

63rd Annual Convention of the E.L.S.



ESSAYIST: The Rev. Harold Vetter

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

June 15-20, 1980

**63rd REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
24th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
"TESTIMONIES BEFORE KINGS
Essay: The Augsburg Confession.
Its History
Its Evangelical Message
and
Its Light For Our Day
Essayist: The Rev. Harold Vetter

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE**

**Mankato, Minnesota 56001
June 15-20, 1980**

CONVENTION OPENING

SYNOD SUNDAY June 15, 1980

The 63rd Annual Convention of the Evangelical Lutheran Synod and the 24th Annual Meeting of the Bethany Lutheran College Corporation opened on Sunday June 15, 1980 with services conducted in the Norwegian and English languages.

The Norwegian service was held at the Mt. Olive Lutheran Church at 9:30 a.m. The preacher was the Rev. H. A. Theiste, Golden Valley, Minnesota. The Synod's President, the Rev. W. Petersen, served as liturgist. Using as his text Matthew 7:24-25 Pastor Theiste spoke on the theme "The Only Everlasting Foundation."

This is a jubilee year. At this convention we will be reminded that it is the 450th year since the Augsburg Confession was presented at Augsburg June 25, 1530, and the 400th anniversary of the presentation of the Formula of Concord on June 25, 1580. Since that time the Book of Concord which contains the three Ecumenical Creeds together with the six specific Lutheran Statements of Doctrine has been used by the Lutheran Churches as a guide for true Lutheran teaching. We believe, confess and teach that herein is presented the one true safe foundation on which to build our faith. This safe foundation for our faith is "The Word."

The entire Scripture identifies Jesus with "The Word." The Lutheran confessional writings are a good example of how to build on this foundation of Jesus and His Word.

But must the Christian Church in all ages and under all circumstances build on the old foundation? Is it not true that new times and new life-styles require a new foundation on which to build? To such questions the Bible answers with an emphatic "NO." There is no other foundation for faith and the spiritually wise build on it.

The English service was held at the Bethany College Auditorium at 10:30 a.m. The preacher was the Rev. Warren Granke, Madison, Wisconsin. Prof. J. B. Madson served as liturgist. Mrs. Chris Faye served as organist, and special music was furnished by the Mt. Olive Lutheran Church Choir under the direction of Prof. Ellefson.

Using as his text Psalm 126 Pastor Granke spoke on the theme: "The Church in Action."

1980 is a banner year for Lutherans. It is the 450th Anniversary of the presentation of the Augsburg Confession and the 400th Anniversary of the compiling of the Book of Concord. The church of that time was truly in action, in action confessing the the Lutheran faith as delivered by the Lord Himself in the Sacred Scriptures.

We are the church of God in action today. We are to be in action in three areas.

I. We are to be in action in confession. The church today, we as Christians, should boldly confess the faith delivered to us in the Sacred Scriptures.

II. We are to be the church in action in the Great Commission. We have been given the bounties of the Gospel by faith in Jesus Christ. The last instructions of Jesus as He was ascending into heaven were to go out and make disciples, to share the Gospel.

III. We are to be in action in service. The church has been active in reaching out to the needs of mankind. We are to be active in reaching out to all, especially to those of the household faith.

We of the Evangelical Lutheran Synod will be in action doing the Lord's work this week in convention. May we go forward as the church of God in action.

President Norman Holte of Bethany Lutheran College spoke a word of welcome to the convention on behalf of Bethany Lutheran College and Bethany Lutheran Theological Seminary.

President W. Petersen responded on behalf of the Synod with a word of thanks for the welcome spoken by President Holte. He also thanked all those who had participated in conducting the morning services. President Petersen also appointed a temporary Credentials Committee consisting of Pastors Warren Granke, Erwin Ekhoﬀ and Michael Elliott and Delegates Willis Anthony and Herman Dittmar.



The Rev. Hans Theiste, Prof. Erling Teigen, Mr. John Wilde, Prof. Juul Madson, The Rev. Warren Granke, The Rev. Milton Tweit, The Rev. Alf Merseth

On Sunday afternoon a PROGRAM COMMEMORATING THE 450TH ANNIVERSARY OF THE AUGSBURG CONFESSION was presented in the Bethany College Chapel. Mrs. Paul Helland served as the organist and the Mt. Olive Lutheran

Church Choir presented special music. The 28 Articles of the Augsburg Confession had been put into verse by the Rev. Paul Madson. These verses were read to the assembly by seven men dressed as German Princes. The seven men who represented the German Princes were Prof. J. B. Madson, Prof. E. Teigen, the Rev. Alf Merseth, the Rev. M. E. Tweit, the Rev. H. A. Theiste, Mr. John Wilde, and the Rev. Warren Granke. Interspersed with the reading the choir and assembly sang songs and hymns expressing the Reformation truths so clearly set forth in the Augsburg Confession.

Alf Merseth, secretary

**THE CONVENTION FOCUS—
THE AUGSBURG CONFESSION**

**TESTIMONIES
BEFORE
KINGS**

Convention Theme

These words selected from Psalm 119:46 were very appropriately the convention theme in this, the 450th anniversary year of the presentation of the Augsburg Confession to Emperor Charles V on June 25, 1530.

The truths of doctrine which the Augsburg Confession set forth so clearly and explicitly were the focal point of the devotions during the convention. The Augsburg Confession, and especially its message of justification by faith as it applies to our day, was also the emphasis of the convention essay by the Rev. Harold Vetter.

