

61st Annual Convention of the E.L.S.



ESSAYIST:

The Rev. W. V. McCullough

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 18-23, 1978

**61st REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
22nd Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
"COME, HOLY GHOST, GOD AND LORD"
Essayist The Rev. W. V. McCullough

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota 56001
June 18-23, 1978**

CONVENTION OPENING

The 61st Annual Convention of the Evangelical Lutheran Synod and the 22nd Annual Meeting of the Bethany Lutheran College Corporation opened on Sunday June 18, 1978 with services conducted in the Norwegian and the English languages.

The Norwegian Service was held at the Mt. Olive Lutheran Church at 9:30 a.m. The officiant and preacher was the Rev. M. E. Tweit, Waterville, Iowa. Using as his text John 3:16-21 Pastor Tweit spoke on the theme: "God's Love to Sinners."

God's love to sinners is from everlasting to everlasting. No matter from which side we view it, it is exceedingly great and unending. It will help us to understand it better if we keep in mind and apply Paul's words to the Ephesians 3, 19ff and study the breadth and length and depth and height of God's love to us in Christ. God's love is directed to all sinners and therefore also to each of us. It was God's abounding love which caused Him to send Jesus to suffer and die for our sins and in Him make us the righteousness of God. We pray God to keep us in faith in Christ so that we may have part in God's saving love while we live here on earth and hereafter in eternity. Bless the Lord, O my soul and forget not all His benefits.

Vice President N. Madson, representing President Petersen, welcomed the worshippers at the Norwegian Service and expressed the thanks of the Synod to those who had conducted the service.

The English Service at the Bethany College Auditorium at 10:30 a.m. was a most festive occasion as an estimated 650 worshippers gathered for the Service of Dedication for the new building for Bethany Lutheran Theological Seminary. The President of the Synod, the Rev. Wilhelm Petersen, was the preacher and the Secretary of the Synod, the Rev. Alf Merseth, served as the liturgist. Mrs. Chris Faye served as organist and special music for the occasion was furnished by the Mt. Olive Lutheran Church Choir under the direction of Prof. R. Branstad and by the children of Mt. Olive Lutheran School.

President W. Petersen using as his text John 20, 31 pointed out from the Synod's history that the Synod throughout its history has stood on these two pillars of truth, namely that Holy Scripture is the only sure and perfect rule for our faith and life, and that Jesus Christ is the way to salvation for believing souls. It is on these two pillars of truth that our Seminary must continue to stand.

From the Scriptures themselves we learn that they were given by divine inspiration of God and that therefore they are without error and we can in confidence put our complete trust in them: they are the foundation of our faith. The New Testament



President Petersen delivering the dedicatory sermon

church stood on the foundation of the Prophets and Apostles. This was the pillar on which the Lutheran Reformation was built. By the grace of God our Synod has stood on this same truth. And now we want our Seminary to train men to go forth and proclaim that Word with the conviction **THUS SAITH THE LORD**.

The second pillar of truth upon which we want our Seminary to stand is that Jesus is the only way to salvation for sinful souls. The content of the writings of the Prophets and Apostles is that Jesus is the Christ the Son of God and the Savior of the world. The main purpose of our seminary is to train men to proclaim the Gospel of a crucified and risen Savior who by His death and resurrection has fully atoned for all sin and has brought life and immortality to light through the Gospel.

As we dedicate this new building for this noble task may we do so in the spirit of our synodical fathers who by the grace of God stood on these two pillars of truth. We can pay no greater tribute to their memory than to rededicate ourselves to the truths for which they so earnestly contended and then continue to stand on these two imperishable pillars of truth.

President Petersen performed the rite of dedication using a dedicatory prayer composed by Dr. N. Tjernagel.

Prof. Armin Schuetze, President of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, representing President Oscar Naumann of the Wisconsin Synod, brought inspiring greetings on the occasion of the dedication of our new seminary building.

Acting President of Bethany Lutheran College, Prof. N. Holte, welcomed the worshippers to the service and welcomed the convention on behalf of Bethany Lutheran College. He also spoke a word of welcome on behalf of Mt. Olive Lutheran Congregation. President Petersen responded with thanks.

President Petersen appointed a temporary Credentials Committee consisting of the following: Pastors: R. Dale, P. Schneider, and R. Carter, and delegates: Carl Miller and Ron Younge.



Crowd approaches seminary for key ceremony



Dedicatory prayer at Seminary door



The Rev. Tweit opens seminary door

The worshippers then proceeded to the Seminary Building where Architect W. Cheever turned over the key to the building to the Chairman of the Building Committee, the Rev. M. E. Tweit, who opened the door to the new building. The worshippers were invited to tour the building during noon and following the afternoon program.

The Synod Sunday afternoon program at 2:30 p.m. focused on Bethany Lutheran Theological Seminary. The Rev. M. E. Tweit, Chairman of the Board of Regents, led the afternoon devotion with the reading of Psalm 100. The message based on Micah 6,8 was brought by Vice President Norman Madson.

The day on which we are privileged to dedicate our new seminary building is an historic and happy occasion. We ask the question as we gather on this festive day: "In What Spirit Ought We to be Dedicateing this Building?" The Prophet Micah gives answer to such a question when he says we should do justly, and love mercy, and walk humbly with our God. Micah 6,8.

We can be sure that God is pleased with our building of this structure because it is going to be used to train and send forth men to preach the Gospel, and to perfect the saints, and to send forth laborers into His harvest.

We show mercy toward our fellowmen in the best way when we are along in bringing to them the message of a merciful God. This building will serve to better equip young men to go forth as ambassadors for Christ with a true love for souls.

Our dedicating is also done in a spirit of humility. We have only the grace of God to thank for our existence, for our salvation, and also for the gift of this new building. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truths sake." Psalm 115,1.

Pres. Armin Schuetze brought greetings from the Wisconsin Lutheran Seminary, Mequon, Wis.

Slides depicting briefly the 30 year history of Bethany Lutheran Theological Seminary were shown and were narrated by Prof. Sig Lee.

Following the afternoon program there was an open house at the Seminary building at which refreshments were served by the Ladies Aid of the Norwegian Grove Evangelical Lutheran Church, Gaylord, Minnesota.

On Monday morning June 19 when the secretary called the roll, 58 permanent members and 13 permanent advisory members responded. By the end of the convention 71 of 76 permanent members and 13 of 23 permanent advisory members were present.

The Temporary Credentials Committee represented by the Rev. R. Carter presented the names of 74 delegates who had been certified by their congregations as representatives to this convention. The convention resolved that these be seated as delegates, and President W. Petersen declared the 61st Convention of the Evangelical Lutheran Synod and the 22nd 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.

Alf Merseth, secretary

THE CONVENTION DAY BY DAY



Convention in session

In this time of a false theological emphasis on the work of the Holy Spirit, the theme of the 61st Annual Convention of the Evangelical Lutheran Synod was very appropriately the words of Luther's hymn: "Come, Holy Ghost, God and Lord!"

In the Convention Essay, bearing the same title, the Rev. W. V. McCullough, Port Orchard, Washington discussed the work of the Holy Ghost under three separate headings. I. "Come, Holy Ghost, Gather and Keep us in The True Faith." II. "Come, Holy Ghost, Preserve and Protect Us From Error." and III. "Come, Holy Ghost, Equip and Motivate Us For Thy Service." The essayist read one section of his essay on each of three successive days—Tuesday, Wednesday, Thursday—and the reading of each section was followed by discussion. The essay is printed in its entirety in these proceedings.

The convention devotions which also focused on the work of the Holy Ghost were planned by the Convention Chaplain, the Rev. M. E. Tweit.

MONDAY:

The Monday Morning Devotion was conducted by the Rev. A. V. Kuster. On the basis of Romans 1,16 and 2 Timothy 1,9 he emphasized that "The Holy Ghost Calls by the Gospel."

He pointed out the spiritual misery of those not under the gracious influence of the Holy Ghost and the joy and peace in the lives of those who are called, gathered and sanctified by the Spirit through the Gospel, the power of God unto salvation.

After the Secretary had called the roll and the first report of the Credentials Committee, which recommended the seating of 74 delegates, had been adopted, President Petersen declared the 61st Annual Convention of the Evangelical Lutheran Synod and the 22nd 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.

President Petersen delivered his message to the convention in which he pointed out that God's people should be very joyful and grateful people because of the enumerable blessings which God has bestowed upon us. He also sounded the warning that the danger always does exist that because of neglect and carelessness, which always seems to be prevalent, there is danger of losing the heritage of the precious Gospel.

After President Petersen had also delivered his Report the convention proceeded to elect its working committees and assign them their work.

The Afternoon Devotion was conducted by the Rev. Michael Elliott who read John 14,23-31 and led the assembly in prayer.

After another report of the Credentials Committee had been adopted, bringing the number of delegates seated to 90, and the program for the convention had been adopted, the assembly was dismissed and the convention committees were called into session for the remainder of the afternoon and evening to consider the work which had been assigned to them and to prepare resolutions for the convention's consideration.

TUESDAY:

The Tuesday Morning Devotion was conducted by the Rev. Paul Madson. His text was 2 Corinthians 4,6. He addressed himself to the thought that "The Holy Ghost Enlightens Us With His Gifts."

The miracle of creating faith in our hearts has been performed by the Holy Ghost who has shined in our hearts with the Gospel "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Such faith leads us to rejoice in Jesus Christ who has saved us from the woe of eternal darkness and given us the glorious hope of eternal life.

The first matter of convention business was the consideration of the report of the Convention Committee on Synodical Membership. The convention resolved to receive 2 new congregations and 7 new pastors into membership. The new pastors and delegates were introduced by the President and properly welcomed by the assembly.

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

The Tuesday Afternoon Devotion was conducted by the Rev. Charles Keeler who read Ezekiel 26,23-28 and led the assembly in prayer.

During the afternoon session the reports of the Committee on Miscellaneous Matters, the Committee on Education and Youth, the Committee on Christian Service, and the Committee on Pastoral Conference Records were read and considered.

WEDNESDAY:

The Wednesday Morning Devotion was conducted by the Rev. Norman Harstad. He used as his text 2 Thessalonians 2,13 and spoke on the theme "Sanctification is the Work of the Holy Spirit."

Three great temptations are 1) against the Father—godless evolution, 2) against the Son—His redemption is not enough, and 3) against the Holy Ghost—man started the personal salvation cycle.

Against these, we by grace, succeed by believing His Word: 1) The Father did create all things. 2) The Son's redemption was complete and successful. 3) The Holy Spirit chose you and you are sanctified by the Holy Spirit.

The matter of synodical finances was introduced to the convention by the Synod's Stewardship Counsellor, the Rev. Paul Petersen. The report of the Convention Committee on Finances was read and considered.

Prof. S. Lee and the Rev. W. Werling were introduced and spoke to the convention about the Synod's publications.



Left to right: The Rev. George Orvick and daughter, The Rev. and Mrs. Wilhelm Petersen, The Rev. and Mrs. H. A. Preus, Professor and Mrs. Glenn E. Reichwald, The Rev. and Mrs. A. V. Kuster.

The Wednesday Afternoon Devotion honoring the Ordination Anniversaries of the following pastors: H. A. Preus, 65th; A. V. Kuster, 40th; W. Petersen, G. Orvick and G. Reichwald, 25th; was conducted by the Rev. Richard Newgard.

Basing his remarks on 1 Corinthians 4,1, Pastor Newgard spoke of how ministers and people should regard ministers, namely as "ministers of Christ and stewards of the mysteries of God," or stewards of the means of grace. Ministers are not ministers of themselves, nor even of their congregations, but are ministers of Christ, ministering to people who are redeemed by the blood of Christ. The devotion closed with a prayer thanking God for the ministers observing their ordination anniversaries and beseeching God's blessings.

The order of business for Wednesday afternoon was the election of officers and members of the various boards and committees of the Synod.

The Convention Communion Service was held at Mt. Olive Lutheran Church on Wednesday evening. The Rev. Robert McMiller delivered the sermon. He based his message on Genesis 32,9-10 and spoke on the theme "God's Grace is For The Unworthy." Prof. J. B. Madson served as liturgist.

THURSDAY:

The Thursday Morning Devotion was conducted by the Rev. Paul Anderson. His text was Philippians 1,6 and the emphasis of his message was "The Holy Ghost Keeps Us in Faith."

How comforting to have the assurance that the God who began our faith in us continues His work by Word and Sacrament. Let us make good use of these means of grace and rejoice in the assurance of our salvation.

The convention read and considered the reports of the Convention Committees on Doctrinal Matters and Higher Education.

The Thursday Afternoon Devotion was conducted by the Rev. Steve Petersen who read John 14,15-21 and led the assembly in prayer.

The Report of the Thankoffering Committee presented on Thursday afternoon indicated that the pledges at this time were \$777,633.71 and cash received to date was \$250,214.67.

The convention completed consideration of the reports of the Committees for Education and Youth, Higher Education and Doctrinal Matters.

FRIDAY:

The Friday Morning Devotion was conducted by the Rev. David Nelson. His text was John 3,5 & 1 Peter 1,23, and he spoke on the theme "The Holy Ghost Works Through the Means of Grace."

Since all by nature are sinful we need to be born again. We are

"born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." We must be led by the Holy Spirit through Word and Sacraments to accept Jesus as our Savior.

The report of the Convention Committee on Publications and the report of the Committee on Resolutions was considered and other unfinished business was completed, and a motion to adjourn was passed at 11:15 on Friday June 23, 1978.

The Chaplain closed the convention by reading from Romans chapter 8; he led the assembly in prayer; the assembly sang the hymn from which the Convention theme was taken "Come, Holy Ghost, God and Lord"; and the Chaplain pronounced the Benediction.

Alf Merseth, secretary

Roll Call

A. PERMANENT MEMBERS [Pastors serving member congregations]

Present at this Convention:

T. E. Aaberg, Jr., P. Anderson, H. Behrens, E. Buhr, R. Carter, R. Dale, W. Dobratz, E. Ekhoft, M. Elliot, T. Erickson, W. Frick, L. Gerbhardt, W. Granke, G. Guldberg, G. Gullixson, T. Gullixson, W. Gullixson, R. Hallman, W. Halvorson, H. Handberg, A. Harstad, M. Harstad, N. Harstad, P. Haugen, P. Jecklin, C. Keeler, W. Kessel, M. Krentz, J. Krueger, A. Kuster, H. Larson, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, R. McMiller, A. Merseth, N. Merseth, C. Morales, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, P. Petersen, S. Petersen, W. Petersen, G. Price, S. Quist, R. Reimer, L. Scheelk, D. Schlicht, K. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, F. Stubenvoll, F. Theiste, H. Theiste, V. Theiste, O. Trebelhorn, M. Tweit, H. Vetter, W. Werling, C. Wosje, R. Yount
Absent: W. McMurdie, W. Pultz, J. Schmidt, A. Strand, E. Stubenvoll.

B. PERMANENT ADVISORY MEMBERS [Not eligible to vote]

Pastors serving non-member congregations or groups:

Present: F. Schmugge

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

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

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

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

Congregations Admitted Into Membership

Our Redeemer Lutheran Church, Yelm, Washington
St. Luke Lutheran Church, Mount Vernon, Washington

Pastors Admitted Into Permanent Membership

The Rev. Charles Keeler, Oklee, Minnesota
The Rev. Otto Trebelhorn, Ashland, Wisconsin
The Rev. Michael Krentz, Amherst Jct. Wisconsin
The Rev. William Kessel, Bishop, California
The Rev. Timothy Erickson, Madison, Wisconsin
The Rev. Theodore E. Aaberg, Jr., Albert Lea, Minnesota
The Rev. Richard Hallman, Mt. Vernon, Washington



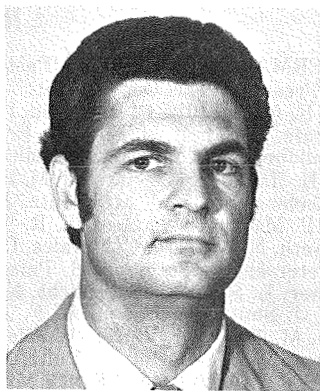
The Rev. Charles Keeler



The Rev. Otto Trebelhorn



The Rev. Michael Krentz



The Rev. William Kessel



The Rev. Timothy Erickson



The Rev. Theodore E. Aaberg, Jr.



The Rev. Richard Hallman



**St. Luke Lutheran Church
Mt. Vernon, Washington**

Delegates Excused for Early Departure

M. C. Arnsmeir, Grace, Vero Beach, FL
D. Prange, Grace, Vero Beach, FL
Karl Seime, Our Savior, Belview, MN
Alton Erlandson, Holy Cross, Madison, WI
Ken Arvold, Our Savior's, Madison, WI
Glen Pautz, Our Savior's, Madison, WI
Einar Engebretson, St. Paul's, Chicago, IL
Philip Vangen, St. Paul's, Chicago, IL
Myron Merritt, Our Redeemer, Yelm, WA
Frank Sonnek, Lakewood, Tacoma, WA
Paul Chamberlin, Trinity, Brewster, MA
Herbert Grieves, Trinity, Brewster, MA
Luther Younge, Richland, Thornton, IA
John Schenk, Bethany, Port Orchard, WA
Richard Fulton, Bethany, Port Orchard, WA
Odell Natvig, Saude, Lawler, IA
Ted Ness, Norseland, St. Peter, MN
Ogden Olmanson, Norseland, St. Peter, MN
Lester Busness, East Paint Creek, Waterville, IA
Rudolph Dehli, East Paint Creek, Waterville, IA
Melvin Gjefle, West Paint Creek, Waukon, IA

Pastors Excused for Early Departure

G. Orvick	P. Haugen
A. Harstad	W. Frick
S. Petersen	L. Gerbhardt
O. Trebelhorn	F. Stubenvoll
H. Handberg	

Pastors Excused for Late Arrival

F. Stubenvoll
W. Frick
J. Olsen

Pastors Excused Full Time

W. McMurdie
W. Pultz

Congregations Excused For Not Sending Delegates

First Evanger, Fertile, MN	Faith, Hillman-Alpena, MI
Calvary, Ulen, MN	Faith, Parkersburg, IA
Good Shepherd, Richardson, TX	Trinity, West Bend, WI

1978 Representatives Eligible to Vote

Pastor	Address	Congregation	Delegates
P. Anderson H. Behrens	West Bend, Wis. Apple Valley, Minn.	Trinity Heritage	William Overn Lyle Fanning
E. Buhr R. Carter R. Dale W. Dobratz	Parkersburg, Ia. Hillman, Mich. Richardson, Texas Princeton, Minn.	Faith Faith Good Shepherd Bethany	John Belinski August Gomer Clarence Cook (alt.) Ray Litzkow Gary Faleide Roland Karow
E. Ekhooff	Waterloo, Ia.	Pilgrim	
M. Elliott W. Frick	Camarillo, Cal. Fertile, Minn. Ulen, Minn.	Faith First Evanger Calvary	
L. Gerbhardt	Vero Beach, Fl.	Grace	David Prange M. C. Arnsmeir Edward Schneider Larry Monson Wayne Ulrich Tosten Skaaland
W. Granke	Madison, Wis.	Grace	
G. Guldberg	Audubon, Minn.	Immanuel	
G. Gullixson	Hawley, Minn. New Hampton, Ia.	Our Savior's Jerico	Harvey Roberson Craig Ferkenstad Odell Natvig Theodore Nowmann Adolph Jungemann George Ordal Leonard Twedt
T. Gullixson W. Gullixson	Lawler, Ia. Minot, N. Dak. Sioux Falls, S. Dak.	Saude Messiah Bethel	
R. Hallman W. Halvorson	Volga, S. Dak. Mt. Vernon, Wash. Jasper, Mn.	Oslo St. Luke Rose Dell Trinity	Calvin Weatherly Clair Frevik Fred Nelson Robert Erickson Larry Joecks Herbert Grieves Paul Chamberlin
	Luverne, Minn.	Bethany	
H. Handberg M. Harstad	Tacoma, Wash. Brewster, Mass.	Parkland Trinity	
N. Harstad D. Hockmuth P. Haugen	San Antonio, Tx. Mason City, Ia. Belview, Minn. Belview, Minn. Delhi, Minn.	Faith Central Heights Our Savior's Rock Dell First	Karl Seime
P. Jecklin C. Keeler	Savannah, Ga. Oklee, Minn. Trail, Minn.	Christ Clearwater Mt. Olive	Maurice Lillo
W. Kessel M. Krentz	Bishop, Calif. Amherst Jct., Wis. Elderon, Wis.	Our Savior Our Savior's Our Savior's	Louis Jacobson Otto Blask
J. Kruger	Cottonwood, Minn. Tracy, Minn.	English Zion	Julius Rialson Kenwood Arvold Glen Pautz
A. Kuster	Madison, Wis.	Our Saviour's	
H. Larson	Calmar, Ia. New Hampton, Ia.	Trinity Redeemer	
N. Madson	Cottage Grove, Wis.	W. Koshkonong	Harry Beyer Larry Rude Norbert Rhinerson Albert Lowrey
P. Madson	Burlington, Mass.	Pinewood	
M. Marozick R. Mathison W. McCullough	Mayville, N. Dak. Minneapolis, Minn. Port Orchard, Wash.	First American Hiawatha Bethany	Richard Fulton John Schenk Tim Thiele Dr. Paul Fischer Frank Sonnek Doran Slater Darrell Mundschenken Myron Merritt Dan Clevon Ingvald Levorson Sven Hanson Odis Holstad
R. McMiller	Okauchee, Wis.	Holy Trinity	
W. McMurdie	Tacoma, Wash.	Lakewood	
	Yelm, Wash.	Our Redeemer	
A. Merseth	Lake Mills, Ia. Lake Mills, Ia.	Lake Mills Somber	

	Lake Mills, Ia.	Lime Creek	Paul Dahle Lars Petersen
	Riceville, Ia.	Immanuel	Marvin Gronwoldt
	Northwood, Ia.	First Shell Rock	Obert Harmon
N. Merseth	Thornton, Ia.	Richland	Luverne Volberding Luther Younge
C. Morales	Ames, Ia.	Bethany	
D. Nelson	Portage, Wis.	St. Paul's	Chester Grossmann
	Wisconsin Dells, Wis.	Newport	
R. Newgard	Albert Lea, Minn.	Our Savior's	Ralph Olson James Ring Calvin Young Alton Erlandson Howard Hougan
J. Olsen	Holton, Mich.	Holton	
G. Orvick	Madison, Wis.	Holy Cross	
J. Petersen	Rochester, N.Y.	Indian Landing	
P. Petersen	Colorado Springs, Colo.	St. Andrew	
S. Petersen	Thompson, Ia.	Zion	Reynold Lillebo Adron Tinderholt Norman Myre Raymond Kloster Ronald Younge Michael Butterfield Robert Moore Victor Schanbachler
	Forest City, Ia.	Forest	
W. Petersen	Mankato, Minn.	Mt. Olive	
G. Price	Naples, Fl.	Our Savior	
W. Pultz	Myrtle Creek, Or.	St. Matthew	
S. Quist	Golden Valley, Minn.	King of Grace	Carl Bloedel Norman Werner
R. Reimer	Belgrade, Neb.	Peace	
	Cedar Rapids, Neb.	St. John	George Ahlers
L. Scheelk	E. Jordan, Mich.	Faith	Milton Veverka George Melke
D. Schlicht	St. Edward, Neb.	Faith	Leroy Meyer
J. Schmidt	Lombard, Ill.	St. Timothy	Gene Massey
K. Schmidt	Sutherland, Or.	Christ	Tom Quick Harvey Abrahamson, Jr. Donald Anderson
P. Schneider	Clintonville, Wis.	St. Paul	
	Shawano, Wis.	St. Martin's	Michael Lindh
J. Shep	Chicago, Ill.	St. Mark's	Kenneth Skaro
T. Skaaland	Gaylord, Minn.	Norwegian Grove	Leslie Enter Selwen Swenson (alt.) Ogden Olmanson Ted Ness Henry Anderson (alt.) James Hendrickson Kent Olmanson
	St. Peter, Minn.	Norseland	
J. Smith	Hartland, Minn.	Hartland	
E. Stubenvoll	Manchester, Minn.	Manchester	
F. Stubenvoll	Marinette, Wis.	Trinity	
	Clearbrook, Minn.	Concordia	Edwin Merseth
	Bagley, Minn.	Our Savior's	
	Fosston, Minn.	Cross Lake	
F. Theiste	Lengby, Minn.	St. Paul's	Ellert Storlie Duane Berg Arnold Carlson
	Eau Claire, Wis.	Concordia	
V. Theiste	Eau Claire, Wis.	Pinehurst	Lester Busness
O. Trebelhorn	Ashland, Wis.	First English	Rudolph Dehli
M. Tweit	Waterville, Ia.	E. Paint Creek	Melvin Gjesfe Karl Holt
H. Vetter	Waukon, Ia.	W. Paint Creek	
	Suttons Bay, Mich.	First	
	Traverse City, Mich.	Concordia	
W. Werling	Iola, Wis.	Redeemer	Lenwick Hoyord
C. Wosje	Scarville, Ia.	Scarville	Nels Faugstad Clarence Dale
	Scarville, Ia.	Center	
R. Yount	Bell Gardens, Calif.	Christ The King	Edmund Hemman Julius Hammermeister Gerhard Nelson Everett Schumacher Ernest Lillo Gunder Sorenson Einar Engebretson Phillip Vangen Walter Anderson Leon Ehrenberg Darrell Hoepner
Vacancies	Princeton, Minn.	Our Savior's	
	Crookston, Minn.	Grace	
	East Grand Forks, Minn.	River Heights	
	Chicago, Ill.	St. Paul's	
	Eau Claire, Wis.	Ascension	
	Bloomer, Wis.	Good Shepherd	

Convention Committees

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—M. Otto, C. Wosje, M. Tweit

Delegates—A. Erlandson (Holy Cross, Madison), C. Grossman (St. Paul, Portage), E. Engebretson (St. Paul's, Chicago).

2. NOMINATIONS

Pastors—G. Gullixson, N. Madson, J. Olsen, P. Anderson.

Delegates—Ralph Olson (Albert Lea, Mn.), Robert Erickson (Magnolia, Mn.), Norman Werner (Coon Rapids, Mn.), Larry Rude (Cambridge, Wis.)

3. CREDENTIALS

Pastors—R. Dale, P. Schneider, R. Carter.

Delegates—Ted Ness (Norseland), Ron Younge (Mt. Olive, Mankato, Mn.)

4. PROGRAM

Pastors—W. Granke, A. V. Kuster.

5. PUBLIC PRESS AND CONVENTION SENTINEL

Pastors—E. Teigen, P. Madson, F. Theiste.

6. DOCTRINE COMMITTEE

Pastors—R. McMiller, M. Harstad, J. Krueger, Tom Kuster, P. Petersen, R. Yount, F. Schmugge.

Delegates—Paul Chamberlin (Trinity, Brewster), Nels Faugstad (Scarville), Albert Lowrey (Pinewood, Burlington), Larry Rude (W. Koshkonong), Paul Dahle (Lime Creek), Mike Lindh (St. Mark's, Chicago), Lenwich Hoyord (Redeemer, Iola), Adolph Jungemann (Bethel, Sioux Falls), Norman Werner (King of Grace, Mpls.), Calvin Young (Holton), Doren Slater (Lakewood), Ogden Olmanson (Norseland), Obert Harmon (Northwood), Lars Petersen (Lime Creek).

7. MISSIONS

Pastors—G. Orvick, W. Dobratz, J. Olsen, G. Guldborg, N. Merseth, J. Shep, W. Halvorson.

Delegates—Wayne Ulrich (Immanuel, Audubon), George Melke (Faith, E. Jordan), Darrel Hoepner (Good Shepherd, Bloomer), Norman Myre (Forest, Forest City), Reynold Lillebo (Zion, Thompson), Tim Thiele (Holy Trinity, Okauchee), Lyle Fahning (Heritage, Apple Valley), Mike Butterfield (Mt. Olive, Mankato), Kenwood Arvold (Our Saviour's, Madison), Clarence Dale (Scarville), Leslie Enter (Norwegian Grove), Gene Massey (Christ, Sutherlin), Frank Sonnek (Lakewood), Ralph Olson (Our Savior's, Albert Lea).

8. HIGHER EDUCATION

Pastors—H. Vetter, G. A. R. Gullixson, E. Buhr, W. Frick, S. Quist, G. Price, C. Wosje.

Delegates—Norbert Rhinerson (Pinewood, Burlington), Robert Erickson (Bethany, Luverne), Tom Quick (Christ, Sutherlin), Julius Rialson (Zion, Tracy), John Schenk (Bethany, Port Orchard), Kenneth Skaro (Norwegian Grove), Howard Hougau (Holy Cross), Ernest Lillo (River Heights, E. G. F.), Everette Schumacher (Grace, Crookston), Tosten Skaaland (Immanuel, Audubon), Ray Litzkow (Pilgrim, Waterloo), Leroy Meyer (St. Timothy, Lombard).

9. EDUCATION AND YOUTH

Pastors—H. Larson, W. Granke, R. Dale, T. Gullixson, V. Theiste, E. Ekhoft, S. Petersen, R. Reimer.

- Delegates**—Larry Joecks (Parkland), Milton Veverka (Faith, E. Jordan), Harvey Abrahamson (St. Paul, Clintonville), Philip Vangen (St. Paul, Chicago), Julius Hammermeister (Christ the King, Bell Gardens), Calvin Weatherly (Rose Dell, Jasper), John Belinski (Bethany, Princeton), Richard Fulton (Bethany, Port Orchard), James Hendrickson (Hartland), Carl Seime (Our Savior's, Belview), Gerhard Nelson (Our Savior's, Princeton).
10. PUBLICATIONS
- Pastors**—M. Otto, P. Haugen, R. Mathison, L. Scheelk, H. Behrens, T. Skaaland.
- Delegates**—Leonard Twedt (Oslo, Volga), Robert Moore (Our Savior, Naples), Otto Blask (Our Savior's, Amherst Jct.), Dan Cleven (Lake Mills), James Ring (Our Savior's, Albert Lea, Mn), Chester Grossman (St. Paul's, Portage), Gary Faleide (Pilgrim, Waterloo), William Overn (Heritage, Apple Valley), Ron Younge (Mt. Olive, Mankato).
11. FINANCES
- Pastors**—W. Gullixson, J. Moldstad, L. Gerbhardt, R. Branstad, F. Stubenvoll, N. Madson.
- Delegates**—Edmund Hemmon (Christ the King, Bell Gardens), Alton Erlandson (Holy Cross), Harold Beyer (W. Koshkonong), Adron Tinderholt (Zion, Thompson), Odis Holstad (Somber, Lake Mills), Duane Berg (Concordia, Eau Claire), Edwin Merseeth (Concordia, Clearbrook), Harvey Roberson (Jerico), Ingvald Leverson (Lake Mills), Karl Holt (Suttons Bay), Glen Pautz (Our Saviour's, Madison), Rudolph Dehli (E. Paint Creek).
12. CHRISTIAN SERVICE
- Pastors**—P. Madson, H. Theiste, M. Elliott, P. Jecklin, M. Marozick, D. Schlicht.
- Delegates**—Fred Nelson (Bethany, Luverne), Ray Kloster (Forest, Forest City), Carl Bloedel (King of Grace, Mpls.), Herbert Grieves (Trinity, Brewster), Leon Ehrenberg (Good Shepherd, Bloomer), Victor Schanbachler (Our Savior, Naples), Howard Uthene (St. Mark's, Chicago), Melvin Gjefle (West Paint Creek).
13. MISCELLANEOUS
- Pastors**—H. Handberg, N. Harstad, J. Madson, K. Schmidt, J. Smith, P. Schneider.
- Delegates**—G. Ordal (Bethel, Sioux Falls), Odell Natvig (Saude), Craig Ferkenstad (Jerico), Roland Karrow (Faith, Camarillo), Edward Schneider (Grace, Madison), Marvin Gronwoldt (Immanuel, Riceville), Theodore Nowmann (Messiah, Minot), Maurice Lillo (Clearwater, Oklee), Lester Busness (E. Paint Creek).
14. SYNODICAL MEMBERSHIP
- Pastors**—R. Newgard, A. Harstad, D. Nelson, E. Stubenvoll, A. Kuster.
- Delegates**—Ellert Storlie (Concordia, Eau Claire), Louis Jacobson (Bishop, Ca.), Swen Hanson (Somber, Lake Mills), David Prange (Grace, Vero Beach), Larry Monson (Grace, Madison), Luverne Volberding (Richland, Thornton), Walter Anderson (Ascension, Eau Claire).
15. PASTORAL CONFERENCE RECORDS
- Pastors**—B. W. Teigen, H. Theiste.
16. RESOLUTIONS
- Pastors**—F. Schmugge, M. Otto.

17. MINUTES

Pastors—W. Werling, C. Wosje

Delegates—Arnold Carlson (Pinehurst, Eau Claire), Norman Werner
(King of Grace, Mpls.)

18. TELLERS

Pastors—O. Trebelhorn, M. Krentz, T. Aaberg, Jr., T. Erickson,
W. Kessel, G. Schmeling.

19. CHAPLAIN

Pastor—M. Tweit

20. HEAD USHER

Pastor—T. Gullixson

21. PARLIAMENTARIAN

Pastor—M. Tweit

22. ORGANIST

Pastor—G. A. R. Gullixson

PRESIDENT'S MESSAGE

June 19, 1978

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.

God's people are a joyful and a grateful people. Even though they must at times suffer afflictions in this world and experience sorrows that are common to mankind—sorrows that weigh heavily upon their hearts and minds—yet they have a joy which no man taketh from them, the joy of knowing that in Christ their sins are forgiven and that because "He hath borne our griefs and carried our sorrows" they can look forward to the time when there will be no more sorrow. God's word assures them "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Christians will want to give expression to their joy. They realize that their blessings far outweigh any hardships. Luther reminds us, "We must constantly keep the catalog of God's blessings before our eyes, the natural and physical as well as the spiritual; for then shall we see that, where there is a drop of misfortune, there is a whole ocean of God's blessings to outweigh it all."

Some of the greatest expressions of joy and gratitude have arisen from the hearts of people who have suffered real trials. Job, for example, who suffered about as much as a mortal can suffer, confidently exclaimed, "Though he slay me, yet will I trust him" and then declared his joy in God's salvation, "He also shall be my salvation" (Job 13:15, 16). The apostle Paul, who besought the Lord three times to deliver him from "a thorn in the flesh," was content to be reassured that he had God's grace and joyfully declared, "Most gladly therefore will I rather glory in my infirmities, in reproaches, in necessities, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9,10). David, who suffered many sorrows and disappointments, yet believed God to be his comfort and strength and said, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:12-15). And some of our most treasured hymns were written by people who had suffered much sorrow and affliction; these hymns breathe a spirit of humble gratitude to the Lord for his mercy and strength.

As we gather for our 61st annual convention, we are again reminded of the many blessings which our gracious Lord has showered upon us as individuals, as congregations, and as a synod. We who have deserved nothing have been given much. With Jacob we must confess, "I am not worthy of the least of all the mercies, and of all the truth, which thou has shown unto thy servant" (Gen. 32:10). And in the explanation of the First Article where we confess our faith that God has given us our life and that He continues to provide for us, we declare, "and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey him."

Time does not permit us to enumerate all of the blessings which God has bestowed upon us. We agree, though, with Dr. Koren who in his synodical address in 1908 said, "God has given us His Word: Is there any greater gift?" Yes, the Word is the Fountain from which all blessings flow. It is here where the Lord has revealed Himself to us as the God of our salvation, a God who so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. This Word is reliable and sufficient, as Peter reminds us, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy is of any private interpretation. For the prophecy came not in old time by the will of

man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:19-21). Our Lutheran Confessions echo the same truth in these words, "The Word of God shall establish articles of faith, and no one else, not even an angel."

Furthermore, it is through the Word that the Holy Ghost creates, nourishes, and strengthens saving faith in our hearts. Our Confessions are also very explicit on this score: "We must hold firmly to the conviction that God gives no one his Spirit or grace except through or with the external Word." And we have our Savior's promise that if we continue in that Word, then are we his disciples indeed and we shall know the truth and the truth shall make us free (John 8:31, 32). Without that Word we would be and remain in spiritual darkness; we would be like little children lost in the dark woods not knowing which way to go, but with that Word we have a sure and perfect guide that will not deceive or mislead, but will lead to Christ and finally to our eternal destination in heaven. Yes, that Word is a lamp unto our feet and a light unto our path; the entrance of his Word giveth light. George P. Morris expressed it strikingly in his poem entitled "My Mother's Bible," which reads:

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found Thee true,
My counsellor and guide,
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live
It taught me how to die."

But along with this blessing goes a responsibility. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48b). In these words our Lord lays down a stewardship truth. And in our Catechism we have this question under the Second Petition of the Lord's Prayer: "WHAT MUST WE BEAR IN MIND WHEN WE PRAY THE SECOND PETITION?" Answer: "When we pray the Second Petition we must bear in mind that God has graciously *made us members* of this Kingdom of Grace, and that He has also *given us the responsibility* of carrying on the work of Christ our King until His return." The same God who has called us into his Kingdom has also called us to work in that Kingdom, yea, he has entrusted that work to us and is counting on us to do it. St. Paul says that we are to be "always abounding in the work of the Lord." The same apostle says that we are workers together with Him and Jesus stresses the urgency of doing this work while it is day for the night cometh when no man can work. As grateful recipients of God's Word which has brought us into His Kingdom, we will not look upon this responsibility as a burdensome duty, but as a joyful privilege. With the newly-converted Saul of Tarsus we will ask, "Lord, what wilt thou have me to do?"

