rendered to our Mission Program:*

- a. by several young volunteers on the Foreign Mission Field,*
- b. by the continuing support of the Faith Mission Society,*
- c. and by the Aid Association for Lutherans by its financing of the language training of our foreign missionaries,*

BE IT RESOLVED, *That we thank the Lord of the church for providing these valuable gifts to His church.*

Resolution No. 7: Report of the Evangelism Committee

WHEREAS, *The Evangelism Committee exists to encourage the congregations of our Synod to get involved in the important work of evangelism, therefore,*

BE IT RESOLVED, *That we accept its report and encourage our congregations to make use of the materials and resource people of the Committee to establish evangelism programs.*

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

Since the 1976 convention of the Synod, the Board of Regents has met for four regularly scheduled quarterly meetings and one special meeting. Committees of the Board have done much work between meetings.

THE BOARD OF REGENTS

Present members of the Board are: Mr. Ernest Geistfeld, Mr. Adolph Jungemann, Mr. Donald Larson, the Rev. J. H. Larson (secretary), the Rev. Richard Newgard, Mr. William Overn (vice-chairman), Dr. Donald Peterson, the Rev. Erling Teigen, and the Rev. M. E. Tweit (chairman).

THE FACULTY AND STAFF

These persons have served on the faculty and staff:

Theodore A. Aaberg, Seminary President, Religion

Louella Balczak, Business

Jean Benson, English

Mary Birmingham, Librarian

Raymond M. Branstad, President

Daniel Bruss, Chemistry

Edna Busekist, Art, Home Economics

Michael W. Butterfield, Health Science, Physical Education, Coach

Paul A. Helland, Dean of Academic Affairs, Physics

Arlene Hilding, Music

Norman S. Holte, Registrar, Political Science, Sociology

Rudolph E. Honsey, Hebrew, Humanities, Religion, Seminary

Calvin K. Johnson, Financial Aids Director, Chemistry

Sigurd K. Lee, Education, English, Drama

Nancy Luttmann, Women's Dormitory Counsellor

Clarice Madson, Library Staff

Juul B. Madson, Greek, Seminary

Mark Madson, Recruiting Officer

Marvin G. Meyer, Dean of Student Services, Mathematics

John A. Moldstad, Director of Development

Dennis O. Natvig, Treasurer, Business Manager

Emmett Norell, Superintendent of Buildings and Grounds

Milton H. Otto, Seminary, Religion

Allen J. Quist, Psychology, English, Speech

Oren Quist, Director of Admissions, Physics

Glenn E. Reichwald, Geography, History, Social Sciences

Robert Ring, Admissions Counsellor

Dennis W. Soule, German, Spanish, Director of Fine Arts

Bjarne W. Teigen, Philosophy, English, Religion, Seminary

Paul B. Tweit, Business

Sandra Wier, Art

C. J. Wilske, Music, Choir

Ronald J. Younge, Biology, Coach

ENROLLMENT

Student enrollment has continued the upward trend of the past few years. 275 students enrolled last fall, a 3% increase over the previous year. There has been a 33% increase over the past four years.

Freshmen	135
Sophomores	106
Special	13
Part-time	21
	<hr/> 275

FINANCES

Financial report for the year 1975-1976, showing the comparison of revenues and expenditures to the budget.

Revenues	Budget	Actual
Student Tuition and Fees	\$337,055	\$345,942
House Rents	16,780	18,350
Gifts and Contributions	38,344	62,322
Synod Subsidy	134,500	134,540
WELS	8,132	8,176
Miscellaneous Sources	10,000	13,203
Dormitory Receipts	67,653	69,869
Cafeteria Receipts	175,191	177,274
Viking Village Income	3,630	3,630
Student Aids	92,492	102,559
Equipment Income—Gifts	8,750	17,239
Transfer from Food Inventory	6,000	6,000
TOTAL REVENUES	<hr/> \$898,527	<hr/> \$959,104

Expenditures		
General Administrative	\$ 39,900	\$ 40,000
Admissions	29,543	33,111
Student Services	37,859	44,941
Staff Benefits	35,850	34,615
General Institutional	55,200	47,681
Instruction	203,462	205,766
Library	34,269	38,187
Operation and Maintenance of Plant	73,094	81,148
Development	19,338	21,248
Dormitory Expenditures	63,000	63,564
Cafeteria Expenditures	119,900	120,770
Student Aids	125,571	122,153
Plant Facilities and Equipment	46,584	57,844
Retirement of Indebtedness	3,630	8,630
Special Project Fund		11,805
Allowance for Doubtful Accounts		10,514
Scholarship Allowance		3,650
Designated Transportation		4,480
TOTAL EXPENDITURES	<hr/> \$887,200	<hr/> \$950,107

LEGACIES AND GIFTS

During this past fiscal year a legacy of \$7,604.52 has been received from the estate of Miss Irene Burfeind, Concordia, Missouri. The estate is designated for scholarships for needy students.

The College has also received the final accounting of the Tokheim Estate, the total amount of which will be presented in next year's audited report.

Throughout the years, the College has received many legacies, all of which have been most welcome and gratefully received.

The Board also acknowledges with gratitude the gift of new drapes for all the rooms in the women's dormitory, administrative area, faculty members offices

and hallways. This project, totaling over \$12,000, is being completed this year by the Bethany Lutheran College Women's Auxiliary.

A special donation of a new loudspeaking system for the gymnasium-auditorium by alumnus Norman Gullixson was also gratefully received by the College this past year.

A new scoreboard, the donation of alumni athletes, faculty and friends, was also installed in the gymnasium this past year.

We also wish to acknowledge with sincere appreciation the gift of a new Steinway grand piano, which the College received at the close of the last school year. The gift was presented by Mrs. Margaret Overn, Madison, Wisconsin, in memory of her parents, Andrew and Johanna Grinde Anderson.

All these gifts have been beneficial. We trust that others might also be prompted to make such donations as their circumstances permit.

INCREASED UTILITIES COST

Utilities costs have increased in both lighting and heating. The electrical consumption is down slightly but the rate is up and so we are showing about a 6 percent increase in this area.

Heating costs this year are up in both consumption and rates, so that through the first of January we were at the point we were at the end of April last year. Most of this increase was related directly to fuel oil use. The last heating season we used standby fuel oil for one and one-half days; this year we used fuel oil almost exclusively since the end of November until the second week in February.

ELM TREES

Dutch Elm disease spread very rapidly in Mankato last summer. Although there are an estimated 300 elm trees on the campus, we lost only a few. However this spring we plan to follow a program of chemical injection which has been somewhat successful on the trees most valuable to our campus and the removal of elm trees which are not especially valuable or appear infected.

IMPROVEMENTS

A considerable number of improvements to campus buildings and grounds were completed during the past year. These include: the reorganization and renovation of the administrative wing of Old Main; new furniture for the Conference/Board room, President's office and reception areas (a \$7,000 grant by members of the Aid Association for Lutherans); new furniture in half of the rooms in the women's dormitory; the carpeting of stairs and lounge in Old Main; new fluorescent lighting in the women's dormitory rooms and hallways; new glass doors on stairs and exits in Old Main. In addition, the new dormitory was painted throughout, with new chairs placed in each room and in the lounges.

In addition to the continuing improvement of campus buildings, attention was also turned this year to the beautification of campus grounds. The project of landscaping, especially in the area of the center of the campus, will be funded in part by the Greater Bethany Association, as an alumni thankoffering for the fiftieth anniversary of the College.

The parking lot has been relocated, so that it fronts Division Street. A small parking area has also been provided near the athletic field.

RESIGNATION OF PRESIDENT BRANSTAD

At its August 1976 meeting, the Board received a letter of resignation from President Branstad, the resignation to be effective August 1, 1977. The Board resolved to accept President Branstad's resignation, and further "RESOLVED that we thank President Branstad for his major contributions and services for the growth and advancement of Bethany Lutheran College during his term of office, and for his willingness to continue to serve as President until August 1, 1977."

CONCLUSION

With the writer of the 111th Psalm, Bethany Lutheran College praises the Lord with its whole heart for His great works and in which it has pleasure.

During its Golden Jubilee Year as an institution of the Evangelical Lutheran Synod, Bethany is planning a series of special events, to be conducted in the spirit of the Psalm, as its outward expression of the praise which it sings to the Lord from its heart. His works have been great toward us. "His work is honorable and glorious; and his righteousness endureth for ever," verse 3. Bethany gratefully remembers the wonderful works of the Lord, who "is gracious and full of compassion." He has provided for the material gifts required for its operation. From its stained glass window above the main lobby, showing Jesus at another Bethany, with the sisters, Mary and Martha, to its chapel, classrooms and offices, our Bethany stands in constant remembrance of the Savior's word, as expressed in the College's motto: "One Thing Is Needful." Bethany has been, and by God's grace will continue to be, that "guide of youth," of which the Bethany Song sings. Underlying and holding up Bethany Lutheran College is belief in the truth stated in many Scriptures, including Psalm 111: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth for ever," verse 10.

In its Jubilee Year, Bethany Lutheran College expresses its appreciation for God's blessings in the past and its confidence in His promises to bless in the future.

R. M. Branstad, president
M. E. Tweit, chairman
J. H. Larson, secretary

REPORT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

Bethany Lutheran Theological Seminary began to function on September 24, 1946. Dean N. A. Madson, in his opening address, set forth a slogan which became the school's goal of endeavor. That slogan was: "*Disce ut semper victurus: vive ut cras moriturus*," that is, "Study as though you were going to live forever," for you *are*: "live as though you are going to die tomorrow," for you *may*.

In reporting to the Synod in this year of Jubilee, commemorating three decades of the Seminary's existence, we would remind one and all of the Biblical truth underlying that slogan.

In its words, "Study as though you are going to live forever" for you *are*, the slogan captures the confidence of the Gospel itself, namely, that "Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel" (2 Timothy 1,10). God's grace in Christ; God reconciled to the world on the basis of Christ's atonement; forgiveness, life and salvation proclaimed and bestowed upon poor sinners through the Gospel—this is the basis of a Christian's confidence in life.

This confidence of the Gospel must permeate also our Seminary, its faculty and students, its teaching and study. The work must not only go forward, but go forward in joy and confidence, for the work of the Seminary is the work of the Gospel.

The Seminary therefore claims also for itself in this year of Jubilee Paul's word of encouragement: "Therefore, my beloved brethren, be ye steadfast,

unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

At the same time the slogan helps to remind us of the urgency of our cause and task when it says: "Live as though you are going to die tomorrow," for you *may*. The Gospel is indeed secure, for it is God's; the church, and each member, each believer, is secure, for "ye are Christ's; and Christ is God's" (1 Corinthians 3,23). Even our earthly life is secure, for our life "is hid with Christ in God" (Colossians 3,3).

The slogan does, however, remind us of the uncertainty of life and of its quick passing. The life history of the students who have graduated from our Seminary bears this out. Of the seventy-four students who have graduated in the past thirty years, four have died, one after his vicarage, one after eight years in the ministry, the other two after seventeen years each in the ministry. Of pastors too it is true: "Live as though you are going to die tomorrow," for you *may*. This must stir us all to dedicated action, to working while it is day, remembering that the night comes when no man can work (John 9,4).

In this anniversary year we as faculty and students pledge ourselves to a renewed confidence and zeal in our task, coupled with urgency. We covet for you, the members of the Synod, the same confidence and dedication in supporting the Seminary and in carrying out all of your work in your congregations and in the Synod.

PRESIDENT

In accordance with the Synod's resolutions, the Board called for nominations for president of the Seminary. The Rev. Theodore A. Aaberg accepted the call which was extended to him. He began his new work on August 1, 1976 and was installed at a service held in the College Chapel on October 28, 1976.

REORGANIZATION

With the calling of a president for the Seminary alone, a certain amount of reorganization was inevitable. Because the president serves both as an administrative head and academic dean, the former position of Dean of the Seminary was eliminated. In recognition of his many years of service to the Seminary, the Board conferred upon Prof. M. H. Otto, who last occupied this office, the title of Dean-Emeritus. A new position, that of Dean of Students, was created and Prof. J. B. Madson was elected to this office by the Regents. Arrangements were made to have Prof. N. S. Holte, College Registrar, serve as Acting Registrar, functioning as an advisor on curriculum and registration matters for college students planning on eventually entering the Seminary, and keeping the Seminary's scholastic records. The College Memorial Library staff serves the Seminary in the ordering, processing, and cataloging of books ordered by the Seminary Faculty.

STUDENT BODY AND TEACHING STAFF

Eighteen full-time students have been enrolled in the Seminary the past school year. Of these, five are vicaring, four are Seniors, four are Middlers, and five are Juniors. In addition there are two part-time students.

The vicars are: Charles Keeler, Nile Merseth, Steven Petersen, Kenneth Schmidt, and Otto Trebelhorn.

The following have taught in the Seminary the past year: Prof. R. E. Honsey (O.T. Exegesis); Prof. J. B. Madson (N.T. Exegesis, Hermeneutics); Prof. M. H. Otto (Pastoral Theology, Homiletics, Church History); Prof. B. W. Teigen (Symbolics, Contemporary Theology); Prof. T. A. Aaberg (Church History, Dogmatics); Pastors E. T. Teigen, S. P. Quist and J. P. Olsen (Evangelism and Missions). Others who have assisted in Seminary instruction are: Prof. R. M. Branstad and Prof. G. E. Reichwald.

SPECIAL ANNIVERSARY LIBRARY PROJECT

Under the initiative and leadership of College Librarian Mary Birmingham, the Seminary Library is in the process of being cataloged according to the Library of Congress classification system. This includes the old and rare books as well as the volumes in what we call our "working library." Much of the work is being done by the library staff at Mankato State University. The classification numbers of many volumes are received by computer from the Ohio College Library Center (OCLC); others are being cataloged directly by the MSU library staff. All of the Seminary's volumes will be listed in the OCLC computer system through a symbol. Eventually a book catalog will be published or else the volumes will be listed by author, title and subject on Microfiche. The Seminary is indebted to Librarian Birmingham for her work on this project.

The Board of Regents has resolved to pay the costs of the library project, which are estimated at about \$7,000.00, from the Gerhardt Potratz Legacy. Information on this legacy will be given later in this report.

CURRICULUM

The Seminary Faculty is to make a thorough study of the curriculum in the next year or two, along with recommendations for possible revisions. In the meantime, the curriculum remains as it has been, following a few revisions by Professors M. H. Otto and J. B. Madson several years ago. The Evangelism and Missions Course has been taught this past year, as requested by the Synod. A seminar on Financial Management is planned for the coming year. The Seminary catalog has been expanded and updated and published for the years 1977-1980.

FINANCIAL REPORT

BETHANY LUTHERAN THEOLOGICAL SEMINARY

July 1, 1975 — June 30, 1976

Revenues

	Unrestricted	Restricted
Tuition and General Fees	\$ 9,088.75	
Synodical Subsidy	28,999.98	
Other Gifts	2,609.52	1,174.58
Restricted Scholarships and Grants		2,750.00
	<hr/> \$40,698.25	<hr/> \$3,924.58

Expenditures

Salaries	\$27,126.73	
Staff Benefits	1,837.21	
Supplies	336.24	
Books and Periodicals	868.15	
Lectures		\$1,174.58
Restricted Scholarships		2,750.00
To College, Operation and Maintenance	6,400.00	
	<hr/> \$36,568.33	<hr/> \$3,924.58
Balance, July 1, 1976	\$ 4,129.92	\$1,028.34*

*Transfer of restricted funds into the Seminary account, which includes some College funds. This will be adjusted in the report for 1976-1977.

Balance, July 1, 1976

*Transfer of restricted funds into the Seminary account, which includes some College funds. This will be adjusted in the report for 1976-1977.

GIFTS

Many gifts have been received in the course of the past year from individuals, societies and congregations. The gifts, which have totaled over \$8,000.00 in cash, and have included also books and furniture, have been given for various purposes. These purposes include: the G. O. Lillegard Memorial Foundation, the Scholarship Fund, the Student Loan Fund, New Building Furnishings Fund, etc.

The Aid Association for Lutherans, Appleton, Wis. granted \$4,500.00 to Bethany Seminary as part of their Seminary Support Program for student scholarships, faculty schooling, institutional support and in-service training. They also gave gifts of private communion sets or crosses to the Seniors. Lutheran Brotherhood, Minneapolis, Minn. granted \$750.00 for student scholarships, and gave tape recording sets to the students. Montgomery Ward Foundation, as part of their program of matching gifts made by employees, gave the Seminary \$3,000.00 in unrestricted funds during the school's present fiscal year.

LEGACY

The Seminary has been the recipient of a legacy in the amount of \$9,356.14 from the Gerhardt L. Potratz Estate.

Mr. Potratz, a resident of Waterloo, Iowa, and a member of the ELS congregation in Waterloo, Pilgrim Lutheran, died November 20, 1975, at the age of 68 years. He had been a Christian Day School teacher, and later a public school teacher, retiring in 1972. He was a very active member of Pilgrim congregation, serving in many capacities, and had been a delegate to the ELS conventions for several years.

As noted earlier in this report, the major portion of this legacy will be used to defray the expenses incurred in the cataloging of our Seminary Library. We hope that others will be encouraged by these examples to remember the Seminary with gifts and legacies.

DECISIONS REGARDING THE NEW BUILDING

A sub-committee of the Board of Regents and the Board of Trustees of the Synod has selected the lots on Division Street, next to the College Athletic Field and across from the College Gymnasium, as the site for the new Seminary building to be erected with funds from a portion of the Anniversary Thankoffering. They have also selected the architectural firm of Rockey, Church and Teschner of Mankato to draw the plans for the building. An updated report on the progress of this Anniversary Project will be given at the Synod Convention.