This anniversary of the Augsburg Confession was given such an emphasis in order to remind the Synod once more of the tremendous importance of this foundation document of Lutheranism.

THE CONVENTION DAY BY DAY



President Wilhelm Petersen and Secretary Alf Merseth guide convention

MONDAY

The Monday morning devotion was conducted by Chaplain P. Schneider. Using Psalm 119:46 as his text Pastor Schneider addressed himself to the thought "We Testify to Everyone, Including Kings."

We celebrate the 450th anniversary of the Augsburg Confession. The Augsburg Confession is and remains a grand testimony to our Christian faith. We testify of the Word of God, the Gospel of Jesus Christ. This message is truly "fit for a king." All men are by nature dead in trespasses and sins and would be lost forever unless delivered by our Lord Jesus Christ. The message we declare is that we have been delivered; we have a Savior; we have forgiveness of all our sins. God has credited the perfect life of Jesus and also His death for sin to our account. Therefore we receive the holiness needed for life and have our sin removed. We need never be ashamed of this grand message for it is the power of God unto salvation.

After the secretary had called the roll and the first report of the Credentials Committee, which recommended the seating of 71 delegates, had been adopted, President Petersen declared the 63rd Annual Convention of the Evangelical Lutheran Synod and the 24th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost. (By the end of the first working day of the convention 57 permanent members and 16 permanent advisory members and 84 delegates were present.)

President Petersen delivered his message to the convention in which he spoke of the importance of our unreserved subscription to the Lutheran Confessions and stressed the importance of continuing to battle for and defend the truth of the inerrant Word of God as those truths are set forth in our confessions. This is very true as we approach the 80s in which Satan will surely continue trying to undermine the foundation of our faith. He spoke also of the other challenge of the 80s—namely the challenge of continuing to raise the needed funds to continue and expand the work of the Synod.

The President also presented his report to the convention and the convention proceeded to organize by electing its working committees.

The Rev. T. E. Aaberg opened the afternoon session with the reading of Acts 1:1-8.

The work of the convention was assigned to its various committees and the convention was recessed for the remainder of the afternoon and evening so that the convention committees could meet and prepare resolutions for the convention's consideration.

TUESDAY

The Tuesday morning devotion was conducted by the Rev. John Schmidt. Using as his text 1 Peter 3:15 Pastor Schmidt spoke on the theme "We Testify That We Should Always Be Ready to Witness." All Christians are to be ready to witness to their assurance of salvation through Christ. This assurance is clearly given in the truth and power of the Word.

The Rev. Harold Vetter was introduced and read the first part of his essay entitled "THE AUGSBURG CONFESSION: Its History, Its Evangelical Message, and Its Light For Our Day." Discussion followed.

During the remainder of the morning session the convention considered and adopted a part of the report of the Committee on Synodical Membership and began balloting for the election of officers.

The Tuesday afternoon devotion was conducted by the Rev. Philip Vangen who read 2 Timothy 3:10-4:8 and led the assembly in prayer.

While the convention continued its balloting for the election of officers it also considered the report of the Committee on Christian Service, the Committee on Education and Youth, the Committee on Pastoral Conference Records, and a portion of the report of the Committee on Missions.

WEDNESDAY

The Wednesday morning devotion which was conducted by

the Rev. Norman Madson on the basis of 2 Corinthians 10:4-5 was a service honoring four men who were commemorating anniversaries of their ordination: Pastor Wilbert Werling (50th), Pastor Walther Gullixson (40th), Prof. Milton Otto (40th), and Pastor Robert McMiller (25th). God provides weapons for His warriors. These weapons are not carnal, they are not the kind that earthly conquerors use, they are the Means of Grace where the Gospel of salvation is stored.



L. to R.: Prof. Milton and Marjorie Otto, The Rev. Walther and Mildred Gullixson, The Rev. Robert and Joanne McMiller, The Rev. Wilbert and Clara Werling

The essayist presented another portion of his essay. The Synod's Stewardship Counselor, the Rev. Paul Petersen, presented a message from the Board for Stewardship and the convention began considering the report of its Committee on Finances.

The Wednesday afternoon devotion was conducted by the Rev. Bruce Bestervelt who read 2 Timothy 1:3-14 and led the assembly in prayer.

During the afternoon the convention considered the report of the Committee on the President's Message and Report, continued consideration of the report of the Committee on Finances, and also began consideration of the reports of the Committee on Higher Education and of the Committee on Doctrinal Matters.

The convention communion service was held at Mt. Olive Lutheran Church on Wednesday evening at 8:00 p.m. The Rev. Michael Elliott delivered the message on the basis of Romans 1:16-17.—“Don't be Ashamed of the Gospel.”

THURSDAY

The Thursday morning devotion was in the form of a memorial service for the Rev. Marvin Martin and Prof. Theodore Aaberg.

Prof. Erling Teigen using as his text Hebrews 13:7 focused his remarks on their confession of Christ. In various ways they confessed the truth at cost to their personal honor among men, their comfort and their health.

Before the morning recess the essayist completed the reading of the Convention Essay. This was followed by discussion.

Following morning recess the convention considered the report of the Committee on Doctrinal Matters and the Committee on Publications.

The Thursday afternoon devotion was conducted by the Rev. James Olsen. He read Romans 10:9-10 and made brief comments on the theme "We Testify That Salvation is Only in Jesus Christ."