Our first and foremost responsibility is to be faithful to the Word. It is required of stewards that they be found faithful. We do not have the liberty to add to, or subtract from, that Word. How we need to stand in awe of what the Bible says in this regard: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book!" (Rev. 22:18,19).

There is a danger for confessional Lutherans to give lip service to the Bible and to join in condemnation of those who depart from it in some things, but then do not treasure it themselves or use it in a manner that truly glorifies God and brings personal blessing to them. One of our synodical fathers in an essay to the convention in 1943 put it correctly when he said, "Our greatest danger is not this that the Word shall be falsified among us—though that danger is indeed great and ever-present, but rather that we shall grow negligent in our use of the

Word. In either case Satan is well pleased. For he cares little that we have the pure Word, if he can keep us from using it." We would also do well to heed what Dr. Koren said to the synod back in 1897: "Should I in the meantime mention the sin which above all sins has alarmed me as I have meditated on the condition of the Norwegian Synod, then it is the great and general indifference to, and neglect of, God's Word."

Has the situation improved much 81 years later? Statistics reveal that less than half of the members of our congregations attend church regularly. Attendance at Lenten services is fast declining. It is to be feared that the pleasures of this world are interfering with church attendance and our stewardship of giving. It is also to be feared that family devotion is becoming a thing of the past. Are we availing ourselves of the blessings of a Christian education for our children? Even Sunday School attendance is on the decline in many of our congregations and not only because there are fewer children. The Board of Regents' report to the convention states that only 30 of the 1977 freshman class of Bethany College were from our ELS.

We are placing ourselves in grave danger when we fail to use God's Word as we should. If we are to retain that Word, then we must use it, as our Lord tells us to do. Luther was concerned about indifference to the Word in his day. We would do well again to heed what he wrote in 1521: "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." History has sadly revealed that those fears were realized. May God forgive us *our* neglect and lack of appreciation for the undeserved gift of His Word! May He in his mercy, for the sake of His Son whose blood cleanseth from all sin—even our sins of indifference and neglect—spare us the judgment which we deserve! And may our repentant prayer be,

"O Holy Spirit, enter in,
And in our hearts Thy work begin,
Thy temple deign to make us;
Sun of the soul, Thou Light divine,
Around and in us brightly shine,
To joy and gladness wake us.
That we to Thee truly living,
To Thee giving prayer unceasing,
Still may be in love increasing.

"Give to Thy Word impressive power,
That in our hearts, from this good hour,
As fire it may be glowing;
That we confess the Father, Son,
And Thee, the Spirit, Three in One
Thy glory ever showing;
O stay and sway our souls ever,
That they never may forsake Thee,
But by faith their refuge make Thee."

Our second resolve should be to be faithful with the Word. We who have this treasure in earthen vessels are to be faithful in sharing it with others. And to that end God blesses us with time, talent, intelligence, money, and possessions. He expects us to use these blessings in His service. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Again, in our Catechism we have this question and answer under the Fourth Petition: "For what purpose does God give us our daily bread?" "God gives us our daily bread not only to preserve our lives, but also to give us the means and the strength to serve him." As Christians we are to regard our earthly blessings as a means to an end, a means to serve our Lord in His Kingdom. The purpose of our redemption is that "we serve Him in everlasting righteousness, innocence, and blessedness."

We are indeed thankful to God that He has again opened the hearts of our people to support the work which we as a synod have set out to do. Again this past year we exceeded our synodical budget by some \$7,000. In addition to that, our Anniversary Thank Offering is off to a tremendous success. The total pledge as of May 31 stands at \$771,229.24 with over \$237,996.47 already received in cash. At our convention last year we were thinking in terms of \$600,000. How our hearts should rejoice that we have exceeded this goal! God's people do respond when they are challenged, and we trust that these gifts have come from hearts that truly appreciate God's blessings.

While we rejoice that our people have responded with generosity in supporting the Lord's work, we dare not rest on past performance. As inflation continues to be our number one national enemy, as some have put it, and operating costs are dramatically increasing, we are going to be called upon to make greater sacrifices for the Lord's work. But as we continue to enjoy the highest standard of living of any people on earth, how can we fail to respond to appeals for the Lord's work in our local congregations and synodical work. "Unto whomsoever much is given, of him shall be much required."

While we rejoice at the increasing number of Christian Day Schools in our synod—and certainly this must be pleasing to our Lord—yet we must not neglect the work of the church-at-large, which would be displeasing to Him. His Great Commission stands until the end of time, namely, to preach the Gospel to every creature. Human nature being what it is, we need to guard against the danger of looking out only for local needs and then neglecting synodical work. It is easy to adopt the attitude that "somehow the work of the synod will go." That is a dangerous assumption to have and it certainly has no promise of blessing from the Lord. All of the Lord's work is important and He calls upon all of us to give freely.

The Lord permits us to live in exciting and challenging times. Included in our many blessings is that of living in a country where we can go about the Lord's work without fear or intimidation. Furthermore, He permits the world to stand for the sake of the Gospel, and you and I who have been called into the fellowship of the Gospel have also been called to work toward the spreading of that Word of Life. He reminds us: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him will they ask the more." May our grateful response be:

"Grant Thou me strength to do
With ready heart and willing
Whate'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."

W. Petersen, President

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology, Charles Keeler, was ordained and installed as pastor of the Oklee Parish on Sunday, July 10, 1977, at Oak Park Lutheran Church. The Rev. Alf Merseth preached the sermon. The Rev. F. R. Weyland performed the rite of ordination and installation.

The Rev. Rodger Dale was installed as pastor of Good Shepherd Lutheran Church, Richardson, Texas, on Sunday, July 17, 1977. Your synodical president preached the sermon and performed the rite of installation.

On Sunday, July 31, 1977, Mrs. Kathryn Seals was installed as Kindergarten teacher in Bethany Lutheran School, Port Orchard, Washington. The Rev. W. V. McCullough performed the rite of installation.

Miss Carole Schiller was installed as Kindergarten teacher in Western Koshkonong Lutheran Church on Sunday, August 21, 1977. The Rev. Norman Madison, Jr. performed the rite of installation.

Mrs. Marilyn Laulainen was installed as teacher in Mt. Olive Lutheran School, Mankato, Minnesota, on Sunday, August 21, 1977. Prof. Juul Madson performed the rite of installation.

Miss Dale Ann Thede was installed as teacher in Holy Trinity Lutheran School, Okauchee, Wisconsin, on Sunday, August 28, 1977. The Rev. Robert McMiller performed the rite of installation.

On Sunday, September 11, 1977, the Rev. Howard Behrens was installed as pastor of Heritage Lutheran Church, Minneapolis, Minnesota. Prof. Raymond Branstad preached the sermon. Circuit Visitor, the Rev. Steven Quist, performed the rite of installation.

Miss Luann Larson was installed as teacher of the Norseland Lutheran School, rural St. Peter, Minnesota, on Sunday, September 18, 1977. The Rev. T. Skaaland performed the rite of installation.

The Rev. Ronald Mathison was installed as pastor of Hiawatha Lutheran Church, Minneapolis, Minnesota, on Sunday, October 2, 1977. The Rev. Hans Theiste preached the sermon. Circuit Visitor, the Rev. Steven Quist, performed the rite of installation.

Also on October 2, 1977, the Rev. James Olsen was installed as pastor of Holton Lutheran Church, Holton, Michigan. The Rev. William Hein of the Wisconsin Synod preached the sermon. Circuit Visitor, the Rev. Harold Vetter, performed the rite of installation.

The Rev. Erling Teigen of Apple Valley, Minnesota, was installed as professor of religion, philosophy, and English at Bethany Lutheran College on November 15, 1977. Miss Karen Hageness of Eau Claire, Wisconsin, was installed as an instructor in the field of art. The Rev. Herbert Larson was the speaker at a special chapel service. The Rev. Milton Tweit performed the rite of installation.

The Rev. Fredrick Schmutge was installed as pastor of Christ the Savior Lutheran Church, Bowling Green, Ohio, on January 1, 1978. The Rev. Paul Lehenbauer preached the sermon and performed the rite of installation.

On January 4, 1978, the Rev. David Lillegard was commissioned to serve as foreign missionary to Central America at King of Grace Lutheran Church, Minneapolis, Minnesota. The Rev. Rodger Dale preached the sermon. Your synodical president performed the rite of commissioning.

The Rev. Erwin Ekhooff was installed as pastor of Pilgrim Lutheran Church, Waterloo, Iowa, on January 8, 1978. Prof. Milton Otto preached the sermon. Circuit Visitor, the Rev. Alf Merseth, performed the rite of installation.

The Rev. Leo Scheelk was installed as pastor of East Jordan Lutheran Church on Sunday, January 22, 1978. The Rev. Robert Carter preached the sermon. Circuit Visitor, the Rev. Harold Vetter, performed the rite of installation.

Your synodical president, the Rev. Wilhelm Petersen, was installed as pastor of Mt. Olive Lutheran Church, on Sunday, January 29, 1978. Prof. Raymond Branstad, vacancy pastor, preached the sermon and performed the rite of installation.

On Sunday, February 5, 1978, the Rev. Wayne Halvorson was installed as pastor of Bethany-Rose Dell Parish at Bethany Lutheran Church, Luverne, Minnesota. Your synodical president preached the sermon. Circuit Visitor, the Rev. Walther Gullixson, performed the rite of installation. Prof. Juul Madson served as liturgist.

The Rev. John Smith was installed as pastor of the Hartland-Manchester Parish on Sunday, March 5, 1978. The Rev. Carl Wosje preached the sermon. Circuit Visitor, the Rev. Alf Merseth, performed the rite of installation.

The Rev. Warren Granke was installed as pastor of Grace Lutheran Church, Madison, Wisconsin, on Sunday, May 7, 1978. The Rev. Norman Madson, preached the sermon and performed the rite of installation.

Candidate of Theology Otto Trebelhorn was ordained and installed as pastor of First English Lutheran Church, Ashland, Wisconsin, on Sunday, June 4, 1978. Prof. B. W. Teigen preached the sermon. Prof. Milton Otto served as liturgist. The Rev. Warren Granke performed the rite of ordination and installation.

Candidate of Theology Michael Krentz was ordained and installed as pastor of the Amherst Junction-Elderon Parish on Sunday, June 4, 1978. The Rev. Paul Schneider preached the sermon. The Rev. Norman Madson performed the rite of ordination and installation.

Candidate of Theology Timothy Erickson was ordained and installed as assistant pastor of Holy Cross Lutheran Church, Madison, Wisconsin, on Sunday, June 11, 1978. The Rev. George Orvick preached the sermon and performed the rite of ordination and installation.

Candidate of Theology William B. Kessel was ordained and installed as pastor of Our Savior Lutheran Church, Bishop, California, on Sunday, June 11, 1978. Circuit Visitor, the Rev. Robert Yount, preached the sermon and performed the rite of ordination and installation.

Candidate of Theology Theodore E. Aaberg, Jr. was ordained and installed as part-time assistant pastor at Our Savior's Lutheran Church, Albert Lea, Minnesota, on Sunday, June 11, 1978. The Rev. Richard Newgard preached the sermon. President Theodore Aaberg, Sr. performed the rite of ordination and installation.

DEDICATIONS



First American Lutheran Church

The First American Lutheran Church of Mayville, North Dakota, dedicated its new house of worship to the glory of God on Sunday, June 26, 1977. The Rev. Wayne Halvorson preached the sermon and the Rev. Mark Marozick performed the rite of dedication. The Rev. Hugo Handberg spoke on behalf of the Synod.

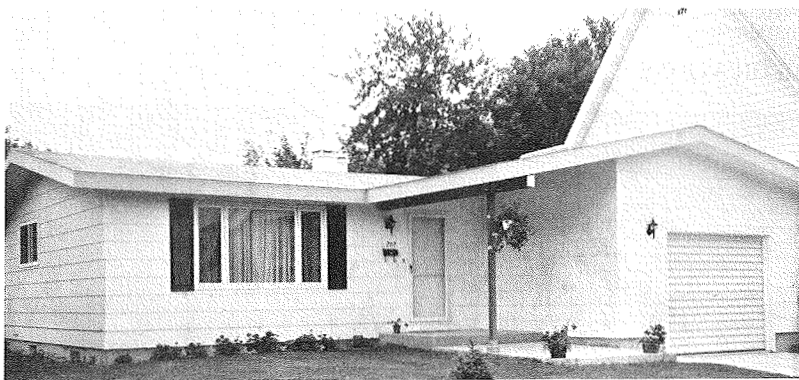
Also on June 26, 1977, Bethany Lutheran Church of Ames, Iowa, dedicated its



**Bethany Lutheran Church
Ames, Iowa**

new house of worship. The Rev. John Schmidt preached the sermon. Your synodical president spoke on behalf of the Synod and performed the rite of dedication.

First English Luthern Church of Ashland, Wisconsin, dedicated its new parsonage on Sunday, August 21, 1977. The Rev. Warren Granke preached the sermon and performed the rite of dedication.



**First English Lutheran Parsonage
Ashland, Wisconsin**

GROUND-BREAKING

On September 25, 1977, the Yelm Mission of Lakewood Evangelical Lutheran Church, Tacoma, Washington, broke ground for a church and school building. The Rev. William McMurdie officiated.

On Thursday, June 23, 1977, a ground-breaking ceremony was held for the new seminary building for Bethany Lutheran Theological Seminary. President of the seminary, Prof. Theodore Aaberg, addressed the gathering. Your synodical president spoke on behalf of the Synod and read the ground-breaking rite.

CORNERSTONE LAYING

On Sunday, October 16, 1977, a cornerstone laying service was held for the Bethany Lutheran Theological Seminary building. Prof. B. W. Teigen preached the sermon. The secretary of the Synod, the Rev. Alf Merseth, served as liturgist. The Rev. Herbert Larson, who represented the Board of Regents, also took part in the service. Your synodical president spoke briefly on behalf of the Synod and officiated at the cornerstone laying.

ANNIVERSARIES



**St. Paul Lutheran Church
Clintonville, Wis.**



**Our Savior's Lutheran Church
New Hope, Wisconsin**

St. Paul Lutheran Church, Clintonville, Wisconsin, celebrated its tenth anniversary on Sunday, July 10, 1977. Guest speaker for the occasion was the Rev. W. Werling. The pastor of the congregation is the Rev. Paul Schneider.

Our Savior's Lutheran Church, New Hope, Wisconsin, celebrated its 50th anniversary on Sunday, August 14, 1977. The Rev. George Orvick was the guest speaker.



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

St. John's Evangelical Lutheran Church, Cedar Rapids, Nebraska, celebrated its 90th anniversary on Sunday, October 16, 1977. The Rev. Robert Reimer, the pastor of the congregation, preached the festival sermon.

Our Savior Lutheran Church, Naples, Florida, celebrated its fifth anniversary on Sunday, November 13, 1977. Prof. John Moldstad preached the sermon. The Rev. George Price is the pastor of the congregation.



**Concordia Lutheran Church
Eau Claire, Wisconsin**

Concordia Lutheran Church, Eau Claire, Wisconsin, celebrated its 50th anniversary with special services during the month of May, 1978. Guest speakers at the morning services on May 14 and May 21 were the Rev. John Smith and the Rev. James Hanson, sons of the congregation. At the afternoon service on May 21, Prof. Milton Otto was the guest speaker. The Rev. Frederick Theiste is the present pastor. At an anniversary banquet, Prof. R. Branstad, a former pastor, was the guest speaker.



**Our Savior's Lutheran Church
Ebro Corner, Minn.**

Our Savior's Lutheran Church of Ebro Corner, Minnesota, commemorated its 25th anniversary on Sunday, June 11, 1978. Prof. John Moldstad was the guest speaker. The Rev. Fred Stubenvoll is the present pastor.

Mt. Olive Lutheran Church of Mankato, Minnesota, celebrated its 50th anniversary on Sunday, June 11, 1978. The Rev. Hugo Handberg was guest speaker at the special morning services on June 11, and the Rev. Rodger Dale was the speaker at the anniversary banquet on Saturday, June 10. The Rev. Wilhelm Petersen is the present pastor.

Lakewood Lutheran Church, Tacoma, Washington, honored its pastor, the Rev. William McMurdie, at a special service commemorating the 25th anniversary of his ordination into the ministry. The Rev. Hugo Handberg was the guest preacher for the occasion.

Parkland Lutheran Church, Tacoma, Washington, also honored its pastor, the Rev. Hugo Handberg, at a special service on September 18, 1977, commemorating the 25th anniversary of his ordination into the ministry. The Rev. Hans Theiste was the guest preacher.

On Sunday, October 9, 1977, Pinewood Lutheran Church, Burlington, Massachusetts, honored its pastor at a special service. The Rev. Karl Gurgel, a neighboring WELS pastor, was the guest speaker for the occasion.

On November 16, 1977, the Board of Regents of Bethany Lutheran College honored the Rev. Milton Tweit for 30 years of service as a member of the Board of Regents. He served as chairman of the Board many of those years. Prof. B. W. Teigen was the speaker at the chapel service. Acting-president Theodore Aaberg presented him with a plaque and a monetary gift.



**Mt. Olive Lutheran Church
Mankato, Minnesota**

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

The Rev. Herman Preus

The Rev. Arnold Kuster

The Rev. George Orvick

The Rev. Wilhelm Petersen

Prof. Glenn Reichwald

65th anniversary

40th anniversary

25th anniversary

25th anniversary

25th anniversary



The Rev. Herman Preus



The Rev. Arnold Kuster



The Rev. George Orvick



The Rev. Wilhelm Petersen

DEATHS

Funeral services for Miss Emma Tyssen were held at Our Savior's Lutheran Church, Albert Lea, Minnesota, on December 6, 1977, with the Rev. Richard Newgard officiating. Miss Tyssen taught Christian Day School for over 50 years in the ELS and WELS. The Rev. Alf Merseth spoke on behalf of the Synod.

Funeral services for Mrs. Alvira Gullixson, wife of Pastor G. A. R. Gullixson, were held at Jerico Lutheran Church, Lawler, Iowa on December 15, 1977, with the Rev. George Orvick officiating. On December 16 another service was held at Western Koshkonong Lutheran Church with the Rev. Norman Madson officiating. Your synodical president spoke on behalf of our Synod.

Funeral services for Ida Ingebritson were held at King of Grace Lutheran Church, Minneapolis, Minnesota, on December 22, 1977, with the Rev. Hans Theiste officiating. Miss Ingebritson also served as Christian Day School teacher for many years in our Synod.

Funeral services for Mrs. Petra Moller were held at Our Savior's Lutheran Church, Albert Lea, Minnesota, on April 5, 1978 with the Rev. Richard Newgard officiating. Mrs. Moller was the wife of the Rev. Emil Moller who served our Synod in various parishes in Minnesota, including the Hartland-Manchester parish. The Rev. Alf Merseth spoke on behalf of the Synod.

Funeral services for Mrs. Helen Wagner, wife of the Rev. Alvin Wagner, were held on April 14, 1978, at Ventura, California, with the Rev. Harry Marks, pastor of First St. Paul's Lutheran Church, North Hollywood, California, officiating. She was buried in Santa Barbara, California.

MEMBERSHIP APPLICATIONS

The Rev. Charles Keeler, pastor of the Oklee Parish, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Otto Trebelhorn, newly ordained and installed as pastor of First Lutheran Church, Ashland, Wisconsin, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Michael Krentz, newly ordained and installed as pastor of Amherst-Elderon parish, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. William B. Kessel, newly ordained and installed as pastor of Our Savior Lutheran Church, Bishop, California, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Timothy Erickson, newly ordained and installed as assistant pastor of Holy Cross Lutheran Church, Madison, Wisconsin, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Theodore E. Aaberg, Jr. recently ordained and installed as part-time assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Richard Hallman, pastor of St. Luke Lutheran Church, Mr. Vernon, Washington, has applied 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:

Our Redeemer Lutheran Church, Yelm, Washington, the Rev. William McMurdie, vacancy pastor.

St. Luke Lutheran Church, Mount Vernon, Washington, the Rev. Richard Hallman, pastor.

WITHDRAWAL:

Faith Lutheran Church of Austin, Minnesota has withdrawn from the Evangelical Lutheran Synod, in order to form a joint parish with the WELS church near Austin. In consultation with the congregation, it is our judgement that this is in the best interest of the congregation and we wish Faith Lutheran Church the Lord's richest blessings.

RESIGNATIONS AND APPOINTMENTS

The Rev. Thomas Mickelson, who left the parish ministry temporarily in order to pursue further education, resigned from the Board for Education and Youth. The Rev. Mark Marozick was appointed to take his place.

The Rev. Thomas Mickelson has resigned from the ministerium of the Evangelical Lutheran Synod in order to become a pastor in the Lutheran Church-Missouri Synod.

The Rev. David Nelson resigned from the Board for Education and Youth in order to devote more time to the *Lutheran Sentinel*. This position should be filled by election at this convention.

The Rev. David Lillegard, who accepted the call to be a missionary in Central America, resigned from the Board for Missions. The Rev. Paul Schneider was appointed to take his place.

Prof. Michael Butterfield, who accepted a position as Director of Admissions at Bethany Lutheran College, has resigned as a member of the Board for Education and Youth. This position should be filled by election at this convention.

The Rev. Hugo Handberg resigned as vice-president of the Evangelical Lutheran Synod. He listed as his reason the long distance which made it difficult to assist the president. His letter of resignation was read at the February meeting of the Board of Trustees. The Board of Trustees appointed the Rev. Norman Madson, Jr., to serve as vice-president until the convention of the Evangelical Lutheran Synod.

The Rev. Warren Granke resigned as alternate visitor of the Lake Michigan Circuit. This position should be filled by election at this convention.

The 1977 convention authorized your synodical president to appoint a committee to investigate the possibility of starting a radio ministry. The following were appointed to this committee: The Rev. Wayne Dobratz, the Rev. Don Hochmuth, Prof. Allen Quist, Mr. Ernest Geistfeld, Mr. Lester Amundson, and Mr. Conrad Faugstad.

INTER-SYNODICAL RELATIONS

The twelfth annual meeting of the Evangelical Lutheran Confessional Forum was held on October 17-18, 1977, in West Allis, Wisconsin. The various divisions—Administrations, Doctrinal, Missions, Education and Youth—gave their

reports. Representing the ELS in the Administration Division were: the Rev. W. Petersen, and the Rev. Alf Merseth; the Doctrinal Division: the Rev. G. Orvick, 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: the Rev. M. Tweit, Prof. Paul Helland, and the Rev. F. Theiste. Reports of the divisions were read and discussed.

A paper entitled, "What Can and Must We Do To Preserve and Protect our Doctrinal Heritage?" was delivered by Prof. T. Aaberg. Discussion followed the presentation. Essays which had been delivered in the two synods were reviewed.

The next meeting of the Forum will be held on October 16-17, 1978, at the new seminary building in Mankato, Minnesota.

Your synodical president inadvertently overlooked a resolution which the 1976 Doctrine Division of the Forum recommended to its respective synods for action. I herewith submit this resolution for consideration.

WHEREAS the establishment of church fellowship with another church body will generally be initiated by that church body whose missionary endeavors or confessional witness has made it aware of the opportunity of extending the sphere of our confessional fellowship, and

WHEREAS the prior awareness of the necessity of terminating confessional fellowship with another church body will likewise generally be found in that church body which has had the closest contact and dealings with the other church body involved, and

WHEREAS it is desirable that the establishment or termination of fellowship be done on the basis of mutual agreement and by joint announcement of the church bodies that make up the Confessional Forum, therefore be it

RESOLVED That the proper officials of the church body contemplating either action keep the other synod(s) fully informed of its ongoing discussions, and be it further

RESOLVED That the other synod(s) be encouraged to take immediate steps to reach an evaluation, favorable or unfavorable, of the action being contemplated, and to communicate such evaluation to the other church bodies within the Confessional Forum, and be it finally

RESOLVED That when misgivings or unfavorable reactions are reported, immediate efforts be undertaken to gain consensus on any points in question.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Wisconsin Evangelical Lutheran Synod held its 44th biennial convention last August 3-10, 1977, in New Ulm, Minnesota. Your synodical president brought greetings on behalf of the Synod. A joint meeting of the ELS Doctrine Committee and the WELS Commission on Inter-Church Relations has been scheduled for June 9, 1978, in West Allis. The purpose of this meeting is to discuss matters of mutual concern.

THE LUTHERAN CHURCH-MISSOURI SYNOD CONVENTION

The Lutheran Church-Missouri Synod met in convention at Dallas, Texas, July 15-22, 1977. Your synodical president, *Sentinel* editor, and secretary of the Doctrine Committee attended as observers. A report of the convention was given in our *Lutheran Sentinel* and *Lutheran Synod Quarterly*. Having attended two previous conventions, it was quite evident that the tone of the Dallas convention was much different from the others. The conservatives appeared to be in control as evidenced by the resolutions passed and the elections. While Missouri still has a long way to go to get her house in order, we do rejoice that progress has been made and pray that the Lord will give her leaders the courage and strength to do what is necessary so that the doctrinal struggle in that body may be resolved to the glory of God.

ASSOCIATION OF EVANGELICAL LUTHERAN CHURCHES

A letter was received on April 19, 1978, from Dr. William Kohn, president of the Association of Evangelical Lutheran Churches, in which he extended "A Call For Lutheran Union." He enclosed a resolution which was adopted at its convention in Milwaukee on April 14-16. The resolution reads as follows:

RESOLVED

1. That the Association of Evangelical Lutheran Churches (AELC) call upon all Lutheran church bodies in North America to join us in making a formal commitment to organic church union in a design in which Lutheran life and mission may be consolidated at all levels.
2. That representatives of those Lutheran church bodies which have declared their formal commitment by that time be invited to a consultation in the fall of 1979 to establish an implementation process in which the people of the church at the congregational and judicatory levels will have full participation.
3. That the president of the AELC transmit this call to all Lutheran church bodies in North America through the offices of their respective presidents.
4. That we request the presidents of the interested church bodies to arrange for the initial consultation.

Your synodical president responded as follows:

Dr. William Kohn, President
Association of Evangelical Lutheran Churches
2707 North 67th
Milwaukee, Wi 53210

Dear Dr. Kohn:

Your letter of April 19 in which you enclosed your "CALL FOR LUTHERAN UNION" has been received. Since the fellowship principles of the Evangelical Lutheran Synod call for full doctrinal unity for the exercise of church fellowship before there can be a commitment to organic church union and since that doctrinal unity does not exist between our two church bodies, your CALL FOR LUTHERAN UNION is declined by the Evangelical Lutheran Synod.

If your call had been for doctrinal discussions outside the framework of fellowship in a free conference situation, then we would possibly give consideration to such a call, but as it is presently extended we must regretfully decline.

Sincerely yours,
Wilhelm W. Petersen, President
Evangelical Lutheran Synod

OVERSEAS CHURCHES

There is not much to report so far as contacts with overseas churches are concerned. Your synodical president did send a greeting to the Evangelical Lutheran Synod of France and Belgium in convention assembled at Chatenway-Malabry, France, on April 7-9, 1978. There has been no communication with SELK this past year. Your president, vice-president, and secretary of the Doctrine Committee met with Dr. Seth Erlandson of the Lutheran Confessional Church in Sweden on April 7 in Madison, Wisconsin. The discussions were cordial and informative. The Doctrine Committee hopes to proceed in carrying out the resolution adopted at our 1977 convention, namely to "explore the doctrinal position and practice of the LCCS and SELK in the hope of attaining agreement which would lead to fellowship." Cf. S.R. 1977, p. 77, Resolution 2: Lutheran Confessional Church of Sweden (LCCS) and SELK. A representative of the Confessional Lutheran Church in Finland, Pastor Jorma Kallio, plans to attend our convention. He is spending a few days in the U.S. in order to get acquainted with the work methods in the practical life of confessional Lutheran congregations.

MISCELLANEOUS MATTERS

The Assignment Committee of our Synod met on April 18 and made the following assignments:

Candidate of Theology Otto Trebelhorn to First Lutheran Church, Ashland, Wisconsin.

Candidate of Theology Michael Krentz to Amherst Jct-Elderon Parish, Wisconsin.

Candidate of Theology William B. Kessel to Our Savior Lutheran Church, Bishop, California.

Candidate of Theology Theodore E. Aaberg, Jr. to Our Savior's Lutheran Church, Albert Lea, Minnesota, to serve as part-time assistant pastor.

Candidate of Theology Timothy Erickson to Holy Cross Lutheran Church, Madison, Wisconsin to serve as assistant pastor.

Candidate of Theology Gaylin Schmeling accepted a Call to Cottonwood-Tracy parish, Cottonwood, Minn.

The following vicars were assigned:

Christiano Artigas to the Northwood, Iowa Parish, the Rev. Alf Merseth, pastor.

Philip Vangen to St. Paul's Lutheran Church, Chicago, Illinois, the Rev. John Shep, vacancy pastor.

Jerrold Dalke to the Bethany Lutheran Church, Princeton, Minnesota, the Rev. Wayne Dobratz, pastor.

Bruce Bestervelt to Mt. Olive Lutheran Church, Mankato, Minnesota, the Rev. W. Petersen, pastor.

The Teacher Assignment Committee met on April 20 and submitted names to congregations requesting teachers. It is our prayer that all of our Christian Day Schools will have teachers in the fall. We would call your attention to the shortage of teachers and encourage our congregations to intensify recruitment efforts for the teaching ministry of our church.

A Visitors Workshop for the Circuit Visitors of the ELS was held at Heritage Lutheran Church, Minneapolis, Minn. The purpose of the Workshop was to discuss ways to help the visitors carry out their duties. Prof. M. Otto delivered a paper on "How the Circuit Visitor can carry out his duties in an effective manner" and Pastor George Orvick presented a paper entitled "Ministering to Ministers" in which he pointed out how the Circuit Visitor can counsel pastors in their personal problems. The Rev. Hans Theiste led in Bible study. The Workshop was made possible by a generous grant of \$1,800 from the Aid Association for Lutherans which covered all travel expenses and meals. Housing was furnished by pastors and lay members in Minneapolis.

There continues to be discussion on the doctrine of the church in our midst. I have suggested to the Doctrine Committee that it rework paragraph V on Antithesis of its report. I herewith recommend to the Convention that it request the Doctrine Committee to follow this recommendation. At the 1974 convention a resolution was passed to the effect that the Pastoral Conference and conferences keep the president of the Synod informed of their progress in the discussion of the matter and that the president bring the matter back to the convention when he deems it necessary. Cf. S.R. 1974, Res. 3, p. 66. Hopefully this paragraph will be reworked and ready for presentation at our next convention.

Once again the Lord of the Church has opened the heart of our people to carry out the work of the Synod. Last year we exceeded our synodical budget by some \$7,000. The response to the Thankoffering has been most gratifying. Thus far we have exceeded our goal of \$600,000 by almost \$150,000 in pledges; over \$200,000 has been received in cash. With several congregations yet to report we dare to hope that we may reach \$800,000 by the time the Thankoffering is completed. This generous response has made it possible for us to go ahead with the construction of a new seminary building, which was dedicated to the glory of God at our Synod Sunday service.

May the Lord continue to guide and bless us as we take seriously the apostolic exhortation: "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" (I Cor. 15:58).

Soli Deo Gloria
Wilhelm W. Petersen

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Use of God's Word

WHEREAS, *The President in his message called attention to the importance of the Word of God for the church, and*

WHEREAS, *He reminded us of the grave danger of falsifying the Word of God on the one hand and neglecting to use it on the other, therefore*

A. BE IT RESOLVED, *That we urge our people to rededicate themselves to the faithful adherence to and use of the Word in their homes and in their congregations, and*

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

Resolution No. 2: Workers In The Church

WHEREAS, *We note with gratitude to God that there were five new teachers and six new pastors who began work in our Synod during this past year, therefore,*

BE IT RESOLVED, *That we ask God to continue to provide His Church with necessary workers.*

Resolution No. 3: Circuit Visitor's Workshop

WHEREAS, *The President reported that a workshop for Circuit Visitors was held last year which proved to be of great benefit to all participants, therefore,*

A. BE IT RESOLVED, *That such workshops be held on a regular basis, and*

B. BE IT FURTHER RESOLVED, *That we express our thanks to Aid Association for Lutherans who provided the funds which made the first workshop possible.*

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD



Pastors and Delegates of congregations received into membership

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. Charles Keeler, pastor of the Oklee Parish, Oklee, Minn.*
- 2. The Rev. Otto Trebelhorn, pastor of First English Lutheran Church, Ashland, Wisconsin.*
- 3. The Rev. Michael Krentz, pastor of the Amherst-Elderon Parish, Amherst Junction, Wisconsin.*
- 4. The Rev. William B. Kessel, pastor of Our Savior Lutheran Church, Bishop, California.*
- 5. The Rev. Timothy Erickson, assistant pastor of Holy Cross Lutheran Church, Madison, Wisconsin.*
- 6. The Rev. Theodore E. Aaberg, Jr., assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota.*

Resolution No. 2: Membership Application of Pastor

WHEREAS, *It has been established that the Rev. Richard Hallman, pastor of St. Luke Lutheran Church, Mt. Vernon, Washington, 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. Richard Hallman be received into permanent membership with the Evangelical Lutheran Synod.*

Resolution No. 3: 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. Our Redeemer Lutheran Church, Yelm, Washington*
- 2. St. Luke Lutheran Church, Mount Vernon, Washington*

Resolution No. 4: Withdrawal of a Congregation

WHEREAS, *Faith Lutheran Church, Austin, Minnesota, has withdrawn from the Evangelical Lutheran Synod, in order to form a joint parish with the Wisconsin Evangelical Lutheran Synod congregation near Austin,*

BE IT RESOLVED, *That the Synod concur with this action, and wish them the Lord's richest blessing.*

ESSAY FOR THE 61ST ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



**"COME, HOLY GHOST,
GOD AND LORD!"**

Rev. W. V. McCullough

Our convention theme is taken from the beloved hymn for Pentecost by Dr. Luther with this same title. It is a most appropriate theme for the church to consider at any time. Since the beginning of the church it has been the Holy Spirit who "calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." Faithfully and effectively the Holy Ghost has been performing His beneficial and necessary work.

But with perverted zeal, the wicked one has been challenging the church on every hand. Satan, with his malicious devices would rob the church of peace and supplant each of the genuine workings of the Holy Ghost. From the time of the Reformation, the truth of God was challenged by revolutionary spirits which come not from the true Spirit, but were imitators and deceivers, their every objective was to craftily snatch the believers from the arms of Jesus and cast them loose to be consumed by their lusts. Hence the prayer of his hymn, "COME, HOLY GHOST, GOD AND LORD" was much needed.

Times have not really changed in this respect for the Church of Jesus Christ as it continues to exist by the grace of God in this world. The Holy Spirit is just as sincerely at work today as He has been in the past. Yet the wicked one is still very much on the job, just like he has been in earlier times. He still challenges the work of the true Spirit. Today he is the great master-imitator, arch-deceiver, who cloaks a deadly delusion in the disguise of enlightenment. So we still need to pray Dr. Luther's hymn, "COME, HOLY GHOST, GOD AND LORD." May the petitions of that hymn be continually fulfilled among us as we consider this topic on the basis of Holy Scripture, the Lutheran Confessions, and in the light of current matters facing the church today.

I. Come, Holy Ghost, Gather and Keep Us in The True Faith

"No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). Haven't we all learned this Bible verse? It is the basis for our calling upon the Name of the Lord, daring to confess that Christ has sought and found us, purchased and won us from all sins, from death, and from the power of the devil. Because the Holy Ghost has granted us faith, we confidently anticipate the fulfillment of the benefits of Christ in everlasting life.

We are totally dependent upon the Holy Ghost to gather and keep us in the true faith. By nature we are the fallen, dead and hostile children of Adam. Our status as creatures of God with a body and soul in total fellowship with God has, in our fallen state, ceased to exist. We are not by nature what we were first created to be. We have fallen from God and are not capable of cultivating that fellowship with God which our first parents had at the time of their creation. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

When Scripture describes the unconverted as "dead in trespasses and sins" (Eph. 2:1), our sorry state by nature is further pictured. It is a view of helplessness, total inability, powerlessness, the complete lack of strength to give or grant any spiritual life or faith to ourselves.

But by nature, man is not neutral, or even dead neutral, rather he is hostile toward God. All suggestions, teachings, concepts, anything that God sets forth is challenged by the natural enmity of sinful man. "The carnal mind is enmity against God" (Rom. 8:7), remains the Scripture verdict upon any and all efforts or thoughts which natural man might muster. He will only counter God in all matters. If this fallen, dead, and hostile creature, which Scripture describes as sinful man, is to come to trust God, love God, serve God and confidently hope in God, he must be changed from without.

There is no human reason on the part of natural man to believe that Christianity is a beneficial faith or principle worth considering. Being completely devoid of truth from his fallen state, man has no basis to consider that the Christian religion is any different or better than any other of the numerous religious viewpoints found among the children of men. In fact, if fallen man begins to explore religions, he will easily find reasons for casting aside the true religion in favor of the false religions.