CONCLUSION

In closing this report on our Seminary, we ask for your continued prayers and support that workers may continue to go forth to proclaim the Everlasting Gospel far and wide.

Theodore A. Aaberg, president
M. E. Tweit, Regents' Chairman
J. H. Larson, Regents' Secretary

REPORT ON JOINT WORK OF BETHANY LUTHERAN COLLEGE AND BETHANY LUTHERAN THEOLOGICAL SEMINARY

The past year has been one of transition and adjustment, occasioned by the fact that the College and the Seminary each now have their own President. The transitions have been accomplished smoothly due to the fine cooperation of both Presidents and the faculties of both schools.

SERVICES RENDERED EACH OTHER BY THE SEMINARY AND COLLEGE

The Seminary has received many services from the College the past year. These have included teaching help from College Professors B. W. Teigen and R. E. Honsey; financial and managerial assistance from Business Manager Dennis Natvig and staff; registrar and library services as noted earlier; use of joint facilities, with service from the custodial staff; clerical assistance from the College staff; book and postal service from the Lutheran Synod Book Company. In addition, there is the ready counsel and help and stimulating "give and take" with all the members of the College faculty which means so much to the Seminary.

The Seminary has also had the privilege of rendering assistance to the College in several ways. The three Seminary professors, J. B. Madson, M. H. Otto, and T. A. Aaberg, have taught a total of 30 semester hours in the College the past year. They have also taken their regular turn in conducting daily morning chapel exercises. The Seminary students have conducted an evening Bible study and chapel service once weekly. Prof. Aaberg has served as faculty advisor to the Spiritual Life Committee of the College student body.

The Seminary is now using some remodeled space in what was the old College library. About two-thirds of the space is being used for Seminary classroom and the rest for periodical stacks. This increased the Seminary space by about 680 square feet. President Aaberg's office in the old information office adds another 320 square feet. There is presently 3,106 square feet for strictly Seminary use.

ANNIVERSARY

The anniversary of the College and the Seminary will be recognized in the Graduation vesper and Commencement in May. The congregations of the ELS were asked to join in a Synod-wide thanksgiving in their services on May 8. The Convention will hold a thanksgiving service on Synod Sunday and a special anniversary program will be presented in the afternoon. Friends and alumni will gather on the campus for a Grand Homecoming, July 22-24.

The Bethany Choir made an anniversary tour of the West Coast and the Southwest United States, appearing in congregations of the ELS and WELS which have never before been reached by the Choir.

A commemorative booklet containing essays related to the history and philosophy of the schools will be published this spring.

Theodore A. Aaberg, Seminary President
Raymond M. Branstad, College President
M. E. Tweit, Regents' Chairman
J. H. Larson, Regents' Secretary

MEMORIAL

October 20, 1976

President Wilhelm Petersen
5530 Englewood Drive
Madison, WI 53705

Dear President Petersen,

At our October 12, 1976 Quarterly Voter's Meeting the following resolution was passed:

BE IT RESOLVED that the congregation submit a Memorial to the Synod requesting that the President of Bethany College no longer be required to be an ordained pastor of the ELS.

In Christ,
R. M. Dale

HIGHER EDUCATION

ACTION OF THE SYNOD

Resolution No. 1: Bethany Lutheran College and Bethany Lutheran Seminary

WHEREAS, *We wish to remember gratefully the wonderful works of the Lord who has blessed our Bethany Lutheran College and Bethany Lutheran Seminary as evidenced by*

- a) increased enrollment*
- b) a dedicated and loyal staff, and*
- c) improvements to the campus buildings and beautification of the campus grounds, therefore*

A. BE IT RESOLVED, *That the Synod give thanks and praise to our gracious God for these blessings; and*

B. BE IT FURTHER RESOLVED, *That the congregations of the Synod be urged to continue their efforts in behalf of our College and Seminary and to remember both the students and the staff with their prayers and support.*

Resolution No. 2: Legacies and Gifts

WHEREAS, *Bethany Lutheran College and Bethany Lutheran Seminary, like other private institutions, are much dependent on gifts and legacies for their continued existences, and*

WHEREAS, *The Lord has motivated His people to respond to these needs generously in the past year, therefore*

A. BE IT RESOLVED, *That we thank God for His grace which has moved His people to support Bethany Lutheran College and Bethany Lutheran Seminary through these gifts and legacies, and*

B. BE IT FURTHER RESOLVED, *That we commend this support as an example of Christian stewardship.*

Resolution No. 3: President Branstad's Resignation

WHEREAS, *President Raymond M. Branstad has faithfully served as President of Bethany Lutheran College and Seminary since 1970, therefore,*

A. BE IT RESOLVED, *That our Synod tender him our heartiest thanks for his efforts and contributions toward the growth and advancement of Bethany Lutheran College and Seminary during his term of office, and*

B. BE IT FURTHER RESOLVED, *That we pray the Lord to continue to bless him in his future work.*

Resolution No. 4: Dean-Emeritus Milton H. Otto

WHEREAS, *The position of Dean of the Seminary was eliminated by the creation of the new position of President of the Seminary, and*

WHEREAS, *Professor Milton H. Otto, who last held the position of Dean of the Seminary, faithfully and diligently discharged the responsibilities of this office for many years, and*

WHEREAS, *The work of Christ's Kingdom in general, and the ministries of many seminary students in particular, have profited through Dean Otto's labors, and*

WHEREAS, *The Board of Regents recognized Prof. Otto's many years of service by conferring upon him the title of Dean-Emeritus, therefore*

A. BE IT RESOLVED, *That the Synod gratefully recognize and commend the contributions of Dean-Emeritus Otto, and*

B. BE IT FURTHER RESOLVED, *That we pray God's continued blessings upon Dean-Emeritus Otto, and upon his work in our midst.*

Resolution No. 5: Bethany Lutheran Seminary

WHEREAS, *The Seminary has, for thirty years since its founding, been an agency of God's blessing upon our Synod through the training of ministers of the Gospel in the sacred studies necessary for faithful shepherds of Christ's flock, therefore*

BE IT RESOLVED, *That we thank God for these blessings, and pray that the Lord of the Church move His people to continued steadfastness and dedication in supporting the Seminary through their prayers and offerings.*

Resolution No. 6: Joint work of Bethany Lutheran College and Seminary

WHEREAS, *This has been a year of transition and adjustment for Bethany Lutheran College and Bethany Lutheran Seminary, and*

WHEREAS, *The transitions have been accomplished smoothly due to the fine cooperation of both Presidents and faculties, therefore,*

BE IT RESOLVED, *That we thank the Lord for this spirit of cooperation and commend the Presidents and faculties for their roles in this smooth transition.*

Resolution No. 7: Choir Tour

WHEREAS, *By the grace of God, Bethany Lutheran Choir made a 50th Anniversary tour of Western and Southwestern states, visiting areas where the choir had never appeared before, and*

WHEREAS, *The Word, spoken and sung, edified those who attended the performances therefore,*

BE IT RESOLVED, *That the Synod thank God for the blessings bestowed upon the tour, namely, the message of the Word in song and the favorable impressions of Bethany Lutheran College left by the speaker, director, and choir members.*

Resolution No. 8: Memorial concerning the President of Bethany Lutheran College

WHEREAS, Mt. Olive Lutheran Church has submitted a memorial requesting that the President of Bethany Lutheran College no longer be required to be an ordained pastor of the Evangelical Lutheran Synod, and

WHEREAS, The Chairman of the Board of Regents has stated that a study of this matter is on the Board's agenda, therefore

A. BE IT RESOLVED, That the Synod refer this matter to the Board of Regents for continued study, and

B. BE IT FURTHER RESOLVED, That the Board of Regents report back to the Synod as soon as practicable.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth of our Evangelical Lutheran Synod continues to operate under the guidelines established in 1972 (S.R. 1972; p. 78). The Secretaries for the three areas of the Board's work functioned under the terms of the guidelines and attempted to carry out the directives of the 1976 Synod Convention. The following subcommittee reports of the Secretaries for the three areas of the Board's work indicate the progress made in implementing any 1976 Convention resolutions as well as the continuance of regular board policies and programs.

REPORT OF THE SUBCOMMITTEE ON CHRISTIAN SCHOOLS

The upward surge of interest in Christian elementary education in our Synod, already noted at last year's convention, is still continuing.

Twelve of the Synod's congregations were providing their children with an education centered in God's Word in their own Christian Day Schools. Several others are sending children to schools of the Wisconsin Evangelical Lutheran Synod. One new school was started this year, at Bethany Congregation, Port Orchard, Washington, where eleven children are enrolled in the first three grades. A \$1000 grant from the Synod assisted these beginnings. In addition, the Synod is assisting six other congregations this current year with subsidies in the following amounts: Mt. Olive \$1350, Norseland \$750, Parkland \$1200, Scarville \$750, Saude \$1000, and Jerico \$1000.

The appended statistical report shows that total enrollment in our Synod's day schools now stands at 577, a leap of 18% over last year. Most of the increases occurred on the lower-grade level, an encouraging sign for the future. School costs apparently held fairly constant last year, although more than a quarter of a million dollars is currently being spent each year on Christian schools by congregations of our Synod.

New schools are scheduled for opening in the fall of 1977 at Myrtle Creek, Oregon and at Iola, Wisconsin. The latter will receive a \$2000 subsidy from the Synod to assist its beginning. The Board has so far found no way, besides

speculative budgeting a year in advance, to provide funds to help new schools open.

Thirty-two teachers now serve in the schools of Synodical congregations. Nine of these were helped to upgrade their skills in summer school last summer by Synodical grants of \$100 each. The teachers met in their annual conference at Trinity, West Bend, Wisconsin, on October 28-29. \$200 from the Synod helped the conference with program and transportation expenses. \$1375 was disbursed in 1976 in rebates to teachers who had been trained in schools of our fellowship.

The Synod's President has reinstated the Teacher Assignment Committee, which has been inactive for several years, to try to better serve schools in need of teachers. Means for gathering and distributing resumes on current teachers, for the use of calling congregations, are being developed for use in the 1977-78 school year. There are as yet no guidelines for "certifying" teachers who are not trained in schools of our fellowship.

The problems lying in the path of workable visitation procedures have not yet been overcome.

At this writing, 23 applications have been received for the \$100 subsidy for students attending Christian high schools of our fellowship. This number continues to increase each year.

The Lord is still blessing our Synod with the challenges of upward trends and growth in our Christian school programs. With His help we will continue striving to meet these challenges, so that even more children may sit daily at the feet of Jesus, their Savior.

Statistical Report: ELS Christian Day Schools, 1976-77

1. Teachers

Number of male teachers: 10

Number of female teachers: 22

TOTAL: 32 (last year: 25)

Number of grades taught by each: range 1-9

average 3.25 (last year: 3.44)

Length of service in present school: range 1-22 years

average 3.3

Degrees held: no degree— 2 (kindergarten only)

bachelors —27

masters — 3

2. Enrollment

Grade:	K	1	2	3	4	5	6	7	8	9	Total
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Number:	56	95	66	72	61	62	53	58	49	5	577 (last year: 490)
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Percent of congregation's children enrolled: range 30%-96%

average 59.9%

Average number of students per teacher: range 9-36

average 18.0 (last year 18.1)

3. Support

Total cost of school: range \$5,772-\$59,434

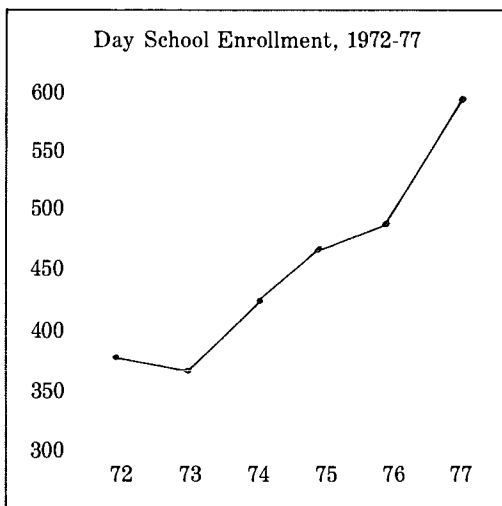
average \$22,375 (last year \$22,007)

Cost per child: range \$343-\$817

average \$521 (last year \$522)

Percent of congregation's budget used for school: range 0-66%

average 33.9%



Thomas A. Kuster
Secretary for Schools

REPORT OF THE SUBCOMMITTEE FOR PARISH EDUCATION

Creation Sunday. Encouraged by favorable reaction to the first "Creation Sunday" held in January 1976, the Board decided to promote another day of special emphasis on this important topic. President Wilhelm Petersen provided an outline on the subject based on Hebrews 11:1-2 with the theme: "How Did This World Come Into Existence?" Copies of this outline were distributed to the Synod pastors at the annual Pastoral Conference held early in January at Minneapolis, Minnesota. Also a booklet entitled "A Brief Catechism on the Theory of Evolution" by Paul A. Zimmerman was provided for each pastor as a Bible Study Guide for "Creation Sunday".

Books Reviewed. In keeping with the Synod resolution of the 1976 Convention concerning Christian Education in the home, numerous books and pamphlets have been reviewed by Board members on this topic. A number of books were found to be helpful in this area on such topics as family worship ideas, Bible study courses for family living, and practical guidelines for Christian family relationships. Also, a questionnaire has been sent to the Synod pastors, asking for their comments and reference suggestions in this area. A list of books reviewed and recommended has been sent to the Synod pastors.

Tape Ministry. The Board is continuing its work with the tape ministry. A series of 10 cassette tapes on a Creation Seminar, held at Holy Cross Lutheran Church, Madison, Wisconsin, was offered to the Synod pastors and sent to those requesting them. The Synod pastors were encouraged twice during the year to record their Sunday sermons for use with the shut-ins. Volunteers from the congregation or a committee formed in the Ladies Aid could distribute the cassette tapes to the shut-in members. Hearing the songs and the sermon as delivered does help to make the shut-in feel a part of the congregation.

Audio-Visual Presentation. Combining the tape ministry with slide pictures, an Audio-visual presentation has been prepared on the Synod Convention of 1976. This presentation entitled "ELS IN CONVENTION" contains 43 color slide pictures and a 15-minute cassette tape commentary. A written commentary is also included in this package, which may be shown in any Synod

congregation upon request. Requests should be made to: Board for Education and Youth, the Rev. David Nelson, 212 Volk Street, Portage, Wisconsin 53901. It is hoped that this presentation will help to educate the members of our congregations in the sights and workings of the ELS annual conventions.

Rev. David J. Nelson
Secretary for Parish Education

REPORT OF THE SUBCOMMITTEE FOR YOUTH

The following is a summary of the activities of the Subcommittee for Youth of the Board of Education and Youth for the fiscal year 1976. In order to promote youth involvement in the Lord's work and general Christian growth among youth, these areas of concern were actively pursued: 1) LYA promotion, 2) Armed Services/Young Adult mailings, 3) Bible camps, 4) promotion of lay youth leadership training, 5) promotion of LIFE, and 6) board organization.

The Lutheran Youth Association of the ELS highlighted a full year of activity with its biannual youth rally. About 210 young people and counselors from Iowa, Minnesota, Michigan, North and South Dakota, and Wisconsin met in convention the weekend of October 15-17 at the Hilton Inn of Eau Claire, Wisconsin. The topic, presented by Professor Al Quist of Bethany Lutheran College, was entitled "Freedom in Christ". Several former home and foreign mission volunteers addressed the convention in addition to the topic study. New officers for the LYA were elected with a renewed push given in support of the Home Mission Project. Currently, the LYA has numerous invitations for its interested members to spend parts of the summer of 1977 in service to their Lord in both mission and established churches carrying on various types of services. The LYA rally also agreed to promote the work of LIFE with a financial contribution and to update as well as enlarge the Synod's **Youth Leaders' Guidebook**.

In order to fully utilize the potential of the former Armed Services Mailing Program, the Board for Education and Youth renamed the program the Armed Services/Young Adult Mailing Program. Such a change is in keeping with the scope of the service which hopes to be able to send devotional material monthly to not only Armed Services personnel but also young people living away from home and not near a church of our fellowship. The name change, in addition to increased **Sentinel** publicity for the program, has resulted in a 25% increase in the number of monthly devotional mailings. Only a few of the ELS clergy have requested, and receive, the mailing. Within the past year, the Rev. Frederick Schmutge has assumed the duties of Program Coordinator.

Bible camps in the states of Minnesota, Wisconsin, Michigan and Washington were active in the summer of 1976 and met with generally excellent success. The Board for Education and Youth, in order to offer assistance to camp directors, organized a meeting for that purpose. However, the camp directors apparently felt sufficiently encouraged and informed by mail and by phone so that no such meeting was conducted.

The Board for Education and Youth believes it important to promote the involvement of lay people in our church's youth programs. In order to assist the Synod's churches in training potential youth directors, the Youth Ministry Institute was publicized as being a valuable educational experience. Three of our Synod's churches were represented at the institute and all who were in attendance felt most benefited by the day-long workshop. The Board for Education and Youth hopes to continue such an emphasis on lay youth directorship in the future.

Lutherans in Foreign Evangelism (LIFE) was organized in the summer of 1976 and was comprised of former volunteers to foreign missions within our Synod as well as other interested persons. The major scope of the organization is to promote volunteerism in foreign missions among people from conservative

Lutheran churches. Though LIFE is not under the direct guidance of the Board of Education and Youth, the Board is working to promote its efforts.

Finally, some discussion was given in the past year to de-amalgamation of the Board for Education and Youth. After meeting with the Synod's Self Study Committee, it is agreed that, at present, de-amalgamation is ill-advised.

