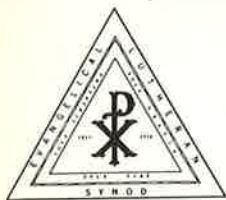


# 62nd Annual Convention of the E.L.S.



## **TAKE FAST HOLD OF INSTRUCTION**

**ESSAYIST:**  
**Dr. Bjarne W. Teigen**

**BETHANY LUTHERAN COLLEGE**

**MANKATO, MINNESOTA**

**June 17-22, 1979**

**62nd REPORT  
REGULAR CONVENTION  
of the  
EVANGELICAL LUTHERAN SYNOD**

**and the  
23rd Annual Meeting of the  
BETHANY LUTHERAN COLLEGE  
CORPORATION**

Convention Theme:  
**"TAKE FAST HOLD OF INSTRUCTION"**  
Essay: Luther's Catechisms, 1529-1979  
Essayist: Dr. Bjarne W. Teigen

**Compiled by  
Alf Merseth, Secretary**

**Held at  
BETHANY LUTHERAN COLLEGE  
Mankato, Minnesota 56001  
June 17-22, 1979**

## CONVENTION OPENING

The 62nd Annual Convention of the Evangelical Lutheran Synod and the 23rd Annual Meeting of the Bethany Lutheran College Corporation opened on Sunday, June 17, 1979, 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. A. M. Harstad, Madison, Wisconsin. Using as his text Luke 10:38-42, Pastor Harstad addressed himself to the theme: "The Instruction Jesus Gave at Bethany."

Our Synod has rallied about Bethany College for more than 50 years and about Bethany Seminary for more than 30 years. Our College and Seminary are named after the Bethany of Jesus' day, just outside the city of Jerusalem. Jesus often resorted to that place. Today we want to emphasize this: "The Instruction Jesus Gave at Bethany."

1. At Bethany Jesus taught that it is the one thing needful to let Him serve us. He does this through His Word in which He tells us of the service He rendered for us when He died for our sins and procured righteousness for us. Without first accepting this His service for us we would not be able to render Him any acceptable service. We accept it by believing.

2. At Bethany Jesus said: "I am the resurrection and the life. He that believeth in Me, though He were dead yet shall he live, and he that liveth and believeth in me shall never die." The Christian faith will reach its final consummation when the believers rise in glory on the last day.

3. At Bethany Jesus taught that the loving service of believers, like that which Mary rendered when she anointed Him with the precious ointment, is pleasing to Him. He said that the story of Mary's loving service would be spoken of wherever the Gospel would be preached in all the world. Out of gratitude to Jesus for the service He has rendered us we want to dedicate our lives to Him.

4. At Bethany Jesus dispensed His blessing upon His disciples just before His ascension into heaven. We are entirely dependent upon His blessing for both soul and body.

President W. Petersen welcomed the worshippers and expressed the thanks of the Synod to the speaker and the organist, Mrs. Ingvald Annexstad.

At the English service which was held at the Bethany College Auditorium at 10:30 a.m., the Rev. Richard Newgard, Albert Lea, Minn., preached the sermon and Prof. Erling Teigen, Mankato, Minn., served as liturgist. Mrs. Paul Helland served as organist with Miss Lori Ellefson assisting at the piano. Special music was furnished by the King of Grace Lutheran Choir under the direction of Mr. Carl Bloedel.

The Rev. Newgard, using as his text 2 Chronicles 20:12-17, invited the assembly to ponder this theme: "Keeping Our Eyes Upon the Lord."

Judah was powerless against the Ammonites and the Moabites who had invaded their land. King Jehoshaphat went to the temple and prayed, acknowledging their own helplessness but also expressing their confidence in the Lord. Their "eyes were upon the Lord." God answered their prayer and Judah was saved from the threat of their enemies.

We need to "keep our eyes upon the Lord" in the Word of God and in prayer. The Lord has truly blessed us, but we also have many spiritual enemies threatening our common task of making disciples of and baptizing and teaching all nations. Though this task is not easy and though it is expensive, and at times even dangerous, the Lord has not withdrawn His order. Rather, He gives us the strength and ability to carry on and betrays none who trust in Him.

As we seriously continue this work we want to keep "our eyes on the Lord" and with joy "draw water out of the wells of salvation."

President Norman Holte, president of Bethany Lutheran College, spoke a word of welcome on behalf of Bethany Lutheran College and Bethany Lutheran Theological Seminary to all the pastors and delegates who were assembled for the 62nd Convention of the Evangelical Lutheran Synod.

President Petersen responded with thanks to President Holte and to the College and Seminary for the welcome. He extended the thanks of the Synod to those who had participated in conducting the morning service. President Petersen also appointed a temporary Credentials Committee composed of the following: Pastors: Nile Merseeth, Carl Wosje and John Krueger; and delegates: Norman Wezler and Erling Vinge.

The afternoon Choral Union Concert featuring the choirs from the King of Grace Lutheran Church, the Northwood-Lake Mills Lutheran Parish and the Mount Olive Lutheran Church was presented at 2:45 under the direction of Prof. Randi Ellefson. Mrs. Paul Helland was at the piano. The assembly, together with the choir, sang "O Lord, How Shall I Meet Thee," and "I Know That My Redeemer Lives." The choir rendered the following numbers: "Festive Procession" by Paul Christiansen, "Call to Remembrance" by Richard Farrant, "Praise We Sing" by Franz Haydn, "When Jesus Wept" by William Billings, "Hosanna" by Christian Gregor, "The Passion According to St. John" by Richard Hillert, "With the Voice of Singing" by Martin Shaw, and "Benediction" by Peter Lutkin.

Synod Sunday had again been an edifying and an inspiring day well attended by the Synod's members from both far and near.

On Monday morning, after the opening devotion had been conducted by Chaplain Erwin Ekhooff, the president welcomed

the pastors and delegates and called on the secretary to read the roll: 62 permanent members and 12 permanent advisory members either responded to the roll or were present by the close of the morning session. By the end of the convention 73 permanent members and 14 permanent advisory members were present.

The Temporary Credentials Committee represented by the Rev. Nile Merseth recommended the seating of 73 delegates who had been certified by their congregations as representatives to this convention. The convention resolved that these be seated as delegates, and President Petersen declared the 62nd Convention of the Evangelical Lutheran Synod and the 23rd 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 FOCUS:

# TAKE FAST HOLD OF INSTRUCTION

### Convention Theme

Very appropriately, the convention theme, the convention essay, and the convention devotions focused on the importance of instruction in the truths of salvation as given to us by God in the Scriptures and as detailed and expounded for us in the Large and Small Catechisms which Martin Luther wrote in 1529.

The convention theme which we all do well to heed was the words of the wise King Solomon in Proverb 4:13: TAKE FAST HOLD OF INSTRUCTION.

The convention essay, prepared and presented by Dr. B. W. Teigen, was entitled "Luther's Catechisms, 1529 - 1979." He presented his essay in 3 sections: I. "How the Catechisms Came To Be Written" in which he gave some of the historic background which led Luther to write the Catechisms. II. "The Message of Luther's Catechism" in which he probed more deeply into certain select sections of the Catechisms. And III. "Enduring Values For 1979" in which he showed the necessity of remaining firmly grounded in the truths of the Catechism lest we lose our Reformation heritage.

The convention devotions which were planned by the convention chaplain, the Rev. Erwin Ekhoﬀ, had the general theme: "Hold Fast to the Word of Life."

## THE CONVENTION DAY BY DAY



**President Wilhelm Petersen**

### **MONDAY:**

The Monday morning devotion was conducted by Chaplain E. Ekhooff. On the basis of Luke 10:38-42 he addressed himself to the theme: "Because It Is The 'One Thing Needful.'"

Since the Word of Life is "the one thing needful," it is imperative to cast off the temporal attractions that cumber us. We are to hold fast to the Word of Life because it is the Word that shows clearly that Jesus is Lord and Savior and that an individual is justified by grace through faith in Him. And what is more, the "one thing needful" shall endure forever; it "shall not be taken away."

After the secretary had called the roll and the first report of the Credentials Committee, which recommended the seating of 73 delegates, had been adopted, President Petersen declared the 62nd Annual Convention of the Evangelical Lutheran Synod and the 23rd 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 read his message to the convention in which he spoke of the great significance of the Sacrament of Baptism. He spoke of it as the "Means by which he (the Christian) is incorporated into the body of Christ." He spoke of baptism bringing to us all the blessings of Christ's redemptive work. Baptism is a daily comfort to those who are God's children and heirs of eternal life. And baptism should be an incentive to the Christian to lead a Christian life which will bring forth much fruit in our lives.

President Petersen also read his report to the convention, and the convention proceeded to elect its convention committees.

A half-hour privilege was granted to the Board for Publications to make a presentation to the convention regarding the three recently published books that were for sale at this convention; namely, "The Lutheran Confessions: A Harmony and Resource Book," "The Word of His Grace," and "Truth Unchanged, Unchanging."

President Petersen had announced to the convention at the beginning of the session that the Rev. Oscar Naumann, president of the Wisconsin Evangelical Lutheran Synod, had suffered a stroke and was in critical condition. The chaplain closed the morning session by leading the assembly in prayer on behalf of President Naumann.

The Rev. Michael Krentz opened the afternoon session with the reading of Proverbs 1:1-7. He led the assembly in prayer. The work of the convention was assigned to the convention committees, the convention was recessed, and the committees spent the remainder of the afternoon and evening preparing resolutions for the convention's consideration.

## **TUESDAY:**

The Tuesday morning devotion was conducted by the Rev. Wilfrid Frick. Using as his text Deuteronomy 6:4-9, Pastor Frick addressed himself to the theme "So That our Children Will Be Taught the Word of Life."

Children are to be taught a definite set of teachings, not something which they themselves decide. "These Words," God says. God's teachings are not subject to the whims of popular opinion. The central teaching of the Word of Life is the news that Jesus suffered and died for our sins "that whosoever believeth in Him shall not perish but have everlasting life." Without this they will be lost.

After the reading of a portion of the convention essay, the first matter of convention business was the consideration of the report of the Committee on Synodical Membership. The convention resolved to receive into membership four new pastors, one professor, one teacher, and one congregation. The new pastors present were introduced by the president and properly welcomed by the assembly.

During the remainder of the morning session the convention considered and adopted the report of the Committee on the President's Message and Report and began its consideration of the report of the Committee on Missions.

The Tuesday afternoon devotion was conducted by the Rev. Dennis Schlicht who read Proverbs 4:1-13 and led the assembly in prayer.



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

### **WEDNESDAY:**

The Wednesday morning devotion was in honor of the 50th anniversary of the ordination of the Rev. H. A. Theiste and the 25th anniversary of the ordination of the Rev. Richard Newgard. The Rev. George Orvick used I Peter 5:2-4 as his text and addressed himself to the theme "So That We Defend The Faith That Was Once Delivered To The Saints." Pastor Orvick briefly summarized the pastoral life of the honorees and addressed himself to the three lessons of the text: the responsibility of the pastor, the temptations which face a pastor, and the final blessed reward.



**The Rev. and Mrs. R. Newgard and the Rev. and Mrs. H. A. Theiste**

The essayist presented another portion of his essay after which the convention heard a message from the Board for Stewardship presented by Stewardship Counselor, the Rev. Paul Petersen. The convention then considered the report of the Committee on Finances and the Committee on Higher Education.

The Wednesday afternoon devotion was conducted by the Rev. John Krueger who read I Peter 3:8-22 and led the assembly in prayer.

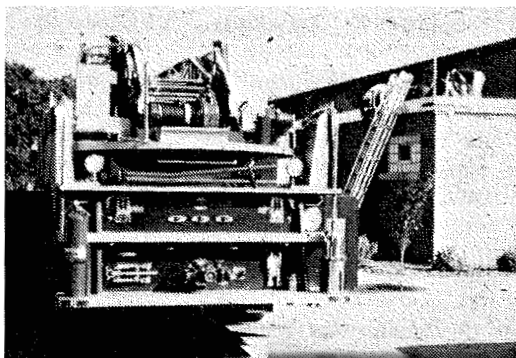
During the afternoon the convention began its discussion of the report of the Convention Committee on Doctrine; watched a slide presentation on the value of education in the Synod's Chris-

tian Day Schools; and completed its consideration of the report of the Committee on Missions.

The convention communion service was held at Mt. Olive Lutheran Church at 8:00 p.m. The Rev. Hugo Handberg delivered the message on the basis of Isaiah 40:29—"A Source of Energy That Will Never Cease."

#### **THURSDAY:**

A fire which had started in the boiler room in the gymnasium-auditorium had necessitated the calling of the fire department,



**Fire fighters examine  
locker room roof.**

**Convention before fire.**



**Convention after fire.**

and though the fire was extinguished by the time the convention was to convene, yet the auditorium was so filled with smoke that it was necessary to move the convention into the chapel in Old Main.

The Thursday morning devotion was conducted by the Rev. Mark Harstad who used I Peter 4:10-11 as his text and spoke on the theme: "So That We Will Share the Word of Life."

Dr. B. W. Teigen completed the reading of the convention essay, after which the convention continued its discussion of the report of the Committee on Doctrine.

The Thursday afternoon devotion was conducted by the Rev. Nile Merseth who read Ephesians 4:1-16 and led the assembly in prayer.

During the afternoon the convention continued its discussion of the report of the Committee on Doctrine and elected the Nominating Committee for the 1980 convention.

In an evening session the convention considered the report of the Committee on Publications, the report of the Committee on Higher Education was completed, and President Norman Holte addressed the convention.

## **FRIDAY:**

The Friday morning devotion was conducted by the Rev. Theodore Gullixson. On the basis of Jude 20-21 he addressed himself to the theme "So That We Will Obtain the Crown of Life." He concluded by saying that the hope of eternal life is the roof of our house of faith protecting us from temptation and fixing our attention on God's promise of the crown of life.

The afternoon devotion was conducted by the Rev. Gaylin Schmeling who read Psalm 1 and led the assembly in prayer.

The convention completed all its unfinished business and it was resolved to adjourn the 62nd Regular Convention of the Evangelical Lutheran Synod at 4:00 p.m. on Friday, June 22, 1979.

The chaplain closed the convention with the reading of Psalm 143.

Alf Merseth, secretary

## **ROLL CALL**

### **A. PERMANENT MEMBERS (Pastors serving member congregations)**

Present at this Convention:

P. Anderson, H. Behrens, B. Bestervelt, R. Branstad, 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, 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, M. Martin, R. Mathison, W. McCullough, R. McMiller, A. Merseth, N. Merseth, J. Mold-

stad, R. Moldstad, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, P. Petersen, S. Petersen, W. Petersen, G. Price, W. Pultz, S. Quist, R. Reimer, D. Schlicht, G. Schmeling, J. Schmidt, K. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, F. Theiste, H. Theiste, V. Theiste, O. Trebelhorn, M. Tweit, H. Vetter, W. Werling, C. Wosje, R. Yount

Absent: R. Hallman, W. McMurdie, A. Strand

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

Pastors serving non-member congregations or groups:

Present: F. Schmugge

Absent: T. F. Kuster, C. Rusch, M. Teigen, D. Lillegard, A. Wagner

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

Professors: Present: T. Aaberg, Jr., N. Holte, R. Honsey, T. Kuster, J. Madson, M. Otto, G. Reichwald, M. Meyer, B. Teigen, E. Teigen Absent: T. Aaberg

Teachers: Present: Larry Rude Absent: S. Born, L. Joecks, C. Zitzmann, R. Diepenbrock

**CONGREGATION ADMITTED INTO MEMBERSHIP**

Holy Scripture Lutheran Church, Midland, Michigan



**PASTORS, TEACHER, AND PROFESSOR ADMITTED INTO PERMANENT MEMBERSHIP**

The Rev. Bruce Bestervelt, Mankato, Minnesota

The Rev. Marvin Martin, Midland, Michigan

The Rev. Gaylin Schmeling, Cottonwood, Minnesota

The Rev. Carl Rusch, Piedmont, Missouri

Prof. Norman Holte, Mankato, Minnesota

Mr. Ray Diepenbrock, North Hollywood, California



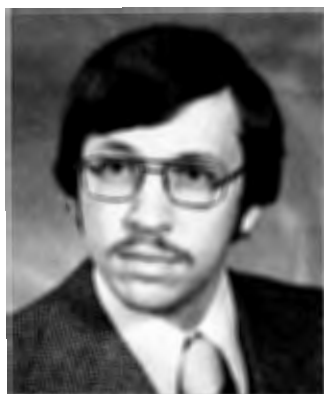
**The Rev. Bruce Bestervelt**



**Prof. Norman Holte**



**The Rev. Marvin Martin**



**The Rev. Gaylin Schmeling**

**Not pictured:**  
**Mr. Ray Diepenbrock**  
**The Rev. Carl Rusch**

**PASTORS EXCUSED FULL TIME**

T. Aaberg

C. Rusch

**PASTORS EXCUSED FOR LATE ARRIVAL**

E. Stubenvoll

P. Petersen

J. Schmidt

P. Anderson

**PASTORS EXCUSED FOR EARLY DEPARTURE**

J. Krueger

O. Trebelhorn

L. Gerbhardt

R. McMiller

**CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES**

First Shell Rock, Northwood, Iowa

## 1979 Representatives Eligible to Vote

Pastor	Address	Congregation	Delegates
P. Anderson	West Bend, Wis.	Trinity	Ellsworth Butt
H. Behrens	Apple Valley, Minn.	Heritage	Erling Vinge
R. Branstad	Mayville, N.D.	First American	Dale Helm
			Earl Aasen
E. Buhr	Parkersburg, Ia.	Faith	Herman Frieling
R. Carter	Hillman, Mich.	Faith	
R. Dale	Richardson, Texas	Good Shepherd	Gus Stangeland
			William Gast
W. Dobratz	Princeton, Minn.	Bethany	Richard Wergin
			Jerrold Dalke
			Gary Carlson (alt.)
			Allan Natvig
E. Ekhoft	Waterloo, Ia.	Pilgrim	
M. Elliott	Camarillo, Calif.	Faith	
W. Frick	Fertile, Minn.	First Evanger	
	Ulen, Minn.	Calvary	
L. Gerbhardt	Vero Beach, Fla.	Grace	Johnny Johnson
			John Schill
W. Granke	Madison, Wis.	Grace	Bradley Homan (alt.)
			Roland Reinholtz
			Ed Schneider
G. Guldberg	Audubon, Minn.	Immanuel	
	Hawley, Minn.	Our Savior's	
G. Gullixson	New Hampton, Ia.	Jerico	Milton Robinson
			Lloyd Aason
	Lawler, Ia.	Saude	Odell Natvig
			Harris Vaala
T. Gullixson	Minot, N.D.	Messiah	George Senechal
			Ralph Schwenke
W. Gullixson	Sioux Falls, S.D.	Bethel	Adolph Jungeman
			Carl Myers
	Volga, S.D.	Oslo	Leonard Twedt
R. Hallman	Mt. Vernon, Wash.	St. Luke	
W. Halvorson	Jasper, Minn.	Rose Dell Trinity	Robert Erickson
	Luverne, Minn.	Bethany	Egbert Smit
			John Arends
H. Handberg	Tacoma, Wash.	Parkland	Larry King
			Larry Rude
M. Harstad	Brewster, Mass.	Trinity	Herbert Grieves
			Paul Chamberlin
N. Harstad	San Antonio, Texas	Faith	Kenneth Welkener
			W. H. Nobles
P. Haugen	Belview, Minn.	Our Savior's	Karl Seime
			Ed Kletscher
	Belview, Minn.	Rock Dell	
P. Jecklin	Savannah, Ga.	Christ	
C. Keeler	Oklee, Minn.	Clearwater	
	Trail, Minn.	Mt. Olive	
W. Kessel	Bishop, Calif.	Our Savior	Louis Jacobson
M. Krentz	Amherst Jct., Wis.	Our Savior's	Otto Blask
	Elderon, Wis.	Our Savior's	
J. Krueger	Eau Claire, Wis.	Ascension	
	Bloomer, Wis.	Good Shepherd	
A. Kuster	Madison, Wis.	Our Saviour	Kenwood Arvold
			Robert Edwards

Pastor	Address	Congregation	Delegates
H. Larson	Calmar, Ia.	Trinity	
N. Madson	New Hampton, Ia.	Redeemer	
P. Madson	Cottage Grove, Wis.	W. Koshkonong	Phillip Nordlie
M. Marozick	Burlington, Mass.	Pinewood	
	Princeton, Minn.	Our Savior's	Rollie Natvig Rolf Teigen
M. Martin	Midland, Mich.	Holy Scripture	Gerald Burt Harvey Finney
R. Mathison	Minneapolis, Minn.	Hiawatha	Mike VanNorstrand
W. Mc- Cullough	Port Orchard, Wash.	Bethany	Phillip Cunningham A. C. Caraway
R. McMiller	Okauchee, Wis.	Holy Trinity	Franz Schultz
W. McMurdie	Tacoma, Wash.	Lakewood	Edward Bryant Craig Owings
	Yelm, Wash.	Our Redeemer	Nathan Radichel Paul Nielsen
A. Merseth	Lake Mills, Ia.	Lake Mills	Ingvald Levorson
	Lake Mills, Ia.	Somber	Odis Holstad
	Lake Mills, Ia.	Lime Creek	Lars Petersen
	Riceville, Ia.	Immanuel	Frank Funte Marvin Gronwoldt
	Northwood, Ia.	First Shell Rock	Excused
N. Merseth	Thornton, Ia.	Richland	L. C. Volberding Luther Younge
J. Moldstad	Crookston, Minn.	Grace	Everett Schumacher
	East Grand Forks	River Heights	Ernest Lillo Ralph Sorenson
R. Moldstad	Bell Gardens, Calif.	Christ the King	Erwin Stoppelmann
D. Nelson	Portage, Wis.	St. Paul's	Chester Grossmann
	Wisconsin Dells, Wis.	Newport	Stanley Ingebritson
R. Newgard	Albert Lea, Minn.	Our Savior's	Alfred Peiper Ralph Olson
J. Olson	Holton, Mich.	Holton	Calvin Young
G. Orvick	Madison, Wis.	Holy Cross	Alton Erlandson Greg Griffin
J. Petersen	Rochester, N.Y.	Indian Landing	Norman Wezler Charles Bach
	Scottsville		
P. Petersen	Colorado Springs, Colo.	St. Andrew	
S. Petersen	Thompson, Ia.	Zion	Eugene Erickson
	Forest City, Ia.	Forest	Norman Myre Elmer Olson
W. Petersen	Mankato, Minn.	Mt. Olive	James Blanshan Wilber Lieske
G. Price	Naples, Fla.	Our Savior	Robert Moore Victor Schanbachler
W. Pultz	Myrtle Creek, Ore.	St. Matthew	
S. Quist	Golden Valley, Minn.	King of Grace	Carl Bloedel Grant Randstrom
R. Reimer	Belgrade, Neb.	Peace	
	Cedar Rapids, Neb.	St. John	George Ahlers
D. Schlicht	St. Edward, Neb.	Faith	
G. Schmeling	Cottonwood, Minn.	English	Charles Fratzke Harold Bahn

Pastor	Address	Congregation	Delegates
J. Schmidt	Lombard, Ill.	St. Timothy	Leroy Meyer
K. Schmidt	Sutherlin, Ore.	Christ	Oswald Kuester
	Tracy, Minn.	Zion	Julius Rialson
P. Schneider	Clintonville, Wis.	St. Paul	Harvey Abrahamson
	Shawano, Wis.	St. Martin's	
J. Shep	Chicago, Ill.	St. Paul's	Michael Lindh
			Howard Uthene
			Jerome Winter
			Einar Engebretson
T. Skaaland	Gaylord, Minn.	Norwegian Grove	Kenneth Skaro
			Elroy Wolle
	St. Peter, Minn.	Norseland	Clarence Rodning
			Bennet Johnson
J. Smith	Hartland, Minn.	Hartland	Karl Pedersen
			Milford Miller
			Harland Hendrickson (alt.)
	Manchester, Minn.	Manchester	
E. Stubenvoll	Marinette, Wis.	Trinity	Bernard Roetzer
F. Stubenvoll	Clearbrook, Minn.	Concordia	
	Bagley, Minn.	Our Savior's	
	Fosston, Minn.	Cross Lake	
	Lengby, Minn.	St. Paul's	
F. Theiste	Eau Claire, Wis.	Concordia	Dan Larson
			Ellert Storlie
V. Theiste	Eau Claire, Wis.	Pinehurst	
O. Trebelhorn	Ashland, Wis.	First English	Edward Engelman
M. Tweit	Waterville, Ia.	E. Paint Creek	Lester Busness
	Waukon, Ia.	W. Paint Creek	
H. Vetter	Suttons Bay, Mich.	First	Ernest Johnson
	Traverse City, Mich.	Concordia	
W. Werling	Iola, Wis.	Redeemer	Lenwick Hoyord
C. Wosje	Scarville, Ia.	Center	Gilmer Anderson
	Scarville, Ia.	Scarville	Raymond Aadson
			Clarence Dale
R. Yount	Ames, Ia.	Bethany	Norman Teigen
			David Randolph (alt.)
Vacancy	East Jordan, Mich.	Faith	Herman Dittmar
			Milton Veverka



## CONVENTION COMMITTEES

### 1. PRESIDENT'S MESSAGE AND REPORT

**Pastors**—A. Kuster, H. Theiste, J. Moldstad

**Delegates**—Carl Bloedel (King of Grace), Calvin Young (Holton), Lenwick Hoyord (Redeemer, Iola)

### 2. NOMINATIONS (elected at last year's convention)

**Pastors**—R. Mathison, G. Orvick, S. Petersen, J. Moldstad

**Delegates**—Carl Myers (Bethel, Sioux Falls), Lars Petersen (Lime Creek), William Overn (Heritage, Apple Valley)

### 3. CREDENTIALS

**Pastors**—N. Merseth, C. Wosje, J. Krueger

**Delegates**—Norman Wezler (Indian Landing, Rochester), Erling Vinge (Heritage, Apple Valley)

### 4. PROGRAM

**Pastors**—S. Petersen, R. Newgard

### 5. PUBLIC PRESS AND CONVENTION SENTINEL

**Pastors**—V. Theiste, W. V. McCullough

### 6. DOCTRINE COMMITTEE

**Pastors**—H. Vetter, E. Buhr, R. Branstad, W. Halvorson, J. Olsen, L. Gerbhardt, P. Schneider, J. Shep

**Delegates**—Lester Busness (E. Paint Creek), Dan Larson (Concordia, Eau Claire), Luther Younge (Richland, Thornton), Paul Nielson (Our Redeemer, Yelm), Julius Rialson (Zion, Tracy), Harold Bahn (Cottonwood), Egbert Smit (Bethany, Luverne), Wilbur Lieske (Mt. Olive, Mankato), Carl Myers (Bethel, Sioux Falls), Frank Funte (Immanuel, Riceville), Leroy Meyer (St. Timothy, Lombard), Alton Erlandson (Holy Cross, Madison), Norman Myre (Forest, Forest City, Iowa), Calvin Young (Holton)

### 7. MISSIONS

**Pastors**—G. Reichwald, W. Gullixson, C. Keeler, J. Krueger, S. Petersen, M. Tweit, F. Theiste, G. Price

**Delegates**—Al Natvig (Pilgrim, Waterloo), Ralph Schwenke (Messiah, Minot), A. C. Carroway (Bethany, Port Orchard), Odis Holstad (Somber), Ed Schneider (Grace, Madison), Howard Uthene (St. Mark's, Chicago), Robert Edwards (Our Saviour, Madison), Erling Vinge (Heritage, Apple Valley), John Arends (Bethany, Luverne), Ernest Lillo (East Grand Forks), Edward Engelman (First English, Ashland), Eugene Erickson (Zion, Thompson), Mike Van Norstrand (Hiawatha), Oswald Kuester (Christ, Sutherland), Richard Wergin (Bethany, Princeton), Elsworth Butt (Trinity, West Bend)

### 8. HIGHER EDUCATION

**Pastors**—T. Kuster, P. Madson, J. Schmidt, R. Dale, R. Newgard, H. Handberg, W. Kessel, W. Pultz

**Delegates**—George Senecdal (Messiah, Minot), L. C. Volberding (Richland, Thornton), Marvin Gronwoldt (Immanuel, Riceville), the Rev. Edward Bryant (Lakewood), Lenwick Hoyord (Redeemer, Iola), Larry King (Parkland), Norman Teigen (Bethany, Ames), George Ahlers (St. John's, Cedar Rapids), Grant Randstrom (King of Grace), Alfred Pieper (Our Savior's, Albert Lea), Raymond Aadsen (Scarville), Herman Ditmar (Faith, East Jordan), Kenneth Welkner (Faith, San Antonio)

### 9. EDUCATION AND YOUTH

**Pastors**—H. Behrens, T. Erickson, G. Guldborg, P. Jecklin, M. Krentz, J. Smith, D. Nelson

**Delegates**—Harvey Abrahamson (St. Paul's, Clintonville), Johnny Johnson

(Grace, Vero Beach), Roland Natvig (Our Savior's, Princeton), Nathan Radichel (Our Redeemer, Yelm), Paul Chamberlin (Trinity, Brewster), Lloyd Aasen (Jerico), Clarence Dale (Scarville), Carl Bloedel (King of Grace)

#### 10. PUBLICATIONS

**Pastors**—H. Larson, W. Werling, T. Aaberg, Jr., M. Harstad, W. V. McCullough, D. Schlicht, F. Stubenvoll

**Delegates**—Robert Moore (Our Savior, Naples), Craig Owings (Lakewood), James Blanshan (Mt. Olive, Mankato), Bennett Johnson (Norseland), Erwin Stoppelman (Christ the King, Bell Gardens), Ralph Olson (Our Savior's, Albert Lea), Jerrold Dalke (Bethany, Princeton), Bill Gast (Good Shepherd, Richardson)

#### 11. FINANCES

**Pastors**—G. Orvick, N. Madson, Jr., G. A. R. Gullixson, R. Yount, N. Merseeth, J. Moldstad, S. Quist, W. Dobratz, O. Trebelhorn, R. McMiller

**Delegates**—Herbert Grieves (Trinity, Brewster), Rolf Teigen (Our Savior's, Princeton), Dale Helm (First American, Mayville), Lars Petersen (Lime Creek), Roland Reinholtz (Grace, Madison), Michael Lindh (St. Mark's, Chicago), Odell Natvig (Saude), Charles Fratzke (First English, Cottonwood), Clarence Rodning (Norseland), Elmer Olson (Forest City), Greg Griffin (Holy Cross, Madison), Einar Engebritson (St. Paul's, Chicago)

#### 12. CHRISTIAN SERVICE

**Pastors**—P. Anderson, R. Carter, T. Gullixson, R. Reimer, R. Mathison, F. Schmugge, T. Skaaland

**Delegates**—W. H. Nobles (Faith, San Antonio), Karl Peterson (Hartland), Phillip Cunningham (Bethany, Port Orchard), Kenwood Arvold (Our Saviour, Madison), Franz Schults (Holy Trinity, Okauchee), Victor Schanbachler (Our Savior, Naples), Leonard Twedt (Oslo, Volga), Kenneth Skaro (Norwegian Grove)

#### 13. MISCELLANEOUS

**Pastors**—W. Granke, M. Elliot, E. Ekhooff, W. Frick, P. Haugen, R. Moldstad, E. Stubenvoll

**Delegates**—Phil Nordlie (Western Koshkonong), Ellert Storlie (Concordia, Eau Claire), Milford Miller (Hartland), Earl Aasen (First American, Mayville), Stanley Ingebritson (Newport), Milton Robinson (Jerico), Ernest Johnson (First, Suttons Bay), Elroy Wolle (Norwegian Grove), Milton Veverka (Faith, East Jordan), Jerome Winter (St. Paul's, Chicago)

#### 14. SYNODICAL MEMBERSHIP

**Pastors**—H. Theiste, K. Schmidt, M. Marozick, A. Kuster, N. Harstad

**Delegates**—Louis Jacobson (Our Savior, Bishop), Ingvald Levorson (Lake Mills), Robert Erickson (Trinity, Rose Dell), John Schill (Grace, Vero Beach), Chester Grossman (St. Paul's, Portage), Harris Vaala (Saude, Lawler), Otto Blask (Amherst Jct.), Gilmer Anderson (Center), Carl Seime (Our Savior's, Belview)

#### 15. CONSTITUTION COMMITTEE

**Pastors**—M. Otto, J. Petersen, A. Harstad, J. Madson

**Delegates**—Larry Rude (Parkland), Adolph Jungemann (Bethel, Sioux Falls), Charles Bach (Indian Landing, Rochester), Ralph Sorenson (East Grand Forks), Gus Stangeland (Good Shepherd, Richardson)

#### 16. PASTORAL CONFERENCE RECORDS

**Pastors**—E. Teigen, W. Werling

#### 17. MINUTES

**Pastors**—P. Petersen, G. Price

**Delegates**—Norman Wezler (Indian Landing, Rochester), Paul Chamberlin (Brewster)

18. TELLERS  
**Pastors**—Bruce Bestervelt, Phil Vangen, G. Schmeling, J. Dalke
19. CHAPLAIN  
**Pastor**—E. Ekhoﬀ
20. HEAD USHER  
**Pastor**—G. Schmeling
21. PARLIAMENTARIAN  
**Pastor**—M. Tweit
22. ORGANIST  
**Pastor**—G. A. R. Gullixson
23. RESOLUTIONS COMMITTEE  
**Pastors**—C. Wosje, J. Madson

## PRESIDENT'S MESSAGE

June 18, 1979

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.

As we gather for our 62nd annual convention, it also happens to be the 450th anniversary of Luther's catechisms. Our synodical essay this year will remind us of the historical background and doctrinal content of the catechisms. May it serve to lead us into a deeper understanding and appreciation of these confessions of the Lutheran Church!

As beneficiaries of these two remarkable confessions of faith from the pen of the blessed Reformer, we Lutherans should indeed be grateful for the doctrinal heritage bequeathed to us in the catechisms. A church historian has correctly said: "If Luther had done no more than to write the two catechisms and to introduce them in the homes, schools, and churches, the world could never sufficiently pay nor thank him for his work." The *Small Catechism* in particular has been an effective tool of instruction in the main truths of God's Word these many years. In a masterful way Luther sets forth the six chief parts of Christian doctrine in the form of questions and answers in a manner that a child can understand. What a blessing this has been to our church! God grant that we may continue to use this "gem of the Reformation" in instructing our children in the One Thing Needful.

One of the doctrines which the catechisms so beautifully expound is the doctrine of baptism. In a day when the Reformed influence is making inroads into the Lutheran Church causing some of our people to have a "low view" of baptism, it is well for us to be reminded of the importance and blessedness of our baptism. I recently received an anonymous letter addressed to the Evangelical Lutheran Synod berating the Lutheran doctrine of baptism. Ridiculing the idea that baptism is a means of grace through which the Holy Spirit works faith, the letter goes on to say: "BAPTISM ONLY PICTURES OUR SALVATION CONFESION TO THE WORLD AFTER WE TAKE CHRIST AS OUR SAVIOUR. We must first invite Christ to come into our hearts, then we must be immersed to show to the world our confession that our sins are dead and we are new creatures saved by grace, NOT BAPTISM." This attitude is not new. Luther had to contend against this kind of thinking in his day, and his writings have much to say on the matter. Our message will quote freely from the catechisms to show how highly Luther prized the Scriptural doctrine of baptism.

I want to begin by saying that I could not agree more with a statement in a recent issue of *AFFIRM* which says: "The most efficacious event in life for a Lutheran is his baptism. This sacrament is the means by which he is incorporated into the body of Christ (I Cor. 12:13); and the object of a Lutheran's faith is the promise of God appropriated to and by him when he goes through the waters of regeneration." That statement echoes what Luther says in the *Large Catechism*: "It is through baptism that we are first brought into the Christian community." Holsten Fagerberg in his book, *A New Look At the Lutheran Confessions*, states that "Reformation theology is baptismal theology. The Christian faith is born in baptism, whose effects are felt throughout the Christian life."

Baptism is so important because it was instituted by Christ and has His command and promise. Shortly before His ascension into heaven, He gave the command: "Go, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost" (Matthew 28:19). In his *Large Catechism* Luther has much to say about the institution and blessing of baptism. I hope that the following quotations will whet our appetites to read and study the *Large Catechism*, something that has perhaps been neglected in our midst. Luther says, "Baptism is no human plaything but is instituted by God Himself." "It is of the greatest importance that we regard Baptism as excellent,

glorious, and exalted." "It is a treasure greater and nobler than heaven and earth." "In it we obtain such an inexpressible treasure." "No greater jewel can adorn our body and soul than baptism, for through it we obtain perfect holiness and salvation, which no other kind of life and no work on earth can acquire." "It is a most precious thing, even though to all appearances it may not be worth straw."

Luther emphasizes the fact that the triune God is present in baptism and bestows upon us all of the blessings of Christ's redemptive work. "We should not doubt at all that whenever one is being baptized the heavens are assuredly open and the entire Trinity is present and through its own presence sanctifies and blesses the person being baptized." In the *Small Catechism* he answers the question: "WHAT DOES BAPTISM GIVE OR PROFIT?" "Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." And in the *Large Catechism* he sums it up by saying, "In short, the blessings of Baptism are so boundless that if timid nature considers them, it may well doubt whether it could all be true. Suppose there were a physician who has such skill that people would not die, or even though they died would afterward live forever. Just think how the world would snow and rain money upon him! Because of the pressing crowd of rich men no one else could get near him. Now, here in Baptism there is brought free to every man's door just such a priceless medicine which swallows up death and saves the lives of all men."

Our baptism should be a daily comfort to us that we are God's children and heirs of eternal life. Luther says, "There is on earth no greater comfort than baptism." "It is so full of comfort and grace that heaven and earth cannot comprehend it." One day a friend came to him deeply distressed and Luther reminded him, "Don't you know that you have been baptized?" His friend later confessed that those words were of more comfort to him than an entire sermon. And Louis the Pius, a king of France, knew the value and comfort of his baptism when he said, "Those three handfuls of water poured over my head in Holy Baptism are worth more to me than the crown I am wearing." And when an elderly Christian who had experienced much joy in life was asked what the happiest day in his life was, he answered, "It was on the day on which I was baptized."

Dr. Koren in his remarkable essay, "CAN AND OUGHT A CHRISTIAN BE CERTAIN OF HIS SALVATION?" beautifully shows his agreement with Luther when he says, "In Holy Baptism God has sealed his call to us and consecrated us into participation in Christ and thereby to be 'heirs according to the hope of eternal life.' If it seems to us that it is a long time since we were baptized, to God it is as though it had occurred today, and we are to comfort ourselves each day with this inviolable testimony of God's will toward us."

Our baptism is of so much comfort, too, because "it (Baptism) always remains valid and retains its integrity." Even though we may fall from our baptismal grace, God's covenant still stands and we can in repentance and faith "crawl back to our baptism." Luther also compares baptism to a ship. "The ship does not flounder, since as we said, it is God's ordinance and not a work of ours. But it does happen that we slip and fall out of the ship. If anybody does fall out, he should immediately head for the ship and cling to it until he can climb aboard again and sail in it as he had done before." Our Savior assures us: "Him that cometh to me I will in no wise cast out" (John 6:37). When our conscience accuses us—as it often does—and when the law of God condemns us—as it often does—then may we say with Luther, "Ego tamen baptizatus sum!" "But I am baptized!"

Our baptism should also be an incentive to remain in our baptismal grace unto the end and to serve our Lord in His kingdom these years we are permitted to live in this world. Very likely these words were sung at your baptism:

"Grant us to grow in grace each day  
By holy baptism that we may  
Eternal life inherit."

We need constantly to remember that even though we are baptized children of God, we still have the old Adam, our sinful nature, which is corrupt and deceitful. Our old Adam is not interested in spiritual things; it is easily tempted and deceived and no one knows this better than Satan, the enemy of our souls. He uses every trick in the book to lure us away from the Savior. As baptized children of God we are marked people in this world and, therefore, we need to heed the admonition of our Lord, "Watch and pray" and "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith."

Therefore, we need to drown the old Adam by daily contrition and repentance; if not, the old Adam will drown the new life of faith which we received in our baptism. Someone has wryly remarked that "the old Adam swims;" and that makes him so difficult to keep under control. The tragedy is that many baptized Christians have not heeded the admonition of the Lord. Instead of living in daily contrition and repentance, they have permitted themselves to be misled and deceived and have joined the children of the world on the broad road which leads to destruction. It was this sad situation which prompted Brorson to write:

"Come, Jesus, come and contemplate  
Thy vineyard's sad estate:  
Baptized are millions in Thy name,  
But where is faith's pure flame?  
Of what avail that we  
Know of Thine agony,  
So long as we do not o'erthrow  
In faith the wicked foe."

(Hymnary No. 245, v. 2)

How important, then, that we remain in our baptismal grace unto the end! And if we faithfully use the means which God has given to preserve us in that grace, namely the Word and the Lord's Supper, then we can have the assurance that "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). May our prayer be:

"Keep us, how'er the world may lure  
In our baptismal covenant pure;  
That every yearning thought may be  
Directed only unto Thee."

(Hymnary No. 179, v. 7)

May our baptism also be an incentive to lead a Christian life which will bring forth much fruit in our lives. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). In baptism we were so intimately united with Christ that we both died and rose with Him. St. Paul reminds us, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3, 4). A godly life should be the fruit of our baptism.

Finally, our baptism should motivate us to serve our Lord in carrying out His command "to make disciples of all nations" and to do this by baptizing and by teaching. Do this *now* during our time of grace, while it is day before the night cometh when no man can work. Now that the Lord has blessed us with a new seminary building and has moved the hearts of several young men to prepare for the ministry, we need to open more missions. "The harvest truly is plenteous" and while we do not at the moment have an oversupply of pastors, we could possibly in the near future be faced with the unhappy problem of men standing idle in the marketplace for lack of calls. I would like to propose that we set as a goal the opening of two new missions a year, or at least three every two years. If we had the money, we could start two new missions immediately. The work of missions at home and abroad is unlimited. Nothing is more urgent than to go forward and proclaim the precious Gospel of Christ which is the power of God unto salvation to everyone that believeth. It is my special prayer that at this

convention we can adopt a statement on the doctrine of the church so that we can devote more energy to the *work* of the church.