Truly, we are all dependent upon the Holy Ghost to bring us to the true faith. He is the One who does this. Scripture is His infallible tool. The Holy Ghost has chosen to bring people to faith through the Word of God, Holy Scripture. This is a self-chosen limitation on the part of God. Our fathers clearly acknowledged this when they said, "God the Holy Ghost, however, does not effect conversion without means, but uses for this purpose the preaching and hearing of God's Word, as it is written in Rom. 1:16: The Gospel is the power of God unto salvation to every one that believeth. Also Rom. 10:17: Faith cometh by hearing of the Word of God." (F. C. Epitome, II). If the Word is removed, the Holy Spirit is powerless to convert, not because of inability, but because of His will to use the Word. Consider that our Savior describes the plight of the invited guests who scorned the invitation to the great supper: "None of those men which were bidden shall taste of My supper," because they turned their back upon the words which were sufficient invitation to come and dine (Luke 14:16-24). Those words had the ability to communicate the will of the host and to grant a satisfying banquet to everyone in attendance. The words were chosen to convey the invitation. In this way also God uses Words, of Scripture to bring us the good news which saves our souls.

The Holy Ghost is most capable of gathering us in to the true and saving faith. Having chosen to use the Means of Grace, He faithfully uses them to gather souls in faith unto Christ. Christ's Words convey the power of the Spirit and through those words the Holy Spirit works. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). When the Sacrament of Holy Baptism is administered according to Christ's institution, The Spirit of God is

working in His chosen way, through the words, bringing all that is promised, forgiveness of sins, life and salvation. Remember the words of Jesus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh" (John 3:5,6). Whenever the Sacrament of the Altar is given in the manner in which it was instituted, the Spirit is faithfully working in the hearts and lives of the recipients. The body and the blood "given and shed for you," is received in faith because the Holy Spirit has used again the words of Christ for the spiritual benefit of the communicants.

Our fathers perceived this and confessed it without hesitancy: "For the Father draws indeed by the power of His Holy Ghost, however, according to His usual order, by the hearing of His holy, divine Word, as with a net, by which the elect are plucked from the jaws of the devil. Every poor sinner should therefore repair thereto (to holy preaching), hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father" (F.C., Solid Declaration, XI). In the Large Catechism, we read concerning the benefits of the Sacrament of the Altar: "For although the work is accomplished and the forgiveness of sins acquired on the cross, yet it cannot come to us in any other way than through the Word. For what would we otherwise know about it, that such a thing was accomplished or was to be given to us if it were not presented by preaching or the oral Word?" (L. C., Of the Sacrament of the Altar). In summary: "For through these, namely, through Word and Sacrament, the Holy Ghost works" (A.C., Apology, XXIV).

In performing His work of gathering souls through faith unto Christ, the Holy Ghost convinces individuals of the seriousness and consequences of sin. This is shown very clearly in the Gospel for Cantate, the Fourth Sunday after Easter, John 16:5-15. We are especially able to see this from these words, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see Me no more; of judgment, because the prince of this world is judged" (vv 8-11). Unbelief cannot justify itself, once the Holy Ghost has shown the sin of man in its seriousness. The sufficiency of Christ and His righteousness is clear and evident from His glorious resurrection and triumphant ascension. Satan and his cohorts have their doom spelled out clearly on account of the triumph of Christ.

Christ always enjoys the spotlight through the work of the Holy Ghost. He is constantly at work to this end that the sufficiency of Jesus Christ is seen and known, recognized and believed, by mankind. Never does the Holy Spirit illuminate himself. We hear the Gospel with its revelation of Christ. The Spirit takes that message and focuses our attention upon the mystery of the Word made flesh. He traces the steps of Jesus through the pages of Scripture. Each miracle performed is seen in the enlightenment of the Holy Spirit as a work of the Mighty God. Every message spoken, every conversation recorded in Scripture by Jesus Christ, is amplified for our hearing so that we know that we are hearing the voice of the Messiah. As the great day of the atonement drew near for the human race, the Holy Spirit sanctifies our understandings as we hear Christ carrying His cross to the place of a skull, there to willingly lay down His life for us, so that we perceive what we are supposed to perceive, namely, that for our sins He did lay down His life. Then on the third day after His death and burial, the Holy Spirit is again shining the spotlight of heavenly illumination upon the empty tomb and the living Christ, as we learn from Scripture that, "He is risen, as He said" (Matthew 28:6). Lest our hopes diminish and our faith fail, the Holy Spirit holds before us the message of the angel on Ascension Day, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11) The Holy Spirit is the Heavenly revealer, showing from Scripture the great mystery and miracle of Christ taking the place of all sinners, suffering, dying, and rising again in their behalf. To publish this through Scripture is the work of the Holy Spirit. Christ summarized up this glorious task of the Holy Ghost when He said: "He shall glorify Me: for he shall receive of Mine, and shall show it unto you, All things

that the Father hath are Mine; therefore said I, that he shall take of Mine, and shall show it unto you" (John 16:14, 15).

This message is not amplified, this truth is not reflected, this glory is not manifested in vain. The message of the Holy Spirit from Scripture does produce the desired results: believers are gathered unto Christ. On the day of Pentecost, Peter preached Christ unto the people. The Holy Spirit took that message of God's Word and convinced three thousand souls that what they had heard was the message of their own salvation and that they could trust it confidently, rejoicing to be numbered among the ransomed of Christ. Scripture's directive, "Receive with meekness the engrafted word, which is able to save your souls," (James 1:21) places the matter very clearly before us: God, the Holy Ghost, calls us to faith through the Word of God. Our ancestors in the faith knew this and clearly confessed it when they said, "For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel." (A.C., Art. V). Dr. Luther was very clear on this as he shows in the Large Catechism, "For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel" (The Creed, Art. III). In the Smalcald Articles, Dr. Luther drew up statements which the church must hold always as a pure statement of Christian truth and confession. On this subject there he wrote, "In those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit of grace to no one, except through or with the preceding outward Word" (S. C., Part III, Art. VIII).

Therefore we truly treasure the Word of God. It spotlights, illuminates, and amplifies Christ unto us. The Spirit has chosen to use that tool. We therefore must reverence the tool. Words seem cheap, powerless, and so very passive. We can ignore them, change them, forget them, corrupt them, and they never fight back. Yet they are the medium through which the very treasures of God's grace are conveyed. For this reason we must hold them in highest esteem and hearken diligently unto them.

We also pray, "Come, Holy Ghost, and keep us in the faith." Here our thoughts turn to the preserving works of the Spirit in the lives of Christ's people. The route from conversion to eternal bliss is often quite long, humanly speaking. Many years are lived between the baptismal font and the tombstone. During those years, countless opportunities for loosing the faith, temptations to deny the faith, urges to forget the faith, counsel to supplant the faith are never far from any one of the Savior's sheep and lambs. The Holy Spirit is not through with us once He has brought us into the fold of Christ. He is constantly at work, through the Word and Sacraments, seeing to it that we are preserved in the grace of God.

Remember this verse: "(You) are kept by the power of God through faith unto salvation" (I Peter 1:5). It surely says that God alone is capable of preserving us unto that heavenly inheritance reserved for us. We recall that the Holy Spirit is equally God with the Father and the Son. We recall that Scripture gives Him divine names just as the Father and the Son have divine names. He is accorded divine honor and glory just as the Father and the Son have that same glory. He performs works which are clearly the works of God. In thinking of these basic truths of faith, we are comforted that our preservation in the faith is not resting upon some human abilities or help, but upon the faithful care of the blessed Holy Ghost, who is God indeed with the Father and the Son for all eternity.

The trials which Christians endure during their earthly life are as numerous and as varied as the persons individually. Yet the Spirit of Truth is capable of attending to their need at all times through the Means of Grace. By reassuring us of the salvation of our souls through Christ, the Holy Spirit is strengthening and preserving Christ's own. The eighth chapter of Romans treats this subject in blessed detail, yet with words which surpass man's natural comprehension. Those words take us from the miseries of this life through to the glories of eternal bliss. Amidst them we read, "For as many as are led by the Spirit of

God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (vv 14-17). When life seems to have caught us by the throat and we are unable to see that we shall survive spiritually and think that we have lost the connection with God, knowing not even what to say or how to say it, then the Holy Spirit comes again to our rescue and presents before us the simple truths of Scripture upon the basis of which we are and remain God's redeemed children. Dr. Luther commented on this point of the Holy Spirit crying "Abba, Father," as follows: "In the time of temptation our heart does not perceive the presence and help of Christ, rather at such time Christ appears to scorn us and forsake us. Thus one feels the power of sin in the time of temptation, the weakness of the flesh, doubts. He perceives only the fiery arrows of the devil, the horrors of death, so that he feels only the wrath and judgment of God. All this rises up against us and presents such an intimidating outcry that it thoroughly appears that there is nothing for us except despair and eternal death. But in the midst of these intimidations of the Law, the thunders of sin, the stirrings of death and the roaring of the devil, the Holy Spirit begins to speak, (as Paul says) crying in our hearts: Abba, Father! And His crying is so much more powerful and drowns out the powerful and horrifying cry of the Law, sin, and death, the devil, etc., piercing through the clouds of heaven and reaching even unto the very ears of God" (St. L., IX, 500 ff).

Because we have learned to pray, "Come, Holy Ghost, God and Lord, Gather and Keep Us in the True Faith," we now must identify some conflicting viewpoints which this prayer and this truth cause us to reject. Before we go into some of these concepts which are out of harmony with God's Word and which propose some other way of working for the Holy Ghost, it is necessary to define a few terms which we shall use. To describe the teachers, preachers, and others who promoted views foreign to Scripture in this consideration, our ancestors in the faith used the word "enthusiast" for the person and "enthusiasm" for the teaching. In the Formula of Concord they identified enthusiasts in this way, "We reject and condemn the error of the enthusiasts, who imagine that God without means, without the hearing of God's Word, also without the use of the Holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. (Enthusiasts we call those who expect the heavenly illumination of the Spirit without the preaching of God's Word.) (Epitome, II.) Enthusiasts were numerous at the time of the Reformation and vainly attempted to influence Dr. Luther. He held them at bay with the plain words of Scripture and clearly warned of their danger.

Today, we may ask, "Who are the enthusiasts? Have they disappeared? Need we concern ourselves about them and their position?" It would be something if we could say that today the enthusiasts have become extinct. But they are very much with us, but not under that name. Today they would be generally called charismatics or neo-pentecostals. The connection between the earlier "enthusiasts" and the present-day charismatics is easy to see when we listen to a definition of enthusiasm written in 1900 by Rev. J. H. Theisz, "It is enthusiasm when one maintains that the Holy Ghost has been given to him in another way than through the Word and this tempts God. It is enthusiasm when people internally work up their devotional thoughts and think that then the Holy Ghost comes, considering that their thoughts which arise in their hearts are thoughts from the Holy Ghost. The spirit which comes to us apart from the Word of God, is not the Holy Spirit, for we have no promise that the Holy Spirit would be given to us apart from the Word" ("Das Amt und Werk Des Geistes," p. 31). Robert D. Brinsmead wrote in 1972: "The central thesis of the charismatic movement is this: When a believer accepts the Lord Jesus Christ, he is converted and is baptized by water into Christ. But that is not enough. There is something more. The believer must go beyond baptism into Christ. He must enter into a

higher, subsequent experience called the baptism of the Holy Spirit . . . When this premise is accepted, the human mind cannot help but conclude that the Holy Spirit's baptism is superior to the baptism of Jesus Christ, or that the Holy Spirit is beyond Christ and has something better to offer than the Lord Jesus Christ" (Present Truth, Special Issue, 1972).

We are thankful to our Lord that we are led to reject any suggestion that man can persuade himself to believe. We further reject the concept that Scripture is unnecessary in the conversion process. The Holy Spirit does not by-pass Scripture in His glorious work, but uses it faithfully. Dr. Luther remarked on this subject in a sermon for Pentecost, based upon John 14:23-31. "Take careful note of this text, how Christ restricts the speech and establishes the scope and goal of the Holy Ghost, that He (The Holy Ghost) cannot go beyond Christ's Word: 'He shall bring all things to your remembrance, whatsoever I have said unto you' . . . Furthermore this text also points out that the Word must precede or be spoken first, and then the Holy Ghost will work through it; so that man does not pervert this matter and dream up a Holy Ghost who works apart from the Word or prior to the Word, but rather with and through the Word" (St. L., XI, 1073).

We dare not go beyond the limits of the Means of Grace and consequently must reject any and all thoughts and suggestions that we exceed those bounds. The mind of man and the will of man is constantly questioning and probing in areas where he has not been given assignments to question and probe. When suggestions like that come, they must be cast aside. Luther also faced this problem, "The enthusiasts speak extensively of God, forgiveness of sins, God's Grace, even of Christ's death. But when I enquire of them how I receive Christ and how grace comes to me, in order that I get it, that we may come to terms, they say: The Spirit must do it alone. With this answer they are teaching me monkey-business. They say that the external, vocal Word, Baptism and Communion, even the preaching of Grace is of no value. This means that they have eloquently told me of the treasure, but they have taken away the keys and the bridge by which I come to possess the treasure" (St. L., III, 1693).

Neither dare we turn for security to experiences, feelings, signs or the like coming from within us. We reject the concept that spiritual security is dependent upon such phenomena. We can be absolutely sure of everlasting life upon the basis of the promises of God recorded and preserved for us in Scripture. Listen to Dr. Luther place this whole matter in perspective for us. "The enthusiasts object when they hear that which is so clearly spoken: If the Father does not draw you, you cannot come unto Me. They despise the external word, desire to remove it, and attempt to teach that man will not give heed to the Word which has been spoken from the mouth of Christ. Instead they would creep into their chamber, hold their head in their hands, speculate, and search for God, in order that they, apart from the Word and without the Word, might be drawn and receive salvation before they have heard the Father . . . Guard against internal searching. Do not wait for God to give you such a word from Heaven, by which you, comprehending it with your mental powers clamor into Heaven seeking the will of God and the right understanding, mastering this with your comprehension. Mark well: Unless you sit and wait in the Word of God until you have recognized the will of God, you will break your neck, for God has spoken exclusively through the Son" (From a sermon on John 6: 45,46, St. L., VII, 2293 ff). Our security in Christ then is certain, not upon our own feelings or the like, but on the basis of the Sacred Scriptures.

II. Come, Holy Ghost, Preserve and Protect Us From Error

"From ev'ry error keep us free." Thus we pray the Holy Ghost in our theme hymn. Such a petition is necessary. We know from Scripture that error is one of the devil's most common strategies to corrupt that which God has made. He is the father of lies. Falsehood is his speciality. With it, he would circumvent the truth of God and bring God's people into bondage again. So we must pray the Holy Ghost to keep us free from error. His work is to this end. Christ called him the Spirit of truth in John 16:13, "When he, the Spirit of truth, is come, he will guide

you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Lest we mistake the Savior and think that He here is promising us omniscience in this life by the Holy Ghost, let us remember that leading us into all truth does not mean that we will possess and master all knowledge, but it simply means that the Spirit of God will correctly enable us to know Him who is the TRUTH, Jesus Christ, our Savior.

Now we must consider some of the errors from which we pray that the Holy Ghost would ever preserve us. Think of one aspect of this error as spiritual subjectivism. This means that members of the church place the most significance upon that which they feel, perceive, think in their hearts and experience in their lives. This may be thought of as "experience religion," "experience theology," or the like. It is the religion of the enthusiasts and it has not ceased to trouble church members in this world. In fact, many of the churches of external Christendom are threatened by it. In 1972 an anonymous protestant clergyman assessing the situation said, "American Protestantism is drowning in a sea of religious subjectivism!" (Quoted by Brinsmead in Present Truth, 1972) This evaluation of the situation admits that vast numbers of American Protestants are depending upon their feelings, thoughts, and experiences for the basis of their religious convictions and hopes.

This old problem of making religious experiences the basis of Christian faith, hope and certainty has been around, troubling the church for generations. As Luther was confronted by the enthusiasts, the faithful have been regularly challenged by those who emphasized their "spiritual" gifts and experiences over the clear and abiding statements of the Word. In America, this really began to show its seriousness by the closing decades of the 1800's, in what church history calls the holiness movement. In the 1890's the Methodist Church finally took an administrative stand against the holiness movement. Consequently, between the years 1890 and 1900, twenty-three holiness denominations were founded. Robert Brinsmead describes a most striking example of extreme religious subjectivism in the case of some "spirit-filled" people in Iowa. "One branch of the holiness movement was called the "Fire-Baptized Holiness Church" (originating in Iowa in 1895 and led by Benjamin Irwin) . . . The Radical "fire" advocates continued to make an impact within the movement with fiery preaching and publications like LIVE COALS OF FIRE (first published in October, 1899). This paper spoke of 'the blood that cleans up, the Holy Ghost that fills up, the fire that burns up, and the dynamite that blows up.' It is not hard to imagine the eccentric and mind-bending manifestations that accompanied the blowing-up stage of this religious high. The logical outcome of this religious trend was the appearance of the twentieth-century Pentecostal movement, which generally traces its beginning to the ministry of Charles Parham at Topeka, Kansas in 1900" (Present Truth, Special Issue, 1972, p. 26).

Spiritual subjectivism makes human experiences the important thing in spiritual matters. This is a most serious error. It turns man inward, to himself, to his senses for certainty and a basis for hope. It is so serious because it is so deceptive. The human being can be taught from at least two approaches. Learning is possible by revelation, that is by information imparted from an external source. But learning is also possible by experience. The experiences of man are so close to his heart, so dear to his thoughts, so prominent in his existence. This would be all very simple if the experiences were all true, pure, and without corruption. But sadly this is not the case. Experiences are given, motivated, prompted and cultured by both good and evil forces and powers. Hence, the experiences which the human being has, may come from either God or the devil. Both are truly capable of giving an experience to man. For this reason, human experiences dare not be the basis for faith, hope, confidence and assurance in spiritual matters. Human experiences are not reliable as a basis for faith and hope.

This evil of spiritual subjectivism is the natural thing for sinful man. We children of Adam are the easiest victims of its deceit. It is just natural for us to think and say "I feel," "It seems to me," "My inner feeling is," "My conscience tells me . . .," and such statements. The step from these thoughts to spiritual

thoughts is very small and quite easy. "The tendency of human nature is to make the subjective aspect of Christianity the focal point of concern" (Present Truth, Special Issue, 1972, pp. 17, 18). There is indeed a subjective aspect of Christian faith and life. The children of Christ are taught to consider the peace, strength, power and presence of Christ in them by virtue of the Means of Grace. This is true on the basis of Holy Scripture. Yet the contemplations of these benefits and fruits of justification are not in themselves the important thing, but are the blessed results of the saving grace of God granted to us through His chosen means, Scripture and the Sacraments. We then for certainty never look to experience. "As the believer looks away from self to Christ and rejoices in what He has done for him and what He is to him, the Spirit of God will live in his heart and continue to transform his life. But if the believer begins to make his experience the center of his concern, the true balance of Christian faith is lost" (ibid.).

God's Means of Grace are violated by emphasizing the experience of the heart as the basis for spiritual certainty and salvation. This experience sets aside the declarations of grace and in their place substitutes feeling and subjective thoughts. Such procedure reveals an arrogant attitude. It presents human experience as being superior to Divine Declarations and Testaments. Actually, this procedure insults the Holy Spirit. It implies that He was acting deficiently in the inspiration of Holy Scripture. Dr. Luther was sharp in his rebuff of this error. In a sermon based upon Matthew 9:1-8, delivered in 1533, he said, "The rebellious spirits and enthusiasts have lost Christ, Baptism, Holy Communion, preaching, the Christian Church and everything" (St. L., XIII, 2441). The following year, he mentioned this again, saying in a sermon based upon the Passion History, "The devil is always in the world, but especially in the enthusiasts, so much that they would take God to school and teach Him what He should do" (St. L., XIII, 1761). Robert Brinsmead reminds us that those same enthusiasts are at work in the church today, ever trying to get people to look within themselves for spiritual certainty. "It is considered as blasphemy to speak against the supernatural workings within the new Pentecostal movement. A spirit of boastful certainty and arrogant intolerance has often been manifested by those who 'have the Spirit.' The preoccupation with inward experience is leading multitudes back to the religious philosophy of the medieval church" (Present Truth, op. cit., p. 29).

Such a consideration of the ways and means of those who follow spiritual subjectivism might lead us to think that they are easy to spot and identify because they neglect Scripture and look within themselves. While this is true, we find them sometimes quite deceptive, because they outwardly use Scripture extensively. They will read, quote and cite Scripture with zealous endeavor. We must not let that characteristic make us think that therefore they are harmless members of some other denomination. Their goal is still the same: to induce the simple Christian to trust in his experiences rather than in the plain declarations of Scripture and God's unconditional grace in the Sacraments. Dr. Luther saw the deceit in the Scripture-quoting enthusiasts of his day. "Christians must learn that the devil can mouth the truth and boast of God's Word with the eloquence of a pious Christian. Therefore the Christian must say: 'I will gladly hear the Word and Truth of God; but I will not put ultimate trust in it until I first look into the matter carefully to see if it agrees with my catechism and with the message which I have heard previously.' He who is thus alert and doesn't just believe everything, but keeps his eye upon the Word, he is growing well and is not deceived. But whoever does not do this, is certain to be misled" (St. L., XIII, 796).

Holy Scripture does not teach spiritual subjectivism. The Holy Spirit does not teach spiritual subjectivism. Rather we find within Scripture's sacred pages clear teachings to the contrary. Just as today, so in Bible times, there were people who were naturally led to look within themselves for the glories of Christianity. These folks were admonished by our Savior for such attitudes. He pointed their hearts to the truth of God for them rather than the experience of God in them. Remember when the seventy came back to Christ boasting, "Lord, even the devils are subject unto us through Thy name" (Luke 10:17). He did not congratulate them for their successful experiences, but rebuked them and told them that they should be rejoicing because of what God has done for them out of pure grace:

"IN THIS rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

No doubt, Mary, the mother of our Lord's human nature, had many enviable experiences as she ministered to her special Son. Wouldn't any mother have happily exchanged places with her? Some hoped that they could have done so, saying, "Blessed is the womb that bare Thee, and the paps which Thou has sucked" (Luke 11:27). Jesus did not concur with such pious thought, but rather rejected it as subjective spiritualism stating, "Yea, rather, blessed are they that hear the Word of God, and keep it" (Luke 11:28). Personal experiences are inferior to the clear Words of God.

St. Peter was a Christian with much experience, some of which was truly spectacular. God allowed him to walk on water. On the basis of the Word of Christ, Peter traversed the wave. But as soon as he began to consider his experience, "when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Matthew 14:30).

Personal experiences are no substitute for the simple Word of Scripture. The apostles did not go about bubbling over with the news of what Jesus was doing in their lives. St. Paul said, "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). St. Luke wrote, "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). St. Paul declared of his proclamations: "I am determined to know nothing among you save Jesus Christ and Him crucified" (I Cor. 2:2). He also wrote: "Love . . . seeketh not her own" (I Cor. 13:5). Contrast this with the experience religion, spiritual subjectivism. The religious subjectivist loves himself and his experience. He finds his joy and bliss in re-living his religious experiences or highs. Robert Brinsmead clearly identifies the perversion of this spiritual attitude as he contrasts it with the manner of the apostles. "Pentecostal literature determines to know nothing but self and him crucified . . . It is not love to be preoccupied with your own experience. Religious experientialism is spiritual perversion" (op. cit. 1972).

Therefore, we pray the Holy Spirit to come and protect us from the error of spiritual subjectivism, from making our personal feelings or experiences the grounds for spiritual certainty, peace and hope. The prayer is timely. The old evil foe is still the deceiver who has the vilest deceptions, even using the guise of truth and purity to trick us. The enthusiasts do not think that they are doing evil, but propose only to benefit us. That is a trick as old as the devil himself. We should not be afraid to admit this. Luther was unafraid to identify the threat. "He (the devil) comes to us in the company of his pack, enthusiasts and heretics; not in wolf's clothing which is recognizable and despicable, but rather in sheep's clothing. First they come with God's Word and Scripture, prominently boasting about Christ, about the Spirit of God, seem to know everything better than anyone else, and present such a brilliant appearance, that many people are drawn to them and commit great misdeeds . . . Wherever hearts are not alert and have become drowsy, not accurately keeping their eye on the Word, the devil sneaks up through such erring spirits, like a snake slipping up on a man sleeping in the grass" (St. L., XIII 793, 794).

We then simply reject the suggested position that experience is a valid teacher in spiritual matters. It is not reliable. The moods, feelings, opinions, and attitudes of the sinful man shift and change with the situation. The experiences of man can be influenced by both good and evil. Man is not always able to determine on the basis of experience things true from things false. One can learn by experience and for that reason, our experience can be conditioned by teachers both good and evil.

God warns us against being influenced by signs and wonders which would make us come to some spiritual conclusion on the basis of experience. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deut. 13:1-3). In Matthew 24:24, our Savior

said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." St. Paul describes him, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:9,10).

Come, Holy Ghost, preserve and protect us from error, especially the error of false ecumenism. There is no doubt that Scripture teaches the unity of the Church of Jesus Christ. As there is but one Christ, so there is but one church. Men may and have come with their deviant doctrines and shattered the external church of Christ. Yet there remains the one true Christian Church against which the very gates of hell shall not prevail. The splitting of the church due to the sin of man and the influence of evil has been and continues to be the sorrow of the church struggling here below. Within the struggling church, various programs and procedures arise for binding the wounds of the church, re-uniting the ties which have been severed, strengthening the testimony of the fragmented, drawing together the diverse. Scripture presents the pattern for this whole need: unqualified submission to the Word of God! But the powers of evil are not content with that approach. They suggest other avenues for uniting the church. Prominent in the recent decade has been reported influence of the Holy Spirit. It is argued that the Holy Spirit can overcome all differences. And because of that, if people separated by doctrinal deviations would simply submit to the promptings of the Spirit, the church would again be united and the influence of the Christian religion be wonderfully expanded in this world. This position we classify as false ecumenism. It proposes to unite a divided church by a method not endorsed nor taught by The Lord of the church.

It is at this point we would pray that the Holy Spirit preserve us from false modes of uniting the church on earth. There is ample acknowledgment that the charismatics of our day boast of their successes in uniting people of all different denominations, once the people are really led and filled by the Holy Ghost as they claim. They remind us that Baptists, Methodists, Presbyterians, Episcopalians, Lutherans, Roman Catholics, etc., have found a common unity and oneness through the leading of the Holy Ghost. Doesn't this sound inviting? If only it were so simple.

As has been cited earlier, The Holy Spirit is the Spirit of truth which indeed leads to all Truth. The Holy Spirit has chosen to use the Word of God and the Sacraments of God to do this and thus to unite the fallen soul with its Creator and Savior in the bond of saving faith. The Holy Spirit is capable of keeping those souls united with their gracious Savior. But these blessings are based upon the use and submission to the Word of God.

The ecumenical spirits would by-pass this all and unite without the agreement in the Word. Dr. Luther marked and avoided the errors of the enthusiasts and identified the Roman Church as the chief exponent of enthusiasm in his day when he said, "For the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commends with his church is spirit and right, even though it is above and contrary to Scripture and the spoken word" (Smalcald Articles, VIII). We discover how accurate Luther was when we listen to a Roman Catholic author, Louis Bouyer describe the charismatic movement. "The Protestant Revival . . . recalls the best and most authentic elements of the Catholic tradition . . . We see in every protestant country, Christians who owed their religion to the movement we have called, in general, Revivalism, attain more or less complete rediscovery of Catholicism . . . The contemporary revivals most valuable and lasting in their results all present a striking analogy with this process of rediscovery of Catholicism . . . The instinctive orientation of the revivals toward the Catholic . . . would bring in that way a reconciliation between the Protestant Movement and the Church" (THE SPIRIT AND FORMS OF PROTESTANTISM, p. 184-196). Another Roman Catholic publication, "The Catholic Leader," said on January 23, 1972: "One of the most startling aspects of the Pentecostal movement is it is truly ecumenical."

menical . . . While we speak of Catholic Pentecostal groups, it has to be remembered that at any predominantly Catholic meeting one is likely to find Baptist, Methodist, Anglican or Presbyterian Pentecostals . . . Belief in the Pentecostal Baptism of the Spirit appears to break down most, if not all denominational barriers." There you have it, unification of the church, breaking down of denominational barriers without submission to the Word of God.

But the Holy Spirit does not teach error. In simple honesty, we must ask, how can those who pray to the saints find Scriptural fellowship with those who on the basis of Scripture refuse to do so? How can those who believe in the real presence of the Body and Blood of Christ in the Lord's Supper, practice fellowship in the Spirit with those who deny the doctrine of the real presence? Scripture teaches that paradise awaits the believers instantly upon the moment of death. How can there be unity in the Spirit between those who believe this and those who deny this by teaching the idea of purgatory or a mellinum? To assert that the Holy Ghost unites while at the same time overlooking conflicting teachings, is to make the Holy Ghost inconsistent with Holy Scripture. Does the true Spirit of God teach one doctrine in one denomination and another in the next?

The Holy Spirit does not unite in error. We certainly acknowledge that the charismatics of our day are unionists, that is that they practice fellowship between people of divergent beliefs and professions. But this unionism isn't taught by God. Therefore we must reject it. Such a procedure is a deception foisted upon the struggling church by the devil. If the wicked one can convince people that their un-Scriptural union is God-pleasing, has he not won a significant battle in the struggle for domination of men's souls?

We therefore reject the idea that the Holy Spirit, working independently of the Word, can overcome all denominational barriers. We would be less than honest and unfaithful to the Scriptures if we did not lament the sinful fragmentation of the church in this world. But let us not go diving after the bait of the enthusiasts or charismatics. They offer us an un-Scriptural solution to a problem which cannot be solved unless unconditional submission to Scripture is followed.

Come, Holy Ghost, preserve and protect us from thinking that if we only have the Holy Ghost, all trials, troubles, conflicts and deficiencies will vanish for all time. The thought is suggested by many enthusiast or charismatic teachers, writers, and leaders in positions of influence that the Holy Spirit and His indwelling in great measure will produce towering triumph over every adversity. Those who pursue this consider that if enough of the Holy Spirit is conveyed and in evidence, all obstacles will indeed be overcome, spiritual success is attainable in a degree hitherto unknown to most church members and should be given top priority in the teaching and ministry of the church. We call this delusion the spiritual success syndrome. It proposes a program which, like a spiraling tornado, rises ever to higher and higher degrees of success, leaving all obstacles in shattered disarray.

Scripture indeed teaches us to "walk in the Spirit" (Gal. 5:16, 25). Confidently, we believe in the words of Psalm 92:4, "I will triumph in the works of Thy hands." We rejoice in the words of II Corinthians 2:14, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." How precious that we have the assurance of I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." The question becomes: How are we to take these and similar passages? Do they guarantee victory and triumph in each individual undertaking and issue of life, or do they assure us that at life's end, even after some battles have been surely and sorely lost, the Christian is assured of eternal victory as he is delivered finally from this vale of tears to the heavenly home?

There is a demonic deception about today with the tantalizing suggestion that the Holy Spirit will solve every issue simply and effectively if only given the chance and if applied in sufficient measure. Take a look through a catalogue of charismatic books on the market today. Browse through one of the "Evangelical" or "Gospel" book stores. Probably at the corner drug store or neighborhood food

market you will be able to find a book display where you can get all manner of alleged spiritual help from the Holy Ghost on such subjects as conquering obesity, becoming a fulfilled father, appreciating motherhood, relating to your parents in a more meaningful way, dealing with unemployment, the retirement years, facing the slavery of tobacco and other harmful substances, sane evaluation of daily news, social mal-adjustments, and the like. Winning, conquering, overcoming, triumphing, etc., are popular words with those of this persuasion. The list of problems which are all solvable with the help of the Holy Ghost is endless.

With the immediately preceeding statement, we do not wish to minimize certain of the conflicts of life and the need for improvement and discipline. Stewardship of life is a significant calling for each Christian and has its appropriate place in the mind and thought and acts of Christians. But to present some sort of instant solution to all trials, difficulties, and adversities of the Christian, is not in accord with Scripture, nor the Holy Ghost as He has chosen to help and serve Christians through Scripture. The apostles were certainly filled with the Holy Spirit. Yet if we examine the biographical information contained in Scripture and Church History, we soon find personally they were often sick, abused, mocked, rejected, socially ostracized, scorned, tortured, martyred and the like. At times, they seem to be the greatest failures in terms of personal triumphs. Yet in the highest meaning of the term, they were successful. With the help of God and the Scriptural influence of the Holy Spirit, they did carry the Gospel of Christ to the uttermost parts of the earth. Look at the way the Thessalonians described their success: "These that have turned the world upside down are come hither also" (Acts 17:6). In the midst of a seemingly endless succession of failures and setbacks, personal inconveniences and infirmities, they would confess as did St. Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:8).

This appealing temptation for total spiritual success threatens many entrusted with responsibility in the church. Is church attendance lagging? Are catechumens flagging? Are contributions dragging? Are mission totals sagging? Then the wicked one is ready to step forth and suggest instant recovery through the Holy Spirit. And in a weak moment, we are tempted to take the bait. Then the Words of God check us and the Heavenly Spirit once again leads us through the Scriptures for the faith-strengthening nourishment, the solid encouragement of God's Word, the stimulating influence of the Heavenly Truth, and we have been led by the Holy Spirit correctly to a truly God-honoring solution to spiritual doldrums: The steady balanced diet of God's Word.

The charismatics demonstrate this spiritual success syndrome especially in their outlook toward the success of the Gospel in the world. They entertain the dream of total world success of the Gospel. Listen to their remarks and note the militant success syndrome in this announcement of a charismatic conference: "The theme of the conference is 'Lead On O King Eternal.' It is a militant theme. It is the heart-cry for the church to be the full statured body of Christ being led by its King, Jesus Christ, on a pilgrimage. The troops are being recruited and marshalled for battle. The reign and rule of our Lord shall be established over all things upon the earth" (from a tract announcement by Rev. Morris Vaagenes, Spring, 1978).

This spiritual success syndrome has great appeal to those who are sincerely facing the trials of living the faith which has been brought to them. Indeed, we dare not diminish the seriousness of the struggle we daily face as Christians. The temptation to crave some immediate delivery, some super-weapon which would ever elevate us above the sweat and heat of battle is attractive. Alert consciences and sincere longings for a more sanctified life are desirable, Scripture-taught longings. The arch-deceiver knows this and comes with a short-cut suggestion to victory and success over the lusts of the flesh and the world, suggesting instant triumph as the only satisfactory solution. Romans 7:14-25 describe the conflict between the flesh and the Spirit. We take these words to describe on-going battle which the regenerate, the believing child of Christ, faces in the life-long struggle

of life in this world. Here St. Paul teaches the believer to say, "I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not but the evil which I would not, that I do" (vv 18, 19). After confessing the conflict and detailing its realities, he teaches us to declare our confident dependence upon Christ, even though we are not totally successful in the daily sanctified life: "I thank God through Jesus Christ our Lord" (v 25). These words are describing the conflict raging within the Christian and not the plight of the unconverted as many enthusiasts and charismatics assert.

Then there is the problem of joy. Galatians 5:22 lists "joy" as one of the fruits of the Spirit. This precious fruit has been impregnated with artificial flavoring and coloring at the hands of the charismatics. The deceptive argument is presented as though the "Joy of Thy Salvation" is to be equated with some form of abiding ecstasy rather than the peace of God which passes all understanding. Of course God teaches us to rejoice, be glad, cheer up, cease pining because of His forgiving grace. But we are not permitted to stand in this type of joy if the wicked one has his way. He wants us to re-interpret joy, making it more experimental, have some sort of spiritual high in addition to the peace of forgiveness. This is really a form of hedonism, masked as part of the Christian experience. Hedonism is a life-attitude which makes man's happiness the primary concern of human existence, Robert Brinsmead touches this problem accurately when he says, "Man's original sin was to make his own happiness his primary concern. The ultimate sin is to enlist Christ as a means to this end . . . We have to stop trying to deal with God as if He were Santa Claus. ('We believe in you, Santa Claus. Now let's get down to the real thing. Where are the toys?')" (op. cit., 8/73, p. 15). Most assuredly, we must pray that the Holy Ghost would come and preserve us from spiritual hedonism with its violation of grace.

Therefore we reject the suggestion that totally triumphant life is available to every Christian in all respects in this life. We reject the idea of the spiritual success syndrome. It is wickedly tantalizing. But to accept it would violate the Scripture's clear teaching. We do not anticipate always winning, triumphing, succeeding, overcoming in all undertakings. While we do not purposely pursue our Christian life and calling in a defeatist attitude, we know that we are not and never shall be totally successful in this life. We have learned to make the confession of St. Paul our own: "Not as though I had already attained, either were already perfect; but I follow after that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12). We do not minimize the importance of positive thought and design for we have the exhortation of St. Paul also: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

III. Come, Holy Ghost, Equip and Motivate Us for Thy Service

"Thou holy Fire, Comfort true, Grant us the will Thy work to do. And in Thy service to abide; Let trials turn us not aside." Thus Dr. Luther teaches us to pray in our theme hymn. With such a prayer we beseech God, the Holy Ghost, to live in us constantly, enabling us to fulfill the work our Redeemer has assigned us. With this prayer, we now consider the blessed influence which the Holy Ghost has in the life of each of His people individually and the life of His church collectively.