Mike Butterfield
Secretary for Youth

In closing, we ask that the Synod carefully examine the work of Education and Youth. May each member of Synod be moved by the Holy Spirit to pray for our Synod's youth and support the work of our Lord among the youth of our Synod.

Silas V. Born, chairman
Board for Education and Youth

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Increase in Christian Elementary Education

WHEREAS, *The enrollment in our Synod Day Schools has increased 18% over the last year to a total of 577, and*

WHEREAS, *A new school with the first three grades was opened in Port Orchard, Washington in 1976, and*

WHEREAS, *Two new schools are scheduled for opening in 1977, and*

WHEREAS, *There are other evidences of an upward surge in interest in Christian Elementary Education in the Synod, therefore,*

BE IT RESOLVED, *That we give praise and thanks to God for having increased the efforts that seek to provide this intensive form of Christian Education that is available through a Christian Day School, and for leading increased numbers in Synod to be willing to make use of this education.*

Resolution No. 2: Encouraging Continued Teacher Education

WHEREAS, *The Synod has frequently emphasized the importance of having our Christian Day School teachers continually upgrade their educating skills, and*

WHEREAS, *The Synod has regularly made subsidies available to encourage individuals to do so, and*

WHEREAS, *The individual grants were only \$100 in 1977, therefore,*

BE IT RESOLVED, *That in order to increase the encouragement given, the Board for Education and Youth strive to have the individual subsidies represent a greater percentage of the cost of such upgrading.*

Resolution No. 3: Christian Day School Visitation

WHEREAS, *The Synod has frequently expressed the desirability of offering a regular visitation program to the Christian Day Schools within the Synod, and*

WHEREAS, *The failure to find qualified visitors who are available on a part time, volunteer basis has delayed the implementing of this program, therefore,*

BE IT RESOLVED, *That the Board for Education and Youth, begin a program of visitation in the 1977-78 school year.*

Resolution No. 4: Subsidy for Lutheran High School Students

WHEREAS, *For the past few years the Synod has sought to encourage its youth to attend Lutheran High Schools of Synods in our fellowship, through an annual individual subsidy of \$100, and*

WHEREAS, *Education costs and inflation have increased greatly and the subsidy amount per student has remained the same, since this program started, therefore,*

A. BE IT RESOLVED, *That the subsidy to Synod youth who attended Lutheran High Schools of Synods in our fellowship, be increased to \$200.00 per student annually, beginning with the 1979 fiscal year, and*

B. BE IT FURTHER RESOLVED, *That the Synod request the Board of Education and Youth to review the subsidy program annually, particularly in the light of rising education costs and inflation.*

Resolution No. 5: Four Year Teacher Training Program

WHEREAS, *The 1976 Convention resolved that the Board of Regents of Bethany Lutheran College study the possibility of a four year teacher training program at Bethany, and*

WHEREAS, *No report of the progress of this study appears in the Book of Reports and Memorials, and*

WHEREAS, *Your Floor Committee #9 has ascertained that the subject has been referred to a Faculty Planning Committee and is actively on its agenda, therefore*

BE IT RESOLVED, *That it be encouraged as it continues with its work.*

Resolution No. 6: Subcommittee for Parish Education

WHEREAS, *The Subcommittee for Parish Education has prepared several types of useful materials in the past year, therefore,*

BE IT RESOLVED, *That we commend it for its efforts and urge it to continue as in the past.*

Resolution No. 7: Publicizing Past Parish Education Materials

WHEREAS, *New congregations and pastors have recently joined Synod who are not always aware of all of the past work of the Subcommittee for Parish Education, therefore,*

BE IT RESOLVED, *That the Subcommittee be encouraged to publicize more thoroughly through out Synod the availability of its work and materials.*

Resolution No. 8: Review of Sunday School Materials

WHEREAS, *It has been some time since the Subcommittee for Parish Education has presented reviews of current elementary and high school Sunday School materials, as assigned in its guidelines, therefore,*

A. BE IT RESOLVED, *That it be encouraged to review and recommend, by the 1978 Convention, such materials for use in Synod congregations, and further*

B. BE IT RESOLVED, *That these reviews and recommendations be updated on an annual basis, and further*

C. BE IT RESOLVED, *That these reviews and recommendations be more thoroughly publicized in all congregations.*

Resolution No. 9: Subcommittee for Youth

WHEREAS, *The Subcommittee for Youth has carried out several useful and effective programs in the past, therefore,*

A. BE IT RESOLVED, *That we commend it for its efforts and urge it to continue its good work, and further*

B. BE IT RESOLVED, *That it be urged to carry out its plans for increased emphasis upon training for youth leaders.*

Resolution No. 10: Christian Day School Teacher Listing

WHEREAS, *There is a need for a "clearing house" of information regarding persons available for a Call as teachers in Synod, and*

WHEREAS, *A Teacher Assignment Committee, including the President of Synod, The Secretary of the Subcommittee on Christian Schools, and the Head of the Education Department at Bethany Lutheran College, has been reactivated by the President, therefore,*

BE IT RESOLVED, *That the Teacher Assignment Committee maintain an updated list, along with academic qualifications and experience, of teachers and teacher candidates who are eligible for a Call in Synod.*

Resolution No. 11: Teacher Equalization

BE IT RESOLVED, *That congregations be urged to pay the teacher's expenses.*

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Four meetings of the Board for Christian Service have been held since the last Report.

The Board was organized by electing the Rev. G. A. R. Gullixson as chairman, the Rev. ElRoy Buhr as secretary and Prof. Norman Holte as treasurer.

The Board reports to the Convention the following actions taken concerning the various matters considered:

1. Re: RETIREMENT PROGRAM AND TAX-SHELTERED ANNUITY PLAN.

It was necessary to ask for an increase in our subsidy for this program since another two pastors were added to the plan this year. This will be our experience for a few more years before the declining ratio begins as previously reported.

A cost of living increase from \$90 per month to \$100 is planned for the year 1978, and included in our budget request for that year.

2. Re: SURVEY CONCERNING THE NEEDS FOR THE AGING.

About 60% of our Congregations responded to the survey requested concerning the eleemosynary needs of our Synod. It was noted from our survey that there were two core centers of our aging where organization for such care might be undertaken. The Madison area and the Albert Lea area were

noted. One meeting in the Albert Lea area was held reporting our findings and after a more specific canvass, another meeting is planned for the month of April.

3. Re: SERVICES TO PASTORS AND TEACHERS.

A pamphlet explaining the services offered our pastors and teachers, concerning Term Insurance, Hospital and Major Medical Insurance, the tax-sheltered Annuity Plan and Retirement Program was prepared by Prof. Norman Holte and was included in the revised Handbook prepared and distributed this year.

4. Re: NEEDS OF PASTORS AND PASTORS' WIDOWS

The subsidies granted were increased by 12% as of January 1 as resolved at the last Convention. Those visited were greatly relieved by the increase and bespoke their appreciation. At present there are 11 pastors and pastors' widows receiving aid from this fund.

5. Re: WORLD EMERGENCY FUND.

The special offering of last May for this fund brought very nearly \$6000. Of this amount \$2500 was used to alleviate the suffering caused by the Thompson Canyon Flood disaster in Colorado last July.

May 15th has been set as the date for bringing our offering this year. Appropriate materials and envelopes are being prepared.

6. Re: TERM INSURANCE

It was reported by our agent that to the best of his knowledge all eligible workers of the Synod are covered by the Term Insurance carried with State Farm Insurance Company. And whereas the Lord blessed us again this year with a good insurance experience, the claim fluctuation reserve for the ELS is \$3,541.76 and a dividend check for \$980.45 was received. The rate remained at .47 per thousand per month for the coming year.

7. Re: FAMILY SOCIAL SERVICE

The Board approved the payment made for these services to the Wisconsin Family Service in the past year. The services of Helen Navare were used in the Madison area.

8. The following budget was prepared, adopted and sent to the Board for Stewardship for consideration:

Subsidies for Pastors and Widows	\$11,064.00
Medicare Gap	500.00
Pensions (10% increase)	6,750.00
Group Life Insurance	6,824.00
Board Expense	400.00
	<hr/>
	\$25,538.00

G.A.R. Gullixson, chairman

CHRISTIAN SERVICE

ACTION OF THE SYNOD

Resolution No. 1: Retirement Program and Tax Sheltered Annuity Plan

WHEREAS, *The cost of living continues to rise, and*
WHEREAS, *Those living on fixed retirement incomes are often unable to meet rising costs, and*

WHEREAS, *The Board for Christian Service reports that it has planned a cost of living increase from \$90.00 per month to \$100.00 per month for the year 1978, and has included this amount in its budget request,*

BE IT RESOLVED, *That the Synod approve this increase.*

Resolution No. 2: Needs of Pastors and Pastors' Widows

WHEREAS, *The Board for Christian Service reports that it has granted a 12% increase in subsidies to retired pastors and pastors' widows as of January 1, 1977,*

A. BE IT RESOLVED, *That the Synod approve this increase, and*

B. BE IT FURTHER RESOLVED, *That the Board for Christian Service be encouraged and authorized to continue to grant such increases whenever they consider it advisable.*

Resolution No. 3: Regarding Survey Concerning the Needs of the Aging

WHEREAS, *The survey conducted by the Board for Christian Service regarding the needs of the aging has apparently shown little interest at the present time in regional homes for the aging,*

BE IT RESOLVED, *That the Board for Christian Service be encouraged to also investigate other avenues of doing works of charity.*

Resolution No. 4: World Emergency Fund

WHEREAS, *The annual offering for the World Emergency Fund had proved to be successful, and*

WHEREAS, *Our Synod can serve both God and our fellowmen well through such a fund, and*

WHEREAS, *The funds for this program are not budgeted, but rather are dependent upon the special, once-a-year appeal and offering,*

BE IT RESOLVED, *That the Board for Christian Service make continued and greater efforts to provide sufficient time for promotion of the World Emergency Fund offering through tracts and brochures, and any other means of publicity necessary.*

Resolution No. 5: Information on Services to Pastors and Teachers

WHEREAS, *There is need for all Synodical pastors and teachers to know and understand the financial benefits provided them by the Synod,*

A. BE IT RESOLVED, *That Prof. Norman S. Holte be thanked for his work in preparing such information in pamphlet form, and*

B. BE IT FURTHER RESOLVED, *That pastors and teachers of the Synod be encouraged to avail themselves of this information through the Board for Christian Service.*

Resolution No. 6: Group Life (Term) Insurance

WHEREAS, *Some congregations pay for their own pastor's Group Life (Term) Insurance premiums, and*

WHEREAS, *Some congregations do not contribute specifically to pay these premiums, in which case the premiums are paid from the Christian Service Fund,*

BE IT RESOLVED, *That the Board for Christian Service continue to request the congregations which do not pay the premiums for the pastor's Group Life (Term) Insurance to assume this obligation.*

REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications met regularly under the Chairmanship of Prof. Sigurd K. Lee, to consider and act on these matters:

THE LUTHERAN SENTINEL:

The Board appointed Pastor Erling Teigen acting Editor-in-Chief, and later Editor-in-Chief for the year 1977. Pastor Ronald Mathison was appointed Managing Editor, and on the resignation of Pastor Paul Haugen as Business Manager, assumed those duties as well. In view of rising costs of publishing and mailing, the Board raised the subscription price for THE LUTHERAN SENTINEL to \$3.25 per year for individual subscriptions, beginning in July, 1977, effective with the next renewal in the case of each subscription. The Board worked closely with the Editor and Managing Editor in considering matters of format, style, content and finances.

REFORMATION ANNIVERSARY PUBLICATIONS:

The Board made efforts at distribution as wide as possible for the study guide "I Believe," by B. W. Teigen, and also granted permission to the Lutheran Church in Australia to reproduce the publication for use in Australia at a royalty of 10 cents per copy. Favorable reviews of the publication were noted. Professor Tiegen continues to work on the series, presently on a study guide on the Formula of Concord, to be published, it is hoped, this fall. Dr. N. S. Tjernagel reported progress in the preparation of the Harmony and Resource Book to the Lutheran Confessions, hoping to have a first draft completed by the time of this Convention. The Board continued to explore every avenue toward publishing translations of works by C. F. W. Walther and U. V. Koren. Translators have much of the material ready.

CONVENTION ECHO AND SYNOD REPORT:

Efforts of the Board were directed toward a more efficient system of billing and distributing for these publications.

CHRISTMAS PROGRAMS:

Pastor Walther Gullixson was appointed to oversee the publication of a Christmas Program for 1977, and is working on the matter at this writing.

LUTHERAN SYNOD QUARTERLY:

Seminary President Theo. A. Aaberg has been elected Editor of the Lutheran Synod Quarterly. He hopes to make some changes in format and in operations, and will work with the Board in this matter.

BULLETIN INSERTS:

The Board continued its program of publishing occasional inserts for church bulletins on various subjects, taking note that the Anniversary Thankoffering Committee also intends to publish some inserts during the ingathering effort.

CATECHISM:

Catechisms were reprinted in sufficient quantities, it is hoped, to last until a new edition can be published. The Board continues to consult with the Catechism Review Committee in this matter.

BUDGET PROPOSED FOR 1978:

The Board proposes the following budget for its work in 1978:

Stipend for Reformation Anniversary Study Guide	
Author and Editor	\$ 535.00
Reformation Anniversary Publications	1,070.00
Bulletin Inserts	750.00
Christmas Programs	375.00
The Lutheran Sentinel	750.00
Lutheran Synod Quarterly	130.00
Inventory	107.00
Board Expenses	805.00
Total Budget	<u>\$4,522.00</u>

John A. Krueger, secretary

SUPPLEMENT TO THE REPORT OF THE BOARD FOR PUBLICATIONS

In addition to the items mentioned in the Board's report, two more items of concern to the Board should be reported on:

1. The Board for Publications resolved to publish five hundred (500) copies each of one volume of works by Dr. U. V. Koren and one volume of the works by C. F. W. Walther, through the Graphic Publishing Company, Lake Mills, Iowa. The Board requests the Synod to set aside \$5,000.00 for this project, recognizing that this amount is recoverable through sales of the volumes to be published. Promotion of the sales of these volumes will be accomplished through listing in the catalog of Northwestern Publishing House as well as special promotional "flyers".

2. The Board also wishes to express its deep concern over the fact that our Synod's magazine, THE LUTHERAN SENTINEL, is not at present reaching every home in the Synod. We urge that congregations not at present on the "blanket subscription" plan seriously consider taking advantage of its lesser per subscription cost and its opportunities to reach each of our homes with edifying Christian teaching and news of our brothers and sisters in faith.

John Alan Krueger, secretary
Board for Publications

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Walther-Koren Translations

WHEREAS, *Our people are being inundated with Reformed and Neo-Pentecostal literature, and*

WHEREAS, *There is a great need for sound Lutheran theological material, and*

WHEREAS, *Much diligent work has been done on these translations by a number of our pastors, and*

WHEREAS, *The Board for Publications estimates a need for a \$5,000 subsidy, therefore,*

A. BE IT RESOLVED, *That the Synod give its whole-hearted approval to this project, and encourage the publication of the same, with all due haste, and*

B. FURTHER, BE IT RESOLVED, *That the Synod allocate a sum of about \$5,000 to subsidize this project. (Details to be agreed upon by the Board for Stewardship and the Board of Trustees.)*

Resolution No. 2: The Lutheran Sentinel

WHEREAS, *The Lutheran Sentinel is the official Publication of the Evangelical Lutheran Synod, and*

WHEREAS, *It is designed to appeal to a diversified group of readers, and*

WHEREAS, *Its purpose is to "provide doctrinal, informational, devotional, and inspirational materials," therefore,*

A. BE IT RESOLVED, *That we commend the Board For Publications for its efforts in promoting the distribution and readership of the Lutheran Sentinel, and*

B. FURTHER BE IT RESOLVED, *That it continue to expand its efforts through bulletin inserts, letters, posters, etc. and,*

C. BE IT FURTHER RESOLVED, *That pastors and congregations put forth a greater effort to achieve 100% distribution in their midst.*

PASTORAL CONFERENCE RECORDS

ACTION OF THE SYNOD

The Pastoral Conference Records for the General Pastoral Conference, and records for three of our seven circuits are at hand. The conferences reporting appear to have been diligent in the Lord's work. Essays, discussions, and consideration of pastoral problems indicate a fervent desire to know God's Word and to be guided by it in the furtherance of His Kingdom.

REPORT OF SELF-STUDY COMMITTEE

Resolution No. 1: Definition of Synodical Memberships (Referred back to Self-study Committee)

WHEREAS, according to paragraph 1, chapter II, of the Synod constitution, "The Synod consists of those congregations which have united by adopting this constitution," therefore

BE IT RESOLVED, that each individual who is a member in good standing of a congregation of the ELS is a member of the Synod, and

WHEREAS, membership in the Synod is further spelled out in paragraphs 2 and 3 of chapter II, including 3d, "other orthodox Lutheran Christians," therefore

BE IT RESOLVED, that this would include other individuals who, for reason of location, are not able to affiliate with a member congregation, but could also become members of the Synod through proper application and acceptance by action of the Synod.

WHEREAS, there has been misunderstanding concerning the use of the terms "permanent" and "permanent advisory" in referring to Synodical membership, therefore

BE IT RESOLVED, that we continue to use the term "permanent" in its special sense and in doing so we understand that we are referring to the membership of all the full-time servants of the Word in our Synod, which would include teachers, professors, and pastors, and

BE IT FURTHER RESOLVED, that all such "permanent" members have the obligation to be present at Synod conventions and have the right as permanent members to (1) serve on floor committees and (2) speak on the floor of the Convention but, as stated in chapter III, paragraph 6, of the constitution, the right to vote is reserved to pastors of congregations and delegates chosen from Synod congregations.