As baptized Christians who by faith hold a deed "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4), may our hearts be opened to give generously, cheerfully, and sacrificially to the Lord's work "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved!" (Ephesians 1:6).

Wilhelm W. Petersen, president  
Evangelical Lutheran Synod

# REPORT OF THE PRESIDENT

## ORDINATIONS AND INSTALLATIONS

The Rev. John Moldstad was installed as pastor of River Heights Lutheran Church, East Grand Forks, Minnesota, and Grace Lutheran Church, Crookston, Minnesota, on June 25, 1978. The Rev. John Moldstad preached the sermon and Circuit Visitor, the Rev. G. Guldberg, performed the rite of installation.

The Rev. Mark Marozick was installed as pastor of Our Savior's Lutheran Church, rural Princeton, Minnesota, on July 9, 1978. The Rev. Wayne Dobratz preached the sermon and Circuit Visitor, the Rev. S. Quist, performed the rite of installation.

Mr. Larry Joecks was installed as principal of Bethany Lutheran Church, Port Orchard, Washington, and Mrs. David (Carol) Olsen was installed as teacher on July 30, 1978. The Rev. W. V. McCullough officiated.

Candidate of Theology, Gaylin Schmeling, was ordained and installed as pastor of the Cottonwood-Tracy parish on July 30, 1978. Prof. Milton Otto preached the sermon and your synodical president performed the rite of ordination and installation.

On August 6, 1978, Sarah Aaberg, Larry Rude, and Mrs. Michael O'Neill were installed as teachers in Parkland Lutheran School, Tacoma, Washington. The Rev. Hugo Handberg officiated.

The Rev. John Alan Krueger was installed as pastor of Ascension Lutheran Church, Eau Claire, Wisconsin, and Good Shepherd Lutheran Church, Bloomer, Wisconsin, on August 6, 1978. The Rev. Frederick Theiste preached the sermon and the Rev. Paul Anderson, Alternate Circuit Visitor, performed the rite of installation.

Mr. Robert Goetzke was installed as principal and teacher at Western Koshkonong Lutheran School on August 20, 1978. The Rev. Norman Madson, Jr. officiated.

Miss Karen McCreary was installed as teacher at Saude-Jerico Lutheran School on August 27, 1978. The Rev. G.A.R. Gullixson officiated.

Mrs. Greg (Connie) Bey was installed as teacher in Mt. Olive Lutheran School, Mankato, Minnesota, on August 27, 1978. The Rev. W. Petersen officiated.

The Rev. Raymond Branstad was installed as pastor of First American Lutheran Church, Mayville, North Dakota, on September 3, 1978. The Rev. John Moldstad preached the sermon and Prof. Juul Madson served as liturgist. Alternate Circuit Visitor, the Rev. W. Frick, performed the rite of installation.

The Rev. Robert Yount was installed as pastor of Bethany Lutheran Church, Ames, Iowa, on September 24, 1978. The Rev. Erwin Ekhoft preached the sermon and Circuit Visitor, Alf Merseth, performed the rite of installation.

The Rev. Robert Moldstad was installed as pastor of Christ the King Lutheran Church, Bell Gardens, California, on October 15, 1978. The Rev. Harry Marks preached the sermon and the Rev. Al Wagner performed the act of installation.

The Rev. Al Wagner was installed as pastor of the Wayfarer Chapel-Lutheran Church of Ventura, California, on November 1, 1978. The Rev. Robert Moldstad preached the sermon and performed the rite of installation.

Candidate of Theology, Bruce Bestervelt, was ordained and installed as assistant pastor of Mt. Olive Lutheran Church, Mankato, Minnesota, on June 10, 1979. Your synodical president preached the sermon and performed the rite of ordination. Prof. J. B. Madson served as liturgist.

Prof. Norman Holte was installed as president of Bethany Lutheran College on February 11, 1979. Pastor Herbert Larson preached the sermon and the Rev. Milton Tweit served as liturgist. Mr. William Overn, the vice chairman of the Board of Regents, performed the rite of installation. Your synodical president spoke on behalf of the Synod. President Conrad Frey and Prof. Herbert Jaster spoke on behalf of DMLC and MLA.

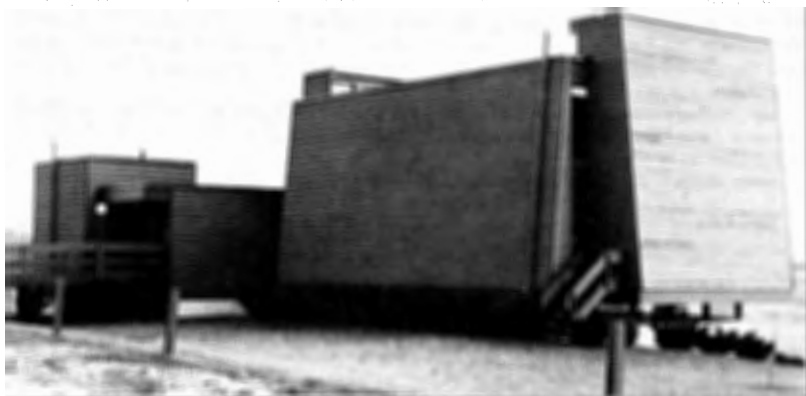


## DEDICATION

Synod Sunday, June 18, 1978, was a historic day in the history of the Evangelical Lutheran Synod when it dedicated the new Bethany Lutheran Theological Seminary building to the glory of God. Your synodical president preached the sermon and your synodical secretary, the Rev. Alf Merseth, served as liturgist. Prof. Armin Schuetze, president of Wisconsin Evangelical Lutheran Seminary, spoke on behalf of the seminary and brought greetings on behalf of the Wisconsin Synod president, Oscar Naumann. In the afternoon a dedication program was held, at which Pastor Milton Tweit presided. Pastor Norman Madson, Jr., son of the first dean of the seminary, Dr. Norman A. Madson, delivered the address. Prof. Sigurd Lee narrated a slide presentation of the progress of the construction and the cataloging of the seminary library. Refreshments were served by the women of Norwegian Grove Lutheran Church, rural Gaylord, Minnesota.

## ANNIVERSARIES

Holy Cross Lutheran Church, Madison, Wisconsin, observed the 25th anniversary of the ordination of its pastor, the Rev. George Orvick, on Sunday, June 25, 1978. Your synodical president preached the sermon. Pastor Orvick has served Holy Cross 24 of those years.



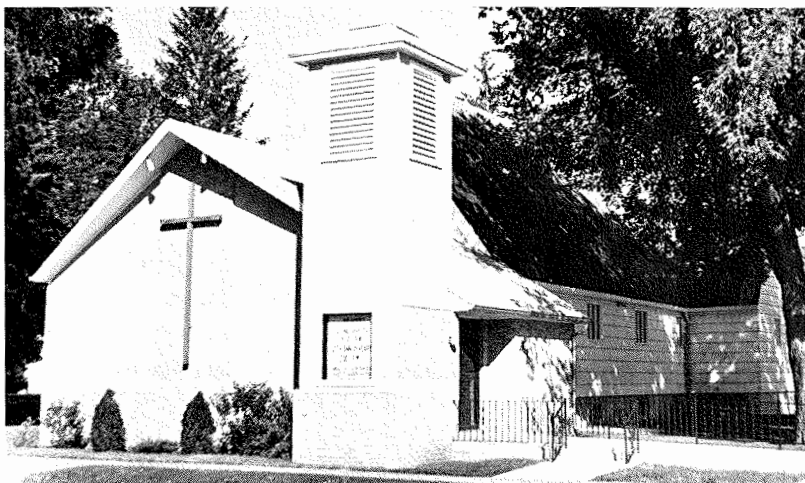
**Pilgrim Lutheran Church  
Waterloo, Iowa**

Also on Sunday, June 25, 1978, Pilgrim Lutheran Church, Waterloo, Iowa, celebrated the 15th year of its founding and the 10th anniversary of the dedication of its church building. Pastor Paul Petersen was the preacher at the morning service. Pastor James Olsen was the lector and Pastor Erwin Ekhooff, present pastor of the congregation, served as liturgist.

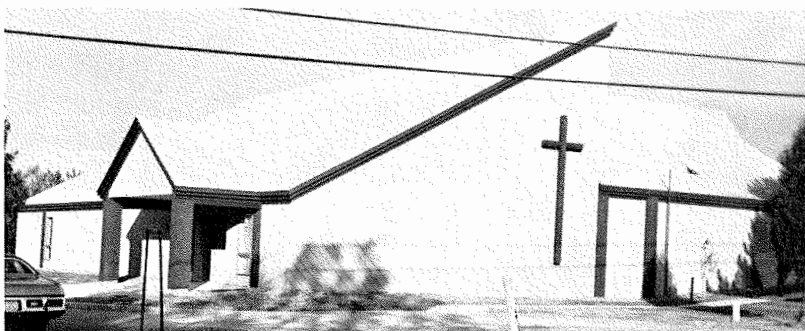
Our Savior's Lutheran Church, Belview, Minnesota, observed its 50th anniversary on October 1, 1978. Your synodical president preached the sermon and the Circuit Visitor, the Rev. Walther Gullixson, served as liturgist.

On October 8, 1978, Ascension Lutheran Church, Eau Claire, Wisconsin, celebrated its 25th anniversary. Former pastor, the Rev. Warren Granke, was the guest speaker.

Rose Dell Trinity Lutheran Church, Jasper, Minnesota, celebrated its 100th anniversary on October 15, 1978. The Rev. M. E. Tweit, former pastor, preached at the morning service and former pastors, Paul Petersen and Norman Madson, Jr., spoke at the afternoon program.

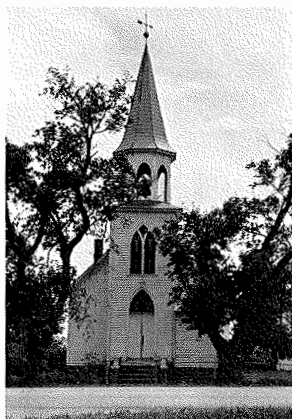


**Our Savior's Lutheran Church  
Belview, Minnesota**



**Ascension Lutheran Church  
Eau Claire, Wisconsin**

**Old country church of Jasper, Minnesota**





**Present Rose Dell Trinity Lutheran Church, Jasper, Minnesota**



**Oslo Lutheran Church  
Volga, South Dakota**



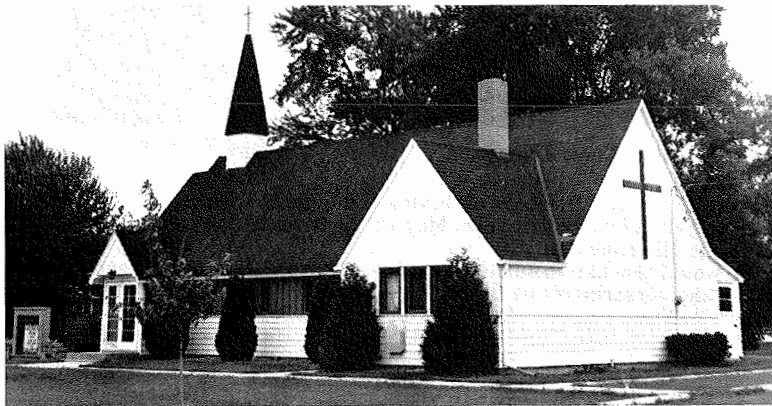
**Bethany Lutheran Church  
Ames, Iowa**

Oslo Lutheran Church, Volga, South Dakota, celebrated its 90th anniversary on November 5, 1978. The Rev. Wayne Dobratz was the guest speaker.

Holy Scripture Lutheran Church, Midland, Michigan, celebrated its 10th anniversary on January 21, 1979. The Rev. Harold Vetter, Circuit Visitor, was the guest speaker.

Bethany Lutheran Church, Ames, Iowa, observed its 10th anniversary on March 11, 1979. Prof. B. W. Teigen was the guest speaker.

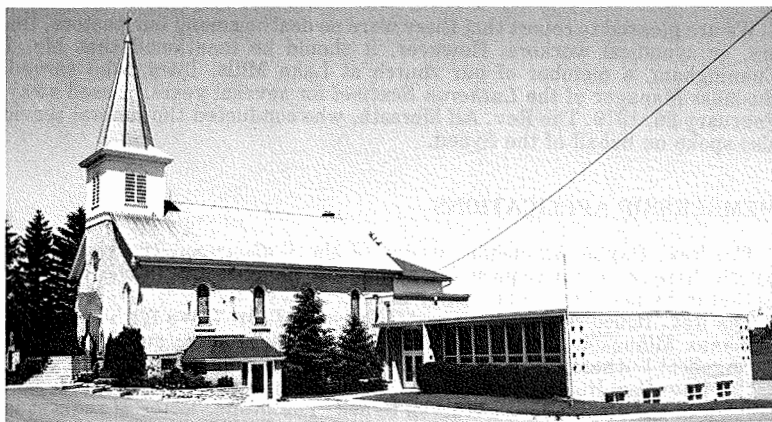
Bethany Lutheran Church, Princeton, Minnesota, celebrated the 20th anniversary of its church building on the 30th anniversary of its work in Princeton on May 6, 1979. The Rev. Adolph Harstad was the guest speaker for the occasion.



**Bethany Lutheran Church  
Princeton, Minnesota**

Trinity Lutheran Church, West Bend, Wisconsin, celebrated the 100th anniversary of its church building on May 20, 1979. Vice-President Norman A. Madson, Jr. was the guest speaker.

The Rev. Richard Newgard is observing the 25th anniversary of his ordination into the holy ministry this year. May the Lord grant him many more years of service in His Kingdom.



**Trinity Lutheran Church  
West Bend, Wisconsin**



**The Rev. Richard Newgard**



**The Rev. H. A. Theiste**

The Rev. H. A. Theiste is observing the 50th anniversary of his ordination into the holy ministry this year. May the Lord grant him many more years of service in His Kingdom.

We would also like to mention that the Board of Regents took note of the following anniversaries of the Bethany staff after a chapel service on May 3, 1979:

Rudolph Honsey . . . . .	30th
Bernice Lillegard . . . . .	25th
Cal Johnson . . . . .	20th
Louella Balcziaik . . . . .	15th
Dennis Natvig . . . . .	15th
Orville Sampson . . . . .	15th
Dennis Soule . . . . .	15th
Paul Tweet . . . . .	10th

Mrs. G. O. (Bernice) Lillegard is retiring after 25 years of faithful service in the Lutheran Synod Book Store. We will miss her friendly welcome and willing assistance. May the Lord bless her with good health and a continued cheerful disposition in her retirement!

## DEATHS

We are pleased to report that there were no deaths among our pastors, teachers, or synodical workers. However, it should be mentioned that Mr. Leo Cunningham, a member of our church at Lake Mills, Iowa, who served as Business Manager of the *Lutheran Sentinel* for several years, passed away on February 26, 1979. The Rev. Alf Merseth, who conducted the funeral services, also spoke on behalf of the Synod.

## MEMBERSHIP APPLICATIONS

The Rev. Gaylin Schmeling, pastor of the Cottonwood-Tracy, Minnesota, parish, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Bruce Bestervelt, assistant pastor of Mt. Olive Lutheran Church, Mankato, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Carl Rusch of Piedmont, Missouri, hereby makes request for membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Marvin Martin, pastor of Holy Scripture Lutheran Church, Mid-

land, Michigan, has applied for membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Ray Diepenbrock, principal of St. Paul's First Lutheran School, North Hollywood, California, has applied for membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Holy Scripture Lutheran Church, Midland, Michigan, the Rev. Marvin Martin, pastor, has applied for membership in the Evangelical Lutheran Synod.

President Norman Holte, president of Bethany Lutheran College, makes application for membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

## **MERGER**

Central Heights Lutheran Church of Mason City, Iowa, has merged with a Wisconsin Synod congregation, Gethsemane Lutheran Church, of the same city. It is our judgement that this is in the best interests of the congregations, and wish the newly merged congregation the Lord's blessings. It should be mentioned that Central Heights has repaid its financial indebtedness to the Synod.

## **RESIGNATIONS AND APPOINTMENTS**

The Rev. Hans Theiste resigned from the Committee on Worship. Mr. Silas Born was appointed to take his place.

The Rev. Chris Morales resigned as pastor of Bethany Lutheran Church, Ames, Iowa, and accepted a call into the Lutheran Church-Missouri Synod last July.

Prof. Norman Holte resigned from the Board for Christian Service. Prof. Paul Tweit was appointed to replace him.

Pastor Hugo Handberg was appointed Circuit Visitor of the Pacific Circuit when Pastor Yount, who was visitor, accepted a call to another circuit.

Pastor Mark Harstad was appointed to serve on the Catechism Review Committee.

Pastor Richard Newgard was appointed to serve on the Self-Study Committee. It was felt that another pastor was needed on this committee.

Mr. Carl Myers was appointed to serve on the Board for Stewardship to replace Mr. Albert Hammer who resigned.

## **INTER-SYNODICAL RELATIONS**

The thirteenth annual meeting of the Evangelical Lutheran Confessional Forum was held on October 16-17, 1978, at our seminary building. The various divisions—Administration, Doctrinal, Missions, Education and Youth—gave their reports. Representing the ELS in Administrations were Pastors W. Petersen and A. Merseeth; the Doctrinal Division: Professor Theodore Aaberg and Pastors George Orvick and Warren Granke; Missions: Pastor Norman Madson, Jr. and Mr. Loyd Miller; Education and Youth: Professor Holte and Pastors M. E. Tweit and Frederick Theiste. Reports of the divisions were read and discussed as well as synodical essays in both synods.

An essay entitled "Current Issues In Education As They Affect The Church" was delivered by Pastor Robert Voss, Chairman of the Commission on Higher Education in the Wisconsin Synod. Some of the issues discussed were *Zero Population* which will very likely affect enrollment in our schools, *Women's Movement and Sex Discrimination* including the principle "equal pay for equal work" and *Civil Rights* which includes age discriminations, race discrimination, the needs of handicapped persons, and unemployment compensation as it affects our schools.

The next meeting of the Forum will be held on October 15-16, 1979, with the Wisconsin Synod as the host.

## **WISCONSIN EVANGELICAL LUTHERAN SYNOD**

The Wisconsin Synod called a special synodical convention last July to make the final decision on the moving of Martin Luther Academy from New Ulm, Minnesota, to Prairie du Chien, Wisconsin. This move was recommended by the various District Conventions which had met earlier in the spring. The Synod voted to endorse the recommendation of the District Conventions. Martin Luther Academy will open at Prairie du Chien next fall.

## **OVERSEAS CHURCHES**

There is not much to report so far as contacts with the overseas churches is concerned. However, it should be said that some questions have arisen about our relationship with the overseas churches and we feel that a personal visit would help determine what that status is. In response to an invitation from the Commission on Inter-Church Relations of the Wisconsin Synod to visit the overseas churches with a view to clarifying our fellowship relations, the Doctrine Committee has suggested that we send two representatives to help make that determination. We would visit the Synod of Belgium and France, SELK, free churches in East Germany, and the Lutheran Confessional Church of Sweden. This visit would also be helpful in carrying out a synodical resolution that "we encourage our Doctrine Committee to proceed in its exploration of the doctrinal positions and practices of the LCCS and SELK in the hope of attaining doctrinal agreement which would lead to fellowship" (S.R. 1977, Res. 2, p. 77).

## **LUTHERAN BOOK OF WORSHIP**

A letter was received last January from the Rev. Robert Koeppen, chairman of the LCMS Commission on Worship, inviting the ELS to investigate the possibility of making a contribution to the new book of worship which Concordia Publishing House would probably publish. Your synodical president requested Prof. B. W. Teigen to represent him as an informal observer at some of the meetings on the Commission. He attended two meetings, January 29-31 and March 13-14, 1979. A similar invitation was sent to the Wisconsin Synod.

Professor Teigen was informed that the Commission would be interested in receiving, on an informal basis, suggestions with regard to the content of the proposed hymnbook. These suggestions, which could be offered through Dr. Alfred Fremder, would receive serious consideration from the Commission, and they might have to do with particular hymns and the liturgical positions of the proposed book of worship. There would be no special obligation on the part of the ELS unless an explicit expense were involved in the production of additional plates. The Commission is interested in producing a hymnbook that would serve confessional Lutheranism.

If any action is to be taken by the ELS, it would need to be done at the present time, since the LCMS will make decisions regarding the proposal for a book, probably to be called "Lutheran Worship" (LW) at its July convention. A tentative publishing schedule would make the new hymnal available in the fall of 1981.

## **DOCTRINE OF THE CHURCH**

The doctrine of the church has been under discussion in our Synod for many years. The 1978 convention directed the synodical president to appoint a committee to prepare a point-by-point critique of the Doctrine Committee's report on the doctrine of the church to be presented and discussed at the January, 1979, Pastoral Conference and that the Conference make its recommendation with regard to the resolution of the problem to our 1979 convention. (Cf. S.R. 1978, Res. 3, p. 64.) The critique was discussed at the Pastoral Conference but there is no recommendation to our 1979 convention; instead the Pastoral Conference referred the critique to the Doctrine Committee for study.

It is the conviction of your synodical president that this whole matter has taken a direction which offers no solution to the problem in the foreseeable future. It is also his conviction that this has been discussed long enough in our midst and that further discussion will only lead to repetition and polarization. At its 1974 convention (five years ago) the Synod passed a resolution directing the president to bring the matter back to the convention when he deems it necessary (S.R. 1974, Res. 3, p. 66). In an attempt to settle this issue among us, I have drafted a statement on the doctrine of the church and herewith present it to the 1979 convention for consideration and adoption. I have discussed this statement with the Doctrine Committee and the seminary theological faculty and have received encouragement to bring this to the convention. The statement reads:

- I. Our Lord has created one church. Jesus refers to it as "my church." In speaking to Peter, He said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). All true believers in Christ belong to this one church (Ephesians 2:19-22). We give expression to our faith in this church in the Apostles' Creed: "I believe in the Holy Ghost, the Holy Christian Church."
- II. This church is found where the Word of God is proclaimed and the Sacraments are rightly administered. It is through these means that the Holy Ghost builds this church. We have assurance that the Word will not return void but that it will accomplish that which God pleases. (Cf. Isaiah 55:11.)
- III. God has given to the church (believers) the authority to preach the Gospel and administer the Sacraments. This is known as the office of the keys. Believers have the authority to exercise the keys individually and collectively (John 20:21-23 and I Peter 2:9).
- IV. It is God's will "that Christians unite in order to preserve the means of grace pure and unadulterated, to use these means of grace for their own edification, to show the unity that exists among them, and to join hands in bringing the good news of salvation in Christ to others. Jeremiah 23:28; John 8:31-32; Acts 2:42; Psalm 133:1; Matthew 28:19-20" (ELS Catechism question 247, p. 146-147).

This normally is done through the external forms of the local congregation, synod, and denomination. These external forms, however, are not divinely instituted. "The kingdom of God cometh not with observation" (Luke 17:20). Luther correctly says, "There is not a single letter in holy Scripture saying that such a church (i.e. a 'physical, external Christendom'), where it is by itself, is instituted by God. . . . If they can show me that a single letter of Scripture speaks of it, I will recant my words" (LW 39, 70).

The local congregation is the primary grouping because this is where Christians live and where they can readily and practically carry out the commands of God on a regular basis.

- V. The authority in the church is the Word of God. When the Word is spoken by an individual, a local congregation, synod, or denomination, it is as valid as if the Lord himself spoke it from heaven. "He that heareth you heareth me" (Luke 10:16).
- VI. "As those who love God and want to remain true to His Word, we must see to it that we remain members of the true Church by sincere faith in Christ as our Savior; that we adhere to the congregation, synod, or denomination which teaches the Word of God in all its purity; that we do all in our power to maintain, promote, and extend God's Kingdom and work by prayer, personal service and financial support; and that we avoid all false churches and all other denominations that profess a religion which is false. II Cor. 13:5; II Cor. 12:15; Matt. 7:15; I John 4:1; Romans 16:17; II Cor. 6:14" (ELS Catechism Question 249, p. 147-148).
- VII. So far as the relationship among the various external groupings is concerned, Christians will be governed by the law of love and will want to do things decently and in order. In external matters we uphold the autonomy



of the local congregation; also the advisory capacity of the synod to the congregations, as asserted in our synodical constitution (Ch. 5, Par. 4). This is the practice of the Evangelical Lutheran Synod.

## MISCELLANEOUS MATTERS

The Assignment Committee of the Synod met on April 10 to assign the seniors who will vicar this next school year. The assignments are as follows:

Joseph Burkhardt to Our Savior's Lutheran Church, Albert Lea, Minnesota, the Rev. Richard Newgard, pastor.

Matthew Luttmann to Grace Lutheran Church, Piedmont, Missouri, the Rev. Carl Rusch, pastor.

Daniel Metzger to the Northwood, Iowa parish, the Rev. Alf Merseeth, pastor.

John Moldstad, Jr. to Bethany Lutheran Church, the Rev. Wayne Dobratz, pastor.

Craig Ferkinstad to Grace Lutheran Church, Madison, Wisconsin, the Rev. Warren Granke, pastor, for Area Mission work.

Candidate of Theology Bruce Bestervelt was assigned to serve as assistant pastor at Mt. Olive Lutheran Church.

There were no other requests for candidates at the time of our meeting; however, with several vacancies we are confident that calls will be forthcoming.

The Teacher Assignment Committee met on April 26 and submitted names to those congregations requesting teachers. It is our fervent prayer that all of our schools will have teachers this fall. Two new schools plan to open this fall: River Heights, East Grand Forks, Minnesota and King of Grace, Golden Valley, Minnesota. It certainly is encouraging to see this rising interest in Christian Day Schools. May the Lord richly bless our Day Schools to His glory and for the welfare of His Church!

Seven representatives from the ELS attended a Colloquium on the Church in Future Society in Houston, Texas, January 29-February 2. Those who attended were: Pastors W. Petersen, G. Orvick, J. Schmidt, S. Quist, Prof. E. Teigen, Dr. W. Anthony, and Mr. William Overn. It was sponsored by the Lutheran Brotherhood. Its purpose was to increase awareness of anticipated change so that appropriate planning can be effected to strengthen the church, especially on the local level. The speakers reminded us of the dramatic changes in the last few years in so many areas of our lives and that if present trends continue we will be required to deal with more change and that unless we learn to cope with it many will fall victim to "adaptation breakdown." Lutheran Brotherhood is considering ways to share this information with the congregations. Those of us who attended the Colloquium felt that it was worthwhile, and we came away convinced that the church has a tremendous challenge in the future and that it is all the more incumbent upon us to be faithful in proclaiming the Word of God in its truth and purity, for only in the eternal God do we have a reliable Guide and Refuge for the future. I also want to make it clear that this Colloquium was held outside the framework of fellowship.

A meeting of our Circuit Visitors was held in Madison, Wisconsin, on January 8, the day preceding our General Pastoral Conference. Its purpose was to discuss ways the visitors could promote synodical work in our congregations. One suggestion was to have a "Synod Sunday" in each parish at which the circuit visitor would preach and meet with the congregation afterwards to inform and discuss the work which we are doing together. The meeting was held at no cost to the Synod due to the generous contribution from one of our lay members.

Bethesda Lutheran Home, Watertown, Wisconsin, observed its 75th anniversary on April 1. Your synodical president addressed a letter to Bethesda expressing gratitude for services rendered members of the ELS over these years and wishing God's continued blessing on their work in the future. The letter concluded by saying, "May Bethesda Lutheran Home continue to be a place where God's special children may find physical and spiritual blessings as they await His call to eternal glory where physical and mental problems will be no more and

where there will be fullness of joy and pleasures forevermore!" Pastor Adolph Harstad of our synod served as chaplain for many years at Bethesda.

The Board for Publications is pleased to announce that *The Lutheran Confessions—A Harmony and Resource Book*, edited by Dr. Neelak Tjernagel, as well as the Koren and Walther translations, are ready for distribution at this convention. An attractive price and an easy payment schedule should make it possible for all of us to avail ourselves of these books which contain a wealth of solid theology. The Board is to be commended for this project and special thanks are in order to Dr. Tjernagel for his work in the Confessions and to Pastors W. Werling and Herbert Larson for being in charge of the Walther and Koren translations and to those who helped with the translation works.

I would also like to suggest in this report that the Synod recommend to the Pastoral Conference that it give serious consideration to holding its meeting at Bethany College the second or third week in August, beginning in August 1980. I make this suggestion for two reasons: first, economic and second, to make it possible for all of our theological professors and pastors in the southern part of our country to attend. It is virtually impossible for the theological faculty to attend when school is in session and it imposes a real hardship on the pastors from the south.

By the grace of God we were again able to meet our synodical financial needs. The Lord opened the hearts of our people not only to meet our budget, but to exceed it by \$20,000. As we rejoice over this, we would call your attention to the fact that expenditures exceeded the budget; this is something we should discuss at this convention. Our Anniversary Thankoffering continues to go well. At the end of April pledges were approaching \$850,000 and cash received amounted to \$465,631.19.

May the Lord continue to guide and bless us as we go into the future! May our prayer continue to be that of the psalmist: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psalm 90:16, 17).

## ***PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD***

### **Resolution No. 1: The Doctrine of Baptism**

*WHEREAS, The President, in his message, called attention to the importance of the Sacrament of Holy Baptism,*

*BE IT RESOLVED, That the Synod express its gratitude to the President for emphasizing, first, the comfort that is to be derived from our baptism; secondly, that though baptized, we must daily repent of our sins; and thirdly, that every baptized Christian should grow in sanctification and in the witnessing of his faith.*

### **Resolution No. 2: Workers in the Church**

*WHEREAS, We note with gratitude to God that our Synod shows continued growth by adding new teachers and pastors for work in the Synod,*

*BE IT RESOLVED, That the Synod ask God to continue to provide His church with necessary workers.*

## **SYNODICAL MEMBERSHIP ACTION OF THE SYNOD**

### **Resolution No. 1: Membership Applications of Pastors**

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

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

*1. The Rev. Gaylin Schmeling, pastor of the Cottonwood-Tracy, Minnesota parish.*

*2. The Rev. Bruce Bestervelt, assistant pastor of Mt. Olive Lutheran Church, Mankato, Minnesota.*

### **Resolution No. 2: Membership Application of Teacher**

*WHEREAS, It has been established that the requirements for Synodical membership have been met by Mr. Ray Diepenbrock, principal of St. Paul's First Lutheran School, North Hollywood, California, therefore,*

*BE IT RESOLVED, That Mr. Ray Diepenbrock be received into permanent advisory membership with the Evangelical Lutheran Synod.*

### **Resolution No. 3: Membership Application of President**

*WHEREAS, It has been established that the requirements for Synodical membership have been met by President Norman Holte of Bethany Lutheran College, therefore,*

*BE IT RESOLVED, That President Norman Holte be received into permanent advisory membership with the Evangelical Lutheran Synod.*

### **Resolution No. 4: Membership Application of Pastors**

*A. WHEREAS, It has been established that the Rev. Marvin Martin of Midland, Michigan, 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. Marvin Martin be received into permanent membership with the Evangelical Lutheran Synod.*

*B. WHEREAS, It has been established that the Rev. Carl Rusch of Piedmont, Missouri, 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. Carl Rusch be received into permanent membership with the Evangelical Lutheran Synod.*

**Resolution No. 5: Withdrawal of a Congregation**

*WHEREAS, Central Heights Lutheran Church of Mason City, Iowa, has merged with a Wisconsin Synod congregation, Gethsemane Lutheran Church, of the same city, and*

*WHEREAS, Central Heights has repaid its financial indebtedness to the Synod, and*

*WHEREAS, It is evident that this merger is in the best interests of the congregations involved, therefore,*

*BE IT RESOLVED, That the Synod approve of this merger and extend to this congregation its wishes for God's richest blessings.*

**Resolution No. 6: Membership Application of Congregation**

*WHEREAS, It has been established that Holy Scripture Lutheran Church of Midland, Michigan, has met the requirements of the constitution of the Evangelical Lutheran Synod for membership, therefore,*

*BE IT RESOLVED, That Holy Scripture Lutheran Church, Midland, Michigan, be received into membership with the Evangelical Lutheran Synod.*

# ESSAY FOR THE 62ND ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



## LUTHER'S CATECHISMS, 1529-1979

Dr. Bjarne W. Teigen

### I. How the Catechisms Came to Be Written

President Petersen chose an appropriate theme for our 1979 Synodical Convention: "Take fast hold of instruction; let her not go: keep her, for she is thy life" (Proverb 4:13). It is appropriate because it is the 450th anniversary of the publication of Martin Luther's two Catechisms, what we today call the Small Catechism and the Large Catechism. Luther applied the word catechism to both of these works and he did not distinguish between them. He did not think so much of a particular book for teaching the young and uninformed as he did of a body of doctrine for the instruction in the principles of the Christian religion. Hence the theme for our Synod with the words "Take fast hold of instruction," fits very well with what Luther had in mind when he composed the catechism—Christian instruction.

But the Proverbs text is always most appropriate for our church as a theme, because Solomon personifies that which creates and sustains the church, namely, the divine instruction from the Lord God Himself, as revealed in the Scriptures. Hence Solomon exhorts us strongly: "Let her not go: Keep her (or guard her), for she is your life."

Instruction in the catechetical truths is as old as the church of God itself. When the Lord revealed to Abraham that "all the nations of the earth shall be blessed in him" (Gen. 18:17), the Lord added these significant words about Abraham, the Father of the Faithful, "For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19). The Lord speaks of instruction for both children and the entire household, all of which Luther had in mind when he wrote both catechisms. When we ponder the value of Luther's catechisms, we, too, need to keep in mind that instruction is not only for the young but for the entire church. When Moses sang his farewell song to the Israelites, his final word was to review God's Law and His Promise, His wrath and His mercy. Then Moses "made an end of his speaking" with these words: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of the law. For it is not a vain thing for you; because it is your life" (Deut. 32:46,47).

It has always been that way in the church of God. The Apostles "ceased not to teach and preach Jesus Christ" (Acts 5:42). And we have the beautiful testimony of St. Paul of the household teaching of the catechism to a future minister of the Gospel: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . And that from a child thou hast known the holy scriptures, which are able to make thee wise until salvation through faith which is in Christ Jesus" (II Tim. 1:5 and 3:15).

Here and in many other passages our church has both the command and the example from Scripture to make catechetical instruction the center of our life and work. May God's Holy Spirit bless us as we again contemplate the great heritage our church has in Luther's catechisms.

In the three essays for this convention, we shall look first at the origin of Luther's Catechism, secondly at its contents, and thirdly, its permanent worth.

Although a great deal of material on the composition of Luther's catechisms has recently been written and is readily available for nearly everyone, it might be helpful for us here to sketch some of the chief facts regarding their origin. The ten years following the posting of Luther's 95 Theses (Oct. 31, 1517) were turbulent years in Germany. Luther was under the papal ban with a price on his head, and the Catholic princes and bishops were eager to see the ban carried out. However, the external conditions of the new church did become more settled, despite the opposition from the Roman church. Luther recognized that the next task was to build and strengthen the church internally. In 1526 he urged Elector John of Saxony to appoint visitors to examine the religious condition in the parishes within his kingdom. Luther recognized that the advent of the Reformation doctrine would call for a restructuring of the work on the local level. It was difficult to find clergymen who understood what the Reformation was all about, and there were laymen who misunderstood the doctrine of Christian liberty, thinking it meant freedom from all obligations to the church and to the pastors. Things began to get underway in 1528 when Melancthon, with the aid of Luther, drew up a guide to serve as a doctrinal foundation for the visitation and inspection of the Saxon parishes. Luther wrote the preface, in which he states that he was asking the Elector to "call and ordain to this office [i.e., "the true Episcopal office and practice of visitation"] several competent persons" (LW 40, 271). The Elector chose four persons who supervised and performed the task. Luther also took part in this general visitation and so he became personally aware of how serious the religious conditions were within Saxony. This galvanized him into getting out the catechism as quickly as possible. In his preface to the Small Catechism, he wrote about his experiences as a visitor: "The deplorable conditions which I recently encountered when I was a visitor constrained me to prepare this brief and simple catechism or statement of Christian teaching. Good God, what wretchedness I beheld! The common people, especially those who live in the country, have no knowledge whatever of Christian teaching, and unfortunately many pastors are quite incompetent and unfitted for teaching. . . . I therefore beg of you for God's sake, my beloved brethren who are pastors and teachers, that you take the duties of your office seriously, that you have pity on the people who are entrusted to your care, and that you help me to teach the catechism to the people, especially those who are young. Let those who lack the qualifications to do better; at least take this booklet and these forms and read them to the people word for word in this manner, etc." (SC, Pref. 1, 2, 6).

But really from the very beginning of his career as a teacher and reformer, Luther was interested in getting both the laity and the clergy to be more firmly grounded in the Christian faith. In 1516 this young university instructor was asked by the parish priest, Simon Heinz, to preach in the city church on the Ten Commandments and the Lord's Prayer. He repeated this series several times, aiming the sermons especially towards the children and the unlearned, as he writes in a letter to his friend. These sermons culminated in the publication of several booklets used for prayer and private devotion. In 1523, Luther once more preached on these three parts of what eventually became his catechism,

thus establishing the custom of annual catechetical sermons in the Wittenberg city church. In 1528, he preached three series of sermons (May, September and December), each of the series containing about ten sermons, on what we now call the five chief parts of the catechism. They were the essential, immediate source of the catechisms as we know them today. The December series of ten sermons has been translated into English and is available in LW 51, 137-193.

Luther began working on his two manuscripts for the Small and Large Catechisms late in 1528 or early 1529. He prepared them from the same material but they are independent works, written with different objectives in mind. Sometime early in 1529 he published part of the Small Catechism on posters or charts, so that they could be used by children in their own homes. Then he returned to his manuscript for the Large Catechism, completing it in March so that it came off the press about the middle of April, 1529. It had the simple title, "German Catechism, Martin Luther." Luther then completed his Small Catechism and published it in May, 1529. It had the title, "The Small Catechism for Ordinary Pastors and Preachers. Martin Luther, Wittenberg."

The book was immediately a best seller for it undoubtedly filled a pressing need. It quickly went through several editions and was published in several cities of Germany. There were new editions in 1529, 1531, and 1542. At Hamburg there was a translation into low German, which was published in 1529. Since that time, both the Small and the Large Catechisms have appeared in hundreds of editions in the German language. (For detailed information see Bente, *Hist. Int.*, Trig., pp. 62-93.)

It might be of interest to know how Luther's Small Catechism first came to the Scandinavian countries. The first translation was made in 1532 at the official command of Knud Gyldenstjerne, a Catholic bishop in Odense, Denmark. The translator was Jørgen Jensen Sadolin; and probably to please the Roman bishop, he omitted Luther's name as the author on the title page, which read as follows: "Een Catechismus eller den sande hellige kirckes gamle Laerdom." In his introduction, Sadolin remarked that he had put the catechism in Danish from both the Latin and German forms. Scholars have traced the Danish translation back to the first Latin translation done in Wittenberg in 1529.

Sadolin later became the first Lutheran bishop in Fyen, Denmark. After the Reformation had been established in Denmark and Norway in 1536, there came out in 1537 two new translations of Luther's Small Catechism; the one was done by the first evangelical bishop in Lund, Frans Wormordsøn, and the second by the bishop of Sjaelland, Petrus Palladius. This latter was somewhat of an abbreviated version of Luther's Small Catechism. In the year following, Palladius came out with a new complete version of Luther's Small Catechism. It became the official catechism for both the Danish and the Norwegian churches because it contained, besides Luther's preface, a preface by Bugenhagen who had come from Wittenberg to inaugurate the Reformation in Denmark. He addresses the pastors both in Denmark and Norway and the bishops in particular. This version has Luther's baptismal service and the wedding service, which he had put in his German catechism, and thus these services became the official forms for baptisms and weddings, even as we have them today (somewhat modified). (This information is gleaned from Dr. A. Christian Bang, *Dokumenter og studier vedrørende Den Lutherske Katekismus' historie i Nordens Kirker*, Christiania (Oslo): 1893, Vol. I, pp. 97-269.)

Apparently the first translation of at least parts of Luther's Small Catechism can be traced to England when Thomas Cranmer, archbishop of Canterbury, put part of it in English in 1548. What he had really done was to translate from Osiander's Nuremberg sermons on Luther's Small Catechism. So it was not in actuality a translation of the entire Catechism. Subsequently Cranmer drifted more towards Calvinism, with the result that the instructional catechisms and the Book of Common Prayer have Calvinistic teachings.

The first English catechism in America, printed in 1749 in Philadelphia, was probably published in Benjamin Franklin's publishing house. The translator was Peter Brunnholtz, a Lutheran pastor. No copy of this catechism has been preserved. The oldest copy of an American translation that has been preserved is

one issued in 1794 by Dr. J. C. Kunze. From this time onward, many translations of the catechism by Lutherans have appeared. (Information from Theodore Graebner, *The Story of the Catechism*, St. Louis: CPH, 1928, pp. 114-123.)

At the present time there is no single generally accepted English translation of Luther's Small Catechism, although many of those used fifty years ago are quite similar in their phrasing. The Tappert *Book of Concord* carries a new translation of both the Small Catechism and the Large Catechism. An excellent new translation of the Large Catechism appeared in 1978 by F. Samuel Janzow, titled *Getting Into Luther's Large Catechism*, St. Louis: CPH, 1978. It is popularly priced, and it is hoped that many members of our synod will purchase it. It can well be used with No. 4 of the *I Believe* series, "A Study of Luther's Catechisms," which will appear in September, 1979.