We are taught by Scripture: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)? We confess that without the workings of the Holy Ghost, we cannot believe in Jesus Christ our Lord, or come to Him. Certainly, our dependency upon the Holy Ghost is clearly identified and set forth in our beliefs and doctrines. We constantly admit that the Spirit of God dwells in us and makes His home in our lives. The Holy Spirit lives in us, not as a passing guest, not as an idol in a heathen temple, but truly lives, that is dwells in us, so that the Christian person, as Dr. Luther says, "becomes such a person through whom God both speaks, lives and works, as the individual speaks, lives

and works: his speech is God's speech, his hand is God's hand, and his word is no longer the word of man, but the Word of God" (St. L., XI, 1061).

The significance of this constant indwelling of the Holy Ghost must not be slighted. We certainly believe and amply confess that He comes to us through the Word of God. But with equal attention, we must confess that He chooses to dwell within so that we are continually motivated to serve Christ. How precious this is to us as we go about our daily tasks in this life. As we serve our families, we are motivated to serve them as Christ would have them served. As we fulfill our duties to our neighbor, we fulfill them as Christ would have the neighbor served. As our church office is carried out with responsibility, it is done so as Christ would have it done. This is the constant influence of the Holy Spirit in the hearts of those in whom He lives as an abiding guest.

Certainly, we see from the Holy Scriptures that the Holy Ghost was abiding in the lives of the disciples and apostles. The words in I Corinthians 12:1-11 describe the various gifts which God the Holy Ghost gave and cultivated among the Christians as they pursued the assignment given them by their resurrected and ascended Savior. Those were from the Holy Ghost. That they were in use among the apostles and New Testament evangelists is evident. Yet we do not question the gifts which God preserves and grants among us today also, even though the gifts of the Holy Ghost today are not identical with those of the first century of the New Testament era. The enabling and motivating influence of the Holy Ghost is still needed and available for Christ's people today, just as much as it was in the early days of the apostolic church. The form that these gifts takes is not the same, but the motivation and direction is the same. Dr. C. F. W. Walther correctly explained this in a sermon on I Corinthians 12:1-11, "During apostolic times there was scarcely any congregation in which not several members possessed exceptional gifts of the Holy Spirit . . . These exceptional gifts were an appropriate external testimony from God Himself that the Gospel of the Crucified, preached by the apostles, was truly a message from God, a revelation from heaven; and that the church founded by the apostles was truly the church of God, the church of the elect and the redeemed. That such exceptional gifts are no longer present in the church need not amaze us. By this time the New Testament is sealed and the Christian religion has been introduced into the world as an evident supernatural revelation. There is no need for further signs" (EPISTELPOSTILLE, p. 332 ff).

While the need for signs to authenticate the Gospel and to certify the Christian Church as the true church of the True God on earth is past, the need for motivation and direction is still present with the believers. From the Scriptures, the Holy Spirit constantly inspires and motivates fathers to bring up their children "in the nurture and admonition of the Lord" (Ephesians 6:4). The whole Christian family relationships are inspired of the Holy Ghost through the Word of God to each generation in clear unmistakable words: Ephesians 5:21-6:4. Scripture identifies and directs the life of the church. Such directives are properly considered the directives of the Holy Ghost. Therefore what the true church says and does is truly that which the Holy Ghost would have said and done for the saving benefit of mankind.

Consequently we reject the error which asserts that the indwelling of the Holy Ghost is a dead-letter issue. Our opponents amid the enthusiasts and charismatics charge us occasionally of neglecting and diminishing or restricting the influence of the Holy Ghost because we do not require nor teach that the outward manifestations of the Holy Spirit as they were evidenced in apostolic times be likewise in evidence among us also. For that reason, we are frequently classified as being devoid of the influence and in-dwelling of the Holy Spirit. We reject such an assertion. We will take our stand with Dr. Luther on this subject. He said, "Believers know the Holy Spirit well, but they usually neither feel nor receive nothing from this Pentecostal glory, but on the contrary they are poor, depressed, desolate hearts and consciences who feel nothing in themselves but sin and death" (St. L., XI, 1059).

We insist that the simple trusting faith, expressed in confidence toward God and love for our neighbor is truly the work of the Holy Ghost. We credit all the

hope and virtues which may be cultivated in us and through us as the work of the Holy Ghost. We will not accept the proposition that the degree of spiritual euphoria we either have or do not have is in direct proportion to the amount of the Holy Ghost we either do or do not possess. The enthusiasts restrict the Holy Ghost to pleasant feelings. This we reject. "Through faith we are the children of God and certainly the Holy Spirit dwells in our heart whether we feel it or not for the apostle writes: 'Because ye are sons, God hath sent forth the Spirit of His Son into your hearts' (Galatians 4:6)" (LEHRE und WEHRE, Vol. 51, p. 264).

The Holy Spirit equips us for Christian service. We do well to consider the implications of I Corinthians 6:11, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This verse captivates our lives. We rejoice to know that we have been cleansed from the filth of sin and unbelief. We thank God for the new heart He has given us with its new desires and values. We bow in adoration before the grace of God which has justified us so that we fear not the righteous wrath of God. St. Paul spoke these words to instruct and remind the believers that they had been so graciously dealt with for a marvelous purpose. They were now to use the new cleansing, the new motivation, the new status of the justified in the service of God. This is the influence and equipping of the Holy Ghost.

Into the hearts and lives of each one of the washed, sanctified and justified, God has sent the Word of reconciliation. That Word has done its great work in the conversion of that soul. Now that Word continues to dwell there and become through that person an agent for good unto others. The desire to use the Word of God is a desire implanted and maintained by the Holy Ghost. The spirit of God blesses the Word as it is spoken. The message of God to men is not the power and message of men, but rather the power and message of God. "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12). This powerful tool, is placed into our hands by the Holy Spirit. The desire to use this tool correctly to the benefit of others is implanted in our minds by the Holy Ghost. The simplest Bible story told in the nursery classes of our Sunday School is the tool of the Holy Ghost being used by an equipped Christian in the service of Christ. A faithful father, explaining the perplexities of life with his maturing children in the light of God's Word, is using a tool from the Holy Ghost to bless his children. A simple devotion presented to the infirm on the basis of Holy Scripture is a faithful tool from Heaven on the lips of those who are washed, sanctified and justified. Thanks be to God the Holy Spirit, we have the needed tool for the necessary work of the Christian Church.

Likewise, the Sacraments of God continue to be blessed by the Holy Ghost as they are entrusted to the redeemed of the Lord for their mutual upbuilding and for the spreading of the gracious deliverance of God. Holy Baptism and Holy Communion have been under siege by the gainsayers since their institution. Man has brought all manner of excuses for neglecting the Sacraments, negating their influence, changing their meaning or the like. Yet these tools are in faithful use and are flawlessly distributing that which they have been designed to convey, namely, the saving, sustaining grace of God. This is due to the blessing of the Holy Ghost. He keeps us faithful in the use of the Holy Sacraments. From the Word He is reminding us ever again of the need and benefit of the Sacraments. When our human wisdom and powers would question their benefits, the Holy Ghost points us to the Word of Scripture and our zeal for using and sharing the Sacraments is reviewed. Wherever the Sacrament of Baptism or Holy Communion is administered according to Christ's institution, the Holy Ghost's tool is at work. We are not on our own in the world, to benefit mankind by our devices. Instead of feeble human powers and gifts, the Holy Ghost has placed into our charge priceless Sacraments of Heaven. Let us then not seek other avenues of grace, but use these tools of the Holy Ghost.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in

Samaria, and unto the uttermost part of the earth" (Acts 1:8). These words from our Living Savior indicate that the work of the ministry would be blessed by the Holy Ghost. The wherewithal of the ministry would come from the Holy Spirit. As St. Paul confessed, "And such trust have we through Christ to Godward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Corinthians 3:4-6), so we to this very day likewise confess that the sufficiency for the work of the ministry comes from the Holy Ghost. To motivate, sustain and equip for the work of the ministry, He uses the ever blessed Word of God. That Word is the infallible tool which in the hand of mortal men is able to comfort and save those to whom it is brought.

The pastor who faithfully uses the Word of God is correctly equipped for the ministry and will be the intended blessing to those whom he serves with that Word. In Vol. 2, p. 7, of DER LUTHERANER, Dr. C. F. W. Walther drew this to the attention of his church when, following an article, "Who is Converted?" (Wer ist bekehrt?), stated, "May God bless these words to this end, that inexperienced pastors who personally know the meaning of conversion and consequently lead and treat other souls gripped in holy fear, that they present no other course of action than that of Scripture, which points out such a simple way, so that the souls entrusted to their care may neither be falsely comforted nor deprived of the revelation of grace which God has already given them. God grant also that by means of the previous statements, those souls who have been bound by leaders using human influence, might take courage, cleave to the plain Word, let nothing keep them from Christ and cause them to worry about their comfort in Him when they feel the burden of the Law and sin, hungering and thirsting for the righteousness which avails before God. Sadly, we've seen it! Some must learn from their own experience how grievous it is that those who have come to feel their own spiritual impotency, to be first presented with an additional process through which they must go, before they can call Christ their Savior and are able to say: I have also found grace!—Take comfort, all you who thirst, do not wait for an experiential assurance, but, 'Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price' Is. 55:1. 'The meek shall eat and be satisfied' Ps. 27:36. For Christ says, 'Him that cometh to me I will in no wise cast out' John 6:37."

Such counsel is most appropriate for the church today. The pastor and the parishioner both must learn from it. When ministering to individual souls, they dare not demand more of trembling souls than that which God demands: "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17). Neither can the pastor withhold that which God grants upon the basis of His perfect grace: "The Lord also hath put away thy sin; thou shalt not die" (II Samuel 12:13). People must require that pastors deal with them upon the basis of the Word. Pastors are obligated to deal with people exclusively upon the basis of the Word. Then the Holy Ghost is consistently dealing with people through the work of the ministry. His designs are being followed, His objectives are being achieved.

In view of this, we must reject all opinions of men which suggest that the Holy Ghost uses not the means of Grace, to equip God's people for their service. The enthusiasts of old certainly considered that God could do His work through His people without means. They were flatly rejected by Dr. Luther. He said, "Those who boast of the Spirit, and seek special visions and dreams, are without faith and are scoffers of God; for they will not be content nor satisfied with God's Word. In spiritual matters I neither seek nor anticipate visions and revelations. When I have one little Word, I hold exclusively to it. St. Paul admonishes and teaches us that we should hold fast to that Word, even if an angel from heaven should teach otherwise, Galatians 1:8" (St. L., XXII, 1017). The charismatics of our day are no different in their approach to the work of the church. Lutheran scholars of the Missouri Synod recently evaluated the situation correctly when

they said, "Perhaps the most serious doctrinal problem of this (charismatic) movement is its tendency to claim direct spiritual illumination apart from the Word, a malady that may have its origin in a loss of confidence in the divine efficacy of the bare Word. To counteract such a flight from the Word itself, confessional Lutheranism emphasizes that *solo verbo* (by the Word alone) is as basic to Biblical and Lutheran theology as the great Reformation emphases on grace alone, faith alone, and Scripture alone. Anything that leads people away from the Word for the assurance of the Spirit's presence and power in their lives is a soul-destroying, satanic delusion" (The Lutheran Church and the Charismatic Movement, p. 3). It is deceptive and insufficient to say that all the believer needs to minister to others in the Name of Christ is the Holy Ghost. The Spirit of God enables the redeemed of God to minister to others through the Word of God. Then the true and needed spiritual work is done.

When our Savior spoke the words of the great commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16), He was addressing disciples who had been sternly upbraided because of their unbelief and hardness of heart, v. 14. To preach the Gospel to every creature requires motivation. That motivation would be given them by the Holy Ghost. His heavenly influence would make them zealous and faithful. From the Scriptures the disciples and apostles received a motivation from God as they repeatedly considered the needs of man for the saving grace of God. As they applied Scripture to their listeners and presented Christ and His gracious fulfillment of God's promises, their witnesses became ever more fervent and their service more effective. Think of Peter and John replying to the official request that they cease and desist from preaching the truth of Christ: "We cannot but speak the things which we have seen and heard" (Acts 4:20). That was the work of the Holy Ghost, sharpening the awareness of Peter and John for the needs of their fellow men and enabling them to rise to meet those needs. To this day such motivation on the part of the Holy Ghost is at work in the church. Why do we long to bring the Gospel to others? The Savior's remarks about the fields being white unto the harvest, John 4:35, are still used by the Holy Spirit to motivate us to see the needs of our unbelieving contemporaries and to respond to those needs with the Gospel of Christ.

Christians need continuous motivation for the service of Christ, their Savior. Throughout life, His calling continues, "Follow Me" (Matthew 4:19), "Feed My lambs . . . Feed My sheep" (John 21:15, 16), "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). To keep us faithful to the task, the Holy Spirit constantly assures us of God's sufficient grace. Consider some of these precious assurances and the significant motivation they give us to be faithful in the service of Christ. When Jesus spoke with the Samaritan woman at Jacob's well, He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14). Teaching in the temple, Jesus said, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water (But this spake He of the Spirit, which they that believeth on Him should receive: for the Holy Ghost was not yet given)" (John 7:38,39). Using this picture of living water, our Savior pictured the continuing motivation we receive from the Holy Spirit to faithfully do the Master's work. The Holy Spirit keeps us up to the task because of the sufficiency of Christ.

St. Paul brings us another precious assurance with the word "sealed" in Ephesians 1:13: "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise." A seal indicates authority, security, authentication. Israelites used it to attest contractual agreements (Jeremiah 32:9, 10) as well as to proclaim authority and to insure inviolability (Matthew 27:66). The servants of God are sealed with the seal of God in Revelation 7.3 ff. The Holy Spirit is a seal unto us in all of life, that we belong to Christ. His possession we are. By His grace we enjoy His approval. An agreement has been established by the very

blood of the Savior between Him and us. Therefore we are motivated to "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Corinthians 15:58).

Another picture of the blessedness of the Christian which is designed to provide the needed encouragement and motivation for service to Christ is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." In business transactions, earnest money is the down payment, and is regarded as a pledge that the balance due will be paid. In the spiritual realm, the Holy Ghost is designated as the Guarantee of our eternal inheritance until we actually gain the eternal full possession of it. St. Paul elaborates upon this further in II Corinthians 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

We stand in awe at the dedication of the apostle Paul, faithful to the end. His declarations: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Corinthians 9:17), and his admonition to young Timothy: "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine" (II Timothy 4:2), and his willingness to continue serving here on earth when it would be to his personal gain to be in heaven with Christ (Philippians 1:21-26), all make us stand in contemplation at such dedication to the Gospel of Christ. That dedication came from the Holy Ghost. The same Spirit that motivated Paul to be so unselfish and willing to continue the telling of Christ's redemption, moves us to faithfully continue likewise.

Therefore we reject the suggestion that God doesn't need the church to reach mankind with His gracious deliverance. If the contentions of the charismatics are carried to their logical conclusion, then St. Paul preached unnecessarily. If mankind can be brought to faith and kept in the faith through some experience of their own, then proclaiming the Word of truth is unnecessary. This has been suggested in some not-so-subtle ways by enthusiasts and charismatics. They often diminish the place that the formally organized congregation has in the program of God for men. They violently cast aside the Office of the Keys as being given to all the church to authorize them to publically preach and teach the liberating truth of God. With their de-emphasis of the Sacraments and the Word of God as the channels through which the Holy Ghost creates and maintains faith, they would question the necessity or place of organized congregations and their public function of ministering the Word and Sacraments. In a sermon on the subject of false prophets from Matthew 7:15-23, Dr. Luther put his finger on this error: "The Christian Church has the true, pure Word of God. The devil is unable to endure such conditions and therefore he leads in all sorts of enthusiasts which always bring in something new and spectacular in place of Baptism, the Lord's Supper, even Christ Himself and in this way mislead people and cause them to err" (St. L., XIII, 792). And with him we also confess, "For where Christ is not preached, there is no Holy Ghost who creates, calls, and gathers the Christian Church, without which no one can come to Christ the Lord" (Large Catechism, The Creed, Art. III). God the Holy Ghost uses the church to do His work. Having given it His Word, He motivates it to be faithful in the sharing of that Word with mankind.

The Work of the Holy Ghost is the work of God. When we pray, "Come, Holy Ghost, God and Lord," we are submitting to the Word of God through which that Good Spirit is pleased to descend and work. May our hearts always bow before the Word of God. Then our parishes will all be little schoolhouses of the Holy Ghost where He teaches us the miracle of Grace and sustains us in the fruits of that miracle. The parish will be the little garden of God in which and from which the good seed of God's Word is faithfully sown and sincerely cultivated. Then the Holy Ghost will be doing His work in our neighborhood and community.

May our Synod always bow before the Word of God. Then it will be as it has been called a true "City Set On A Hill" from which beams forth the saving light of the Gospel of God so that many can see the glories of God in the face of Jesus Christ. Let no one question if the Holy Ghost lives in our hearts or in our midst.

When the Word of God is faithfully taught and the Sacraments are administered according to the Savior's institution, The Holy Spirit dwells among us with His blessings; we are gathered and kept in the true faith, we are preserved and protected from error, and we are equipped and motivated to serve the Lord with gladness" (Psalm 100:2). May the Holy Ghost, together with the Father and the Son ever be worshipped and glorified by us.

REPORT OF THE DOCTRINE COMMITTEE, 1977-1978

The Board for the year 1977-78 was composed of the following members: the Rev. George Orvick, chairman; Prof. B. W. Teigen, secretary; Pres. Theodore Aaberg; the Rev. Warren Granke; Dr. Willis Anthony; Mr. Albert Hammer; and Prof. Juul Madson. President W. Petersen served as advisory member to the Committee, as did Vice President Norman Madson at the last meeting of the Committee. Four regular meetings were held: on September 12-13, 1977; December 12-13, 1977; May 15-16, 1978. In addition, an informal meeting was held with the Rev. Dr. Tom G. A. Hardt on January 9, 1978; and on January 13, an informal meeting was held with representatives of the LC-MS CTCR.

THE DOCTRINE OF THE CHURCH

The bulk of the Committee's time was devoted to the study of the Doctrine of the Church. It presented for consideration to the General Pastoral Conference in January 1978 a statement, "A Final Report from the ELS Doctrine Committee to the 1978 ELS General Pastoral Conference on the Doctrine of the Church as it Relates to the Controversy in our Midst Regarding Congregation and Synod." The Committee has studied the reactions to this report, together with other reports that were presented at the General Pastoral Conference. At its meeting on May 15 it met for several hours with Pastors Wilfrid Frick and W. Werling to discuss the Doctrine of the Church and the documents that have grown around it. At its meeting on May 17 the Doctrine Committee passed the following resolution:

RESOLVED, That the Doctrine Committee present to the Evangelical Lutheran Synod as a final report for adoption by the Synod the statement given to the January 1978 General Pastoral Conference with the title, "A Final Report From the ELS Doctrine Committee to the 1978 ELS General Pastoral Conference on the Doctrine of the Church as it Relates to the Controversy in our Midst Regarding Congregation and Synod." (The resolution was passed with one abstention, that of Mr. Albert Hammer.):

A FINAL REPORT FROM THE ELS DOCTRINE COMMITTEE TO THE 1978 ELS GENERAL PASTORAL CONFERENCE ON THE DOCTRINE OF THE CHURCH AS IT RELATES TO THE CONTROVERSY IN OUR MIDST REGARDING CONGREGATION AND SYNOD

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 the 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 robbers, 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.

1. The Evangelical Lutheran Synod Doctrine Committee adopted the above document on September 13, 1977, as its final report to the 1978 General Pastoral Conference.

2. The Doctrine Committee, under the same date, resolved to add this note to the above report: "This statement was unanimously adopted, with Mr. Hammer retaining his original objections to Antitheses 2, 3, 4, and 5, as published on page 62 of the 1977 Synod Report.

3. The Doctrine Committee, by formal resolution, also under the same date, made the following recommendation to the 1978 General Pastoral Conference: "Resolved, that the General Pastoral Conference adopt this statement as its position on the doctrine of the Church as it relates to the controversy in our midst regarding congregation and synod."

B. W. Teigen, secretary

The LCCS

The Committee has been studying documents concerning the Lutheran Confessional Church in Sweden but has not completed its study and is not ready to report.

SELK

With regard to the ELS relationships to SELK, the Committee states that there still are several unresolved issues which have as yet not been clarified. There will be a meeting in Leipzig, East Germany, with SELK, WELS, ELS, and the German Free Churches of East Germany participating. This Symposium may help clarify matters. President Petersen will choose two representatives from the ELS to attend this meeting.

LC-MS

On January 13 the Doctrine Committee met with representatives of the LC-MS in an informal meeting. Representing the LC-MS were President J. A. O. Preus, District President Karl Barth, Pastor Richard Warneck, Pastor Samuel H. Nafzger, Executive Secretary of the Commission on Theology and Church Relations, and Prof. Kurt Marquart. The meeting used as a basis for a discussion of the significant points that need study, a memo to the ELS Doctrine Committee presented by Prof. Teigen to the December 12 meeting of the Doctrine Committee, with the title, "After Eight Years: 1969-1977." This memo had been read and discussed at the General Pastoral Conference on January 3, 1978. As a result of these informal discussions, it was agreed that there might be another informal meeting subject to call by the two presidents sometime in 1979. The documents to be analyzed would be the presentation of the LC-MS in the booklet entitled, "Formula for Concord," which consists of three essays by the three presidents of the seminaries: Robert Preus, Ralph Bohlmann, and Martin Warth; and also President Aaberg's paper, "The Doctrine of Church Fellowship" (See the Lutheran Synod Quarterly, Vol. 17, No. 2, Winter 1976-77). It is evident just from these titles that the matter of what constitutes fellowship and when can it be practiced will be the main topic.

In conclusion, the Committee wishes to report that it has done considerable other study of theology, particularly it has gone back to the original sources of the Lutheran doctrine of the Lord's Supper. It is studying the works of Martin Luther regarding the Sacrament of the Altar, and at the present time it is analyzing Luther's "Great Confession Concerning Christ's Supper" (1528). The Committee hopes eventually to make a report on its findings. In this connection, it should also be reported that the Doctrine Committee has a sub-committee which will try to arrange for some summer workshops under its sponsorship and in conjunction with the seminary for the pastors so that the results of these studies can be presented and discussed in detail. It is hopeful that the first seminar can be set up in 1979.

Colossians 3:16, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

George Orvick, chairman
B. W. Teigen, secretary

MEMORIAL

Dear Reverend Merseth,

The voters of Norseland congregation resolved today, April 2, 1978, to send the following to the Synod, as a Memorial.

WHEREAS, All people are commanded by God, to love their neighbor as they love themselves, and

WHEREAS, Human life begins at conception (Matthew 1:20, Psalm 51:5, Psalm 139:13-15) and

WHEREAS, Each Christian must recognize that abortion is the taking of a life and is therefore a grievous sin, except in the rare instance of it being used to save a mother's life,

A. BE IT RESOLVED, That we ask each congregation of our Synod to study this issue, and

B. BE IT RESOLVED, That each Synod member, each Synod pastor, each Synod congregation and the Synod as an organization be strongly encouraged to do whatsoever is possible to bring about adequate legal protection for the unborn baby's life.

Respectfully,
Allen Quist, secretary
Board of Deacons

DOCTRINAL MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Norseland Memorial

WHEREAS, *All people are commanded by God to love their neighbor as they love themselves, and*

WHEREAS, *The Scriptures teach that human life begins at conception (Matthew 1:20, Psalm 51:5, Psalm 139:13-15), and*

WHEREAS, *Each Christian must recognize that abortion is the taking of a human life and is therefore a grievous sin except in the rare instance of it being used to save a mother's life, therefore,*

A. BE IT RESOLVED, *That we ask each congregation of our Synod to study this issue, and*

B. BE IT FURTHER RESOLVED, *That our Evangelical Lutheran Synod encourage its congregational members to confess publicly that the unborn child is a living person whose right to live must be protected.*

Resolution No. 2: Inter-Synodical Relations—Evangelical Lutheran Confessional Forum

WHEREAS, *The establishment of church fellowship with another church body will generally be initiated by that church body whose missionary endeavors or confessional witness has made it aware of the opportunity of extending the sphere of its confessional fellowship, and*

WHEREAS, *The prior awareness of the necessity of terminating confessional fellowship with another church body will likewise generally be found in that church body which has had the closest contact and dealings with the other church body involved, and*

WHEREAS, *It is desirable that the establishment or termination of fellowship be done on the basis of mutual agreement and by joint announcement of the church bodies that make up the Confessional Forum, therefore be it*

A. RESOLVED, *That the proper officials of the church body contemplating either action keep the Synod(s) fully informed of its ongoing discussions, and be it further*

B. RESOLVED, *That the other Synod(s) be encouraged to take immediate steps to reach an evaluation, favorable or unfavorable, of the action being contemplated, and to communicate such evaluation to the other church bodies within the Confessional Forum, and be it finally*

C. RESOLVED, *That when misgivings or unfavorable reactions are reported, immediate efforts be undertaken to gain consensus on any points in question.*

Resolution No. 3: The Doctrine of the Church

WHEREAS, *There are some in our midst who feel that the Doctrine Committee's Report does not fully state all that Scripture teaches on the doctrine of the church, and*

WHEREAS, *The Convention Doctrine Committee finds it difficult to clearly identify the specific concerns of those who question the Doctrine Committee's Report, and*

WHEREAS, *Members of the Doctrine Committee have expressed their conviction that it would be very difficult for them to further clarify what Scripture teaches concerning this doctrine, therefore be it*

A. RESOLVED, *That those who desire a more complete definition of the Doctrine of the Church present to the 1979 General Pastoral Conference a point-by-point critique of the controverted sections of the Doctrine Committee's Report, and*

B. BE IT FURTHER RESOLVED, *That the President of the Synod appoint men from among those who question the Doctrine Committee's Report to prepare the point-by-point critique of the Doctrine Committee's Report, and*

C. BE IT FURTHER RESOLVED, *That the General Pastoral Conference be requested to adjust its 1979 program in order to provide ample time for study and discussion of this critique of the Doctrine Committee's Report, and*

D. BE IT FINALLY RESOLVED, *That the General Pastoral Conference make its recommendations with regard to the resolution of the problem to our 1979 Evangelical Lutheran Synod Convention.*

Resolution No. 4: "A Call for Lutheran Union"

WHEREAS, *"A Call for Lutheran Union" issued by the president of the Association of Evangelical Lutheran Churches is not based on principles of fellowship taught by the Scriptures and witnessed to by our Lutheran Confessions, and*

WHEREAS, *President Petersen's reply to "A Call for Lutheran Union" rightly expresses the doctrine and practice of the Evangelical Lutheran Synod with regard to the matter of fellowship,*

BE IT RESOLVED, *That the Synod give its support and approval to the action of its president in this matter.*

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS

Our Board for Mission has the privilege and responsibility of overseeing, supporting, and encouraging the work of Home Missions in our Synod. This work is vital because of the command of Christ to bring the Gospel to our own land as well as the whole world. We wish to report the following items to the Synod on our work in Home Missions in 1977:

1. In April we recommended to the Synod Trustees that they purchase an existing Church facility in Richardson, Texas, for our new home mission in that Dallas suburb. \$50,000.00 that had been designated in special gifts for Home Missions was used for this project. The congregation purchased a parsonage with the help of a loan from the Synod. The Rev. Rodger Dale was installed as the first Pastor of this Home Mission, Good Shepherd Lutheran Church, in July.
2. On June 1 our mission field in the Syracuse, New York, area was consolidated with the WELS Syracuse mission work.
3. The new church building for our Home Mission in Ames, Iowa, was dedicated in June.
4. Subsidy to St. Paul's Lutheran Church, Chicago, Illinois, was terminated as of Dec. 31, 1977. Declining membership and attendance over several years' time brought this decision. St. Paul's is now being served by the Pastor of our neighboring St. Mark's Church.
5. Salaries for missionaries. The ELS Handbook, "Guidelines for the Board for 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 Board for Missions has established the following for mission congregations in fiscal 1979:

Base salary	\$9,200.00
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 1977

HOME MISSION STATIONS are congregations begun and fully subsidized by the Board for Missions 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.

1. Ames, Iowa—M	\$10,200.00
2. Apple Valley, Minnesota—M	7,333.00
3. Brewster, Massachusetts—S	1,320.00
4. Chicago, Illinois—S	3,600.00
5. Colorado Springs, Colorado—M	10,200.00
6. Hillman, Michigan—S	4,800.00
7. Manlius, New York—S	3,351.00
8. Mason City, Iowa—S	600.00
9. Naples, Florida—M	13,500.00

10. Richardson, Texas—M	5,358.00
11. Scottsville, New York—S	4,818.00
12. St. Edwards, Nebraska—S	2,100.00
13. Savannah, Georgia—M	12,000.00
14. Sutherlin, Oregon—S	1,200.00
15. Waterloo, Iowa—M	4,950.00
	<hr/>
	expended \$85,330.00

COMBINED HOME & FOREIGN FIELD EXPENSES
BUDGET TO HOME MISSIONS

Moving	3,317.00
Board expenses—Local	2,217.00
—Foreign trip	2,676.00
Contingency	<hr/>
	Total expended \$93,540.00

Synod budgeted funds for Home Missions for fiscal 1977 was \$84,000.00. The difference of \$9,540.00 between the Synod's approved budget and Home Mission expenditures came from special gifts. These special gifts were used up by the end of 1977.

Steven Quist
Field Secretary for Home Missions

FOREIGN MISSION REPORT

This year marks the 10th Anniversary of our work in Latin America. It was at our Synod Convention in 1968 that Paster Ted Kuster was commissioned as our first theologically trained man for work in Lima, Peru. He and his family, together with Mr. and Mrs. Orlin Myrlie, left shortly thereafter to begin work in Lima. During these past ten years our work has expanded from the *barriadas* surrounding Lima to several mountain villages in the Andes, and to another coastal city north of Lima, called Chimbote. Four theologically trained men have served at one time or another in Peru during the past decade. There have also been ten lay workers who have served on the field during this period of time. Midway thru the past decade we also began work in Central America, going first of all to Managua, Nicaragua where work still is being carried on, and now also in San Jose, Costa Rica. Two theologically trained men have served our mission here, and over the years some 20 short-term and long-term lay volunteers have assisted in the work.

While soul count in our foreign work is not as easily done as in our U.S. parishes, God has permitted our missionaries the opportunity to reach many souls with the Gospel of Jesus Christ, and through the Word and Sacraments which they have preached and administered, we can be assured that many souls have come to the knowledge of their Savior and have gone to heaven, and that many more who have the Gospel now will one day enter heaven when their life here on earth is ended.

It was the intention of our Mission Board and our missionaries to work at building an indigenous church in the countries where we went with the Gospel. We wanted to build self-governing, self-propagating, self-supporting churches. This is still our goal in Latin American Mission work ten years later. It is not an easy method to carry out. It calls for much hard work, patience and endurance. The fruits are not always so bountiful in the early stages. But when such a church has been planted, be it ever so weak and small, it will, by the Lord's grace and power grow and prosper. And it will be a *national* church, made up of *nationals*, operated and governed by *nationals*. When our American missionaries leave, which is inevitable, we want the church which they have planted to remain. It takes more than a decade for an indigenous church to be planted and grow to maturity. It may take many decades. We work patiently, always

seeking the Lord's blessing on our labors. He must give the increase.

We thank God for the wonderful support throughout the Synod for the work of our foreign mission program, both through the regular budget, and through many special gifts. As we go forward into the second decade of this important work we pray that God will continue to open the hearts of our people to support it with their prayers and their gifts.

We list some of the items of interest from the fields during the past year.

South America

1. Those who have served in Peru during the past year are: Pastor and Mrs. Robert Moldstad, Pastor and Mrs. Martin Teigen, Mr. and Mrs. Ken Johnson, Mr. and Mrs. David Skogen, and two short term volunteers in the persons of Rebecca Madson and Ruth Manthei.
2. Martin Teigen was married to Albina Arana in Lima in October of 1977.
3. Dr. and Mrs. Ken Johnson have returned to the States and are residing in Milwaukee. Mr. and Mrs. David Skogen have also returned to the U.S.
4. The Rev. Martin Teigen was appointed by the Board to be Director of the TEE program on the field as of September 1, 1977.
5. The most important part of our work continued to be the training of national workers, who will be the future leaders of the church.

Central America

1. Those who have served in this field in the past year are the Rev. and Mrs. Ted Kuster and the Rev. and Mrs. David Lillegard.
2. The Rev. David Lillegard was commissioned at King of Grace Church in Minneapolis on January 4th of this year. He and his family arrived in San Jose the following day. He is spending this present year primarily in language and culture studies.
3. Seven summer volunteers from Lakeside Lutheran HS at Lake Mills, Wisconsin spent 2½ months assisting Missionary Kuster with the work in San Jose and Managua.
4. Brad Homan of Madison, Wisconsin will spend this coming summer as a self-supporting layworker in San Jose, and then will enter our Seminary in the Fall to train especially for work on the foreign field.
5. A solid nucleus appears to be taking shape in San Jose.

Both Fields

1. Mary Olsen continues to do materials preparation work for the Board, translating and illustrating Sunday School lessons and Catechism lessons for our Spanish-speaking missions.
2. We acknowledge with thanks the monies granted us by AAL for language study for our missionaries. The latest recipients for such grants have been the Rev. and Mrs. David Lillegard and the Rev. Martin Teigen.

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 January. The members of the Committee are Pastor Steven Quist, chairman, Pastor Wayne Dobratz, secretary, and Mr. Robert Whiting.

The Committee sent a questionnaire to pastors of the Synod regarding their opinions of the LCMS Revision of the Kennedy Evangelism Program. The responses indicated a desire for somewhat of an informal program package

which would be a shorter course than the present program suggests. The goal would be to bring prospects into the pastor's adult class. The consensus also cautioned against the synergistic elements found in the Kennedy Program. The Committee is discussing alternative plans with a view to getting more of our members involved in witnessing, who may not want to be involved in a long-term course.

Pastor Steven Quist, committee chairman, conducted an informal discussion concerning lay evangelism at Bethany Lutheran Church, Ames, Iowa, on Saturday, April 1, 1978. An Evangelism Workshop in connection with the Northern Circuit spring meeting was held at River Heights Lutheran Church, East Grand Forks, Minnesota on Sunday, April 16, 1978.

The Committee also prepared a bulletin insert for Synod-wide distribution in September of 1977. The theme of the bulletin insert was "Mission Work Begins at Home."

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

Wayne Dobratz, secretary

REPORT OF THE RADIO INVESTIGATION COMMITTEE

The Radio Investigation Committee was appointed by the President at the 1977 Convention in response to the Convention's action, as reported on P. 138 of the Convention Report.

The Committee, under the Chairmanship of Pastor Wayne Dobratz, consists of the following members: Pastor Donald Hochmuth, Prof. Allen Quist, Mr. Lester Amundson, Mr. Ernest Geistfeld and Mr. Conrad Faugstad.

The Committee met twice during this past synodical year. The first meeting, held in the fall of 1977, explained the reason for the Committee's existence and the respective duties of the committee members. The main work that needed to be done was the seeking of possible transmitter sites which the Consulting Engineer could study for the frequency search. Five such sites were found.

The following is the result of that frequency search:

Mr. Harold Munn reports that there is a 100,000 watt frequency available on the non-commercial part of the FM band. That data is current as of May 1, 1978. The facility would cover a primary area of 23-38 miles from the antenna-tower site and a secondary coverage area of 35-65 miles from the recommended tower site at New Richland, Minnesota.

The primary and secondary coverage areas do not imply that the signal will go no farther; rather, this is simply a measuring device to determine the relative strength of the signal in those two areas. Power would be somewhat reduced in the direction of Minneapolis and Fort Dodge, Iowa, since the signal would need to be limited in those directions from competing with other facilities.

Coverage in the Primary area would be 23 to 38 miles from the antenna site. Primary area simply means that anyone with almost any kind of FM radio could pick up the signal in this area. Secondary coverage area is 35 to 65 miles from the transmitter site. Sometimes this would mean an antenna would be needed to pick up the signal, but not always. To put it simply, anyone within about 75 miles should be able to hear the station, with the exception of those in the protected coverage area, toward Minneapolis and Fort Dodge. The signal pattern would be somewhat oval-shaped. Those in protected areas: approximately 25-40 miles.

The Committee met for the second time on May 18. The Committee was privileged to have present two men who are experts in Christian radio. The Rev. Paul Devantier, General Manager of KFUD Radio, Concordia Seminary, St. Louis, was present as was Mr. Brad Walton, formerly an employee of KTIS Radio in Roseville, Minnesota. Mr. Walton shares our Lutheran faith and is interested in Lutheran radio ministry.

Our guests shared with the Committee some basic facts about radio and its potential which follow:

Radio reaches 93% of the population weekly and 78% daily. The average adult listens to radio 3½ hours daily; 98.6% of all homes have at least one radio. There are 2.5 radios per person in the U.S.; 92.2% of all cars have radios, and 62.4% of them are used during driving time. Radio is ahead of newspapers and TV in covering major news events. Eight out of ten adults feel that radio's role in providing information about the local area is very important.

Our guests also pointed out that FM listenership is expected to outrank AM listenership by 2-1 in the 1980's. There is also the likelihood that the FCC will soon require that all radios sold in the U.S. be both AM and FM.