Resolution No. 2: The Clergy Roster (Referred back to Self-study Committee)

BE IT RESOLVED, that the following guidelines be adopted by the Synod:

- I. The Clergy Roster printed in the Synod Report shall constitute an official published list of Synod clergy.
- II. Names shall be added when pastors (clergy) become permanent members of the Synod by action of the Synod.
- III. Names shall be removed:
 - A. When a pastor dies.
 - B. When membership in Synod is forfeited by joining another synod.
 - C. When a pastor resigns from Synod.
 - D. When the Synod revokes membership.
- IV. An additional list shall be printed in the Synod Report titled "Non-Member Clergy Serving the Synod." This list shall include the names and addresses of clergy who are serving the Synod in its congregations or educational institutions but who are not members of the Synod.

Resolution No. 3: Teacher Equalization (Referred back to Self-study Committee)

WHEREAS, the Synod's teachers who are permanent members of Synod are expected to attend the conventions, and

WHEREAS, equalization is provided for all pastors and delegates who attend the conventions,

BE IT RESOLVED, that the teachers who are permanent members of the Synod be included under the Pastor's Equalization Fund.

WHEREAS, most congregations pay their pastor's conference and convention expenses,

BE IT RESOLVED, that congregations be urged to pay the teachers' expenses also.

Resolution No. 4: Central Billing

WHEREAS it may be advantageous to bill Synod-wide things such as the Convention Echo, Synod Report, and Group Life Insurance from the Synod Treasurer's Office,

BE IT RESOLVED, that in the future central billing from the Synod Treasurer's Office be considered in these and other similar cases, and

BE IT FURTHER RESOLVED, that billing be made at the earliest time practical.

Resolution No. 5: Synodical Discipline (Referred back to Self-study Committee)

BE IT RESOLVED, that the following guidelines for Synodical Discipline be adopted by the Synod:

- I. In cases of discipline among pastors, teachers, professors or congregations who hold membership in the Synod, the Circuit Visitor has original jurisdiction. He shall hear the case and give the proper counsel.
- II. If, after due admonition, the Visitor's counsel is not heeded, he shall review the case in consultation with the President of the Synod.
(NOTE: In the case of the discipline of a Foreign Missionary who is not a member of any Circuit, the Foreign Mission Field Secretary shall replace the Circuit Visitor in the above guidelines.)
- III. If, after due admonition, the President's counsel is not heeded, he shall have the power of suspension from Synodical responsibilities and privileges. The President shall make announcement of such action to all the members of the Synod.
- IV. The President shall report his action in his Annual Report to the Synod.
- V. If the Synod ratifies the President's action, it shall be final. If the Synod does not ratify, the President's action shall be revoked.
- VI. Until such time as the Synod Convention has taken final action, the action by the President shall be in force and shall be respected by all the members of the Synod.

Resolution No. 6: Ordination of a Pastor

RESOLVED, that when the candidate of theology receives a Call he will arrange for his ordination through the office of the President of the Synod; and this ordination will normally be held in a congregation to which he has been called.

Resolution No. 7: De-Amalgamation of the Board for Education and Youth

RESOLVED, that the Board for Education and Youth work out methods of effective operation within its present structure.

Resolution No. 8: Excusing the Synod Self-Study Committee

WHEREAS, the work of the Synod Self-Study Committee has essentially been completed, therefore

BE IT RESOLVED, that the Committee be excused at the 1977 Synod Convention.

Sig Lee, secretary

REPORT OF COMMITTEE ON WORSHIP

The Committee on Worship consisting of members Carl Bloedel, Norman B. Harstad and Hans A. Theiste met three times, September, January and June.

At their first meeting in September Norman Harstad was elected chairman and Hans Theiste secretary. It was agreed that whatever business would come before the Committee could be conducted by correspondence or telephone since Pastor Norman Harstad was moving to San Antonio, Texas. It was also agreed to hold a meeting the Monday preceding the General Pastoral Conference in January 1977.

When the Committee met on Monday, Jan. 3, 1977 in Minneapolis, it gave some consideration to a letter received from Mr. Raymond Litzknow of Pilgrim Lutheran Church in Waterloo, Iowa. He expressed objection to the use of the expression "world without end" since it is not used in the Bible and is confusing to the hearers of today. The Committee agreed that Mr. Litzknow was making a valid objection and resolved to put the question before the Pastoral Conference.

The Committee reviewed a tape recording and discussed various aspects of a new order of service called "A Service of the Word" produced by the Wisconsin Evangelical Lutheran Synod's Commission on Worship. All agreed it was a very refreshing form for worship to be used on occasions, and resolved to request the WELS Commission that copies be sent to all pastors of the ELS.

The Committee is also requesting to meet with the WELS Commission to discuss that supplement to the hymnal on which they are working and other publications on liturgy and worship. We are awaiting further developments in these matters.

Hans Theiste, secretary

REPORT OF THE CATECHISM REVIEW COMMITTEE

Until the loss of its Secretary, Pastor Martin Teigen, to the mission fields of Peru, the Catechism Review Committee met frequently in 1976. Before his departure, the very able Secretary had completed the initial drafts of all the chapters in the new format being followed, a sample of which had been circulated in 1976. The Committee is now confronted with the task of thoroughly reviewing, consolidating and polishing its efforts of revision. It still has hopes of readying the revised catechism for publication in 1978 and continued to work toward that end. The reprint of the 1966 edition continues in sufficient supply to serve our needs for some time.

The remaining members of the Committee are Pastor R. Newgard and Professors M. Otto, P. Tweit and J. Madson.

J. B. Madson, chairman

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF RECEIPTS AND DISBURSEMENTS September 30, 1975 to September 30, 1976

RECEIPTS

Cash balance, September 30, 1975	\$ 98.88
Contributions from Congregations	6,420.00
Contribution from Synod	<u>1,867.91</u>
Total	\$8,386.79

DISBURSEMENTS

Delegates mileage payments	\$8,138.15
Chairman Convention expenses	95.75
Postage and office supplies	29.39
Stop Payment charge	<u>3.00</u>
Total	\$8,266.29

Cash balance, September 30, 1976	\$ 120.50
Mileage paid on 95,766 miles.	
A deficit of \$1,846.29.	
Reconciliation with Security Marine Bank balance	\$ 143.90
Minus outstanding check #819	<u>23.40</u>
	\$ 120.50

George Cooper, chairman

MEMORIAL

January 11, 1977

The Rev. Wilhelm W. Petersen, President
The Evangelical Lutheran Synod
5530 Englewood Drive
Madison, Wisconsin 53705

Dear President Petersen:

The congregation of King of Grace Evangelical Lutheran Church believes that the Evangelical Lutheran Synod should consider the need for a full time staff position. Seven acts pertinent to this need are as follows:

The 1975 Convention of the Evangelical Lutheran Synod directed the Synod's Board for Missions to study the matter of a full time Field Secretary. (The Board prepared a lengthy position description, but recommended against implementation because of the limited amount of funds available for mission work.)

The 1976 Convention accepted into synodical membership twelve new congregations located in the states of Wisconsin, Iowa, Florida, Georgia, Texas, Colorado and California.

At December 31, 1976, the Board for Missions had under its care congregations and preaching stations in Minnesota, Iowa, Michigan, Illinois, New York, Massachusetts, Georgia, Florida, Texas, Colorado, Oregon, Nicaragua, Costa Rica and Peru.

The Convention elected as Synod President a Pastor who has no called assistant (although there is someone who does help with preaching.)

There is no regular program of congregational visitation by someone representing the Synod or the office of the President. (Visits are for congregational celebrations or are crisis oriented.)

While some years each of the mission stations may be visited by a Field Secretary, it cannot be counted upon to happen every year, and the foreign field should be visited more frequently.

While there are some members of the Synod who are concerned about the increasing size of the budget, there are others who are concerned that it is not growing faster; that, while we are properly conservative in doctrine and theological practice, we are overly conservative or unaggressive in spreading the Word of God.

We, the Voters' Assembly of King of Grace Lutheran Church of Golden Valley, Minnesota, believe that these seven statements make up a package that is of serious concern. Therefore we do hereby recommend:

1. that the Evangelical Lutheran Synod, at its 1977 Convention, authorize and establish a full time salaried synodical staff position under the direction of the Synod President.
2. that such a position be effective as of January 1, 1978.
3. that the Board for Stewardship include funding for such a position in the 1978 budget of the Synod.
4. that the Board of Trustees, in conjunction with the Board for Missions, and with the advice of the officers and the other Boards and Committees of the Synod, prepare a position description, establish the remuneration, and fill the position.
5. that the position description reflect the fact that this individual would serve as an administrative arm of the Synod Convention, but would not be an elected officer. Suggested duties of this position would include representing the Synod officials before congregations and pastors in order to follow up on synodical activities. It is not intended that this person be a policy maker, but would facilitate communications between the Synod and member congregations, and between the several congregations.
6. that the position description be prepared without the preconceived idea of whether the person called is to be a layman or a pastor. (It is our initial thought that there may be more responsibilities that involve a business or finance background rather than theological, but, rather than prejudge the experience required, the position description should be prepared, then the potential candidates selected.)

We believe that part time officials of the Synod, regardless of how talented and dedicated, cannot give full time service to the congregations which have called them, adequately care for the growing needs of the other congregations of the Synod, and meet and confer adequately with the Christian brethren outside our Synod. There is a need to have Synod officials spend more time in the Synod congregations, discussing the Synod's work and maintaining contact with the

local scene. We believe the work of the Synod can be enhanced and expanded through the judicious use of this position in cooperation with the Circuit Visitors, Synod Officials and Boards.

The net result is that either the congregations that are paying the salaries of the people who are the Synod's officers are going to be increasingly without the services of their called pastor, or the officers can come only from the larger, wealthier congregations who can afford to hire assistant pastors or other staff. We believe that such a restricting of the possible candidates for office in the Synod is not only undemocratic, but extremely unhealthy.

Some may be concerned that the Synod cannot afford the position discussed herein. It is our concern that the Synod can afford to do no less. The recommended position must be considered an investment, not a cost. This investment must be in the work of the Lord, for the advancement of His Kingdom.

We want to make it very clear that we are not critical of any current or past officers or committee and Board members, but that our Synod is now in a time of its life when a strengthening of its communication with Synod congregations and reinforcing of its financial management is necessary.

To the Glory of God!

Duane Wosje, president

REPORT OF THE ANNIVERSARY THANKOFFERING COMMITTEE

"O give thanks unto the Lord for He is good." Psalm 118:1.

Complying with a resolution of the 1976 Synod Convention (Cf. p. 143 of the 1976 Synod Report), President Wilhelm Petersen appointed the following men to serve on the Anniversary Thankoffering Committee: the Rev. George Orvick (member at large), Mr. Bill Overn (Board of Regents), Mr. Harvey Bell (Board of Trustees), Prof. John Moldstad (Bethany College), the Rev. Norman A. Madson (Board for Missions), and the Rev. Paul Petersen (Board for Stewardship). The Committee is responsible for making and carrying out plans for the raising of a \$600,000 Thankoffering during the years 1977-1979. The monies from the Thankoffering will be used to make campus and academic improvements at Bethany College which is observing its 50th Anniversary, for new quarters for Bethany Seminary which is observing its 30th Anniversary, and for extension of our Foreign Mission Program which will be observing its 10th Anniversary of work in Latin America.

The Committee organized at its first meeting in August, 1976. The Rev. Orvick was elected chairman, and the Rev. Norman A. Madson, secretary. The Committee has met several times during the year. Pastor Orvick has been elected General Chairman for the campaign, and Prof. John Moldstad the Executive Secretary. Mr. Wilbur Lieske has been appointed to serve as Treasurer for the Committee. A subcommittee composed of the Rev. Milton Twelt, Chairman, Prof. John Moldstad and Mr. Harvey Bell is in charge of solicitation of Advance Gifts.

"Gratitude for Grace" is the theme which has been adopted for the 3-year campaign. The Thankoffering basically will be carried out by the laymen of our congregations, with Pastors serving in an advisory capacity. It will be initiated in the congregations on a Sunday in October. Prior to that time much publicity

will be given the Thankoffering in the form of letters to the congregations, bulletin inserts and Sentinel articles. Other publicity materials will include banners, posters, thermometer charts, bulletin covers, an attractive informational booklet and filmstrip. A special hour and a half presentation will be made during prime time at the 1977 Convention.

The Campaign will be structured in this way. The Synod will be divided into five divisions, each division having a General Chairman. In each division there will be five areas, each having a captain and pastoral advisor. Each area will include five or six congregations. Each congregation will have its own Thank-offering Committee which will be responsible for securing pledges and gifts.

Already in excess of \$20,000 has been given or pledged to this Thankoffering. We on the Committee are enthused about the prospects of raising, and even exceeding, the goal of \$600,000. We pray that the Lord of the Church will move the hearts of our Synod's membership to get behind this important project and make it a success.

"Thy people shall be willing in the day of Thy power." Psalm 110:3.

Norman A. Madson
Committee Recording Secretary

REPORT OF THE BOARD FOR STEWARDSHIP

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW." This well known and beloved hymn wonderfully summarizes the stewardship efforts of the ELS members, pastors and friends during the past fiscal year.

The Board for Stewardship 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 \$411,697. This amounted to \$27,697 more than was needed to fulfill our financial obligations.

This achievement indicates that God has abundantly blessed our Synod in that He caused our members and friends to proceed forward in their stewardship sanctification. It should be noted that the budget needs for the years 1972-1976 were all surpassed, and that we are on schedule to meet the 1977 budget.

Our stewardship growth, especially during the past few years, can be attributed to several reasons: 1) God's Grace; 2) Improved stewardship of ELS members; 3) New congregations which have joined the ELS; and 4) Independent congregations who have been contributing to the ELS. The ELS is most grateful to the new congregations who have joined in fellowship with us and the affiliates who have been contributing generously to our needs. A special thank you is in order to the various Ladies Aids, Circles, Youth Groups, Christian Day Schools and Sunday Schools throughout the Synod for their generous support. These groups are a very vital but often "forgotten" element of the church's work.

The Board for Stewardship prepared a Stewardship Program, "Freedom and Responsibility," which was distributed to each congregation to be used as it saw fit during its 1976 Fall Stewardship Program.

The 1977 budget has been increased by \$43,110.00 over the 1976 budget. This causes us to realize that we cannot rest on our past accomplishments. The Lord's work never stops; we must strive for ever greater stewardship sanctification.

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

1978 BUDGET

The Board for Stewardship recommends that the Synod certify the proposed budget for 1978:

BOARD	PROPOSED BUDGET
Bethany Lutheran College	\$175,000
Bethany Lutheran Seminary	53,100
Christian Services	19,000
Church Extension	1,000
Education and Youth	15,700
Foreign Missions	70,300
Home Missions	84,000
Publications	3,900
Synod Fund	56,000
Total Proposed Budget	\$478,000

The Board further recommends that \$478,000 be the maximum budget figure for 1978. If any reallocation of funds is to be made, it must be made within the total budget amount of \$478,000.

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, a tabulated list of congregational contributions is included for the year 1976.