The convention was addressed by the Rev. M. E. Tweit, chairman of the Board of Regents, and by President Norman Holte of Bethany Lutheran College after which the convention completed its consideration of the report of the Committee on Higher Education.

The convention also completed discussion of the report of the Committee on Doctrinal Matters and the Committee on Miscellaneous Matters.

FRIDAY

The Friday morning devotion was conducted by the Rev. R. Carter. On the basis of Acts 4:23 Pastor Carter spoke on the theme "We Testify to the Resurrection of Christ Jesus." He addressed himself to two main points: 1) We testify to the resurrection of Christ Jesus as being God's proclamation of justification, and 2) We testify to the glorious end results that God grants through the resurrection of Jesus Christ.

The convention considered the report of the Committee on Resolutions and completed consideration of the reports of the Committee on Finances, the Committee on Education and Youth, the Committee on Missions and the Committee on Synodical Membership.

A motion to adjourn the 63rd Convention of the Evangelical Lutheran Synod and the 24th Annual Meeting of the Bethany Lutheran College Corporation was passed at 12:00 noon.

The Chaplain closed the convention with the reading of Article III of the Augsburg Confession.

Alf Merseth, secretary

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

P. Anderson, H. Behrens, B. Bestervelt, R. Branstad, R. Carter, R. Dale, J. Dalke, W. Dobratz, E. Ekhoft, M. Elliot, T. Erickson, C. Ferkenstad, W. Frick, W. Granke, G. Guldborg, T. Gullixson, W. Gullixson, W. Halvorson, H. Handberg, A. Harstad, N. Harstad, P. Haugen, P. Jecklin, C. Keeler, W. Kessel, M. Krentz, J. Krueger, H. Larson, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, R. McMiller, A. Merseth, N. Merseth, D. Metzger, J. Moldstad, R. Moldstad, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, S. Petersen, W. Petersen, S. Quist, R. Reimer, D. Schlicht, G. Schmeling, J. Schmidt, K. Schmidt, P. Schneider, J. Shep. T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, H. Theiste, V. Theiste, O. Trebelhorn, M. Tweit, P. Vangen, H. Vetter, W. Werling, C. Wosje, R. Yount.

Absent: L. Gerbhardt, W. Pultz, A. Strand, F. Theiste

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups;

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

Pastors Emeriti: Present: A. Kuster, N. Tjernagel, E. Unseth; Absent: G. Gullixson, H. Preus, F. Weyland

Pastors not serving at this time: Absent: E. Buhr, W. McMurdie, F. Schmutge

Professors Present: T. Aaberg, M. Harstad, N. Holte, R. Honsey, T. A. Kuster, J. Madson, M. Meyer, M. Otto, P. Petersen, G. Reichwald, B. Teigen, E. Teigen

Teachers Present: M. Doepel, L. Rude, L. Tiesg; Absent: S. Born, R. Diepenbrock, L. Joecks, C. Zitzmann

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Faith Lutheran Church, Oregon, Wisconsin

Our Saviour's Lutheran Church, Lake Havasu City, Arizona



Faith Lutheran Church interior, Oregon, Wis.

PASTORS, TEACHERS ADMITTED INTO PERMANENT MEMBERSHIP

The Rev. Edward Bryant, Tacoma, Washington

The Rev. Jerrold Dalke, Sutherlin, Oregon

Candidate Gary Faleide, Waterloo, Iowa

The Rev. Craig Ferkenstad, Oregon, Wisconsin

The Rev. Daniel Metzger, Albert Lea, Minnesota



The Rev. Edward Bryant



The Rev. Jerrold Dalke



The Rev. Gary Faleide



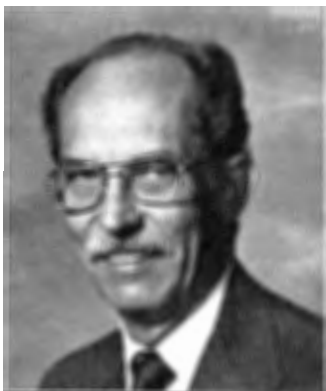
The Rev. Craig Ferkenstad



The Rev. Daniel Metzger



The Rev. Philip Vangen



Mr. Martin Doepel



Mr. Lloyd Tiegs

The Rev. Philip Vangen, Madison, Wisconsin
 Mr. Martin Doepel, Midland, Michigan
 Mr. Lloyd Tiegs, Cottage Grove, Wisconsin

PASTORS EXCUSED FOR FULLTIME ABSENCE

Carl Rusch	W. F. McMurdie
Fred Theiste	

PASTORS EXCUSED FOR LATE ARRIVAL

Kenneth Schmidt	Rodger Dale
John Shep	Victor Theiste

PASTORS EXCUSED FOR EARLY DEPARTURE

John Schmidt	Paul Anderson
Hans Theiste	Paul Jecklin
Otto Trebelhorn	

LAYMEN EXCUSED FOR LATE ARRIVAL

Leonard Engel	Ernest Johnson
Ellsworth Butt	Dwayne Boerner
Herman Dittmar	

LAYMEN EXCUSED FOR EARLY DEPARTURE

Franke Funte	Herbert Grieves
Larry Gieseke	Paul Chamberlin
Donald Whitcomb	Daniel Dahlby
Ted Eisenbraun	Edward Bryant
Raymond Fehr	Edward Mawe
Leon Ehrenberg	