The Synod is asked to consider the great need for Christian radio. Secular and unchristian voices thoroughly dominate the use of this media today and the Christian stations often heard today are of the Baptist-Reformed, Fundamentalistic bent.

One frequency remains which would cover the broadest possible area in which ELS and WELS members live. A rough estimate shows that 6,040 baptized members of ELS-WELS churches live in the primary coverage area (40 mile radius). Another 11,063 baptized members are found when that circle is widened to a 60 mile radius.

Listener support of such a facility seems possible. KFUD Radio is an example of a facility that is operated without any Synodical funds.

Another possible use of such a broadcast facility would be having the equipment necessary to offer a syndicated program for Synod-wide distribution.

The Committee asks the Synod to consider the seizing of this opportunity which may not long be available . . . the opportunity to use God's gift of radio, not only as a mission tool, but also as a valuable aid in the Christian growth of many members of the Synod.

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 continued blessings, and

WHEREAS, Many opportunities continue to present themselves for the expansion of our Home Mission Program, and

WHEREAS, Several unexpected special gifts which have made such expansion possible have now been exhausted, therefore

BE IT RESOLVED, That we thank our gracious God for these blessings and that we ask Him to move the hearts of His people to further support these mission endeavors.

Resolution No. 2: Syracuse, N.Y. Mission

WHEREAS, *Our mission field in the Syracuse, N.Y. area has been consolidated with the WELS mission field near Syracuse, therefore*

BE IT RESOLVED, *That we ask the Lord's blessing upon this consolidation.*

Resolution No. 3: Gratitude for Grace

WHEREAS, *This year, 1978 marks the 10th anniversary of our work in Latin America, and*

WHEREAS, *The Lord has richly blessed our effort during these 10 years to the salvation of many souls, therefore*

BE IT RESOLVED, *That we thank our God for these years of blessing and for the faithful missionaries who have served in these fields.*

Resolution No. 4: Lay Volunteers

WHEREAS, *Lay volunteer workers in our Synod's foreign mission field have proven to be valuable members of the work force there, and*

WHEREAS, *These same volunteers prove to be effective Christian witnesses and promoters of the cause of foreign missions upon their return to their local U.S. congregations, therefore*

BE IT RESOLVED, *That the Board for Missions be encouraged to continue to support the concept of utilizing lay volunteers to the foreign mission fields.*

Resolution No. 5: Foreign Mission Program

WHEREAS, *The Lord has commanded us to go and preach the Gospel to every creature, and*

WHEREAS, *The Synod has taken this command seriously and has made an effort in both Central and South America to carry out that great commission, and*

WHEREAS, *The Lord has also required that we be good stewards of the gifts that He so freely gives us, and*

WHEREAS, *The Board of Trustees calls to our attention that there is a continuing over-expenditure of mission funds which are no longer covered by special gifts, therefore*

BE IT RESOLVED, *That unless more special gifts become available, we urge the Board for Missions to reassess its program with the intention of bringing its expenditures within the amount prescribed in the budget.*

Resolution No. 6: Missionary David Lillegard

WHEREAS, *The Rev. David Lillegard was commissioned to work in the Central American Mission field and has assumed his duties there,*

THEREFORE BE IT RESOLVED, *That we ask the Lord to bestow His blessings upon Missionary Lillegard and his family.*

Resolution No. 7: Evangelism Committee

WHEREAS, *The Evangelism Committee has actively pursued its assignment by sponsoring two Evangelism Workshops and publishing a bulletin insert,*

A. THEREFORE BE IT RESOLVED, *That the Synod encourage the Evangelism Committee to continue in its important work and,*

B. BE IT FURTHER RESOLVED, *That we encourage the congregations of the Synod to make use of this Committee's resources in developing their own Evangelism programs.*

Resolution No. 8: Extra Gifts

WHEREAS, *Many generous extra-budgetary gifts are given for the work of Foreign Missions which are very helpful in carrying out our program, and*

WHEREAS, *It is important for the Synod to know the amount of such gifts in order that it may determine the actual cost of operating these missions,*

BE IT RESOLVED, *That we request the Board for Missions to report to the Synod each year the total amount of such extra-budgetary contributions.*

REPORT OF THE BOARD OF REGENTS

and

PRESIDENT OF BETHANY LUTHERAN COLLEGE

During the past year the Board has held four regularly scheduled quarterly meetings. Committees of the Board have also worked between meetings.

THE BOARD OF REGENTS

Present members of the Board are: Mr. Adolph Jungemann, Sioux Falls, SD; Mr. Donald Larson, Minneapolis, MN; the Rev. J. H. Larson, secretary, Calmar, IA; Mr. William Overn, vice-chairman, St. Paul, MN; the Rev. Joseph Petersen, Rochester, NY; Dr. Donald Peterson, Madison, WI; the Rev. John Schmidt, Lombard, IL; Mr. Tim Thiele, Oconomowoc, WI; and the Rev. M. E. Tweit, chairman, Waterville, IA.

THE FACULTY AND STAFF

These persons have served on the faculty and staff:

Theodore A. Aaberg, Seminary President, Religion, Acting College President
Louella Balczak, Business
Kathy Baerman, Admissions
Jean Benson, English
Mary Birmingham, Librarian
Raymond M. Branstad, Latin, Religion, Seminary
Dan Bruss, Chemistry
Edna Busekist, Home Economics
Michael Butterfield, Health Science, Physical Education, Soccer Coach
Randi Ellefson, Music, Choir
Ernest Geistfeld, Deferred Giving Counsellor
Karen Hageness, Art
Paul A. Helland, Dean of Academic Affairs, Physics
Arlene Hilding, Music
Norman S. Holte, Registrar, Political Science, Sociology, Acting President
Rudolph E. Honsey, Hebrew, Humanities, Religion, Seminary
Calvin K. Johnson, Financial Aids Director, Chemistry
Donald Johnson, Wrestling Coach
Sigurd K. Lee, Education, English, Drama
Juil B. Madson, Greek, Seminary
Clarice Madson, Library Staff
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, Women's Basketball Coach
Brenda Rude, Admissions Counsellor
Dennis W. Soule, German, Spanish, Director of Fine Arts
Bjarne W. Teigen, Philosophy, English, Religion, Seminary
Erling T. Teigen, Philosophy, English, Religion, Seminary
Paul B. Tweit, Business, Wrestling Coordinator
Ronald J. Younge, Biology, Basketball Coach

ENROLLMENT

Student enrollment remained at almost the same level as the previous year

during the first semester. A larger than usual decrease occurred for the second semester.

	1st Sem.	2nd Sem.
Freshmen:	138	124
Sophomores:	95	88
Special:	19	17
Part-time:	19	23
	<hr/> 271	<hr/> 252

PRESIDENCY

At its August 1977 meeting the Board appointed Seminary President Theodore A. Aaberg acting president of the College. President Aaberg graciously accepted the appointment and applied himself faithfully to the added responsibilities. On March 3, 1978, however, it became advisable for him to resign from the College position because of health on the order of his doctor. We are thankful for the valuable services which he and the staff have given in the operation of our College and in providing the Board with the information needed for making its decisions. We thank President Aaberg for his services in this added capacity and are grateful to God that he is continuing to regain his health.

After President Aaberg's resignation, the Executive Committee of the Board appointed Professor Norman S. Holte, College registrar, acting president. We are also grateful to Professor Holte for his willingness to shoulder added duties.

Much more than normal business has been required of the Board this year. There were urgent matters which had to be investigated thoroughly and decisions made before the next school term. The Board found it necessary to lengthen two of its meetings from two to three days.

At its August 1977 meeting the Board was informed by the Rev. Geo. M. Orvick that he had declined its second call to the presidency. The Board then asked for a new list of nominees in accordance with the rules. At its April 1978 meeting none of the nominees received the necessary three-fourths majority of votes necessary for election. The Board is still actively seeking a president.

REORGANIZATION

School boards, public and private, throughout our country are faced with the difficult problem of higher costs and not enough income to do all that is requested. They also face the fact of decreasing enrollments, especially on the elementary and secondary levels. They are compelled to reorganize and cut in order to operate. We find ourselves facing the same situation. As it appears at the time of filing our report we shall be faced with a sizable deficit at the end of this fiscal year. To have continued with the same staff and curriculum for the 1978-1979 school year would have brought a deficit of staggering proportions. Therefore, at our February meeting, after much study and agonizing the Board resolved to change the curriculum by eliminating some of the offerings and by terminating the professorships of some teachers. In making these difficult decisions we are persuaded that they do not harm the overall quality of the institution; but neither is it good stewardship to maintain the faculty and administration at the same level it has reached if a reshuffling of the responsibilities can result in the work being done by fewer people. In another section of our report we outline plans for increasing the student population and the overall efficiency of our school. The individuals affected by our actions have been informed and will have ample time to make the readjustments necessary to secure employment. We have also expressed our heart-felt gratitude to each of them for the years of service which they have given the Lord and Bethany, and do so again here.

As you know from last year's report the buildings and grounds are in good shape, following some major work. Due to an increased interest in organ studies after the gift to the College of an organ from Mr. and Mrs. Martin Jensen of

Mankato a few years ago, a second pipe organ is under construction. A women's dormitory housemother's apartment has been provided with private lavatory facilities and other furnishings. Improvements have been made in the heating system which should result in savings in the cost of heating our buildings.

ADMISSIONS

According to reliable statistics the number of high school graduates nationwide will reach its peak in 1978. Due to the declining birth rate over the past years there will be fewer graduates in future years, with a forecast of a 30% decrease during the 1980s. Mindful of this fact, which will make competition by colleges for students more intense, the Board is initiating a more thorough recruiting effort. This past spring every high school senior in our Synod's congregations was contacted by phone concerning their future plans. Personal visits were arranged where practical. We thank the pastors for sending the names of high school juniors and seniors to the College each fall and ask them to continue to do so. The pastors and congregations will be contacted in a more comprehensive manner with a more specific program for reaching our young people to urge upon them the importance of beginning their college careers at Bethany. Between 1965 and 1977 there has been a fluctuation between 30 and 51 students from ELS congregations enrolled in the freshmen classes. Thirty freshmen were from the ELS in the fall of this past school year. We are persuaded that there are still others of our college-age young people who should be getting the advantages of our Christ-centered education. We strongly plead with parents to counsel and advise their children to attend Bethany. We also urge every member of the Synod to speak to our young people encouraging them to attend our College.

DEVELOPMENT

The area of development is of vital importance both to the growth and maintenance of every aspect of the College's work and services. The Board will continue to study the need to broaden this area so that it will serve to build and strengthen the College in all its purposes. It is our intention to work with the new president to make this a still more productive department.

After careful study and investigation of the need, the Boards of Regents and Trustees established the position of Deferred Giving Counsellor. Mr. Ernest Geistfeld began to work in this capacity last August in the interests of both the College and the Synod. He is available to counsel with congregations and assist individuals in planning their Estates in order for them to make gifts to the Lord's kingdom either while they are yet here on earth or to provide for gifts from their Estate. It seems only natural that those whom the Lord has blessed materially and who have contributed a portion of their means to Him during life should also leave something to Him and His work when they are gone. In addition to the satisfaction and joy derived from such estate planning, there are also positive tax advantages and savings to the estate. Mr. Geistfeld is available for counselling in this regard. We are happy to have him with us and we invite and urge our brethren to make use of his services to the glory of God.

FINANCES

Financial report for the year 1976-1977, showing the comparison of revenues and expenditures to the budget:

BETHANY LUTHERAN COLLEGE

June 30, 1977

Revenues

	Budget
Tuition and Fees	\$ 381,725
Student Aids Administration and Minnesota Contract	15,000
Private Gifts and Grants Subsidy	256,200

Other Sources	30,980
Sales Services of Educational Activities	3,000
	<u>\$ 686,905</u>
Auxiliary Enterprises	368,180
TOTALS	<u>\$1,055,085</u>

Expenditures

	Budget
Instruction	\$ 309,156
Academic Support	35,080
Student Services:	
Admissions	35,633
Student Services	73,929
Institutional Support:	
General Inst. and Gen. Academic	88,662
Pr and Development Communications	24,097
Operation and Maintenance of Plant	85,000
Scholarships	52,239
Auxiliary Enterprises	295,674
Capital and Transfers	63,640
TOTALS	<u>\$1,063,110</u>

BETHANY LUTHERAN COLLEGE

June 30, 1977

Revenues

	Actual
Tuition and Fees	\$ 384,931.75
Student Aids Administration and Minnesota Contract	23,477.46
Private Gifts and Grants Subsidy	294,872.02
Other Sources	33,671.19
Sales Services of Educational Activities	5,460.12
	<u>\$ 742,412.54</u>
Auxiliary Enterprises	380,482.53
TOTALS	<u>\$1,122,895.07</u>

Expenditures

	Actual
Instruction	\$ 294,579.92
Academic Support	41,770.29
Student Services:	
Admissions	48,442.50
Student Services	92,042.00
Institutional Support:	
General Inst. and Gen. Academic	70,572.66
Pr and Development Communications	34,108.44
General Institutional	48,290.51
Operation and Maintenance of Plant	97,006.17
Scholarships	49,897.00
Auxiliary Enterprises	292,674.00
Capital and Transfers	51,955.00
TOTALS	<u>\$1,121,338.49</u>

Gifts: The College has always been blessed with gifts from individuals and groups within the congregations. Gifts are an important source of revenue and will become increasingly important. The largest portion of monies needed to operate obviously comes from the fees paid by the students. Another important source is the subsidy voted each year by the convention. The third source of revenue is the gifts.

One regular source of gifts is the Bethany Womens' Auxiliaries in many of our congregations. When these women met at Bethany last September 26 for their annual Synod-wide meeting, they voted to contribute \$7,000 for use by the College and \$3,000 to the Seminary for furnishings in its new building.

For all the gifts we say "thank you!" While thanking our donors we also invite others to join their number by putting Bethany on their gift list. These gifts are necessary and so welcome.

Scholarships: A special category of gift is money for scholarships. There is more and more need for this type of assistance. Scholarships assist greatly in students meeting the expenses of a college education. In some instances, scholarships make the difference between attending or not attending college. Here, too, we are grateful to those who have contributed toward the scholarship fund and we invite other individuals and societies, congregations, etc. to make this one of their annual projects.

Law Suit: For the record, a suit was filed against Bethany Lutheran College by Mr. J. Calder Peeps, a Minneapolis architect, contending that the construction of the new Seminary building violated a contractual agreement with him to use his services in any future construction on the campus. Mr. Peeps had prepared certain proposals for the College a few years ago for which he was properly paid. We had not, however, bound ourselves to the use of his services beyond those for which he was retained. The litigation was settled out of court in Mankato on January 31, with Mr. Peeps accepting a settlement from Bethany of \$3,000.00 and relinquishing any further claims. Had the suit been decided in our favor by the jury process, the total costs would have been approximately the same.

Government Programs: The Board and the Administration continue to evaluate the various governmentally funded programs which are available to educational institutions to see that our participating in them does not violate the Scriptural principles upon which Bethany is founded and under which we intend to continue operating.

REMODELLING

The Seminary's moving to its new building opens some space which will be remodelled for use by the College students. Viking Village, the student lounge which has been located just off the dining room, will be moved to the area which has been occupied by the Seminary. The architectural firm of Rockey and Cheever, of Mankato, has been engaged for this project. The cost will be approximately \$75,000. This move will permit the expansion of the dining area.

MISCELLANEOUS

Last year was the 50th year of our Synod's operation of Bethany as was noted. One of the highlights of the Jubilee celebration was a Grand Homecoming held at Bethany last July. The response to the invitation to "come home" for a weekend brought back a large number of former students, staff and faculty members, besides other friends and supporters. Many heartwarming expressions of their gratitude for Bethany have been heard and received. It was one of those experiences which those who were fortunate enough to attend will long remember.

The faculty and staff have had another successful year academically. The College has again enjoyed successful and rewarding performances in athletics, fine arts, theater, music, art, etc. The College Choir toured in the mid-west. A voice workshop was held on campus during the year. An organ workshop for

church organists and others interested is scheduled on campus during the time the convention will be meeting.

In a wide range of ways Bethany seeks to serve its public. May we also urge the congregations to help in publicizing special events planned at Bethany and that as many persons as possible take advantage of them.

The good relationship between the College and the Seminary to which we are accustomed has again prevailed during the past school year.

Reaccreditation: A faculty Planning Committee has been working for two years already on the report which is to be submitted to the North Central Association of Colleges and Secondary Schools in December 1978 for Bethany's reaccreditation. An on-campus visit by representatives of North Central will be made during the spring semester next year.

CONCLUSION

Besides the information which our Report has thus far given regarding Bethany, there is a point which we wish to make and you to grasp. We feel that we are at a very significant juncture, a cross-roads if you will. Would that everyone who attends the convention, and the larger number who can't, could grasp how vital it is that all of us within the Synod give renewed, serious, informed thought to the urgent needs of Bethany, to the Synod's need for Bethany, and to the young people's need for the blessings and benefits which Bethany gives. From the 1928 Report of our Synod, from a different group of men who served on the Board of Regents, but who served the same Lord and the same school we now serve, we wish to quote the following:

Pastor H. M. Tjernagel: "If we ask the question: Do we honestly and earnestly desire that our children and young people remain steadfast in faith in Christ?, then no sacrifice is too great which can help to bring this to pass. But if we stand by disinterested and unconcerned see them follow the children of the world on the broad way and for the sake of worldly gain unite in marriage with unbelievers or those who have a different faith, then we clearly do not desire in earnest and with Christian conviction that they be kept in the grace of God. We know that it is possible for young people to be kept in the communion of faith with Jesus, to be and abide living branches on Christ the Vine. It is our hope and prayer that our school (Bethany) will be of great help for our young people in keeping them in the covenant of their baptism."

Pastor O. M. Gullerud: "This our Bethany College is a great undertaking. But if we remember what the Lord tells us in His Word and what He has given us as our assignment, we can do it, and the burden will in no way be too heavy. Our God is Almighty; He governs and directs all things. He is also truthful and has given us the promise: 'Now he that ministereth seed to the sower both minister bread for your good, and multiply your seed sown, and increase the fruits of your righteousness' 2 Corinthians 9:10. He fulfilled this word to our fathers in the pioneer days. He will fulfill it to us also provided we put our confidence (trust) in Him and do His work. We have His promise. He can and will give seed and increase it for us in all that we need both here and hereafter. But we must believe His Word and promises. This grace He gives us for Jesus' sake."

Then, finally, from a lengthy poem by Pastor I. Blaekken, these closing stanzas:

"A ring of men and women praying,
O let us form 'round Bethany!
Nor hesitating or delaying
Her from incumbrances to free.
It is, we know, God's gracious will
With generous hearts such schools to build.
"Then she shall stand a beacon, shedding
More lights upon the paths of man.
Then she shall grow, diffusing, praying
More knowledge over sea and land,

Till distant peoples yearningly
Shall look for light from Bethany.
"O Jesus, Thou, who often wended
Thy way of yore to Bethany
And there Thy mission-work attended
For dead and living lovingly,
Come help us to make our Bethany
A humble place, O Lord, for Thee!"

Re. Resolution #8, Memorial Concerning the Presidency of Bethany Lutheran College, 1977 Synod Report, p. 96.

WHEREAS the Synod at its 1977 Convention, in answer to the memorial from Mt. Olive congregation, Mankato, proposing that the President "no longer be required to be an ordained pastor of the ELS" (cp. 1977 Synod Report, p. 96, Resolution #8), requested the Board of Regents to continue to study the matter and report its findings to the Synod as soon as practicable, the Board of Regents recommends the following:

WHEREAS it is the concern of the Synod that the College in all its teachings and practice remain faithful to the confessional principles set forth in the Articles of Incorporation and By-laws, and

WHEREAS the ultimate authority for this responsibility rests with the Board of Regents, and

WHEREAS the chairman of the Board represents the College and Board on ceremonial occasions, and

WHEREAS the chairman of the Board in many cases has to make decisions which involve the faithful adherence to the confessional principles of the College and the welfare of a student or staff member, be it

RESOLVED that Article III, A 2 a of the By-laws be amended to read: "Chairman of the Board shall be an ordained pastor, to be elected annually from its own members."

WHEREAS the duties required of the President of the College can be performed by a layman as well as an ordained pastor, and

WHEREAS there may be times when the man best qualified to be President is a layman, and

WHEREAS there is no guarantee that a person who has graduated from a seminary will be more faithful and loyal to the Scriptures and confessions than one who has not had training in a seminary, providing he has the necessary Christian knowledge, and

WHEREAS it is required that the President of the College must subscribe to and promise to uphold "the Confessional standards of the Evangelical Lutheran Church, the Constitution, By-laws, and confessional principles of the Evangelical Lutheran Synod and shall so declare at the time of his installation (cp. rules and regulations re. the qualifications and duties of the President, cp. Board of Regents Minutes April 1978), and

WHEREAS in the final analysis the Board of Regents has the responsibility to keep a proper balance of theologically trained men on the faculty and staff and to supervise and set forth the policies of the College, therefore be it

RESOLVED that the phrase in Bethany Lutheran College's By-laws (Article II, E 6): "Said President shall be an ordained minister of the Synod" be amended to read: "Said President shall be a male member of the Evangelical Lutheran Synod."

N. S. Holte, acting president
M. E. Tweit, chairman
J. H. Larson, secretary

REPORT OF THE BETHANY COLLEGE BOARD OF REGENTS REGARDING A 4-YEAR PROGRAM IN CDS TEACHER EDUCATION

(cf. Education & Youth Resolution #7, 1976 Convention Report;
Education & Youth Resolution #5, 1977 Convention Report)

History and Overview

The Evangelical Lutheran Synod historically has been interested in the establishment and maintenance of Christian Day Schools. While the interest in Christian education has always remained high, the hard commitment level and ability to pursue the interest to realities has fluctuated over the years. Ten years ago there were indications that CDS Schools appeared to be on the way out. However, there has been in recent years some resurgence in commitment and a willingness to follow through so that in the past five years the number of classrooms in the synod has increased by approximately 50 percent. This, of course, has created new interest and demand for securing qualified teachers for the increased number of classrooms. One solution to supplying increased numbers of qualified teachers is to undertake to train them by synodical college-provided, four-year baccalaureate level program. There are other possible solutions, of which more will be said later, but this is the solution which the synod has asked Bethany College to investigate.

Study by a faculty committee and the administration of the possibility of a four-year program at Bethany has revealed a number of factors and complexities that bear directly on the feasibility of such a program; a discussion of them hopefully will outline the nature and magnitude of such an undertaking for the college and synod.

This analysis begins with a discussion of future needs for teachers in the ELS schools and then proceeds to an examination of five areas of the college that would be considerably affected by the institution of a four-year program in education at Bethany. These are: 1) Curriculum, 2) Faculty, 3) Physical Facilities, 4) Library, 5) Finances. In addition to these, the questions of certification of teachers, accreditation, and the possible future direction of baccalaureate programs at all four-year colleges that prepare Christian Day School teachers will be considered.

Need

To address the question of supply and demand for CDS teachers, we have attempted to collect as much information as possible and then make some predictions based on this information and certain assumptions. Following is a summary of available information:

- 1) From 1972 to 1978 the number of schools operated in the Synod increased from 11 to 14.
- 2) The number of classroom teachers increased (during the same period) from 21 to 34, or an increase of about 50%.
- 3) The teacher need each year has been difficult to ascertain. Not all schools communicate needs to synodical boards. Some say the needs in the past years have ranged from 2 to 8. Others say we've had needs up to 12. This spring the Synod Teacher Assignment Committee received firm requests for 5 teachers; tentative inquiries were made by an additional 2 schools, and the committee was aware of 4 other possible needs that were filled without a teacher request. Thus, need could be characterized for this particular year as between 5 and 11.
- 4) There have been serious inquiries from 9 congregations concerning the opening of schools during the period 1974 to 1977. Of these inquiries, it appears that 2 have thus far succeeded in opening schools.

- 5) The likelihood of further growth of existing schools has been characterized as follows:
 - Rural schools, with enrollment under 25 and unlikely to grow 6 schools
 - Schools with enrollments of 25-50 with no significant growth probable 1 school
 - Larger schools (over 50) unlikely to grow 2 schools
 - Small schools (under 35) likely to grow 3 schools
 - Larger schools (over 50) likely to grow 2 schools
- 6) In the last two years, the average length of tenure per teacher in the synod schools is 3.5 years; that is, the average length of time teachers teach in synod schools is 3.5 years.
- 7) An examination of the present teacher roster seems to indicate that at least 10 of the presently employed teachers in the synodical schools have been secured by the congregations finding already trained members within their congregations. In other words, the first source to which a congregation looks, is within the congregation. We estimate that the percentage of properly trained teachers found within the congregations will remain at approximately 25% of the total teacher roster.

Based on the available information, predictions of teacher demand for the next 5 years could be made in any of the following ways:

- A) It could be assumed that all congregations that have been considering starting a school would do so and that all existing schools would continue to grow. This appears to be unrealistic given that 2 of 9 congregations were able to do so in the previous 5 years, and perhaps only 5 of the existing schools are likely to grow.
- B) An identical numerical growth as the previous 5 years could be assumed. In this case, the number of schools would total 17 by 1983, and the number of teachers would total 47. If the average teacher tenure length continues to be 3.5 years, then about 13 new teachers per year would be needed by 1983. Assuming that the congregations continue to find 25% of their teachers from within, the annual need for new teachers from a program source in 1983 would be 10.
- C) If a percentage growth equal to the previous 5 years (50%) is assumed for the next 5 years, an optimistic assumption, then the number of schools would total 21 by 1983, and the number of teachers would total 51. Again using 3.5 years as the average teacher service length, 15 teachers would be needed by 1983, and again assuming that congregations will find 25% of their needs locally, a total of 11 new teachers from a program source would be needed annually by 1983.

An interesting observation can here be made, although it is not strictly to the point of this report. The current 3.5 years average teacher length of service time appears to be on the low side. It might suggest that the benefits for children of experienced teachers might not be fully realized in our schools.

If the average length of teacher service could be increased to 5 years, the annual teacher needs for 1983 of 10 and 11 reached respectively in (B) and (C) above would be reduced to 7-8, a need level comparable to the present. At any rate it seems reasonable to us to conclude, therefore, that 5 years from now it is unlikely that the average yearly demand for teachers will exceed 11 teachers.

TABULATION OF CURRENT AND PROJECTED CDS TEACHER DEMAND 1978-83

	Current	1983 ¹	1983 ²
# Schools	14	17	21
# Teachers	34	47	51
# New Teachers Needed			
@ a 3.5 yrs. ave. tenure	9.7	13.4	14.6
@ a 5.0 yrs. ave. tenure		9.4	10.2

New Teacher Needs From Synod Program ³. (—25%)

@3.5 yrs. ave. tenure	7.3	10	11
@5.0 yrs. ave. tenure		7	7.65

- (1) Numbers derived from assuming identical numerical growth as previous 5 years
- (2) Numbers derived from assuming a 50% growth for the 5-year period 1978-83
- (3) New teacher needs from Synodical Program based on the assumption that congregations will provide 25% of their needs from within as at present

Curriculum

An analysis of the need for increased curricular offerings for a minimum four-year program exists in another study. (Faculty Self-Study Committee—Education) Briefly, the total number of semester credits offered at the upper division level would be about 60 credits. These would include requirements in the professional area and adequate “area of concentration” choices at the upper division level.

Faculty

Initially, the faculty would have to be expanded, perhaps by as many as three members at the doctoral level in the areas of elementary education and chosen concentrations; further, the present faculty would then have to begin emphasis on developing as a four-year college faculty rather than as a junior college faculty. Virtually all of the faculty would necessarily be involved in the program at the upper division level due to our small size. This means an extended period of further formal study involving advanced degrees, sabbaticals, etc. That this is necessary will be further discussed.

Facilities

In terms of space available, physical facilities are probably adequate for a four-year program in this single area as contemplated; however, addition of laboratory/work area spaces for some portions of the curriculum at the upper division level would have to be provided by refurbishing, and the addition of equipment would become necessary. These requirements would involve some significant start-up costs.

Library

The Bethany library, presently well-suited and adequate for a liberal arts based junior college curriculum, would have to be expanded to an adequate size for a four-year degree level in the general collection, and new areas such as children's literature and elementary curriculum be added to the scope of the library. Again, there would be a considerable sized initial start-up cost and a considerably increased on-going annual cost for continued growth of the library collection for the foreseeable future.

Finances

The faculty, administration and board have not, at this point, developed numerical cost estimates with which we can agree and in which we can place some confidence. It is a *very* complex process, and as can probably be seen, all of the foregoing areas require increased expenditures—new faculty, faculty retraining, facilities refurbishing, library expansion, etc. We are of the agreed opinion that an increase in the student body size alone, due to a program addition of this nature would not provide the necessary revenue through tuition to

finance the project to any extent at all. This conclusion is reached for the following reasons: it is clear that we will need to increase the size of the student body if at all possible, as a presently constituted junior college, without any program additions that cost significant amounts to retain fiscal health in the near future because of the continuing cost/price squeeze being experienced in private higher education, and at a time of generally decreasing college enrollments; the amount of student body increase from a four-year program of this type would be very limited on the basis of teacher needs in the foreseeable future—in other words, what may be a sizeable percentage increase in teachers needed would nevertheless not be a large number increase of the total student body.

Other Factors

Some additional considerations have been identified that are important to a full appraisal of a four-year program proposal. First, the college would have to begin immediately to work for North Central accreditation of the program. The North Central Association describes addition of a "program at a degree level above that for which accreditation is currently held" as a "substantive change" which requires the institution to prepare a self-study and undergo an onsite evaluation with "commission action approving changes required *prior* to initiation of the change." This would be the procedure to maintain accredited status. It is on this basis; ie, accreditation approval of the program *prior* to institution that the faculty and library expansion and adequate financial resources would be needed at start up. In lieu of an accredited status, the institution and the program would have certain problems. Considering only the four-year teaching program, there would be the difficulty of obtaining state certification of the teachers as is well known. Additionally, the unaccredited program would need special procedures to qualify for the various student financial aids programs—programs that are essential to students to be able to afford to go to college. Another factor is the possibility of having to proceed to a five-year program eventually due to increased state requirements for state certification. We understand other church-colleges engaged in teacher training may be faced with this before long.

Conclusions

It seems fairly clear that attempting a four-year degree program at Bethany would involve a sizeable investment in money for initial start-up and continuing increased expenses also of significant amounts. However, without the prospect of much increased disposable income as a result of this program and with a less expensive junior college program under financial pressure in the foreseeable future due to increased costs and uncertainty concerning student enrollment in a period of declining student populations, it is difficult to see how it could be financed even at rock bottom estimates. So, there is the prospect of a many years struggle on all fronts—fiscal, accreditation and teacher certification with the concurrent prospect of loss of reputation due to over-reaching and a resultant weak program rather than continuing with a well-thought-of and increasing quality junior college program.

An Alternative

A decision not to proceed with a four-year program does not solve the problem of a suitable and reliable source of qualified CDS teachers, of course, and that is a concern of the synod and also the college.

The current synod program for CDS teacher training consists of two years at Bethany and the final two years at a four-year institution. Mankato State University has most often been chosen by the students for the last two years. In connection with this choice, Bethany has over the past years attempted to offer some evening courses in Religion and Teaching in the Christian Day School for those students in their last two years of college and interested in CDS teaching. These have had only limited success in terms of enrollment. The problem

of cost has been tackled by giving these alumni special tuition rates for these courses. Even so, not much interest has been shown. There are several factors: for one, the students become quite involved in the rigors and schedule of completing their last two years and the requirements for their baccalaureate degree and often state that they do not have the time for an extra course; secondly, the program by its nature is somewhat "loose" in terms of students identifying with it, and so some loss of communication with these students occurs and perhaps also some loss of interest.

We believe that there does exist an alternative that has the possibility of serving us well. It would consist of two years at Bethany and the final two years at a four-year institution to secure the B.S. Degree and state certification for the teachers. However, to give the program identification, cohesiveness and to accomplish certain educational objectives, this plan should have the inclusion of one summer session, of 3-6 weeks duration, at Bethany, between the junior and senior year or immediately after the senior year. The objectives of the Summer Teacher Program would include:

- A) In-depth study of religion
- B) Methods and approaches to teaching religion at the elementary level
- C) Philosophical issues concerning teaching and Christian Day Schools
- D) Practical problems of operating and administering Christian Day Schools

It is contemplated that both faculty at Bethany and experienced CDS teachers in the field could comprise the staff of this program for balance and a wide range of experience and expertise. The program would be publicized among our young people by an attractive brochure and with a special section describing it in the catalog. A certificate of completion and achievement would be awarded.

The Program would not be without some expense to the synod. It must be remembered that such a summer session would represent additional cost to the students beyond an ordinary four years of college and at the same time mean some loss of summer income for them. Therefore, to give the Program stability and to deal with these future teachers fairly, it is proposed that the synod offer a stipend to these students, after they meet certain qualifications and, perhaps, with some agreement on their part to teach a stipulated period of time in an ELS CDS, to defray their costs.

Other possible uses of a Summer Program such as this could be as a program of continuing education or in-service training for CDS teachers already teaching, at intervals of a few years, again with a stipend to encourage further professional growth of our teachers and schools; and as a possible requirement or criteria at such time as the synod may set up its own certification process.

A Summer Program along the lines of that outlined above has the possibility of eventually producing an attractive, educationally and theologically sound and economically viable method of securing adequate numbers of qualified CDS teachers, in our opinion, if it is supported by the synod, promoted and well managed.

We therefore recommend that the Synod endorse the idea of a Summer CDS Teacher Workshop as a proposed solution to the problem of adequate CDS teacher supply, and direct the college to proceed with plans for this program, and that the Synod support the program by making available a maximum number of 10 stipends each year in the amount of \$800 each to prospective teachers and in-service teachers beginning in the summer of 1979.

REPORT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

These are exciting days for Bethany Lutheran Theological Seminary.

First of all, God-willing, the Seminary this year will present to the congregations of the Synod six candidates for the Office of the Public Ministry, and will provide, in addition, four vicars to assist in congregations this coming year.

Then there is the new seminary building. With groundbreaking held at the last Synod meeting, and the cornerstone laying taking place last October, the progress since has been such that the architect and contractor have given the go-ahead for the dedication at the convention this year on Synod Sunday, June 18th.

Those who are used to bigger things may smile indulgently on us in our joy over these rather modest accomplishments. But for those who have been a part of the ELS these past decades and have witnessed and experienced the up-hill struggle of the Synod to overcome the obstacles and handicaps of size and other difficulties resulting from its determined possession and confession of an unconditioned Gospel, six candidates, four vicars, and a new building are pretty "heady stuff."

Maybe too heady. Can we stand the prosperity? We see the new building before us, well-designed, of top-quality construction, fully and adequately furnished. What about payment? The bulk of the necessary funds are to come from the Anniversary Thankoffering. Here too there is only good news. The committee reports that pledges of nearly \$750,000 have been made, a good 25% above the ambitious goal of \$600,000 originally set. With the Seminary scheduled to receive two-fifths of the total, the resulting \$300,000 would leave less than a \$50,000 debt on the building.

With such blessings abounding, how easy for praise to be directed, not heavenward, but towards self. How easy for one's joy to be turned from a joy in the Lord to a joy in the institutional side of our church. How easy to forget our precious heritage.

Scripture provides the right admonition to keep our joy and praise directed heavenward, and to correct any misguided sentiments that may arise in our hearts on this happy occasion when it says very simply, even bluntly, "Except the Lord build the house, they labor in vain that build it. . ." (Psalm 127:1).

Do what you will, work as hard as you will, accomplish great wonders, but unless the Lord builds the house, it is all in vain, an empty accomplishment.

When does the Lord build the house? When it is done according to His Holy will as revealed to us in His Holy Word. Not that God gives the blueprint for our building, or the specifics for our Thankoffering, or the details for our work as a synod. But He does reveal in His sacred Word that we are lost sinners, saved by grace alone for Christ's sake through faith. He does instruct us in His Word regarding the holy life that He wants His people to live for Him out of love and gratitude. He does send us forth to labor in His vineyard, to proclaim the Gospel to every creature, promising us His abiding presence and blessing. Only then when our faith is built on Jesus Christ as revealed in the Gospel, and only then when our life is given freely as a living sacrifice to Him, and only then when we gladly follow His Word and do His bidding, can it be said that the Lord builds the house, and that our work pleases Him, and will endure.

In these happy days regarding our Seminary, may God graciously keep us true to the spiritual heritage He has given us in His Word, for "except the Lord build the house, they labor in vain that build it. . ." (Psalm 127:1).

STUDENT BODY AND TEACHING STAFF

Seventeen students are completing the 1977-78 academic year. In addition, three Juniors who began the year dropped out for various reasons.

The seventeen completing the year are: Vicars: Theodore E. Aaberg,

Timothy E. Erickson, Michael C. Krentz, Gaylin R. Schmeling, and Otto Trebelhorn. Seniors: Cristiano Artigas, Bruce Bestervelt, Jerrold Dalke, William Kessel, and Philip Vangen. Middlers: Joseph Burkhardt, Craig Ferkenstad, Matt Luttmann, Daniel Metzger, and John Moldstad, Jr. Juniors: Daniel Faugstad and Richard Long.

The following have taught in the Seminary the past year: Professors T. A. Aaberg, R. M. Branstad, R. E. Honsey, J. B. Madson, M. H. Otto, G. E. Reichwald, and B. W. Teigen.