CONGREGATION	ADDRESS	AMOUNT
Ascension—Eau Claire, WI		\$ 710
Bethany—Ames, IA		245
Bethany—Luverne, MN		14,020
Bethany—Port Orchard, WA		8,035
Bethany—Princeton, MN		5,899
Bethel—Sioux Falls, SD		4,200
Calvary—Ulen, MN		1,754
Cazenovia—Chittenango, NY		210
Center—Scarville, IA		2,183
Central Heights—Mason City, IA		829
Christ—Savannah, GA		284
Christ—Sutherlin, OR		720
Christ the King—Bell Gardens, CA		1,406
Clearwater—Oklee, MN		317
Concordia—Clearbrook, MN		894
Concordia—Eau Claire, WI		2,526
Concordia—Traverse City, MI		30
Cross Lake—Fosston, MN		319
East Paint Creek—Waterville, IA		3,987
English—Cottonwood, MN		6,083
Faith—Alpena, MI		456
Faith—Austin, MN		408
Faith—East Jordan, MI		5,947
Faith—Hillman, MI		1,855
Faith—Parkersburg, IA		1,799
Faith—San Antonio, TX		1,052
Faith—St. Edward, NB		-0-
First—Delhi, MN		300
First—Suttons Bay, MI		1,919
First American—Mayville, ND		3,091
First English—Ashland, WI		798

First Evanger—Fertile, MN	1,004
First Shell Rock—Northwood, IA	1,389
First Trinity—Marinette, WI	2,348
Forest—Forest City, IA	1,574
Good Shepherd—Bloomer, WI	2,209
Good Shepherd—Vallejo, CA	269
Grace—Crookston, MN	2,525
Grace—Madison, WI	4,781
Grace—Vero Beach, FL	19,241
Hartland—Hartland, MN	3,631
Heritage—Apple Valley, MN	1,962
Hiawatha—Minneapolis, MN	4,386
Holton—Holton, MI	2,067
Holy Cross—Madison, WI	24,099
Holy Trinity—Okauchee, WI	6,041
Immanuel—Audubon, MN	3,403
Immanuel—Riceville, IA	500
Indian Landing—Rochester, NY	2,891
Jerico—New Hampton, IA	12,115
King of Grace—Golden Valley, MN	28,149
Lake Mills—Lake Mills, IA	2,869
Lakewood—Tacoma, WA	3,980
Lime Creek—Lake Mills, IA	1,179
Manchester—Manchester, MN	861
Messiah—Minot, ND	1,100
Mt. Olive—Mankato, MN	19,287
Mt. Olive—Trail, MN	1,093
Nazareth—Trail, MN	1,209
Newport—Wisconsin Dells, WI	1,335
Norseland—St. Peter, MN	7,359
Norwegian Grove—Gaylord, MN	1,758
Oak Park—Oklee, MN	1,221
Oslo—Volga, SD	431
Our Savior's—Albert Lea, MN	15,794
Our Savior's—Bagley, MN	324
Our Savior's—Belview, MN	2,933
Our Savior—Bishop, CA	3,641
Our Savior's—Elderon, WI	705
Our Savior's—Hawley, MN	2,073
Our Savior's—Madison, WI	2,553
Our Savior—Naples, FL	5,703
Our Savior's—New Hope, WI	1,369
Our Savior's—Princeton, MN	8,786
Parkland—Tacoma, WA	3,135
Peace—Belgrade, NB	54
Peace—Deshler, OH	528
Pilgrim—Waterloo, IA	4,508
Pinehurst—Eau Claire, WI	2,187
Pinewood—Burlington, MA	3,894
Redeemer—Iola, WI	564
Redeemer—New Hampton, IA	2,206
Richland—Thornton, IA	9,044
River Heights—East Grand Forks, MN	23,038
Rock Dell—Belview, MN	6,153
Rose Dell Trinity—Jasper, MN	2,994
Saude—Lawler, IA	3,505
Somber—Northwood, IA	2,324

St. Andrew—Colorado Springs, CO	600
St. John's—Cedar Rapids, NB	160
St. Mark's—Chicago, IL	2,752
St. Martin's—Shawano, WI	6,894
St. Matthew—Myrtle Creek, OR	1,500
St. Paul's—Chicago, IL	1,200
St. Paul's—Clintonville, WI	2,930
St. Paul—Escondido, CA	100
St. Paul's—Lengby, MN	1,880
St. Paul's—Portage, WI	3,802
St. Paul's First—North Hollywood, CA	5,000
St. Petri—Grygla, MN	205
St. Timothy—Lombard, IL	12,096
Scarville—Scarville, IA	7,688
Trinity—Brewster, MA	1,273
Trinity—Calmar, IA	1,472
Trinity—West Bend, WI	8,777
West Paint Creek—Waukon, IA	2,456
Western Koshkonong—Cottage Grove, WI	8,552
Zion—Thompson, IA	1,503
Zion—Tracy, MN	5,014

Wilbur G. Lieske, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held 4 regular quarterly meetings during 1976 on the following dates: February 10-11, May 11-12, August 31-September 1 and November 9-10. The following is a report of decisions of the Board of Trustees during 1976 and up to the time of the 1977 Convention, presented for the Synod's consideration.

ARCHIVES:

We include here a report from the Secretary of the Committee on Archives and History for the Synod's consideration.

REPORT OF THE DEPARTMENT OF ARCHIVES AND HISTORY OF THE ELS TO THE SECRETARY OF THE EVANGELICAL LUTHERAN SYNOD

The Department of Archives and History of the Evangelical Lutheran Synod has not met as a group since the Convention of 1976, since there was agreement among the members that there was not enough material to warrant the time and expense of getting together to work on the Archives of our Synod at Bethany Lutheran College.

However, the members (A. M. Harstad, H. A. Theiste and the undersigned) have been in communication during the time, and there are plans in the near, though not immediate, future to get together again for a meeting and for work on the Archives.

The time of the forthcoming meeting will to a considerable extent depend on the amount of material that will come in from our congregations. When sufficient material arrives, we shall plan for a meeting.

However, at this point there has not been much response to the letter sent out by Secretary Alf Merseth in January. We feel that more congregations ought to send us materials of historical value, and would want to appeal to them again to

do so. We are convinced that there are many more items of historical value that have not found their way into our Archives. We hope that we shall be receiving such materials in the future. When we do, we shall be happy to meet again and add the materials to those already placed in our files.

Respectfully submitted,
Rudolph E. Honsey, secretary

BETHANY LUTHERAN COLLEGE PROPERTY

The "needed improvements" on the Bethany Lutheran College property from the list in last year's Synod Report, (Synod Report 1976, p. 124) have been completed as follows:

Hood for kitchen range	\$ 3,946
Redecoration of new dorm	3,849
Laundry room in old dorm	150
Furniture in new dorm	10,291
Furniture, lights, plumbing in old dorm	19,400
Carpet in old dorm lounge	1,700
Security system for old dorm	3,755
Carpeting of stairs in Old Main	1,500

\$44,591

The cost of these improvements, as well as of several improvements undertaken in 1975 (library carpet, roof on new dorm, repair of heating system, painting of old dorm interior, etc.) at a cost of \$54,409 are charged against the Anniversary Thankoffering.

The Subcommittee of the Trustees and Regents is made up of Trustees H. Bell, A. Levorson and A. Merseth and Regents A. Jungeman, M. Tweet, and W. Overn.

The Boards assigned to this Subcommittee the responsibility of hiring an architect and supervising the construction of the new quarters for Bethany Lutheran Seminary.

After the Subcommittee had studied reports from the Seminary Subcommittee of the Board of Regents and from President T. Aaberg regarding the location of the Seminary Quarters the decision was made that the new Seminary quarters will be located on the Synod's property on the east side of Division Street.

The Subcommittee interviewed 6 Architectural Firms and also inspected some of the buildings they had planned and supervised in recent years. The Architectural Firm of Rockey, Church and Teschner was engaged as the architects for the new building for Bethany Lutheran Seminary.

After studying plans presented by the Architect of one story, two story and split level designs the decision was made that the Seminary Quarters will be a one story construction. One of the offices will be designated as a Synodical Office and one of the smaller classrooms will be designated as a Synodical Conference room.

These decisions have been presented to and approved by both Boards either separately or in joint meetings.

The Subcommittee has also been very concerned about the elm trees on the Bethany Lutheran College Campus. Because of the Dutch Elm disease it is evident that some of these trees will die and will have to be removed. Approval was given to the recommendation of the Administration that an effort be made to save the trees that can be saved through injection. This will be done by the custodians of the College. A day, or days, may be planned when volunteers may arrange to come and help remove dead trees. The Board of Trustees approved these plans.

The Boards have also decided to engage a full-time man as a Counselor in the area of Deferred Giving to work for Bethany College and for the Evangelical Lutheran Synod Foundation. The Subcommittee has been given the responsibility of implementing this action.

The Bethany College Parking lot has been moved to the southeast corner of the gymnasium. This is a part of a college campus landscaping plan which has been approved by the Board of Trustees. Financing of this will be through donations from Alumni to the Thankoffering.

ELS FOUNDATION:

The ELS Foundation Committee is in contact with interested people and is sending them literature as approved and purchased by the Committee. The Board of Trustees decided that $\frac{1}{3}$ of all undesignated legacies will be placed into the Foundation Fund. The balance in the ELS Foundation on December 31, 1976 was \$69,544.28.

GENERAL:

Since need was felt for an Assistant Treasurer the Board of Trustees appointed Mr. Paul Frick, Lombard, Illinois to that position.

The Board of Trustees, following the Guidelines of the Synod (cf. Handbook p. 58) reviewed the honorariums of the officers and adjusted these to \$100.00 per month for the President, Secretary and Treasurer effective January 1977.

The Board of Trustees decided to give the Housing Administrator a stipend of \$50.00 per month for his work effective January 1977.

The Evangelical Lutheran Synod Handbook was reedited by the Secretary of the Synod, reprinted and distributed in January 1977. One copy is provided for each Pastor and Professor, one for each congregation and one for each member of a Standing Board or Committee.

The Board of Trustees "RESOLVED, that the Synod pay the transportation and lodging for our retired Pastors for General Pastoral Conference and Synod Meeting."

LOANS:

A \$25,000 loan was granted to St. Timothy Lutheran Church, Lombard, Illinois for one year. At that time there will be further negotiations.

The Evangelical Lutheran Synod guaranteed the monthly payments on a \$75,000 loan from the Marion State Bank, Scandinavia, Wisconsin on behalf of the Redeemer Lutheran Church, Iola, Wisconsin. Redeemer Lutheran Church purchased the Krause Publication Company building in Iola, Wisconsin for a church edifice and as a home for a Christian Day School which will open in the fall of 1977. The agreement was signed on October 12, 1976.

The Synod is granting an additional loan of \$300.00 per month to Our Savior's Lutheran Church, Madison, Wisconsin.

The Synod is helping Faith Lutheran Church, San Antonio, Texas purchase a 2.23 acre tract of land with a house on it that can be used as a church edifice. The cost is \$95,000; of which \$10,000 will be a down payment made by the congregation, \$45,000 will be financed by the seller and \$40,000 will be in the form of a loan from the Evangelical Lutheran Synod. The congregation will be making the payments on the mortgage as well as to the Synod.

The Synod is helping the First Lutheran Church, Ashland, Wisconsin build a parsonage on its property at a cost of \$30,300.00. A 20-year loan of \$33,500.00 at 8% interest (this includes a loan which the congregation had before) has been negotiated with the Northern State Bank, Ashland, Wisconsin on which the Synod has guaranteed the monthly payments of \$291.00. The First Lutheran Church will begin making monthly payments to the Synod immediately. The documents on this loan were signed on March 25, 1977.

ORGANIZATION OF THE BOARD:

The officers of the Synod, President W. Petersen, V. President H. Handberg and Secretary A. Merseth serve in the same capacity with the Board of Trustees.

Mr. Harvey Roberson, Elma, Iowa serves as Church Extension Fund Secretary.

The ELS Foundation Committee consists of Mr. B. Bogeskov, chairman, the Rev. W. C. Gullixson, secretary, Mr. H. Bell and Mr. Lars Petersen. Prof. J. Moldstad serves on this Committee in an advisory capacity.

The members of the Committee on Archives and History are the Rev. H. A. Theiste, the Rev. A. M. Harstad and Prof. R. E. Honsey, secretary.

Mr. Dennis Natvig serves the Board as Administrator of faculty housing.

SYNOD PROPERTIES:

The Synod purchased a church structure for St. Andrew Lutheran Church at 2215 Paseo Road, Colorado Springs, Colorado for \$75,000.00. \$43,000.00 was paid in cash and a \$32,000 mortgage at 7% interest was assumed. The contract was signed September 16, 1976.

The Synod purchased a parsonage for St. Andrew Lutheran Church at 2006 Snyder Avenue, Colorado Springs, Colorado for \$35,400.00. \$17,900.00 was paid in cash and a \$17,500.00 mortgage at 6% interest was assumed. The contract was signed October 27, 1976.

The St. Andrew Lutheran Church is making the monthly payments on both these mortgages.

The Synod approved construction of a church edifice for Bethany Lutheran Church, Ames, Iowa at a cost of \$112,400.00. \$102,000.00 of this will be in the form of a loan from Lutheran Brotherhood on which the congregation will make the principal payments.

The Rubio residence at 5 Edgewood Road was purchased for \$20,000.00.

In managing Synod's properties the Board of Trustees has approved many improvements and maintenance items on the Synod's faculty residences. In 1976 the cost for improvements and maintenance on the residences was \$12,340.00.

WILLS AND GIFTS:

\$6,000.00 was received from the annual distribution of the Martin Robinson Estate.

The final settlement of the Emma Kvalvik Estate was received in the amount of \$601.00.

Annual distribution of the Oscar Huso Estate was received as follows: \$445.07 for 1976 and \$465.76 for 1977.

Net receipts of the George Tokheim Estate as of December 31, 1976 were \$207,469.73. This has been distributed as follows: Bethany Lutheran College—50%—\$103,734.89. Bethany Lutheran College Reserve Fund—25%—\$51,867.42. Home Missions—25%—\$51,867.42. In January 1977 the settlement of the Albert Tokheim note of \$3,000.00 was received. The net settlement after expenses was \$2,008.21. Monthly payments of \$75.00 will continue on the Cedar Rapids, Iowa house until March 1980.

Alf Merseth, secretary
Board of Trustees

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

June 15, 1977

The Subcommittee has adopted final plans and specifications for the Seminary building. The estimated cost of construction is \$325—350,000. The Subcommittee representing the Trustees and Regents seeks the approval of the Synod for this additional cost.

Since this plan for which the Subcommittee is asking approval includes plans for a much needed synodical office and meeting room, we ask that the Synod approve this plan for a synodical office and meeting room and assume the cost of this additional space.

Mr. Ernest Geistfeld has accepted the position of Counselor in the area of Deferred Giving for Bethany Lutheran College and the Evangelical Lutheran Synod Foundation. He will begin his work August 1, 1977.

Alf Merseth, secretary
Board of Trustees

AUDITORS' REPORT

KASPAR, ROY & BAUSCHELT
CERTIFIED PUBLIC ACCOUNTANTS
MEMBERS AMERICAN INSTITUTE OF CPAS

180 N. LA SALLE STREET, CHICAGO, ILLINOIS 60601
312-782-7906

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, 1976 and the related summary of financial activities and statements of changes in fund balances and changes in financial position for the year ended that date. 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 residences and real estate are recorded at values other than cost, and titles to the residences and real estate were not examined by us.

Because of the material significance upon the balance sheet of loans receivable, investment program notes payable, mortgages payable and residences, etc. 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. In addition, Rule of Professional Conduct Number 9.1.1 of the Illinois Society of Certified Public Accountants, of which we are members, prohibits the expression of an independent opinion on financial statements of the entity if a member of the accounting firm . . . "was connected with the enterprise as a promoter, underwriter, trustee, director, officer or employee". A member of our firm is the Treasurer of the Synod.

Kaspar, Roy & Bauschelt

Chicago, Illinois
March 15, 1977

BALANCE SHEET

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1976

<u>A S S E T S</u>		<u>LIABILITIES AND FUND BALANCES</u>	
CASH - On deposit		<u>General and Church Extension Funds</u>	
SAVINGS ACCOUNT - Fund for Christian Service		\$ 10,773.24	
ACCOUNTS RECEIVABLE - Contributions and other income for year ended December 31, 1976		8,354.77	
LOANS RECEIVABLE:		NOTES PAYABLE:	
Church extension loans	\$ 79,132.44	West Suburban Bank	\$ 20,000.00
Comprehensive loan program	473,619.58	Bothany Lutheran College	45,000.00
Contracts for deed	<u>42,228.85</u>	Investment program	<u>218,386.85</u>
OTHER INVESTMENTS - Stocks - Wisconsin Power & Light Co. (market value \$34,888.00)		ACCOUNTS PAYABLE - Expenses for year ended December 31, 1976	\$ 283,386.85
BETHANY LUTHERAN COLLEGE (NOTE A)		ACCRUED INTEREST PAYABLE	3,787.29
RESIDENCES AND REAL ESTATE (NOTE B)		UNEXPENDED RESTRICTED CONTRIBUTIONS:	6,700.33
		Nicaraguan Emergency Relief Fund	5,176.50
		Home Missions Fund	54,977.20
		Missions Fund	22,342.54
		Bethany Lutheran Seminary Fund	6,000.00
		Other	<u>17,224.11</u>
		MORTGAGES PAYABLE:	105,720.35
		Bethany Lutheran College Library	69,331.70
		Residences	71,946.62
		Church properties	<u>148,737.35</u>
		DUE TO EVANGELICAL LUTHERAN SYNOD FOUNDATION	290,015.67
		Total Liabilities	<u>580.80</u>
		DEFERRED INCOME - future payments on donated contract for deed	690,191.29
		FUND BALANCES - EXHIBIT II:	23,082.26
		General Fund:	
		Unappropriated	\$3,153,023.95
		Appropriated - Christian service	<u>8,354.77</u>
		Church Extension Fund	<u>254,740.57</u>
			<u>3,416,119.29</u>
			<u>\$4,129,392.84</u>

Evangelical Lutheran Synod Foundation

INVESTMENTS:		LIABILITIES:	
Savings account	\$ 19,597.32	Note payable - due on demand	\$ 3,000.00
Certificates of deposit:		REVOCABLE DEPOSIT - Received in 1974	11,000.00
Due March 10, 1977	\$ 20,000.00	FUND BALANCE - EXHIBIT II:	
Due May 22, 1977 - including accrued interest	<u>10,946.16</u>	Restricted:	
Stocks:		Missions Fund	\$ 10,000.00
Imperial Capital Fund, Inc. (market value \$2,776.14)	3,420.00	Merle Aasen Seminary	
Metro Machine & Engineering Corp. - Preferred		Scholarship Fund	<u>5,000.00</u>
- donated value	<u>15,000.00</u>		\$ 15,000.00
Due from general fund		Unrestricted	<u>40,544.28</u>
	<u>580.80</u>		55,544.28
	<u>\$ 69,544.28</u>		<u>\$ 69,544.28</u>

The accompanying notes are an integral part of this balance sheet.