1980 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
P. Anderson	Yelm, WA	Our Redeemer	
H. Behrens	Apple Valley, MN	Heritage	Erling Vinje Thomas Metcalfe Robert Moore Victor Schanbachler
B. Bestervelt	Naples, FL	Our Savior	Earl Aasen Dale Helm Edwin Merseth
R. Branstad	Mayville, ND	First American	
J. Burkhardt	Clearbrook, MN	Concordia	
	Bagley, MN	Our Savior's	
	Fosston, MN	Cross Lake	
	Lengby, MN	St. Paul's	
R. Carter	Alpena, MI	Faith	
	Hillman, MI	Faith	Marlin Goebel
R. Dale	Richardson, TX	Good Shepherd	Kenneth Treuter
J. Dalke	Sutherlin, OR	Christ	James Blankenship
W. Dobratz	Princeton, MN	Bethany	Ted Eisenbraun Donald Whitcomb Gary Faleide
E. Ekhoft	Waterloo, IA	Pilgrim	
M. Elliott	Camarillo, CA	Faith	
T. Erickson	New Hampton, IA	Jerico	Kenneth Fossen Duane Knutson Kenneth Natvig John Anderson John Barrett
	Lawler, IA	Saude	
C. Ferkenstad	Oregon, WI	Faith	
W. Frick	Fertile, MN	First Evanger	
	Ulen, MN	Calvary	Loren Larson Robert Lawson John Wilde Joel Petersen Ronald Sieling T. S. Skaaland
L. Gerbhardt	Vero Beach, FL	Grace	
W. Granke	Madison, WI	Grace	
G. Guldberg	Audubon, MN	Immanuel	
	Hawley, MN	Our Savior's	
T. Gullixson	Tacoma, WA	Lakewood	Edward Bryant Edward Mawe Adolph Jungemann Leonard Twedt Otto Haug Holger Ausen Egbert Smit Arthur Anderson Larry Rude Ronald Stennes Herbert Grieves Paul Chamberlin
W. Gullixson	Sioux Falls, SD	Bethel	
	Volga, SD	Oslo	
W. Halvorson	Jasper, MN	Rose Dell Trinity	
	Luverne, MN	Bethany	
H. Handberg	Tacoma, WA	Parkland	
N. Harstad	Brewster, MA	Trinity	
P. Haugen	Belview, MN	Our Savior's	
	Belview, MN	Rock Dell	
P. Jecklin	Savannah, GA	Christ	
C. Keeler	Oklee, MN	Clearwater	Oliver Hofstad Oscar Torkelson
	Trail, MN	Mt. Olive	
W. Kessel	Bishop, CA	Our Savior	
M. Krentz	Clintonville, WI	St. Paul	
	Shawano, WI	St. Martin's	
J. Krueger	Bloomer, WI	Good Shepherd	Raymond Fehr Leon Ehrenberg
	Eau Claire, WI	Ascension	
H. Larson	San Antonio, TX	Faith	

Pastor	Address	Congregation	Delegates
M. Luttman	Rochester, NY	Indian Landing	
N. Madson	Scottsville, NY	Grace	
	Gaylord, MN	Norwegian Grove	Howard Hanson
			Elroy Wolle
	St. Peter, MN	Norseland	Leslie Enter (Alt.)
P. Madson	Burlington, MA	Pinewood	Willis Anthony
M. Marozick	Princeton, MN	Our Savior's	Allen Quist
			Norbert Rhinerson
R. Mathison	Minneapolis, MN	Hiawatha	Robert Trier
W. McCullough	Port Orchard, WA	Bethany	Rolf Teigen
R. McMiller	Okauchee, WI	Holy Trinity	Dennis Morrison
A. Merseth	Lake Mills, IA	Lake Mills	David Dahlke
	Lake Mills, IA	Somber	Dale Dahlke
	Lake Mills, IA	Lime Creek	Ingvald Levorson
	Riceville, IA	Immanuel	Harlan Levorson
N. Merseth	Northwood, IA	First Shell Rock	Daniel Dahlby
J. Moldstad	Thornton, IA	Richland	Albin Levorson
	Crookston, MN	Grace	Lars Petersen
	East Grand Forks, MN	River Heights	Paul Dahle
R. Moldstad	Bell Gardens, CA	Christ the King	Frank Funte
			Obert Harmon
D. Nelson	Portage, WI	St. Paul's	Luther Younge
	Wisconsin Dells, WI	Newport	Albert Holman
R. Newgard,	Albert Lea, MN	Our Savior's	Ernest Lillo
D. Metzger			Julius Hammermeister
J. Olsen	Holton, MI	Holton	Chester Grossmann
G. Orvick	Madison, WI	Holy Cross	Martin Jordahl
			Al Pieper
J. Petersen	Colorado Springs, CO	St. Andrew	Calvin Young
S. Petersen	Forest City, IA	Forest	Alton Erlandson
	Thompson, IA	Zion	Gregory Griffin
W. Petersen	Mankato, MN	Mt. Olive	Leonard Gilbertson
			Ray Kloster
W. Pultz	Myrtle Creek, OR	St. Matthew	Irwin Erickson
S. Quist	Golden Valley, MN	King of Grace	Reuben Sandell
			Bruno Wilinski
R. Reimer	Belgrade, NB	Peace	Russell Halvorson
	Cedar Rapids, NB	St. John	Grant Ranstrom
D. Schlicht	St. Edward, NB	Faith	Norman Werner
G. Schmeling	Cottonwood, MN	English	Tim Hellbusch
	Tracy, MN	Zion	Harold Bohn
J. Schmidt	Lombard, IL	St. Timothy	Dwayne Boerner
K. Schmidt	West Bend, WI	Trinity	Julius Rialson
			Marvin Gorden (alt.)
P. Schneider	Midland, MI	Holy Scripture	Leroy Meyer
			Ellsworth Butt
J. Shep	Chicago, IL	St. Mark's	Leonard Engel
			W. Dale Deutsch
			Martin J. Doepel
			Michael Lindh
			Howard Uthene