But particularly of interest to our Synod at this convention is the publication by the ELS Board for Publications of Pastor N. S. Tjernagel's *The Lutheran Confessions—A Harmony and Resource Book*. This book contains both the Small Catechism and the Large Catechism in the English translation found in the *Concordia Triglot* (F. Bente, ed., St. Louis, CPH, 1921). Every ELS family could well have a copy of this book for the study of all the Lutheran Confessions.

## II. The Message of Luther's Catechism

To summarize the content of Luther's Small Catechism for an audience composed of staunch, confessional Lutherans is to carry coals to Newcastle. There must be some better way to prepare for a discussion of the meaning of Luther's Catechism. At a convention where of necessity a large amount of time must be devoted to business transactions, it seems that the best way to approach the subject of the content of the catechisms is to select a few parts and then probe them more deeply than we otherwise could. The spade and shovel method can produce better results, I believe, than the scraper method, whereby we go over it all once lightly. The first topic would naturally be the First Commandment and Luther's explanation of it.

Most of the instructional manuals available to Luther had four parts: The Lord's Prayer, The Creed, The Decalog, and The Hail Mary. Luther finally dropped The Hail Mary and added two parts on Baptism and the Lord's Supper. Then he reversed the usual order of the first three parts. Luther's departure from the usual arrangement of these three parts was no whim but was the result of his search for a solution to a pedagogical problem. The Reformation achieved a fundamental change from medieval theology which had confused the Law and the Gospel. For Luther the Law, which teaches what man must do and not do, was no longer to be confused with the Gospel of the forgiveness of sins through the merits of Jesus Christ received freely by faith. A related problem involved a correct understanding of the Law and its various functions. It was apparent to Luther from the very beginning that he must provide the correct insight to the meaning of the Law for the Christian. The solution of this problem was no easy matter for Luther. Nor, for that matter, is it an easy matter for any Christian who must be concerned with it throughout his entire life.

Luther's problem was that God's Law serves several purposes simultaneously. Very early in his career as a Reformer, Luther was acutely aware that the Law of God serves an accusatory function (mirror). In the Foreword to his "Personal Prayer Book" (1522), he wrote, "Three things a person must know in order to be saved. First, he must know what to do and what to leave undone. Second, when he realizes that he cannot measure up to what he should do or leave undone, he needs to know where to go to find the strength he requires. Third, he must know how to seek and obtain that strength. It is just like a sick person who first has to determine the nature of his sickness, then find out what to do or leave undone. After that he has to know where to get the medicine which will help him do or leave undone what is right for a healthy person. Third, he has to desire to search for this medicine and obtain it or have it brought to him" (LW 43, 13). Luther had learned well the truth of our Savior's words, "They that be whole need not a physician but they that are sick" (Matt. 9:12).



This conviction runs through his exposition of all the commandments, both in the Small and Large Catechisms. He begins every explanation to each commandment by saying "We *should* fear and love God;" not "We *wish* to fear and love God" ("*wir sollen*;" not "*wir wollen*"). Luther asserts that the Law of God is a hangman, whom if you do not obey, "then obey the grim reaper, Death!" (LC I, 135). The Law functions as an accuser of our conscience because it demands a complete and undivided love for God; "Above all, He wants our hearts to be pure, even though as long as we live here we cannot reach that ideal. So this commandment remains, like all the rest, one that constantly accuses us and shows just how upright we really are in God's sight" (LC I, 310).

Closely related to this purpose of the Law is another, to restrain sin in man's external social life with threats of punishment and promises of mercy (a curb). By means of the commandments God has created dikes against gross outbursts of sin which pour from a corrupted mankind. God has intended the Law to serve as a bulwark against these unrestrained works of the flesh (I Tim. 1:9, 10). Luther applies Exodus 20:5,6 to all the commandments, and as a conclusion to the Ten Commandments he explains this passage by saying, "God threatens to punish all that transgress these commandments. Therefore we should dread His wrath and not act contrary to these commandments. But He promises grace and every blessing to all that keep these commandments."

But Luther recognizes a third purpose of the Law for those who have been justified by faith without the deeds of the Law. Christians are now free from the bondage of the Law (Rom. 6:14), but they are servants of Jesus Christ, by grace living a new life of faith. Their desire is to serve their Redeemer, but with no thought of reward, content that their service pleases God. A Christian is through the Holy Spirit set free from the Law, but he does not become his own lawmaker (Rom. 3:31). The Ten Commandments show in a most concrete way how the regenerate are to live before God and man. "The Ten Commandments, however, do not by themselves make us Christians, for God's wrath and displeasure still remain on us because we cannot fulfill His demands. But the Creed brings pure grace and makes us upright and pleasing to God. Through this knowledge we come to love and delight in all the commandments of God because we see that God gives Himself completely to us, with all His gifts and power, to help us keep the Ten Commandments" (LC II, 68, 69).

In both Catechisms Luther is operating with this understanding of the threefold use of God's Law. He takes his audience to be Christians who have been baptized into Christ and have by faith put on Christ. They are now dead unto sin. Hence everything here has the presupposition of the forgiveness of sins, and the assurance that we are reconciled to God through Jesus Christ. Not to have this firmly fixed in our minds is to misread the entire Catechism.

### *The First Commandment*

THOU SHALT HAVE NO OTHER GODS. "What does this mean?"—Answer, "We should fear, love and trust in God above all things."

The key word here is "trust." Faith is the fulfilling of the First Commandment; "The purpose of this commandment, therefore, is to require true faith and confidence of the heart, and these fly straight to the one true God and cling to Him alone" (LC I, 4). Already in 1520, when Luther had to answer his critics who charged that his stress on justification by faith alone must lead to total lawlessness and disregard of good works, Luther answered with his "Treatise on Good Works." There he asserted and developed these two theses: "The first thing to know is that there are no good works except those works God has commanded," and "The first, highest, and most precious of all good works is faith in Christ, as it says in John 6 [28, 29], when the Jews asked him, 'What must we do to be doing the good work of God?' Jesus answered, 'This is the good work of God that you believe in Him whom He hath sent'" (LW 44:23). Luther then drew the conclusion that "in this work [i.e., belief in the Savior] all good works exist,

and from faith these works receive a borrowed goodness. We must make this absolutely clear so that men can understand it" (LW 44:24).

From faith flows "fear" and "love." Fear is the respect and awe of children for their parents in that they avoid those things that are displeasing to them (Gen. 39:9). Love is the inner, heartfelt attachment to God so that one gladly does His will (I John 5:3). The fear to do evil and the love that delights in the Law of God guard the Christian from a life of sinful rebellion. It should be noted, however, that when Luther says only "We should fear and love God," in the last nine commandments, he does not mean that trust, or faith, is omitted because it is of minor importance. Rather, once Luther has established that from faith all good works proceed and from faith our works "receive a borrowed goodness," then the motives for keeping the Law are fear and love. This is why for Luther the First Commandment is the chief commandment which comprises all the rest, "Let this suffice for the First Commandment. We had to explain it at length since it is the most important. For, as I said before, where the heart is right with God and this commandment is kept, fulfillment of all the others will follow of its own accord" (LC I, 48).

Luther in the Large Catechism takes up the practical question of "What is it to have a God?" He defines a "god" in the broadest of terms as "that to which we look for all good and in which we find refuge in every time of need. To have a god is nothing else than to trust and believe in him with our whole heart" (LC I, 2). Luther did not limit religion or having a god to a belief in a supernatural being, as is so often done today. Rather, he goes unerringly to the gods which occupy the minds of men in this universe and are very much in this world, also among the children of God. They are not supernatural at all, although they may today be disguised in high-sounding terms as "ultimate concern" or "ultimate commitment." Some modern theologians, such as Paul Tillich, who have rejected a personal god, such as the Lord Jehovah of the Scriptures, but have some kind of ultimate concern, are free to say that every man has a god. Every man has a religion; no man is in fact an atheist. Luther would easily understand such a statement, and he would agree on that point with such a modern theologian, "If anyone boasts of great learning, wisdom, power, prestige, family, honor, and trusts in them, he also has a god but not the one true God. . . . Therefore, I repeat, to have a god properly means to have something in which the heart trusts completely" (LC I, 10).

It is here that modern man, living in an affluent society where values are turned upside down, must examine himself in the light of God's serious warning: I THE LORD, THY GOD, AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME. Our "ultimate concern" here must be that the god of this world has not blinded our minds so that we are sacrificing to devils and not to God (II Cor. 4:4; I Cor. 10:20), but rather that we are among those of whom the Psalmist says, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11).

### *The Creed*

By way of introduction, Luther, in the Large Catechism, explicitly shows that the difference between the Decalog and the Creed is the fundamental difference between the doctrines of the Law and the Gospel: "Thus far we have heard the first part of the Christian doctrine. In it we have seen all that God wishes us to do or not to do. The Creed properly follows, setting forth all that we must expect and receive from God; in brief, it teaches us to know him perfectly" (LC II, 1). Luther then briefly gives the relationship between the Law and the Gospel. The Gospel is given "in order to help us do what the Ten Commandments require of us. . . . Therefore it is as necessary to learn this part as it is the other so that we may know where and how to obtain strength for this task" (LC II, 2).

I BELIEVE. Before one can begin to consider the contents of the three articles, it is important to have a fundamental understanding of what "I believe"

means. The word "creed" comes from the Latin *credo*, which translates into "I believe." Paul confessed, "I believed, and therefore have I spoken" (II Cor. 4:13). From Paul's words, it is evident that the individual must have the correct saving faith. Luther knew that very often one's confession of faith gets watered down so that it is a confession with the mouth and not with the heart (see Rom. 10:8-10). Therefore he was at great pains to set forth the Biblical content of faith: "We should note that there are two ways of believing. One way is to believe *about* God, as I do when I believe what is said about the Turk, the devil, or hell. This faith is knowledge or observation rather than faith. The other way is to believe *in* God, as I do when I not only believe that what is said about Him is true but put my trust in Him, surrender myself to Him, and make bold to deal with Him, believing without doubt that He will be to me and do to me just what is said of Him. . . . This faith which in life or death dares to believe that what God is, what He is said to be, is the only faith that makes a man a Christian and obtains from God whatever it will. This faith no false and evil heart can have, for it is a living faith" (Luther's "Brief Explanation," Phil. ed., II, 368). Note how Luther with great skill in teaching, converts the Creed's "I believe *in*" to "I believe *that* God has made *me*, redeemed *me*, called *me* by the Gospel.

## THE SECOND AND THIRD ARTICLES

For Martin Luther the doctrine of justification by faith was the chief article by which the Christian church stands and falls. After the translation of Romans 3:28 appeared in his New Testament, he was charged with mistranslating because of the insertion of the word "alone:" "Therefore we conclude that a man is justified by faith *alone* without the deeds of the Law." Luther vigorously defended his translation: "Actually the text itself and the meaning of St. Paul urgently require and demand it. For in that very passage he is dealing with the main point of Christian doctrine, namely, that we are justified by faith in Christ without the deeds of the Law. And Paul cuts away all works so completely, as even to say that the works of the Law—though it is God's Law and Word—do not help us for justification [Rom. 3:20]" (LW 35, 195).

An examination of Luther's exposition of the Creed in the Small Catechism, however, reveals the striking fact that when Luther explains the Second and Third Articles he never uses the expression "justification by faith." As a matter of fact, one does not find it even in his explanation of these two articles in the Large Catechism. And yet Luther's exposition of these articles achieves the high point in both the catechisms. Everything previously expounded has led up to this part, and everything that follows rests upon it. Once again, the skill of Luther as pastor and teacher reveals itself as he unfolds the central doctrine of Scripture to the young and the uninformed. With brilliant strokes he sets forth "the entire Gospel" (LC II, 33) in simple progressive steps. It is of great value to examine how he does it.

Luther selects several building blocks to instill an understanding of this chief doctrine. He picks the first one by saying, "We shall concentrate on these words, 'In Jesus Christ our Lord'" (LC II, 26). Jesus Christ is the second person of the Trinity, equal with the Father and the Holy Ghost, "the true and only Son of God, begotten from eternity in one eternal divine nature and substance" (Phil. ed., II, 370). The word "Lord" is an attribute of divine majesty. But Luther does not direct our eyes to the pre-existent Christ in His bare majesty as our Redeemer. It is the incarnate Christ upon which we should fasten our eyes. He who is also "true man, born of the Virgin Mary." From a practical pedagogical point of view, Luther recognized that an instruction book intended for children is not the place to explain in detail the doctrine of the person and work of Christ. That is more appropriately done in longer sermons on the great festival days of the church year and in doctrinal expositions (LC II, 32). But the union of the divine and human natures in the one person Jesus Christ is so fundamental that one must believe it for his salvation. One of Luther's most significant confessions on the necessity of believing in the personal union of the two natures in Christ has found its way into the Formula of Concord: "Here you

must take your stand and say that wherever Christ is according to the deity, He is there as a natural, divine person and is also naturally and personally there, as His conception in His mother's womb proves conclusively. . . . No, comrade, wherever you put God down for me, you must also put the humanity down for me. They simply will not let themselves be separated and divided from each other. He has become one person and never separates the assumed humanity from Himself" (SD VIII, 81-84). And Luther did expect the average parishioner to know and confess this fact, not only formally in the Apostolic and Nicene Creeds but also in congregational song, as in his "A Mighty Fortress." Here he describes Jesus Christ as *der rechte Mann*, "For us the one true Man doth fight, The Man of God's own choosing."

As a second factor, to demonstrate that we are justified by faith alone without our deeds, Luther graphically and precisely describes what Jesus Christ did as our Lord and Redeemer. All of mankind, of which I am a part, was "lost." That is easy to understand. I am a "lost sheep" (Luke 15:3-7; Matt. 18:11, 12; I Pet. 2:25). But we are more than "lost." We are not merely little lambs who have lost their way in this world. Just because Luther in summarizing Christian doctrine in these explanations has used many striking, balanced phrases ("guards and preserves me," "purchased and won," "calls, gathers, enlightens, and sanctifies"), we are tempted to overlook the specific meaning of each of these parallel sets of words, and we tend to regard these phrases as units. A case in point for close examination is Luther's phrase, "A lost and condemned creature." We have not only lost our way in this world, but we stand condemned before the holy and righteous God who has said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). And God has Himself enlarged the scope of that judgment by declaring, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10; Deut. 27:26; Rom. 3:9). In the Large Catechism, Luther declares, "We lay under God's wrath and displeasure, doomed to eternal damnation, as we had deserved" (LC II, 28).

But now our Lord Jesus Christ has redeemed mankind from this hopeless situation, "who has redeemed me." Luther treats the redemptive work of the God-Man, Jesus Christ, very briefly in the Large Catechism: "Let this be the summary of this article, that the little word 'Lord' simply means the same as Redeemer, that is, He who has brought us back from the devil to God, from death to life, from sin to righteousness, and now keeps us safe there" (LC II, 31). Christ's work is truly substitutionary. He kept the Law perfectly and suffered the punishment of sin, not only for our benefit but also in our stead. On Isaiah 53:4 Luther comments, "This states the purpose of Christ's suffering. It was not for Himself and His own sins but for our sins and griefs. He bore what we should have suffered" (LW 17, 22). The Small Catechism builds solidly on the Scriptural foundation of texts such as these: Gal. 4:4,5; II Cor. 5:14; Rom. 3:25; Rom. 5:10; I Pet. 3:18. In his famous commentary on Galatians, Luther says on the words of Paul, "loved me and gave Himself for me" (Gal. 2:20), "In these words Paul gives a beautiful description of the priesthood and the work of Christ, which is to placate God, to intercede and pray for sinners, to offer Himself as a sacrifice for their sins, and redeem them" (LW 26, 177).

The third part in Luther's presentation of justification as the center of all Christian truths, demonstrates that Jesus is my Lord who has triumphantly conquered my enemy, the devil, "Even as He is risen from the dead, lives and reigns to all eternity." The Large Catechism expands this truth in the words, "Afterward He rose again from the dead, swallowed up and devoured death, and finally ascended into heaven and assumed dominion at the right hand of the Father. The devil and all his powers, therefore, must be subject to him and lie beneath His feet until finally, at the last day, He will completely divide and separate us from the wicked world, the devil, death, sin, etc." (LC II, 31). Our Savior declared to Mary Magdalene on the first Easter morning, "I ascend to my Father, and your Father; and to my God and to your God" (John 20:17). Christ's resurrection guarantees to me that He has reconciled me to God, and that He is exalted also according to His human nature and now rules with the almighty power of God, and "therefore He can help me and all believers in all our

necessities against all our adversaries and enemies" (Phil. ed., II, 372). Luther built this confession on such texts as Isaiah 25:8, Rom. 4:25; Heb. 7:25; I John 2:1; Eph. 1:22.

As the final building block to be set in place to teach the truth that we are justified by faith alone without the deeds of the Law, Luther directs us to the work of the third person of the Trinity, the Holy Spirit, who sanctifies us. In the Large Catechism he points out that "the work is finished and completed, Christ has acquired and won the treasure for us by His suffering, death and resurrection, etc. But if the work remained hidden and no one knew of it, it would have been all in vain, all lost" (LC II, 38). Already in his explanation of the Second Article, Luther has directed us to the work of the Holy Spirit in bestowing faith on the individual sinner. He does this by transforming the generalized "I believe in Jesus Christ" of the Apostles' Creed to the personalized "I believe that Jesus Christ is my Lord, who has redeemed me a lost and condemned creature." But even more specifically, he points to the life of the Christian under the Lordship of his Savior Jesus Christ, "In order that I may be His own and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness." The blessed state of the Christian is the result of Christ's victory over Satan. He has the forgiveness of sins, guaranteed by the resurrection of Christ, and with it a new life of faith, love, service, and hope. But this fact needed further development in the Third Article.

For Luther, the Holy Spirit is, as in the Nicene Creed, "the Lord and Giver of life, who proceedeth from the Father and the Son." "God's spirit alone is called Holy Spirit" (LC II, 36), and "His office is to make holy or to vivify" (LW 51, 156). The Christian's entire life of faith from the beginning to the end is a work of God: "He alone has sanctified [made holy] and still sanctifies" (LC II, 36). The reason for this is "that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." That it is impossible for a person's sanctification to come by means of his work and merits was already assumed in the First Article which confessed that God gives me everything out of "divine goodness and mercy, without any merit or worthiness in me." As a further step, Luther explicitly states in the Second Article that I am "a lost and condemned creature." And now in the Third Article he nails down once and for all that my reason can achieve nothing good in the spiritual realm, nor do I have any power or strength by which I can come to my Savior. This is "The Bondage of the Will" which enslaves mankind. Luther's entire theology is sharply differentiated from the humanism he attacked in Erasmus and which is still current in modern man's rejection of the supernatural and in his belief in the capacity for his full self-realization through his reason.

The Holy Spirit gives faith but only through the Word of the Gospel: "The Holy Ghost has called me by the Gospel." In the Large Catechism Luther elaborates, "In order that this treasure [i.e., the finished work of Christ] might not be buried but put to use and enjoyed, God has caused the Word to be published and proclaimed, in which He has given the Holy Spirit to offer and apply to us this treasure of salvation. Therefore to sanctify is nothing else than to bring us to the Lord Christ to receive this blessing, which we could not obtain by ourselves" (LC II, 38f). It should be remembered that for Luther the "Word" includes Baptism, the Lord's Supper, and Absolution. For Lutheranism there is no room for the Holy Spirit to work in man apart from these means of grace. He does not come through some mystical feelings, or through a special "baptism of the Holy Spirit," or through tortured wrestlings with God by incessant prayer, etc. So important was it for Luther that Christians acknowledge that it is God's Word alone that creates believers and establishes the church, that he climaxes the last stanza of "A Mighty Fortress" with the line, "Still must they leave God's Word its might."

The Lord bestows faith not only on the single, individual Christian, but "He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." The personalized "I" and "me" of the Creed has now become a member of the household of God, one of the fellow citizens with the saints (Eph. 2:19-22), or, as the Creed says, "THE

COMMUNION OF SAINTS." For Luther, the holy Christian church is the assembly of believers only, always hidden from sight but known to the Lord of the church (II Tim. 2:19).

### *The Lord's Prayer*

Prayer, Luther says in his "Treatise on Good Works," is a special exercise of faith, and faith makes the prayer so acceptable that either it will surely be granted or something better than what we ask will be given in its stead (LW 44, 58). Since prayer is an activity of faith, Luther as a preliminary to a consideration of the seven petitions, devotes several paragraphs as to why a Christian will be eager to employ the gift of prayer (LC III, 1-34). In his December, 1528 catechetical sermon on the Lord's Prayer, he summed up these points in a few words: "First, we are commanded to pray; second, the promise is given; third, there are so many and such great needs which ought to drive us to prayer; and finally, a form and way has been prescribed for us" (LW 51, 181).

OUR FATHER, WHO ART IN HEAVEN. In his 1529 edition of the Small Catechism, Luther had omitted these introductory words. But in 1531 he added them with the beautifully expressive explanation, "God would thereby tenderly urge us to believe that He is our true Father, and that we are His true children, so that we may ask Him confidently with all assurance, as dear children ask their dear father." The believer prays "*Our* Father" and not "*My* Father" to show that he prays not only for himself but for all men. It is the common prayer, precious and most effective "and it is for the sake of this that we assemble ourselves together. The church is called a house of prayer because we are all there as a congregation, and with one accord to bring our own needs as well as those of all men before God and to call upon Him for mercy" (LW 44, 65). He is our "Father" not only because one God has created us (Mal. 2:10), but chiefly because we "are all the children of God by faith in Christ Jesus" (Gal. 3:26).

### *The First Petition*

HALLOWED BE THY NAME. First things first. For Luther the arrangement of the petitions is an ordering of rank in importance. He saw an intimate relation between all the first three parts of the Catechism, and he created prayers in which he embodied all the parts. He says that the Decalog and the Creeds can also be used as a prayerbook. In fact, we may make them into a garland of four strands: As a school text, song book, penitential book, and prayer book (LW 43, 209). He quite naturally connects the First Petition with the Second Commandment. God's name is God as He has revealed Himself in His Word. He is always the Holy God, and the Word through which He reveals His will is also holy. The problem is that our use of it is not (LC III, 37). The name of God is hallowed by pure doctrine. The person who prays the Lord's Prayer thoughtfully and devoutly will make all efforts to obtain and keep Christ's doctrine unsullied.

But God's name is "also profaned by an openly evil life and wicked works, when those who are called Christians and God's people are adulterers, drunkards, gluttons, jealous persons, and slanderers" (LC I, 43). Our Savior shows this positively when He says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

### *The Third Petition*

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. God has established His kingdom of grace and He graciously rules it with the word of His Gospel. While this kingdom is not of this world it is still *in* this world. But here the triple alliance of the devil, the world and our own flesh is aligned against His kingdom of which we by grace are citizens. To take the last mentioned first, Luther never wavered in his certainty that man's will is always in rebellion

against God. There is a battle to the end between man's natural will and the will of God. In at least two of his expositions of this petition, Luther uses almost identical words to express this: "Compared with your will ours is never good but always evil. Your will is at all times the best, to be cherished and desired above everything else. Therefore have mercy upon us, O dear Father, and let nothing happen just because it is our own will" (LW 43, 33). The "world" for Luther is not so much the inanimate objects of the earth, such as gold, silver and property, as it is evil men, "those who persecute and suppress Thy holy Word or prevent Thy kingdom from coming" (LC III, 67). But the real, chief archenemy is the devil. He is a demonic supernatural force in this world, "who baits and badgers us on all sides, but especially exerts himself where the conscience and spiritual matters are at stake" (LC III, 104). It is he who stirs up the world and our flesh "in order to hinder us, put us to flight, cut us down, and bring us once more under his power" (LC III, 63). The devil is not an invention of man, nor a personified symbol of psychological processes, as he is dismissed today. Rather, he is a real enemy here upon the earth (I Pet. 5:8). This is a serious matter which God's children should understand. Then they will not be offended when in their lives they receive the "blessed holy cross." The cross is a blessing for Christians, and it is inevitable that it will come because "when God's Word is preached, accepted, or believed and bears fruit, there the blessed holy cross will not be far away" (LC III, 65). But even in the face of such a triumvirate of enemies, there can be true Christian optimism, because "one or two Christians, armed with this single petition, shall be our bulwark against which the others shall dash themselves to pieces" (LC III, 69).

#### *The Fifth Petition*

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. To say that this is both a comforting and a troubling petition to devout Christians is to state the obvious. It is comforting because we pray for the greatest of all our needs, the forgiveness of sins, "For we daily sin much and indeed deserve nothing but punishment." This petition sees that the life of the Christian is not without sin, and it asks God to disregard his sins and to forgive them. Our continued need for forgiveness constantly humbles us. In the Large Catechism Luther says, "This petition has to do with our poor, miserable life. Although we have God's Word and believe, although we obey and submit to His will and are supported by God's gift and blessing, nevertheless we are not without sin" (LC III, 86). How comforting then to know that God has removed our transgressions from us as far as the East is from the West and that He remembers that we are frail children of dust (Psalm 103:10-14). Christ's blood cleanses us from all sin (I John 1:7), and where our sins abound God's grace abounds even more (Rom. 5:20).

That this petition troubles the sincere Christian is due to its last clause, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. Luther forthrightly raises the troubling question in his commentary on the Sermon on the Mount: "The only petition that has an addition of this sort is this one, and it gives the impression that the forgiveness of sins is accomplished and merited by our forgiving. Then what would become of our doctrine that forgiveness must come only through Christ and must be received in faith?" The answer to this question is that the Lord, by putting the petition in this way and connecting the forgiveness of sins with our forgiving, "had the special purpose of making mutual love a Christian obligation, and the continual forgiveness of the neighbor the primary and foremost duty of Christians, second only to faith and the reception of forgiveness" (LW 21, 149). In this world of sin and strife and selfishness, nothing is so common as enmity and an unforgiving spirit. And yet what the Psalmist says is recognizably true to man: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1). And so out of gratitude that God constantly forgives us, we forgive our neighbor and will "readily do good to those who sin against us." Considered in this light, one will not regard the last clause of the petition as troubling but, with Luther, will look upon it as com-

forting as well as necessary: "If you do not forgive, do not think that God forgives you. But if you forgive, you have the comfort and assurance that you are forgiven in heaven. Not on account of your forgiving, for God does it altogether freely, out of pure grace, because He has promised it, as the Gospel teaches" (LC III, 96).

### *The Seventh Petition*

**BUT DELIVER US FROM EVIL.** In the Large Catechism Luther translates these words as "deliver or keep us from the Evil One, or the Wicked One." To him this petition seems to be speaking of the devil as the sum of all evil in order that the entire substance of our prayer may be directed against our archenemy: "It is he who obstructs everything that we pray for" (LC III, 113). All seven petitions deal with prayers of need in which we petition God's help. These petitions, as explained by Luther, reveal a life in this world characterized by a deceitful use of God's name, a disobedience of God's will, and a hindrance to the coming of His kingdom of grace. We live in a hungry land and are embarked on a dangerous journey through a world full of evil. Truly, the pilgrim's progress to the Beulah land is a hazardous trip fraught with many difficulties. But he need not despair, for he has God's support. If he did not have it, he would not be safe from the devil "for a single hour" (LC III, 116). Praying this petition in faith, he may be assured of his final deliverance (Rom. 8:28-39; Phil. 1:6).

Pride together with self-satisfaction with himself is one of the great temptations that confront the Christian of long standing. He may have prayed the Lord's Prayer so many times without thought that it has become no more than vain repetition that conduces to self-satisfaction (Matt. 6:7). Luther saw this danger in his old friend, Peter Beskendorf the barber. One day in 1535, when Luther was getting a haircut, Peter said that he was going to write a book to warn everybody against the power and cunning of the devil. Luther then wrote some lines of verse in one of Peter's books to the effect that no one can become so sharp that he can know the devil well, and that Peter had better look sharp lest in trying to trick the devil it might backfire on him. As a positive gesture, however, Luther did write a prayerbook for Peter on the text of the different parts of the Catechism, "A Simple Way to Pray" (1535).

Shortly afterwards Peter was tempted to act in a way that brought tragedy and shame to his family and himself. One Saturday night his son-in-law, an army veteran, boasted that he had acquired the ability to make himself invulnerable to any wound. Peter, possibly intoxicated, attempted a medieval version of Russian roulette by experimentally stabbing his son-in-law with a knife. The blow was fatal and Peter was brought into court. Luther and other of his friends interceded on his behalf so that he was only sent into exile. The incident vividly recalls Luther's words, "Such is life that one stands today and falls tomorrow. Therefore, even though at present we are upright and stand before God with a good conscience, we must pray again that He will not allow us to fall and yield to trials and temptations" (LC III, 100).

Luther composed the following prayer for Peter on the basis of the Seventh Petition. One can only hope that Peter did continue to pray it fervently until "he was taken from this vale of tears," and that Luther's prayer will also today serve to help all to pray this petition to their eternal welfare: "Say: 'O dear Lord, God and Father, this wretched life is so full of misery and calamity, of danger and uncertainty, so full of malice and unfaithfulness (as St. Paul says, 'The days are evil' [Eph. 5:16]), that we might rightfully grow weary of life and long for death. But Thou, dear Father, knowest our frailty; therefore help us to pass in safety through so much wickedness and villainy; and when our last hour comes, in Thy mercy grant us a blessed departure from this vale of sorrows so that in the face of death we do not become fearful or despondent but in firm faith commit our souls into Thy hands. Amen.'" (LW 43, 197f).



To understand the doctrine of Baptism one must keep in mind three decisive points which the Lord has revealed regarding the sacraments. In a sermon on Matthew 3:13-19, which Luther preached at the baptism of the son of a close friend, Prince John of Anhalt, Luther explained these points briefly and simply to the congregation:

Now, as I have often said, God's Word teaches us that the sacrament of baptism has three parts. The first is just natural water. . . . The second part, God's Word beside and with the water, which is not something we have invented or dreamed up, but is rather the Word of Christ who said, "Go into all the world and baptize them in the name of the Father, and of the Son, and of the Holy Spirit" [Matt. 28:19]. When these words are added to the water, then it is no longer simple water like other water, but a holy, divine, blessed water. For where the Word of God, by which He created heaven and earth and all things, is present, there God Himself is present with His power and might. . . . Then there is a third part which is necessary to make it a sacrament, namely, institution or the Word which institutes and ordains baptism; for two kinds of words must be present in order that it be a baptism. One which is spoken with the water or baptizing, the second which orders and commands us to baptize in this way, that is, to immerse in water and to speak these words. When these two come together, namely, the command and the institution to do this and the Word with the water, which is used in accord with the institution and practices and administers the same, then this is called a baptism and is a baptism" (LW 51, 320f).

Luther finds the special command of God for baptism in Matthew 28:19. In view of this, "To be baptized means to be baptized not by men but by God Himself. Although it is performed by men's hands, it is nevertheless truly God's own act" (LC IV, 10). Once again Luther eliminates any idea of man's power to co-operate in the work of regeneration. But how comforting to know that it is God who sanctifies and cleanses us "with the washing of water by the Word" (Eph. 5:26).

After establishing the essence of baptism as the application of water and the Word in accord with God's command, Luther next addresses the question of the benefit of baptism. His answer is that "it works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." This is one of the most pregnant of all statements Luther makes in the entire Catechism. It compactly summarizes the simple Gospel truths against the misunderstanding of both the Anabaptists and the Roman Catholics. This statement, grounded on Mark 16:16 and Titus 3:5-7, bears a most minute examination. Objectively considered, the element of water connected with the Word of God is the instrument of salvation. It is a living, saving water on account of the Word of God which is in it, for "through the Word baptism receives the power to become the 'washing of regeneration' as St. Paul says in Titus 3:5" (LC IV, 27). The thrust of this part of the statement is against all who deny that baptism is a sacrament which imparts the forgiveness of sins: "Therefore it is sheer wickedness and devilish blasphemy when our new spirits, in order to slander baptism, ignore God's Word and ordinance, consider nothing but the water drawn from the well, and then babble, 'How can a handful of water help the soul'" (LC IV, 15).

On the other hand, Luther held that faith is the condition for a blessed reception of the gift of baptism, for he continues with the words, "And gives eternal salvation to all who believe this as the words and promises of God declare." Faith indeed does not constitute or make God's baptism; only His Word and command can do that. But faith receives the gift of baptism: "Without faith baptism is of no use, although in itself it is an infinite, divine treasure. So this single expression, 'He who believes,' is so potent that it excludes and rejects all works that we may do with the intention of meriting salvation through them" (LC IV, 34). Here Luther warns us against the Roman Church and all others who

teach that baptism merits grace by the mere external action of the sacrament without faith on the part of the recipient.

These two points are so important that in the Small Catechism Luther develops them further on the basis of Titus 3:5-7, by answering the question, "How can water do such great things?" in these words: "It is not the water indeed that does it but the Word of God which is in and with the water, and faith, which trusts such Word of God in the water." This twofold consideration of baptism is necessary to get its full meaning. On the one hand, the Word makes the water a baptism, that is a gracious water of life and a washing of regeneration in the Holy Ghost, and on the other hand, only faith receives the gift of the forgiveness of sins which baptism brings. But baptism itself works faith because of the divine promise attached to the water. It is a washing of regeneration, a washing by means of which God actually brings about the regeneration of man: Titus 3:5; Ephesians 5:26; Acts 22:16; Acts 2:38; I Peter 3:21. Hence infant baptism is pleasing to Christ because all depends on God's command and promise, and God Himself is at work in the sacrament of baptism (LC IV, 47-57). The sacrament is the Gospel which is the power of God unto salvation.

But here one must not think only of the moment when one is baptized, as though that were the end of the power of baptism. Indeed not! The power of baptism and its meaning for our daily life are most intimately related. Our baptism means that "the Old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise who shall live before God in righteousness and purity forever." Unfortunately some have missed the enduring value of baptism for our life by understanding Luther's word "signify" (*bedeuten*) as merely meaning that baptism "symbolizes" something for our daily life. On the basis of Romans 6:1-11, Luther teaches that baptism is not merely an "empty symbol" indicating that the Christian's daily sanctification should take place. On the contrary, baptism "not only announces this new life but also produces, begins, and promotes it" (LC IV, 73f). We are buried with Christ by baptism into death (Rom. 6:3f), and "as many as have been baptized into Christ have put on Christ" (Gal. 3:27).

Our baptism is of value for our whole life. Though one might fall from faith, God's promise made to us in His covenant of baptism stands firm, for all the promises of God are in Christ, "Yea and Amen" (II Cor. 1:20; see II Tim. 2:13; Rom. 11:29). "Therefore baptism remains forever. . . . The ship does not flounder, since, as we said, it is God's ordinance, and not a work of ours. But it does happen that we slip and fall out of the ship. If anybody does fall out, he should immediately head for the ship and cling to it until he can climb aboard again and sail on it as he had done before" (LC IV, 80-82). The power of baptism is always there to be grasped by faith. Thus the Christian daily draws comfort and strength from his baptism, so that even in the hour of trial when he is deeply distressed, he confidently cries out, "*Ego tamen baptizatus sum!*"—"But I am baptized!" (LC IV, 44).

### *The Lord's Supper*

The three points that Luther set forth with regard to baptism apply also to the Lord's Supper. Luther finds them in the words of institution as recorded in the New Testament (Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; I Cor. 11:23-25). He and his fellow reformers constantly reiterate their fundamental conviction that the doctrine of the Lord's Supper is to be derived from the words of institution.

Since not everyone should be admitted to the sacrament ("close communion"), it is necessary that every Christian should be familiar with "what it is, what its benefits are, and who is to receive it" (LC V, 1f). In the Sacrament of the Altar the elements of bread and wine, the Word of God by which God effects what He declares, and His command by which He instructs us to do what He has com-

manded in His name and power—these constitute the essence of the sacrament. Following the exact words of our Lord, Luther says that this sacrament “is the true body and blood of our Lord Jesus Christ, under the bread and the wine, for us Christians to eat and to drink.” Luther holds both to the reality of the body and blood of Christ and the reality of the bread and the wine in the Lord’s Supper because “it is bread and wine comprehended with God’s Word and connected with it.” This must be true because Christ’s Word distinguishes it from ordinary bread and wine and causes it to be Christ’s body and blood. The old church father Augustine put it accurately in saying, “When the Word is joined to the external element, it becomes a sacrament” (LC V, 9f). When the pastor speaks the words of institution in the name and person of Jesus Christ over the elements, “then in virtue of them they [i.e., the elements] are truly the body and blood of Christ. For as we have it from the lips of Christ, so it is; He cannot lie or deceive” (LC IV, 14-16).

When speaking of the benefits of the Lord’s Supper, Luther calls this sacrament “the Gospel.” In the Small Catechism he says that the benefit of such eating and drinking is shown in these words: “Given and shed for you, for the remission of sins.” It is clear from these words that “forgiveness of sins, life, and salvation are given us. For where there is forgiveness of sins, there is also life and salvation.” There is a wonderful word of promise here related to the eating and drinking of Christ’s body and blood. It is the crucified and risen Lord Jesus Christ who is giving us His body and blood, which He offered up for us on the cross. Luther says that “we go to the sacrament because we receive there a great treasure through and in which we obtain the forgiveness of sins. Why? Because the words are there through which this is imparted. Christ bids me eat and drink in order that the sacrament may be mine and may be a source of blessing to me as a sure pledge and sign—indeed, as the very gift He has provided for me against my sins, death, and all evils” (LC V, 22).

As a final point of instruction concerning this sacrament, Luther asserts that the gifts of the Lord’s Supper must be received in faith: “He that believes these words has what they say and express, namely, the forgiveness of sins.” Christ directs the promise of the Lord’s Supper to His disciples who receive it by faith. Faith is the hand that accepts the treasure; “The treasure is opened and placed at everyone’s door, yes, upon everyone’s table, but it is also your responsibility to take it and confidently believe that it is just as the words tell you” (LC V, 35). The impenitent, however, should be restrained, but the weak in faith are to be encouraged, for people with misgivings about their unworthiness “must learn that it is the highest wisdom to realize that this sacrament does not depend on our worthiness” (LC V, 61). In this sacrament Christ “offers us all the treasures He brought from heaven for us, to which He most graciously invites us. . . . We must never regard the sacrament as a harmful thing from which we should flee, but as a pure, wholesome, soothing medicine which aids and quickens us in both soul and body. For where the soul is healed, the body has benefited also” (LC V, 66f).

### III. Enduring Values for 1979

It is a commonplace to assert that at the time of Luther the knowledge of the Gospel was, for several reasons, severely restricted. There were few Bibles and these were pretty much limited to places of learning. What was promulgated from the sacred Scriptures in sermon and prayerbook was so seriously distorted that it was virtually impossible for an average person to get to know the saving truths of God’s Word. The Gospel had been turned into law. The people were taught the lives of saints as substitute for the Gospels. The devotional literature centered the practical life of the Christian on how the saints (many of them legendary) achieved perfection by external discipline.

There is a tendency on our part to look with pitying eye on the spiritual conditions that obtained four hundred fifty years ago. But with that we often exhibit a condescending note of superiority and self-satisfaction that conditions in

our time are much better. We may contentedly say to ourselves that we are quite fortunate. After all, the Lord raised up Martin Luther at just the right time, because it is true what the Lord said at the time of Hosea: "My people are destroyed for lack of knowledge" (Hosea 4:6).

But conditions are not very different today from the time of Luther, nor, for that matter, from the time of the Old Testament prophets. Solomon observed that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it has been already of old time, which was before us" (Eccl. 1:9. 10). In this modern, mad scramble of searching for new techniques, new methodology, new material to achieve our instructional goals in the church, I would suggest that when we come to a consideration of what to do with Luther's Catechisms in 1979 we remember these words of Solomon. The thesis of this last essay asserts that there are enduring values in Luther's Catechisms, and unless we stay with what is there presented we will be in danger of losing our Reformation heritage.

The inestimable theological value of Luther's Catechisms reveals itself in two towering, white-capped Mount Everests: JUSTIFICATION BY FAITH ALONE, and THE DISTINCTION BETWEEN THE LAW AND THE GOSPEL.

Luther made the Gospel the central point of his presentation in both Catechisms. The Gospel is the truth that the accomplished redemption in Jesus Christ has set the sinner free from the wrath and condemnation of the Law. Christ, true God and man in one person, died and rose again, the just for the unjust. God is reconciled to the sinner: "Let this be the summary of this article, that the little word 'Lord' simply means the same as Redeemer, that is, He who has brought us back from the devil to God, from death to life, from sin to righteousness, and now keeps us safe there" (LC II, 31). I believe "that He is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all my sins, from death, and from the power of the devil, not with gold and silver but with His holy, precious blood, and with His innocent sufferings and death."

That this redemption may become the possession of the individual, faith is necessary. This is worked by the Holy Spirit who is tied to the word of the Gospel in working faith in the sinner. Through the Gospel of the forgiveness of sins God calls, gathers, enlightens and sanctifies His church. This gift of faith is also given and strengthened through the visible Word, the sacraments. With this gift of the forgiveness of sins we receive the Holy Spirit who gives us strength to forsake sin and to lead a new life. Thus we take up the struggle against sin in our daily lives, but we do it with a sense of personal gratitude for the great things which God has done for us and for our salvation.

Luther views the work of Christ for our redemption as objective, outside of us, and completed in the past. In no sense does it depend on me, the lost and condemned creature. But when I have been brought to faith in the Gospel of forgiveness, I consider the work of Christ in the framework of a personal expression of my faith, "in order that I might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." But my new life of sanctification is so frail that I need the constant support of God, who has begun the good work in me. So, in the Lord's Prayer I constantly pray for forgiveness, strength, and final deliverance. All this God grants by grace, assuring me "that being justified by faith, we have peace with God through our Lord Jesus Christ . . . and access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1. 2). Even in the heat of the fiery trial I can assert on the basis of God's own promises, "But nevertheless I am baptized!" And in the Lord's Supper I have these words: "Not preached to wood or stone but to you and me, This is my body given for you. This is my blood poured out for you for the forgiveness of sins" (LC V, 64. 65). This is the pure Gospel which runs through Luther's Catechism from the beginning to the end, and upon which "all our salvation and blessedness are based" (LC II, 33).