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

	GENERAL FUND			EVANGELICAL LUTHERAN SYNOD FOUNDATION		
	UNAPPROPRIATED	APPROPRIATED CHRISTIAN SERVICE	CHURCH EXTENSION FUND	UNRESTRICTED	RESTRICTED	
					MISSIONS FUND	MERLE R. AASEN SEMINARY SCHOLARSHIP FUND
BALANCES - December 31, 1975	\$3,080,984.71	\$ 8,353.63	\$ 253,740.57	\$ 38,298.61	\$ 10,000.00	\$ 5,000.00
ADD:						
Allocation from General Fund	-	-	1,000.00	-	-	-
Contributions received for year	-	-	-	179.00	-	-
Interest earned	-	1.14	-	-	-	-
Appropriation from General Fund - portion of unrestricted estates	-	-	-	2,066.67	-	-
Bethany Lutheran College net value adjustment at June 30, 1976 - Note A	92,210.63	-	-	-	-	-
	92,210.63	1.14	1,000.00	2,245.67	-	-
	3,173,195.34	8,354.77	254,740.57	40,544.28	10,000.00	5,000.00
DEDUCT:						
Excess of expenditures and appropriations over income for the year ended December 31, 1976	20,171.39	-	-	-	-	-
BALANCES - December 31, 1976	\$3,153,023.95	\$ 8,354.77	\$ 254,740.57	\$ 40,544.28	\$ 10,000.00	\$ 5,000.00

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

INCOME

Contributions:

Budgetary:

Restricted	\$ 41,750.20	
Unrestricted	<u>382,938.69</u>	\$424,688.89
Non-budgetary - foreign missions		5,000.00
Reserves - undesignated special contributions		10,438.30
Estate and trust income:		
Unrestricted	6,665.88	
Restricted:		
Home missions	\$ 40,570.32	
Bethany Lutheran College	71,140.64	
Bethany Lutheran College		
Reserve Fund	<u>35,570.32</u>	<u>147,281.28</u>
		153,947.16

For special purposes:

Bethany Lutheran College Scholarship Fund	1,438.75	
Bethany Lutheran College Reserve Fund	18.00	
Bethany Lutheran College Special	4,254.15	
Bethany Lutheran Seminary Scholarship Fund	844.58	
Bethesda Lutheran Home	1,560.03	
Evangelical Lutheran Synod Foundation	179.00	
Faith Mission Society and L.I.F.E.	965.24	
Foreign missions	1,425.67	
W.E.L.S. - home missions	48.75	
AAL special project - Bethany Lutheran College		
tennis courts	5,085.60	
Language study grant - from AAL	1,500.00	
"World Needs"	5,312.80	
Wisconsin Lutheran Child & Family Services	57.00	
Special anniversary project grant from AAL	3,250.00	
Anniversary Thank offering (net of		
\$1,293.70 expenses)	9,806.30	
Other	<u>270.17</u>	<u>36,016.04</u>

Total contributions - carried forward 630,090.39

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod Mankato, Minnesota

Year ended December 31, 1976

Total contributions - brought forward			\$630,090.39
Income from investments:			
General Fund investments:			
Interest:			
Loans	\$ 9,425.66		
Certificates of deposit	697.92		
Dividends	<u>2,446.08</u>	\$ 12,569.66	
E.L.S. Foundation investments:			
Interest	2,582.52		
Dividends	<u>69.95</u>	<u>2,652.47</u>	<u>15,222.13</u>
			645,312.52
Other income - proceeds from sale of automobile			<u>3,000.00</u>
Total income from all sources			648,312.52
Less contributions and estates for special purposes			<u>200,897.32</u>
Total income available for current purposes - carried forward			447,415.20

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

Total income available for current purposes - brought forward	\$447,415.20
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EXPENDITURES

Bethany Lutheran College - regular	\$143,000.00	
- special	<u>51,675.60</u>	\$194,675.60
Bethany Lutheran Seminary		35,166.65
Home missions		76,867.19
Foreign missions:		
South America	58,367.05	
Central America	<u>32,119.36</u>	90,486.41
Education and youth		12,605.47
Christian service	10,220.56	
Pension plan	3,060.00	
Group insurance	<u>6,476.58</u>	19,757.14
Publications	16,707.98	
Lutheran Synod Quarterly	1,222.35	
Lutheran Sentinel	<u>14,477.27</u>	32,407.60
Church Extension Fund allocation		1,000.00
Synod fund:		
BLC residences	14,627.74	
Interest	28,095.67	
Other	<u>31,643.72</u>	74,367.13
Anniversary project		<u>3,127.04</u>
Total expenditures		540,460.23

Less expenditures financed by special funds:

BLC - special	2,400.00	
Home missions	9,867.19	
Foreign missions	38,986.41	
Foundation interest for missions	500.00	
Special anniversary project grant		
- from AAL	3,127.04	
Lutheran Sentinel subscriptions	12,900.52	
Group insurance	2,706.65	
Lutheran Synod Quarterly		
subscriptions	398.50	
Annual reports and "Echo"	<u>4,054.00</u>	<u>74,940.31</u>

Expenditures financed by income available for current purposes	<u>465,519.92</u>
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(Deficiency) of income over expenditures - carried forward	(18,104.72)
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The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

(Deficiency) of income over expenditures	
- brought forward	\$ (18,104.72)

APPROPRIATIONS BY BOARD OF TRUSTEES

To Evangelical Lutheran Synod Foundation -	
portion of unrestricted estates	<u>2,066.67</u>

(Deficiency) of income over expenditures	
and appropriations - decrease in	
General Fund Balance	<u>\$ (20,171.39)</u>

The accompanying notes are an integral part of this statement.

STATEMENT OF CHANGES IN FINANCIAL POSITION

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

SOURCES OF FUNDS

Decrease in cash	\$ 5,138.14
Church extension loan payments	16,810.00
Comprehensive loan payments	16,364.01
Reduction in contracts for deed	903.01
Increase in investment program loans	41,713.01
Loan from Bethany Lutheran College (net of \$25,000.00 repayment)	45,000.00
Proceeds of bank loan	20,000.00
Increase in accounts payable	1,998.32
Increase in accrued interest payable	1,609.02
Increase in unexpended restricted contributions and reserves for special purposes	21,030.17
Proceeds of mortgage - residence	28,000.00
Increase in due to Evangelical Lutheran Synod Foundation	1,949.42
Increase in appropriated general fund balance	<u>1.14</u>

TOTAL SOURCES OF FUNDS

\$200,516.24DISPOSITION OF FUNDS

Excess of expenditures and appropriations over income	\$ 20,171.39
Less allocation to Church Extension Fund which did not require an outlay of funds	<u>1,000.00</u>
	19,171.39
Increase in accounts receivable	16,311.27
New comprehensive loans to churches	92,788.66
Residences purchased (2)	55,417.00
Payments on mortgages	<u>16,827.92</u>

TOTAL DISPOSITION OF FUNDS

\$200,516.24

The accompanying notes are an integral part of this statement.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1976

- (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, 1976. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$2,947,343.33 was determined as follows:

Per audit report of the College as of June 30, 1976:	
Total invested in plant	\$3,323,786.44
Less obligations of the plant fund (including	
\$74,774.81 shown as "Notes payable - Evangelical	
Lutheran Synod)	<u>445,774.81</u>
Total net investment in plant -	
June 30, 1976	2,878,011.63
December 31, 1976 value of obligation to Synod	
for mortgage on Memorial Library	<u>69,331.70</u>
	<u>\$2,947,343.33</u>

The Bethany Lutheran College audit report indicates that \$1,172,680.34 of the "investment in plant" is attributable to an increase from a 1967 appraisal.

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

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	9	\$ 195,390.44
Appraisal:		
Outside	10	171,500.00
Internal	<u>6</u>	<u>99,800.00</u>
TOTALS	<u>25</u>	<u>\$ 466,690.44</u>

- (C) 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

Year ended December 31, 1976

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTEN- SION	SYMOD FUND	ANNIVERSARY PROJECT
Subsidies and payments:											
Direct:											
Regular	\$254,286.09	\$127,318.40	\$ 35,166.65	\$ 71,472.74	\$ -	\$ 9,850.00	\$ 9,478.30	\$ -	\$ 1,000.00	\$ -	\$ -
Special	51,675.60	51,675.60	-	-	-	-	-	-	-	-	-
Mortgage:											
Principal	10,791.35	10,791.35	-	-	-	-	-	-	-	-	-
Interest	4,890.25	4,890.25	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	5,372.95	-	-	-	-	-	-	-	-	5,372.95	-
Armed services, etc.	1,488.97	-	-	-	-	1,488.97	-	-	-	-	-
Automobile allowances, etc.	16,350.00	-	-	-	16,350.00	-	-	-	-	-	-
Board meetings and officers'											
expenses - administrative	14,383.93	-	-	5,394.45	-	1,266.50	742.26	529.07	-	6,451.65	-
Education allowances	6,622.10	-	-	-	6,622.10	-	-	-	-	-	-
Group insurance	6,645.78	-	-	-	169.20	-	6,476.58	-	-	-	-
Lutheran Sentinel	14,477.27	-	-	-	-	-	-	14,477.27	-	-	-
Lutheran Synod Quarterly	1,222.35	-	-	-	-	-	-	1,222.35	-	-	-
Miscellaneous	3,605.34	-	-	-	3,119.64	-	-	-	-	-	485.70
Pension plan	4,449.50	-	-	-	1,389.50	-	3,060.00	-	-	-	-
Travel	9,496.54	-	-	-	9,399.24	-	-	-	-	-	97.30
Printing or office expense	18,422.95	-	-	-	2,100.00	-	-	16,178.91	-	-	144.04
Salaries and allowances	54,886.73	-	-	-	51,086.73	-	-	-	-	1,400.00	2,400.00
Seminary allocation	250.00	-	-	-	250.00	-	-	-	-	-	-
Synod fund - other -											
Schedule B	61,142.53	-	-	-	-	-	-	-	-	61,142.53	-
Total expenditures -											
carried forward	540,460.23	194,675.60	35,166.65	76,867.19	90,486.41	12,605.47	19,757.14	32,407.60	1,000.00	74,367.13	3,127.04

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTEN- SION	SYNOD FUND	ANNIVERSARY PROJECT
Total expenditures - brought forward	\$540,460.23	\$194,675.60	\$ 35,166.65	\$ 76,867.19	\$ 90,486.41	\$ 12,605.47	\$ 19,757.14	\$ 32,407.60	\$ 1,000.00	\$ 74,367.13	\$ 3,127.04
Restricted receipts:											
BLC special	2,400.00	2,400.00	-	-	-	-	-	-	-	-	-
Home missions	9,867.19	-	-	9,867.19	-	-	-	-	-	-	-
Foreign missions	38,986.41	-	-	-	38,986.41	-	-	-	-	-	-
Foundation interest for missions	500.00	-	-	-	500.00	-	-	-	-	-	-
Anniversary project - AAL grant	3,127.04	-	-	-	-	-	-	-	-	-	3,127.04
Lutheran Sentinel	12,900.52	-	-	-	-	-	-	12,900.52	-	-	-
Group insurance	2,706.65	-	-	-	-	-	2,706.65	-	-	-	-
Lutheran Synod Quarterly reports and "Convention Echo"	398.50	-	-	-	-	-	-	398.50	-	-	-
	4,054.00	-	-	-	-	-	-	-	-	4,054.00	-
	74,940.31	2,400.00	-	9,867.19	39,486.41	-	2,706.65	13,299.02	-	4,054.00	3,127.04
Expenses to be financed by budgetary contributions	465,519.92	192,275.60	35,166.65	67,000.00	51,000.00	12,605.47	17,050.49	19,108.58	1,000.00	70,313.13	-
Budgetary contributions:											
Restricted	41,750.20	7,333.82	6,673.94	17,835.30	8,520.79	1,149.63	198.72	-	38.00	-	-
Unrestricted-allocated	382,938.69	135,666.18	28,492.71	49,164.70	42,479.21	11,455.84	16,851.77	19,108.58	962.00	78,757.70	-
	424,688.89	143,000.00	35,166.65	67,000.00	51,000.00	12,605.47	17,050.49	19,108.58	1,000.00	78,757.70	-
Excess (deficiency) of budgetary contributions over expenditures	(40,831.03)	\$(49,275.60)	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 8,444.57	\$ -
Other income available for current purposes:											
Reserves - undesignated special contribution	838.30										
Estates and trust income	6,665.88										
Income from investments	15,222.13										
	(18,104.72)										
Less appropriations	2,066.67										
Decrease in General Fund Balance	\$(20,171.39)										

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

Archives committee	\$	13.11	
Audit and legal		707.00	
Catechism review committee		628.56	
Coin folders		2,098.53	
Evangelical Lutheran Synod Convention		3,365.88	
Doctrinal committee		1,761.24	
ELS and WELS Forum		496.25	
ELS Foundation		788.14	
Evangelism committee		370.09	
Nominating committee		620.51	
Officers' assistance		2,729.75	
Other committees, etc.		2,246.88	
Professors' equalization		1,172.00	
Self study committee		27.47	
Stewardship expenses		975.98	
Visitors' expenses		417.73	
Bethany College residences and real estate expenses:			
Insurance	\$	1,993.93	
Repairs, etc.		11,420.77	
Taxes		<u>1,213.04</u>	14,627.74
Interest expense:			
Bethany College residences		4,769.95	
Church properties		12,645.68	
Investment program		9,460.05	
Other		<u>1,219.99</u>	<u>28,095.67</u>
Total - As shown on Schedule A			<u>\$ 61,142.53</u>

BALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1976 and 1975

<u>ASSETS</u>	<u>DECEMBER 31,</u>		<u>INCREASE (DECREASE)</u>
	<u>1976</u>	<u>1975</u>	
Cash	\$ 19,128.01	\$ 24,266.15	\$ (5,138.14)
Accounts receivable	65,774.19	49,462.92	16,311.27
Loans receivable	594,980.87	513,186.97	81,793.90
Other investments	35,476.00	35,476.00	-
Bethany Lutheran College	2,947,343.33	2,865,924.05	81,419.28
Residences and real estate	466,690.44	411,273.44	55,417.00
Due from Evangelical Lutheran Synod Foundation	-	1,368.62	(1,368.62)
	<u>\$4,129,392.84</u>	<u>\$3,900,958.15</u>	<u>\$ 228,434.69</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable	\$ 283,386.85	\$ 176,673.84	\$ 106,713.01
Accounts payable	3,787.29	1,788.97	1,998.32
Accrued interest payable	6,700.33	5,091.31	1,609.02
Unexpended restricted contributions	105,720.35	84,690.18	21,030.17
Mortgages payable	290,015.67	289,634.94	380.73
Due to Evangelical Lutheran Synod Foundation	580.80	-	580.80
	690,191.29	557,879.24	132,312.05
Deferred income	23,082.26	-	23,082.26
General Fund balance	3,161,378.72	3,089,338.34	72,040.38
Church Extension Fund balance	254,740.57	253,740.57	1,000.00
	<u>\$4,129,392.84</u>	<u>\$3,900,958.15</u>	<u>\$ 228,434.69</u>

CHURCH EXTENSION LOANS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

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<u>CONGREGATION</u>	<u>TOTAL LOANS</u>	<u>BALANCE 12-31-75</u>	<u>NEW LOANS 1976</u>	<u>PAID 1976</u>	<u>TOTAL PAID</u>	<u>BALANCE 12-31-76</u>
Central Heights - Mason City, Iowa	\$ 7,500.00	\$ 5,911.00	\$ -	\$ -	\$ 1,589.00	\$ 5,911.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
Grace - Madison, Wisconsin	40,000.00	24,000.00	-	15,000.00	31,000.00	9,000.00
Lake Mills - Lake Mills, Iowa	3,000.00	900.00	-	300.00	2,400.00	600.00
Mount Olive - Mankato, Minnesota	15,000.00	9,000.00	-	1,000.00	7,000.00	8,000.00
Our Savior's - Bagley, Minnesota	2,000.00	1,000.00	-	-	1,000.00	1,000.00
Pilgrim - Waterloo, Iowa	50,000.00(A)	-	50,000.00(A)	-	-	50,000.00
Pinehurst - Eau Claire, Wisconsin	<u>11,097.50</u>	<u>1,131.44</u>	<u>-</u>	<u>510.00</u>	<u>10,476.06</u>	<u>621.44</u>
TOTALS	<u>\$132,597.50</u>	<u>\$ 45,942.44</u>	<u>\$ 50,000.00</u>	<u>\$ 16,810.00</u>	<u>\$ 53,465.06</u>	<u>\$ 79,132.44</u>

NOTE: (A) Allocation of comprehensive loan balance at January 1, 1976.

COMPREHENSIVE LOAN PROGRAM

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1976

CONGREGATION	TOTAL LOANS	BALANCE 12-31-75	NEW LOANS 1976	PAID 1976	TOTAL PAID	BALANCE 12-31-76
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ 4,000.00	\$ -	\$ 100.00	\$ 100.00	\$ 3,900.00
Bethany - Ames, Iowa	34,848.16	33,777.57	970.59	970.59	1,070.59	33,777.57
Bethany - Princeton, Minnesota	5,000.00	3,325.00	-	366.67	2,041.67	2,958.33
Central Heights - Mason City, Iowa	27,125.00	25,479.27	-	1,310.00	2,955.73	24,169.27
Chittenango - Chittenango, New York	14,250.00	8,125.00	-	-	6,125.00	8,125.00
Christ - Sutherlin, Oregon	18,195.28	17,986.77	-	523.99	732.50	17,462.78
Concordia - Traverse City, Michigan	9,000.00	6,100.00	-	-	2,900.00	6,100.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
First - Suttons Bay, Michigan	10,000.00	9,467.68	-	754.54	1,286.86	8,713.14
Grace - Madison, Wisconsin	50,638.12	6,294.75	-	3,865.02	48,208.39	2,429.73
Heritage - Apple Valley, Minnesota	157,569.25	151,663.41	-	1,510.04	7,415.88	150,153.37
Mount Olive - Mankato, Minnesota	18,000.00	12,000.00	-	1,000.00	7,000.00	11,000.00
Our Savior - Madison, Wisconsin	12,193.00	7,369.00	4,824.00	1,000.00	1,000.00	11,193.00
Our Savior - Naples, Florida	47,167.16	45,904.38	-	1,465.90	2,728.68	44,438.48
Pilgrim - Waterloo, Iowa	79,821.67	111,702.10	-	50,000.00 (A) 3,497.26	21,616.83	58,204.84
St. Andrew - Colorado Springs, Colorado	61,994.07	-	61,994.07	-	-	61,994.07
St. Timothy - Lombard, Illinois	25,000.00	-	25,000.00	-	-	25,000.00
	<u>\$578,801.71</u>	<u>\$447,194.93</u>	<u>\$ 92,788.66</u>	<u>\$ 66,364.01</u>	<u>\$105,182.13</u>	<u>\$473,619.58</u>

NOTE: (A) Allocation to church extension loan at January 1, 1976.