Pastor	Address	Congregation	Delegates
T. Skaaland J. Smith	Amherst Jct., WI Hartland, MN	Our Savior's Hartland	Otto Blask Corley Hendrickson Raymond Miller Milford Miller (alt.)
E. Stubenvoll F. Stubenvoll	Manchester, MN Marinette, WI Calmar, IA	Manchester Trinity Trinity	
F. Theiste V. Theiste O. Trebelhorn M. Tweit	New Hampton, IA Eau Claire, WI Eau Claire, WI Ashland, WI Waterville, IA Waukon, IA	Redeemer Concordia Pinehurst First English East Paint Creek West Paint Creek	Nanian Thompson
P. Vangen	Madison, WI	Our Saviour	Lowell Thompson A. V. Kuster
H. Vetter W. Werling	Suttons Bay, MI Iola, WI	First Redeemer	Ernest Johnson Lenwick Hoyord John Mikels
C. Wosje	Scarville, IA Scarville, IA	Center Scarville	Ralph Brighton Palmer Olson Milford Brudvig Nels Faugstad Randall Wilken Larry Gieseke
R. Yount	Ames, IA	Bethany	
VACANCIES	Lake Havasu City, AZ Cottage Grove, WI East Jordan, MI Minot, ND Mt. Vernon, WA Parkersburg, IA	Our Saviour's Western Kosh- konong Faith Messiah St. Luke's Faith	Lloyd Tiegs Herman Dittmar Konrad Suelzle Alfred Deschane Alvin Schuck Albert Cordes

CONVENTION COMMITTEES AS ELECTED

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—M. Otto, W. Granke, J. Smith

Delegates—Alton Erlandson (Holy Cross, Madison), Chester Grossmann (St. Paul's, Portage), Nanian Thompson (Concordia, Eau Claire)

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

Pastors—W. Granke, R. Newgard, E. Ekhoﬀ, R. Branstad

Delegates—Lloyd Miller (Holy Cross), Alton Erlandson (Holy Cross), Lenwick Hoyord (Iola), Cal Young (Holton)

3. CREDENTIALS

Pastors—W. Granke, E. Ekhoﬀ, Michael Elliot

Delegates—W. Anthony (Norseland), Herman Dittmar (East Jordan)

4. PROGRAM

Pastors—Nile Merseth, R. Carter

5. PUBLIC PRESS

Pastors—E. Teigen, N. Tjernagel

6. DOCTRINE COMMITTEE

Pastors—R. Newgard, H. Theiste, Emil Stubenvoll, W. Frick, W. Dobratz, P. Madson, Nile Merseth

Delegates—Michael Lindh (St. Mark's, Chicago), Dr. Kenneth Treuter (Good Shepherd, Richardson), Norbert Rhinerson (Pinewood, Burlington), Arthur Anderson (Bethany, Luverne), Lenwick Hoyord (Redeemer, Iola), Lloyd Tiegs (W. Koshkonong), Raymond Fehr (Good Shepherd, Bloomer), John Anderson (Saude), Dennis Morrison (Bethany, Port Orchard), Al Pieper (Our Savior's, Albert Lea), Dale Deitsch (Holy Scripture, Midland), Dale Helm (Mayville, ND), Loren Larson (Calvary, Ulen), Ron Stennes (Parkland), Marlin Goebel (Faith, Hillman)

7. MISSIONS

Pastors—W. Halvorson, C. Wosje, H. Handberg, M. Otto, T. Gullixson, H. Larson, J. Smith

Delegates—Leonard Twedt (Oslo, Volga), Ellsworth Butt (Trinity, West Bend), Egbert Smit (Bethany, Luverne), Ray Kloster (Forest, Forest City), Harlan Levorson (Lake Mills), Leon Ehrenberg (Good Shepherd, Bloomer), Howard Hanson (Norwegian Grove), Gerald Burt (Holy Scripture, Midland), Edward Mawe (Lakewood), Konrad Suelzle (Messiah, Minot), Herbert Grieves (Trinity, Brewster), Jim Blankenship (Christ, Sutherlin), Tom Metcalfe (Heritage, Apple Valley), Lowell Thompson (Our Saviour, Madison), Martin Doepel (Holy Scripture, Midland)

8. HIGHER EDUCATION

Pastors—J. Schmidt, R. Dale, G. Orvick, W. Gullixson, C. Keeler, F. Stubenvoll, P. Anderson

Delegates—Ernest Johnson (First, Suttons Bay), Leonard Gilbertson (Forest, Forest City), Robert Lawson (Calvary, Ulen), Larry Gieseke (Bethany, Ames), Paul Dahle (Lime Creek), John Mikels (Redeemer, Iola), Kenneth Natvig (Saude), Allen Quist (Norseland), Grant Ranstrom (King of Grace, Golden Valley), Tosten Skaaland (Immanuel, Audubon), Greg Griffen (Holy Cross), Larry Rude (Parkland), Oscar Torkelson (Mt. Olive, Trail)