But right alongside these expressions of the forgiving God there runs another string of thoughts of the holy and righteous God, who hates sin and demands perfect piety from every man. And everyone of us is personally responsible for his inner and outer life. The will of God is proclaimed in the Decalog, and Luther explains this will in its full severity: "We should fear, love and trust in God above all things." He says further, in the Large Catechism, "These words [i.e., the First Commandment], therefore, ought to be received and esteemed as a serious matter to God because He Himself here declares how important the commandments are to Him and how strictly He will watch over them, fearfully and terribly punishing all who despise and transgress His commandments" (LC I, 322). With Luther there is no mitigation of the demands of God's Law. Rather, "it is the thunderbolt by means of which God with one blow destroys both open sinners and false saints." Where the Law exercises its office alone, "there is only death and hell and man must despair like Saul and Judas" (SC III, 2-7). God has placed the commandments as the boundary between good and evil (LC I, 183). The commandments always retain their nature and value even though we do not keep them (LC V, 5). But since no man can keep them by his own strength, there is need for the saving revelation of the Gospel (LC II, 3), which is that other word which God has given and which makes a gift to us of His grace and the remission of sins. This we receive through faith, and faith is a living, busy, active, mighty thing. It is devoted to the service of God for, "it is impossible for it not to be doing good works incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done them, and is constantly doing them" (LW 35, 370). Luther thus sharply distinguishes between the Law and the Gospel, recognizing that they are entirely different in their content and in their purpose. The Law destroys all the self-confidence of man, but the Gospel is God's final Word for the terrified sinner.

It is indeed true that we will find ourselves with the inner discord which Paul describes in Romans 7. Our keeping of the Law is partial and intermittent. As we pray the Lord's Prayer, it is again driven home to us that "we sin much every day, and deserve nothing but punishment." The Law constantly tells us *that* to the end of our lives, and this would lead us to despair except that God promises the sinner forgiveness of sins because "He gave us the Gospel, in which there is nothing but forgiveness, before we prayed or even thought of it" (LC III, 88).

But we also need a guide for our daily life that we may know what works are pleasing to God. By faith we have the gift of the Holy Spirit, but He does not tell us through the Gospel what things we are to do which would be in conformity with the will of God for our relationship to our neighbor. Through the knowledge of the Gospel, however, "we come to love and delight in all the commandments of God" (LC II, 69), and so the Law is a norm which infallibly shows us which works God wants done, for "apart from these Ten Commandments no deed, no conduct can be good or pleasing to God, no matter how great or how precious it may be in the eyes of the world" (LC I, 311).

So, for Luther in the Catechisms, we are free from the sin and guilt produced by the Law, "for Christ is the end of the Law for righteousness to everyone that believeth" (Rom. 10:4), and yet, we "delight in the Law of God after the inward man" (Rom. 7:22). In short, the believer fears, loves and trusts in God above all things. In this sentence of Luther we have the proper application of the Law and the Gospel.

These two truths, justification by faith alone and the proper distinction between the Law and the Gospel—these are the crowning glories which we also in 1979 have in the gift of Luther's Catechisms. Not to recognize this is to give up our Reformation heritage. Here we have the enduring worth of Luther's Catechisms.

To be sure, there are other excellencies in these two works of Luther. The Small Catechism, just as a book of instruction for the young, always receives high marks. Let us briefly call attention to some of these striking characteristics of the Catechism. Its pedagogical values are quite apparent.

Luther did not shape it into a miniature "dogmatics text," as one might construct a doll house similar in every detail to an adult house but on a diminutive scale. He avoids all the technical phraseology of the university, although Luther could and did use that language precisely when the occasion demanded it. As we have noted, he did not even use the term "justification by faith alone," but he successfully presented the truth as it has never been presented since that time.

Secondly, there is not a single polemical word in the entire text, neither against Rome nor against the Sacramentarians and the Enthusiasts. This is all the more remarkable if one remembers that other instructional texts of the time did not escape this flaw, and it is especially remarkable when one remembers that during the preceding twelve years Luther had been engaged in most violent theological debate on all these fronts. He was personally involved in defending the doctrines of the bound will, justification, baptism and the Lord's Supper against both Roman and Zwinglian and Enthusiastic falsifications.

Thirdly, pedagogically it was a masterstroke to break away from the traditional division of the Apostles' Creed into twelve parts and instead to present the threefold revelation of God for our salvation as Creator, Redeemer, and Sanctifier.

And fourthly, one should add the fact that the second Wittenberg edition carried illustrations—ten on the Commandments, three on the Creed, and seven on the Lord's Prayer. Later editions added woodcuts that illustrated Baptism, the Lord's Supper, and Absolution.

The values of the Large Catechism are similar to those of the Small, although these values have often been overlooked because of the general neglect of the Large Catechism. More recent inferior explanations to Luther's Small Catechism have usurped the place of the Large Catechism in the life and the teaching of the Lutheran Church.

First, one should note the doctrinal importance of the Large Catechism as enriching all instruction and preaching in the church. The theological concepts, discussions, and Biblical proofs are clear, exact, simply expressed and convincing. Here Luther has expounded Christian doctrine with great precision but without the use of technical jargon. The polemical material is minimal but what is there is helpful for the understanding of Christ's pure doctrine. It is a great mine of valuable Biblical exposition.

Secondly, Luther's concrete applications of Biblical theology to the individual Christian's needs is striking. The applications are thoroughly evangelical and they are directed to the everyday garden variety of Christian who is trying to grow in grace and knowledge of his Lord and Savior, Jesus Christ. By studying the Large Catechism one learns how to apply the Law and the Gospel to himself in whatever life situation he may find himself. When one makes a careful study of the Large Catechism one will be surprised at its modernity.

Thirdly, an examination of the logical arrangement of the material and the language which Luther used can only arouse the greatest admiration for Luther as a teacher. As he moves from one part to another, he summarizes what he has said and makes a smooth transition to the next topic, showing the interrelationship between the ideas. He begins his exposition of the Second Commandment by saying, "As the First Commandment has inwardly instructed the heart and taught faith, so this commandment leads us outward and directs the lip and the tongue into the right relation of God. The first things that issue and emerge from the heart are words" (LC I, 50). By means of these skillful connecting links, Luther has given a unified presentation of God's will directed towards man for his salvation. Luther's language is powerful and concrete. It is couched in what we today would call vivid, informal colloquial speech, laced with proverbial sayings that catch the eye of the common reader. To be sure, the illustrative examples which Luther uses are taken from the daily life of Sixteenth Century Saxony, but it is remarkable how apt they are to the modern mind even after 450 years of cultural change.

In short, a fresh examination of Luther's two Catechisms will lead one to the admiring conviction which the authors of the Formula of Concord expressed nearly fifty years after the publication of the Catechisms: "They are 'the lay-

man's Bible' and contain everything which Holy Scripture discusses at greater length and which a Christian must know for his salvation" (Ep., Rule and Norm, 5).

Over the years there have, of course, been criticisms of Luther's Catechisms. It is a matter of wisdom not only to note them but also to examine them. Wasn't it Job who, to gain a better understanding of his own weaknesses and faults, cried out, "Oh, that mine adversary had written a book" (Job 31:35). "Book" here carries the connotation of a list of charges against one, just as sometimes some of our citizens, prominent and otherwise, are "booked" at the conclusion of a Grand Jury investigation.

Some of these criticisms can be disposed of quite quickly, as the one that modern man simply cannot use a book written for popular consumption 450 years ago, especially since it was directed toward the unsophisticated, people who were just coming out of the medieval Dark Ages. More specifically, it is said that Luther's works are "too agrarian" in its orientation for modern urban society (for example, see Luther on the First Article and the Fourth Petition). Now it is true that today farmers are a definite minority group but really they are not an endangered species, for we are not yet ready to substitute for bread, milk and steak, *ersatz* formulas concocted in a laboratory. Even the most dedicated city dweller easily learns that historically farming was the most widely practiced vocation and that the farm is still the source of our daily living. We really do not live so differently from previous generations when we come to the essentials.

More serious is the criticism that the Catechisms come between us and the Sacred Scriptures. They foist on us a system that is of human origin with its Five Chief Parts. And what is even more serious, they give us a pattern of doctrine developed from the thought patterns of Martin Luther. Luther's method is all wrong and those who use it are wrong, for they are imparting to children previously formulated authoritarian doctrinal statements which will shape the future beliefs of the youth. Rather, the critics assert, there should be an inductive method of going through all the Biblical material on the part of the student, and then let him formulate in his own words what he thinks the Scriptures say.

This type of thinking has led to breaking up the Catechism into small parts which are then tied in with more elaborate material, some of it coming from the Scriptures and some of it being modern applications of ethics to life situations. The net result of such thinking is that a young child does not memorize the Small Catechism for retention and he really does not begin to see the Catechism as a unit of God's revealed will as Law and Gospel, resources which he can well use in his adult life. This type of thinking has also led to a denigration of Luther's Large Catechism and a rejection of it as an instructional tool.

This calls for serious thought and it ought to provoke some intelligent debate on this 450th anniversary of the Catechisms. Such debate is necessary, and as an aid to such consideration of a fundamentally Lutheran practice one should look at the following essential points.

All Christians are enjoined to teach all things that Christ has commanded (Matt. 28:20). Parents are responsible for teaching their children these truths, and they will be held accountable to God for their actions here (Deut. 6:6,7; 11:18-21; 2 Tim. 1:5; 3:15; Psalm 78:5). Further, all Christians are obligated to confess Jesus Christ before men (Matt. 10:32f). It is the supreme duty of the Christian (1 Tim. 6:12-16). The purpose of confessing our faith is not only to show what we believe as individuals or groups of individuals but also to communicate the content of our faith to others.

It goes without saying, of course, that one's doctrine must be drawn exclusively from the apostolic-prophetic Word of God (Eph. 2:20) and, to learn God's will towards us, we must diligently search the Scriptures as the Bereans did. That means that one must draw doctrinal implications from Scripture. It is not sufficient to say that one teaches what the Scriptures teach without examining

and confessing what they really say. Everyone draws doctrinal implications from the assertions of Scripture. This calls for thinking through and accurately reproducing in our own words what the Bible actually teaches. The doctrine of the clarity of Scripture is involved here. This act of confessing has been going on from the beginning of the New Testament church. Christ's disciples confessed that Jesus of Nazareth was the Christ and the Son of God (Matt. 16:16; Rom. 10:9-10). Out of this need for confessing has come the Ecumenical Creeds, the Augsburg Confession, and, yes, the Catechisms of Luther. In these confessions great numbers of Scripture texts have been compressed. But it is the conviction of the Lutheran Christian that these creeds confess precisely what the texts of Scripture declare to be God's revealed will. We must all make this act of confessing. That is the only reason Luther himself could say of his catechism that in it is comprised the entire Scripture. It is worthwhile noting his precise words when he says that these three parts (the Decalog, Creed, Lord's Prayer), "in which everything contained in Scripture is comprehended in short, plain, and simple terms, for the dear fathers or apostles, whoever they were, have thus summed up the doctrine, life, wisdom and learning which constitute the Christian's conversation, conduct and concern" (LC, Pref. 19).

Not to acknowledge the Catechisms as a true summary of Christian doctrine is to refuse to be a Lutheran by profession. Lutherans should boldly and confidently use the Catechisms as true manuals of instruction for both young and old for study and memorization. Of course, one will dig deeper into the Scriptures and compare what the Catechisms say with all that Scripture says. And we must not forget in this connection that the Catechisms also contain a great deal of Bible history, such as the creation of the world, historical facts of Christ's birth, life, death, and resurrection. More importantly, they also set forth in the clearest terms what these great events mean for us. The pupil, even under the most competent guidance of a knowledgeable pastor, cannot dig out for himself everything that has gone into the Catechisms any more than he can mine out everything confessed in the Apostles' Creed. They provide material for study during his entire life.

On the congregational level as well as the synodical level, there is a crying need today to make an intensive study of the Lutheran Confessions, and the Catechisms in particular, because these confessions are drawn from the "pure and clear fountain of Israel" and they are "dependable symbols," as the ancient church always had (SD, Rule and Norm, I-3). It would be a sad day for our Lutheran church if Luther's Catechisms should be crowded out of our teaching material and methods for newer and more modern instructional tools or methods. It would be a sad day because our churches are faced with the same difficulties which Luther's church faced. Luther's Catechisms are opposed to two different concepts of religion which also pose great dangers for our people today. We might name them as superficial, idealistic pietism and subjective mysticism.

Roman Catholic folk-piety, shaped through the lay devotional books, was imbued with work righteousness and a belief in free will. The pious members of the church did not recognize themselves as paragons of virtue, but they were eager to improve their lives, which they thought they could do by means of their own efforts and with some assistance from God's grace poured into them via the complex Roman sacramental system. Many were good, decent people, fairly well satisfied with their state but not so much that they did not think it would be necessary to avoid some of the more notorious ways of sin and strive for some betterment in their lives. On the whole, many were more or less satisfied with what they had achieved in respectability, and their respectability wasn't all bad.

Luther disowned this type of self-complacency with his exposition of the Decalog and his "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him."

Romanism took the Law very lightly, concentrating chiefly on how to escape certain external vices and how to cultivate some outward virtues. Devotional books were full of items on how to avoid The Seven Deadly Sins, The Six Sins Against the Holy Ghost, The Four Sins That Cry to Heaven. On the other hand,



they were drilled on how to cultivate The Seven Works of Charity and The Seven Gifts of the Blessed. Now, pursuit of these ideals are not wrong in themselves, but they tend towards superficiality and overlook the depth of the depravity of the human heart and the need for true daily repentance and trust in the life-giving Gospel. Luther cut through all that superficial piety with his "Who has redeemed me, a lost and condemned creature."

And then there was that high value placed on self-chosen works of piety, such as entering the monasteries and the convents. Once again Luther restored true piety by his doctrine of the Christian vocation of serving God and man by the keeping of the Commandments in whatever calling one may be. The emphasis was on the fact that "we should fear and love God that we do not hurt nor harm our neighbor, but help and befriend him in every bodily need."

Now, it is not difficult to find parallels in our daily life as lived in 1979. There is the self-sufficient man and woman who are comfortably at ease in our middle-class affluence. They can mouth the platitudes of Dale Carnegie. They haven't reached the top of the social ladder as yet, but they're climbing by their own reason, strength, and clever positioning. There are those among us who render shock and horror over some external breaking of the socially accepted game rules, but don't recognize that lack of love for the neighbor in need is where the shoe pinches us. And then there are the usual self-chosen works of how best to achieve a satisfying life. It is quite remarkable how so many of these vocational ideals that the young pick for themselves are the ones glamorized by the media, while not too many are satisfied to be ordinary citizens who must carry on the hum-drum duties of our daily life or our whole civilization becomes unglued.

The sobering results of the researches of Dr. Merton Strommen and his associates in *Profiles of Church Youth* and *A Study of Generations*, should give us more than food for discussion. They ought to arouse some real concern among us. They found many Lutherans who have no understanding of the Lutheran doctrine of justification and who "show a theology that is more Arminian than Lutheran" (*Profiles*, p. 243). On the basis of their most recent research, they drew the conclusion that "about two out of five Lutherans believe in salvation by works" (*A Study*, p. 289). There is a tendency among some of us towards self-complacency so that we slough off these findings by saying they refer to those churches which don't indoctrinate as systematically as we do. We should remember, however, that snide though it may sometimes be, there can be truth to the phrase, "the arrogance of orthodoxy."

Or take the matter of subjective mysticism. The medieval church had been plagued for many years by it, but mysticism broke out in a real epidemic during the time of Luther with the activities of the Heavenly Prophets or the Enthusiasts, as they were called. In general, these had a pipeline to direct revelations from God and they were not at all bashful in proclaiming them to the common people. In mystical piety the life of feeling is dominant. Mysticism values piety according to its warmth and not according to its subject matter. For the mystic the object of faith is more or less incidental, and it can often be dismissed with a brief slogan, such as "Try Jesus."

Over against these excesses, Luther emphasized the objective character of God's revelation to man in the Word of God, as both Law and Gospel. He presents the objective side of the person of Jesus Christ, who is true God and true man; that He, 1900 years ago, actually redeemed the world; this is an accomplished fact. But above all Luther brought out the objective character of the Gospel or the Means of Grace. The Means of Grace do not merely tell the story of salvation, but they actually give this divine gift of salvation and create faith in the individual: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts. . . . Baptism works the forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare."

All this is Scriptural and it is all in Luther's Catechism. How sorely our people need these truths in the day of the charismatic movement with its special baptism of the Holy Ghost and all the other manifestations of subjective mysticism. We need regular study of these truths in all our congregations. Luther

was so right when in the Preface to his Large Catechism he said to the pastors, "Thus we have in all, five parts covering the whole of the Christian doctrine, which we should constantly teach and require young people to recite word for word. Do not assume that they will learn and retain this teaching from sermons alone" (LC, Pref. 24).

Possibly some of us may have misunderstood a word of Luther often quoted with respect to the Catechisms. When his friends wanted to publish a complete edition of his works, he wrote that he was "quite cool and not at all eager about it," adding, "for I acknowledge none of them to be really a book of mine, except perhaps the one on *The Bound Will* and the *Catechism* (LW 50, 171f). We tend to remember only that Luther mentioned the Catechism as something for which he might like to be remembered and which would hopefully be found among succeeding generations. From that we may also have inferred that Luther was interested only in what he wrote that was so simple and direct that nearly every young person can understand it without much difficulty. And then we may even draw a further inference, that we ought to simplify these practical writings of Luther even more, according to our sometimes superficial taste. This has resulted in a sort of "confessional reductionism" that leaves a very thin foundation for the average Christian to stand firm in his faith. As an antidote for that kind of thinking, let us look at the other part of Luther's statement. He mentions probably the most profound theological book he ever wrote, *The Bondage of the Will*. Luther could not be satisfied with a goal of superficial theological study and understanding. One cannot escape solid, theological work in the promulgation of truth and the rejection of error, just as Luther could not escape that but had to write his great work against Erasmus. Luther did not want posterity to overlook his practical work in the Catechisms, but at the same time he wanted posterity to recognize that his whole theology is to be sharply differentiated from the easy-going secular humanism that he so savagely attacked in his book against Erasmus. We must gratefully cling to the entire heritage of Luther's theology and not minimize any of it or reduce it to some kind of conventional idealistic pietism or murky subjective mysticism.

Fifty years ago (June 6-12, 1929), our Synod celebrated at its convention in Mayville, North Dakota, the Quadricentennial of Luther's Small Catechism (1529-1929). The convention took note of it in the president's address, and there was a longer paper on sanctification and four shorter papers on Luther's Small Catechism. All of these are well worth re-reading. Then the convention solemnly resolved to observe the 400th anniversary of the Augsburg Confession in 1930.

But that is not all that was done. A remarkable eulogy was written and distributed throughout the synod by convention resolution. It was penned by the sainted Pastor H. M. Tjernagel, but he did not put his name to it since he modestly felt that since others had reviewed it, it was not his work alone. But it is evident, if one knows his style of writing, that it is chiefly from his pen. As a conclusion to these essays, I would ask President Wilhelm Petersen of our Synod to read this eulogy fifty years after its composition and lead the assembly in the prayer written for the occasion.

### **Quadricentennial of Luther's Small Catechism**

**1529 - 1929**

**Norwegian Synod Convention, Mayville, North Dakota**

**June 6-12, 1929**

### **A EULOGY**

Luther's Catechism is unlimited in scope, extending from the beginning to the end of time, from everlasting to everlasting. Its purpose is to serve as a guiding path from the cradle to the grave and, as a bridge, to span the abyss between time and a blessed eternity. In the soul's pursuit of happiness, temporal and eternal, it gives definite and trustworthy guidance.

It is unsearchable as the the deep sea, yet as sparkling clear as the North Star. What human mind can fathom its depths or fully understand the message it bears of the love of a crucified Savior? Yet it clearly and unerringly guides the storm-tossed mariner to safety in the arms of just such a Savior.

The profoundest scholar finds it an inexhaustible store of information, yet it is a child's textbook. Have the sages and philosophers pondered any important question that it does not answer so that a child may know the truth?

The bishop and the layman, the king and the subject, the parent and the child, the master and the servant, all alike may profitably use it as a textbook. All can learn from it, none can exhaust it. Not even the most learned theologian will comprehend it fully until, led by its teachings, he has crossed the bridge into the New Jerusalem. There he will behold, in sublime perfection, the beautiful conceptions which his childhood faith gained through his mother's loving instruction in the Catechism.

It is unchangeable, yet fits all ages, races, and conditions. It is not too modern for the most backward, nor too ancient for the most cultured and enlightened. No additions are made necessary by the lapse of time; no part is in danger of becoming obsolete. Revisions and substitutes have appeared only to disappear.

Luther's Catechism is all this because it is the highly concentrated, the most perfect essence of the Book of Books, God's own revealed and written Word. The author was big enough, and yet little enough, not to intrude one personal idea. In our dear, precious Catechism is not one earth-born thought.

This explains its longevity; this assures that it will live and live on and on after the end of time, and resound in song and praise "before the throne and before the Lamb" to all eternity.

The Norwegian Synod of the American Evangelical Lutheran Church in Convention assembled on this the Four Hundredth Anniversary of Luther's Catechism, solemnly rededicates itself to the diligent use, in churches, homes, and schools, of that "string of Bible pearls," the Catechism, and urges the individual member of our Synod to do likewise as he prays:

Heavenly Father, I thank Thee for giving Luther's Catechism into the hands of my father and mother. Guided by them from page to page, I learned to know sin and its consequences; the majesty and power of Thee, my Creator; the infinite love of Thee, my Redeemer; the trust-worthy guidance of Thee, my Sanctifier. From my mother's lips I learned the Catechism prayers, and that I was invited to carry everything to Thee in prayer. The same little book imparted to me my first knowledge of Thy wondrous gifts of love, sonship, and forgiveness of sins, bestowed through Thy Holy Sacraments.

For my children and children's children I beg of Thee the greatest boon I know, that they may live and die in the truths of the Catechism.

For my church I pray: Save it from pastors and teachers unfaithful to the doctrines of the Catechism, and multiply the homes and schools where it is a textbook in daily use, for Christian instruction.

For my country I ask Thee, in whose hands "the king's heart is as the rivers of water:" Let the divine light of Luther's Catechism illumine the family hearths of high and low.

Heavenly Father, I beseech Thee: Let Thy Word continue to guide and bless my life; preserve me in its precious truths and let me die a Catechism Christian. In Jesus' name. Amen.

## REFERENCES

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- Janzow, F. Samuel, *Getting Into Luther's Large Catechism*, St. Louis: CPH, 1978. This new translation, together with a good introduction and questions for study, is reasonably priced and should receive wide distribution.
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- Tappert, Theo., tr., and ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, Philadelphia: Fortress Press, 1959.
- Teigen, Bjarne W., "Luther's Catechisms, 1529-1979," *The Evangelical Lutheran Synod Report*, 1979, Mankato: Lutheran Synod Book Co., 1979.
- Tjernagel, Neelak S., *The Lutheran Confessions—A Harmony and Resource Book*, Mankato: Lutheran Synod Book Co., 1979. This book contains not only the two Catechisms but virtually all of the Lutheran Confessions arranged in an order corresponding to Luther's Small Catechism.

### *Luther References*

A good way to get into Luther as one studies his Catechisms is to read some of his other catechetical writings. They are quite easy reading, very practical and devotional. The following are available in English. Unless otherwise noted, they will be found in the modern 55-volume edition of Luther's Works (LW) published by CPH and Fortress Press.

- "An Exposition of the Lord's Prayer for Simple Laymen" (1519), LW 42, 19-81.
- "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer" (1520), Phil. Ed. II, 354-384.
- "Treatise on Good Works" (1520), LW 44, 21-114.
- "Personal Prayer Book" (1522), LW 43, 11-45.
- "Ten Sermons on the Catechism" (1528), LW 51, 137-193.
- "The Sermon on the Mount" (1530), LW 21, 7-294.
- "A Simple Way to Pray" (1535), LW 43, 193-211.

## REPORT OF THE DOCTRINE COMMITTEE

### 1978-1979

The Doctrine Committee of the ELS has for the past year been composed of the following members: Pastor George Orvick, chairman; Prof. J. B. Madson, secretary; Dr. Willis Anthony; Prof. B. W. Teigen; Mr. Ernest Geistfeld; and Prof. Theodore Aaberg, who, because of having been granted a leave of absence from the seminary presidency for reasons of health, was replaced at the March and May meetings by Acting President G. E. Reichwald. The committee held its regular quarterly two-day meetings, and in addition was well represented at the meetings with the CICR of the WELS on June 9, 1978, and with representatives of the LCMS on January 17-18, 1979.

#### MEETING WITH THE CICR OF WELS

On June 9, 1978, all the members of the ELS Doctrine Committee except W. Anthony and B. W. Teigen, together with President W. W. Petersen and Vice-President N. A. Madson, met at West Allis, Wisconsin, with the Wisconsin Evangelical Lutheran Synod Committee on Inter-Church Relations; present from the latter committee were Professors C. Lawrenz, O. Siegler, S. Becker, E. Scharf and H. Vogel, and Pastors L. Dobberstein, M. Janke, D. Vallesky and H. Wicke.

This joint session concerned itself with discussion of 1) certain aspects of the Lord's Supper which have been re-examined in recent years, particularly a) what effects the real presence in the sacrament and b) when the real presence is effected; 2) our relationship to SELK in Western Germany and to the Lutheran Free Churches in the eastern zone of Germany; and 3) our respective meetings with representatives of the LCMS.

It was agreed that the two committees should meet again to discuss certain aspects of the doctrine of the Lord's Supper; such a meeting has been scheduled for November 8 and 9.

#### MEETING WITH THE CTCR OF LCMS

On January 17-18, 1979, several members of the Doctrine Committee, along with the president and vice-president of the synod, met with several members of the LCMS Commission on Theology and Church Relations in St. Louis, Missouri. Discussion centered on the doctrine of church fellowship as presented in three essays of the booklet *Formula for Concord*, published by the CTCR as a resource for the LCMS study program "That We May Grow," and in an essay by our seminary president, Theodore Aaberg, entitled simply "The Doctrine of Church Fellowship." The discussions revealed a basic conservatism among the CTCR representatives on the matter of fellowship. There is, however, a strong tendency for LCMS leaders to defend membership in LCUSA since they view this council chiefly as a service organization. There also appears to be a reluctance to come to grips with the impossible situation of continued fellowship with the ALC. At this point we can only pray that the shift in Missouri's direction, dating from the New Orleans Convention in 1973, may soon place it on full course with the Word of God (and with its own position of a half-century ago as clearly set forth in A Brief Statement) also regarding fellowship.

#### STUDY OF LORD'S SUPPER

The Committee during the past year has continued to study the Doctrine of the Lord's Supper. It has done so chiefly on the basis of President Aaberg's continued analysis of Luther's *Confession Concerning Christ's Supper* of 1528 (referred to as the "Great Confession") and of two brief essays by Prof. B. W. Teigen. The analysis of Luther's writing has, however, been interrupted by the illness of President Aaberg. It is the hope of the committee eventually to produce a set of theses as a fruitful culmination of its study.

## DOCTRINE OF THE CHURCH

Since the General Pastoral Conference of January, 1979, the Doctrine Committee has not at great length considered the results of that meeting. Because the committee is aware of the fact that the president of the synod is presenting his own personal statement on the Doctrine of the Church to the convention, it has agreed to withhold any further recommendations of its own at this time.

## EUROPEAN CHURCHES

The Doctrine Committee resolved to encourage the synodical president and the chairman of our committee to plan a trip to Europe to meet with representatives of various Lutheran churches there. It is the intent of the committee that this visit gain further information in our quest for clarifying our synodical relationship to these several overseas churches, including the infant Swedish church, the Lutheran Confessional Church of Sweden.

## MISCELLANEOUS

Within the committee a continuing discussion of reorganization of its work has thus far resulted in the creation of a task force on the problem of abortion. The recently published Lutheran Book of Worship has been the object of considerable concern on the part of the committee, especially in respect to its theology. The committee is also undertaking a study of the doctrine of the ministry, has scheduled a study of women's role in the church, and is interested in furthering a continuing education program within our synod. The committee has also offered counsel to the president on several occasions.

George M. Orvick, chairman  
Juul B. Madson, secretary

## MEMORIAL

The Rev. Alf Merseth  
106 - 13th St. So.  
Northwood, Iowa 50459

Dear Rev. Merseth:

The voters of our congregation met in regular annual assembly on January 21, 1979, and resolved to send the following memorial to be considered at the 1979 Synod Convention of the Evangelical Lutheran Synod.

WHEREAS, During these many years the doctrine of the Church has been thoroughly discussed;

WHEREAS, A controversy exists on the doctrine of the Church in our midst;

WHEREAS, This controversy is defined as follows:

- a. the one side says that the local congregation is a divinely instituted organization;
- b. the other side says that Scripture does not prescribe a particular visible assembly;

WHEREAS, All are agreed that the Una Sancta is the One Holy Christian Church;

WHEREAS, Scripture does not define the doctrine of the Church as precisely as is necessary to settle the controversy in our midst;

WHEREAS, The controversy on the doctrine of the Church does not affect the doctrines of salvation;

WHEREAS, The fellowship among us has not been terminated during these many years;

THEREFORE, BE IT RESOLVED, That

1. The controversy in our midst is to be regarded as an "open question" (a question not clearly answered in Scripture);
2. This controversy is a non-divisive issue;
3. We encourage the Synod to adopt Resolution 1 and 2 as the answer to the controversy in our midst on the doctrine of the Church.

To God alone be the glory,  
Einar Hagen, secretary for  
Concordia Lutheran Church  
Clearbrook, Minnesota

## MEMORIAL

A resolution of Faith Lutheran Church, San Antonio, Texas, as adopted March 13, 1979, in a voters' assembly, to be sent as a memorial to the 1979 Evangelical Lutheran Synod as a request that it be adopted by the Synod.

WHEREAS, It is impossible according to the constitution of the Evangelical Lutheran Synod (viz., Chapter I, Paragraphs 2 and 3; Chapter IV, (c); Chapter V, Paragraph 2; and Chapter VIII and, of the Articles of Incorporation of this Synod [Article III]), and according to parallel statements in the constitutions of our individual congregations to change our confessional basis; and

WHEREAS, Our local congregations define their essence as consisting of individual Christians and their activities as the consistent administration of the Word and Sacraments; and

WHEREAS, The Synod constitution delineates its composition as an organization of Christian congregations (Constitution, Chapter II, Paragraph 1) with its activities determined by the congregations' delegates representing their respective congregations during the synodical conventions (Constitution, Chapter III, Paragraph 3);

THEREFORE BE IT RESOLVED, That the Evangelical Lutheran Synod advise, as prescribed in Chapter IV, (c) of its constitution, that our present symbols, unanimously accepted, are sufficient in regard to the "Church and Ministry Discussions" and that no more nor less is to be demanded one of another.

Norman B. Harstad, pastor  
W. H. Nobles, chairman  
Fred Bull, secretary  
Clinton Bushacker, elder  
Jerome Gernander, elder  
Kenneth Welkener, elder

## DOCTRINAL MATTERS

### ACTION OF THE SYNOD

#### **Resolution No. 1: Doctrine of the Church**

*WHEREAS, The Doctrine of the Church has been under thorough discussion in the Synod for many years, and*

*WHEREAS, The 1974 Synodical Convention directed the president to bring the matter back to the convention when he deemed it necessary, and*

*WHEREAS, The president has drafted a statement on the Doctrine of the Church, and*

*WHEREAS, This issue needs to be settled in our midst in a Scriptural and God-pleasing manner,*

*THEREFORE BE IT RESOLVED, That we accept the statement of the president on the Doctrine of the Church as the formal document for study at our General Pastoral Conference, instructing the pastoral conference to report to the Synod convention only when a consensus has been reached or when the conference reports that it is hopelessly deadlocked.*

#### **Resolution No. 2: Inter-Synodical Relations**

*WHEREAS, The Evangelical Lutheran Confessional Forum has been a blessing to our Synod in the past*

*A. THEREFORE BE IT RESOLVED, That the Synod reaffirm this brotherly fellowship with the WELS through the Forum; and*

*B. BE IT FURTHER RESOLVED, That the Synod acknowledge this fellowship with thanksgiving.*

#### **Resolution No. 3: Lutheran Worship**

*WHEREAS, The Lutheran Church-Missouri Synod is working on a new hymnal, and*

*WHEREAS, The Worship Commission of the LC-MS has invited the ELS, along with WELS, to offer suggestions for hymnological and liturgical materials important to our churches for inclusion in the proposed LW; and*

*WHEREAS, Informal representatives appointed by President Petersen to attend meetings of the LC-MS Commission on Worship believe that the new hymnal will probably be acceptable for use in our congregations; and*

*WHEREAS, The LC-MS Commission on Worship has indicated a sincere desire to include materials important to our congregations; and*

*WHEREAS, The ELS has never officially adopted any hymnbook as its official book of worship but has enjoyed a freedom of use among its congregations of various liturgical services and worship materials;*

*A. BE IT RESOLVED, That the ELS endorses the efforts of*



*the LC-MS to produce a hymnal which is in accord with the doctrine of the Lutheran Confessions, which preserves the Lutheran heritage of the past 450 years and which is contemporary in language, music and hymnody; and*

*B. BE IT FURTHER RESOLVED, That the ELS especially urges that LW include the "Bugenhagen" or "Danish" Order of Service, Individual Absolution and certain hymns and melodies important to our heritage; and*

*C. BE IT FURTHER RESOLVED,*

*1. That the President be encouraged to pursue the invitation of the LC-MS Commission on Worship to make suggestions for hymns and liturgy to be included in Lutheran Worship by continuing to send informal representatives to the meetings of the LC-MS Commission on Worship and by directing the work of the Commission to the Committee on Worship of the ELS for suggestions and review;*

*2. That when the pre-publication text of LW is completed, the president direct the work to the Committee on Worship and additional personnel appointed by him and other committees appropriate to the work, to review the work and make a recommendation as to its usefulness for the congregations of the ELS at the 1980 convention of the ELS; and*

*3. That if the findings of the committees indicate that LW will be useful to the congregations of the ELS, in accord with the confessional standards of the ELS and fulfill the worship needs of the congregations of the ELS, the Board of Trustees be authorized to contribute toward the production costs of those portions of LW included to satisfy the needs and desires of the ELS; and*

*4. That funds for the implementation of these resolutions be authorized out of the Synod Fund and with such other financing as the Board of Trustees is able to arrange.*

#### **Resolution No. 4: Doctrine Committee's Work**

*WHEREAS, The Doctrine Committee continues to pursue an active program of study and of sharing fruits of such study with the Synod;*

*THEREFORE BE IT RESOLVED, That the Doctrine Committee be commended for these efforts and that the committee's report be accepted with thanks.*

# REPORT OF THE BOARD FOR MISSIONS

## HOME MISSIONS

To carry out the work of missions God uses Word and Sacrament, and in creating and preserving saving faith He does not work apart from these means. Therefore Luther says in the Smalcald Articles: "We should and must constantly maintain that God will not deal with us except through His external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament is of the devil," (*Book of Concord*; Tappert: p. 313).

For the lone individual whose conversion we earnestly pray for as well as for the many people our missionaries earnestly seek out, there is but one hope, namely, that they learn from the Word that Christ's obedience is counted to them as righteousness (Acts 4,12; Phil. 3,9; Rom. 4,3). We have a bright future if we apply Scripture's teachings of Law and Gospel to the lost, for the Law shows them their need and the Gospel meets that need.

Our Board for Missions has sought to carry out Christ's missionary command in Home Missions in the following ways in 1978:

1. Our Board, together with the Board of Trustees, approved purchase of land for erection of a house of worship for Good Shepherd, Richardson, Texas.

2. We requested our home missionaries and their congregations to prepare self studies of their parishes. They set up planning goals of 1, 2, 5, and 10 years, along with the intermediate steps needed to reach the goals. Response to the Board's request was very good.

3. The Board urged mission congregations to work hard at subsidy reduction. Response was good. Average reduction for the twelve missions was 13.1%, somewhat ahead of the nation's inflation rate estimated at 10%. (Cf. The ELS Handbook, "Guidelines for the Board for Missions," #2, par. b, p. 27, "Subsidies.")

4. Late in 1978 the Board became involved in several important matters: a) The need for calling the first home missionary to the new congregation at Yelm, Washington. This congregation was started with the exemplary initiative of Lakewood Lutheran, Tacoma, Washington, as the mother church, W. F. McMurdie, pastor. b) Study of church planting possibilities at Oregon, Wisconsin and Lake Havasu City, Arizona. Fine initiative by pastors and laymen at the local level means that good beginnings have been made. c) Planning steps were taken to help Faith Lutheran, M. T. Elliott, pastor, Camarillo, California, erect a new house of worship. God willing, these matters will come to fruition in the near future.

5. We wish to note strengthened positions in the majority of the home missions in 1978 under God's blessings. We refer especially to stewardship and to membership growth.

6. Work continued on the Board in preparation of a filmstrip presentation on our home mission program for use by our Synod congregations. God willing, this promotional material will be ready for use in 1979.

7. Salary scale: 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 has established the following scale for mission congregations in fiscal 1980:

Base salary .....	\$10,000
Car allowance .....	2,400
Annual increment .....	100
for each year after ordination to a maximum of 20 years.	
Housing	

All utilities  
 One-half Social Security  
 One-half hospitalization  
 Retirement payment at 5% of salary

8. While several new opportunities for advancing the Gospel exist we must not hold back and must continue to open new missions. And we must not ever take lightly the need for placing our seminary graduates. Therefore, the Board submits the following budget comparison and analysis. (Cf. ELS Handbook, "Guidelines for the Board for Missions," #2, paragraphs a, e, p. 26, "New Fields," "Duties;" Paragraphs h, i, j, "Theological Candidates, Vicars, Students.")

## SUBSIDIES

	Paid 1978	Being paid 1979	Requested for 1980	Percent less than previous year
Bethany, Ames, IA M*	9,900	9,720	8,750	10%
Heritage, Apple Valley, MN	7,500	6,500	6,000	7.7
St. Andrew, Colorado Springs, CO M	9,900	8,820	8,000	9.3
Good Shepherd, Richardson, TX M	10,000	9,000	8,000	11.2
Christ, Savannah, GA M	12,000	9,600	7,200	25.3
Pilgrim, Waterloo, IA M	6,000	5,100	4,000	21.6
Hillman-Alpena, MI S	4,800	4,000	4,000	00.0
Indian Landing-Scottsville, NY S	7,000	6,300	5,000	20.7
Faith, St. Edward, NE S	1,500	1,200	900	15
Christ, Sutherlin, OR S	2,800	1,500	1,200	20
Trinity, Brewster, MA S	1,320	1,200	1,200	00.0
Faith, Camarillo, CA S	250	600	900	(increase)
Faith, Minot, ND S	—	400	2,400	(increase)
Our Savior's, Naples, FL M	12,300***	10,800	9,000	16.7
Subtotal Present Missions	85,170	74,760	66,450	10.2%
New Mission Expansion		4,940**	50,000	2 new missions
Moving Expense	3,612	4,000	4,000	
Board Expense	708	1,500	2,000	
TOTAL.....	89,490	85,200	122,450	

\*M = Mission Status, Board responsible for full subsidy; S = Subsidy status, Board responsible for partial subsidy. \*\*1 new mission, part of the year.

\*\*\*Very large portion being returned each year in this church's Synod Budget contribution.

James Olsen  
 Field Secretary for Home Missions

## FOREIGN MISSION REPORT

In response to the Great Commission, "Go ye therefore, and teach all nations . . ." (Matthew 28:19), our Synod began its second decade of Latin American work.

### CENTRAL AMERICA:

During 1978 Pastor and Mrs. Ted Kuster and Pastor and Mrs. David Lillegard served this field while living in San Jose, Costa Rica. Missionary Lillegard

spent the majority of his time in language training school. In addition, he put his Spanish to good use teaching bible classes in Spanish to the Costa Ricans, thereby learning and teaching at the same time. The political revolution this past year in Nicaragua has virtually closed that field to us. With diplomatic relations cut off between the two countries (Costa Rica and Nicaragua), our missionaries could not get visas to travel from one country to the other. For this reason the Mission Board decided to concentrate our missionary efforts in Peru. On November 27 and 28, 1978, the Board met with Missionaries Kuster and Lillegard and the following resolution was passed:

**WHEREAS** The political situation in Nicaragua has virtually closed the doors at this time for continued foreign mission work there; and,

**WHEREAS** The Board for Missions recognizes that we have a limited number of workers to carry on a world-wide mission ministry; and,

**WHEREAS** The Board for Missions feels that it would be better stewardship of our manpower and opportunities to use our workers in a field which promises the greatest potential for growth; and,

**WHEREAS** We recognize the need our missionaries have for mutual support and encouragement from fellow workers; therefore, be it

**RESOLVED** That we call our Central American missionaries to Peru. It was decided that Missionary Kuster would go to Peru in January of 1979 and Missionary Lillegard in July, 1979. In October, 1978 the lay leader student, Abelardo Gonzalez came to the United States. There have been no services in our congregations in Managua since that time. Missionary Lillegard has continued to preach and teach in Costa Rica. We have also had two volunteers: Brad Homan of Madison, Wisconsin and Connie Jacobs of Rochester, New York. Brad worked with Missionary Kuster in Central America during the summer months and is currently enrolled at Bethany Lutheran Seminary. Connie arrived in San Jose last September and will be assisting Missionary Lillegard for a period of eight months.