The regular course of study has been supplemented with the annual Reformation Lectures, a Financial Management Seminar, both of which were supported financially by Aid Association for Lutherans. In addition, there was a two-day workshop for the vicars just prior to graduation, something tried this year for the first time.

LIBRARY CATALOGING

Under the direction of Bethany College Librarian Mary Birmingham the following have continued to work on the library cataloging project: Beverly Pierce, Deb Kolb, Ruth Norell, Craig Ferkenstad, and Ted E. Aaberg.

They have brought the project to the point where a Microfiche Catalog is in the process of being prepared from computer tapes from the Ohio College Library Center (OCLC). It is to be hoped that this will be completed by the time of the dedication of the seminary building.

The Seminary library itself is to be moved to the new building in May, under the direction of Seminary student Craig Ferkenstad.

BIBLIOGRAPHY OF NORWEGIAN AMERICAN BOOKS, JOURNALS, PAPERS, ETC.

Through the good graces of Beverly Pierce who has been cataloging our Seminary books, our Seminary has been invited to participate with other institutions of Norwegian heritage who also hold large collections of Norwegian material in the preparation of an extensive bibliography of all such materials. These schools include Luther, Decorah; Concordia, Moorhead; St. Olaf, Northfield; Luther Seminary, St. Paul; and perhaps a few others. The group might possibly apply for a grant from the National Endowment for the Humanities to finance such a project, and if this were granted, our Seminary would receive a share of the grant, enabling us to complete the cataloging of our large holding of Norwegian books, tracts, etc.

This would be a joint project which properly comes under "Co-operation in Externals," and we could work wholeheartedly on this project with these schools in spite of our doctrinal differences with them, without compromising our fellowship principles, gaining much from them, and hopefully also contributing something to them.

GIFTS

The seminary has been the recipient of many gifts during the past year and we want to express our sincere thanks to one and all for these gifts.

The individual gifts and donors are acknowledged publicly from time to time in the Bethany Lutheran College *Report* or the *Lutheran Sentinel*.

We would also call attention to and express our gratitude for gifts to the Seminary from the Aid Association for Lutherans under their Seminary Support System. \$4,500 has been or will be made available as follows: \$1,000 for student scholarships and grants; \$1,500 for faculty fellowship awards; \$1,000 for institutional support; and \$1,000 for in-service training. We are indebted also to Lutheran Brotherhood for \$750 in student scholarship awards.

Gifts from July 1, 1977 to the time of the preparation of this report (April 5, 1978) total:

Library Books	\$	95.00
Library Cataloging Project		225.00

G. O. Lillegard Endowment Fund	4,200.00
Scholarships, General	1,308.25
Seminary Building Furnishings	3,046.00
Undesignated gifts	2,147.69
Aid Association for Lutherans (to date)	3,500.00
Lutheran Brotherhood	750.00
Total gifts, 7/1/77—4/5/78	<u>\$15,271.95</u>

FINANCIAL REPORT
BETHANY LUTHERAN THEOLOGICAL SEMINARY
July 1, 1976—June 30, 1977

Revenues

	Unrestricted	Restricted
Tuition and Fees	\$ 9,330.00	
ELS Subsidy	43,666.67	
Private Gifts & Grants	11,199.61	\$ 6,769.13
Endowment Income		700.00
Other Sources	<u>558.13</u>	
Total Revenue	<u>\$64,754.41</u>	<u>\$ 7,469.13</u>

Expenditures

Instruction	\$40,416.84	
Academic Support	8,801.84	
Student Services		\$ 1,069.13
Institutional Support	5,113.17	
Operation & Maintenance of Plant	6,760.67	
Scholarships and Grants		<u>6,400.00</u>
Total Expenditures	<u>\$61,092.52</u>	<u>\$ 7,469.13</u>
Excess of Revenues over Expenditures	<u>\$ 3,661.89</u>	

CONCLUSION

As we bring to a close this brief report on our Seminary and its activities for the year, we ask for your prayers and support to the end that the work here may flourish, with faithful preachers going forth in ever-increasing numbers to spread the Good News, the Gospel of Jesus Christ the Savior of all mankind.

Theodore A. Aaberg, president
M. E. Tweit, chairman, Board of Regents
J. H. Larson, secretary, Board of Regents

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Thanks to President Aaberg (term as acting-president of Bethany Lutheran College.)

WHEREAS, *Seminary President Aaberg was appointed Acting President of the College; and*

WHEREAS, *He fulfilled this job faithfully until his resignation from this post due to health,*

BE IT RESOLVED, *That the Synod thank President Aaberg for his service in this capacity.*

Resolution No. 2: Admissions

WHEREAS, *Bethany Lutheran College needs the support of all congregations;*

WHEREAS, *Enrollment of E.L.S. member students is not increasing;*

A. THEREFORE BE IT RESOLVED, *That each congregation be encouraged to establish a committee to promote the college and encourage their young people to go to Bethany.*

B. BE IT FURTHER RESOLVED, *That these committees be supplied with current literature from the college to assist them in this work,*

C. BE IT FINALLY RESOLVED, *That all pastors of the Synod be encouraged to return the form requesting the names of all high school juniors and seniors to the college each year.*

Resolution No. 3: Development

WHEREAS, *Deferred Giving and estate planning are things which often need the guidance of a trained counselor, and*

WHEREAS, *The Synod has established the position of a Deferred Giving Counselor, and Mr. Ernest Geistfeld has been appointed to this position,*

THEREFORE BE IT RESOLVED, *That all congregations be urged to request the services of Mr. Ernest Geistfeld for his assistance in these matters.*

Resolution No. 4: Special College and Scholarship Gifts

WHEREAS, *Gifts to the college are an increasingly important source of funds, and*

WHEREAS, *Scholarship gifts greatly assist students in meeting the expenses of their education,*

THEREFORE BE IT RESOLVED, *That the ongoing need for special gifts for the college and for scholarships be well publicized throughout our Synod and that grateful thanks be extended for gifts that have been given.*

Resolution No. 5: President of Bethany Lutheran College

WHEREAS, *The Board of Regents has reviewed the Memorial concerning the Presidency of Bethany Lutheran College, 1977 Synod Report p. 96, and*

WHEREAS, *The duties of the President are principally administrative as defined in the Duties of the President, and*

WHEREAS, *The Board of Regents has direct authority over the President, and*

WHEREAS, *It is required that the President of the College must subscribe to and promise to uphold "the confessional standards of the Evangelical Lutheran Church," as well as "the Constitution, By-Laws, and confessional principles of the Evangelical Lutheran Synod and shall so declare at the time of his installation (cp. rules and regulations re. the qualifications and duties of the President, cp. Board of Regents Minutes, April 1978), and*

WHEREAS, *All of these requirements could be fulfilled by a layman, and*

WHEREAS, *In the final analysis the Board of Regents has the responsibility to keep proper balance of theologically trained men on the faculty and staff and to supervise and set forth the policies of the college, therefore*

BE IT RESOLVED, *That the phrase in the Bethany Lutheran College's By-Laws (Article II, E6): "Said President shall be an ordained minister of the Synod" be amended to read: "Said President shall be a male member of the Evangelical Lutheran Synod."*

Negative votes recorded: G. A. R. Gullixson, H. Handberg, N. Werner.

Resolution No. 6: Chairman of the Board of Regents

WHEREAS, *It is the concern of the Synod that the college in all its teachings and practice remain faithful to the confessional principles set forth in the Articles of Incorporation and By-Laws, and*

WHEREAS, *The Chairman of the Board in many cases has to make decisions which involve the faithful adherence to the confessional principles of the college, as well as the welfare of a student or staff member,*

BE IT RESOLVED, *That Article III, A2a of the By-Laws be amended to read: Chairman of the Board shall be an ordained pastor, to be elected annually from its own members."*

Resolution No. 7: Report of Bethany Lutheran Theological Seminary

WHEREAS, *The initial Library Cataloging and moving has been successfully completed,*

A. BE IT RESOLVED, *That the college librarian and cataloging staff and the seminary staff and students be commended by the Synod for these improvement endeavors; and*

B. BE IT FURTHER RESOLVED, *That the seminary be encouraged by the Synod in its proposed cooperative work with other academic bodies for the preservation of Norwegian papers and documents, with such activities limited to the specified stipulation of a "cooperation in externals;" and*

C. BE IT ALSO RESOLVED, *That we, as a Synod, praise and thank the Lord for His marvelous generosity in the provision of vital and necessary financial assistance in connection with the already successful construction program of Bethany Lutheran Theological Seminary; and*

D. BE IT FINALLY RESOLVED, *That the Synod thank and congratulate the Seminary administration for having splendidly, and efficiently managed and dispersed the funds placed at its disposal, while at the same time having fully maintained the excellent quality of the pastoral training program, as is reflected in the financial section and conclusion of this report.*

Resolution No. 8: Bethany Lutheran College and Seminary

A. BE IT RESOLVED, *That we offer our thanks to God for His gracious blessings upon Bethany Lutheran College and Bethany Lutheran Theological Seminary in the past years and*

B. BE IT FURTHER RESOLVED, *That we express our thanks to those who have rendered their faithful service to this ministry of our Synod, and*

C. BE IT FINALLY RESOLVED, *That we commend Bethany Lutheran College and Bethany Lutheran Theological Seminary to our Lord in prayer for His continued blessings.*

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth of our Evangelical Lutheran Synod concerns itself with the major areas of Christian Schools, Parish Education and Youth Work. Responsibilities for these three areas are divided among the eleven member Board. The Board has met three times since the 1977 Synod Convention and a great deal of work has been done between meetings.

The members of the Board are: the Rev. John Shep, the Rev. David Nelson, the Rev. Mark Marozick, Dr. Thomas Kuster, Prof. Michael Butterfield, Mr. Conrad Faugstad, Prof. Marvin Meyer, Prof. Ronald Younge, Mr. Larry Rude, the Rev. Paul Anderson, recording secretary, and the Rev. Frederick Theiste, chairman.

Reports from the following indicate the progress of the Board's work in these major areas since the 1977 Synod Convention.

CHRISTIAN SCHOOLS	Dr. Thomas A. Kuster
	Secretary For Christian Schools
PARISH EDUCATION	The Rev. David J. Nelson
	Secretary For Parish Education
YOUTH.....	Prof. Michael Butterfield
	Secretary For Youth

As the reports indicate major opportunities and challenges face the Board in 1978-1979, especially in the areas of Christian Day Schools and High School subsidies. But a lack of sufficient funds according to the 1979 proposed Synod Budget allocations will make it extremely difficult to carry out many of the resolutions of the 1977 Synod Convention (S.R. 1977 Res. 2, 3, 4 P. 101).

The Synod is asked to carefully examine the work of the Board for Education and Youth. Also each member of Synod is asked to pray for and support this most important work in our Synod. We need to begin and maintain Christian Day Schools, promote spiritual growth in the parish and involve the youth of the Church in the Lord's work if His Kingdom is to be built up and expanded!

Frederick W. Theiste, chairman
Board for Education and Youth

CHRISTIAN SCHOOLS

The growth of Christian Day School education continued in the Synod this past year, perhaps not as dramatically as the previous year, but steadily nonetheless.

Fourteen of the Synod's congregations are 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 started this year, St. Matthew's Christian School, at Myrtle Creek, Oregon, with 31 children in grades K and 1. The Synod is assisting eight congregations this current year with subsidies in the following amounts: Mt. Olive \$1000; Norseland \$750; Parkland \$700; Scarville \$750; Saude \$1000; Jerico \$1000; Port Orchard \$1500; and Iola \$800 (if their school opens in September).

The appended statistical report shows that total enrollment in our Synod's schools now stands at 607, an increase of 30 over last year. The big leap upward this year was in school costs; average cost per child went up by 12% to \$585. Elementary school costs in the Synod totalled well over \$300,000.

A new school is planned for opening in the fall of 1978 at King of Grace, in Minneapolis. Several other congregations are at various stages in their plans to open schools in the near future.

The Synod's teacher roster now totals 35, a growth of 40% over the past two years. This figure underscores our increasing need for new teachers. A recent study shows that of the 35 teachers, 11 began in their present position last fall, and 10 did so the year before; in other words, one third of the total "turned over" each year. During this past school year, two positions for teachers remained unfilled, including one principalship. Our teacher supply problems, then, always serious, are becoming more acute.

One aspect of this problem the Board has begun to discuss is how to make teaching in our Synod's Day Schools a more attractive career opportunity. Such teaching will probably always require considerable dedication and sacrifice. And some schools may continue to be well served by new graduates who stay one or

two years, to be replaced by other new graduates. But increasingly we should make it possible for young men and women to enter teaching looking forward to long and satisfying careers with adequate housing, increasing financial security and, ultimately, retirement benefits. Such conditions do exist in some places, but they should become the rule. Our teachers are professionals, and deserve the chance to function as such.

The teachers met in their annual teachers' conference at Mt. Olive, in Manakato, last fall; about \$200 from the Synod helped the conference with program and transportation expenses. Almost \$3000 was paid to teachers as rebates for their parochial high school and college expenses. Several teachers were assisted with \$100 grants for attending summer school. Although the 1977 Synod Convention urged the Board to increase the size of these grants in view of rising costs of such schooling, the Board, facing a budget cut 25% from its original request, determined that other needs were more pressing. It was our hope that the schools could help their own teachers by picking up some of their summer school expenses, as some already do.

The Board has developed more efficient means of gathering information from the various schools, and now can furnish congregations interested in issuing a call some basic information on the background and experience of each of the Synod's teachers. The Synod's Teacher Assignment Committee functioned again this spring, still facing some unanswered questions on just what its role should be.

A workable visitation program was begun this year. Each member of the Board agreed to visit one or two schools; one member, Mr. Larry Rude, visited three West Coast schools around Easter time. We hope that all the Synod's schools will have been visited, many for the first time in several years, by June.

39 high school students applied for the \$100 subsidy for attending high schools of our fellowship. This is a 70% increase over last year. This increase, together with the 1977 Convention resolution boosting the subsidy to \$200 in 1979, causes us to anticipate a \$12,000 expense for this item in the 1979 budget.

The Board requests that the Synod amend its High School Subsidy resolutions (S.R. 1969 p. 49 resolution 1 b "School of our fellowship", and S.R. 1971 p. 57 resolution 2 "high school of our sister synod") to read, "conservative Lutheran high school" in order to offer some encouragement to a few ELS students whose alternatives are either a public high school or a conservative Lutheran high school not of the ELS or WELS.

The problems the Synod faces in its day school programs are the problems of a prospering program; we are confident that the same Lord Who presents us with these challenges will give us the courage and resources to meet them, so that even more of our children may sit daily at the feet of Jesus, their Savior.

Statistical Report: ELS Christian Day Schools, 1977-78

1. Teachers

Number of male teachers: 8 (last year: 10)

Number of female teachers: 27 (last year: 22)

TOTAL: 35 (1977: 32 — 1976: 25)

Number of grades taught by each: range 1-8

average 2.94 (1977: 3.25 — 1976: 3.44)

Length of service in present school: range 1-23 years

average 3.51

average for male teachers: 6.38

average for female teachers: 2.67

19 of 27 female teachers: 2 years or less

Degrees held: no degree: 2

bachelors: 31

masters: 2

2. Enrollment

Percent of congregation's children enrolled: range 13-100%

average 67%

Average number of students per teacher: range 8-30
average 19.2 (1977: 18.0
1976: 18.1)

Students in school: range 8-145

3. Support

Total cost of school: range \$6081-\$68,000
average \$24.369 (1977: \$22.375: 1976: \$22,007)

Cost per child: range \$450-\$909
average \$585 (1977: \$521: 1976: \$522)

Percent of congregation's budget used for school: range 5-65%
average 37.7%
(last year: 33.9%)

Thomas A. Kuster
Secretary for Schools

PARISH EDUCATION

Sunday School Material:

It was resolved at the 1977 Synod Convention that the Board for Education and Youth review elementary and high school Sunday School materials, with the intention of bringing recommendations to the 1978 convention. In response to this directive, a survey was sent to the Synod pastors inquiring what materials they use and would recommend. Of those who responded, by far the most used Sunday School material was from Northwestern Publishing House. Also Concordia Publishing House's "New Life in Christ" was used by some. As for high school materials, again that of Northwestern was used over others by a wide margin. Either the Bible alone or B. W. Teigen's "I Believe" was also used by some. A variety of other suggestions for elementary and post confirmation materials were also given. A summary of this survey has been given to each pastor.

Special Emphasis Sundays:

"Creation Sunday" was again promoted this year in January or early February. A sermon outline by Rev. Adolph Harstad was provided for each pastor. Also a copy of the booklet entitled "How Can I Answer the Evolutionist?" (NHP) was given each pastor for use in a Bible study class.

"Christian Education Sunday" will be held in September this year, with sermon outlines and Bible study guides supplied to the pastors. This will then coincide with the opening of Sunday Schools and the beginning of fall Bible study classes.

Printed in the Sentinel:

A summary of home Bible study books and materials recommended by the Synod pastors in a 1977 survey was printed in the Lutheran Sentinel in January of 1978. Such good information and suggestions, it was felt by the Board, should be given wide readership.

Tape Ministry:

A broader use of the Tape Ministry is being explored, such as including tapes of worship services with Armed Services and Young Adult mailings, upon their request.

David J. Nelson
Secretary for Parish Education

YOUTH WORK

The Subcommittee for Youth of the Board for Education and Youth has attempted to serve the youth and youth ministries of the synod in fiscal 1977 by pursuing the following areas of concern: 1) Lutheran Youth Association promotion; 2) Armed Service/Young Adult Mailing Program; 3) Bible camps; 4) lay youth leadership training; 5) promotion of the efforts of Lutherans in Foreign Evangelism (LIFE); and 6) youth rally work.

The fiscal year 1977 proved to be a most successful one for the Lutheran Youth Association as measured by the progress of its "Home Mission Project." While in 1976 only one youth was involved in the program, ten young people volunteered and served during the summer of 1977. The primary work of the volunteers was the teaching of Bible School and community canvassing. Congregations in the states of Iowa, South Dakota, Wisconsin, and California were served as they requested assistance. Congregations in Alabama and Florida offered more lengthy involvement of three volunteers.

The mailing of devotional materials to synod young people and others living away from home and not near a church of our fellowship was continued regularly. The majority of such mailings was distributed to Armed Forces personnel but an increasing monthly mailing went to college students. Due to increasing mailing costs, our subcommittee has evaluated the benefits of such a mailing program and concludes that it does merit Synod funds. Continued clergy cooperation in address corrections and new additions to the mailing program are encouraged.

Once again 1977 saw the successful functioning of Bible camps in Minnesota, Wisconsin, Michigan, and Washington. In order to better respond to the needs of these independently operated camps, our board has appointed a full-time representative to our camping program.

One of the primary concerns of our Subcommittee for Youth has been the promotion of a training program for lay youth directors. In order to prepare ourselves for such an effort, we have taken two steps. First of all, our Board sent a representative to a Wisconsin Evangelical Lutheran Synod Youth Counselors' Training Seminar in September with the intent of gathering information and ideas concerning a well-balanced youth program. Secondly, our Board has been in the process of gathering other sorts of information in the same area all with the intent of sponsoring a lay youth director's seminar within our Synod in the near future.

Fiscal 1977 saw an increase in the fruits of Lutherans in Foreign Evangelism (LIFE). In cooperation with our board, LIFE sponsored two seminars on the campus of Bethany Lutheran College, one being held in April and the other in November. Currently, there are two E.L.S. volunteers in our Synod's South American mission field. Other summer-month volunteers are meeting weekly at

Bethany to better prepare themselves for the challenging work ahead. Most recently, a preparatory course for lay volunteer involvement has been proposed to the Academic Dean of Bethany, a two-year course designed to meet the needs of our Synod's volunteer movement.

And finally, after many hours of discussion with a special sub-committee of our Board, a plan to have a joint youth rally with the Wisconsin Synod has been postponed for a two-year period. Such a rally will continue to be planned to meet our biannual youth convention of 1980.

Michael Butterfield
Secretary for Youth

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Subsidy to high school students

WHEREAS, *The 1977 convention resolved to increase Synod's subsidy to high school students attending Lutheran High Schools of our fellowship from \$100 to \$200 beginning in the year 1979, and*

WHEREAS, *This represents an expenditure of money which has not been allocated to the Board for Education and Youth,*

BE IT RESOLVED, *That the Board be authorized to set the subsidy figure between \$100 and \$200, according to availability of funds.*

Resolution No. 2: Revised guidelines for subsidy to high school students

WHEREAS, *The Board for Education and Youth requests amending its High School Subsidy resolutions (S.R. 1969, p. 49, resolution 18, "School of our fellowship," and S.R. 1971, p. 57, resolution 2, "high school of our sister synod") to read, "conservative Lutheran high school" in order to offer some encouragement to a few ELS students whose alternatives are either a public high school or a conservative Lutheran High School not of the ELS or WELS, and*

WHEREAS, *This proposal could result in problems of procedure and problems relating to the doctrine of Church Fellowship,*

A. BE IT RESOLVED, *That the Board continue its present program of support for ELS students in high schools of our fellowship, and*

B. BE IT FURTHER RESOLVED, *That the church fellowship question contained in the Board's request for policy change be referred to the Doctrine Committee, and that a report be submitted to the 1979 convention.*

Resolution No. 3: Christian Day School Teachers

WHEREAS, *There is concern about the acute shortage of Christian Day School teachers, and*

WHEREAS, *This problem arises in part from the fact that the teaching ministry is not always regarded as a remunerative professional calling,*

BE IT RESOLVED, *That the Board for Education and Youth annually propose a salary and benefit scale for Christian Day School teachers, strongly encouraging congregations to follow it.*

Resolution No. 4: Christian Day School Teacher Training Program

WHEREAS, *The Board of Regents' study shows that the four-year program for the training of Christian Day School teachers at Bethany College is currently not feasible, and*

WHEREAS, *Our Synod needs a program for the training of Christian Day School teachers,*

BE IT RESOLVED, *That the Board for Education and Youth, together with the Board of Regents of Bethany Lutheran College, develop and implement a Christian Day School Teacher Training Program which would include:*

A. *"An alternative Program" as described on pages 7 and 8 of the supplement to the Board of Regents' Report;*

B. *Means for preparing students graduating from other colleges to teach in Synod schools;*

C. *The transfer of students from BLC after 2 years to DMLC with the intent that they return to teach in ELS schools upon graduation;*

D. *The placing in ELS Christian Day Schools of ELS students who attend DMLC for four years.*

Resolution No. 5: Parish Education Material Evaluation

WHEREAS, *The Board for Education and Youth's subcommittee on Parish Education has undertaken to review the materials used in our Synod for Sunday School and other education classes,*

A. BE IT RESOLVED, *That this sub-committee be commended for its work, and*

B. BE IT FURTHER RESOLVED, *That the committee now make an evaluation of the material in regard to its doctrinal content and its use in our Synod.*

Resolution No. 6: Lay Youth Director's Seminar

WHEREAS, *The Board for Education and Youth has concerned itself with the gathering of information about the position and role of the lay youth director,*

BE IT RESOLVED, *That the Board take steps to set up seminars for the lay youth leaders of our Synod, in order that they may be trained to better serve our youth.*

Resolution No. 7: Youth Programs

WHEREAS, *The Board for Education and Youth has worked hard to develop means of reaching the youth of our Synod with effective programs,*

BE IT RESOLVED, *That the Board for Education and Youth continue to seek aggressively innovative and effective programs designed to stimulate, challenge, educate, and shepherd the Synod's youth.*

Resolution No. 8: Youth Camps

WHEREAS, *There is in some instances a deterioration in the enthusiasm of our young people for attending our youth camps; and*

WHEREAS, *The Board for Education and Youth by the nature of its work ought to be aware of what is being done in the area of our youth camps, and*

WHEREAS, *Costs and administrative policies may need closer scrutiny and possible revision,*

BE IT RESOLVED, *That the Board for Education and Youth do all in its power to keep abreast of the work and problems of our youth camps in order that this program may function at the best level of efficiency.*

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Three meetings of the Board for Christian Service have been held since the last report.

The Board was organized by electing the Rev. Gottfred F. Guldberg as chairman, the Rev. El Roy E. Buhr as secretary and Prof. Norman Holte as treasurer. At the February meeting, Alton Erlandson was elected to supervise the Retirement Program and Tax Sheltered Annuity Plan.

The following actions were taken by the Board during the past year:

1. Re: RETIREMENT PROGRAM AND TAX SHELTERED ANNUITY PLAN:

It was again necessary to ask for an increase in the subsidy for this program, because of the increased cost of living. Pastors' retirement benefits were increased by 10%. This is included in our budget request.

2. Re: TIME INSURANCE:

The Board encourages all congregations to enroll their pastors and teachers in the TIME INSURANCE WELS GROUP PLAN.

3. Re: NEEDS OF PASTORS AND PASTORS' WIDOWS:

The subsidies granted here were increased by 7%. Those who were visited expressed their sincere thanks for the increase. At present there are ten pastors and pastors' widows receiving aid from the fund.

4. Re: WORLD EMERGENCY FUND:

The special offering of last May, for this fund, totalled \$6,244.16. Of this amount \$1,500 was given to the Dennis Sandland family and \$4,000.00 was sent to aid the four families in the Good Shepherd congregation of Bloomer, Wisconsin. Their homes were damaged by a tornado. Two homes were completely destroyed.

May 14 was set aside as the date for this year's World Needs offering. Material and envelopes were made available to the congregations.

5. Re: TERM INSURANCE:

The Board urges all congregations, who do not pay the premium for the TERM INSURANCE to begin doing so. The Board also recommends to increase the TERM INSURANCE from a \$10,000 base to \$15,000. The claim fluctuation reserve for the ELS is \$3682.02 and a dividend check of \$1,616.25 was received. The premium per thousand was reduced to 40c.

6. Re: PROPOSED BUDGET:

The following budget was prepared, adopted, and sent to the Board for Stewardship for its consideration:

Subsidies for pastors and pastors' widows	\$12,454.00
Medicare gap	500.00
Retirement Fund (6% increase)	7,482.00
Group Life Insurance	9,038.40
Board expense	500.00
	<hr/>
	\$29,974.40

El Roy E. Buhr, secretary
Board for Christian Service

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, *The Board for Christian Service reports that it has planned a cost of living increase of 10%, that is, \$110.00 per month for the year 1979, and has included this amount in its budget request of \$7,482.00,*

BE IT RESOLVED, *That the Synod approve this increase for its pastors and teachers.*

Resolution No. 2: Health and Hospitalization Insurance (Time)

WHEREAS, *Benefits from Time Insurance have improved, and*

WHEREAS, *The Board for Christian Service indicates that not all of the Synod's pastors and teachers are enrolled in this program,*

BE IT RESOLVED, *That the Synod encourage all congregations to enroll their pastors and teachers in the Time Insurance WELS Group Plan, where possible.*

Resolution No. 3: Needs of Pastors and Pastors' Widows

WHEREAS, *The Board for Christian Service has increased the subsidy granted to pastors and pastors' widows,*

BE IT RESOLVED, *That the Synod commend the Board for its continued concern for the needs of pastors and pastors' widows.*

Resolution No. 4: Needs of Pastors and Pastors' Widows

WHEREAS, *It is not generally known that professors and teachers and professors' and teachers' widows are included in this program, therefore,*

BE IT RESOLVED, *That the Board for Christian Service make clear in its information that professors and teachers and professors' and teachers' widows are included in this program.*

Resolution No. 5: World Emergency Fund

WHEREAS, *This fund has been successful; in supplying help to our fellowmen and has been an outlet for Christian love and concern,*

BE IT RESOLVED, *That the Board for Christian Service continue its efforts in promoting the World Emergency Fund through any feasible means of publicity.*

Resolution No. 6: World Emergency Fund

WHEREAS, *Special collections often seem to conflict on dates, and*

WHEREAS, *This may prove discouraging, both to those who plan them as well as those who contribute to them,*

BE IT RESOLVED, *That the scheduling of the World Emergency Fund collection be channeled through the Board for Stewardship.*

Resolution No. 7: Term Insurance

WHEREAS, *Group Life (Term) Insurance is available for pastors, professors, and teachers within the Synod, and*

WHEREAS, *Claims have been at a minimum, and*

WHEREAS, *The premium has been reduced,*

BE IT RESOLVED, *That the Synod approve the board's recommendation to increase the base to \$15,000.00.*

Resolution No. 8: Term Insurance

WHEREAS, *Some congregations pay the premium for their own pastor and teacher, and*

WHEREAS, *Other congregations do not, which necessitates the premium being paid from the Synod's Christian Service Fund,*

BE IT RESOLVED, That the Board for Christian Service continue to urge the congregations to assume the obligation of paying this premium.

REPORT OF THE BOARD FOR PUBLICATIONS

Under the chairmanship of Professor Sigurd K. Lee the Board met regularly during the past year, to consider and act on the following matters:

THE LUTHERAN SENTINEL:

Pastor Steven Petersen was appointed Managing Editor; Prof. Erling T. Teigen was appointed Editor-in-Chief for 1978. Reprints of the Reformation issue in 1977 have been requested, and the Board is planning such a reprint. Efforts were continued to promote wider circulation of the SENTINEL.

REFORMATION ANNIVERSARY PUBLICATIONS:

Prof. B. W. Teigen continued his work on the "I Believe" series. In 1977 the second of the series appeared, on the Formula of Concord. This year's study guide will cover the Smalcald Articles. Pastor N. S. Tjernagel also continued work on the Harmony and Resource Book to the Lutheran Confessions, and has the manuscript almost completed. The Aid Association for Lutherans has given help toward the production of this work.

KOREN-WALTHER TRANSLATIONS:

Work continued on the translations of works of Dr. Walther and Dr. Koren, and at this writing the manuscripts are being prepared for the printer. It is the Board's hope to publish one volume each of works by Walther and Koren this fall.

CONVENTION ECHO AND SYNOD REPORT:

The Board encourages pastors to promote the purchase and use of the Synod Report. Work continued on improving the billing and distribution procedures for these publications.

CHRISTMAS PROGRAM:

The Christmas program for 1977 was published on schedule. This year's program, "Memories of Christmas" by Marian R. Klundt, is being prepared for publication.

LUTHERAN SYNOD QUARTERLY:

Editor Theo. Aaberg reported that the staff of this scholarly publication remains the same, while the publication schedule has been changed; publication dates henceforth to be by month instead of by season.

BULLETIN INSERTS:

Bulletin inserts have been scheduled through the spring of this year, and will continue to be published, calling attention to the areas of concern of the various departments of the Synod. During the past year the scheduling of publication of these inserts took into account the special inserts prepared by the Thankoffering Committee.

CATECHISM:

The Board eagerly awaits the results of the work of the Catechism Review Committee, with a view to publishing a new Catechism in 1980.

PROPOSED BUDGET FOR 1979:

The Board proposes the following budget for its work in 1979:

Stipend for Study Guide Author Teigen	\$ 500.00
Reformation Anniversary Publications	1,100.00
Bulletin Inserts	800.00
Christmas Programs	350.00
Lutheran Sentinel	1,000.00
Lutheran Synod Quarterly	150.00
Inventory	100.00
Board Expenses	900.00
TOTAL	\$4,900.00

BIBLE CLASS MATERIALS FOR LAY-LED CLASSES:

The Board accepted an offer for financing of the publication of a lay Bible study series on the Gospel of Mark, and encourages its use when published. Pastor J. Krueger is reviewing the series, prepared by Mrs. Eunice Gernander. Half of the series has been reviewed thus far.

MISCELLANEOUS:

The Board agreed to publish a Song Service prepared by Pastor Norman Madson, when the funds are available. Pastor A. V. Kuster submitted a job description for a marketing manager, which the Board is studying, recognizing that one of our needs is for more efficient and effective promotion and marketing of the materials we publish.

John A. Krueger, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: The Lutheran Sentinel

WHEREAS, *It appears that the Lutheran Sentinel does not always meet the needs and interests of various geographical locations, and*

WHEREAS, *Postage rates have increased*

BE IT RESOLVED, *That we commend the editor and staff of the Sentinel and urge them to continue improving the style, content and distribution of this periodical.*

Resolution No. 2: Reformation Anniversary Publications

WHEREAS, *The 'I Believe' series have proved to be instructive and edifying,*

BE IT RESOLVED, *That we thank Prof. B. W. Teigen for his work.*

Resolution No. 3: Reformation Anniversary Publications

WHEREAS, *Much time and scholarly research have gone into the work of the 'Harmony And Resource Book' by Pastor N. S. Tjernagel, and*

WHEREAS, *Much time has been spent in translating into readable English that is faithful to the originals the works of Drs. Walther and Koren, and*

WHEREAS, *Scholarly works are a benefit to the ongoing spiritual growth of our people both clergy and lay,*

BE IT RESOLVED, *That we commend the men who have done and are doing this work and encourage the publications of same as soon as the Synod can do this.*

Resolution No. 4: Convention Echo and Synod Report

WHEREAS, *The Convention Echo and the Synod Report have proved helpful and informative,*

BE IT RESOLVED, *That we commend the Board for Publications for continuing to improve the content, distribution and billing of same.*

Resolution No. 5: Christmas Services

WHEREAS, *There is the good and wholesome tradition of having the children in our congregations assist in a special Christmas service glorifying the birth of our Savior, and*

WHEREAS, *This is a mission outreach of the church to bring Christ to people,*

BE IT RESOLVED, *That we commend the Board for Publications for continuing to produce the Children's Christmas Services.*

Resolution No. 6: Lutheran Synod Quarterly

WHEREAS, *There is a need for a scholarly publication in our Synod for the professional workers, and interested lay people, and*

WHEREAS, *The Lutheran Synod Quarterly is meeting this need,*

BE IT RESOLVED, *That we encourage the Editorial Board to continue its high standards in this publication.*

Resolution No. 7: Bulletin Inserts

WHEREAS, *Advertising is a beneficial means of "selling" an excellent product,*

WHEREAS, *The bulletin inserts we have been receiving on various aspects of our Synod do a good job of advertising in an effective and evangelical manner,*

BE IT RESOLVED, *That the Board for Publications continue to publish and send out these informative and worthwhile bulletin inserts.*

Resolution No. 8: Bible Class Material for Lay Led Classes

WHEREAS, *Bible class material is an important part of our ongoing ministry, and*

WHEREAS, *A lay Bible study series on the Gospel of Mark has been published, and*

WHEREAS, *There is a need for this material,*

A. BE IT RESOLVED, *That the Board for Publications, especially Pastor John Krueger, as secretary, and Mrs. Eunice Gernander and Mrs. Evelyn Jackson as co-editor, be commended for preparing this series and*

B. BE IT FURTHER RESOLVED, *That pastors examine, study and encourage the use of such material.*

Resolution No. 9: Song Service

WHEREAS, *Congregations enjoy singing, and*

WHEREAS, *A song service has been prepared by Pastor Norman Madson,*

BE IT RESOLVED, *That the Synod try to have this published as soon as funds are available.*

Resolution No. 10: Catechism

WHEREAS, *The Board for Publications wishes to publish the new edition of the Catechism explanation in 1980, and*

WHEREAS, *The Board for Publications is having problems as to which Bible translation to use for the understanding of the children and for effective teaching purposes,*

A. BE IT RESOLVED, *That the circuit pastoral conferences study this and that the circuit visitors report the results of this study to the January 1979 Pastoral Conference and*

B. BE IT FURTHER RESOLVED, *That we authorize the Catechism Review Committee to make a decision based on this study as to which translation to use in this publication, and*

C. BE IT FURTHER RESOLVED, *That we encourage the Catechism Review Committee to have its work completed in 1979 on the 450th anniversary of the Catechism.*

PASTORAL CONFERENCE RECORDS

ACTION OF THE SYNOD

The Pastoral Conference Records

WHEREAS, *The Committee has examined the Minutes of the following pastoral conferences for the past year: The Southwest Circuit (2 meetings); the Southern Circuit (2 meetings); the Lake Michigan Circuit (1 meeting); the Northern Circuit (5 meetings); the General Pastoral Conference (1 meeting), and*

WHEREAS, *The Committee noted from a perusal of some of the papers and from the Minutes that exegetical, doctrinal, historical, and practical papers were read and discussed and that nearly every meeting included a sermon for critique; and*

WHEREAS, *The Committee further noted that the miscellaneous questions that were placed on the program agenda for discussion revealed that our pastors are seriously concerned about problems arising from our confessional principles and from the present-day breakdown of the family:*

A. BE IT RESOLVED, *That the pastors be commended for taking seriously Paul's admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15):*

B. BE IT FURTHER RESOLVED, *That the pastors be urged to avail themselves of the resources of Bethany Lutheran Theological Seminary library with its microfiche catalog and its access to the resources of the Ohio College Library Center.*

REPORT OF SELF-STUDY COMMITTEE

The Committee recommends adoption of the following:

ELS Clergy Roster, (cp. '77 Synod Report, p. 109, Res. 2)

RESOLVED that the clergy roster published in the annual Synod Report be entitled "Clergy Eligible for Call in the Evangelical Lutheran Synod".

Teacher Equalization (cp. '77 SR, p. 109, Res. 3)

RESOLVED that the Synod reaffirms Resolution 11, p. 103, '77 SR: "BE IT

RESOLVED, That congregations be urged to pay the teacher's expenses."