9. EDUCATION AND YOUTH

Pastors—P. Haugen, S. Petersen, W. Kessel, N. Harstad, J. Petersen, T. Skaaland, S. Quist

Delegates—Milford Brudvig (Scarville), Ralph Brighton (Center), Dale Dahlke (Holy Trinity, Okauchee), Randall Wilken (Bethany), Duane Knutson (Jerico), Bruno Wilinski (Mt. Olive, Mankato), John Wilde (Grace, Vero Beach), Oliver Hofstad (Clearwater, Oklee), Rolf Teigen (Our Savior's, Princeton)

10. PUBLICATIONS

Pastors—R. Branstad, M. Krentz, T. Erickson, P. Petersen, J. Shep, B. Bestervelt, N. Madson

Delegates—Robert Moore (Our Savior, Naples), Gary Faleide (Pilgrim, Waterloo), Ingvald Levorson (Lake Mills), Julius Hammermeister (Christ the King, Bell Gardens), Elroy Wolle (Norwegian Grove), Howard Uthene (St. Mark's, Chicago), Ronald Sieling (Immanuel, Audubon), Edward Bryant (Lakewood), Alfred Deschane (St. Luke), Alvin Schuck (Faith, Parkersburg)

11. FINANCES

Pastors—M. Tweit, J. Krueger, J. Olsen, G. Reichwald, G. Guldberg, V. Theiste, O. Trebelhorn

Delegates—Nels D. Faugstad (Scarville), Holger Ausen (Rose Dell, Jasper), Daniel Dahlby (Somber), David Dahlke (Bethany, Port Orchard), Martin Jordahl (Our Savior's, Albert Lea), A. V. Kuster, (Our Saviour, Madison), Norman Werner (King of Grace), Ernest Lillo (River Heights, E. Grand Forks), Don Whitcomb (Bethany, Princeton), Earl Aasen (Mayville, ND), Erling Vinje (Heritage, Apple Valley), Chester Grossmann (St. Paul's, Portage), Marvin Meyer (permanent advisory member), Edwin Merseth (Clearbrook)

12. CHRISTIAN SERVICE

Pastors—W. V. McCullough, P. Jecklin, G. Schmeling, M. Marozick, R. Moldstad, D. Schlicht

Delegates—Otto Blask (Amherst Jct.), Palmer Olson (Center), Victor Schanbachler (Our Savior, Naples), Otto Houg (Rose Dell, Jasper), Irwin Erickson (Zion, Thompson), Kenneth Fossen (Jerico), Ted Eisenbraun (Bethany, Princeton), Norman Holte (permanent advisory member)

13. MISCELLANEOUS

Pastors—J. Moldstad, R. Yount, R. Reimer, K. Schmidt, T. Kuster, R. Mathison, R. Carter

Delegates—Raymond Miller (Hartland), Reuben Sandell (Zion, Thompson), Obert Harmon (First Shell Rock), Frank Funte (Riceville), Albert Cordes (Faith, Parkersburg), Calvin Young (Holton), Albert Holman (River Heights), Russell Halvorson (Mt. Olive, Mankato), Robert Trier (Our Savior's, Princeton), Nanian Thompson (Concordia, Eau Claire)

14. SYNODICAL MEMBERSHIP

Pastors—R. McMiller, P. Schneider, J. B. Madson, Theodore E. Aaberg, H. Behrens, D. Nelson, W. Werling, E. Unseth

Delegates—Luther Younge (Richland, Thornton), Adolph Jungemann (Bethel, Sioux Falls), Corley Hendrickson (Hartland), Lars Petersen (Lime Creek), Leroy Meyer (St. Timothy, Lomard), Paul Chamberlin (Trinity, Brewster), Joel Petersen (Grace, Madison), Julius Rialson (Zion, Tracy)

15. MINUTES

Pastors—E. Teigen, O. Trebelhorn

Delegates—N. Werner (King of Grace), Howard Uthene (St. Mark's, Chicago)

16. PASTORAL CONFERENCE RECORDS

Pastors—A. V. Kuster, B. W. Teigen

17. RESOLUTIONS

Pastors—A. M. Harstad, J. B. Madson

18. TELLERS

Pastors—M. Luttmann, J. Moldstad, Jr., D. Metzger, C. Ferkenstad, J. Burkhardt

19. CHAPLAIN

Pastor—P. Schneider

20. HEAD USHER

Pastor—D. Nelson

21. PARLIAMENTARIAN
 Pastor—M. E. Tweit
22. ORGANIST
 Pastor—H. Vetter

PRESIDENT'S MESSAGE

ESTEEMED MEMBERS AND FRIENDS OF THE EVANGELICAL LUTHERAN SYNOD: GRACE BE UNTO YOU AND PEACE FROM GOD THE FATHER AND FROM OUR LORD JESUS CHRIST. AMEN.

This year, 1980, is an important year in the Lutheran Church. It marks the 450th anniversary of the Augsburg Confession and the 400th anniversary of the *Book of Concord*, which contains the confessional writings of the Lutheran Church. It is fair to say that if it were not for our Confessions the Lutheran Reformation would not have gotten off the ground and there would be no Lutheran Church today.

But since, by the grace of God, we are the beneficiaries of a confessional legacy, we can say with the psalmist, "The lines are fallen upon me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6). God's Word, of course, is our great heritage, but we can also say that we have a "goodly heritage" in our Lutheran Confessions. As confessional Lutherans we hold a high view of our Confessions because we believe that they are a correct exposition, or interpretation, of the Bible and it is in our Confessions that we as a Lutheran Church publicly confess our faith before the world and confidently declare: "This we believe, teach, and confess."