### **SOUTH AMERICA:**

Those serving in Peru this past year were Pastor and Mrs. Robert Moldstad and Pastor and Mrs. Martin Teigen, and volunteers Rebecca Madson and Ruth Manthe. In July Pastor Moldstad returned to the United States and is now serving Christ the King Lutheran Church of Bell Gardens, California. The two volunteers also returned in the summer of 1978. Since July Missionary Teigen was the lone missionary until the arrival of Missionary Kuster in January. Mr. David Skogen is as of this writing attending Bethany Lutheran Seminary preparing himself for further work on the foreign field.

### **BOTH FIELDS:**

Mary Olsen continues to do material preparation for the Board, having just completed translating and illustrating a lesson on baptism for our Spanish-speaking missions.

We are grateful for the additional gifts that help our mission program: AAL for subsidizing language study, Faith Mission Society for the distribution of \$19,787 in gifts they received, and our dedicated young volunteers who gave of their time and talents.

In 1977 the convention passed a resolution, "BE IT RESOLVED, That the Synod, through its Board for Stewardship, endeavor to allocate to the Board for Missions the necessary funds from the Synod budget in the coming years so that the work of missions already begun will not be hindered." In 1978 the convention in effect requested the Board to curtail its spending and operate within the allocated amounts. Inflation has hit the foreign field: for an example, a car was purchased in June of 1978 for \$5,135.00, and this same car cost \$8,981.00 in January of 1979. With the above in mind a request of \$102,917.00 was submitted to the Board for Stewardship itemized as follows as our budget for 1980.

<b>Theodore Kuster</b>		
Base Salary .....	\$10,000	
Yearly Increment (18) .....	1,800	
House Rent .....	5,280	
Utilities .....	660	
1/2 Hospitalization .....	440	
1/2 Social Security .....	741	
Car Allowance .....	<u>2,500</u>	\$ 21,421
<b>David Lillegard</b>		
Base Salary .....	\$10,000	
Yearly Increment (20) .....	2,000	
House Rent .....	5,280	
Utilities .....	660	
1/2 Hospitalization .....	440	
1/2 Social Security .....	749	
Car Allowance .....	<u>2,500</u>	21,629
<b>Martin Teigen</b>		
Base Salary .....	10,000	
Yearly Increment (9) .....	900	
House Rent .....	2,000	
Utilities .....	660	
1/2 Hospitalization .....	440	
1/2 Social Security .....	705	
Car Allowance .....	<u>2,500</u>	17,205
<b>David Skogen</b>		
Base Salary .....	10,000	
House Rent .....	2,268	
Utilities .....	660	
1/2 Hospitalization .....	440	
1/2 Social Security .....	693	
Car Allowance .....	<u>2,500</u>	16,561
		<u>\$ 76,816</u>
<b>Other Items</b>		
Pensions: Kuster .....	\$915	
Lillegard .....	925	
Teigen .....	870	
Skogen .....	<u>851</u>	\$ 3,561
Term Insurance .....	240	
Schooling .....	7,300	
Literature, printing and office supplies .....	900	
Gamma Globulin Shots .....	300	
Peruvian Accountant .....	500	
Teigen Furlough .....	3,000	
New Car .....	5,000	
Language Study .....	3,000	
Seminary Study .....	300	
Board Expense .....	2,000	
Trip to Field .....	<u>3,000</u>	29,101
		<u>105,917</u>
Less AAL Grant .....		<u>3,000</u>
Total Budget Request .....		<u>\$102,917</u>

Loyd H. Miller  
Field Secretary for Foreign Missions

## **ADDENDUM TO THE REPORT OF THE BOARD FOR MISSIONS**

The Board for Missions would like to ask for clarification of past synodical resolutions and direction of future work.

In 1975 we were directed to call a second missionary to Central America and continue to study the possibility of entering Brazil or some other South American country (1975 Report, p. 67, Res. #7). This was not done because there was no money added to the budget to cover the expense. In 1976, \$15,110 was added by the Convention to the budget for the purpose of expanding the Central American field. Then in Finance Committee action it was directed that amount was to be taken from Thankoffering funds (1976 S.R., p. 84, Res. #7 and p. 144, Res. #5c). This amount of money was estimated as enough to move a missionary and sustain him for the remainder of that year.

In 1977, the Convention directed that the necessary funds be allocated for the mission program in order that the work not be hindered. (Cf. S.R. 1977, p. 84, Res. #5.) Instead our budget was reduced from \$76,110 to \$70,300.

In 1978 we were told to curtail the program to fit the funds allocated. (Cf. 1978 S.R., p. 70, Res. #5.) We were allocated \$76,000 for 1979, a figure which was less than the 1977 budget.

For the year 1980, the Stewardship Committee recommended a budget of \$79,500.

Following are the budget figures for the past five years:

1975 . . . . .	\$45,000	1976 . . . . .	\$51,000	1977 . . . . .	\$76,110
1978 . . . . .	\$70,300	1979 . . . . .	\$76,000		

Lloyd H. Miller  
Foreign Field Secretary

## **REPORT OF THE SYNOD EVANGELISM COMMITTEE**

The Synod Evangelism Committee met in the fall of 1978 and spring of 1979. We have assessed the work the Committee has been doing including workshops, "Sentinel" articles, and the questionnaire sent to all ELS pastors last year. We have also been in contact with the WELS Evangelism Commission and have been studying their materials.

The Evangelism Committee requests the following from the Synod so that it may more effectively carry out the resolutions passed by the Synod in previous years:

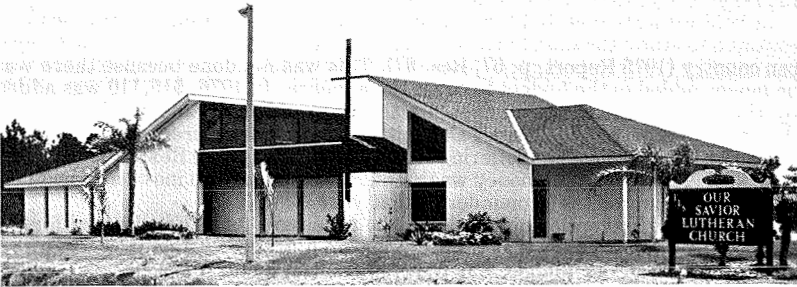
1. That the various circuits of the Synod invite the Evangelism Committee to give a presentation at their Pastoral Circuit meetings.
2. That the pastors in the various circuits set aside 1 day for this presentation at their Pastoral Circuit meetings.

Our Lord has set before us a great task in Evangelism. Our Synod has passed many fine resolutions about it. Let us get on with the work, asking the Lord's guidance and blessings.

Steven Quist, chairman

## MISSIONS

### ACTION OF THE SYNOD



Our Savior Lutheran Church, Naples, Florida, an E.L.S. Mission, celebrated its fifth anniversary November 13, 1977.

#### **Resolution No. 1: Home Missions**

*WHEREAS, The Lord has commanded us to go and preach the gospel to every creature and has blessed the preaching of His Word, and*

*WHEREAS, The Board for Missions has taken positive action to carry on Christ's missionary command,*

*BE IT RESOLVED, That the Synod encourage it to continue expanding its work of spreading the Word of the Lord.*

#### **Resolution No. 2: Foreign Mission Report—Central America**

*A. BE IT RESOLVED, That the Synod concur with the action of the Board for Missions in discontinuing formal mission work in Central America and calling our Central American missionaries to our field in Peru.*

*B. BE IT FURTHER RESOLVED, That the Synod express our hearty thanks to all who have labored in the Central American field, and*

*C. BE IT FINALLY RESOLVED, That the members of our Synod be urged to bring the welfare of our brethren in Central America continually before God in prayer and seek other possible ways to aid these brethren in their spiritual growth and to maintain contact.*

#### **Resolution No. 3: Foreign Mission Report—South America**

*WHEREAS, The Lord has blessed us with faithful laborers in our Foreign Mission field, and*

*WHEREAS, Volunteers, the AAL, Faith Mission Society, and other friends have helped us in our mission efforts,*

*A. BE IT RESOLVED, That the Synod thank them, and*

*B. BE IT FURTHER RESOLVED, That we, the members of the Evangelical Lutheran Synod, remember to support foreign missions with our prayers, gifts, and continued interest.*

**Resolution No. 4: Report of the Synod Evangelism Committee**

*WHEREAS, The Evangelism Committee is seeking more effective ways to carry out the resolutions passed by the Synod and has asked for time at the Circuit Pastoral Conferences,*

*BE IT RESOLVED, That the various Circuit Pastoral Conferences of the Synod be encouraged to invite the Evangelism Committee to give a presentation at their meetings.*

**Resolution No. 5: Home Mission**

*WHEREAS, President Petersen has called us to intensify home mission work, and*

*WHEREAS, Mission opportunities are all around us, and*

*WHEREAS, God is blessing us with workers through our Seminary,*

*BE IT RESOLVED, That the Synod encourage its Board for Missions to explore the ways and means to intensify our home mission efforts, and to develop a long range plan for home mission growth targeting annually possible growth areas.*

**Resolution No. 6: Budget Study**

*WHEREAS, The Finance and Mission Committees have noted that the yearly budget allocations do not actually cover many programs to which the Synod is already committed, and*

*WHEREAS, It is obvious that long range planning needs to be implemented by our Synod in every area of its growth and development, therefore*

*BE IT RESOLVED, That the President of the Synod appoint a special committee to develop a five-year projection of future needs and allocations.*



# **REPORT OF THE BOARD OF REGENTS**

## **and**

# **PRESIDENT OF BETHANY LUTHERAN COLLEGE**

During the past year the Board has met at its regularly scheduled times and its committees have also functioned between meetings.

### **THE BOARD OF REGENTS**

Present members of the Board are: Mr. Holger Ausen, Jasper, MN; Mr. Donald Larson, Golden Valley, 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; Mr. Tim Thiele, Oconomowoc, WI; the Rev. M. E. Tweit, chairman, Waterville, IA; and Dr. William Wood, Mankato, MN.

### **THE FACULTY AND STAFF**

These persons have served on the faculty and staff:

Theodore A. Aaberg, Seminary President, religion

Theodore E. Aaberg, Sociology

Louella Balcziaik, Business

Jean Benson, English

Mary Birmingham, Librarian

Dan Bruss, Chemistry

Edna Busekist, Home Economics

Michael Butterfield, Director of Admissions, Health Science, Physical Education, Soccer Coach

Randi Ellefson, Music, Choir

Ernest Geistfeld, Deferred Giving Counsellor

Paul A. Helland, Dean of Academic Affairs, Physics

Arlene Hilding, Music

Norman S. Holte, President, Registrar, Political Science

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

Calvin K. Johnson, Financial Aids Director, Chemistry

Donald Johnson, Wrestling Coach

James Krikava, Band

Sigurd K. Lee, Education, English, Drama

Clarice Madson, Library Staff

Juul B. Madson, Greek, Seminary

Marvin G. Meyer, Dean of Student Services, Mathematics

Dennis O. Natvig, Treasurer, Business Manager

Emmett Norell, Superintendent of Buildings and Grounds

Milton H. Otto, Seminary, Religion

Allen Quist, Psychology, English, Speech

Oren Quist, Physics

Glenn E. Reichwald, Geography, History, Social Sciences, Acting Seminary President

Karen Reit, Art

Dennis W. Soule, German, Spanish

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

Erling T. Teigen, Philosophy, English, Religion, Seminary, Director of Fine Arts

Paul B. Tweit, Business, Wrestling Coordinator

Bette Wortman, Music

Ronald J. Younge, Biology, Basketball Coach

## ENROLLMENT

Student enrollment showed an increase over the previous year for both semesters:

	1st Sem.	2nd Sem.
Freshmen	134	126
Sophomores	100	97
Specials	22	24
Part Time	30	24
	<hr/> 286	<hr/> 271

Of the total number of students, 57 are from congregations of the Evangelical Lutheran Synod: 32 in the Freshman Class, 23 in the Sophomore Class and 2 Specials. Eighty students were enrolled from congregations of our sister synod, the Wisconsin Evangelical Lutheran Synod: 29 in the Freshman Class, 30 in the Sophomore Class and 21 Specials, many of whom are in the Mequon Program. The College's Admissions Office is making every possible effort to obtain the names of our congregations' potential college-bound students: to contact them through the mails, and in most instances also by phone; to arrange to meet them personally; and to counsel and encourage them to enroll at Bethany. For years the Board has expressed the belief that there are many synodical young people who could make no better decision, together with their parents, than to choose Bethany for their first two years of college; or, if they go no further, to benefit from our junior college program. The College is blessed with an outstanding faculty. Many of the faculty members hold memberships in professional societies and associations pertinent to their major field of instruction. The College itself is a member of several national, regional and state associations through which it is able to keep abreast of the educational scene. Dr. Donald Peterson, a member of the Regents, represented Bethany at this year's national convention of the Association of Governing Boards. Our faculty is academically qualified to teach on the college level. The term "junior college" in no way suggests that Bethany is operating as something less than a "genuine" institution of higher learning. While we are proud of our faculty's academic attainments, we are most thankful that they are also spiritual men and women who are on campus to serve God first of all and then, out of love for Him who has first loved us all, they are here to serve the young people. May we appeal again to pastors and parents, and whoever else may have influence upon college-bound youths, to "talk up Bethany," by directing every high school student in our congregations to consider Bethany and the value of the collegiate experience they will acquire on our campus.

## PRESIDENCY

At last year's convention, the Synod authorized a change in the By-laws, so that the president of Bethany Lutheran College is no longer required to be an ordained clergyman. Otherwise, the procedure by which presidents are elected remains the same and was followed again during the past year. Our first Call under the expanded By-laws was extended to Willis E. Anthony, Ph.D., St. Peter, MN, who declined after careful consideration. The Call was then extended to Professor Norman S. Holte, who accepted.

President Holte was installed as the fifth president of the College during a service held in the chapel on Sunday, February 11. President Holte has been a member of the faculty since 1945, serving in both the classroom and in administrative positions. For a number of years he served as Registrar. From March 1 to December 1, 1978, he had been Acting President, until his acceptance of the Call to become President.

We are confident that the Lord has provided a capable, dedicated servant to direct the course of our College. We will continue to bring the affairs of the College, and its President, to our gracious God in prayer and trust that all the members of the Synod will do the same.

## REORGANIZATION

Last year we reported briefly on certain internal reorganizational decisions which had been made. Since then, Mr. John A. Moldstad has returned to the parish ministry, as has Professor Raymond M. Branstad. Professor Dennis W. Soule will not be returning this fall. While "thank you" seems an inadequate expression of our gratitude for their services at Bethany, yet, because it is sincerely spoken, we hope that it conveys our appreciation to them.

Change is an ongoing thing in most organizations. Therefore, we can report that other changes have also been made during this past year. Professor Michael W. Butterfield is now the Director of Admissions. Miss Jan Dale and Mr. Mark Wiechmann assist him, and Mrs. Ernest Geistfeld serves as his secretary. The position of Director of Development is still open and our search for a successor is continuing. As with some other matters, we hope to report on later developments directly to the convention.

With President Holte's new responsibilities, the need for some reorganization of administrative positions is apparent and is being done.

Miss Edna Busekist, another long-time, faithful member of the faculty (Home Economics, Art) retired, effective at the close of the spring semester this year. Our best wishes go with her, along with our sincere thanks.

Few things remain static. This is true at Bethany also, as the curriculum is constantly being reviewed and the various departments of the College upgraded.

## REACCREDITATION

Five years ago Bethany was fully accredited by the North Central Association of Colleges and Secondary Schools. For the past two years the administration, faculty and Board have been carrying out a thorough Self-Study for reaffirmation of North Central accreditation. A team of educators representing the Association was scheduled to visit our campus this past April 29 to May 2.

## PHYSICAL PLANT

During your visit to the campus, we invite you to tour the buildings and grounds of your College. Of special interest this year is the relocated and remodeled Viking Village, the student lounge, on the ground floor of the main building. The cost of this project was about \$75,000. The double glass doors at the south end of the hallway on the lower floor of Old Main likewise invite your attention. Other necessary projects are also being carried out or soon will be.

A new pipe organ built by Mr. Lynn Dobson of Lake City, Iowa is expected to arrive near the close of the spring semester. This instrument, a mechanical action organ with twenty stops, has become necessary due to a large increase in the number of students wishing to study organ. The gift of our other organ by Mr. and Mrs. Martin Jensen of Mankato a few years ago proved so popular that more students have been taking lessons than we have been able to schedule conveniently. The second organ will make possible dual organ concerts which will surely enhance the College's music program.

In addition, the Synod's Board of Trustees and the Regents are planning a number of improvements which we expect to be completed this summer. These improvements are: remodeling of the dining room, lavatories, art room, and business education room, and the lowering of the ceiling in the hallway on the first floor between the dining room and Viking Village. Approximate cost is \$145,000.

Obviously, these are expensive projects which call for many gifts. We are sure that there are many people to whom Bethany means something very special and whom the Lord has blessed materially who will be prompted by these needs to make generous gifts. Such gifts, together with all other gifts and support, are always welcome and highly appreciated.

In this connection, the Bethany Auxiliaries have given generous support to

both the College and Seminary for many years. For example, in the past four years they have contributed in excess of \$28,000 toward providing draperies in the women's dormitory, refurbishing of the women's dorm lounge, furnishings for the Seminary building, and the remodeling of the front of the chapel for the placement of the new organ. Here again, we express our sincere gratitude.

## FINANCES

The operation of your College costs a great deal of money, as is evident from the fact that its total annual budget now exceeds \$1 million. We could not operate without your financial support. With subsidy provided through the Synod's budget, income from student charges, and gifts from friends of the College, we are able to carry on the work given us. Inflation also increases our costs so that we must have increased support from the members of our Synod.

The following financial summary for 1977-78 shows revenues and expenditures in three columns: the actual monies received and disbursed; the budgeted amounts, as adopted by the Board at its November meeting; and, the actual amounts over and under the adopted budget:

		Nov.	Actual Over (Under)
REVENUES	Actual	Budget	
Tuition and Fees	\$ 411,035	\$ 408,729	\$ 2,306
Governmental Grants	3,046	3,900	(854)
Private Gifts and Grants	237,762	248,246	(10,484)
Sales and Services of Educ. Act.	8,665	3,765	4,900
Other Sources	48,127	25,695	22,393
	708,635	690,335	18,261
Sales and Services, Aux. Enter.	373,938	368,734	5,204
	\$1,082,573	\$1,059,069	\$ +23,467
EXPENDITURES			
Educational and General			
Instruction	\$ 315,588	\$ 301,478	\$ 14,110
Academic Support	41,910	42,809	(899)
Student Services	149,329	141,248	8,081
Institutional Support	154,063	134,211	19,852
Operation, Maintenance of Plant	106,842	93,929	12,913
Scholarships and Grants	55,414	60,183	(4,769)
	823,146	773,858	49,288
Auxiliary Enterprises	267,239	301,379	(26,739)
	\$1,090,385	\$1,075,237	\$ +22,549

While the details of the Anniversary Thankoffering (of which the College receives two-fifths) are, we believe, well known and its progress thus far is reported elsewhere, we also wish to state our appreciation for your participation in it. The Anniversary Thankoffering will be a tremendous help in building up a number of things which have long been needed so that its total benefits can be extended.

*Deferred Giving:* Mr. Ernest Geistfeld has now been directing our Deferred Giving Office for a year serving both the College and the Synod by instructing people concerning the necessity of their having a properly prepared will, encouraging them to include a bequest to either Bethany or the Synod, and by helping them to make other types of deferred gifts. Please avail yourselves as individuals and/or congregations of Mr. Geistfeld's services.

## CHRISTIAN DAY SCHOOL TEACHER TRAINING

The Christian Day School Teacher Training Program referred by last year's convention (cf. Synod Report 1978, p. 95, resolution 4) continues to be under

study. Representatives of the designated Boards (Regents and Education & Youth) are attempting to carry out the assignment.

## CONCLUSION

We praise and thank God for having guided and directed us during the past year as some changes and reorganizations were made. In spite of problems which always exist, God has made our school to go forward. With Dr. S. C. Ylvisaker, Bethany's President of yesteryear, in his report to the Synod in 1939, we say: "Our main cause for rejoicing rests in this fact, however, that the Word of God has remained among us as our strength and fortress, our guide and source of comfort, and as the one truly enlightening means in our endeavor to educate the youth of our church. We ask our members to pray continually that this same Word may abide with us.

"We commend Bethany and its cause to the grace of the Lord and the continued goodwill and prayers of our people."

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

## REPORT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

Long ago, after Samuel had received help from the Lord, he took a stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us" (1 Sam. 7:12). As God's saints had done before and as they have done since, he had lifted up his eyes unto the Lord "from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1-2). Since its founding and up to the present year our Bethany Lutheran Theological Seminary has lifted up its eyes unto the Lord and has received help from Him who delights in blessing His humble and believing children.

This has been a good and happy year for us. However, lest we forget that we are still on earth in the midst of its trials and afflictions, our loving God has also provided us with abundant reasons for continuing to pray to Him, while looking ahead to that blessed time when we will be safely at home in the eternal mansions He has prepared for those who love Him.

The new building is serving us well. It is adequate for our present needs and we anticipate that it will serve us well for a good many years to come. The bulk of the funds for its construction have come, as the members of the Synod are no doubt aware, from the Anniversary Thankoffering which is in progress in our congregations. Contributions toward its furnishings have also been coming in. We are most grateful for the years which the Lord has allowed us to serve Him and we are most grateful that the members of the Synod are expressing their gratitude in these ways, so that our Seminary can now enjoy the comfortable new facilities. Lest we exalt ourselves with pride over our accomplishments, we hasten to say: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Ps. 115:1). It is due to the Lord's continuing merciful blessing and guidance that we have operated successfully during the past school year.

## PRESIDENCY

We are sorry, however, to report that President Theodore A. Aaberg found it beyond his strength to complete the year, due to ill health. The Board has given him a six-month sick-leave, effective March 1. It is our prayer and our hope that our gracious Lord will bless this period of rest for him, so that President Aaberg

may again take up his duties. Please join with us in prayer for him.

In his absence, Professor Glenn E. Reichwald has consented to serve as Acting President. We appreciate his willingness to shoulder these additional responsibilities and ask your prayers likewise on his behalf.

## STUDENT BODY AND TEACHING STAFF

Eighteen students are completing the 1978-1979 academic year. They are: Vicars: Bruce Bestervelt, Jerrold Dalke, and Philip Vangen. Seniors: Joseph Burkhardt, Craig Ferkenstad, Matthew Luttman, Daniel Metzger and John Moldstad, Jr. Middle: Daniel Faugstad. Juniors: Mark Benz, Roger Fehr, Russell Halverson, Greg Haugen, Brad Homan, Tim Silber, David Skogen, David Thompson and John Wilde.

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

## LIBRARY CATALOGING

The Seminary's "core" library, some 5,000 volumes, have been cataloged according to the Library of Congress classification system, properly arranged on library shelves, entered into the Ohio College Library Center (OCLC) computer system in Ohio, and a COM catalog prepared on microfiche, with copies sent to each pastor in our Synod, making the library's resources readily available to our clergy. Most libraries are already doing this, or will be doing it in the future, so we feel we are well "ahead of the pack" with the COM catalog.

The some six to seven thousand old theological books which filled a large basement room in the college library have been worked over as follows:

- a) About 2,000 duplicate volumes were discovered and set aside.
- b) The title page of each remaining volume was xeroxed, resulting in the following:
  1. About 900 rare volumes were located and placed by year of publication in a special archive room. (A rare book, by common consent of librarians, is one published before 1800.) Ours break down as follows:

	Regular	Oversized	Pamphlets	Total
1500s	23	28	1	52
1600s	137	47	6	190
1700s	569	106	6	681
	729	181	13	923

2. The other books have been set up in other sections in the same room alphabetically by authors, so that they can be located and used, even if it is a bit difficult to do so.

The basic groundwork has thus been done on *all* of our theological books and the remaining work can be done in sections as funds become available. Remembering that \$5.00 is now considered an average price for the cataloging of a book, the cost for our work done to date has been much less than that. If someone should question going ahead with the work without sufficient funds on hand we can only reply that there is a certain momentum built up within the project and once one has stopped it is not always easy to start up again. Nor will help always be available for this type of work.

We need to remember also that we will never be through spending money on our library. Even when our major cataloging project is complete, we must continue to purchase new books and catalog them, and update our COM catalog perhaps once every five years. Also, we must have some of our old rare books repaired as soon as possible, and this can be costly.

We do need gifts. We welcome every gift for every purpose of our Seminary, and we are careful to carry out the donor's wishes. There is a special need at this time for gifts that can be used for Library Cataloging or, perhaps, it would be

as accurate to call it Library Improvement for that is what we are attempting to do.

## FINANCES

The operating costs of the Seminary for 1978-1979 have increased substantially. Obviously this is due in large measure to the operation of a separate building which brings with it its own costs for utilities, maintenance, etc. The advantages of the Seminary having separate facilities, however, make up for the increased costs of its operating.

Regarding costs it should be noted that furnishings for the new building have been purchased since 1976, beginning with the furniture for the president's office, then the used library shelving from Northwestern Lutheran Seminary, St. Paul, and then the specific items for the new building, under the supervision of the architect. The total cost for furnishings is about \$45,000. As of January of this year approximately \$14,000 remains to be paid. Of the approximately \$31,000 raised to date, \$2,506 came from the Synod Fund for furnishings for the Synod's office and conference room, and perhaps \$4,000 from budgeted funds for furniture and shelving earlier, with the remaining \$24,594 or so coming from special gifts the past 2½ years. There seems to be a special appeal for this fund and people have responded generously.

## FINANCIAL REPORT

### BETHANY LUTHERAN THEOLOGICAL SEMINARY

July 1, 1977 — June 30, 1978

#### Revenues

	Unrestricted	Restricted
Tuition and Fees .....	\$ 9,908	
ELS Subsidy .....	50,550	
Private Gifts and Grants .....	3,629	\$7,114
Endowment Income .....		200
Other Sources .....	720	
Total Revenues .....	\$64,807	\$7,314

#### Expenditures

Instruction .....	\$47,549	
Academic Support .....	9,799	
Student Services .....		\$1,191
Institutional Support .....	2,439	
Operation and Maintenance of Plant .....	8,810	
Scholarships and Grants .....		6,123
Total Expenditures .....	\$68,597	\$7,314
Excess (Deficiency) of Revenues		
Over Expenditures .....	(3,790)	

## CONCLUSION

Three large pictures in striking new frames hang on the brick wall of the Seminary lobby to the right as you enter the building. They are of U. V. Koren, J. A. Otteson and H. A. Preus, whom we number among the spiritual fathers of our Synod.

The pictures hang there for a purpose. They are there to remind all who enter of our Synod's rightful claim as the theological successor of the old Norwegian Synod. But they are also there to remind us of the *theology* itself espoused by these men and by the Synod they represented. They remind us of our duty to ferret out and to teach that theology to our students in the Seminary, and they in turn to their congregations in the future. And perhaps nowhere is that theology better expressed in capsule form than in the one stanza with which we are so familiar, and with which we would close this report:

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

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: Bethany College Recruitment**

*WHEREAS, Intensive effort by Bethany's recruitment office, as well as by Synod pastors and parents, has apparently produced a happy increase in the number of ELS students enrolling at Bethany next year, and*

*WHEREAS, Continuing work will be needed in coming years to insure Bethany's growth in an increasingly competitive college student market, therefore,*

*BE IT RESOLVED, That the convention urge all who love Bethany to re-double their efforts to spread the news of our school to prospective students and their parents wherever they might be.*

#### **Resolution No. 2: Retirement of Miss Busekist**

*WHEREAS, Bethany Lutheran College has been favored with many faithful faculty members, and*

*WHEREAS, Miss Edna Busekist has retired from the Bethany faculty after 26 years of service,*

*BE IT RESOLVED, That the Synod give thanks to God for her faithful dedication.*

#### **Resolution No. 3: Private Gifts to Bethany**

*WHEREAS, Private gifts received by Bethany Lutheran College have decreased substantially this last year, and*

*WHEREAS, The College depends on the receipt of such gifts to continue improving its excellent programs and physical plant,*

*BE IT RESOLVED, That members of Synod congregations be encouraged to remember Bethany Lutheran College with their special gifts.*

#### **Resolution No. 4: Seminary Library Cataloging**

*WHEREAS, Seminary library cataloging has been accomplished through generous gifts and,*

*WHEREAS, The cataloging project has been of great importance to scholars of our Synod and many others, and*

*WHEREAS, There is a distinct need for the continuation of this cataloging project,*

*BE IT RESOLVED, That members of Synod congregations be encouraged to support this project with financial gifts.*

#### **Resolution No. 5: Installation of Norman Holte as President of Bethany Lutheran College**

*WHEREAS, Norman Holte was installed as the fifth president of Bethany College on February 11, 1979, and*

*WHEREAS, In President Holte the Lord has provided a capable and dedicated servant to direct the College, therefore*

*BE IT RESOLVED, That members of the Synod petition God in their prayers on his behalf.*

## REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth concerns itself with the major areas of Christian Schools, Parish Education and Youth. Responsibilities for these three areas are divided among the eleven members of the Board.

The members of the Board are: the Rev. Paul Anderson; Mr. Larry Rude; Mr. Marvin Meyer; the Rev. Frederick Stubenvoll; the Rev. Mark Marozick; Mr. Everett Schumacher; Prof. T. A. Kuster; Mr. Charles Davidson; Mr. Conrad Faugstad; the Rev. Nile Merseth, recording secretary; and the Rev. F. W. Theiste, chairman.

The following reports indicate the work of the Board in these three areas since the 1978 Synod Convention.

### REPORT OF CHRISTIAN SCHOOLS

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. Although no new schools opened this year, the Board is aware of plans that could increase the number of Synod schools by four next fall. The Synod assisted seven congregations with subsidies during the past school year: Saude, \$750; Jerico, \$750; Norseland, \$750; Scarville, \$500; Parkland, \$250; Mt. Olive, \$1000; Port Orchard, \$1500. For the first time in many years, the Board reluctantly reduced these subsidies below the amount the schools had requested, because the Board's proposed budget had been cut so deeply last year. The Parkland congregation has removed itself from the subsidy list for the coming year.

The Synod's teacher roster stands at 36, up one from last year. Only one school had to open the year without a regular teacher, not counting the proposed new school at King of Grace in Minneapolis, which postponed its opening for one year for lack of a teacher/principal.

Following a directive of last year's convention, the Board updated its suggested salary scale; the revision is appended to this report. The figures represent what the Board felt were reasonable amounts, keeping in mind what was within the reach of congregations to pay. The 1978 convention had felt such a scale was needed to help demonstrate that, among other things, Christian Day School teaching can be "regarded as a remunerative professional calling." (SR, p. 95) The reader can judge whether this scale accomplishes that purpose. The Board has no way of knowing at this time to what extent the actual salaries paid in the Synod meet or exceed the scale.

The Board revised upward the level of tuition rebate made to new teachers who have attended schools of our fellowship. This rebate has the effect of lowering the cost of schooling for those intending to become Christian Day School teachers, and thus encourages them to pursue this calling. Fairness requires that the ELS keep its rebates in line with those offered by the WELS. The new formula sets the rebate at  $\frac{1}{3}$  of tuition fees, repayable over the first four years of teaching. A special mention of gratitude is due to Board Member Conrad Faugstad who had made a study of and understands this complex matter.

Five of the Synod's teachers were assisted in attending summer school by means of small (ca. \$100) subsidies.

Another subsidy from the Board assisted with the expenses of the annual Teachers' Conference, held this year in Scarville, Iowa, on October 26-27. The conference program was of exceptional quality. The teachers there expressed interest in a truly Synod-wide Teachers' Conference—that is, one that will bring together the teachers from the Midwest with those from the West Coast schools. Expense, of course, is a major problem to be overcome. In addition, a

Principal's Conference was considered to be a valuable proposal.

The Board is preparing a packet of materials—a Handbook—especially for new teachers in our Synod containing information about the Synod and its teaching mission, and the procedures and structures in which our teachers find themselves involved.

Plans are being laid to convene a meeting of some key Synod teachers, together with resource persons, to study and structure the entire religion curriculum used in our Synod's schools, including methods and sequences for teaching doctrine, memory work, hymn study, church history, communicating the Gospel and so on. Target date for the multi-day conference is the summer of 1980.

Several preliminary meetings between Board members and representatives of Bethany Lutheran College have been held to explore ways of providing a more systematic teacher training (or certification) program, pursuant to the directive of the 1978 Convention (SR, p. 95). The task is large, with many problems to solve and the discussions will continue.

The visitation program of 1977-78, in which Board members were assigned to visit Synod schools, reached nearly every school. Rather than repeat that program immediately a second year, efforts this year have been directed toward encouraging the staffs of similar schools to visit each other. The Board is encouraging these teacher exchanges by supplying funds for transportation and substitute teaching where needed.

Finally, the Board authorized payments to 45 students attending Lutheran high schools of our fellowship (up from 39 last year). The Board, authorized by the 1978 Convention to set these subsidies anywhere between \$100 and \$200, as funds permitted, chose the \$100 figure, as funds permitted.

#### **Salary Schedule for E.L.S. Teachers**

Authorized: SR 1970, p. 60. Revised: February 12, 1979

**Class 2** (consisting of teachers who hold a Bachelor's Degree or its equivalent in elementary education)

Minimum base salary:	Annual increments:
\$7200 plus housing	\$275 per year of service up to 15 years

**Class 1** (consisting of teachers who hold a Master's Degree or its equivalent in the field of education)

Minimum base salary:	Annual increments:
\$8700 plus housing	\$300 per year of service up to 15 years

#### **Additional specifications:**

1. To the above should be added  $\frac{1}{2}$  of social security,  $\frac{1}{2}$  of health insurance, and some consideration for retirement.
2. Other duties assigned a teacher (but not those expected because of his regular congregational membership), such as principalship, should also be adequately remunerated.
3. Adequate housing, including utilities, should be provided, in addition to the figure in the schedule above, if the teacher is single or the primary wage earner in a family unit.
4. Salary increases are to be made at the beginning of each teaching year (August 15). Notice of increments must be brought to the attention of the local Board of Christian Education before the summer quarterly voters' meeting.
5. The congregation sanctions that part of each called teacher's salary which is legally exempt from federal income taxes.
6. Teachers forfeit any increase in salaries if they do not take at least three hours of undergraduate or graduate work during each three-year period.

The cost for such additional education is subsidized by the Synod, and should be further subsidized by the congregation.

7. Each year one month before the annual voters' meeting, the local Board of Christian Education shall review the salary schedule. However, any revisions or changes are subject to the decision of the Voter's Assembly at any time.
8. The congregation should assist the teacher financially to attend the annual Teachers' Conference, and if possible, the Synod Convention.
9. A sick leave of 5 days shall be granted for each year of teaching experience. Beyond 60 days the cost of substitute teaching shall be deducted from the salary of the teacher who is absent.
10. Emergency leaves are not to exceed 3 days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over 3 days.
11. In the event of a death or serious illness in the immediate family, a leave shall be granted, its extent determined by the Board of Christian Education.
12. Each substitute teacher is to be paid \$30 per day.

Thomas A. Kuster  
Secretary for Schools

## YOUTH WORK

Three resolutions were passed by the 1978 Synod Convention in regard to youth work in the Synod. The first of these was that the Board for Education and Youth "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." Due to a consequent and rather massive turnover in elected members to the Board for Education and Youth, the further persual of fulfilling this resolution has not been met.

The second resolution adopted by the 1978 Convention was "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." In answer to this resolution, the LYA held its convention October 27-29 at the Holiday Inn #2 in Bloomington, Minnesota. 145 delegates were present. The guest speaker, the Rev. John Moldstad of East Grand Forks, Minnesota, addressed the subject of the Holy Spirit. Newly-elected officers for the LYA are as follows: President—Lee Fehr; Vice President—Lois Gullixson; Secretary—Kathy Kjenslee; and Treasurer—Brenda Winter. President Lee Fehr met with the Board for Education and Youth to discuss a new organizational aspect to the LYA named SAG for Synod Action Group. In essence, this reorganization would be to add a group of district officers between the present congregational-national officers. The idea is being considered.

The third resolution regards youth camps: "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." Hence the Board for Education and Youth solicited response to a questionnaire on the efficiency or deficiency of the various camps. Little response arose, but one conclusion that did arise was that the pastors of the Synod are not involved as deeply with the camps as they ought to be. This matter was brought to the attention of the 1979 Pastoral Conference. It was further suggested that attempts be made to reopen a camp in the Southern Minnesota-Northern Iowa District.

Other action in regard to Youth Work by the Board for Education and Youth involves Armed Services/Youth mailings. Currently some 80 monthly mailings are sent, but experiencing the same problems of years past, i.e. exceeding the budget. Rising postage prices and inflation of paper prices are again the cause. It was suggested to the Board for Education and Youth that this budget very possibly could be met and yet increase the number of mailings if a format of

newsprint were used rather than the traditional bond paper. This might also allow the use of tapes along with printed material.

## PARISH EDUCATION

One resolution regarding the Board for Education and Youth and its review of materials for Synod Sunday Schools and Educational classes was adopted: "that the committee now make an evaluation of the material in regard to its doctrinal content and its use in our Synod." A general consensus of the Board seems to follow very regularly the use of the various materials throughout our Synod, i.e. Northwestern Publishing House produces very doctrinally sound material but perhaps lacks a bit in color and style. Once again, due to a shift in personnel, this subject was pursued no further.

Other work of the Board for Education and Youth in Parish Education involves "Special Emphasis Sundays."—Creation, Christian Education, etc.

The tape ministry is also under the auspices of Parish Education. Currently tapes on Christian Education and Discipleship Seminars are available. The Board looked at the possibility of a tape copying machine which would be housed at the Seminary building and possibly used in conjunction with other boards of the Synod.

Nile Merseth, recording secretary

As the reports indicate, many challenges and opportunities face the Board for Education and Youth. Therefore, each member of Synod is asked to carefully examine the work of the Board, to pray for and support this most important work in our Synod. We need to begin and maintain Christian Day Schools, promote spiritual growth on all levels in the congregations, and involve the youth of our Synod in the Lord's work if His Kingdom is to be built up and expanded! To this end may the Lord of the Church bless the work of our Synod through the Board for Education and Youth!

Frederick W. Theiste, chairman  
Board for Education and Youth

## EDUCATION AND YOUTH ACTION OF THE SYNOD

### Resolution No. 1: Christian Schools

*WHEREAS, The Lord has commanded us "to feed my lambs" and directed parents to "bring up your children in the nurture and admonition of the Lord" and*

*WHEREAS, The Christian Day School is an effective tool for carrying out this work,*

*A. BE IT RESOLVED, That the Synod thank the Lord for blessing us with 14 Christian Day Schools and the 36 dedicated teachers serving them, and*

*B. BE IT FURTHER RESOLVED, That the Synod commend the congregations that are striving to open new schools.*

### Resolution No. 2: An Example

*WHEREAS, The amount of money available to the Board for Education and Youth is limited,*

*BE IT RESOLVED, That the Synod encourage other congregations with established schools that are receiving subsidies to follow the commendable example of Parkland Lutheran School, which has become self-supporting.*

### **Resolution No. 3: Teacher's Salaries**

*WHEREAS, Scripture says a laborer is worthy of his hire, and WHEREAS, It is well known that many of our Christian Day School teachers serve at a sacrifice, with the cost of living constantly rising,*

*A. BE IT RESOLVED, That the congregations be encouraged to provide teachers support, if at all possible, even above the Board for Education and Youth recommendations,*

*B. BE IT FURTHER RESOLVED, That the Board be encouraged in the future to suggest a salary schedule for ELS teachers in conformity with the cost of living.*

### **Resolution No. 4: Sick Leave**

*WHEREAS, A teacher's sick leave of 10 days represents a period of time more in conformity with general practice in school systems today,*

*BE IT RESOLVED, That the Board adjust the sick leave schedule from the suggested five days to ten days.*

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

*WHEREAS, The Board for Education and Youth had been directed to set up seminars for the lay youth leaders of our Synod, but has not been able to implement it because of turnovers on the Board,*

*BE IT RESOLVED, That the Board continue with its plan for lay youth director seminars.*

## **REPORT OF THE BOARD FOR CHRISTIAN SERVICE**

Two meetings of the Board for Christian Service have been held since the last report to the Synod.

The Board was organized by electing the Rev. Gottfred Guldberg as chairman, the Rev. John Smith as secretary, and Prof. Norman Holte as treasurer. Mr. 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:

A 10% increase was granted to concur with the 1978 Resolution of the Synod.

2. Re: TIME INSURANCE:

The Board encourages all congregations to enroll their pastors and teachers in the Time Insurance WELS Group Plan.

3. Re: PAYMENT OF TERM INSURANCE:

The Board urges all congregations who do not pay the premium for the Term Insurance to begin doing so. The cost is \$64.80 per year for pastor or teacher.

4. Re: WORLD EMERGENCY FUND:

The special offering of last May for this fund totaled \$5,157.59. Of this amount \$2,000.00 went to aid two families as a result of a tornado which struck Gary, Minnesota. The Board sent \$1,000.00 to CARE.