Circuits

1. WHEREAS the present Lake Michigan Circuit includes a large number of congregations over a large area, and

WHEREAS dividing the Circuit would result in a closer grouping of congregations, be it

RESOLVED that the present Lake Michigan Circuit be divided into:

1. Wisconsin Circuit
2. Illinois-Michigan Circuit
2. RESOLVED that the Synod's congregations in Texas, Georgia and Florida be included in the Gulf Circuit.
3. RESOLVED that the numbering of the affected circuits be:
 - Wisconsin #5
 - Illinois-Michigan #6
 - Atlantic #7
 - Pacific #8
 - Gulf #9
4. RESOLVED that proper officers be elected by the Synod as needed.

Central Billing

WHEREAS this matter was reported to the 1977 Synod Convention, but was not acted on, the Committee presents it again as follows:

"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." ('77 SR, p. 110, Res. 4).

General Overview of the Synod

WHEREAS the Committee has studied a definition of Synodical membership (cp. '77 SR, p. 109, Res. 1), and

Whereas the Committee has also studied the matter of Synodical discipline (cp. '77 SR, p. 110, Res. 5), and

WHEREAS the resolution of these matters involves the Synod's Constitution, and

WHEREAS the Committee believes a complete review of the Constitution to be in order, and

WHEREAS the Committee is not ready at this time to make proposals regarding the necessary Constitutional Amendments,

The Committee respectfully requests another year to complete its work.

J. H. Larson, secretary

ANNUAL REPORT OF COMMITTEE ON WORSHIP

The Worship Committee held two meetings and conducted some business by telephone conference and by mail during the year.

June 21, 1977, the Committee met in Mankato and January 4, 1978, in Minneapolis.

After reviewing and discussing some of the liturgical practices noted in our Synod churches and Committee suggests that, whether using the Common Service or the Danish Service, changes in the rubrics should be introduced only with proper explanation. To increase knowledge of the Bible an Old Testament reading should be included with the Epistle and Gospel each Sunday. Knowledge of the Old Testament is helpful for a fuller understanding of the Gospel. There is a tendency to think of the Old Testament as unimportant.

The Committee also urges pastors and congregations to try "The Service of the Word" from W.E.L.S. when available.

The Worship Committee considered it advisable for one of the Committee members to attend the Worship Symposium at Concordia Seminary in Fort Wayne, Indiana March 15, 16, 17. Also because this was arranged as a memorial to the sainted Prof. Walter Buszin who taught several years at Bethany College, Pastor Walther C. Gullixson was asked to represent the Synod and be reporter for the Worship Committee.

In order to bring the matter of good liturgical practice to the attention of our Church members it was resolved that the Committee should arrange to have articles on music, liturgical norms and forms and use and meaning of the pericopes in the Sentinel.

H. A. Theiste, secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF RECEIPTS AND DISBURSEMENTS

September 30, 1976 to September 30, 1977

RECEIPTS

Cash balance, September 30, 1976	\$ 120.50
Contributions from Congregations	7,232.00
Contribution from Synod	350.00
Total	\$7,702.50

DISBURSEMENTS

Delegates mileage payments	\$7,469.33
Chairman Convention expenses	101.15
Postage and office supplies	24.09
New checks	8.20
Total	\$7,602.77
Cash balance, September 30, 1977	\$ 99.73
Mileage paid on 92,877 miles	
A deficit of \$370.77	
Reconciliation with Security Marine Bank balance	\$ 121.33
Minus outstanding check #907	21.60
	\$ 99.73

George Cooper, chairman

REPORT OF THE ANNIVERSARY THANKOFFERING COMMITTEE

"Thy people shall be willing in the day of Thy power." Psalm 110:3. It was with that Bible passage that we concluded our Committee's report to last summer's convention. That was prior to the actual inauguration of the Thank-offering in our congregations. Now one year later, and with the Thankoffering well under way in most congregations, we are seeing the fulfillment of that promise in God's Word. God's people have been willing. The response of the members of our congregations to this special offering for Bethany College and Seminary and our Foreign Mission program has just been tremendous!

It all began with the commitments made by the lay delegates and pastors at the 1977 Synod Convention. One hundred and thirty-five lay delegates and pastors pledged a total of \$135,000 to get the campaign off to a good start. Beginning in October and continuing into the fall and winter months most of the congregations throughout the Synod organized the Thankoffering locally. (As of this writing some congregations are still planning to initiate the program in the near future.) From the congregations that have reported to date, these are the joyous results: Total committed in pledges and cash \$731,692.37: Monies received to date \$200,740.90. These figures are as of March 31, 1978.

The Committee has studied the giving patterns of the various congregations, and has come to the conclusion that those congregations were the most successful in the campaign where the suggestions of the Committee as to how to conduct the campaign were followed. It is our hope that those congregations which have not as yet initiated the Thankoffering will do so as quickly as possible. The members of the Synodical Committee, as well as the area captains, stand ready to assist any congregation that wishes help in organizing the Thankoffering.

It is a concern of the Committee that the enthusiasm already generated among the Synod's membership for this special Thankoffering be kept at a high level throughout the 3-year term in which the monies will be gathered. To that end the Committee is planning periodic publicity on the progress of the campaign by means of Sentinel articles, bulletin inserts, special letters, and possibly another filmstrip. We also urge that each congregational committee do what it can to keep the importance of the Thankoffering before its people.

We are grateful to AAL for providing a grant that paid for most of the publicity materials, and also to those employees at Litho Productions in Madison, Wisconsin who were most helpful in designing and producing the same.

During the 1978 Synod Convention a computer print-out, showing in detail the progress of the Thankoffering through May, will be made available to the delegates. In addition, the treasurer of our Committee will distribute an analytical statistical report, and Chairman George Orvick and Executive Secretary John Moldstad will give a verbal report.

Members of the Committee who have met regularly during the past year, and have carried out the work assigned to them by the Synod are: Chairman, the Rev. George Orvick; Executive Secretary, Prof. John Moldstad; Recording Secretary, the Rev. Norman A. Madson; Treasurer, Mr. Wilbur Lieske; the Rev. Milton Tweit; Mr. Harvey Bell; Mr. Bill Overn; and President Wilhelm Petersen, ex officio.

Respectfully submitted,
Norman A. Madson, recording secretary

REPORT OF THE BOARD FOR STEWARDSHIP

"NOW THANK WE ALL OUR GOD, WITH HEART AND HANDS AND VOICES, WHO WONDROUS THINGS HATH DONE." These words aptly express 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 \$434,206.91. This amounted to \$7,096.91 more than what was required to meet the needs of the certified budget. You have accomplished this in addition to a successful start of the Anniversary Thankoffering project.

This achievement indicates that God has abundantly blessed our Synod in that He caused our members to proceed forward in their stewardship sanctification, in such a fashion. Such a response certainly gives cause for rejoicing and the giving of thanks. It should be noted that the budget needs for the years 1972-1977 were all surpassed, and that we are on schedule to meet the 1978 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 1978 budget has been increased by \$50,890 over the 1977 budget. This caused 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.

1979 BUDGET

The Board for Stewardship recommends that the Synod certify the proposed budget for 1979:

BOARD	PROPOSED BUDGET
Bethany Lutheran College	\$190,000
Bethany Lutheran Seminary	57,000
Christian Service	20,500
Church Extension	1,000
Education and Youth	17,000
Foreign Missions	76,000
Home Missions	84,000
Publications	4,200
Evangelism	2,000
Synod Fund	64,300
Total Proposed Budget	\$516,000

The Board further recommends that \$516,000 be the maximum budget figure for 1979. If any reallocation of funds is to be made, it must be made within the total budget amount of \$516,000.

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 1977.

CONGREGATION	ADDRESS	AMOUNT
Christ The King—Bell Gardens, CA		\$ 2,833
Our Savior—Bishop, CA		1,967
St. Paul's—Escondido, CA		200
St. Paul's First—North Hollywood, CA		6,713
Good Shepherd—Vallejo, CA		2,793
Wayfarer's Chapel—Ventura, CA		100
St. Andrew—Colorado Springs, CO		1,030
Our Savior—Naples, FL		6,207
Grace—Vero Beach, FL		19,256
Christ—Savannah, GA		0
St. Mark's—Chicago, IL		2,464
St. Paul's—Chicago, IL		450
St. Timothy—Lombard, IL		13,237

Bethany—Ames, IA	480
Trinity—Calmar, IA	2,361
Forest—Forest City, IA	3,000
Lake Mills—Lake Mills, IA	2,983
Lime Creek—Lake Mills, IA	1,225
Saude—Lawler, IA	3,486
Central Heights—Mason City, IA	635
Jericho—New Hampton, IA	11,086
Redeemer—New Hampton, IA	2,032
First Shell Rock—Northwood, IA	3,774
Somber—Northwood, IA	2,308
Faith—Parkersburg, IA	1,809
Immanuel—Riceville, IA	637
Center—Scarville, IA	2,178
Scarville—Scarville, IA	5,709
Zion—Thompson, IA	2,887
Richland—Thornton, IA	7,588
Pilgrim—Waterloo, IA	4,475
East Paint Creek—Waterville, IA	4,226
West Paint Creek—Waukon, IA	1,692
Trinity—Brewster, MA	1,648
Pinewood—Burlington, MA	2,754
Faith—Alpena, MI	104
Faith—East Jordan, MI	2,648
Faith—Hillman, MI	1,879
Holton—Holton, MI	2,100
First—Suttons Bay, MI	2,571
Concordia—Traverse City, MI	0
Our Savior's—Albert Lea, MN	15,163
Heritage—Apple Valley, MN	1,782
Immanuel—Audubon, MN	3,164
Faith—Austin, MN	159
Our Saviors—Bagley, MN	1,504
Rock Dell—Belview, MN	4,370
Our Savior's—Belview, MN	2,332
Concordia—Clearbrook, MN	760
English—Cottonwood, MN	5,503
Grace—Crookston, MN	2,781
First—Delhi, MN	304
River Heights—East Grand Forks, MN	8,335
First Evanger—Fertile, MN	1,005
Cross Lake—Fosston, MN	340
Norwegian Grove—Gaylord, MN	2,643
King of Grace—Golden Valley, MN	33,389
St. Petri—Grygla, MN	242
Hartland—Hartland, MN	3,755
Our Savior's—Hawley, MN	1,847
Rose Dell—Jasper, MN	1,857
St. Paul's—Lengby, MN	1,250
Bethany—Luverne, MN	10,837
Manchester—Manchester, MN	826
Mt. Olive—Mankato, MN	17,566
Hiawatha—Minneapolis, MN	4,788
Clearwater—Okee, MN	657
Oak Park—Okee, MN	2,224
Bethany—Princeton, MN	5,625

Our Savior's—Princeton, MN	9,996
Norseland—St. Peter, MN	7,942
Zion—Tracy, MN	4,357
Mt. Olive—Trail, MN	1,084
Nazareth—Trail, MN	915
Calvary—Ulen, MN	1,033
Peace—Belgrade, NB	0
St. John's—Cedar Rapids, NB	350
Faith—St. Edward, NB	0
Indian Landing—Rochester, NY	1,977
First American—Mayville, ND	3,108
Messiah—Minot, ND	615
St. Matthew—Myrtle Creek, OR	2,004
Christ—Sutherlin, OR	985
Bethel—Sioux Falls, SD	3,802
Oslo—Volga, SD	375
Faith—San Antonio, TX	1,396
Good Shepherd—Richardson, TX	700
Bethany—Port Orchard, WA	9,109
Lakewood—Tacoma, WA	3,651
Parkland—Tacoma, WA	4,395
Our Savior's—Amherst Junction, WI	2,022
First English—Ashland, WI	1,126
Good Shepherd—Bloomer, WI	2,337
St. Paul's—Clintonville, WI	3,247
Western Koshkonong—Cottage Grove, WI	10,146
Ascension—Eau Claire, WI	335
Concordia—Eau Claire, WI	4,428
Pinehurst—Eau Claire, WI	2,747
Our Saviour's—Elderon, WI	705
Redeemer—Iola, WI	629
Holy Trinity—Okauchee, WI	7,421
Grace—Madison, WI	5,200
Holy Cross—Madison, WI	23,645
Our Saviour's—Madison, WI	3,450
First Trinity—Marinette, WI	2,622
St. Paul's—Portage, WI	3,485
St. Martin's—Shawano, WI	8,790
Trinity—West Bend, WI	8,695
Newport—Wisconsin Dells, WI	1,267

Wilbur G. Lieske, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held 4 regular meetings during 1977 on the following dates: February 15-16, May 10-11, August 28-29 and November 15-16. A special meeting was held during the Synod Convention on June 23.

In this report we would review, for the Synod's consideration, the Board's activities during 1977 and up to the time of the Synod Convention in 1978.

APPOINTMENTS:

Vice President Hugo Handberg tendered his resignation from that office in January 1978. The Board accepted the resignation and appointed the Rev. N. A. Madson to fill the office of Vice President until the 1978 Synod Convention. He accepted the appointment.

ARCHIVES:

There has been very little activity in the Department of Archives and History since the last convention. There are mainly 2 reasons for this. First, very few congregations and individuals have made any response to the Committee's plea for historical materials which are worthy of preservation, hence the Committee does not have a great amount of material with which to work. We hope this will serve as a reminder again. Secondly, the lack of adequate space has been a hindrance. The Subcommittee of the Board of Trustees and the Board of Regents is working toward the providing of more permanent and adequate space for this very important department of our Synod.

BETHANY LUTHERAN COLLEGE PROPERTY

The Board of Trustees approved the consolidation of the 2 furnaces in the College boiler room to make it possible to run only one furnace in more moderate weather. This should be an economy measure. This has been accomplished.

The Anderson Heating and Roofing, Inc. was engaged to reroof the small roofs on the library at a cost of \$1,800.00.

The Anderson Heating and Roofing, Inc. was engaged to reroof the lower portion of the gymnasium roof at an estimated cost of \$9,000.00. This work has been completed.

Improvements on the south entrance to Old Main were approved by the Board of Trustees at a cost of \$4-5,000.00. The Subcommittee has been instructed to implement these plans as soon as possible.

The Subcommittee has also been instructed to study and to implement a plan to change the area in Old Main which will be vacated by Bethany Lutheran Theological Seminary into a lounge area.

BETHANY LUTHERAN THEOLOGICAL SEMINARY PROPERTY:

Groundbreaking ceremonies for the construction of the new building for Bethany Lutheran Theological Seminary were held on June 23, 1977, Thursday during the 1977 Synod Convention.

On July 26, 1977 the Subcommittee met for the opening of the bids that had been received on the construction of the building for Bethany Lutheran Theological Seminary. Synod President, W. Petersen and Seminary President, T. Aaberg were also present. The contracts were awarded as follows:

General Construction contract to A. J. Hoffman & Son, Inc., Mankato, Minnesota	\$201,846.00
Mechanical Installation contract to Flom Plumbing & Heating, Inc., Owatonna, Minnesota	79,490.00
Electrical Installation contract to Kriesel Electric, Inc., Owatonna, Minnesota	19,625.00
	<hr/>
	\$300,961.00
Architects fee of 7% will be	21,967.00
	<hr/>
	\$322,028.00

The President and the Secretary of the Synod met and signed these contracts on August 9, 1977.

Cornerstone Laying Ceremonies for the new building were held on Sunday, October 16, 1977.

The building will be ready for dedication during the 1978 Synod Convention and for occupancy by the time classes begin in August 1978.

The Board of Trustees arranged for a \$180,000 Construction Loan from the American State Bank, Mankato, Minnesota. At the time of this writing (April 1, 1978) \$100,000 of this loan has been drawn.

ELS FOUNDATION:

Mr. Ernest Geistfeld was hired as a Counsellor for Deferred Giving. He began his work August 8, 1977. He works for the ELS Foundation as well as for Bethany Lutheran College and for other areas. The Synod and the College will share the expenses of this office.

The Wisconsin Power and Light Co. stock was sold to the ELS Foundation.

The Balance in the Foundation as of December 31, 1977 was \$68,916.99.

FULL TIME STAFF POSITION FOR THE SYNOD:

In accordance with the instructions of the Synod, the Subcommittee of the Board of Trustees met with a Subcommittee of the Board for Missions on October 24, 1977. The result of this meeting was communicated to the other Boards and Committees of the Synod and several of them responded to concur with the findings of the Subcommittees spoken of above. Therefore, in response to Synodical instructions (Synod Report, 1977, p. 140. Res. #1: King of Grace Memorial) the Board of Trustees recommends to the Synod as follows:

WHEREAS, We appreciate the concern of the King of Grace congregation for the work of the Synod and its officials and boards, and

WHEREAS, It is true, that if the Synod's officials are to be the policy makers for the Synod's activities it would be very difficult for them to delegate any of their tasks to another office, and

WHEREAS, The Synod provides its officers with the necessary assistance that the work in their parishes will not be neglected, (cf. Handbook p. 58), and

WHEREAS, It seems impossible that such an extra staff position could be assigned enough duties, which, do not because of their nature, of necessity belong to another office, and

WHEREAS, The value of such a staff office would not, at this time warrant its cost, and

WHEREAS, Some of the suggested activity of such a staff position can be accomplished by an increased activity on the part of the Circuit Visitors, and a Visitor's workshop has already been held, therefore be it

RESOLVED, That the establishing of a full time staff position for the Synod not be considered at this time.

GENERAL:

The Synod applied for and has received a "Certificate of Authority" to transact business in the State of Texas. This entitles the Synod to own property and carry on business transactions in the State of Texas.

Pursuant to a Synodical Resolution of 1977 (cf. Synod Report, 1977, p. 108, Res. #1: Walther-Koren Translations) the Board of Trustees decided that the Walther-Koren Translations will be financed with the first \$5,000.00 overage from the 1977 Synodical Budget.

LOANS:

The Synod granted an additional \$300.00 per month loan to Our Saviour's Lutheran Church, Madison, Wisconsin. This loan is at 7%.

The Synod granted a continuation of a \$20,000.00 loan to St. Timothy Lutheran Church, Lombard, Illinois for a 3-year period. This loan is at 7%.

The Grace Lutheran Church, Madison, Wisconsin is repaying the remaining \$3,000.00 of its Church Extension Loan during 1978 with monthly payments of \$250.00.

The Synod granted a loan of \$24,700.00 to Good Shepherd Lutheran Church, Richardson, Texas for the purchase of a residence for its pastor.

ORGANIZATION OF THE BOARD:

The officers of the Synod, President W. Petersen, Vice President N. Madson and Secretary A. Merseth serve in the same capacity with the Board of Trustees.

Mr. Albin Levorson, Northwood, 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. Mr. E. Geistfeld, Counsellor for Deferred Giving, also works very closely with this Committee.

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. H. Bell, Mr. A. Levorson and Secretary A. Merseth were elected to serve on the Subcommittee of the Board.

Mr. Dennis Natvig serves the Board as Administrator of faculty housing.

A Real Estate Board was formed for consultation. This Board is made up of D. Natvig, J. Moldstad and M. Meyer.

SYNOD PROPERTIES:

The residence at 803 Main was sold for \$35,000.00.

Since the Grace Lutheran Church, Madison, Wisconsin has completed payment of the loan on the Grace Lutheran Church property the title of this property was transferred to Grace Lutheran Church, Madison, Wisconsin.

The Church edifice for Bethany Lutheran Church, Ames, Iowa (cf. Synod Report, 1977, p. 121) was dedicated on June 26, 1977.

The Synod sold the residence at Manlius, New York for \$35,000.00.

WILLS AND GIFTS:

\$6,000.00 was received from the annual distribution of the Martin Robinson Estate.

\$470.25 was received as the annual payment from the Oscar Huso Trust.

Alf Merseth, secretary
Board of Trustees

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

CHURCH EXTENSION REPORT

During the past fiscal year no new Church Extension loans were made. Payments on existing Church Extension loans were:

Grace, Madison, Wisconsin	\$6,000.00
Lake Mills, Lake Mills, Iowa	300.00
Mt. Olive, Mankato, Minnesota	1,000.00
Our Savior's, Bagley, Minnesota	700.00
	<hr/>
	\$8,000.00

This leaves a balance of \$71,132.44 in outstanding loans. An audited account of the Church Extension Fund is included in the Treasurer's report.

Albin J. Levorson, Jr.
Church Extension Secretary

GENERAL:

It was resolved to proceed with the publishing of the Harmony and Resource Book to the Lutheran Confessions for which the manuscript is now complete. The Board of Trustees is applying to AAL for a publication grant.

The Board of Trustees would like to draw the convention's attention to the fact that in fiscal 1977 the Synod fund paid interest on loans in the amount of \$49,729.74. For an itemized accounting of the payment of this interest, compare Auditor's report, Supplementary Schedules, Schedule B. This is a large amount of interest and we hope hereby to make the Synod's constituency aware of this amount of interest that is expended in the Synod's operation and expansion. We would hope that this reminder will also make the congregations with loans from the Synod, more aware of their obligations and more earnest in their efforts toward payment.

In order to make congregations with loans from the Synod more conscious of their obligations, the Board of Trustees is planning to formulate guidelines which will be submitted to congregations for their study and signature before a loan is made.

Another matter of concern to the Board of Trustees is the continuing over expenditures in the Mission funds. In fiscal 1977 these overexpenditures were covered by special funds. Those special funds are now essentially depleted, however, the overexpenditures go on. We would seek the Synod's reaction to this.

The Board of Trustees would also like to draw the Synod's attention to the inevitable fact that it is evident that in the future, it will take substantially increasing amounts of funds to continue Synod's operation and expansion in all phases of its work.

SYNOD PROPERTIES:

The Sorenson house on campus was purchased for \$28,000.

Alf Merseth, secretary
Board of Trustees

AUDITORS' REPORT

KASPAR, ROY & BAUSCHELT
CERTIFIED PUBLIC ACCOUNTANTS
MEMBERS AMERICAN INSTITUTE OF CPAS

180 N. LASALLE STREET, CHICAGO, ILLINOIS 60601
312-782-7906

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have examined the balance sheets of the Evangelical Lutheran Synod, Mankato, Minnesota, as of December 31, 1977 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 promotor, underwriter, trustee, director, officer or employee". A member of our firm is the Treasurer of the Synod.

Kaspar, Roy & Bauschelt

Chicago, Illinois
April 4, 1978

BALANCE SHEET

General and Church Extension Funds

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1977

A S S E T S

CASH - On deposit	\$	51,355.98	
CERTIFICATES OF DEPOSIT		31,622.98	
SAVINGS ACCOUNT - Fund for Christian Service		8,783.06	
ACCOUNTS RECEIVABLE - Contributions and other income for year ended December 31, 1977		56,420.07	
DEFERRED CHARGES - Anniversary Thankoffering excess expenses		12,850.80	
LOANS RECEIVABLE:			
Church extension loans	\$	71,132.44	
Comprehensive loan program		557,453.74	
Contracts for deed		<u>38,281.36</u>	666,867.54
BETHANY LUTHERAN COLLEGE (NOTE A)		3,070,838.61	
CONSTRUCTION IN PROGRESS - Bethany Lutheran Seminary (including retainers of \$13,318.00)		151,593.35	
RESIDENCES AND REAL ESTATE (NOTE B)		446,590.44	
DUE FROM EVANGELICAL LUTHERAN SYNOD FOUNDATION		2,913.88	
		<u>\$4,499,836.71</u>	

LIABILITIES AND FUND BALANCES

NOTES PAYABLE:			
American State Bank (Seminary construction loan)	\$	100,000.00	
West Suburban Bank		75,000.00	
Bethany Lutheran College		100,000.00	
Investment program		<u>227,510.65</u>	\$ 502,510.65
ACCOUNTS PAYABLE:			
Regular expenses for year ended December 31, 1977		10,886.61	
Construction in progress - Seminary building:			
Regular	\$	15,756.90	
Retainers		<u>13,318.00</u>	29,074.90
ACCRUED INTEREST PAYABLE			39,961.51
UNEXPENDED RESTRICTED CONTRIBUTIONS:			9,465.66
World Needs		4,321.36	
Home Missions Fund		40,272.42	
Missions Fund		1,752.04	
Bethany Lutheran Seminary Fund		6,000.00	
Anniversary Thankoffering:			
Bethany Lutheran College		16,193.77	
Foreign missions		10,421.09	
Other		<u>3,761.92</u>	82,722.60
MORTGAGES PAYABLE:			
Bethany Lutheran College Library		57,817.66	
Residences		56,403.34	
Church properties		<u>172,508.62</u>	286,729.62
Total Liabilities			921,390.04
DEFERRED INCOME - future payments on donated contract for deed			21,070.63
FUND BALANCES - EXHIBIT III:			
General Fund:			
Unappropriated		3,292,852.41	
Appropriated - Christian service		<u>8,783.06</u>	3,301,635.47
Church Extension Fund		<u>255,740.57</u>	<u>3,557,376.04</u>
			<u>\$4,499,836.71</u>

The accompanying notes are an integral part of this balance sheet.

BALANCE SHEET

Evangelical Lutheran Synod Foundation

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1977

A S S E T S

INVESTMENTS:

Savings account		\$11,118.54	
Stocks:			
Imperial Capital Fund, Inc. (market value			
\$2,562.56)	\$ 3,498.45		
Metro Machine & Engineering Corp. - Preferred			
- par value	20,000.00		
Wisconsin Power & Light Co. (market value			
\$33,124.00)	<u>34,300.00</u>	<u>57,798.45</u>	
		<u>\$68,916.99</u>	

LIABILITIES AND FUND BALANCES

LIABILITIES:

Note payable - due on demand	\$ 3,000.00	
Due to general fund	<u>2,913.88</u>	
		5,913.88

FUND BALANCES - EXHIBIT III:

Restricted:

Mission Fund	\$10,000.00	
Merle Aasen Seminary Scholarship		
Fund	<u>5,000.00</u>	\$15,000.00
Unrestricted		<u>48,003.11</u>
		<u>63,003.11</u>
		<u>\$68,916.99</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, 1977

	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, 1976	\$3,153,023.95	\$ 8,354.77	\$ 254,740.57	\$ 40,544.28	\$ 10,000.00	\$ 5,000.00
ADD:						
Allocation from General Fund	-	-	1,000.00	-	-	-
Contributions received for year	-	-	-	258.50	-	-
Excess Anniversary Thankoffering expenses deferred	12,850.80	-	-	-	-	-
Interest earned	-	428.29	-	-	-	-
Adjustment of carrying value of Metro Machine & Engineering Corp. preferred stock to par value	-	-	-	5,000.00	-	-
Appropriation from General Fund - portion of unrestricted estates	-	-	-	2,200.33	-	-
Seminary construction costs capitalized	138,275.35	-	-	-	-	-
Bethany Lutheran College net value adjustment at June 30, 1977 - Note A	135,009.32	-	-	-	-	-
	286,135.47	428.29	1,000.00	7,458.83	-	-
	3,439,159.42	8,783.06	255,740.57	48,003.11	10,000.00	5,000.00
DEDUCT:						
Excess of expenditures and appropriations over income for the year ended December 31, 1977	146,307.01	-	-	-	-	-
BALANCES - December 31, 1977	\$3,292,852.41	\$ 8,783.06	\$ 255,740.57	\$ 48,003.11	\$ 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, 1977

INCOME

Contributions:

Budgetary:

Restricted	\$ 31,414.63	
Unrestricted	<u>392,850.14</u>	\$ 424,264.77

Non-budgetary - foreign missions		2,580.00
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Reserves - undistributed special contributions		1,508.72
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Estate and trust income:

Unrestricted	7,071.25	
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Restricted:

Home missions	\$ 656.62	
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Bethany Lutheran College	1,313.23	
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Bethany Lutheran College		
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Reserve Fund	<u>656.61</u>	<u>2,626.46</u>
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		9,697.71
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For special purposes:

Bethany Lutheran College Scholarship Fund	270.00	
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Bethany Lutheran College Reserve Fund	23.00	
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Bethany Lutheran College Campus Improvements	2,007.74	
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Bethany Lutheran College Special	932.14	
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Bethany Lutheran Seminary Scholarship Fund	300.00	
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Bethany Lutheran Seminary Furnishings Fund	1,000.00	
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Bethany Lutheran Seminary Special	583.31	
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Lillegard Scholarship Fund	70.00	
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Bethesda Lutheran Home	829.60	
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Evangelical Lutheran Synod Foundation	258.50	
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Faith Mission Society	288.01	
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Foreign missions	782.71	
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Aid Association of Lutherans grants:

Foreign missions language study	3,000.00	
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Special anniversary project	3,250.00	
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Anniversary Thankoffering

expenses	12,000.00	
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Visitors' Workshop	<u>1,738.02</u>	19,988.02
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"World Needs"		6,244.16
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Anniversary Thankoffering		105,110.15
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Other	<u>104.50</u>	<u>138,791.84</u>
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Total contributions - carried forward		576,843.04
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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, 1977

Total contributions - brought forward			\$ 576,843.04
Income from investments:			
General Fund investments:			
Interest	\$ 8,450.03		
Dividends	<u>2,540.16</u>	\$ 10,990.19	
E.L.S. Foundation investments:			
Interest	2,617.24		
Dividends	<u>78.45</u>	<u>2,695.69</u>	<u>13,685.88</u>
			590,528.92
Other income or (loss):			
Gain on sale of residence	12,705.74		
(Loss) on sale of stock to E.L.S. Foundation	<u>(1,176.00)</u>	<u>11,529.74</u>	
Total income from all sources			602,058.66
Less income for special purposes			<u>144,748.30</u>
Total income available for current purposes - carried forward			457,310.36

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1977

Total income available for current
purposes - brought forward \$ 457,310.36

EXPENDITURES

Bethany Lutheran College - regular	\$ 155,500.00	
- special	<u>39,365.92</u>	\$ 194,865.92
Bethany Lutheran Seminary		48,000.00
Home missions		90,361.39
Foreign missions:		
South America	57,219.81	
Central America	<u>45,558.13</u>	102,777.94
Education and youth		19,331.77
Christian service	12,765.62	
Pension plan	4,800.00	
Group insurance	<u>6,916.52</u>	24,482.14
Publications	7,296.90	
Lutheran Synod Quarterly	850.58	
Lutheran Sentinel	<u>15,751.95</u>	23,899.43
Church Extension Fund allocation		1,000.00
Synod fund:		
BLC residences	17,845.69	
Interest	49,729.74	
Other	<u>36,604.15</u>	104,179.58
Special Anniversary project		3,251.07
"World Needs"		5,500.00
Anniversary Thankoffering expenses		23,557.10
Seminary construction		<u>138,275.35</u>
Total expenditures - carried forward		779,481.69

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1977

Total income available for current purposes - brought forward		\$ 457,310.36
Total expenditures - brought forward	\$ 779,481.69	
Less expenditures financed by special funds:		
Anniversary Thankoffering:		
Bethany Lutheran College - special	\$ 30,290.29	
Foreign missions - Central America	12,820.94	
Seminary construction	46,484.06	
Home missions	15,361.39	
Foreign missions	28,347.00	
Foundation interest for missions	500.00	
Group insurance	3,150.65	
Publications	1,555.05	
Lutheran Synod Quarterly subscriptions	588.05	
Lutheran Sentinel subscriptions	14,163.98	
Annual reports and "Echo"	5,345.87	
Special anniversary project grant	3,251.07	
Anniversary Thankoffering expenses	10,706.30	
"World Needs"	<u>5,500.00</u>	<u>178,064.65</u>
Expenditures financed by income available for current purposes		<u>601,417.04</u>
(Deficiency) of income over expenditures		(144,106.68)
<u>APPROPRIATED BY BOARD OF TRUSTEES</u>		
To Evangelical Lutheran Synod Foundation - portion of unrestricted estates		<u>2,200.33</u>
(Deficiency) of income over expenditures and appropriations - decrease in General Fund balance		<u>\$ (146,307.01)</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, 1977

SOURCES OF FUNDS

Church extension loan payments	\$ 8,000.00
Comprehensive loan payments	38,603.87
Contracts for deed payments	1,935.86
Increase in investment program loans	9,123.80
Proceeds from sale of residence	32,805.74
Proceeds from mortgage - church loan	33,500.00
Proceeds from bank loans (net of \$20,000.00 repayment)	55,000.00
Proceeds of loans from Bethany Lutheran College (net of \$45,000.00 repayment)	55,000.00
Proceeds from construction loan for Seminary building	100,000.00
Proceeds from transfer of stock to Evangelical Lutheran Synod Foundation	34,300.00
Decrease in accounts receivable	9,354.12
Increase in accounts payable - regular	22,856.22
Increase in accrued interest payable	<u>2,765.33</u>

TOTAL SOURCES OF FUNDS

\$403,244.94DISPOSITION OF FUNDS

Excess of expenditures and appropriations over income	\$146,307.01
Add gain on sale of residence which did not represent a source of funds	<u>12,705.74</u>
	159,012.75
Deduct items which did not require an outlay of funds:	
Allocation to Church Extension Fund	\$ 1,000.00
Loss on sale of stocks to E.L.S. Foundation	<u>1,176.00</u>
	2,176.00
	156,836.75
Increase in checking account cash	40,582.74
Decrease in unexpended restricted contributions	22,997.75
Certificates of deposit acquired	31,622.98
New comprehensive loans to churches	122,438.03
Payments on mortgages	25,272.01
Increase in due from Evangelical Lutheran Synod Foundation	<u>3,494.68</u>

TOTAL DISPOSITION OF FUNDS

\$403,244.94

The accompanying notes are an integral part of this statement.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1977

- (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, 1977. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,070,838.61 was determined as follows:

Per audit report of the College as of June 30, 1977:	
Total invested in plant	\$3,442,688.92
Less obligations of the plant fund (including \$63,667.97 shown as "Notes payable - Evangelical Lutheran Synod)	<u>429,667.97</u>
Total net investment in plant - June 30, 1977	3,013,020.95
December 31, 1977 value of obligation to Synod for mortgage on Memorial Library	<u>57,817.66</u>
	<u>\$3,070,838.61</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	8	\$175,290.44
Appraisal:		
Outside	10	171,500.00
Internal	<u>6</u>	<u>99,800.00</u>
TOTALS	<u>24</u>	<u>\$446,590.44</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1977

- (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.
- (D) At December 31, 1977, pledges totaling \$598,433.66 had been received toward the Anniversary Thankoffering goal of \$600,000.00. Of this amount, \$70,011.05 had been received in cash leaving a pledge receivable balance of \$528,422.61 at December 31. Additional unpledged amounts were also received. The proceeds of the Thankoffering goal are to be allocated as follows:

Bethany Lutheran College	40%
Bethany Lutheran Seminary building	40%
Foreign missions	20%

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, 1977

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	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTEN- SION	SYNOD FUND	OTHER
Subsidies and payments:											
Direct:											
Regular	\$ 302,310.82	\$139,818.40	\$ 48,000.00	\$ 84,970.62	\$ -	\$ 17,043.50	\$ 11,478.30	\$ -	\$ 1,000.00	\$ -	\$ -
Special	39,365.92	39,365.92	-	-	-	-	-	-	-	-	-
Mortgage:											
Principal	11,514.04	11,514.04	-	-	-	-	-	-	-	-	-
Interest	4,167.56	4,167.56	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	5,542.29	-	-	-	-	-	-	-	-	5,542.29	-
Armed services, etc.	957.36	-	-	-	-	957.36	-	-	-	-	-
Automobile allowances, etc.	19,389.41	-	-	-	19,389.41	-	-	-	-	-	-
Board meetings and officers'											
expenses - administrative	14,088.10	-	-	5,390.77	-	1,330.91	1,287.32	1,112.61	-	4,966.49	-
Education allowances -											
children	8,527.84	-	-	-	8,527.84	-	-	-	-	-	-
Furnishings allowances	7,230.00	-	-	-	7,230.00	-	-	-	-	-	-
Group insurance	7,085.72	-	-	-	169.20	-	6,916.52	-	-	-	-
Lutheran Sentinel	15,751.95	-	-	-	-	-	-	15,751.95	-	-	-
Lutheran Synod Quarterly	850.58	-	-	-	-	-	-	850.58	-	-	-
Miscellaneous	3,553.11	-	-	-	3,089.91	-	-	-	-	-	463.20
Pension plan	6,161.20	-	-	-	1,361.20	-	4,800.00	-	-	-	-
Travel	8,742.30	-	-	-	8,599.60	-	-	-	-	-	142.70
Printing or office expense	8,779.85	-	-	-	2,350.39	-	-	6,184.29	-	-	245.17
Salaries and allowances	57,760.39	-	-	-	51,760.39	-	-	-	-	3,600.00	2,400.00
Seminary allocation	300.00	-	-	-	300.00	-	-	-	-	-	-
Synod fund - other -											
Schedule B	90,070.80	-	-	-	-	-	-	-	-	90,070.80	-
Other:											
"World Needs"	5,500.00	-	-	-	-	-	-	-	-	-	5,500.00
Anniversary Thankoffering											
expenses	23,557.10	-	-	-	-	-	-	-	-	-	23,557.10
Seminary construction	138,275.35	-	-	-	-	-	-	-	-	-	138,275.35
Total expenditures -											
carried forward	779,481.69	194,865.92	48,000.00	90,361.39	102,777.94	19,331.77	24,482.14	23,899.43	1,000.00	104,179.58	170,583.52

EXPENDITURES AND INCOME-CONTINUED
Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1977