As confessional Lutherans we subscribe *unreservedly* to our Confessions in the *Book of Concord*. It is important that we insist on such a subscription to the Confessions because a conditional subscription admits to the possibility that the Confessions may contain doctrines which are not in accord with Scripture. And in this regard we would do well to heed what Dr. Walther, a man valiant for the truth, said in an essay delivered at the Western District Convention of the Missouri Synod in 1858 entitled: "Why Should Our Pastors, Teachers, and Professors Subscribe Unconditionally To The Symbolical Writings Of Our Church?" He submitted a twofold reason: a) that the Church may convince itself that its teachers really possess the orthodox understanding of the Scripture and the same pure, unadulterated faith as the Church; b) that the Church may bind them with a solemn promise to teach this faith pure and unadulterated or renounce the office of teaching instead of disturbing the Church with their false doctrine. He then goes on to say that this twofold purpose is nullified if the servants of the Church are permitted to accept the Symbols of the Church on a conditional basis. "A subscription to the confession is the Church's assurance that its teachers have recognized the interpretation and understanding of Scripture which is embodied in the Symbols as correct and will therefore interpret Scripture as the Church interprets it. If the Church therefore would permit its teachers to interpret the Symbols according to the Scriptures, and not the Scriptures according to its Symbols, the subscription would be no guarantee that the respective teacher understands and interprets Scripture as the Church does. In fact, the Church would make the personal conviction of each teacher its symbol." In other words, everyone would be on his own doctrinally and any kind of meaningful consensus would be impossible.

Again, in a sermon to the synodical convention in 1877 the venerable theologian stressed the importance of loyalty to the Confessions, pointing out that in the sixteenth century the Lutherans composed the Augsburg Confession and other confessional writings in order that one could recognize those who held to the pure Word of God over against all Christian perversions. "The true Lutheran Church set forth its symbolical writings . . . to differentiate and distinguish themselves from those who deceitfully confess the Word of God. They did this not in order to set up a second norm and standard of faith and life in addition to the Word of God, but on the contrary, to remain faithful to the one norm and standard of the Word of God. Their confessional writings are not human codes of faith in addition to the Word of God, but confessions of faith concerning God's Word. Thus it is stated at the very beginning of our Formula of Concord: 'We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the pro-

phetic and apostolic Scriptures of the Old and New Testament alone, as it is written, Thy Word is a lamp unto my feet and a light unto my path, and Though an angel from heaven preach any other gospel to you, let him be accursed.' "

To those who regard the symbols as human regulations which inhibit freedom of expression, Dr. Walther says, "The confessional writings of the church are not tools of intolerance or oppression of the conscience in the church, but on the contrary, they are the most precious guarantee of her freedom. We thereby safeguard our freedom from human bondage in matters of faith and conscience." And to those who want to do away with the symbols, saying that they are not necessary, he says, "Let no one therefore be deceived by the talk of the enemies of the symbols: 'Away with the symbols, these man-made dogmas. Let us take our stand only with the Word of God!' The true meaning in this statement is nothing else than 'Away with the pure Word of God.' "

By holding a high view of the Confessions, we are not thereby saying, or implying, that one must belong to the Lutheran Church in order to be saved. That would, as Walther says, be "an awful mistake" and an "abominable fanatical notion." In his *Proper Distinction Between Law and Gospel* he says, "Though we esteem our Church highly, may this abominable fanatical notion be far from us, that our Lutheran Church is the alone-saving Church! The true Church extends throughout the world and is found in all sects; for it is not an external organism with peculiar arrangements to which a person must adapt himself in order to become a member of the Church. Any one who believes in Jesus Christ and is a member of His spiritual body is a member of the Church." But we are justified in saying that the Lutheran Church, according to its Confession, is the true visible church on earth because it teaches the Word of God in its truth and purity, and we can also say with the framers of the Confessions, "Our disposition and intention has always been directed toward the goal that no other doctrine be treated and taught in our lands, territories, schools and churches than that alone which is based on the Holy Scriptures of God and is embodied in the Augsburg Confession and its Apology, correctly understood, and that no doctrine be permitted entrance which is contrary to these" (Preface to the *Book of Concord*, Tappert, p. 12). Therefore, we need not be ashamed of, nor apologize for, Lutheran doctrine, but rather our attitude should be that of a stalwart Lutheran layman who said, "If I be asked whether with heart and lips I confess that faith which God has restored to us by Luther as his instrument, I have no scruple, nor have I disposition to shrink from the name Lutheran. Thus understood, I am, and shall to my dying hour remain, a Lutheran."

As we thank God and rejoice over our "goodly heritage," we must also direct our attention to the future and its challenges. Our foremost challenge as we go into the eighties is to remain confessionally Lutheran. In the February issue of *Affirm* there is an article that cautions, "We must not continue to relish the naive notion that anyone who happens to call himself 'Lutheran' is in fact committed to the strong confessional stance which was born of the Reformation and its immediate consequences" and "we must not repeat in the eighties the error of the seventies that just bearing the name 'Lutheran' meant that men called into this challenging ministry were confessionally committed." The author of those statements knows whereof he speaks because his church body went through some trying times those years and it is presently engaged in a struggle to sever a fellowship with a church body which is quite un-Lutheran in doctrine and practice.