5. 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 .....	\$13,700.00
Medicare gap .....	500.00
Retirement Fund (6%) .....	8,000.00
Group Life Insurance .....	10,000.00
Board Expenses .....	500.00
	<hr/>
	\$32,700.00

John E. Smith, secretary  
Board for Christian Service

## CHRISTIAN SERVICE ACTION OF THE SYNOD

### Resolution No. 1: Retirement Plan and Tax Sheltered Annuity Plan

*WHEREAS, The cost of living still continues to increase rapidly, and*

*WHEREAS, The Board for Stewardship has already recommended the budget for 1980,*

*BE IT RESOLVED, That the Synod authorize the Board for Christian Service to plan a cost of living increase in the retirement program and include this in the budget request for 1981.*

### Resolution No. 2: Time Health Insurance and Term Life Insurance

*BE IT RESOLVED, That the Synod endorse the recommendations urging all pastors, teachers, and congregations to participate in these programs.*

### Resolution No. 3: World Needs Fund

*A. BE IT RESOLVED, That this program be continued, and*

*B. BE IT FURTHER RESOLVED, That all members of the Synod be kept aware of the existence and purpose of this program.*

## REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications met regularly under the chairmanship of Prof. Sigurd K. Lee. Members of the Board also worked between meetings on the projects for which the Board is responsible. Items considered at Board meetings and acted on then and between meetings, were the following:

### I. Regular and Continuing Publications

#### A. PERIODICALS

1. THE LUTHERAN SENTINEL: The Board worked closely with the editor and managing editor in an effort to make THE LUTHERAN SENTINEL still more useful to its readers, and to promote the use of this official magazine of the Synod for information and inspiration. Orders for 2,000 copies of the 1977 Reformation issue reprint were received and filled. The Board discussed with the editor the feasibility of a forum for reader response, through a "Letters to the Editor" or "Questions" column. The business manager reported a 1978 income of \$16,587.52 and expenses of \$18,025.93. The number of subscriptions increased slightly during the year, but this continues to be an active concern of the Board, which authorized the managing editor to promote the reading of the LUTHERAN SENTINEL through all feasible means, including sending complimentary bulk copies of one issue to each new or prospective member congregation. The Board urges the use of the blanket subscription plan by every congregation in Synod.

2. THE LUTHERAN SYNOD QUARTERLY, the Synod's theological journal, continues to publish scholarly articles helpful to pastors, teachers, professors and others interested in in-depth theological studies. Prof. J. B. Madson is now the Book Review Editor of the QUARTERLY. The Board discussed reprinting in pamphlet form an article by Prof. Theo. Aaberg on church fellowship.

B. SYNOD REPORT and CONVENTION ECHO: The cost of publishing the SYNOD REPORT for 1978 was \$5,074.00. Cost of this is not entirely recovered through sales, since not all published copies are sold each year. The cost cannot be substantially reduced by printing fewer copies, since the cost per copy is higher when printed in lesser quantities. The Board encourages purchase and use of the SYNOD REPORT as a source of valuable information about the Synod. To improve the process of distribution and billing, the Board resolved that, beginning in 1979, the person in charge of the SYNOD REPORT and the CONVENTION ECHO be asked to secure a list of quantities of each publication ordered and send this to the Synod Treasurer so he can immediately bill the congregations. The Board also authorized the editors of the CONVENTION ECHO and the SYNOD REPORT to have these publications distributed directly from the printer, to save postage and handling costs and to facilitate distribution.

C. CHRISTMAS PROGRAM: The Board published the Christmas program "Memories of Christmas" by Marian R. Klundt. The program was priced at 20¢ per copy. The 1979 program is in preparation. We encourage each congregation to purchase enough copies of the program for the entire congregation's use.

D. BULLETIN INSERTS are published occasionally to promote the work of Synod's various Boards, and to inform our congregations as to the work our Synod does. Mr. Robert Deering and Pastor A. V. Kuster are in charge of this work of the Board.

#### II. Individual Publications

A. HARMONY AND RESOURCE BOOK TO THE LUTHERAN CONFESSIONS: Dr. N. S. Tjernagel has completed work on the Harmony and Resource Book, a monumental, scholarly guide to the Lutheran Confessions. We expect this book to find wide use both within and outside of our Synod. It is hoped to have copies of the work available by the time of this Convention. The price will



be \$11.75 in paperback, or \$14.75 in the case-bound edition. To encourage the purchase and use of this valuable reference work, together with the translations of the works of Dr. Koren and Dr. Walther, the three works together will be offered for sale during the Convention time on a deferred-payment, interest-free plan. We acknowledge with gratitude the assistance of a \$5,000.00 grant from the Aid Association for Lutherans toward the publication of the HARMONY AND RESOURCE BOOK. Funds remaining from this grant are to be used to advertise and promote it, especially by sending examination copies to seminary professors who may wish to use it as a textbook. We thank Dr. Tjernagel for this significant contribution toward the preservation and promotion of our Lutheran confessional heritage.

**B. KOREN—WALTHER TRANSLATIONS:** Teams of pastors from our Synod have been working for several years to translate sermons, essays and occasional writings of Dr. U. V. Koren and Dr. C. F. W. Walther. The teams worked under the direction of Pastor Herbert Larson (Koren translation) and Pastor Wilbert Werling (Walther translation). We hope to have these volumes available at Convention time, together with the HARMONY AND RESOURCE BOOK TO THE LUTHERAN CONFESSIONS, in a special deferred-payment, no-interest plan. The Walther and Koren books are priced at \$9.95 each or \$18.00 for both volumes together.

**C. "I BELIEVE" SERIES:** In 1978 a study on the Smalcald Articles joined the earlier studies on the Creeds and the Formula of Concord. Mr. Gary Faleide has written a review in the LUTHERAN SYNOD QUARTERLY. The studies have been selling quite well, particularly since they are known outside our Synod through their listing in the catalogs of Northwestern and Concordia Publishing Houses. Four-thousand copies of the study on the Smalcald Articles were printed, of which 1,725 had been sold by October, 1978. The series is used as a textbook in at least one seminary class outside our own Synod. The Board approved the raising of the price on this series to \$1.25 per copy, with a normal 40 percent discount to retail outlets handling the series. At this writing Professor B. W. Teigen is preparing the fourth study in the series on the two Catechisms of Dr. Martin Luther. This should be available this summer. We express our appreciation to Professor Teigen for his work; and we encourage the use of the series in study groups and Bible classes in all our congregations, to help us understand and appreciate the confessional writings left to us by our fathers.

**D. CATECHISM:** We hope to publish soon the Catechism which has been planned for several years and on which the Catechism Review Committee, headed by Prof. J. B. Madson, has been working. Matters still pending as this is written are the teaching approach and methodology of the Catechism, and the Bible translation to be used. Pastors have had the opportunity to study sample chapters from the proposed Catechism and to offer their suggestions. Latest estimate on the cost of printing is \$5.43 each for 3,000 copies, or \$4.40 each for 5,000 copies, or \$3.56 each for 10,000 copies.

**E. BIBLE STUDY MATERIALS:** The Board secretary worked with the authors, Mrs. Evelyn Jackson and Mrs. Eunice Gernander on the publication of a study of St. Mark's Gospel, which is currently in use by many of our Synod's congregations. Of 500 copies printed 45 remain unsold as of March 25. If sufficient demand warrants, more can be printed. The study can be ordered from Pastor John A. Krueger, 1500 Peterson Avenue, R. 1, Eau Claire, WI 54701. Price is \$1.25 per copy, postpaid. This charge is made to cover postage and handling and to replenish a fund for the publication of further Bible studies. The Mark study was published through an anonymous grant. We hope to have a study of Ephesians available soon. The Board emphasizes two points: These Bible studies are designed primarily for use in lay-led Bible study groups, and are excellent especially for that. Second, they are not intended to take the place of the "I BELIEVE" series on the Lutheran Confessions, which we want used as widely as possible. We intend to continue to publish studies of various Books of the Bible as we can.

### III. Miscellaneous Items

**A. INVENTORY REDUCTION AND STORAGE RE-ORGANIZATION:** Due to lack of adequate storage facilities it was necessary to dispose of much material that had accumulated over the years. Chairman Sigurd K. Lee oversaw this matter and was ably assisted by Mr. Daniel Wold, exercising all possible care to preserve necessary materials and to see that what could be used was available to those who could use it. Storage space for unsold publications continues to be a problem for which no adequate solution has come to the Board's attention.

**B. CUMULATIVE INDEX TO SENTINEL, QUARTERLY, AND SYNOD REPORT:** Pastor W. Kessel offered to work on a cumulative index to the LUTHERAN SENTINEL, the LUTHERAN SYNOD QUARTERLY and the SYNOD REPORT. He was supplied with materials now available in order to pursue this project and we commend him for his interest and his work.

**C. BOOKSTORE AND MARKETING:** Since the Lutheran Synod Book Company operates under the auspices of Bethany College the Board for Publications has not had a direct connection with its operations. However, since the Book Company is the most immediate retail outlet for our Synod's publications, we continued to discuss the relation between the Book Company and the Board. Efforts were made—and reported to the Board—to help the Lutheran Synod Book Company operate at a profit while improving its service to the Synod. It ended its printing operations. An advisory committee was established by the Board of Regents to offer suggestions on advertising and promotion. A new purchase-order system will give us a more complete accounting of Bookstore operations in regard to the sale of our Synod's publications. We feel the continued need for the Lutheran Synod Book Company to act as a retail outlet for our publications.

**D. ADVERTISING AND PROMOTION:** The Board continues to be seriously concerned about advertising and promoting its publications. We have done our best to advertise and promote our publications both through the Lutheran Synod Book Company, and through Northwestern and Concordia Publishing Houses; by letters to appropriate individuals; by sending copies of publications to various publications for review; by word of mouth; and through every other means that occurred to us which was feasible for us to use. But the Synod should understand clearly that advertising and promotion by the Board is necessarily a piecemeal operation carried on by men who have only very limited time and even more limited funds to devote to it. This, along with the limited market within our Synod, makes it impossible to distribute our publications as widely as they deserve. Discussion continues on the idea of hiring a man to work on advertising and promotion.

**IV. Proposed Budget for 1980:** As noted previously, some of our essential publications have not "paid their own way," though we hope and expect that most of them will more than recover their own cost through sales. Still, if we are to carry on our work, we must have money to do so. Therefore, recognizing that funds are limited but also that our work is limited by funds available, we propose the following modest budget for the work of the Board for Publications in 1980:

Stipend for B. W. Teigen, Study Guide author .....	\$ 500.00
Reformation Anniversary Publications .....	1,100.00
Bulletin Inserts .....	900.00
Christmas Programs .....	400.00
LUTHERAN SENTINEL .....	1,100.00
LUTHERAN SYNOD QUARTERLY .....	400.00
Inventory .....	100.00

Board Expenses .....	1,200.00
Advertising of Koren-Walther Translations .....	300.00
TOTAL.....	<u>\$6,000.00</u>

John A. Krueger, secretary  
Board for Publications

## PUBLICATIONS

### ACTION OF THE SYNOD

#### Resolution No. 1: Lutheran Sentinel

*WHEREAS, The Lutheran Sentinel is the official publication of our Evangelical Lutheran Synod, and*

*WHEREAS, It is the channel through which information about the work of the Synod can best be disseminated,*

*BE IT RESOLVED, That the boards and committees of the Synod be encouraged to make prompt and frequent reports to the editor of the Sentinel concerning matters of importance and interest to the Synod members.*

#### Resolution No. 2: Lutheran Sentinel

*WHEREAS, The business manager of the Lutheran Sentinel has reported a deficit of over \$1,400 for 1978 operations, and*

*WHEREAS, Publishing and distribution costs continue to increase rapidly, and*

*WHEREAS, A blanket subscription plan affords the best method of widening the readership of the Sentinel, and*

*WHEREAS, The increased use of the blanket subscription plan would help to stabilize costs and income of the Sentinel,*

*BE IT RESOLVED, That all congregations be encouraged to consider the mutual benefits of a blanket subscription to the Lutheran Sentinel.*

#### Resolution No. 3: Synod Report

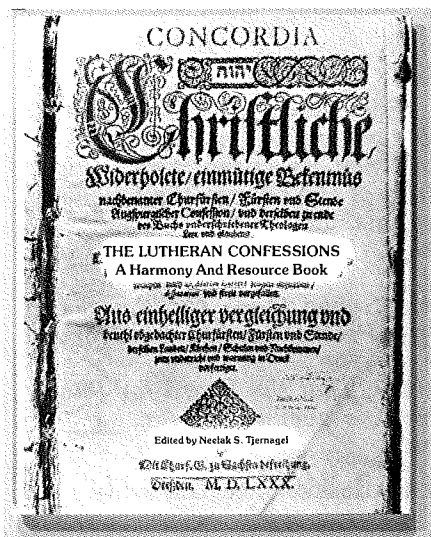
*WHEREAS, The cost of publishing the Synod Report for 1978 was \$5,074, and*

*WHEREAS, This cost is not entirely covered by the sale of the Report, and*

*WHEREAS, The cost cannot be significantly reduced by printing fewer copies,*

*A. BE IT RESOLVED, That the cost of the Synod Reports for pastors and delegates be included in the registration fees for future conventions;*

*B. BE IT FURTHER RESOLVED, That congregations and individuals continue to be encouraged to purchase the Synod Report.*



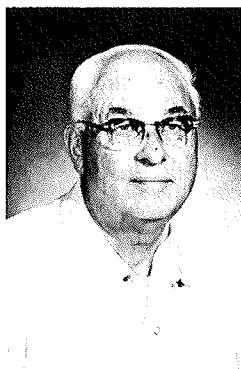
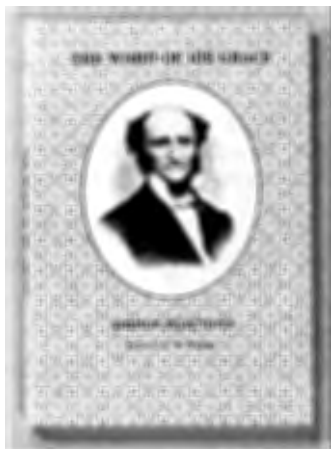
## Authors



**Dr. N. S. Tjernagel**  
The Lutheran Confessions



**the Rev. H. Larson**  
Truth Unchanged, Unchanging



**the Rev. W. Werling**  
The Word of His Grace

#### **Resolution No. 4: New Publications**

*WHEREAS, The Board for Publications has contributed uniquely to the needs of our people through the publications, The Lutheran Confessions: A Harmony and Resource Book; Truth Unchanged, Unchanging; The Word of His Grace, the I Believe Series; and new Bible study materials, and*

*WHEREAS, It is important that this work continue in our midst,*

*A. BE IT RESOLVED, That the Synod thank the Board for Publications, under the leadership of Prof. Sigurd K. Lee, for its exceptional effort, and*

*B. BE IT FURTHER RESOLVED, That the Board for Publications continue to explore distinctive avenues of serving the church through other publications.*

#### **Resolution No. 5: The Lutheran Confessions: A Harmony and Resource Book**

*WHEREAS, We acknowledge publication of The Lutheran Confessions: A Harmony and Resource Book, edited by Dr. N. S. Tjernagel, as a gracious blessing from our Heavenly Father: and*

*WHEREAS, The Aid Association for Lutherans assisted in financing this project,*

*A. BE IT RESOLVED, That the Synod thank Dr. N. S. Tjernagel for his devotion to this work, and*

*B. BE IT FURTHER RESOLVED, That the Synod express its thanks to the AAL for its financial assistance, and*

*C. BE IT FINALLY RESOLVED, That the Synod thank God for this book, showing our gratitude by commending its use to our churches for present and future generations.*

#### **Resolution No. 6: Koren and Walther Translations**

*WHEREAS, God has taught us to "Take fast hold of instruction," and*

*WHEREAS, Through His servants, Dr. U. V. Koren and Dr. C. F. W. Walther, God has given us instruction, and*

*WHEREAS, A portion of this instruction through the translation and publication of selected works of these men, is preserved for us and future generations,*

*A. BE IT RESOLVED, That the Synod thank the Koren editor, Pastor Herbert Larson, and the Walther editor, Pastor Wilbert Werling, and their translation teams for their part in delivering these blessings to us; and*

*B. BE IT FURTHER RESOLVED, That the Synod thank God for His servants and commend the use of their works to all the people of the Synod.*

#### **Resolution No. 7: A Cumulative Index**

*WHEREAS, Pastor W. B. Kessel has offered to compile a*

*cumulative index to the Lutheran Sentinel, The Lutheran Synod Quarterly, and the Synod Report,*

*BE IT RESOLVED, That the Synod commends him for his interest and encourage him to pursue this work.*

## **PASTORAL CONFERENCE RECORDS REPORT**

The Committee examined the minutes of the General Pastoral Conference, the Central Southwest Circuits Pastoral Conference, the Southern Winkel Circuit Conference, the Southern Circuit Pastoral Conference, and the Northern Minnesota Pastoral Conference.

The degree of participation of the pastors in their conferences appears to be excellent. It is noted that there are a few pastors who do not regularly avail themselves to this opportunity for study, fellowship, and growth. All of the Synod's pastors are urged to take seriously this part of their professional and spiritual growth.

All of the conferences include regular exegetical study. The Committee would especially urge the conferences to include in their programs Hebrew and Greek language study as well as in-depth study of both difficult and commonly used Scripture passages.

Two conferences have regularly studied the Lutheran Confessions. Others are encouraged to emulate their example.

The conferences appear to give diligent attention to the consideration of casuistry. The minutes, however, do not always reflect the substance of these discussions. We would encourage the secretaries to record, insofar as is possible and discreet, the disposition of such casuistry discussion.

The Committee especially notes that some excellent papers are read and discussed at the conferences, and believes that they should be more widely shared. To that end, the committee suggests that the conferences share some of these papers with others by:

- 1) Sending copies of these papers to the editor of the Lutheran Synod Quarterly.
- 2) That the Visitor in each circuit send copies of selected papers to the Visitor of the other circuits.

## **PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD**

### **Resolution No. 1: Pastoral Conference Records**

*WHEREAS, The Pastoral Conferences of our Synod represent an important part of our pastors' professional growth, their exercise of fellowship, the sharing of the fruits of their theological study, and their mutual strengthening in their ministries; and*

*WHEREAS, Examination of the minutes of these conferences show a diligent system of study, and*

*WHEREAS, Not all of the circuits have submitted such minutes to this convention; therefore,*

*A. BE IT RESOLVED, That the pastors be commended for their study; and*

*B. BE IT FURTHER RESOLVED, That all pastors be urged to meet regularly in conferences; and*

*C. BE IT FURTHER RESOLVED, That the conference secretaries and circuit visitors implement the suggestion contained in the report, viz, that copies of selected papers be directed to the editor of the Lutheran Synod Quarterly and the Visitors of other circuits to be shared with the members of those circuit conferences.*

*D. BE IT FINALLY RESOLVED, That the secretaries of the conferences be reminded to submit their minutes to the Synod convention for review.*

## **REPORT OF THE RADIO INVESTIGATION COMMITTEE**

The Radio Investigation Committee was appointed by the President of the Synod in 1977 in response to the convention's action. The committee reported its findings to the 1978 convention. That report is found on page 68 of the 1978 Convention Report.

The convention directed the Radio Investigation Committee to continue its work during 1978-79. That directive is found on page 136 of the 1978 Convention Report.

The committee reports that, upon further investigation, the following facts become evident:

1) No financing has yet been offered which would lead to making this venture possible.

2) Only one frequency remains which would give the maximum possible coverage. That frequency appears increasingly difficult to obtain, given the difficulty another group had in attempting to obtain this one remaining frequency. This group wished to establish a public radio station in Mankato but their application to the Federal Communications Commission was rejected in favor of a counter-application filed by Minnesota Public Radio. MPR is a 6-station network which has a goal of establishing a seventh facility at St. Peter, Minnesota, on the campus of Gustavus Adolphus College.

3) It appears that contesting Minnesota Public Radio's efforts in this area would not only be extremely expensive (fees for communications attorneys before the FCC are \$100 per hour), but also would be of little potential success for the money invested.

4) One extremely important factor in the FCC granting a license is the amount of financing available to the applicants. The Mankato public radio group mentioned above apparently had some backing and still had their application rejected by the FCC in favor of Minnesota Public Radio's counter-filing.

The committee concludes that establishing a Christian radio station at Bethany Lutheran College is not feasible at this time. The committee wishes to thank all who helped with this investigation.

The committee recommends that the Synod investigate the feasibility of a syndicated radio ministry, similar to the efforts being made in the Wisconsin Synod at this time. This syndicated radio ministry would involve the preparation of short programs which could be sponsored by area ELS congregations on their area radio stations.

W. Dobratz, chairman

## REPORT OF THE ANNIVERSARY THANKOFFERING COMMITTEE

Our God "*is able to do exceeding abundantly above all that we ask or think.*" (Ephesians 3:20) The truth of that Scripture passage has been impressed upon the special committee assigned the task of promoting and overseeing the Anniversary Thankoffering being taken up in our congregations during the three-year period of 1977-1980. God has blessed this offering above and beyond our fondest dreams. As of April 1st these were the totals: \$843,749 committed in pledges and cash, and of that amount \$449,829 has already been received. As you will recall,  $\frac{2}{5}$  of the offering has been designated for Bethany Lutheran Theological Seminary,  $\frac{2}{5}$  for Bethany Lutheran College, and  $\frac{1}{5}$  for Foreign Missions.

The Synod's Thankoffering Committee met regularly during the past year. Members of the Committee are: the Rev. George Orvick, chairman; the Rev. John Moldstad, executive secretary; the Rev. Norman A. Madson, secretary; Mr. Wilbur Lieske, treasurer; the Rev. Milton Tweit; Mr. Harvey Bell; Mr. William Overn; and President Wilhelm Petersen, ex officio.

Now that the Thankoffering has gotten off to a successful start, and is mid-way through the designated three-year period, the prime interest and work of the committee centers around continuing to promote it so that it may be brought to a successful conclusion. During the past year the following things were done by the committee in the way of promotion: A colorful brochure was printed and distributed to the congregations for use last fall showing the progress of the Thankoffering to date; three different sets of reporting forms were delivered to the congregations in bulk so that every family might be informed as to how they have been supporting the program so far; extra envelopes were printed and sent to the congregations in bulk; a new thermometer graph was provided every congregation; several special bulletin inserts were sent out; articles promoting the Thankoffering appeared periodically on the pages of the Lutheran Sentinel; Pastoral and Circuit conferences throughout the Synod were encouraged to include the matter of the Thankoffering on their agendas; monthly computer printouts, showing the progress of the Thankoffering, were mailed regularly to the pastors and other key personnel; several letters were sent out by the chairman and executive-secretary to all pastors and area captains.

Since it is now apparent that we will exceed our original goal by a substantial amount, the committee has asked the Synod president to instruct the three Boards who are benefitting from the Thankoffering (Trustees, Regents and Board for Missions) to study this and make recommendations as to how the excess monies should be spent.

The committee plans to produce another filmstrip for use in the congregations this fall. Bulletin inserts and *Sentinel* articles will continue to appear on a regular basis. And letters from the executive officers will be sent out to the pastors and other key people periodically.

Once again, we thank the many congregations who have undertaken this special Thankoffering with zeal, and we continue to encourage those who have lagged in their efforts to put forth a concerted effort in the time that remains. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." (Psalm 115:1)

Respectfully submitted,  
Norman A. Madson, recording secretary



# ANNUAL REPORT OF COMMITTEE ON WORSHIP

The Committee on Worship held no meetings this past year.

Hans Theiste asked to be excused from this committee, and President Petersen appointed Teacher/Principal Silas Born in his place.

There is much activity in the field of liturgics, worship, and hymnology at the present time. The Synod should therefore have a strong Committee on Worship, composed of members who have an active interest, are well informed on present trends, and who are so situated they can come together frequently to compare notes and keep the Synod informed.

Respectfully submitted,  
Hans A. Theiste

## REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

### STATEMENT OF RECEIPTS AND DISBURSEMENTS September 30, 1977 to September 30, 1978

#### RECEIPTS

Cash balance, September 30, 1977 .....	\$ 121.33
Contributions from Congregations .....	7,750.00
Contribution from Synod .....	600.00
Total .....	<u>\$8,471.33</u>

#### DISBURSEMENTS

Delegates mileage payments .....	\$7,904.70
Chairman Convention expenses .....	78.00
Postage and office supplies .....	27.09
Total .....	<u>\$8,009.79</u>
Cash balance, September 30, 1978 .....	\$ 461.54
Mileage paid on 96,085 miles	
A deficit of \$259.79	

George Cooper, chairman

# REPORT OF THE SYNOD SELF-STUDY COMMITTEE

The Self-Study Committee consisting of Pastors Merseth (chairman), Larson (secretary), Tweit and Newgard submits the following for review and appropriate action.

## 1. Revised Constitution of the Evangelical Lutheran Synod

WHEREAS, the 1978 Convention of the Synod granted the Self-Study Committee another year to complete its review of the constitution and related matters, and

WHEREAS, the Self-Study Committee has completed its review, It herewith presents for the Synod's consideration the following revised constitution:

### Revised Constitution of the Evangelical Lutheran Synod

#### CHAPTER I — Name, Confession and Church Rites

##### Paragraph 1

The name of this organization shall be: Evangelical Lutheran Synod.

##### Paragraph 2

The only source and rule of the Synod's faith and doctrine is the sacred Word of God, revealed in the canonical books of the Old and New Testaments.

##### Paragraph 3

The Evangelical Lutheran Synod subscribes to all the symbolical books, or confessions, of the Lutheran Church, contained in the Book of Concord, because they are a correct statement of the teachings of Scripture, namely:

- a) The three ecumenical creeds: the Apostolic, the Nicene and the Athanasian;
- b) The Unaltered Augsburg Confession;
- c) The Apology of the Augsburg Confession;
- d) The Smalcald Articles;
- e) Luther's Small Catechism;
- f) Luther's Large Catechism;
- g) The Formula of Concord, Epitome;
- h) The Formula of Concord, Thorough Declaration.

##### Paragraph 4

In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide.

#### CHAPTER II — Membership

##### Paragraph 1

The Synod consists of those congregations and individuals who subscribe to this constitution and have been accepted into membership.

##### Paragraph 2 — Congregations

A congregation wishing to join the Synod shall make application to the president. Its application shall be accompanied by:

- a) a copy of the congregation's constitution and by-laws, which must require:
  - 1) acceptance of the Holy Scriptures as the inspired and inerrant Word of God, revealed in the canonical books of the Old and New Testaments;
  - 2) acceptance of all the symbolical books of the Lutheran Church, because they are a correct statement of the teachings of Scripture;
  - 3) that only male members be given the right to vote in the congregation;
  - 4) that only those shall be called to preach and teach who subscribe to the confessions and teachings of the Synod;
  - 5) that members of unchristian and false teaching organizations shall not be members of the congregation;

this, as evidences of the fact that its doctrine, confession, rites and practices are genuinely Evangelical Lutheran;

b) a properly certified declaration that the congregation has subscribed to the constitution of the Synod at a legal meeting of the congregation.

These documents shall be presented to the Synod for action at its convention.

#### Paragraph 3 — Individuals

An individual wishing to join the Synod shall make application to the president. This application shall be accompanied by a declaration of subscription to the Synod's confession and teaching, and to its constitution. Such application may be made by:

- a) pastors who are serving member congregations;
- b) pastors who are serving non-member congregations;
- c) male teachers who serve schools of member congregations;
- d) male professors who serve educational institutions of the Synod;
- e) male professors and teachers who serve educational institutions of its fellowship;
- f) men and women in special circumstances.

This application shall be presented to the Synod for action at its convention.

### CHAPTER III — Purpose and Activities

The Synod exists to carry out the command of Jesus Christ to preach the Gospel to every creature (Mark 16:15; Matthew 28:19-20), to contend for the faith (Jude 3), and to promote the development of Christian life (Galatians 5:22-25) within its membership. To these God-pleasing ends it shall:

- a) promote an ongoing study of the Holy Scriptures (John 5:39);
- b) promote the distribution and use of the Holy Scriptures, orthodox books, devotional literature and hymn books;
- c) be watchful concerning purity and unity of doctrine (Ephesians 4:3-16; 1 Corinthians 1:10) by studying doctrinal questions which are in special need of study and discussion, trying the spirits (1 John 4:1), and warning against encroaching sects, as well as against errors and unchristian trends (1 Timothy 4:1-6), in accordance with the Holy Scriptures;
- d) establish and promote home and foreign missions;
- e) establish, manage and maintain institutions of learning for the training of pastors and teachers and for the general spiritual edification of its people;
- f) promote works of charity;
- g) establish, gather and administer the funds required for the Synod's operation;
- h) through its president exercise supervision over the Synod's institutions and the pastoral work and practice of its members (cf. paragraph c above); and,
- i) in accordance with the Scriptures (Galatians 6:1-2) seek to settle problems and controversies in doctrine and practice which may arise in the Synod or within its membership.

### CHAPTER IV — Conventions

#### Paragraph 1

In accordance with the apostolic example in Acts 15, the affairs of the Synod are to be organized and directed by conventions called for that purpose.

#### Paragraph 2

Synodical conventions are to be held annually.

Special conventions shall be called by the president when at least one-third of the congregations so request, or when a regular convention so decides. Normally, the delegates and committees of the previous regular convention shall serve at such special conventions.

#### Paragraph 3

Member congregations should make every effort to be represented at the

synodical conventions by their pastor(s) and by one or two duly elected delegates. Delegates shall present credentials of their election to the convention. These pastors and delegates constitute the voting members of the convention. A quorum, a majority of the voting members, shall be necessary for the conducting of business.

Paragraph 4

Male members holding individual membership in the Synod are advisory members to the convention and may serve on its committees. The convention shall decide who, in addition to the voting and advisory members, shall be given the right to speak.

**CHAPTER V — Sphere of Jurisdiction of the Conventions**

Paragraph 1

The synodical conventions shall work to attain the purposes outlined in Chapter III and to that end shall:

- a) review the business of the Synod as conducted by its officers, boards and committees during the previous year;
- b) by careful planning and proper resolutions arrange for the future work of the Synod;
- c) elect a president, a vice-president, a secretary and a treasurer of the Synod;
- d) elect such boards and committees as the Synod may determine. Only those may serve on its boards and committees who are members of the Synod, and men of good repute; and,
- e) decide the time and place of the next synodical convention.

Paragraph 2

Convention business shall be conducted according to *Robert's Rules of Order*.

Except in cases where the convention shall determine otherwise, all matters before it shall be decided by majority vote; and if the votes are evenly divided, the president shall cast the deciding vote.

Paragraph 3

Although the Synod is an advisory body, decisions which are in accord with the Holy Scriptures are binding upon its membership. If a congregation believes that a convention decision is not in accord with the Word of God, it shall state the reasons for its objection and record them with the president of the Synod within six months after the proceedings of the convention have been published. Regarding other resolutions of the convention pertaining to business and operational matters, the membership shall accept these decisions and shall strive to implement them.

**CHAPTER VI — Governance between Conventions**

The affairs of the Synod between conventions shall be conducted by its officers, boards and committees.

Paragraph 1

The government of the Synod shall be vested in a Board of nine (9) trustees, who shall have jurisdiction over all secular business and temporal affairs of the Synod. They shall conduct these affairs in accordance with the Constitution, by-laws, rules and resolutions of the Synod.

Paragraph 2

This Board shall consist of nine (9) trustees, three (3) of whom shall be the president, secretary and treasurer of the Synod. There shall not at any one time be more than five (5) or less than three (3) pastors on this Board. The president, secretary and treasurer of the Synod shall also be the president, secretary and treasurer of the Board of Trustees. The vice-president of the Synod shall be an advisory member to the Board of Trustees.

Paragraph 3

Other areas of the Synod's work shall be assigned to its various boards and committees and shall be conducted in accordance with the regulations prescribed by the Synod.

## CHAPTER VII — Officers and Their Sphere of Jurisdiction

The officers of the Synod are its president, vice-president, secretary and treasurer.

### Paragraph 1 — President

Only such pastors who have the right to vote may be elected and may serve as president of the Synod.

The duties of the president shall be:

- a) to call the conventions of the Synod in accordance with the provisions of Chapter IV, paragraph 2;
- b) to preside at the conventions of the Synod;
- c) to select a theme and essayist for the convention;
- d) to present a slate of nominations for the convention committees;
- e) to report to each regular convention on his work, as well as on the condition of the Synod in general;
- f) to supervise the work of the boards and committees elected by the Synod (of which boards and committees he is *ex officio* an advisory member);
- g) to appoint replacements to the Synod's boards and committees when vacancies occur; such appointees shall serve until the next regular convention;
- h) to arrange for the examination of candidates for the office of the ministry, and when it is necessary, of pastors from other church bodies who desire to join the Synod;
- i) to be present at least at the larger pastoral conferences; and,
- j) to mediate in controversies.

In performing his duties, the president of the Synod shall seek the counsel and assistance of his brethren.

### Paragraph 2 — Vice-president

Only such pastors who have the right to vote may be elected and may serve as vice-president of the Synod.

The duties of the vice-president shall be:

- a) to serve as an advisory member to the Board of Trustees;
- b) to perform such functions as the president may assign to him; and,
- c) to serve as president when the president is unable to fulfill the duties of his office.

### Paragraph 3 — Secretary

Only such men who are members of the Synod may be elected and may serve as its secretary.

The duties of the secretary shall be:

- a) to keep the minutes of the synodical conventions and provide for publication of the proceedings;
- b) to prepare such communications from the Synod as it or its president may direct;
- c) to announce time and place of synodical conventions together with the subjects for discussion which have been decided upon; and,
- d) to keep a record of all transactions of the Board of Trustees and have the custody of the Corporate Seal.

### Paragraph 4 — Treasurer

Only such men who are members of the Synod may be elected and may serve as its treasurer.

The duties of the treasurer shall be:

- a) to receive and disburse the funds of the Synod under its direction and that of its Board of Trustees;
- b) to keep a true account of all funds received and disbursed;
- c) to make a full report to the Board of Trustees at such times as the Board may request; and,
- d) to present, on behalf of the Board of Trustees, a statement of the Synod's accounts to each regular convention.

## CHAPTER VIII — Election of Trustees

### Paragraph 1

The president, vice-president, secretary and treasurer of the Synod shall be nominated and elected by ballot for a term of two years and shall enter upon the duties of their respective offices immediately after the conclusion of the convention at which they are elected. No person shall be elected to serve as president for more than three successive terms. The other trustees shall be elected by ballot at the annual convention of the Synod for a term of three years. Two of these shall be elected at each annual convention of the Synod.

### Paragraph 2

In the event of the president's death or resignation, the vice-president shall succeed to the office of president until the Synod's next annual convention, when the unexpired portion of the president's term shall be filled by election. In the event of the president's inability to fulfill the duties of his office, as certified by resolution of two-thirds of the Board of Trustees, the vice-president shall succeed to the office of president.

Other vacancies on the Board of Trustees, including those of the synodical vice-president, secretary and treasurer, shall be filled by appointment of the Board of Trustees, and shall serve until the Synod's next annual convention when a successor shall be elected for the unexpired portion of the term. The president, secretary and treasurer thus appointed shall be president, secretary and treasurer of the Board of Trustees also.

## CHAPTER IX — Amendments

With the exception of Chapter I, paragraphs 2 and 3 (whose contents must not be changed), amendments to this constitution may be made in the following manner: Resolutions for amendments are to be presented to a regular convention, and if approved by a two-thirds majority vote, be published, so that the congregations may review such amendments and respond to the president of the Synod prior to the next regular synodical convention. This convention shall consider the proposed amendment(s) again, and if adopted by a two-thirds majority vote, shall become amendments to the constitution.

### 2. Guidelines for Synodical Discipline

WHEREAS, proposed guidelines for synodical discipline (1977 Synod Report, p. 110, resolution 5) were referred back to the Self-Study Committee,

the Committee presents the following for the Synod's consideration:

#### **Guidelines for Synodical Discipline**

When a member of the Synod is guilty of adhering to false doctrine, living an ungodly life and/or neglecting his duty, the following guidelines shall apply:

- A. In cases of discipline involving pastors, teachers or individuals who hold membership in the Synod, the circuit visitor has original jurisdiction. He shall hear the case and render a decision on the basis of Scripture.
- B. If after due admonition the visitor's decision is not heeded, he shall review the case in consultation with the president of the Synod. The president shall arrange for a review with the visitor and the party(s) concerned.
- C. If the president finds the visitor's decision to be scriptural, he shall urge the acceptance of said decision.
- D. If after due admonition the president's counsel is not heeded, he shall report the matter to the next regular convention for review and action.
- E. In special and urgent cases the president shall exercise the power of suspension from synodical membership.
- F. The accused has the right to appeal the decision. This appeal shall be addressed to the convention.

Note 1: In the case of a foreign missionary who is not a member of any circuit, the Foreign Mission Field Secretary shall replace the circuit visitor in the above guidelines.

Note 2: In the case of a professor, the Board of Regents shall have original jurisdiction in the above guidelines.

Note 3: In the case of a congregation, the same procedure shall be followed as that for an individual.

**3. Realignment of Circuits**

WHEREAS, the Self-Study Committee was assigned the re-study of the alignment of the Synod's circuits,

The Committee proposes the following:

**Circuit No. 1**

Florida: Naples, Our Savior

Vero Beach, Grace

Georgia: Savannah, Christ

Massachusetts: Brewster, Trinity

Burlington, Pinewood

New York: Rochester, Indian Landing

Scottsville, Lutheran Mission

**Circuit No. 2**

Michigan: Alpena, Faith

E. Jordan, Faith

Hillman, Faith

Holton, Holton

Petosky

Suttons Bay, First

Traverse City, Concordia

Illinois: Chicago, St. Mark's

Chicago, St. Paul's

Lombard, St. Timothy's

**Circuit No. 3**

Wisconsin: Amherst Junction, Our Savior's

Ashland, First English

Bloomer, Good Shepherd

Clintonville, St. Paul

Cottage Grove, Western Koshkonong

Eau Claire, Ascension

Concordia

Pinehurst

Elderon, Our Savior's

Iola, Redeemer

Madison, Grace

Holy Cross

Our Saviour

Marinette, First Trinity

Okauchee, Holy Trinity

Portage, St. Paul's

Shawano, St. Martin

West Bend, Trinity

Wisconsin Dells, Newport

**Circuit No. 4**

Iowa: Ames, Bethany

Calmar, Trinity

Forest City, Forest

Lake Mills, Lake Mills

Lime Creek

Lawler, Saude  
New Hampton, Jerico  
    Redeemer  
Northwood, First Shell Rock  
    Somber  
Parkersburg, Faith  
Riceville, Immanuel  
Scarville, Center  
    Scarville  
Thompson, Zion  
Thornton, Richland  
Waterloo, Pilgrim  
Waterville, East Paint Creek  
Waukon, West Paint Creek  
Minnesota: Albert Lea, Our Savior's  
    Hartland, Hartland  
    Manchester, Manchester

**Circuit No. 5**

Minnesota: Apple Valley, Heritage  
    Gaylord, Norwegian Grove  
    Golden Valley, King of Grace  
    Mankato, Mt. Olive  
    Minneapolis, Hiawatha  
    Princeton, Bethany  
    Our Savior's  
    St. Peter, Norseland

**Circuit No. 6**

Minnesota: Audubon, Immanuel  
    Bagley, Our Savior's  
    Clearbrook, Concordia  
    Crookston, Grace  
    East Grand Forks, River Heights  
    Fertile, First Evanger  
    Fosston, Cross Lake  
    Grygla, St. Petri  
    Hawley, Our Savior's  
    Lengby, St. Paul's  
    Oklee, Clearwater  
    Oak Park  
    Nazareth  
    Trail, Mt. Olive  
    Ulen, Calvary  
North Dakota: Mayville, First American  
    Minot, Messiah

**Circuit No. 7**

Colorado: Colorado Springs, St. Andrew  
Minnesota: Belview, Our Savior's  
    Rock Dell  
    Cottonwood, English  
    Jasper, Rose Dell Trinity  
    Luverne, Bethany  
    Tracy, Zion  
Nebraska: Belgrade, Peace  
    Cedar Rapids, St. John's  
    St. Edward, Faith  
South Dakota: Sioux Falls, Bethel  
    Volga, Oslo



Texas: Richardson, Good Shepherd  
San Antonio, Faith

**Circuit No. 8**

California: Bell Gardens, Christ the King  
Bishop, Our Savior  
Camarillo, Faith

Oregon: Myrtle Creek, St. Matthew  
Sutherlin, Christ

Washington: Mt. Vernon, St. Luke  
Port Orchard, Bethany  
Tacoma, Lakewood  
Parkland  
Yelm, Yelm

**4. Teacher Equalization**

The Self-Study Committee recommends that the following who hold membership in the Synod be included in the pastors' equalization:

- a) pastors who are serving member congregations;
- b) pastors who are serving non-member congregations;
- c) male teachers who serve schools of member congregations;
- d) male professors who serve educational institutions of the Synod.

The Self-Study Committee recommends that:

- a) the Synod pay the equalization of male professors serving the educational institutions of the Synod, and
- b) the congregations pay the equalization of their male teachers.

**5. Election Procedures at the Synod Convention**

The Self-Study Committee places before the convention the following proposal which it believes will facilitate the electoral process:

**A. Election of Officers:**

- 1. The session after morning recess of the second working day of the convention—following the report of the Synodical Membership Committee—is to be set aside for the election of the Synod's Officers.
- 2. For the four Officers of the Synod a nominating ballot shall be followed by as many election ballots as necessary for election.
- 3. Once balloting for an office has begun, the convention shall remain in session without interruption until the office has been filled.

**B. Election of Board and Committee Members:**

- 1. On the afternoon of the second working day of the convention the Nominating Committee shall present its nominations for the Board of Trustees, the Board for Education and Youth, and the Board for Publications. The Nominating Committee shall prepare and distribute ballots listing the positions to be filled and their nominees for those positions prior to the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall be written on the ballots in space provided for them. Ballots shall be gathered before afternoon recess and the Nominating Committee shall announce the results immediately following afternoon recess. If run-off balloting is necessary, such ballots may be prepared, distributed and collected again during the closing session of the day.
- 2. On the morning of the third working day of the convention the Nominating Committee shall present its nominations for the Board of Regents, the Board for Missions, the Board for Christian Service, and the Equalization Committee. The Nominating Committee shall prepare and distribute ballots listing the positions to be filled and their nominees for those positions prior to the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall be written on

the ballots in space provided for them. Ballots shall be gathered before morning recess and the Nominating Committee shall announce the results immediately following recess. If run-off balloting is necessary, such ballots may be prepared, distributed and collected prior to the noon recess.