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTEN- SION	SYNOD FUND	OTHER
Total expenditures brought forward	\$ 779,481.69	\$194,865.92	\$ 48,000.00	\$ 90,361.39	\$102,777.94	\$ 19,331.77	\$ 24,482.14	\$ 23,899.43	\$ 1,000.00	\$104,179.58	\$170,583.52
Restricted receipts:											
Anniversary Thankoffering:											
BLC - special	30,290.29	30,290.29	-	-	-	-	-	-	-	-	-
Foreign missions -											
Central America	12,820.94	-	-	-	12,820.94	-	-	-	-	-	-
Seminary construction	46,484.06	-	-	-	-	-	-	-	-	-	46,484.06
Home missions	15,361.39	-	-	15,361.39	-	-	-	-	-	-	-
Foreign missions	28,347.00	-	-	-	28,347.00	-	-	-	-	-	-
Foundation interest for											
missions	500.00	-	-	-	500.00	-	-	-	-	-	-
Group insurance	3,150.65	-	-	-	-	-	3,150.65	-	-	-	-
Publications	1,555.05	-	-	-	-	-	-	1,555.05	-	-	-
Lutheran Synod Quarterly	588.05	-	-	-	-	-	-	588.05	-	-	-
Lutheran Sentinel	14,163.98	-	-	-	-	-	-	14,163.98	-	-	-
Annual reports and "Echo"	5,345.87	-	-	-	-	-	-	-	-	5,345.87	-
Anniversary project grant	3,251.07	-	-	-	-	-	-	-	-	-	3,251.07
Anniversary Thankoffering											
expenses	10,706.30	-	-	-	-	-	-	-	-	-	10,706.30
"World Needs"	5,500.00	-	-	-	-	-	-	-	-	-	5,500.00
	<u>178,064.65</u>	<u>30,290.29</u>	<u>-</u>	<u>15,361.39</u>	<u>41,667.94</u>	<u>-</u>	<u>3,150.65</u>	<u>16,307.08</u>	<u>-</u>	<u>5,345.87</u>	<u>65,941.43</u>
Expenses to be financed by budgetary contributions	<u>601,417.04</u>	<u>164,575.63</u>	<u>48,000.00</u>	<u>75,000.00</u>	<u>61,110.00</u>	<u>19,331.77</u>	<u>21,331.49</u>	<u>7,592.35</u>	<u>1,000.00</u>	<u>98,833.71</u>	<u>104,642.09</u>
Budgetary contributions:											
Restricted	31,414.63	4,510.43	4,989.57	14,970.18	6,415.44	236.31	261.70	-	31.00	-	-
Unrestricted-allocated	392,850.14	150,989.57	43,010.43	60,029.82	54,694.56	19,095.46	21,069.69	7,592.35	969.00	35,399.16	-
	<u>424,264.77</u>	<u>155,500.00</u>	<u>48,000.00</u>	<u>75,000.00</u>	<u>61,110.00</u>	<u>19,331.77</u>	<u>21,331.49</u>	<u>7,592.35</u>	<u>1,000.00</u>	<u>35,399.16</u>	<u>-</u>
(Deficiency of budgetary contributions over expenditures	(177,152.27)	\$ (9,075.63)	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ (63,434.55)	\$ (104,642.09)
Other income available for current purposes:											
Reserves - undesignated											
special contribution	1,508.72										
Estates and trust income	7,071.25										
Income from investments	12,935.88										
Other net gains	<u>11,529.74</u>										
	<u>(144,106.68)</u>										
Less appropriations	<u>2,200.33</u>										
Decrease in General Fund balance	<u>\$ (146,306.01)</u>										

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1977

Archives committee	\$	183.90	
Audit and legal		731.00	
Coin folders		1,995.38	
Evangelical Lutheran Synod Convention		1,696.26	
Deferred giving counselor expenses		4,444.98	
Doctrine committee		2,327.57	
ELS and WELS Forum		521.77	
ELS Foundation		391.72	
Evangelism committee		366.76	
Nominating committee		679.52	
Officers' assistance		3,039.75	
Other committees, etc.		2,581.78	
Other conventions		1,116.88	
Professors' equalization		1,341.00	
Self study committee		23.27	
Stewardship expenses		480.67	
Visitors' expenses		573.16	
Bethany College residences and real estate expenses:			
Insurance	\$	2,899.00	
Repairs, etc.		11,017.04	
Taxes		3,329.65	
Management		600.00	17,845.69
Interest expense:			
Bethany College residences		4,812.54	
Church properties		24,024.61	
Investment program		12,050.86	
Bank		3,720.01	
Bethany College		5,121.72	49,729.74
Total - As shown on Schedule A			<u>\$90,070.80</u>

SCHEDULE C

BALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1977 and 1976

<u>ASSETS</u>	<u>DECEMBER 31,</u>		<u>INCREASE (DECREASE)</u>
	<u>1977</u>	<u>1976</u>	
Cash	\$ 60,139.04	\$ 19,128.01	\$ 41,011.03
Certificates of deposit	31,622.98	-	31,622.98
Accounts receivable	56,420.07	65,774.19	(9,354.12)
Deferred charges	12,850.80	-	12,850.80
Loans receivable	666,867.54	594,980.87	71,886.67
Other investments	-	35,476.00	(35,476.00)
Bethany Lutheran College	3,070,838.61	2,947,343.33	123,495.28
Construction in progress	151,593.35	-	151,593.35
Residences and real estate	446,590.44	466,690.44	(20,100.00)
Due from Evangelical Lutheran Synod Foundation	<u>2,913.88</u>	<u>-</u>	<u>2,913.88</u>
	<u>\$4,499,836.71</u>	<u>\$4,129,392.84</u>	<u>\$ 370,443.87</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable	\$ 502,510.65	\$ 283,386.85	\$ 219,123.80
Accounts payable	39,961.51	3,787.29	36,174.22
Accrued interest payable	9,465.66	6,700.33	2,765.33
Unexpended restricted			
contributions	82,722.60	105,720.35	(22,997.75)
Mortgages payable	286,729.62	290,015.67	(3,286.05)
Due to Evangelical Lutheran Synod Foundation	<u>-</u>	<u>580.80</u>	<u>(580.80)</u>
	<u>921,390.04</u>	<u>690,191.29</u>	<u>231,198.75</u>
Deferred income	21,070.63	23,082.26	(2,011.63)
General Fund balance	3,301,635.47	3,161,378.72	140,256.75
Church Extension Fund balance	<u>255,740.57</u>	<u>254,740.57</u>	<u>1,000.00</u>
	<u>\$4,499,836.71</u>	<u>\$4,129,392.84</u>	<u>\$ 370,443.87</u>

SCHEDULE D

CHURCH EXTENSION LOANS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1977

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CONGREGATION

	<u>TOTAL LOANS</u>	<u>BALANCE 12-31-76</u>	<u>NEW LOANS 1977</u>	<u>PAID 1977</u>	<u>TOTAL PAID</u>	<u>BALANCE 12-31-77</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	9,000.00	-	6,000.00	37,000.00	3,000.00
Lake Mills - Lake Mills, Iowa	3,000.00	600.00	-	300.00	2,700.00	300.00
Mount Olive - Mankato, Minnesota	15,000.00	8,000.00	-	1,000.00	8,000.00	7,000.00
Our Savior's - Bagley, Minnesota	2,000.00	1,000.00	-	700.00	1,700.00	300.00
Pilgrim - Waterloo, Iowa	50,000.00	50,000.00	-	-	-	50,000.00
Pinehurst - Eau Claire, Wisconsin	<u>11,097.50</u>	<u>621.44</u>	<u>-</u>	<u>-</u>	<u>10,476.06</u>	<u>621.44</u>
TOTALS	<u>\$132,597.50</u>	<u>\$ 79,132.44</u>	<u>\$ -</u>	<u>\$ 8,000.00</u>	<u>\$ 61,465.06</u>	<u>\$ 71,132.44</u>

COMPREHENSIVE LOAN PROGRAM
 Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1977

CONGREGATION	TOTAL LOANS	BALANCE 12-31-76	NEW LOANS 1977	PAID 1977	TOTAL PAID	BALANCE 12-31-77
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ 3,900.00	\$ -	\$ 1,008.50	\$ 1,108.50	\$ 2,891.50
Bethany - Ames, Iowa	41,282.19	33,777.57	6,434.03	6,434.03	7,504.62	33,777.57
Bethany - Princeton, Minnesota	5,000.00	2,958.33	-	400.00	2,441.67	2,558.33
Central Heights - Mason City, Iowa	27,125.00	24,169.27	-	1,600.00	4,555.73	22,569.27
Chittenango - Chittenango, New York	14,250.00	8,125.00	-	1,000.00	7,125.00	7,125.00
Christ - Sutherlin, Oregon	18,195.28	17,462.78	-	559.07	1,291.57	16,903.71
Concordia - Traverse City, Michigan	9,000.00	6,100.00	-	-	2,900.00	6,100.00
Faith - San Antonio, Texas	40,000.00	-	40,000.00	-	-	40,000.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	-	-	4,000.00
First - Suttons Bay, Michigan	10,000.00	8,713.14	-	670.27	1,957.13	8,042.87
First English - Ashland, Wisconsin	33,500.00	-	33,500.00	770.65	770.65	32,729.35
Good Shepherd - Richardson, Texas	38,700.00	-	38,700.00	375.00	375.00	38,325.00
Grace - Madison, Wisconsin	50,638.12	2,429.73	-	2,429.73	50,638.12	-
Heritage - Apple Valley, Minnesota	157,569.25	150,153.37	-	1,251.63	8,667.51	148,901.74
Mount Olive - Mankato, Minnesota	18,000.00	11,000.00	-	1,000.00	8,000.00	10,000.00
Our Savior - Madison, Wisconsin	15,997.00	11,193.00	3,804.00	-	1,000.00	14,997.00
Our Savior - Naples, Florida	47,167.16	44,438.48	-	1,564.09	4,292.77	42,874.39
Pilgrim - Waterloo, Iowa	79,821.67	58,204.84	-	4,540.90	26,157.73	53,663.94
St. Andrew - Colorado Springs, Colorado	61,994.07	61,994.07	-	-	-	61,994.07
St. Timothy - Lombard, Illinois	<u>25,000.00</u>	<u>25,000.00</u>	<u>-</u>	<u>15,000.00</u>	<u>15,000.00</u>	<u>10,000.00</u>
	<u>\$701,239.74</u>	<u>\$473,619.58</u>	<u>\$122,438.03</u>	<u>\$ 38,603.87</u>	<u>\$143,786.00</u>	<u>\$557,453.74</u>

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Anniversary Thankoffering

WHEREAS, *The Anniversary Thankoffering is off to a tremendous start in our Synod, with the latest figures now showing that over \$780,000 has been committed, and over \$245,000 has been received to date; and*

WHEREAS, *We recognize that God's grace is responsible for this wonderful response;*

BE IT RESOLVED, *That we thank and praise our gracious God for it.*

Resolution No. 2: Anniversary Thankoffering

WHEREAS, *Some congregations have not as yet taken part in the Anniversary Thankoffering;*

BE IT RESOLVED, *That they be encouraged to do so as soon as possible, and to follow the suggestions of the Anniversary Committee in initiating the Thankoffering in their congregations.*

Resolution No. 3: Anniversary Thankoffering

WHEREAS, *It is important that the enthusiasm generated in the congregations for this Thankoffering be kept at a high level throughout the 3-year period;*

BE IT RESOLVED, *That the pastors and congregations be encouraged to keep the Anniversary Thankoffering continually before their people.*

Resolution No. 4: Anniversary Thankoffering

WHEREAS, *Aid Association for Lutherans of Appleton, Wisconsin provided a substantial grant to cover the cost of much of the publicity material for this Thankoffering*

BE IT RESOLVED, *That we thank Aid Association for Lutherans for its kind assistance.*

Resolution No. 5: Anniversary Thankoffering

BE IT RESOLVED, *That the Synod approve the report of the Anniversary Thankoffering Committee.*

Resolution No. 6: Report of the Board for Stewardship

WHEREAS, *God has blessed our Synod by opening our people's hearts again to provide the funds to make it possible to exceed the adopted budget for the past fiscal year;*

BE IT RESOLVED, *That we recognize and appreciate this blessing of increased stewardship sanctification among our people.*

Resolution No. 7: Extra Support

WHEREAS, *Several independent congregations have been supporting our Synod's work with regular contributions; and*

WHEREAS, *The many Ladies Aids, Circles, Youth Groups, Christian Day Schools, Sunday Schools, and other groups within our congregations generously support the work of our Synod;*

BE IT RESOLVED, *That we thank these congregations and these special organizations for their kind support.*

Resolution No. 8: Pastor's Salaries

WHEREAS, *There are congregations whose pastor's salary has failed to keep pace with present day inflation; and*

WHEREAS, *There are congregations whose synodical giving is hampered because they are concerned about their local finances;*

A. BE IT RESOLVED, *That the president of the Synod encourage congregations to keep pace with the economy in adjusting their pastor's salary, at least meeting the mission salary scale; and*

B. BE IT FURTHER RESOLVED, *That the Board for Stewardship continue to provide assistance to congregations in promoting the stewardship of money with programs, materials, procedures, and the like.*

Resolution No. 9: Report of the Board of Trustees

BE IT RESOLVED, *That the Synod approve the entire report of the Board of Trustees.*

Resolution No. 10: Synod Loans to Congregations

WHEREAS, *Some congregations which have loans have been remiss in making their scheduled repayments to the Synod; and*

WHEREAS, *This results in a large amount of additional interest, which must be paid out of the Synod Fund each year;*

BE IT RESOLVED, *That congregations having loans from the Synod be made aware of this financial burden on the Synod Fund, and make an earnest effort to make their scheduled repayments.*

Resolution No. 11: Need for Increased Funds for all of Synod's Work

WHEREAS, *The Board of Trustees has brought to our attention the serious need for more funds, due to inflation, to carry on every part of the Synod's work;*

BE IT RESOLVED, *That our congregations become aware of this, and be encouraged to increase their giving for the Synod's work, not only to keep up with inflation, but also that we may go forward in the Lord's work.*

Resolution No. 12: Lay Delegates' Equalization Fund

WHEREAS, *The Lay Delegates' Equalization Fund* has grown to be a substantial amount each year; and

WHEREAS, *The officers of the Equalization Committee would appreciate an annual audit;*

BE IT RESOLVED, *That the president of the Synod appoint someone to audit its books annually.*

Resolution No. 13: Lay Delegates' Equalization Fund Report

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

Resolution No. 14: Treasurer's Report

BE IT RESOLVED, *That the Synod approve the Treasurer's report as audited.*

Resolution No. 15: Budget for 1979

BE IT RESOLVED, *That the Synod adopt the proposed budget of the Board for Stewardship:*

<i>Bethany Lutheran College</i>	<i>\$190,000</i>
<i>Bethany Lutheran Seminary</i>	<i>57,000</i>
<i>Christian Service</i>	<i>20,500</i>
<i>Church Extension</i>	<i>1,000</i>
<i>Education and Youth</i>	<i>17,000</i>
<i>Foreign Missions</i>	<i>76,000</i>
<i>Home Missions</i>	<i>84,000</i>
<i>Publications</i>	<i>4,200</i>
<i>Evangelism</i>	<i>2,000</i>
<i>Synod Fund</i>	<i>64,300</i>
<i>Total</i>	<i>\$516,000</i>

MISCELLANEOUS MATTERS

ACTION OF THE SYNOD

Resolution No. 1: ELS Clergy Roster

WHEREAS, *The Synod's Clergy Roster contains the names of all ordained pastors and teachers who have been received into membership of the Evangelical Lutheran Synod, and*

WHEREAS, *This list has satisfactorily indicated those individuals eligible for a Call within the Evangelical Lutheran Synod,*

BE IT RESOLVED, *That the title remain: "The Synod's Clergy Roster."*

Resolution No. 2: Circuits

WHEREAS, *The Evangelical Lutheran Synod is experiencing considerable growth, and*

WHEREAS, *Much of this growth is being realized in areas removed from the Midwest, and*

WHEREAS, *There is a need to reorganize the circuits of the Synod,*

BE IT RESOLVED, *That the Self Study Committee re-evaluate the geographical arrangement of all circuits, propose reorganization where necessary, suggest appropriate names for these circuits, and report back to the next Synod convention.*

Resolution No. 3: Circuits

WHEREAS, *Many of our congregations and pastors meet regularly in Circuit Conferences for spiritual growth and fellowship, and*

WHEREAS, *Some congregations and pastors have not had such meetings because of geographical and financial factors, and*

WHEREAS, *Such conferences are extremely beneficial for all pastors and congregations,*

A. BE IT RESOLVED, *That the Synod President encourage such meetings, and*

B. BE IT FURTHER RESOLVED, *That at his discretion the Synod President in consultation with the Board of Trustees provide subsidization from funds which may be available.*

Resolution No. 4: Central Billing

WHEREAS, *It would be advantageous to have central billing for Synod-wide materials such as the Convention Echo and the Synod Report,*

BE IT RESOLVED, *That the Treasurer of the Synod be responsible for such billing.*

Resolution No. 5: Teacher Equalization

WHEREAS, *There is no concensus as to whether male parochial teachers are required to attend Synod conventions or not,*

A. BE IT RESOLVED, *That this matter be referred back to the Self-Study Committee, and*

B. BE IT FURTHER RESOLVED, *That pending the Self-Study Committee's report, the teachers be included in the pastor's equalization.*

Resolution No. 6: General Overview of the Synod

WHEREAS, *The Self-Study Committee has respectfully requested another year to complete its review of the constitution and related matters,*

BE IT RESOLVED, *That the Synod grant this request.*

Resolution No. 7: Full-Time Staff Position for the Synod

BE IT RESOLVED, *That we accept the Board of Trustees' report recommending that the establishing of a full-time staff position for the Synod not be considered at this time.*

Resolution No. 8: Report of the Nominating Committee

BE IT RESOLVED, *That we accept the Nominating Committee's recommendation that the Self-Study Committee be directed to study the Synod's election procedures with the goal of streamlining them.*

Resolution No. 9: Report of the Radio Investigation Committee

WHEREAS, *More information on the possibility of an ELS radio ministry and its financing should be secured,*

THEREFORE BE IT RESOLVED, *That the Radio Investigation Committee continue its endeavors in these regards.*

Resolution No. 10: Dates of the 62nd Annual Convention

BE IT RESOLVED, *That the 62nd Annual Convention of the Evangelical Lutheran Synod and the 23rd Annual Meeting of the Bethany Lutheran College Corporation be held June 17 to June 22, 1979, at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.*

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Synod Sunday, June 18, 1978 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 19, 1978 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 Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday morning, June 20, 1978 and found them correct,*

BE IT RESOLVED, *That the Synod adopt the Minutes as read.*

Resolution No. 4: Secretary's Minutes

WHEREAS, *The Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 20, 1978, 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 Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday morning, June 21, 1978, and found them to be correct.*

BE IT RESOLVED, *That the Synod adopt the Minutes as read.*

Resolution No. 6: Secretary's Minutes

WHEREAS, *The Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening, June 21, 1978, 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 Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Thursday morning, June 22, 1978 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 Committee on Minutes has heard the Minutes of the Secretary of the Evangelical Lutheran Synod for Thursday afternoon, June 22, 1978, 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: Convention Essay

WHEREAS, *This convention has been edified and encouraged by the Rev. W. McCullough's essay, "Come Holy Ghost, God and Lord," and*

WHEREAS, *The study of the Person and Work of the Holy Spirit is both timely and necessary,*

A. BE IT RESOLVED, *That the convention express its thanks to the Rev. McCullough, and*

B. BE IT FURTHER RESOLVED, *That this essay be studied in all congregations of the Synod.*

Resolution No. 2: Members Absent for Reasons of Health

WHEREAS, *Pastors W. F. McMurdie, W. G. Pultz, A. H. Strand, A. Wagner, and F. R. Weyland have been prevented from attending the convention for reasons of health,*

BE IT RESOLVED, *That the Synod express by letter to each of the foregoing pastors its sympathy in their distress, and its prayers for their rapid recovery at the merciful hands of Almighty God, for Jesus sake.*

Resolution No. 3: Members Absent Because of Distance

WHEREAS, *Greetings have been received by this convention from our foreign missionaries in Latin America, and*

WHEREAS, *The absence of our foreign missionaries from this convention is due to their service to God on our behalf, and*

WHEREAS, *Our missionaries in foreign lands surely miss the fellowship and growth we experience in our convention*

A. BE IT RESOLVED, *That this convention send letters to our foreign missionaries thanking them for their labors on our behalf, and*

B. BE IT FURTHER RESOLVED, *That we keep our missionaries in our personal prayers, asking for them, for their families, and for our Latin American brethren, as we have for ourselves, "Come Holy Ghost, God and Lord."*

Resolution No. 4: Condolences

WHEREAS, *This convention notes the passing during this past year of*

Miss Emma Tyssen

Mrs. Alvira Gullixson, wife of Pastor G. A. R. Gullixson

Miss Ida Ingebritson

Mrs. Petra Moller

Mrs. Helen Wagner, wife of Pastor Al Wagner

Dr. Orlando E. Overn and

Mr. Chris Olsen

BE IT RESOLVED, *That this convention express its condolences by letter to the families of these deceased, confirming to them our assurance of the blessedness of all who die in the Lord.*

Resolution No. 5: Greetings

WHEREAS, *Greetings have been received by this Convention from President Naumann of the Wisconsin Evangelical Lutheran Synod who customarily brings greetings to our Convention in person, but because of illness, sent them by President Armin Schuetze of Wisconsin Lutheran Seminary; from the Minnesota District of the Wisconsin Evangelical Lutheran Synod, the Rev. G. A. Horn, President; from the Evangelical Lutheran Church—Synod of France and Belgium, the Rev. Jean Bricka, president; from President Marku Särelä of the Confessional Lutheran Church of Finland via Rev. J. Kallio, and from Gerhard Wilde of the Lutheran Free Church of East Germany.*

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.*

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	481 S. Ash	9:00 S 11:00	J. Moldstad
	E. Grand Forks—River Heights	1708 River Rd.	11:00 S 9:00	J. Moldstad
	Fertile—First Evanger	Wash & Elm	*	W. Frick
	Fosston—Cross Lake	9NE	8:45	F. Stubenvoll
	Grygla—St. Peter	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	
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	H. Behrens
Gaylord—Norwegian Grove	6S	*	T. Skaaland
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45	
		S9:30	S. Quist
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45	W. Petersen
Minneapolis—Hiawatha	1420 E. 43rd St.	10:45 S 9:30	R. Mathison
Princeton—Bethany	801 S. 6th St.	8:30 & 10:45	W. Dobratz
Princeton—Our Savior's	10W 4S	9:30	M. Marozick
St. Peter—Norseland	10NW	*	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. Haugen
Belview—Rock Dell	4½ NE	*	P. Haugen
Cottonwood—English	1st & Main St.	9:00	G. Schmeling
Delhi—First		*	P. Haugen

Jasper—Rose Dell Trinity		9:00	W. Halvorson
Luverne—Bethany	720 N Kniss	10:30	W. Halvorson
Tracy—Zion	2nd & Emory	11:00	G. Schmeling

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 10:45	W. Gullixson

TEXAS

Richardson—Good Shepherd		11:00	R. Dale
San Antonio—Faith	14819 Jones-Mallsberger	10:15	N. Harstad

Southern Circuit No. 4

IOWA

Ames—Bethany	3109 Diamond St.	10:00	
Calmar—Trinity	Charles & Clark	*	H. Larson
Forest City—Forest	546 West M.	11:00	S. Petersen
Lake Mills—Lake Mills	1st N & Grant St.	8:30	A. Merseth
Lake Mills—Lime Creek	4N, 1W	9:45 or 11:00	A. Merseth
Lawler—Saude	10N, 1W, Rt 1	9:00 or 10:30	G. Gullixson
Mason City—Central Heights	19th Coolidge SW	10:30	D. Hochmuth
New Hampton—Jerico	9N, 3E	9:00 or 10:30	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		9:30	S. Petersen
Thornton—Richland	300 Elm St.	10:30 S 9:30	N. Merseth
Waterloo—Pilgrim	3815 Ansborough Ave.	9:30	E. Ekhooff
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
Hartland—Hartland		11:00	J. Smith
Manchester—Manchester		9:45	J. Smith

Lake Michigan Circuit No. 5

ILLINOIS

Chicago—St. Mark's	1701 N. Tripp	10:30	J. Shep
Chicago—St. Paul's	2215 W. North Ave.	9:30	Vicar P. Vangen
Lombard—St. Timothy	547 N. Main	8:00 & 10:30 S 8:00 & 9:30	J. Schmidt

MICHIGAN

Alpena—Faith	9th & Cavanaugh	11:00	R. Carter
E. Jordan—Faith	5 Mi E on Wilson Rd.	8:45 & 10:30	L. Scheelk

Hillman—Faith	Rt. 1, Box 218 32E	9:00	R. Carter
Holton—Holton	7594 Brickyard Rd.	10:00	J. Olsen
Petosky	Public Library	9:00	L. Scheelk
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	M. Krentz
Ashland—First English	701 Vaughn Ave.	9:30	O. Trebelhorn
Bloomer—Good Shepherd	1504 Vine St.	11:00	J. Krueger
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	J. Krueger
Eau Claire—Concordia	3715 London Rd.	10:30 S 9:00	F. Theiste
Eau Claire—Pinehurst	3304 Fern Court	8:30 & 10:45	V. Theiste
		S 9:00 7 p.m.	
	June, July, August, Mon.	7 p.m.	
Elderon—Our Savior's	Highway 49N	9:00	M. Krentz
Iola—Redeemer	160 N. Washington	10:00	W. Werling
Madison—Grace	1 S. Rosa Rd.	9:00 & 10:45	W. Granke
		S 9:00	
Madison—Holy Cross	2670 Milwaukee St.	9:00 & 11:00	G. Orvick
		S 8:30 & 10:00	
Madison—Our Saviour's	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	6NW on highway 127	9:00	D. Nelson
Shawano—St. Martin	5SW on highway 22	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 & 7:30 p.m.	L. Gerbhardt

GEORGIA

Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin
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MASSACHUSETTS

Brewster—Trinity	Rt. 6A & Lower Rd.	10:30 S 9:30	M. Harstad
Burlington—Pinewood	24 Wilmington Rd.	10:45 S 10:00	P. Madson

NEW YORK

Rochester—Indian Landing			
	650 Landing Rd. N.	11:00 S 10:30	J. Petersen
Scottsville—Lutheran Mission	Scottsville	9:00	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	W. Kessel

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

Mt. Vernon—St. Luke 1524 E., Blackburn Rd. 11:00

R. Hallman

Port Orchard—Bethany Sidney at Taylor St. 8:15 & 11:00

W. McCullough

Tacoma—Lakewood 10202 112th St. S.W. 11:00

W. McMurdie

Tacoma—Parkland Pacific & South 123rd 10:30 & 9:30

H. Handberg

Yelm—Yelm 9:00

W. McMurdie

*Consult pastor.

THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD



Standing: Mr. Leroy Meyer, treasurer, The Rev. Norman Madson, vice president. **Seated:** The Rev. Alf Merseth, secretary, The Rev. Wilhelm Petersen, president.

President	The Rev. Wilhelm Petersen 1209 Marsh Street, Mankato, Minnesota 56001
Vice President	The Rev. Norman Madson Route 1, Cottage Grove, Wisconsin 53527
Secretary	The Rev. Alf Merseth 106 13th Street South, Northwood, Iowa 50459
Treasurer	Mr. Leroy Meyer 1038 South Lewis Avenue, Lombard, Illinois 60148

THE BOARD OF TRUSTEES

(2 years, elected 1978)

The Rev. Wilhelm Petersen	Chairman
The Rev. Alf Merseth	Secretary
Mr. Leroy W. Meyer	Treasurer

(3 years, elected 1976)

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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

DOCTRINE COMMITTEE

(3 years, elected 1976)

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Dr. Willis Anthony, Route 3, Box 98, St. Peter, Minnesota 56082

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Prof. Juul Madson, 114 Echo Street, Mankato, Minnesota 56001

The Rev. George Orvick, 2703 Oakridge Ave., Madison, Wisconsin 53704

(3 years, elected 1978)

Mr. Ernest Geistfeld, 1138 Anderson Drive, Mankato, Minnesota 56001

Prof. B. W. Teigen, 924 Plum Street, Mankato, Minnesota 56001

(by virtue of office)

Prof. T. A. Aaberg, Pres. Bethany Lutheran Theological Seminary, 909 Marsh St., Mankato, Minnesota 56001

COMMITTEE ON WORSHIP

(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

(3 years, elected 1978)

The Rev. G. A. R. Gullixson, Route 1, Box 103, Lawler, Iowa 52154

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 1976)

Mr. Charles Zitzmann, 1195 Pleasant Valley Road, Route 1, West Bend, Wisconsin 53095

(1 year, elected 1978)

The Rev. Paul Schneider, Rt. 1, Box 315, Shawano, Wisconsin 54166

(3 years, elected 1977)

The Rev. Steven Quist, 6000 Duluth Street, Golden Valley, Minnesota 55422

Mr. Norman Werner, 9781 Bluebird Street, Coon Rapids, Minnesota 55433

(2 years, elected 1978)

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The Rev. Robert McMiller, 35209 Wisconsin Avenue, Okauchee, Wisconsin 53069

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(3 years, elected 1976)

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The Rev. Paul Anderson, 1288 Pleasant Valley Road, West Bend, Wisconsin 53095

Mr. Larry Rude, 303 South 123, Tacoma, Washington 98444

(3 years, elected 1977)

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 (2 years, elected 1978)
 The Rev. Frederick Stubenvoll, Box 26, Lengby, Minnesota 56651
 The Rev. Mark Marozick, Route 1, Box 187, Princeton, Minnesota 55371
 Mr. Everett Schumacher, 305 Euclid Ave., Crookston, Minn. 56716
 (3 years, elected 1978)
 The Rev. Nile Merseth, P.O. Box 86, Thornton, Iowa 50479
 Prof. T. A. Kuster, 317 Hollywood Ave., New Ulm, Minnesota 56073
 Mr. Charles Davidson, 1706 Canary, Albert Lea, Minnesota 56007
 Mr. Conrad Faugstad, Emmons, Minnesota 56029

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(2 years, elected 1977)
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 (3 years, elected 1977)
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 Prof. Norman Holte, 925 Marsh Street, Mankato, Minnesota 56001
 (3 years, elected 1978)
 The Rev. John Smith, Hartland, Minnesota 56024
 Mr. Lester Amundson, 402 10th St. North, Northwood, Iowa 50459

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 Mr. Robert Deering, 1122 Nichols Rd., Madison, Wisconsin 53704
 Mr. Allan Natvig, 2020 State Street, Cedar Falls, Iowa 50613
 (3 years, elected 1978)
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 The Rev. Walther Gullixson, 813 S. Willow Avenue, Sioux Falls, South Dakota
 57104

BOARD FOR STEWARDSHIP

(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
 (3 years, elected 1978)
 The Rev. Wayne Halvorson, 735 North Freeman Ave., Luverne, Minnesota
 56156
 Mr. Albert Hammer, 532 North Ridgeland Avenue, Oak Park, Illinois 60302

EQUALIZATION COMMITTEE

(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
 (3 years, elected 1978)
 The Rev. Kenneth Schmidt, 113 W. 2nd Ave. P.O. Box 679, Sutherlin, Oregon
 97479

EVANGELISM COMMITTEE

(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

(3 years, elected 1978)

The Rev. Erwin Ekhooff, 875 Olympic Drive, Waterloo, Iowa 50701

NOMINATIONS COMMITTEE FOR 1979 CONVENTION

The Rev. Ronald Mathison, 4736 14th Ave. So., Minneapolis, Minnesota 55407

The Rev. George Orvick, 2703 Oakridge Ave., Madison, Wisconsin 53704

The Rev. Steven Petersen, Box 42, Thompson, Iowa 50478

The Rev. John Moldstad, 817 18th St. N.W., East Grand Forks, Minnesota 56721

Mr. Albert Hammer, 532 North Ridgeland Ave., Oak Park, Illinois 60302

Mr. Carl Meyers, 4312 Ash Grove, Sioux Falls, South Dakota 57104

Mr. Lars Petersen, Emmons, Minnesota 56029

Mr. William Overn, 1459 Lone Oak Road, St. Paul, Minnesota 55111

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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 1977

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	102	71	15	7		4	8	991	1	1	15	41	52	59			21	16	7							30,300	2,700	50,000	20,354			
2	Calif.	Bishop	7	Our Savior	1		64	47	9	5		2		304	1	1	11	23	52	32			13	13	2		52	2			1	13	19,481	105	62,900	20,421		
3	Calif.	Camarillo	7	Faith	1	M. Elliott	43	38	12	3	1	1	1	158	1	1	17	18	52	25			10	9	3		4				2		6,837	1,849	123,000	109,000		
4	Calif.	Colorado Springs	3	St. Andrew	1	P. Petersen	67	53	13	3	2	2	2	427	1	1	11	34	52	46			5	15	5		4				7		13,435	6,500	150,000	95,000		
5	Fla.	Naples	6	Our Savior	1	G. Price	99	77	21	1				658	1	7	18	44	52	68			20	15	5		30		3				19,759					
6	Fla.	Vero Beach	6	Grace Lutheran	1	Lewis Gerbhardt	300	263	25	8		5	4	3,450	6	8	12	135	52	220			55	35	9		60	18				5	43,209	25,047	400,000		2,300	
7	Ga.	Savannah	6	Christ	1	P. Jecklin	26	23	5	1	2			285	1		3	20	52	22				5	1		10					2		8,140	4,500	50,000		
8	Ill.	Chicago	5	St. Mark's	1	J. Shep	120	116	32	1	1			660		7	4	52	52	68			15		3						3	5	22,000	4,500	160,000			
9	Ill.	Chicago	5	St. Paul's	1		60	48	11	6		3					1	52	30				15		2							4	14,000	600	100,000			
10	Ill.	Lombard	5	St. Timothy's	1	J. Schmidt	391	303	37	15		14	3	1,890	7		15	138	102	235			73	70	10		85		4		1	41	68,882	14,443	467,000	261,000		
11	Iowa	Ames	4	Bethany	1	C. Morales	92	46	11	4				334		2	11	44	52	50			24	5	5		25					8	8,220	480	198,000	161,567		
12	Iowa	Calmar	4	Trinity	1	H. Larson	98	80	20					395		6	8	40	50	45			3		1							8	14,207	2,177	45,000			
13	Iowa	Forest City	4	Forest	1	S. Petersen	130	100	45	2				396	1	2	7	48	52	56			18		4		15					11	10,132	1,500	40,000			
14	Iowa	Lake Mills	4	Lake Mills	1	A. Merseeth	150	120	32	2		1		422		11	103	49	57			27	12				37					14	10,548	3,350	60,000	300		
15	Iowa	Lime Creek	4	Lime Creek	1	A. Merseeth	72	60	15	2		3		325	1	1	3	58	50	39			8		6							7	7,200	1,492	55,000			
16	Iowa	Lawler	4	Sauke	1	G. A. R. Gullixson	117	95	35	1	1			592		1	6	91	50	66		8	1	8		1						6	17,122	3,747	185,000			
17	Iowa	Mason City	4	Central Heights	1	D. Hochmuth	100	42	8			3				2	7	21	52	39			16		4		21					9	4,060	425	60,000			
18	Iowa	New Hampton	4	Jericho	1	G. A. R. Gullixson	253	205		2		6		1,067	2	1	6	115	52	114		12	1	19	2							17	31,094	12,491	233,000	30,000		
19	Iowa	New Hampton	4	Redeemer	1	H. Larson	177	115	23	5		3		423		4	8	48	50	58			35		5		30					10	13,373	2,292	30,000		1,000	
20	Iowa	Northwood	4	First Shell Rock	1	A. Merseeth	152	118	35	3		2		452	1	2	12	48	50	48			21	10	6		20					8	21,325	3,850	95,000			
21	Iowa	Northwood	4	Somber	1	A. Merseeth	43	40	15					292			3	38	50	26					1							2	5,975	2,905	50,000			
22	Iowa	Parkersburg	4	Faith	1	Elroy Buhr	161	135	29	4		2		426	2	2	11	59	53	83			29		7		19					10	18,324	2,500	117,550	17,490		
23	Iowa	Riceville	4	Immanuel	1	A. Merseeth	46	30	10					217		2	11	34	50	30			11		4		14					5	5,370	850	10,000			
24	Iowa	Scarville	4	Center	1	C. Wosje	98	90	41	1				246	1	1	3	55	49	32			9		4		8					5	10,500	2,250	65,000			
25	Iowa	Scarville	4	Scarville	1	C. Wosje	101	79	32	2		5		463		1	3	60	50	70		13	1	5		2						10	28,600	8,600	113,000			
26	Iowa	Thompson	4	Zion	1	S. Petersen	122	101	44	1	3			628		1	10	45	52	84			11		5		13					2	15	10,283	1,861	55,000		
27	Iowa	Thornton	4	Richland	1	N. Merseeth	215	157	61	3	2			646	2		7	59	52	76			17		9		15					2	10	20,007	10,237	105,050		
28	Iowa	Waterloo	4	Pilgrim	1																																	

EDUCATIONAL INSTITUTIONS

Bethany Lutheran Theological Seminary

447 N. Division St.

Mankato, Minnesota 56001

Theodore A. Aaberg, President

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Bethany Lutheran College

734 Marsh St.

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