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Memorial Regarding the Radio Ministry

WHEREAS, *Our Savior instructs us to bring the Gospel to every creature; and*

WHEREAS, *The broadcast media is an effective and efficient tool in communicating the everlasting Good News, and*

WHEREAS, *The resources of Bethany Lutheran College and Seminary make Mankato the most feasible place to begin the Synod's involvement in broadcast ministry, and*

WHEREAS, *The Federal Communications Commission requires the hiring of a consulting engineer to determine antenna location, tower height, upper limit of signal power, etc., and*

WHEREAS, *The cost for hiring of such a consulting engineer is \$300 and such funds are available, and*

WHEREAS, *The Board of Regents of Bethany College, the Evangelism Committee, and the Central-Southwestern Pastoral Conference have studied this matter, therefore,*

A. BE IT RESOLVED, *That the Evangelical Lutheran Synod investigate the establishment of a full-time broadcast ministry, and*

B. BE IT FURTHER RESOLVED, *That the President of the Synod appoint a committee to carry out this investigation, and*

C. BE IT FURTHER RESOLVED, *That the hiring of a consulting engineer be authorized.*

Resolution No. 2: Report of the Laymen's Delegates Equalization Fund

BE IT RESOLVED, *That the Synod approve the Report of the Laymen's Delegates Equalization Fund.*

Resolution No. 3:

BE IT RESOLVED, *That the Equalization Committee be authorized to determine the needs and set the amount for layman's equalization for each year.*

Resolution No. 4: Archives

A. BE IT RESOLVED *That Synod encourage its member congregations to send to the Archives Committee all materials of historical value, such as anniversary booklets, history of organization etc., and*

B. BE IT FURTHER RESOLVED, *That each congregation be encouraged to appoint or elect a historian other than the pastor to carry out this task.*

Resolution No. 5: Addendum to Report of the Board of Trustees

WHEREAS, *The construction of the new Seminary Building*

will cost an estimated \$325,000 to \$350,000 if it is to meet all present and foreseeable future needs of our Seminary, and

WHEREAS, The allotted portion from the \$600,000 Anniversary Thankoffering is insufficient to meet this estimated cost,

A. BE IT RESOLVED, That in the interest of good stewardship the Synod approve the construction of this new Seminary Building at the estimated cost of \$325,000 to \$350,000.

B. BE IT FURTHER RESOLVED, That the extra cost of this building be paid for by monies received from future legacies and special gifts.

Resolution No. 6: Treasurer's Report

BE IT RESOLVED, That the Synod approve the Treasurer's Report as audited.

Resolution No. 7: Report of the Board of Trustees

BE IT RESOLVED, That the Synod approve the entire report of the Board of Trustees.

Resolution No. 8: Anniversary Thankoffering

BE IT RESOLVED, That the Synod approve the report of the Anniversary Thankoffering Committee.

Resolution No. 9: Special Offerings in Synod

WHEREAS, In the last year a special emphasis Sunday (Christian Education Sunday on Mother's Day) and two special fund drives (Offering for World needs and a door collection for Bethany Campus Landscaping) were scheduled in close proximity to each other, and

WHEREAS, Such proximity of special offerings and emphasis weeks would appear to be counter productive to our stewardship efforts, therefore

BE IT RESOLVED, That the Convention reaffirm that the Board for Stewardship has the responsibility for coordinating the times at which special fund drives and emphasis weeks sponsored by the Synod's boards and institutions are held.

Resolution No. 10: Report of Board for Stewardship

WHEREAS, God has abundantly blessed the Evangelical Lutheran Synod by opening the hearts of its members motivating them to respond generously to the financial needs of the Synod.

A. BE IT RESOLVED, That we thank God for His grace and blessings,

B. BE IT FURTHER RESOLVED, That we continue to respond to His Grace with generous and sacrificial offerings of love.

Resolution No. 11: Budget for 1978

BE IT RESOLVED, That Synod adopt the proposed budget of the Board for Stewardship.

Resolution No. 12: Improvements at Bethany College

WHEREAS, *Many needed improvements have been made at Bethany Lutheran College in the amount of \$99,000 (see report page 34), and*

WHEREAS, *These improvements have already been paid for out of surplus Synodical funds over the past few years, and*

WHEREAS, *Fully repaying the Synod for these improvements out of the Anniversary Thankoffering would greatly diminish the amount which the College is to receive from the offering, and*

WHEREAS, *The College would be greatly helped by being able to use the Anniversary funds for strengthening its academic program and scholarship fund, therefore*

A. BE IT RESOLVED, *That \$50,000 of the amount paid for improvements be taken out of the Anniversary Thankoffering and*

B. BE IT FURTHER RESOLVED, *That the remaining amount of Bethany's 2/5th share of the Thankoffering be used by the Board of Regents for current and future purposes at the College.*

MISCELLANEOUS MATTERS

ACTION OF THE SYNOD

Resolution No. 1: King of Grace Memorial

WHEREAS, *King of Grace congregation has memorialized the Synod to establish a full time salaried Synodical Staff Position under the direction of the Synod President, and*

WHEREAS, *There seems to be merit in considering such a position, therefore,*

A. BE IT RESOLVED, *That the Board of Trustees in conjunction with the Board for Missions and with the advise of the officers and other boards and committees of the Synod, thoroughly study the need for a full time staff position such as recommended in this memorial and report back to the next year's Convention; and*

B. BE IT FURTHER RESOLVED, *That if they recommend such a position that they include a description of the position and an estimate of its cost.*

Resolution No. 2: Definition of Synodical Membership

WHEREAS, *There still seems to be some unclarity in the definition of Synodical membership,*

BE IT RESOLVED, *That we refer this matter back to the Self-Study Committee for further clarification and have them report to the next Convention.*

Resolution No. 3: Clergy Roster

RESOLVED, *that the matter of the Clergy Roster be referred*

back to the Self-Study Committee for further clarification and report to the next Convention of the Synod.

Resolution No. 4: Teacher Equalization

WHEREAS, The definition of permanent members of Synod needs clarification, and plays into the teacher equalization,

BE IT RESOLVED, That we refer this matter back to the Self-Study Committee and ask them to report back to next year's Convention.

Resolution No. 5: Ordination of a Pastor

RESOLVED, That when the Candidate of Theology receives a Call, he will arrange for his ordination through the office of the President of the Synod; and this ordination will normally be held in a congregation to which he has been called.

Resolution No. 6: De-Amalgamation of the Board for Education and Youth

RESOLVED, That the Board for Education and Youth work out methods of effective operation within its present structure.

Resolution No. 7: Committee on Worship

WHEREAS, The report was received and reviewed,

BE IT RESOLVED, That we accept the report and encourage the Committee to continue its work.

Resolution No. 8: Catechism Review Committee

WHEREAS, The Catechism Review Committee is working on its revision of the Catechism,

A. BE IT RESOLVED, That it be encouraged to continue its efforts.

B. BE IT FURTHER RESOLVED, That it present the revision to the General Pastoral Conference before it is printed.

Resolution No. 9: Synodical Discipline

WHEREAS, There are some things that need to be clarified, especially the basis for disciplinary action in cases of Synodical discipline,

BE IT RESOLVED, That this be referred back to the Self Study Committee and that it report to the next year's Convention.

Resolution No. 10: Dates of the 61st Annual Convention

BE IT RESOLVED, That the 61st Annual Convention of the Evangelical Lutheran Synod and the 22nd Annual Meeting of the Bethany Lutheran College Corporation be held June 18 to June 23, 1978 at Bethany Lutheran College, Mankato, Minnesota.

Resolution No. 11: Self Study Committee

RESOLVED, That the President of the Synod continue appointing needed members to the Self-Study Committee and that the Committee be asked to continue its work.

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Synod Sunday, June 19, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 2: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Monday, June 20, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 3: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday morning, June 21, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 4: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 21, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 5: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday morning, June 22, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopts the minutes as read.*

Resolution No. 6: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening, June 22, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 7: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday morning, June 23, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 8: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the Secretary of the Evangelical Lutheran Synod for Thursday afternoon, June 23, 1977 and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 9: Secretary's Minutes

BE IT RESOLVED, *That the President and Vice President of the Synod read and approve the minutes of the Secretary of the Evangelical Lutheran Synod for the final day of this Convention.*

RESOLUTIONS COMMITTEE

ACTION OF SYNOD

Resolution No. 1: Members Absent Because of Illness

WHEREAS, *Pastors Elroy E. Buhr, Richard Newgard, Ahlert, Strand, and Ferdinand Weyland have been prevented from attending the Convention because of illness,*

BE IT RESOLVED, *That the Synod express by letter to each of the foregoing pastors its sympathies in their distress and our prayers for their rapid recovery at the merciful hands of Almighty God, for Jesus sake.*

Resolution No. 2: Correspondence

WHEREAS, *Letters of greeting have been received by this Convention from the Evangelical Lutheran Church- Synod of France and Belgium, President Jean Bricka; and from the Minnesota District of the Wisconsin Evangelical Lutheran Synod, President G. A. Horn; and our Convention has been honored by the presence of President Oscar Naumann of the Wisconsin Evangelical Lutheran Synod,*

BE IT RESOLVED, *That the Convention note with joy and gratitude our fellowship with these sister synods in the faith and love of our Lord and Savior Jesus Christ.*

Resolution No. 3: Essay

WHEREAS, *This Convention has been edified by the presentation of Dr. Neelak Tjernagel's timely essay commemorating the 400th anniversary of the Formula of Concord,*

BE IT RESOLVED, *That the Convention express its thanks to Pastor Tjernagel's instructive and interesting tribute to the Formula of Concord, and that it states its intention to make a serious study of this essay when it appears in the Report of the 60th Convention of the Evangelical Lutheran Synod.*

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
MINNESOTA				
	Audubon—Immanuel		10:30	G. Guldberg
	Bagley—Our Savior's	6W on #2	10:00	F. Stubenvoll
	Clearbrook—Concordia	8 SW	8:45	F. Stubenvoll
	Crookston—Grace	418 S. Ash	9:00; S 10:45	W. Halvorson
	E. Grand Forks—River Heights	1708 2nd St. NW	11:00; S 9:00	W. Halvorson
	Fertile—First Evanger	Wash. & Elm	*	W. Frick
	Fosston—Cross Lake	8NE	8:45	F. Stubenvoll
	Grygla—St. Petri	2W	*	C. Keeler
	Hawley—Our Savior's		9:00	G. Guldberg
	Lengby—St. Paul's		11:15	F. Stubenvoll
	Oklee—Clearwater	6N 4E	*	C. Keeler
	Oklee—Oak Park	9N 4E	*	C. Keeler
	Oklee—Nazareth	9N 7E	*	C. Keeler
	Trail—Mt. Olive		*	C. Keeler
	Ulen—Calvary		*	W. Frick

NORTH DAKOTA

Mayville—First American	214 3rd Ave. NE	11:00; S 10:00	M. Marozick
Minot—Messiah	812 N. Main St.	10:00	T. Gullixson

Central Circuit No. 2

MINNESOTA

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	10:30; S 9:30	H. Behrens
Gaylord—Norwegian Grove	6S	*	T. Skaaland
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45; S 9:30	S. Quist
			H. Theiste
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45	
Minneapolis—Hiawatha	1420 E. 43rd St.	10:45; S 9:30	
Princeton—Bethany	801 S. 6th St.	8:30 & 10:45	W. Dobratz
Princeton—Our Savior's	10W 4S	9:30	J. Smith
St. Peter—Norseland	10 NW	*	T. Skaaland

Southwestern Circuit No. 3

COLORADO

Colorado Springs—St. Andrew	2215 Paseo Rd.	9:30	P. Petersen
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MINNESOTA

Belview—Our Savior's		*	P. Haugan
Belview—Rock Dell	4½ NE	*	P. Haugan
Cottonwood—English	1st & Main St.	9:00	J. Krueger
Delhi—First		*	P. Haugen
Jasper—Rose Dell Trinity		9:00	D. Lillegard
Luverne—Bethany	720 N. Kniss	10:30	D. Lillegard
Tracy—Zion	2nd & Emory	11:00	J. Krueger

NEBRASKA

Belgrade—Peace	7 SW	*	R. Reimer
Cedar Rapids—St. John's		*	R. Reimer
St. Edward—Faith	508 Water St.	10:00	D. Schlicht

SOUTH DAKOTA

Sioux Falls—Bethel	1200 So. Covell	10:45; S 8:30	W. Gullixson
Volga—Oslo	7S	8:30; S 11:00	W. Gullixson

TEXAS

Richardson—Good Shepherd	1231 West Beltline Rd.	11:00	R. Dale
San Antonio—Faith	14819 Jones—Maltsberger	10:15	N. Harstad

Southern Circuit No. 4**IOWA**

Ames—Bethany	3219 Diamond St.	10:00	C. Morales
Calmar—Trinity	Charles & Clark	*	H. Larson
Forest City—Forest	10th & M. St.	11:00; S 10:30	S. Petersen
Lake Mills—Lake Mills	1st N. & Grant St.	8:30	A. Merseth
Lake Mills—Lime Creek	4 N, 1W	9:45 or 11:00	A. Merseth
Lawler—Saude	10 N, 1W, Rt. 1	9:00 or 10:30	G. Gullixson
Mason City—Central Heights	1819 S. Coolidge	10:30	D. Hochmuth
New Hampton—Jerico	9N, 3E	9:00 or 11:00	G. Gullixson
New Hampton—Redeemer	Sherman & Court	*	H. Larson
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Northwood—Somber	10W, 1S	9:45 or 11:00	A. Merseth
Parkersburg—Faith	608 6th St.	10:15	E. Buhr
Riceville—Immanuel		9:00	A. Merseth
Scarville—Center	5S	*	C. Wosje
Scarville—Scarville		*	C. Wosje
Thompson—Zion		*	S. Petersen
Thornton—Richland	300 Elm St.	10:30	N. Merseth
Waterloo—Pilgrim	3815 Ansborough	10:00; S 9:00	J. Olsen
Waterville—E. Paint Creek	2N	*	M. Tweit
Waukon—W. Paint Creek	6E	*	M. Tweit

MINNESOTA

Albert Lea—Our Savior's	320 W. College	8:00 & 10:45 S 9:00	R. Newgard
Austin—Faith	4th St. SE	8:30; S 10:30	W. Meier
Hartland—Hartland		11:00	R. Mathison
Manchester—Manchester		9:45	R. Mathison

Lake Michigan Circuit No. 5**ILLINOIS**

Chicago—St. Mark's	1701 N. Tripp	10:30	J. Shep & A. Strand
Chicago—St. Paul's	2215 W. North Ave.	10:45	L. Scheelk
Lombard—St. Timothy	547 N. Main	8:00 & 10:30 8:00 & 9:30	J. Schmidt

MICHIGAN

Alpena—Faith	9th & Cavanaugh	11:00	R. Carter
E. Jordan—Faith	5 Mi. E on Wilson Rd.	9:00 & 11:15	F. Schmutge
Hillman—Faith	Rt. 1, Box 218 M-32-E	9:00	R. Carter
Holton—Holton	7594 Brickyard Rd.	10:00	
Petoskey—	Public Library	9:00	F. Schmutge
Suttons Bay—First	321 St. Mary's Ave.	9:00	H. Vetter
Traverse City—Concordia	10th & Wadsworth	10:45	H. Vetter

Wisconsin

Amherst Junction—Our Savior's	4NE	10:30	Vicar M. Krentz
Ashland—First English	701 Vaughn Ave.	9:30	Vicar O. Treblehorn

Bloomer—Good Shepherd	1504 Vine St.	11:00	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 Peterson Ave. R. 1	9:00	W. Granke
Eau Claire—Concordia	3715 London Rd.	10:30; S 9:00	F. Theiste
Eau Claire—Pinehurst	2204 Fern Court	9:00	V. Theiste
Elderon—Our Savior's		9:00	Vicar M. Krentz
Iola—Redeemer	160 N. Washington	10:00	W. Werling
Madison—Grace	1 S. Rosa Rd.	9:00 & 10:45	W. Petersen
		S 9:00	
Madison—Holy Cross	2670 Milwaukee St.	9:00 & 11:00	G. Orvick
		S 8:30 & 10:00	
Madison—Our Saviour	1201 Droster Rd.	10:00; S *	A. Kuster
Marinette—First Trinity	920 Wells	8:00 & 10:00	E. Stubenvoll
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15	R. McMiller
		S 7:45 & 9:30	
Portage—St. Paul's	6 NW on highway 127	9:00	D. Nelson
Shawano—St. Martin	5SW on Highway 22 R. 1	9:00	P. Schneider
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00; S 9:30	P. Anderson
Wisconsin Dells—Newport	4 SE on Hwy 16	10:30	D. Nelson

Atlantic Circuit No. 6

FLORIDA

Naples—Our Savior	Airport Rd. at S-846	Apr.-Dec. 9:15	G. Price
		Dec.-Apr. 8:30 & 11:00	
Vero Beach—Grace	2126 17th Ave.	10:00	L. Gerhardt

GEORGIA

Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin
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MASSACHUSETTS