3. On the afternoon of the third working day of the convention the Nominating Committee shall present its nominations for the Doctrine Committee, the Board for Stewardship, the Committee on Worship, the Evangelism Committee, and the Circuit Visitors. The Nominating Committee shall prepare and distribute ballots listing the positions to be filled and their nominees for those positions prior to the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall be written on the ballots in space provided for them. Ballots shall be gathered before afternoon recess and the Nominating Committee shall announce the results immediately following recess. If run-off balloting is necessary, such ballots may be prepared, distributed and collected during the closing session of the day.

4. The Nominating Committee for the following year shall also be elected on the afternoon of the third working day of the convention.

Note: This will replace the election procedures described in the Evangelical Lutheran Synod Handbook, p. 55.

The Self-Study Committee recommends that this proposed procedure be followed at this convention.

The Committee further recommends that the appropriate floor committee bring this proposed election procedure and its recommendations regarding it to the attention of the convention immediately after noon recess on the second working day.

**6. Discontinuance of Synod Sunday Norwegian Service**

WHEREAS, the President of the Synod has noted declining attendance at the Synod Sunday Norwegian Service and the small number of men capable of conducting such service, and

WHEREAS, the President of the Synod has asked the counsel of the Self-Study Committee on this matter, be it

RESOLVED, that the Synod Sunday Norwegian Service be discontinued.

J. H. Larson, secretary

## CONSTITUTION REVISION

### ACTION OF THE SYNOD

#### **Resolution No. 1: Revised Constitution of the Evangelical Lutheran Synod**

*WHEREAS, The Self-Study Committee has presented a revision of the synodical constitution to the 1979 convention for consideration; and*

*WHEREAS, The convention committee on constitutional revision has studied the proposed changes and has several suggestions to make concerning the proposed revision; but*

*WHEREAS, There are questions about the legality of some of the proposed changes; and*

*WHEREAS, Because of the revised constitution's rearrangement of the substance of several paragraphs of the old constitution, the items of legal question are not easily isolated; and*

*WHEREAS, It is difficult for the convention committee to obtain necessary legal counsel on such short notice as would be required for convention consideration of the matter; therefore*

*A) BE IT RESOLVED, To recommit the proposed revision of the constitution to the Self-Study Committee for further emendation; and*

*B) BE IT FURTHER RESOLVED, To request the Self-Study Committee to seek legal advice concerning any changes involving the following sections of the present constitution: Chapter I, paragraphs 2 and 3; Chapter II, paragraph 5; and Chapter VIII; and*

*C) BE IT FURTHER RESOLVED, To request the present floor committee which has been considering the revision to communicate to the Self-Study Committee the results of its study of the proposed revision; and*

*D) BE IT FINALLY RESOLVED, To request the Self-Study Committee to resubmit a revision of the constitution to the 1980 convention of the Synod.*

## REPORT OF THE BOARD FOR STEWARDSHIP

"NOW THANK WE ALL OUR GOD, WITH HEART AND HAND 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 \$498,424.67. This amounted to \$20,424.67 more than what was required to meet the needs of the certified income budget. You have accomplished this in addition to the continuing success of the Anniversary Thank Offering.

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 income budget needs for the years 1972-1978 were all surpassed.

Our stewardship growth, especially during the past years, can be attributed to several reasons: 1) God's grace; 2) improved stewardship of ELS members; 3) new congregations which have joined the ELS; and 4) independent congregations who have been contributing to the ELS. The ELS is most grateful to the new congregations who have joined in fellowship with us and the affiliates who have been contributing generously to our needs. A special thank you is in order to the various ladies aids, circles, youth groups, Christian day schools, and Sunday Schools throughout the Synod for their generous support. These groups are a very vital but often "forgotten" element of the church's work.

The Board for Stewardship prepared a Stewardship Program, "Foundations for Faith," which was distributed to each congregation to be used as it saw fit during its 1978 fall stewardship program. The Board is also working on a program to be used in the fall of 1979.

The 1979 income budget was increased by \$38,000 over the 1978 income budget. This causes us to realize that we cannot rest on our past accomplishments: The Lord's work never stops; we must strive for ever greater stewardship sanctification.

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

### 1980 BUDGET

The Board for Stewardship recommends that the Synod certify the proposed income budget for 1980:

BOARD	PROPOSED BUDGET
Bethany Lutheran College .....	\$200,000
Bethany Lutheran Seminary .....	78,000
Christian Services .....	22,000
Church Extension .....	1,000
Education and Youth .....	27,000
Foreign Missions .....	79,500
Home Missions .....	97,000
Publications .....	4,700
Evangelism .....	1,000
Synod Fund .....	67,800
Total Proposed Income Budget .....	\$578,000

The Board further recommends that \$578,000 be the maximum income budget figure for 1980. If any reallocation of funds is to be made, it must be made within the total income budget amount of \$578,000.

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 1978.

CONGREGATION	ADDRESS	AMOUNT
Christ The King—Bell Gardens, CA		\$ 2,005
Our Savior—Bishop, CA		2,022
St. Paul—Escondido, CA		40
St. Paul's First—North Hollywood, CA		5,500
Good Shepherd—Vallejo, CA		1,980
Wayfarer's Chapel—Ventura, CA		300
St. Andrew—Colorado Springs, CO		1,645
Our Savior—Naples, FL		6,088
Grace—Vero Beach, FL		21,105
Christ—Savannah, GA		200
St. Mark's—Chicago, IL		2,888
St. Paul's—Chicago, IL		250
St. Timothy—Lombard, IL		15,652
Bethany—Ames, IA		1,074
Trinity—Calmar, IA		1,480
Forest—Forest City, IA		1,923
Lake Mills—Lake Mills, IA		2,052
Lime Creek—Lake Mills, IA		1,427
Saude—Lawler, IA		3,963
Central Heights—Mason City, IA		373
Jerico—New Hampton, IA		12,808
Redeemer—New Hampton, IA		2,220
First Shell Rock—Northwood, IA		2,789
Somber—Northwood, IA		2,673
Faith—Parkersburg, IA		1,635
Immanuel—Riceville, IA		995
Center—Scarville, IA		1,908
Scarville—Scarville, IA		6,499
Zion—Thompson, IA		2,334
Richland—Thornton, IA		7,525
Pilgrim—Waterloo, IA		5,365
East Paint Creek—Waterville, IA		4,959
West Paint Creek—Waukon, IA		2,313
Trinity—Brewster, MA		1,632
Pinewood—Burlington, MA		6,242
Faith—Alpena, MI		347
Faith—East Jordan, MI		2,770
Faith—Hillman, MI		1,284
Holton—Holton, MI		2,375
First—Suttons Bay, MI		3,601
Concordia—Traverse City, MI		25
Our Savior's—Albert Lea, MN		19,583
Heritage—Apple Valley, MN		2,471
Immanuel—Audubon, MN		2,508
Faith—Austin, MN		298
Our Saviors—Bagley, MN		-0-
Rock Dell—Belview, MN		5,299
Our Savior's—Belview, MN		2,788
Concordia—Clearbrook, MN		630
English—Cottonwood, MN		7,585
Grace—Crookston, MN		958

First—Delhi, MN .....	343
River Heights—East Grand Forks, MN .....	18,863
First Evanger—Fertile, MN .....	1,480
Cross Lake—Fosston, MN .....	150
Norwegian Grove—Gaylord, MN .....	3,806
King of Grace—Golden Valley, MN .....	36,000
St. Petri—Grygla, MN .....	200
Hartland—Hartland, MN .....	3,879
Our Savior's—Hawley, MN .....	2,528
Rose Dell—Jasper, MN .....	1,062
St. Paul's—Lengby, MN .....	1,500
Bethany—Luverne, MN .....	11,147
Manchester—Manchester, MN .....	988
Mt. Olive—Mankato, MN .....	21,396
Hiawatha—Minneapolis, MN .....	4,750
Clearwater—Oklee, MN .....	500
Oak Park—Oklee, MN .....	2,682
Bethany—Princeton, MN .....	5,580
Our Savior's—Princeton, MN .....	10,428
Norseland—St. Peter, MN .....	8,624
Zion—Tracy, MN .....	4,941
Mt. Olive—Trail, MN .....	1,356
Nazareth—Trail, MN .....	1,733
Calvary—Ulen, MN .....	1,695
Peace—Belgrade, NB .....	-0-
St. John's—Cedar Rapids, NB .....	350
Faith—St. Edward, NB .....	254
Indian Landing—Rochester, NY .....	2,455
First American—Mayville, ND .....	3,272
Messiah—Minot, ND .....	1,006
St. Matthew—Myrtle Creek, OR .....	2,064
Christ—Sutherlin, OR .....	1,064
Bethel—Sioux Falls, SD .....	3,981
Oslo—Volga, SD .....	370
Faith—San Antonio, TX .....	1,052
Good Shepherd—Richardson, TX .....	2,825
Bethany—Port Orchard, WA .....	11,253
Lakewood—Tacoma, WA .....	4,671
Parkland—Tacoma, WA .....	4,643
Our Redeemer—Yelm, WA .....	505
Our Savior's—Amherst Junction, WI .....	2,237
First English—Ashland, WI .....	1,444
Good Shepherd—Bloomer, WI .....	1,775
St. Paul—Clintonville, WI .....	4,305
Western Koshkonong—Cottage Grove, WI .....	10,000
Ascension—Eau Claire, WI .....	375
Concordia—Eau Claire, WI .....	4,767
Pinehurst—Eau Claire, WI .....	2,905
Our Savior's—Elderon, WI .....	889
Redeemer—Iola, WI .....	589
Holy Trinity—Okauchee, WI .....	7,912
Grace—Madison, WI .....	6,570
Holy Cross—Madison, WI .....	29,501
Our Saviour—Madison, WI .....	3,228
First Trinity—Marinette, WI .....	1,516
St. Paul's—Portage, WI .....	2,981
St. Martin—Shawano, WI .....	10,008

Trinity—West Bend, WI. ....	9,750
Newport—Wisconsin Dells, WI. ....	1,448

Wilbur G. Lieske, secretary

## REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held 4 regular quarterly meetings during 1978 on the following dates: February 13-14; May 7-8; August 28-29; and November 14-15. Special meetings were held on May 31 and June 21.

Here we want to report the activity of the Board of Trustees and of the Trustee-Regents Subcommittee for the Synod's consideration.

### ARCHIVES:

The Board decided to use the room in the northwest corner on the lower floor of the College Library (formerly the Museum room) for the Seminary's rare books, the boxed Museum items and the archives. The Board allocated \$1,000 that the Committee on Archives is authorized to use for equipment and expenses. The Rev. T. E. Aaberg, Jr. and Student Craig Ferkenstad have been engaged by the Committee and have done considerable work. In the Committee's report to the Board in February, 1979 the following statement was included which we would like to draw to the attention of the Synod.

**MATERIALS NEEDED:** Anniversary booklets from the various churches. Historical correspondence concerning the Synod. Photographs pertaining to the Synod. Any written documents of Synodical impact."

We would urge the full cooperation of everyone in gathering such archival material and submitting it to the Committee on Archives.

### BETHANY LUTHERAN COLLEGE PROPERTY:

It was decided to change the area in Old Main, which was vacated by the Seminary, into a lounge area. The Subcommittee awarded the following contracts for this work:

General Construction contract to Al W. Hoffman Construction Company, Inc. ....	\$41,776.00
Mechanical construction contract to Cuddy Plumbing and Heating Company, Inc. ....	11,350.00
Electrical construction contract to Central Electric .....	9,873.20
	<u>\$62,999.20</u>

The work on this lounge area progressed to the point where the area has been used by the students during most of the 1978-79 school year. However, the work is not completed at the time of this report, April 1, 1979.

The contract on the improvement on the south entrance to Old Main was also awarded to Al W. Hoffman Construction Company, Inc. on a time and material basis not to exceed \$5,000.00. This work is not completed at the time of this report, April 1, 1979.

The Board of Trustees approved the installing of a ladies' facility on ground floor in Old Main and also the refurbishing of the men's facilities on the ground floor and the refurbishing of the facilities on the 3rd and 4th floors in Old Main.

The renovation of the cafeteria, the hallway to the cafeteria, the business edu-

cation room and the art room has been discussed and has been assigned to the Subcommittee for implementation.

It is hoped that these projects can be accomplished during the summer of 1979.

#### **BETHANY LUTHERAN THEOLOGICAL SEMINARY PROPERTY:**

The seminary building was dedicated at the Synod Sunday service on June 18, 1978. It was used for classes during the 1978-79 school year. As of the time of this writing, April 1, 1979, the work of the general contractor has been completed and accepted by the subcommittee. The work of the mechanical and electrical contractors is not completed at this time.

The Board authorized the purchase of furniture for the synodical office and the conference room in the seminary building.

The Board authorized the floating of a loan to complete payment of the furnishings for the remainder of the seminary building, as necessary. This loan will be repaid from gifts received for the furnishings fund.

The Board of Trustees converted the construction loan into a long-term loan with the American State Bank, Mankato, Minnesota as of January 15, 1979. The terms of the loan are as follows: \$150,000; 10 years; 10½% interest; monthly payments of \$2,025.00; prepayment without penalty.

#### **CHURCH EXTENSION FUND AND COMPREHENSIVE LOAN PLAN:**

After lengthy study and discussion the Board of Trustees recommends the following for the Synod's consideration:

WHEREAS, the use of the Church Extension Fund has changed; whereas, there were, at one time, many established congregations who needed to get interest-free loans, in recent years this fund has been used mainly in the establishment of new missions; and,

WHEREAS, Combining the Church Extension Fund and the Comprehensive Loan Plan Fund would make for ease of administration; only one set of guidelines and one accounting would be needed; and,

WHEREAS, Combining these could serve to encourage our people to invest in this loan program; therefore, be it

RESOLVED, That the Church Extension Fund and the Comprehensive Loan Plan Fund be combined into one loan plan.

The Board of Trustees recommends the adoption of the following guidelines for the governing of the "Church Extension and Loan Fund of the Evangelical Lutheran Synod."

##### **NAME:**

The name of this fund shall be: Church Extension and Loan Fund of the Evangelical Lutheran Synod.

##### **PURPOSE:**

To assist missions and established congregations to secure real estate, and to erect, purchase or improve churches, schools and parsonages.

##### **ADMINISTRATION:**

This fund shall be administered by the Board of Trustees of the Evangelical Lutheran Synod.

##### **SOURCES OF FUNDS:**

- A. Contributions and loans from individuals and congregations.
- B. Bequests, legacies, estates, etc.
- C. Annual budget allocations.

##### **MAKING LOANS:**

- A. The Board of Trustees shall be authorized to make loans from the fund to mission congregations or established congregations.
- B. Established congregations desiring a loan should make a written application to the Board of Trustees. Applications by mission congregations



- should be made through the Synod's Board for Missions.
- C. Mutually agreeable interest rates and repayment schedules will be negotiated immediately in each individual case on the basis of current circumstances.
  - D. The loan will be evidenced by a promissory note and where applicable secured by a first or second mortgage on the property.
  - E. Guaranteeing loans: When funds are not available or under other circumstances, the Board of Trustees may consider the possibility of guaranteeing a loan obtained from a financial institution.
  - F. Interest subsidy: If circumstances warrant, the Board of Trustees may consider granting an interest subsidy.

#### **TERMINATING A LOAN:**

If a congregation with a loan from the Evangelical Lutheran Synod withdraws its membership from the Synod, the unpaid balance of such loan shall become due and payable as of date of such withdrawal. In cases where payment is in default, the Board of Trustees is authorized to make the necessary decisions.

#### **CONGREGATION REPORTS**

Congregations with loans shall submit a written report to the Board of Trustees for its quarterly meetings.

#### **REPORT TO SYNOD:**

The Board of Trustees shall submit a report of the "Church Extension and Loan Fund of the Evangelical Lutheran Synod" to the annual convention of the Synod, including a statement of the standing of each account.

These guidelines will replace the guidelines governing the Church Extension Fund and the Comprehensive Loan Plan Fund as found presently in the Evangelical Lutheran Synod Handbook, pages 6-8.

#### **GENERAL:**

Being aware of the continuing increase in the cost of travel, the Board of Trustees recommends the following:

**RESOLVED**, That the travel expense allowed to the officers and board members of the Synod be set at .13 cents per mile, effective July 1, 1979.

The Board authorized expenditures to help the Mt. Olive Congregation, Man-kato, Minnesota and the Northwood-Lake Mills Lutheran Parish, Northwood, Iowa obtain the assistance of a vicar for the president and secretary of the Synod. (cf. Handbook, p. 58.)

#### **LOANS:**

The Synod has continued granting a monthly loan to Our Saviour Church, Madison, Wisconsin in decreasing amounts. This loan is at 7%.

The Synod granted a loan of \$8,100.00 to the Our Savior congregation, Bishop, California to assist in the purchase of a church edifice. The loan is at 8%.

The Synod granted a \$20,000.00 loan to Grace Lutheran Church, Crookston, Minnesota. The loan is at 7% interest and is set up on a 20-year repayment schedule. The loan was made with a \$20,000.00 contribution from Mr. Ralph Sorenson given for that specified purpose.

#### **ORGANIZATION OF THE BOARD:**

The officers of the Synod, President W. Petersen, Vice President N. Madson, Secretary A. Merseth and Treasurer L. Meyer serve in the same capacity with the Board of Trustees.

Mr. Albin Levorson, Northwood, Iowa has served as Church Extension Fund secretary.

The Evangelical Lutheran Synod Foundation Committee consists of Mr. B. Bogeskov, chairman; the Rev. W. C. Gullixson, secretary; Mr. Harvey Bell and Mr. Lars Petersen. The Rev. J. Moldstad serves the Committee in an advisory capacity and Deferred Giving Counselor, Mr. E. Geistfeld, works very closely with the committee.

The Committee on Archives and History consists of the Rev. A. M. Harstad, the Rev. H. A. Theiste and Prof. R. E. Honsey, secretary.

The members of the Board who serve on the Trustee-Regents Subcommittee are A. Levorson, A. Merseth and N. Thompson.

D. Natvig serves the Board as administrator of faculty housing.

### **SYNOD PROPERTIES:**

The final payment was received on the Tokheim house in Cedar Rapids, Iowa and title was delivered to the purchaser. This completes the George Tokheim Estate.

The Central Heights Lutheran Congregation, Mason City, Iowa amalgamated with the Gethsemane Lutheran Congregation (WELS). The church property was sold and the Synod received payment of the loans that the congregation had from the Synod's Church Extension Fund and from the Synod's Comprehensive Loan Plan.

The Synod purchased a 2-acre tract of land in Richardson, Texas as a site for future construction of a church building for Good Shepherd Lutheran Congregation. The purchase price was \$174,500. A loan of \$122,500 was obtained for this purchase from Promenade National Bank, Richardson, Texas. This loan is for 10 years and a payment in the amount of 10% of the principal plus interest at 10% is due on October 6 each year.

The Synod sold the residence at 411 6th Street, Mankato, Minnesota for \$35,000.00.

The Synod sold the north 3 acres of the 5-acre Bethany Lutheran Church, Ames, Iowa property to Frank Schill and Sons, Inc., Ames, Iowa for \$45,000.00.

The Sorenson house along Marsh Street, on campus, has been sold and will be moved this spring.

The remaining house along Marsh Street will either be sold or moved to another location on campus and used for storage purposes.

The Board, through its housing administrator, has maintained in good repair, the residences that it owns for the use of college and seminary professors.

Some of the professors at the college and seminary own their own homes. The Synod provides housing for those who want the Synod to do so. The Trustee-Regents Subcommittee was assigned to make a study of the handling of the purchase and/or sale of residences. After study of the Subcommittee's recommendations the Trustees adopted the following policy.

#### **POLICY REGARDING SALE OF RESIDENCES**

##### **A. Establishing which residence to sell.**

1. The Subcommittee in consultation with the Board of Regents shall report to the Board of Trustees the anticipated vacancy of any residence at the Board's May and November meetings.
2. The sale of any residence shall be determined by the Board of Trustees. It may seek the advice of the Board of Regents through the Subcommittee.
3. Factors to be considered in making a decision to sell a residence are:
  - a. The need for faculty or staff housing.
  - b. Its proximity to the campus.
  - c. Its desirability and usefulness as a faculty residence.

##### **B. Procedure of sale.**

1. A residence that is for sale shall first be offered to the occupant.
2. In the event the occupant does not want to purchase it, it shall be offered, on a seniority basis, to the other faculty and staff for whom housing or a housing allowance has been furnished.
3. In the event that none of these purchase the residence it shall be offered to other employees of the college and seminary on a seniority basis.
4. The value of the residence shall be established by an independent appraisal firm.

## **WILLS:**

\$6,000.00 was received from the annual distribution of the Martin Robinson Estate.

\$472.13 has been received from the Oscar Huso Trust.

Alf Merseth, secretary  
Evangelical Lutheran Synod

## **ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES**

### **BETHANY LUTHERAN COLLEGE PROPERTY:**

Acting on the instructions of the Board of Trustees, the Trustee-Regents Subcommittee engaged Architect W. Cheever to draw plans and specifications for the improvements to be made in Old Main, which are mentioned in the regular report of the Board of Trustees. These plans were approved and the Subcommittee met on May 22 at 1:30 p.m. to open bids on the combined project.

The Board of Trustees, at its meeting on May 16, approved the work of Contractor Al W. Hoffman Construction Company Inc. on the south entryway of Old Main and authorized payment of the cost of the total project, \$5,068.

### **BETHANY LUTHERAN THEOLOGICAL SEMINARY PROPERTY**

At its meeting on April 23 the Trustee-Regents Subcommittee accepted the work of Flom Plumbing and Heating Inc. as being completed and authorized final payment on the mechanical contract.

On the same date the work of Kriesel Electric was also accepted as being completed and final payment was authorized on the electrical contract.

As of April 30, 1979, Treasurer Meyer reported the cost of the seminary building to be \$344,804.34. This includes the interest paid on the construction loan, but does not include the cost of furnishings.

### **THANKOFFERING OVERAGE**

At the suggestion of the Synod's Thankoffering Committee, which feels confident that there will be an overage in the Thankoffering income, the Board of Trustees, the Board of Regents and representatives of the Board for Missions met on May 15, 1979, to discuss a division of any such overage and to bring a recommendation to the Synod.

After discussion it was RESOLVED to submit the following to the Synod for consideration, and to recommend its adoption.

WHEREAS, The pledges to the Thankoffering as of April 30, 1979, amount to about \$850,000 and

WHEREAS, The cash income as of April 30, 1979, already totaled \$465,739.24 and

WHEREAS, This makes it obvious that the total of the Thankoffering will be an amount over and above the original goal of \$600,000, therefore be it,

RESOLVED, That the division of any amount of income over the original \$600,000 goal shall continue to be according to the division originally specified, namely, 2/5 for Bethany Lutheran Theological Seminary, 2/5 for Bethany Lutheran College, and 1/5 for Foreign Mission. (Cf. S.R. 1976, p. 143, Res. #2D.)

Alf Merseth, secretary  
Evangelical Lutheran Synod

# 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, 1978 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  
June 1, 1979

## BALANCE SHEET

General and Church Extension Fund

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1978

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The accompanying notes are an integral part of this balance sheet.

BALANCE SHEET

EXHIBIT II

Evangelical Lutheran Synod Foundation  
Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 1978

A S S E T S

INVESTMENTS:

Savings account \$ 8,744.54

Stocks:

St. Paul Capital Fund (market value

\$2,955.06) \$ 3,579.33

Metro Machine & Engineering Corp. - Preferred  
- par value 20,000.00

Wisconsin Power & Light Co. (market value  
\$29,792.00) 34,300.00 57,879.33

DUE FROM GENERAL FUND 1,561.24

\$ 68,185.11

LIABILITIES AND FUND BALANCES

LIABILITIES:

Note payable - due on demand \$ 3,000.00

FUND BALANCES - EXHIBIT III:

Restricted:

Mission Fund \$ 10,000.00

Merle Aasen Seminary  
Scholarship Fund 5,000.00 \$ 15,000.00

Unrestricted 50,185.11 65,185.11

\$ 68,185.11

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, 1978

	GENERAL			EVANGELICAL LUTHERAN SYNOD FOUNDATION		
	UNAPPROPRIATED	APPROPRIATED CHRISTIAN SERVICE	CHURCH EXTENSION FUND	UNRESTRICTED	RESTRICTED	
					MISSIONS FUND	MERLE R. AASEN SEMINARY SCHOLARSHIP FUND
BALANCES - December 31, 1977	\$3,292,852.41	\$ 8,783.06	\$ 255,740.57	\$ 48,003.11	\$ 10,000.00	\$ 5,000.00
ADD:						
Allocation from General Fund	-	-	1,000.00	-	-	-
Contributions received for year	-	-	-	182.00	-	-
Excess Anniversary Thankoffering expenses deferred	9,190.80	-	-	-	-	-
Interest earned	-	450.25	-	-	-	-
Appropriated from General Fund - portion of unrestricted estates	-	-	-	2,000.00	-	-
Seminary construction costs capitalized	189,457.02	-	-	-	-	-
Bethany Lutheran College net value adjusted at June 30, 1978 - Note A	56,180.05	-	-	-	-	-
Appropriation from Bethany College share of Anniversary Thankoffering for prior years' deficits previously funded	50,000.00	-	-	-	-	-
	304,827.87	450.25	1,000.00	2,182.00	-	-
	3,597,680.28	9,233.31	256,740.57	50,185.11	10,000.00	5,000.00
DEDUCT:						
Excess of expenditures and appropriations over income for the year ended December 31, 1978	145,235.51	-	-	-	-	-
BALANCES - December 31, 1978	\$3,452,444.77	\$ 9,233.31	\$ 256,740.57	\$ 50,185.11	\$ 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, 1978

INCOME

Contributions:

Budgetary:

Restricted	\$ 35,119.82	
Unrestricted	<u>449,047.14</u>	\$ 484,166.96

Non-budgetary - foreign missions		900.00
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Reserves - undistributed special contributions		1,599.25
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Estate and trust income:

Unrestricted	6,472.13	
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Restricted:

Home missions	\$ 73.25	
Bethany Lutheran College	146.50	
Bethany Lutheran College		
Reserve Fund	<u>73.24</u>	<u>292.99</u>
		6,765.12

For special purposes:

Bethany Lutheran College Scholarship Fund	205.00
Bethany Lutheran College Special	5,864.14
Bethany Lutheran Seminary Scholarship Fund	15.00
Bethany Lutheran Seminary Furnishings Fund	810.50
Bethany Lutheran Seminary Special	1,435.00
Cletus Anderson Scholarship Fund	45.00
Bethesda Lutheran Home	514.25
Evangelical Lutheran Synod Foundation	182.00
Faith Mission Society	351.22
Foreign Missions	1,000.86

Aid Association for Lutheran grants:

Foreign missions language		
study	355.00	
Special anniversary project	3,250.00	
Publication costs - special		
anniversary project	<u>5,000.00</u>	<u>8,605.00</u>
Visitors' training seminar		200.00
"World Needs"		5,157.59
Anniversary Thankoffering	261,649.09	
Other	<u>24.98</u>	<u>286,059.63</u>

Total contributions - carried forward	779,490.96
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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, 1978

Total contributions - brought forward			\$ 779,490.96
Income from investments:			
General Fund investments - interest	\$ 18,503.90		
E.L.S. Foundation investments:			
Interest	\$ 789.52		
Dividends	3,977.84	4,767.36	23,271.26
			802,762.22
Other income - gain on sale of Church property			2,056.66
Total income from all sources			804,818.88
Less income for special purposes			288,002.62
Total income available for current purposes			516,816.26

EXPENDITURES

Bethany Lutheran College:			
Regular	175,000.00		
Special	21,082.69	196,082.69	
Bethany Lutheran Seminary		53,100.00	
Home missions		89,755.27	
Foreign missions:			
South America	51,316.76		
Central America	57,905.47	109,222.23	
Education and youth		15,235.59	
Christian service	12,277.51		
Pension plan	5,580.00		
Group insurance	7,539.15	25,396.66	
Publications	5,263.97		
Lutheran Synod Quarterly	880.37		
Lutheran Sentinel	18,225.85	24,370.19	
Church Extension Fund allocation		1,000.00	
Synod funds:			
BLC residences	18,041.38		
Interest	53,622.12		
Other	49,533.91	121,197.41	
Special Anniversary project		3,124.86	
"World Needs"		2,000.00	
Anniversary Thankoffering expenses		9,190.80	
Seminary construction		189,457.02	
Total expenditures - carried forward		839,132.72	

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1978

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Total income available for current purposes - brought forward		\$ 516,816.26
Total expenditures - brought forward	\$ 839,132.72	
Less expenditures financed by special funds:		
Anniversary Thankoffering:		
Foreign missions	\$ 33,834.17	
Seminary construction	104,659.64	
Home missions	3,820.67	
Foreign missions	2,652.04	
Foundation interest for missions	500.00	
Group insurance	4,801.57	
Language study grants	1,936.02	
Lutheran Synod Quarterly subscriptions	708.94	
Lutheran Sentinel subscriptions	16,583.04	
Annual reports and "Echo"	4,460.00	
Special anniversary project grant	3,124.86	
"World Needs"	<u>2,000.00</u>	<u>179,080.95</u>
Expenditures financed by income available for current purposes		<u>660,051.77</u>
(Deficiency) of income over expenditures		(143,235.51)
<u>APPROPRIATED BY BOARD OF TRUSTEES</u>		
To Evangelical Lutheran Synod Foundation - portion of unrestricted estates		<u>2,000.00</u>
(Deficiency) of income over expenditures and appropriations - decrease in General Fund balance		<u>\$ (145,235.51)</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, 1978

SOURCES OF FUNDS

Church extension loan payments	\$ 14,832.44	
Comprehensive loan payments	56,907.46	
Contracts for deed payments	480.42	
Proceeds from mortgage - church loan	122,500.00	
Increase in unexpended restricted contributions	73,226.00	
Appropriation from Bethany College share of Anniversary Thankoffering for prior years deficits previously funded	50,000.00	
Proceeds from construction loan for Seminary building	80,000.00	
Decrease in checking account cash	35,565.67	
Decrease in certificates of deposit	31,622.98	
Increase in accrued interest payable	4,670.63	
Increase in due to Evangelical Lutheran Synod Foundation	4,475.12	
<b>TOTAL SOURCES OF FUNDS</b>		<u>\$474,280.72</u>

DISPOSITION OF FUNDS

Excess of expenditures and appropriations over income	\$145,235.51	
Deduct items which did not require an outlay of funds - allocation to Church Extension Fund	1,000.00	
	144,235.51	
Increase in accounts receivable	31,673.96	
Purchase of residence on Bethany Campus	28,000.00	
New comprehensive loans to churches	168,968.37	
Payments on mortgages	17,665.61	
Repayments on bank loans	60,000.00	
Decrease in investment program loans	4,462.18	
Decrease in accounts payable - regular	3,518.19	
Decrease in accounts payable - construction	15,756.90	
<b>TOTAL DISPOSITION OF FUNDS</b>		<u>\$474,280.72</u>

The accompanying notes are an integral part of this statement.

## NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1978

- (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, 1978. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,114,733.54 was determined as follows:

Per audit report of the College as of June 30, 1978:	
Total invested in plant	\$3,481,975.00
Less obligations of the plant fund (including	
\$51,774.00 shown as "Notes payable - Evangelical	
Lutheran Synod")	<u>412,774.00</u>
Total net investment in plant - June 30, 1978	3,069,201.00
December 31, 1978 value of obligation to Synod	
for mortgage on Memorial Library	<u>45,532.54</u>
	<u>\$3,114,733.54</u>

The Bethany Lutheran College audit report indicates that \$1,172,680.34 of the "investment in plant" is attributable to an increase from a 1967 appraisal.

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

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	9	\$ 203,290.44
Appraisal:		
Outside	10	171,500.00
Internal	<u>6</u>	<u>99,800.00</u>
TOTALS	<u>25</u>	<u>\$ 474,590.44</u>

- (C) In accordance with accepted practice for non-profit organizations, no provision is made for depreciation of equipment and furniture. Expenditures for such items are charged to operations in the year incurred.
- (D) At December 31, 1978, pledges totaling \$700,675.36 had been received toward the Anniversary Thankoffering original goal of \$600,000.00. Of this amount \$274,983.18 had been received in cash leaving a pledge receivable balance of \$425,692.18 at December 31. Additional unpledged amounts totaling \$102,876.06 were also received. The proceeds of the original Thankoffering goal are to be allocated as follows:

Bethany Lutheran College	40%
Bethany Lutheran Seminary building	<u>40%</u>
Foreign missions	<u>20%</u>

#### 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, 1978

	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	\$ 322,058.46	\$159,318.40	\$ 53,100.00	\$ 85,169.96	\$ -	\$ 12,125.00	\$ 11,345.10	\$ -	\$ 1,000.00	\$ -	\$ -
Special	21,082.69	21,082.69	-	-	-	-	-	-	-	-	-
Mortgage:											
Principal	12,285.12	12,285.12	-	-	-	-	-	-	-	-	-
Interest	3,396.48	3,396.48	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	6,082.36	-	-	-	-	-	-	-	-	6,082.36	-
Armed services, etc.	1,202.54	-	-	-	-	1,202.54	-	-	-	-	-
Automobile allowances, etc.	11,823.50	-	-	-	11,823.50	-	-	-	-	-	-
Board meetings and officers' expenses - administrative	14,961.18	-	-	4,585.31	998.42	1,908.05	932.41	852.15	-	5,684.84	-
Education allowances - children	11,332.63	-	-	-	11,332.63	-	-	-	-	-	-
Language study	1,936.02	-	-	-	1,936.02	-	-	-	-	-	-
Group insurance	7,764.75	-	-	-	225.60	-	7,539.15	-	-	-	-
Lutheran Sentinel	18,225.85	-	-	-	-	-	-	18,225.85	-	-	-
Lutheran Synod Quarterly	880.37	-	-	-	-	-	-	880.37	-	-	-
Miscellaneous	4,543.58	-	-	-	4,428.51	-	-	-	-	-	115.07
Pension plan	9,301.80	-	-	-	3,721.80	-	5,580.00	-	-	-	-
Travel	8,859.33	-	-	-	8,553.40	-	-	-	-	-	305.93
Printing or office expense	8,411.03	-	-	-	3,695.35	-	-	4,411.82	-	-	303.86
Salaries and allowances	68,207.00	-	-	-	62,207.00	-	-	-	-	3,600.00	2,400.00
Seminary allocation	300.00	-	-	-	300.00	-	-	-	-	-	-
Synod fund - other - Schedule B	105,830.21	-	-	-	-	-	-	-	-	105,830.21	-
Other:											
"World Needs"	2,000.00	-	-	-	-	-	-	-	-	-	2,000.00
Anniversary Thankoffering expenses	9,190.80	-	-	-	-	-	-	-	-	-	9,190.80
Seminary construction	189,457.02	-	-	-	-	-	-	-	-	-	189,457.02
Total expenditures - carried forward	839,132.72	196,082.69	53,100.00	89,755.27	109,222.23	15,235.59	25,396.66	24,370.19	1,000.00	121,197.41	203,772.68

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1978

	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	\$ 839,132.72	\$196,082.69	\$ 53,100.00	\$ 89,755.27	\$109,222.23	\$ 15,235.59	\$ 25,396.66	\$ 24,370.19	\$ 1,000.00	\$121,197.41	\$203,772.68
Restricted receipts:											
Anniversary Thankoffering:											
Foreign missions	33,834.17	-	-	-	33,834.17	-	-	-	-	-	-
Seminary construction	104,659.64	-	-	-	-	-	-	-	-	-	104,659.64
Home missions	3,820.67	-	-	3,820.67	-	-	-	-	-	-	-
Foreign missions	2,652.04	-	-	-	2,652.04	-	-	-	-	-	-
Foundation interest for missions	500.00	-	-	-	500.00	-	-	-	-	-	-
Group insurance	4,801.57	-	-	-	-	-	4,801.57	-	-	-	-
Language study grants	1,936.02	-	-	-	1,936.02	-	-	-	-	-	-
Lutheran Synod Quarterly	708.94	-	-	-	-	-	-	708.94	-	-	-
Lutheran Sentinel	16,583.04	-	-	-	-	-	-	16,583.04	-	-	-
Annual reports and "Echo"	4,460.00	-	-	-	-	-	-	-	-	4,460.00	-
Anniversary project grant	3,124.86	-	-	-	-	-	-	-	-	-	3,124.86
"World Needs"	2,000.00	-	-	-	-	-	-	-	-	-	2,000.00
	179,080.95	-	-	3,820.67	38,922.23	-	4,801.57	17,291.98	-	4,460.00	109,784.50
Expenses to be financed by budgetary contributions	660,051.77	196,082.69	53,100.00	85,934.60	70,300.00	15,235.59	20,595.09	7,078.21	1,000.00	116,737.41	93,988.18
Budgetary contributions:											
Restricted	35,119.82	1,715.15	6,807.24	19,607.08	6,190.21	582.17	202.97	-	15.00	-	-
Unrestricted-allocated	449,047.14	173,284.85	46,292.76	64,392.92	64,109.79	14,653.42	18,797.03	3,900.00	985.00	62,631.37	-
	484,166.96	175,000.00	53,100.00	84,000.00	70,300.00	15,235.59	19,000.00	3,900.00	1,000.00	62,631.37	-
(Deficiency) of budgetary contributions over expenditures	(175,884.81)	\$(21,082.69)	\$ -	\$(1,934.60)	\$ -	\$ -	\$(1,595.09)	\$(3,178.21)	\$ -	\$(54,106.04)	\$(93,988.18)
Other income available for current purposes:											
Reserves - undesignated special contribution	1,599.25										
Estates and trust income	6,472.13										
Income from investments	22,521.26										
Other net gains	2,056.66										
	(143,235.51)										
Less appropriations	2,000.00										
Decrease in General Fund balance	\$(145,235.51)										

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1978

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Archives committee		\$ 947.96
Audit and legal		1,001.30
Coin folders		2,693.90
Evangelical Lutheran Synod Convention		2,287.75
Deferred giving counselor expenses		12,370.55
Doctrine committee		2,653.45
ELS and WELS Forum		318.22
ELS Foundation		50.00
Evangelism committee		346.22
Nominating committee		589.52
Officers' assistance		5,176.60
Other committees, etc.		1,730.02
Professors' equalization		2,011.00
Self study committee		78.12
Stewardship expenses		1,773.37
Visitors' expenses		138.73
Bethany College residences and real estate expenses:		
Insurance	\$ 2,497.00	
Repairs, etc.	12,242.38	
Taxes	2,702.00	
Management	600.00	18,041.38
Interest expense:		
Bethany College residences	4,260.40	
Church properties	25,082.84	
Investment program	11,678.24	
Bank	3,539.76	
Bethany College	9,060.88	53,622.12
Total - As shown on Schedule A		<u>\$105,830.21</u>

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BALANCE SHEET - GENERAL AND CHURCH EXTENSION FUNDS - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1978 and 1977

	<u>DECEMBER 31,</u>		<u>INCREASE</u>
	<u>1978</u>	<u>1977</u>	<u>(DECREASE)</u>
<u>ASSETS</u>			
Cash	\$ 25,023.62	\$ 60,139.04	\$ (35,115.42)
Certificates of deposit	-	31,622.98	(31,622.98)
Accounts receivable	88,094.03	56,420.07	31,673.96
Deferred charges	22,041.60	12,850.80	9,190.80
Loans receivable	761,483.26	666,867.54	94,615.72
Bethany Lutheran College	3,114,733.54	3,070,838.61	43,894.93
Bethany Lutheran Seminary building costs	327,732.37	151,593.35	176,139.02
Residences and real estate	474,590.44	446,590.44	28,000.00
Due from Evangelical Lutheran Synod Foundation	-	2,913.88	(2,913.88)
	<u>\$4,813,698.86</u>	<u>\$4,499,836.71</u>	<u>\$ 313,862.15</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable	\$ 518,048.47	\$ 502,510.65	\$ 15,537.82
Accounts payable	7,368.42	39,961.51	(32,593.09)
Accrued interest payable	14,136.29	9,465.66	4,670.63
Unexpended restricted contributions	155,948.60	82,722.60	73,226.00
Mortgages payable	379,278.89	286,729.62	92,549.27
Due to Evangelical Lutheran Synod Foundation	1,561.24	-	1,561.24
	1,076,341.91	921,390.04	154,951.87
Deferred income	18,938.30	21,070.63	(2,132.33)
General Fund balance	3,461,678.08	3,301,635.47	160,042.61
Church Extension Fund balance	256,740.57	255,740.57	1,000.00
	<u>\$4,813,698.86</u>	<u>\$4,499,836.71</u>	<u>\$ 313,862.15</u>

SCHEDULE D

CHURCH EXTENSION LOANS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1978

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<u>CONGREGATION</u>	<u>TOTAL LOANS</u>	<u>BALANCE 12-31-77</u>	<u>NEW LOANS 1978</u>	<u>PAID 1978</u>	<u>TOTAL PAID</u>	<u>BALANCE 12-31-78</u>
Central Heights - Mason City, Iowa	\$ 7,500.00	\$ 5,911.00	\$ -	\$ 5,911.00	\$ 7,500.00	\$ -
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	4,000.00	4,000.00	-
Grace - Madison, Wisconsin	40,000.00	3,000.00	-	3,000.00	40,000.00	-
Lake Mills - Lake Mills, Iowa	3,000.00	300.00	-	300.00	3,000.00	-
Mount Olive - Mankato, Minnesota	15,000.00	7,000.00	-	1,000.00	9,000.00	6,000.00
Our Savior's - Bagley, Minnesota	2,000.00	300.00	-	-	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>621.44</u>	<u>11,097.50</u>	<u>-</u>
TOTALS	<u>\$132,597.50</u>	<u>\$ 71,132.44</u>	<u>\$ -</u>	<u>\$ 14,832.44</u>	<u>\$ 76,297.50</u>	<u>\$ 56,300.00</u>

## COMPREHENSIVE LOAN PROGRAM

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1978

CONGREGATION	TOTAL LOANS	BALANCE 12-31-77	NEW LOANS 1978	PAID 1978	TOTAL PAID	BALANCE 12-31-78
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ 2,891.50	\$ -	\$ -	\$ 1,108.50	\$ 2,891.50
Bethany - Ames, Iowa	41,282.19	33,777.57	-	-	7,504.62	33,777.57
Bethany - Princeton, Minnesota	5,000.00	2,558.33	-	400.00	2,841.67	2,158.33
Central Heights - Mason City, Iowa	27,128.00	22,569.27	3.00	22,572.27	27,128.00	-
Chittenango - Chittenango, New York	14,250.00	7,125.00	-	7,125.00	14,250.00	-
Christ - Sutherlin, Oregon	18,195.28	16,903.71	-	596.55	1,888.12	16,307.16
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	-	1,200.00	1,200.00	38,800.00
Faith - St. Edward, Nebraska	4,000.00	4,000.00	-	4,000.00	4,000.00	-
First - Suttons Bay, Michigan	10,000.00	8,042.87	-	1,006.34	2,963.47	7,036.53
First English - Ashland, Wisconsin	33,500.00	32,729.35	-	1,575.00	2,345.65	31,154.35
Good Shepherd - Richardson, Texas	197,015.37	38,325.00	158,315.37	1,800.00	2,175.00	194,840.37
Heritage - Apple Valley, Minnesota	157,569.25	148,901.74	-	2,561.96	11,229.47	146,339.78
Mount Olive - Mankato, Minnesota	18,000.00	10,000.00	-	1,000.00	9,000.00	9,000.00
Our Savior - Bishop, California	8,100.00	-	8,100.00	-	-	8,100.00
Our Saviour - Madison, Wisconsin	18,547.00	14,997.00	2,550.00	-	1,000.00	17,547.00
Our Savior - Naples, Florida	47,167.16	42,874.39	-	1,668.79	5,961.56	41,205.60
Pilgrim - Waterloo, Iowa	79,821.67	53,663.94	-	5,307.48	31,465.21	48,356.46
St. Andrew - Colorado Springs, Colorado	61,994.07	61,994.07	-	1,094.07	1,094.07	60,900.00
St. Timothy - Lombard, Illinois	<u>25,000.00</u>	<u>10,000.00</u>	<u>-</u>	<u>5,000.00</u>	<u>20,000.00</u>	<u>5,000.00</u>
	<u>\$819,569.99</u>	<u>\$557,453.74</u>	<u>\$168,968.37</u>	<u>\$ 56,907.46</u>	<u>\$150,055.34</u>	<u>\$669,514.65</u>

## FINANCES

### ACTION OF THE SYNOD

#### **Resolution No. 1: Treasurer's Report**

*BE IT RESOLVED, That the Synod adopt the Treasurer's Report as audited.*

#### **Resolution No. 2: Laymen's Delegates Equalization Report**

*BE IT RESOLVED, That the Synod adopt the Report of the Laymen's Delegates Equalization Fund.*

#### **Resolution No. 3: Church Extension Fund (Trustees Report) and Comprehensive Loan Plan**

*WHEREAS, The use of the Church Extension Fund has changed; and*

*WHEREAS, There were, at one time, many established congregations who needed to get interest-free loans, in recent years this fund has been used mainly in the establishment of new missions; and*

*WHEREAS, Combining the Church Extension Fund and the Comprehensive Loan Plan would make for the ease of administration: only one set of guidelines and one accounting would be needed; and*

*WHEREAS, Combining these should serve to encourage our people to invest in this loan program; therefore*

*BE IT RESOLVED, That the Church Extension Fund and the Comprehensive Loan Plan Fund be combined into one loan plan.*

#### **Resolution No. 4: Guidelines to Church Extension Fund and Comprehensive Loan Plan (Trustees Report)**

*BE IT RESOLVED, That the Synod adopt the guidelines to Church Extension Fund and Comprehensive Loan Plan as outlined in the Trustees Report with the following change: that the words "financial and progress" be added between the words "written" and "report" under the subheading "CONGREGATION REPORTS."*

#### **Resolution No. 5: Cost of Travel Allowance**

*RESOLVED, That the travel expense allowed to the officers and board members of the Synod be set at 15 cents per mile, effective July 1, 1979.*

#### **Resolution No. 6: Trustees Report**

*BE IT RESOLVED, That the Synod approve the remainder of the Report of the Board of Trustees.*

#### **Resolution No. 7: Synodical Budget**

*BE IT RESOLVED, That the Synod adopt the following budget for 1980:*

<b>BOARD</b>	<b>PROPOSED BUDGET</b>
<i>Bethany Lutheran College</i> .....	\$200,000
<i>Bethany Lutheran Seminary</i> .....	78,000
<i>Christian Service</i> .....	22,000
<i>Church Extension</i> .....	1,000
<i>Education and Youth</i> .....	27,000
<i>Foreign Missions</i> .....	79,500
<i>Home Missions</i> .....	97,000
<i>Publications</i> .....	4,700
<i>Evangelism</i> .....	1,000
<i>Synod Fund</i> .....	126,000
<i>Total</i> .....	\$636,200

#### **Resolution No. 8: Over Expenditure of the Budget**

*WHEREAS, In the past several years, expenditures of the Synod Fund have significantly exceeded its budgeted amounts, due largely to rising interest costs,*

*THEREFORE BE IT RESOLVED, That the Synod should be made aware of this situation, through clear published materials, and*

*BE IT FURTHER RESOLVED, That the Board of Trustees endeavor to reduce or eliminate this expenditure excess of the Synod Fund.*

#### **Resolution No. 9: Anniversary Thankoffering**

*WHEREAS, The Anniversary Thankoffering continues to show excellent progress, with the latest figures now showing that over \$850,000 has been committed, and over \$495,000 has been received to date; and*

*WHEREAS, The Synod recognizes that God's grace is responsible for this wonderful response;*

*BE IT RESOLVED, That the Synod thank and praise our gracious God for it.*

#### **Resolution No. 10: Anniversary Thankoffering**

*WHEREAS, Aid Association for Lutherans of Appleton, Wisconsin, has promised an additional grant in the amount of \$9,300 to help cover the cost of publicity material for this Thankoffering;*

*BE IT RESOLVED, That the Synod thank Aid Association for Lutherans for its continuing kind assistance.*

#### **Resolution No. 11: Anniversary Thankoffering**

*WHEREAS, It is important that the enthusiasm generated in the congregations for this Thankoffering be kept at a high level through the end of the 3-year period;*

*BE IT RESOLVED, That the Anniversary Thankoffering*

*Committee continue its promotional efforts and that the pastors and congregations be encouraged to keep the Anniversary Thankoffering continually before their people.*

**Resolution No. 12: Anniversary Thankoffering**

*BE IT RESOLVED, That the Synod approve the report of the Anniversary Thankoffering Committee.*

**Resolution No. 13: Division of Thankoffering Income Overage**

*WHEREAS, The pledges to the Thankoffering as of June 17, 1979, amount to over \$850,000, and*

*WHEREAS, The cash income as of June 17, 1979, already totaled approximately \$495,000, and*

*WHEREAS, This makes it obvious that the total of the Thankoffering will be an amount over and above the original goal of \$600,000;*

*BE IT RESOLVED, That the division of any amount of income over the original \$600,000 goal shall continue to be according to the division originally specified, namely, two-fifths for Bethany Lutheran Theological Seminary, two-fifths for Bethany Lutheran College, and one-fifth for Foreign Missions.*

**Resolution No. 14: Cost of Travel Allowance**

*WHEREAS, The cost of travel continues to experience significant increases;*

*A. BE IT RESOLVED, That the Board of Trustees annually recommend to the Synod Convention a basic mileage reimbursement rate applicable to the officers and board members of the Synod, and*

*B. BE IT FURTHER RESOLVED, That the Equalization Committee be authorized to set a basic mileage reimbursement rate of 12 cents per mile applicable to pastors and laymen attending the Synod Convention and the General Pastoral Conference.*

## **MISCELLANEOUS MATTERS ACTION OF THE SYNOD**

**Resolution No. 1: Elections Procedures**

*WHEREAS, The Self-Study Committee has recommended that the following procedure will facilitate the electoral process;*

*A. BE IT THEREFORE RESOLVED, That the Synod elections be carried out as follows:*

*A. Election of Officers:*

1. In the years in which officers are elected, the session after morning recess of the second working day of the convention—following the first report of the Synodical Membership Committee—is to be set aside for the election of the Synod's officers.

2. For each of the four officers of the Synod a nominating ballot shall be followed by as many election ballots as necessary for election.

3. Once balloting for an office has begun, the convention shall remain in session without interruption until the office has been filled.

#### *B. Election of Board and Committee Members:*

1. On the afternoon of the second working day of the convention, the Nominating Committee shall present its nominations for the Board of Trustees, the Board for Education and Youth, and the Board for Publications. The Nominating Committee shall prepare and distribute ballots, listing the positions to be filled and their nominees for those positions, at the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall be written on the ballots in space provided for them. Ballots shall be gathered before afternoon recess, and the Nominating Committee shall announce the results immediately following afternoon recess. If run-off balloting is necessary, such ballots shall be prepared, distributed and collected again during the closing session of the day.

2. On the morning of the third working day of the convention, the Nominating Committee shall present its nominations for the Board of Regents, the Board for Missions, the Board for Christian Service, and the Equalization Committee. The Nominating Committee shall prepare and distribute ballots, listing the positions to be filled and their nominees for those positions, at the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall be written on the ballots in space provided for them. Ballots shall be gathered before morning recess, and the Nominating Committee shall announce the results immediately following recess. If run-off balloting is necessary, such ballots shall be prepared, distributed and collected prior to the noon recess.

3. On the afternoon of the third working day of the convention, the Nominating Committee shall present its nominations for the Doctrine Committee, the Board for Stewardship, the Committee on Worship, the Evangelism Committee, and the Circuit Visitors. The Nominating Committee shall prepare and distribute ballots, listing the positions to be filled and their nominees for those positions, at the beginning of each session at which elections are to be held. Additional nominations for these positions may be offered from the floor. These nominations shall

*be written on the ballots in space provided for them. Ballots shall be gathered before afternoon recess, and the Nominating Committee shall announce the results immediately following recess. If run-off balloting is necessary such ballots shall be prepared, distributed and collected during the closing session of the day.*

*4. The Nominating Committee for the following year shall also be elected on the afternoon of the third working day of the convention.*

*BE IT FURTHER RESOLVED, That this procedure shall commence at the 1979 convention.*

#### **Resolution No. 2: Date of General Pastoral Conference**

*WHEREAS, The cost of the general pastoral conference would be greatly reduced if the conference were held at Bethany Lutheran College and Seminary, and*

*WHEREAS, The January conference schedule does not always permit the theologically trained professors to participate in the conference,*

*BE IT RESOLVED, That the pastors at the 1980 conference consider if August is a feasible time for holding future conferences at Bethany Lutheran College and Seminary.*

#### **Resolution No. 3: Radio Ministry**

*WHEREAS, The Radio Investigation Committee has reported that it would not be feasible for the Synod to seek to operate a radio station of its own in the Mankato area,*

*BE IT RESOLVED, That the Synod accept the committee's report with thanks and excuse the committee from further attempts to operate our own radio station.*

#### **Resolution No. 4: Radio Ministry**

*WHEREAS, The Synod recognizes the importance of Gospel evangelization through a radio ministry,*

*BE IT RESOLVED, That the president of the Synod appoint a committee to investigate the feasibility of a syndicated radio ministry within the Evangelical Lutheran Synod, making use of local radio stations, and*

*BE IT FURTHER RESOLVED, That the Synod encourage congregations or groups of congregations to investigate radio opportunities in their local areas.*

#### **Resolution No. 5: Guidelines for Synodical Discipline**

*BE IT RESOLVED, That the Synod adopt the following*  
**GUIDELINES FOR SYNODICAL DISCIPLINE**

*When an individual member of the Synod (cf. Synod Constitution, Chapter II, Paragraphs 2, 3) is charged with adhering to false doctrine, living an ungodly life, and/or willfully ne-*



glecting his duty, it being assumed that the local congregation, in matters which properly fall within its jurisdiction has dealt with this matter according to its constitution, the following guidelines shall apply:

A. In cases of discipline involving pastors, teachers, or individuals who hold membership in the Synod, the circuit visitor has original jurisdiction. He shall hear the case and render a decision on the basis of Scripture.

B. If after due admonition the visitor's decision is not heeded, he shall review the case in consultation with the president of the Synod. The president shall arrange for a review with the visitor and the party(s) concerned.

C. If the president finds a visitor's decision to be Scriptural, he shall urge the acceptance of said decision.

D. If after due admonition the president's counsel is not heeded, he shall report the matter to the next regular convention for review and action.

E. In special and urgent cases the president shall exercise the power of suspension from synodical membership.

F. The accused has the right to appeal the decision. This appeal shall be addressed to the convention.

Note 1: In the case of a foreign missionary who is not a member of any circuit, the Foreign Mission Field Secretary shall replace the circuit visitor in the above guideline.

Note 2: In the case of a professor, the Board of Regents shall have original jurisdiction in the above guideline.

Note 3: In the case of a congregation, the same procedure shall be followed as that for an individual member of the Synod.

#### **Resolution No. 6: Circuit Realignment**

**BE IT RESOLVED**, That the Synod adopt the recommendation of the Synod Self-Study report regarding the realignment of circuits.

#### **Resolution No. 7: Teacher Equalization**

**WHEREAS**, There have been questions in the past concerning who is to be included under "pastors' equalization" for the Synod convention,

**THEREFORE BE IT RESOLVED**, That the following be included as guidelines for the Equalization Committee in the Evangelical Lutheran Synod Handbook:

#### **EQUALIZATION FOR INDIVIDUAL MEMBERS OF THE SYNOD**

1. Members to be included under this equalization shall be:
  - a. Pastors serving member congregations;
  - b. Pastors serving nonmember congregations;

- c. *Male teachers serving schools of member congregations;*
- d. *Male professors serving educational institutions of the Synod.*
- 2. *The Synod shall pay the equalization of male professors serving educational institutions of the Synod.*
- 3. *The Synod asks that the congregations pay the equalization of their pastors and teachers.*

#### **Resolution No. 8: Dates of the Sixty-Third Annual Convention**

*BE IT RESOLVED, That the Sixty-Third Annual Convention of the Evangelical Lutheran Synod and the Twenty-Fourth Annual Meeting of the Bethany Lutheran College Corporation be held June 15 to June 20, 1980 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.*

#### **Resolution No. 9: Committee on Worship**

*WHEREAS, The Guidelines for the Committee on Worship require that this committee meet twice during the year, and*

*WHEREAS, The Committee on Worship has not met during the past year, and*

*WHEREAS, There is much activity in the field of liturgics, worship and hymnology at the present time,*

*BE IT THEREFORE RESOLVED, That the Committee on Worship follow the Guidelines established by the Synod.*

#### **Resolution No. 10: Anti-Christian Philosophies**

*WHEREAS, There is and must be concern re the inroads that communism, secularism, humanism, materialism, satonism, atheism, and other anti-Christian philosophies have made in our society, therefore*

*BE IT RESOLVED, That we as Christians recognize the anti-Christian posture of these various philosophies and that we call on all in our midst to be on guard against these threats, reminding all our people that the strongest defense against these anti-Christian philosophies is a clear understanding of Law and Gospel with a strong proclamation of our risen Savior and His authoritative Word.*

#### **Resolution No. 11: Anti-Christian Philosophies**

*WHEREAS, There are fellow believers behind the iron and bamboo curtains suffering for their Christian testimony; therefore*

*BE IT RESOLVED, That we remember them in our prayers and be ever mindful of their travail as they persist in their faith and testimony.*

## 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 17, 1979, 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 morning, June 18, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

#### **Resolution No. 3: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Monday afternoon, June 18, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

#### **Resolution No. 4: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday morning, June 19, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

#### **Resolution No. 5: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 19, 1979, 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 Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Wednesday morning, June 20, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

#### **Resolution No. 7: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening, June 20, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

**Resolution No. 8: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Thursday morning, June 21, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

**Resolution No. 9: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Thursday afternoon, June 21, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

**Resolution No. 10: Secretary's Minutes**

*WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Thursday evening, June 21, 1979, and found them to be correct,*

*BE IT RESOLVED, That the Synod adopt the minutes as read.*

**Resolution No. 11: Secretary's Minutes**

*WHEREAS, The President and Vice-President of the Synod will examine the minutes of the secretary for Friday, June 22, the final day of the convention, and assure their correctness,*

*BE IT RESOLVED, That the Synod grant these officers the privilege of approval, and consent to the subsequent adoption of such minutes.*

## **RESOLUTIONS COMMITTEE**

### **ACTION OF THE SYNOD**

**Resolution No. 1: Convention Essay**

*WHEREAS, This convention in celebrating the 450th anniversary of Luther's catechism has been privileged to be instructed concerning the same by means of an essay prepared and delivered by Dr. B. W. Teigen, and*

*WHEREAS, The use of Martin Luther's catechism should continue as a high priority in our religious instruction,*

*A. BE IT RESOLVED, That the Synod gratefully express its appreciation to Dr. B. W. Teigen for his essay, and*

*B. BE IT FURTHER RESOLVED, To encourage the members of the Synod to remember these catechisms especially by their continued use of the same.*

#### **Resolution No. 2: Condolence**

*WHEREAS, During the convention, word was received of the death of the Rev. Oscar J. Naumann, long-time president of the Wisconsin Evangelical Lutheran Synod, and*

*WHEREAS, President Naumann during his long tenure very ably served his church body and at the same time showed himself to be a faithful friend of the ELS,*

*THEREFORE BE IT RESOLVED, That the Synod address letters of condolence both to the family of the Rev. Naumann and to his church body, the Wisconsin Evangelical Lutheran Synod.*

#### **Resolution No. 3: Illness of President Aaberg**

*WHEREAS, The Rev. Theodore Aaberg early in 1979 was forced by illness to take a sick leave from his position as president of Bethany Lutheran Theological Seminary, and*

*WHEREAS, His physical condition does not permit him to attend the present convention,*

*A. BE IT RESOLVED, That the Synod remind its members to pray for this servant, and*

*B. BE IT FURTHER RESOLVED, That the Synod address a letter of greeting to this fellow servant in the Lord.*

#### **Resolution No. 4: Greetings**

*WHEREAS, Greetings to this convention have been received from Pastor Emeritus Julian G. Anderson; from Missionaries David Lillegard and Theodore Kuster; from the Rev. Gerhard W. Birkholz, president of the Minnesota District of the WELS; from Pastor Jean Bricka, president of the Evangelical Lutheran Church—Synod of France and Belgium; and from Pastor Gerhard Wilde, president of Evangelical Lutheran Free Church of East Germany,*

*BE IT RESOLVED, That the Synod gratefully address letters to these individuals and the groups they may represent.*

#### **Resolution No. 5: Mankato State University Offer**

*WHEREAS, Dr. Margaret R. Preska, president of Mankato State University, graciously offered the use of its facilities when our gymnasium could not be used for sessions,*

*THEREFORE BE IT RESOLVED, That the Synod address a letter of thanks to Mankato State University for this generous offer.*

# CHURCH LOCATIONS AND THE TIME OF SERVICES

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

## CIRCUIT NO. 1

STATE City-Church	Address	Services	Pastor
<b>FLORIDA</b>			
Naples—Our Savior	Airport Rd. at S 846	Apr.-Dec. 9:15 Dec.-Apr. 8:30 & 11:00	G. Price
Vero Beach—Grace	21st St. 17th Ave.	10:00	L. Gerbhardt
<b>GEORGIA</b>			
Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin
<b>MASSACHUSETTS</b>			
Brewster—Trinity	R 6A & Lower Rd.	10:30 S. 9:30	N. Harstad
Burlington—Pinewood	24 Wilmington Rd.	10:45 S. 10:00	P. Madson
<b>NEW YORK</b>			
Rochester—Indian Landing	650 Landing Rd. N.	10:45	J. Petersen
Scottsville—Lutheran Mission		9:00	J. Petersen

## CIRCUIT NO. 2

<b>MICHIGAN</b>			
Alpena—Faith	9th & Cavanaugh	11:00	R. Carter
E. Jordan—Faith	5 Mi E on Wilson Rd.		Vacant
Hillman—Faith	R 1, Box 218 M 32 E	9:00	R. Carter
Holtan—Holtan	6974 Brickyard Rd.	10:00	J. Olsen
Midland—Holy Scripture	4525 Cook Rd.	9:00	M. Martin
Petosky	Public Library	9:00	Vacant
Suttons Bay—First	321 St. Mary's Ave.	9:00	H. Vetter
Traverse City—Concordia	10th & Wadsworth	10:45	H. Vetter
<b>ILLINOIS</b>			
Chicago—St. Mark's	1701 N. Tripp	10:30	J. Shep
Chicago—St. Paul's	2215 W. North Ave.	10:00 S. 9:30	Vacant
Lombard—St. Timothy	547 N. Main	8:00 & 10:30 S 8:00 & 9:30	J. Schmidt

## CIRCUIT NO. 3

<b>WISCONSIN</b>			
Amherst Junction—Our Savior's	4 NE	10:45	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—Western 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.	10:00 S. 9:00	F. Theiste
Eau Claire—Pinehurst	3304 Fern Court	8:30 & 10:45 S 9:00	V. Theiste
Elderon—Our Savior's	Highway 49N	9:00	M. Krentz
Iola—Redeemer	160 N. Washington	10:00	W. Werling

Madison—Grace	1S Rosa Road	9:00 & 11:00 S 9:00	W. Granke
Madison—Holy Cross	2670 Milwaukee St.	9:00 & 11:00 S 8:30 & 10:00	G. Orvick
Madison—Our Saviour	1201 Droster Rd.	10:00	P. Vangen
Marinette—First Trinity	920 Wells St.	8:00 & 10:00	E. Stubenvoll
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15 S 7:45 & 9:30	R. McMiller
Portage—St. Paul's	6 NW on Highway 127	9:00	D. Nelson
Shawano—St. Martin	R 1, Town of Belle Plaine	9:00	P. Schneider
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00 S. 9:30	K. Schmidt
Wisconsin Dells—Newport	4 SE on Highway 16	10:30	D. Nelson

## CIRCUIT NO. 4

### IOWA

Ames—Bethany	3109 Diamond St.	10:00	R. Yount
Calmar—Trinity	Charles & Clark	*	H. Larson
Forest City—Forest	546 West M.	9:30	S. Petersen
Lake Mills—Lake Mills	1st N & Grant St.	8:30	A. Merseth
Lake Mills—Lime Creek	4 N. 1 W	9:45 or 11:00	A. Merseth
Lawler—Saude	10 N, 1 W	*	Vacant
New Hampton—Jerico	9 N 3 E	*	Vacant
New Hampton—Redeemer	Sherman & Court	*	H. Larson
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Northwood—Somber	10 W 1 S	9:45 or 11:00	A. Merseth
Parkersburg—Faith	Hwys. 14 & 20, 608 6th St.	10:15	E. Buhr
Riceville—Immanuel		9:00	A. Merseth
Scarville—Center	5 S ¼ E	*	C. Wosje
Scarville—Scarville		*	C. Wosje
Thompson—Zion		11:00	S. Petersen
Thornton—Richland	300 Elm St.	10:30 S. 9:30	N. Merseth
Waterloo—Pilgrim	3815 Ansborough	9:30	E. Ekhoft
Waterville—East Paint Creek	2 N	*	M. Tweit
Waukon—West Paint Creek	6 E	*	M. Tweit

### MINNESOTA:

Albert Lea—Our Savior's	320 W. College St.	8:15 & 10:45 S 9:00	R. Newgard
Hartland—Hartland		11:00 S. 9:30	J. Smith
Manchester—Manchester		9:45 S. 10:45	J. Smith

## CIRCUIT NO. 5

### MINNESOTA:

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	10:30 S. 9:30	H. Behrens
Gaylord—Norwegian Grove	6 S R. 2	*	T. Skaaland
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45 S 9:30	S. Quist
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45 S 8:30 & 10:00	W. Petersen
Minneapolis—Hiawatha	1420 E. 43rd St.	10:45 S. 9:45	R. Mathison
Princeton—Bethany	801 S. 6th St.	8:30 & 10:45	W. Dobratz
Princeton—Our Savior's	10 W 4 S	9:30	M. Marozick
St. Peter—Norseland	10 W	*	T. Skaaland

## CIRCUIT NO. 6

### MINNESOTA:

Audubon—Immanuel	Audubon	10:30	G. Guldberg
Bagley—Our Savior's	6 W on #2	9:30	F. Stubenvoll
Clearbrook—Concordia	8 SW	8:15	F. Stubenvoll
Crookston—Grace	418 Ash	9:00 S. 11:00	J. Moldstad
East Grand Forks—River Heights	1708 River Rd.	11:00 S. 9:00	J. Moldstad
Fertile—First Evanger	Washington & Elm	*	W. Frick
Fosston—Cross Lake	9 NE	8:15	F. Stubenvoll
Grygla—St. Petri	2 W	*	C. Keeler
Hawley—Our Savior's	6th & Joseph	9:00	G. Guldberg
Lengby—St. Paul's		10:45	F. Stubenvoll
Oklee—Clearwater	6 N 4 E	*	C. Keeler
Oklee—Nazareth	9 N 7 E	*	C. Keeler
Oklee—Oak Park	9 N 4 E	*	C. Keeler
Trail—Mt. Olive		*	C. Keeler
Ulen—Calvary		*	W. Frick

### NORTH DAKOTA:

Mayville—First American	3rd Ave. & 2nd St., NE	11:00 S. 9:00	R. Branstad
Minot—Messiah	812 North Main	10:30	Vacant

## CIRCUIT NO. 7

### COLORADO:

Colorado Springs—St. Andrew	2215 Paseo Rd.	9:30	Vacant
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### MINNESOTA:

Belview—Our Savior's	Belview	*	P. Haugen
Belview—Rock Dell	4½ NE	*	P. Haugen
Cottonwood—English	1st & Main St.	9:00	G. Schmeling
Jasper—Rose Dell Trinity	Jasper	9:00	W. Halvorson
Luverne—Bethany	720 N. Kniss Ave.	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 S. Covell	10:45 S. 8:30	W. Gullixson
Volga—Oslo	7 S	8:30 S. 10:45	W. Gullixson

### TEXAS:

Richardson—Good Shepherd	1301 Custer	10:30	R. Dale
	Northrich Elementary School		
San Antonio—Faith	14819 Jones-Maltsberger	10:15	Vacancy

## CIRCUIT NO. 8

### CALIFORNIA:

Bell Gardens—Christ the King	6541 Eastern	10:15	R. Moldstad
Bishop—Our Savior	162 Sneden St.	11:00	W. Kessel
Camarillo—Faith	Somis Thursday Club	10:30	M. Elliott
	5380 Bell St. at Somis (Lewis) Rd.		
Ventura—Wayfarer's Chapel—Lutheran Church			
	Holiday Inn, 450 E. Harbor Blvd.	10:30	A. Wagner



**OREGON:**

Myrtle Creek—St. Matthew	R. 1, Box 162A	11:00	W. Pultz
Sutherlin—Christ	161 W. 2nd Ave.	11:00	Vacant

**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.	11:00	T. Gullixson
Tacoma—Parkland	Pacific & South 123rd	10:30 & 9:30	H. Handberg
Yelm—Our Redeemer		9:00	P. Anderson

\*Consult pastor.

## THE OFFICERS OF THE EVANGELICAL LUTHERAN SYNOD

President .....	The Rev. Wilhelm Petersen 1209 Marsh Street, Mankato, Minnesota 56001
Vice President .....	The Rev. Norman Madson 2642 Church Road, 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 Meyer .....	Treasurer

(3 years, elected 1977)

Mr. Ralph Sorenson .....	Fisher, Minnesota 56723
Mr. Nanian Thompson .....	801 Water Street, Eau Claire, Wisconsin 54701

(3 years, elected 1978)

Mr. Bernard Bogeskov .....	8001 Wallace Road, Eden Prairie, Minnesota 55343
Mailing address: P.O. Box 20010, Bloomington, Minnesota 55420	

Mr. Tom Arends .....	R.R. 3, Box 14, Luverne, Minnesota 56156
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(3 years, elected 1979)

Mr. Albin Levorson .....	Northwood, Iowa 50459
The Rev. Paul Haugen .....	Box 187, Belview, Minnesota 56214

(Advisory Member: The Rev. Norman Madson, vice president)

### WISCONSIN CORPORATION BOARD OF TRUSTEES

The Rev. Wilhelm Petersen  
The Rev. Alf Merseth  
The Rev. Paul Haugen  
Mr. Leroy Meyer  
Mr. Albin Levorson

Mr. Nanian Thompson  
Mr. Ralph Sorenson  
Mr. Bernard Bogeskov  
Mr. Tom Arends

## BETHANY LUTHERAN COLLEGE, INCORPORATED

### GENERAL OFFICERS

President .....	The Rev. Wilhelm Petersen
Vice President .....	The Rev. Norman Madson
Secretary .....	The Rev. Alf Merseth

### BOARD OF REGENTS

(3 years, elected 1977)

The Rev. M. E. Tweit .....	Route 1, Box 16, Waterville, Iowa 52170
Mr. William Overn .....	1459 Lone Oak Road, St. Paul, Minnesota 55121

The Rev. Joseph Petersen, 626 Landing Road N., Rochester, N.Y. 14625
--

(3 years, elected 1978)

Mr. Holger Ausen .....	Jasper, Minnesota
Mr. Donald Peterson .....	218 Richland Lane, Madison, Wisconsin 53705

Dr. William Wood .....	80 Oakwood Drive, Mankato, Minnesota 56001
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(3 years, elected 1979)

Mr. Donald Larson .....	5340 North Lilac, Minneapolis, Minnesota 55430
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Mr. Timothy Thiele, 37915 Atkins Knoll, Oconomowoc, Wisconsin 53066
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The Rev. Herbert Larson .....	Box N., Calmar, Iowa 52132
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## THE SYNOD'S BOARDS AND COMMITTEES

### THE SYNOD'S VISITORS

Circuit #1 .....	The Rev. Paul Madson Alt. The Rev. Joseph Petersen
Circuit #2 .....	The Rev. Harold Vetter (1 year, elected 1979) Alt. The Rev. James Olsen
Circuit #3 .....	The Rev. Robert McMiller (1 year, elected 1979) Alt. The Rev. Victor Theiste
Circuit #4 .....	The Rev. Alf Merseth Alt. The Rev. Herbert Larson
Circuit #5 .....	The Rev. Steven Quist Alt. The Rev. H. A. Theiste
Circuit #6 .....	The Rev. Gottfred Guldberg Alt. The Rev. Wilfrid Frick
Circuit #7 .....	The Rev. Walther Gullixson (2 years, elected 1978) Alt. The Rev. Wayne Halvorsen
Circuit #8 .....	(1 year, elected 1979) The Rev. Hugo Handberg (1 year, elected 1979) Alt. The Rev. W. V. McCullough

### DOCTRINE COMMITTEE

(3 years, elected 1977)

Prof. Juul Madson, 114 Echo Street, Mankato, Minnesota 56001

The Rev. George Orvick, 2670 Milwaukee Street, 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  
(3 years, elected 1979)

The Rev. Warren Granke, 5530 Englewood Drive, Madison, Wisconsin 53705

Dr. Willis Anthony, Route 3, Box 98, St. Peter, Minnesota 56082  
(By virtue of office)

President of Bethany Lutheran Theological Seminary, 447 N. Division St., Mankato, Minnesota 56001

### COMMITTEE ON WORSHIP

(1 year, elected 1979)

Mr. Silas Born, 30 Corry Street, Madison, Wisconsin 53704  
(3 years, elected 1978)

The Rev. G. A. R. Gullixson,  
(3 years, elected 1979)

Prof. Rudolph Honsey, 216 Glenwood, Mankato, Minnesota 56001

### 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 Theological Seminary

### BOARD FOR MISSIONS

(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)

The Rev. James Olsen, 8562 Holton Duck Lake Road, Holton, Michigan 49425  
(3 years, elected 1978)

Mr. Loyd Miller, 1825 Windom Way, Madison, Wisconsin 53704  
The Rev. Robert McMiller, 35209 Wisconsin Avenue, Okauchee, Wisconsin  
53069

(3 years, elected 1979)

The Rev. Paul Schneider, Rt. 1, Box 315, Shawano, Wisconsin 54166  
Mr. Michael VanNorstrand, 3329 - 16th Ave. S., Minneapolis, Minnesota 55407

### **BOARD FOR EDUCATION AND YOUTH**

(3 years, elected 1977)

Prof. Marvin Meyer, Route 1, Mankato, Minnesota 56001

(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 Avenue, Crookston, Minnesota 56716

(3 years, elected 1978)

The Rev. Nile Merseth, P. O. Box 86, Thornton, Iowa 50479  
Prof. T. A. Kuster, 317 Hollywood Avenue, New Ulm, Minnesota 56073  
Mr. Charles Davidson, 1706 Canary, Albert Lea, Minnesota 56007  
Mr. Conrad Faugstad, Emmons, Minnesota 56029

(3 years, elected 1979)

The Rev. Raymond Branstad, 224 - 2nd Street, N.E., Box 356, Mayville, North  
Dakota 58257

Mr. Larry Rude, 303 South 123, Tacoma, Washington 98444

The Rev. Theodore E. Aaberg, Jr., 909 Marsh St., Mankato, Minnesota 56001

### **BOARD FOR CHRISTIAN SERVICE**

(3 years, elected 1977)

The Rev. Gottfred Guldberg, 614 - 6th Street, Hawley, Minnesota 56549

(1 year, elected 1979)

Prof. Paul Tweit, 1126 Anderson Drive, Mankato, Minnesota 56001

(3 years, elected 1978)

The Rev. John Smith, Hartland, Minnesota 56024  
Mr. Lester Amundson, 402 - 10th St. North, Northwood, Iowa 50459

(3 years, elected 1979)

Mr. Stanley Holt, 1141 Virginia, Waterloo, Iowa 50703

### **BOARD FOR PUBLICATIONS**

(3 years, elected 1977)

Mr. Robert Deering, 1122 Nichols Road, Madison, Wisconsin 53704

Mr. Allan Natvig, 2020 State Street, Cedar Falls, Iowa 50613

(3 years, elected 1978)

The Rev. John Krueger, 1500 Peterson Ave., Rt. 1, Eau Claire, Wisconsin 54701

The Rev. Walther Gullixson, 813 S. Willow Avenue, Sioux Falls, S.D. 57104

(3 years, elected 1979)

The Rev. A. V. Kuster, 5314 Spicebush Lane, Madison, Wisconsin 53714

Prof. Sigurd Lee, 225 Hinckley Street, Mankato, Minnesota 56001

### **BOARD FOR STEWARDSHIP**

(3 years, elected 1977)

The Rev. Paul Petersen, 735 Marsh Street, Mankato, Minnesota 56001

Mr. Wilbur Lieske, 9 Skyline Drive, Mankato, Minnesota 56001

(3 years, elected 1978)

The Rev. Wayne Halvorson, 735 N. Freeman Ave., Luverne, Minnesota 56156

(2 years, elected 1979)

Mr. Carl Myers, 4312 Ash Grove, Sioux Falls, South Dakota 57104

(3 years, elected 1979)

Mr. Dale Helm, 131 - 7th Avenue S.E., Mayville, North Dakota 58257

### **EQUALIZATION COMMITTEE**

- (3 years, elected 1977)  
Mr. Stanley Reinholtz, 444 North Blackhawk Ave., Madison, Wisconsin 53705  
(3 years, elected 1978)  
The Rev. Kenneth Schmidt, 1288 Pleasant Valley Road, West Bend, Wis. 53095  
(3 years, elected 1979)  
Mr. Lester Swartz, 408 Adams, Mankato, Minnesota 56001

### **EVANGELISM COMMITTEE**

- (3 years, elected 1977)  
Mr. Robert Whiting, (3 years, elected 1978)  
The Rev. Erwin Ekhoff, 875 Olympic Drive, Waterloo, Iowa 50701  
(3 years, elected 1979)  
The Rev. Hans Theiste, 1500 Douglas Drive, Golden Valley, Minnesota 55422

### **NOMINATIONS COMMITTEE FOR 1980 CONVENTION**

- The Rev. Warren Granke, 5530 Englewood Drive, Madison, Wisconsin 53705  
The Rev. Richard Newgard, 1711 Plainview Lane, Albert Lea, Minnesota 56007  
The Rev. Erwin Ekhoff, 875 Olympic Drive, Waterloo, Iowa 50701  
The Rev. Raymond Branstad, 224 - 2nd St. N.E., Box 356, Mayville, N.D. 58257  
Mr. Loyd Miller, 1825 Windom Way, Madison, Wisconsin 53069  
Mr. Alton Erlandson, 3534 Margaret Street, Madison, Wisconsin 53714  
Mr. Lenwick Hoyord, Iola, Wisconsin 54945  
Mr. Calvin Young, Holtan, Michigan 49425

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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 1978

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized Children	Adults	Children	Adults	Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools Enrollment			Summer Camp	Students		Contributions		Value of Property	Debt on Property	Legacies
							Baptized	Con-firmed	Voters								Special	Average Atten-dance	Sunday	Average Atten-dance	Enroll-ment	Teachers	Enroll-ment	Bible Class	Teachers	Vacation Bible School	Released Time	Synodi-cal Insti-tutions		Public H.S. Colleges	For Home Purposes	For All Other Purposes				
1	Calif.	Bell Gardens	8	Christ the King	1	R. Moldstad	71	56	18	1			4	771	3	1	17	34	53	46			8	30	5											
2	Calif.	Bishop	8	Our Savior	1	W. Kessel	52	43	13	4				338		2	10	24	52	30			3	13	2	12	3									
3	Calif.	Camarrillo	8	Faith	1	M. Elliott	38	33	12					193		2	7	14	53	28			6	5	3											
4	Calif.	Ventura	8	The Wayfarer's Chapel	2	A. E. Wagner	125	85	21	10		6	8	375	2		9		61	75			15	25	3	15										
5	Colo.	Colorado Springs	7	St. Andrew	1	P. Petersen	70	53	12	3	3		3	358	3	1	13	34	53	41			5	12	3	5		3								
6	Fla.	Naples	1	Our Savior	1	G. Price	120	87	25	5	3	1		720	4	1	18	43	52	74			18	12	5	34										
7	Fla.	Vero Beach	1	Grace Lutheran	1	Lewis Gerbhardt	300	251	25	5	1	4	6	3,370	6	13	12	130	53	210			50	35	9	50										
8	Ga.	Savannah	1	Christ	1	P. Jecklin	26	23	5				2	389			3	23	53	28			4	10	2	30										
9	Ill.	Chicago	2	St. Mark's	1	J. Shep	105	101	24	2	1	1		460	2	6	4	28	52	63			11		1	23										
10	Ill.	Chicago	2	St. Paul's	1	Vicar Vangen	53	33	11	2			1	743			3	26	52	42			14		1	36										
11	Ill.	Lombard	2	St. Timothy	1	J. Schmidt	386	312	35	10	1	8	4	2,119	10	1	16	127	102	225			72	68	10	30										
12	Iowa	Ames	4	Bethany	1	Robert Yount	83	49	14					365			18	31	52	46			15	10	5	17										
13	Iowa	Calmar	4	Trinity	1	H. Larson	85	76	18	1		3		403	1	3	8	41	51	44			3	20	3											
14	Iowa	Forest City	4	Forest	1	S. Petersen	131	104	30	6			3	417	1		13	44	52	55			22		6	20										
15	Iowa	Lake Mills	4	Lake Mills	1	A. Merseith	153	124	32	1		4		428		2	9	74	51	55			24	10	5	38										
16	Iowa	Lake Mills	4	Lime Creek	1	A. Merseith	76	62	15	2		1		301			2	65	48	37			8	3												
17	Iowa	Lawler	4	Saude	1	G.A.R. Gullixson	128	101	35	3		2		220	4	2	6	77	48	75			25	7	4											
18	Iowa	New Hampton	4	Jerico	1	G.A.R. Gullixson	243	201	85	2			3	1,348	1	5	8	105	49	121			25		6											
19	Iowa	New Hampton	4	Redeemer	1	H. Larson	167	99	23	2		1		421	2	1	8	46	51	57			35	15	6											
20	Iowa	Northwood	4	First Shell Rock	1	A. Merseith	152	119	35	2		2		441	3	7	10	52	51	49			29	9	5	17										
21	Iowa	Northwood	4	Somber	1	A. Merseith	48	42	15	2			2	282	1	1	2	40	51	28			1	1												
22	Iowa	Parkersburg	4	Faith	1	ElRoy Buhr	165	137	29			1		470	4	2	10	52	54	85			30	9	9	17										
23	Iowa	Riceville	4	Immanuel	1	A. Merseith	42	29	10				1	225			9	32	49	30			9	12	3	11										
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28	Iowa	Waterloo	4	Pilgrim	1	E. Ekhoft	157	102	24	3	2		4	564	1		15	53	52	94			44	35	7	29										
29	Iowa	Waterville	4	East Paint Creek	1	M. Tweit	77	64	23					415		1	4	34	22	56			7		3	9										
30	Iowa	Waukon	4	West Paint Creek	1	M. Tweit	38	33	12	1		1		256		1	4	28	26	59			2		2	3										
31	Mass.	Brewster	1	Trinity	1	M. Harstad	82	63	15	2		2		519		17	31	52	65			22	21	5	27											
32	Mass.	Burlington	1	Pinewood	1	P. Madson	120	95	22	1	2	3	4	420	3	2	10	43	53	57			30	16	7	40										
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