Brewster—Trinity	Rt. 6A & Lower Rd.	10:30	M. Harstad
Burlington—Pinewood	24 Wilmington Rd.	10:45; S 10:00	P. Madson

NEW YORK

Cazenovia—Cazenovia		10:30	J. Petersen
Rochester—Indian Landing	650 Landing Rd. N.	11:00; S 10:30	J. Petersen
Scottsville—Lutheran Mission		9:15	J. Petersen

Pacific Circuit No. 7

CALIFORNIA

Bell Gardens—Christ the King	6541 Eastern Ave.	10:15	R. Yount
Bishop—Our Savior	587 North Home St.	11:00	E. Ekhooff
Camarillo—Faith	Seventh Day Adventist Church		
	3975 E. Las Posas Rd.	10:30	M. Elliott

OREGON

Myrtle Creek—St. Matthew	Rt. 1, Box 162A	11:00	W. Pultz
Sutherlin—Christ	111 West 2nd Ave.	11:00	K. Schmidt

WASHINGTON

Tacoma—Lakewood	10202 112th St. S.W.	11:00	W. McMurdie
Tacoma—Parkland	Pacific & South 123rd	10:30; S 9:30	H. Handberg
Port Orchard—Bethany	Sidney at Taylor St.	8:15 & 11:00	W. McCullough
Yelm—Yelm	McKenna Highway	7:00	W. McMurdie

* Consult pastor

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President	The Rev. Wilhelm Petersen 5530 Englewood Drive, Madison, Wisconsin 53705
Vice President	The Rev. Hugo Handberg 12201 South "B" Street, Tacoma, Washington 98444
Secretary	The Rev. Alf Merseth 106 13th Street South, Northwood, Iowa 50459
Treasurer	Mr. Leroy W. Meyer 1038 South Lewis Avenue, Lombard, Illinois 60148

THE BOARD OF TRUSTEES

(2 years, elected 1976)

The Rev. Wilhelm Petersen	Chairman
The Rev. Alf Merseth	Secretary
Mr. Leroy W. Meyer	Treasurer

(3 years, elected 1975)

Mr. Bernard Bogeskov, 8001 Wallace Road, Eden Prairie, Minnesota 55343
Mailing address: P.O. Box 20010, Bloomington, Minnesota 55420
Mr. Harvey Bell, Hartland, Minnesota 56042

(3 years, elected 1976)

The Rev. Paul Haugen, Box 187, Belview, Mn. 56214
Mr. Albin Levorson, Northwood, Iowa 50459

(3 years, elected 1977)

Mr. Ralph Sorenson, Fisher, Minnesota 56723
Mr. Nanian Thompson, 801 Water St., Eau Claire, Wisconsin 54701
(Advisory Member: The Rev. Hugo Handberg, Vice President)

WISCONSIN CORPORATION BOARD OF TRUSTEES

The Rev. Wilhelm Petersen	Mr. Nanian Thompson
The Rev. Alf Merseth	Mr. Ralph Sorenson
The Rev. Paul Haugen	Mr. Bernard Bogeskov
Mr. Leroy Meyer	Mr. Harvey Bell
Mr. Albin Levorson	

BETHANY LUTHERAN COLLEGE, INCORPORATED

GENERAL OFFICERS

President	The Rev. Wilhelm Petersen
Vice President	The Rev. Hugo Handberg
Secretary	The Rev. Alf Merseth

BOARD OF REGENTS

(3 years, elected 1975)

Mr. Adolph Jungemann, Route 3, Box 129, Sioux Falls, South Dakota 57106
Dr. Donald Peterson, 218 Richland Lane, Madison, Wisconsin 53705

(1 year, elected 1977)

The Rev. John Schmidt, 527 N. Main St., Lombard, Illinois 60148

(3 years, elected 1976)

Mr. Donald Larson, 5340 North Lilac, Minneapolis, Minnesota 55430
The Rev. Herbert Larson, Box N, Calmar, Iowa 52132

(2 years, elected 1977)

Mr. Tim Thiele, 37915 Atkins Knoll, Oconomowoc, Wisconsin 53066

(3 years, elected 1977)

The Rev. M. E. Tweit, Route 1, Box 16, Waterville, Iowa 52170
Mr. William Overn, 1459 Lone Oak Road, St. Paul, Minnesota 55111
The Rev. Joseph Petersen, 626 Landing Rd. N., Rochester, New York 14625

THE SYNOD'S BOARDS AND COMMITTEES

THE SYNOD'S VISITORS

(3 years, elected 1977)

1. Northern Circuit: The Rev. Gottfred Guldberg
Alt. The Rev. Wilfrid Frick
2. Central Circuit: The Rev. Steven Quist
Alt. The Rev. H. A. Theiste
3. Southwestern Circuit: The Rev. Walther Gullixson
Alt. The Rev. David Lillegard
4. The Southern Circuit: The Rev. Alf Merseth
Alt. The Rev. Herbert Larson
5. Lake Michigan Circuit: The Rev. Harold Vetter
Alt. The Rev. W. Granke
6. Atlantic Circuit: The Rev. Paul Madson
Alt. The Rev. Joseph Petersen
7. Pacific Circuit: The Rev. Robert Yount
Alt. The Rev. William McMurdie

DOCTRINE COMMITTEE

(3 years, elected 1975)

Prof. B. W. Teigen, 924 Plum Street, Mankato, Minnesota 56001

Mr. Albert Hammer, 532 North Ridgeland Avenue, Oak Park, Illinois 60302

(3 years, elected 1976)

The Rev. Warren Granke, 1500 Petersen Avenue, Route 1, Eau Claire, Wisconsin 54701

Dr. Willis Anthony, Route 3, Box 98, St. Peter, Minnesota 56082

(3 years, elected 1977)

Prof. Juul Madson, 114 Echo Street, Mankato, Minnesota 56001

The Rev. George Orvick, 2670 Milwaukee Street, Madison, Wisconsin 53704

(by virtue of office)

Prof. T. A. Aaberg, Pres. Bethany Lutheran Seminary, 909 Marsh St., Mankato, Mn. 56001

COMMITTEE ON WORSHIP

(3 years, elected 1975)

The Rev. Norman Harstad, 12231 Ecksminster Drive, San Antonio, Texas 78216

(3 years, elected 1976)

Mr. Carl Bloedel, 4910 Joyce Lane, Brooklyn Center, Minnesota 55429

(3 years, elected 1977)

The Rev. H. A. Theiste, 1500 Douglas Drive, Golden Valley, Minnesota 55422

COLLOQUY COMMITTEE

The President of the Synod

The Vice President of the Synod

The Chairman of the Doctrine Committee

One layman from the Doctrine Committee (appointed by the President of the Synod)

The President of Bethany Lutheran Seminary

BOARD FOR MISSIONS

(3 years, elected 1975)

Mr. Loyd Miller, 1825 Windom Way, Madison, Wisconsin 53704

(1 year, elected 1977)

The Rev. Robert McMiller, 35209 Wisconsin Avenue, Okauchee, Wisconsin 53069

(3 years, elected 1976)
Mr. Charles Zitzmann, 1195 Pleasant Valley Road, Route 1, West Bend, Wisconsin 53095
The Rev. David Lillegard, 735 North Freeman, Luverne, Minnesota 56156
(3 years, elected 1977)
Rev. Norman Madson, Route 1, Cottage Grove, Wisconsin 53527
Rev. Steven Quist, 6000 Duluth Street, Golden Valley, Minnesota 55422
Mr. Norman Werner, 9781 Bluebird Lane, Coon Rapids, Minnesota 55433

BOARD FOR EDUCATION AND YOUTH

(3 years, elected 1975)
Mr. Conrad Faugstad, Emmons, Minn. 56029
Mr. Ronald Younge, 176 Long Street, Mankato, Minnesota 56001
Dr. Thomas Kuster, 317 Hollywood Avenue, New Ulm, Minnesota 56073
The Rev. John Shep, 4218 W. Wabansia, Chicago, Illinois 60639
(3 years, elected 1976)
The Rev. Fred Theiste, 3715 London Road, Eau Claire, Wisconsin 54701
The Rev. Paul Anderson, 1288 Pleasant Valley Road, West Bend, Wisconsin 53095
Mr. Larry Rude, Route 2, Cambridge, Wisconsin 53523
(3 years, elected 1977)
Mr. Michael Butterfield, 913 Marsh Street, Mankato, Minnesota 56001
The Rev. David Nelson, 212 Volk Street, Portage, Wisconsin 53901
Prof. Marvin Meyer, Route 1, Mankato, Minnesota 56001

BOARD FOR CHRISTIAN SERVICE

(3 years, elected 1975)
Mr. Lester Amundson, 402 10th St., North, Northwood, Iowa 50459
The Rev. Elroy Buhr, 502 First Street, Parkersburg, Iowa 50665
(2 years, elected 1977)
Mr. Alton Erlandson, 3534 Margaret St., Madison, Wisconsin 53714
(3 years, elected 1977)
The Rev. Gottfred Guldberg, 614 6th St., Hawley, Minnesota 56549
Prof. Norman Holte, 925 Marsh Street, Mankato, Minnesota 56001

BOARD FOR PUBLICATIONS

(3 years, elected 1975)
The Rev. John Krueger, Box 37, Cottonwood, Minnesota 56229
(2 years, elected 1976)
The Rev. Walther Gullixson, 813 South Willow Avenue, Sioux Falls, S. Dakota 57104
(3 years, elected 1976)
The Rev. A. V. Kuster, 5314 Spicebush Lane, Madison, Wisconsin 53714
Prof. Sigurd Lee, 125 Hinckley St., Mankato, Minnesota 56001
(3 years, elected 1977)
Mr. Robert Deering, 1122 Nichols Rd., Madison, Wisconsin 53704
Mr. Allan Natvig, 2020 State Street, Cedar Falls, Iowa 50613

BOARD FOR STEWARDSHIP

(3 years, elected 1975)
The Rev. Wayne Halvorson, 469 18th Avenue North, E. Grand Forks, Minnesota 56721
Mr. Carl Meyers, 4312 Ash Grove, Sioux Falls, S. Dakota 57104
(3 years, elected 1976)
Prof. Paul Helland, 126 Eastwood Drive, Mankato, Minnesota 56001
(3 years, elected 1977)
The Rev. Paul Petersen, 2006 Snyder Avenue, Colorado Springs, Colorado 80909
Mr. Wilbur Lieske, 9 Skyline Drive, Mankato, Minnesota 56001
(Ex officio member: The Treasurer of the Synod)

EQUALIZATION COMMITTEE

(3 years, elected 1975)

The Rev. Mark Marozick, 224 2nd Street Northeast, Box 356, Mayville, N. Dakota 58257

(3 years, elected 1976)

Mr. George Cooper, 1617 Ellen Avenue, Madison, Wisconsin 53716

(3 years, elected 1977)

Mr. Stanley Reinholtz, 444 North Blackhawk Avenue, Madison, Wisconsin 53705

EVANGELISM COMMITTEE

(2 years, elected 1976)

The Rev. Wayne Dobratz, 804 South 6th Street, Princeton, Minnesota 55371

(3 years, elected 1976)

The Rev. Steven Quist, 6000 Duluth Street, Golden Valley, Minnesota 55422

(3 years, elected 1977)

Mr. Robert Whiting, R.R. 1 Koshkonong Road, Cottage Grove, Wisconsin 53527

NOMINATIONS COMMITTEE FOR 1978 CONVENTION

(1 year, elected 1977)

The Rev. G. A. R. Gullixson, R. 1, Box 103, Lawler, Iowa 52154

The Rev. N. A. Madson, R. 1, Cottage Grove, Wis. 53527

The Rev. J. Olsen, 875 Olympic Dr., Waterloo, Iowa 50701

The Rev. P. Anderson, 1288 Pleasant Valley Rd., West Bend, Wis. 53095

Mr. Ralph Olson 1116 Lakewood, Albert Lea, Mn. 56007

Mr. Robert Erickson, Magnolia, Mn. 56158

Mr. Norman Werner, 9781 Bluebird Lane, Coon Rapids, Mn. 55433

Mr. Larry Rude, R.R. 2, Cambridge, Wis. 53523

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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

or:

COUNSELOR FOR DEFERRED GIVING

Mr. Ernest Geistfeld
1138 Anderson Drive
Mankato, Minnesota 56001

PAROCHIAL REPORT FOR THE YEAR 1976																																				
Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment		Summer Camp	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		Synodical Institutions	Public H.S. Colleges	For Home Purposes	For All Other Purposes				
1	Calif.	Bell Gardens	7	Christ the King	1	Robert Yount	109	72	13	2			1,074	3	1	16	49	52	72			52	22	9				3	12	26,816	1,406	50,000	22,000			
2	Calif.	Bishop	7	Our Savior	1	E. Ekhoft	50	39	8	3			359	1		13	22	27	34			2	8	2	18				4	19,154	3,380	34,000	21,321			
3	Colo.	Colorado Springs	3	St. Andrew	1	P. Petersen	60	53	14	2			312	3		14	30	52	34			5	8	3				1	2	10,877	750	110,000	109,000			
4	Fla.	Naples	6	Our Savior	1	G. Price	107	81	20	5	2	2	674	4	4	17	43	52	64			22	16	5					2	17,526	4,849	150,000	100,000			
5	Fla.	Vero Beach	3	Grace Lutheran	1	Lewis Gerbhardt	330	270			1	7	7	3,402	8	11	13	123	52	222			60	35	9	70		2		5	49,000	20,000	360,000			
6	Ga.	Savannah	6	Christ	1	P. Jecklin	19	17	2							2	18	52	18				4	1					3	4	5,670	283	50,000			
7	Ill.	Chicago	5	St. Mark's	1	A. Strand, J. Shep	130	113	32	7	1	2	730	3	4	3	70	52	67			33	22	4					3	16,845	3,923	130,000				
8	Ill.	Chicago	5	St. Paul's	1	L. Scheek	60	49	12	2			1,206	1	1	5	45	51	60			45	5	5				2	4	18,612	1,748	132,000				
9	Ill.	Lombard	5	St. Timothy's	1	J. Schmidt	374	290	32	11	1	11	4	2,050	6	2	12	142	104	248			68	60	10			7	38	70,000	13,000	468,844	273,424			
10	Iowa	Ames	4	Bethany	1	C. Morales	85	45	16	4		1	304		1	10	38	52	45			15		4	35			1	5	9,009	245	30,000				
11	Iowa	Calmar	4	Trinity	1	H. Larson	100	84	20	1		2	400	1		8	41	51	44			6		2					3	8	12,013	1,904	45,000			
12	Iowa	Forest City	4	Forest	1		138	110	15	4			580		3	10	58	52	73			21		4	23				3	14	9,200	1,850	40,000	900		
13	Iowa	Lake Mills	4	Lake Mills	1	A. Merseeth	149	112	30	1		3	495	2	1	10	74	51	62			32	12	5	23					14	11,489	2,800	60,000			
14	Iowa	Lake Mills	1	Lime Creek	1	A. Merseeth	72	57	15				314		1	3	55	49	38			11		3						7	6,995	1,570	55,000			
15	Iowa	Lawler	4	Saude	1	G. A. R. Gullixson	125	99	33	7		3	549		2	8	59	51	69	10	1	2	8								9	15,646	3,699	185,000		
16	Iowa	Mason City	4	Central Heights	1	D. F. Hochmuth	100	65	10			1	358	1	1	7	19	52	42			13		3	22					7	4,035	1,952	60,000	30,000		
17	Iowa	New Hampton	4	Jericho	1	G. A. R. Gullixson	262	212	56	6		4	1,282	1	4	11	100	51	110			22	8	2							25,667	11,806	228,000			
18	Iowa	New Hampton	4	Redeemer	1	H. Larson	180	135	23	3		4	435	2	1	8	47	51	65			35		5	24	3				9	14,082	2,202	30,000			
19	Iowa	Northwood	4	First Shell Rock	1	A. Merseeth	145	117	30	5		2	415	4	3	10	42	51	44			24	10	5	23					6	11,370	2,536	90,000			
20	Iowa	Northwood	4	Somber	1	A. Merseeth	46	42	16				297			3	35	50	29			1		1						2	12,255	2,595	40,000			
21	Iowa	Parkersburg	4	Faith	1	ElRoy Buhr	156	133	29	1		2	496	4	3	14	58	52	85			33	7	9	21				1	13	18,824	2,250	112,900	23,090		
22	Iowa	Riceville	4	Immanuel	1	A. Merseeth	47	27	11				223		1	10	37	50	32			15	12	4	22					3	5,286	610	10,000			
23	Iowa	Scarville	4	Scarville	1		98	91	41	1			222	2	1	8	60	50	30			3								1	8,073	2,008	65,500			
24	Iowa	Scarville	1	Scarville	1		101	73	32	2		1	450		2	8	56	50	66	10	1	8		2						9	23,329	6,349	110,000			
25	Iowa	Thompson	4	Zion	1		139	106	25	2	2	2	675	1		10	70	52	103			24		5	18				2	13	9,769	2,000	55,000			
26	Iowa	Thornton	4	Richland	1		209	167	46	3	2	3	2		1	1	10	50	53	79			17		4	17					16,601	8,477	95,500			
27	Iowa	Waterloo	4	Pilgram	1		164	111	27	6		5	555		1	9	51	52	101			49	55	6	45			1	21	15,616	4,320	193,000	106,868			
28	Iowa	Waterville	4	East Paint Creek	1	M. Tweit	77	66	24	1		1	425	2	2	5	53	24	56			5		3	5					6	8,630	4,010	68,000			
29	Iowa	Waukon	4	West Paint Creek	1	M. Tweit	43	34	14				207		3	6	4																			

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