The seventies were indeed stormy years in the Lutheran Church. The big battle was over the source of theology, the Bible itself: Is it the inspired, infallible Word of God, or is it not? We can expect the battle over Scripture to increase in intensity. Satan has his troops out in full force seeking to undermine the foundation of our faith. The historical-critical method of interpreting the Bible is firmly entrenched in many Lutheran seminaries. This is a method of interpretation which does violence to the Scriptures because it approaches this sacred Book with the presupposition that it is a human book, subject to error, and that it is the task of the learned theologian to winnow and sift, to determine what is truth and what is error.

This method of interpretation is at variance with the authors of our Confessions who without question accepted the Bible as the inspired and infallible Word of God. They asked that their doctrine be judged by the Scriptures. Listen to their confession regarding the Bible: "We pledge ourselves to the prophetic and apostolic writings of the Old and New Testaments as the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated" (F. C. Tappert, p. 503).

In these chaotic times we who have this "goodly heritage" have the responsibility to contend for confessional Lutheranism by remaining faithful to the Bible and the Confessions. Dr. N. S. Tjernagel reminded us in his synodical essay in 1977 that "Our synod has grave responsibilities as a confessor of God's precious Word. We may not hide the candle of light and truth under a bushel: we do not have the option of permitting an unimpressive numerical strength serve as an excuse for silence before the sinister voices of those who subvert the Scriptures and the Confessions."

As we go into the eighties, may our prayer be:

"Lord, keep us steadfast in Thy Word;
Curb those who fain by craft or sword
Would wrest the kingdom from Thy Son
And set at naught all he hath done.

"Lord Jesus Christ, Thy power make known;
For Thou art Lord of lords alone:
Defend Thy Christendom that we
May evermore sing praise to Thee.

"O Comforter, of priceless wroth
Send peace and unity on earth;
Support us in our final strife,
And lead us out of death to life!"

Another challenge in the eighties is expansion. Along with a zeal for confessional Lutheranism must be a desire to spread and share our "goodly heritage" with others. Not only is the Great Commission in effect until the end of time, but God permits this world to stand for the sake of the Gospel, and therefore it is our business to be about his work. We cannot and must not relax our efforts.

At our convention this year we are pleased to receive into membership two new mission congregations. The mission in Lake Havasu City, Arizona, was started by a couple of members from one of our "northern" congregations who moved to the Southwest. Who knows but that this could be a launching pad to starting other congregations in the sun-belt where there are unlimited opportunities for mission work! The other mission congregation was formed by several families from our churches in Madison, Wisconsin, who are now living in Oregon, Wisconsin, a bedroom community of Madison.

We need to be alert to possibilities of starting new missions. There may be a field in a neighboring community where the pastor could look for a place to hold services. Our Oregon, Wisconsin, mission is a case in point. Scottsville, New York, also comes to mind; our church in Rochester was instrumental in starting this preaching station. There is also a large mission field among the Hispanics in our country. We recently visited our church in San Antonio, Texas, where several of the members spoke of the great need for doing mission work among the Hispanics in their backyard. They reported that the field is wide open and that the Pentecostals are reaping a large harvest. Bell Gardens, California, where we have a church, is 75% Hispanic. A Lutheran pastor, speaking to a group of pastors in the Los Angeles area, said: "I wonder how many of us when we received a call to Southern California realized that we were being invited to enter a foreign mission field. We have more unchurched in Southern California than many heathen nations do." Yes, "The harvest truly is plenteous."

Still another challenge facing us in the eighties is the need to raise sufficient funds to do the Lord's work. We will be called upon to make greater sacrifices. Cash-flow will be a real problem. Many business establishments are experiencing real difficulties due to cash-flow problems. In addition to increased giving, we also need to give serious consideration to the resolution of the Board of

Trustees to establish and appoint a committee whose function shall be to promote the Synod's Church Extension and Loan Fund. The purpose is to use our synod's peoples' money to do our own work, and do it in a business-like manner offering the going rate of interest to the lender. If our people were willing to pledge over \$875,000 to the Thankoffering, it is not unreasonable to assume that they would also be willing to make loans to their synod.

An immediate concern that needs attention is our current budget deficit. At the end of May we were \$54,000 behind our budget needs. A year ago at this time we were only \$18,000 behind. With the summer months ahead of us we could be faced with a \$100,000 deficit by fall. The Board for Stewardship will recommend to this convention that we take a special offering now before the deficit gets out of control. A few dollars from each member would narrow the gap and thus make it possible to carry out our work. The alternative is a drastic cut-back in our synodical program.

As we are reminded of our "goodly heritage," may our hearts be opened to bring an extra gift right now for the Lord's work. If each pastor and lay delegate would take the message back to their home congregation, set the example with their own gift, and then ask their fellow members to do the same, we could raise the needed funds. May the Lord bless our efforts in this regard!

May our Heavenly Father also give us the grace and the strength to meet these challenges so that his name may be hallowed and his kingdom extended! "Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Wilhelm W. Petersen, president
Evangelical Lutheran Synod

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

A Commissioning Service for Missionary David Skogen was held at Our Savior's Lutheran Church, Princeton, Minnesota, on June 24, 1979. Pastor James Olsen, Field Secretary for Home Missions, preached the sermon and performed the rite of commissioning.

Mr. Dale Dahlke was installed as teacher of the upper grades of Holy Trinity Lutheran School on Sunday, July 22, 1979. The Rev. Robert McMiller, pastor of Holy Trinity, performed the rite of installation.

On July 29, 1979, Mr. Leonard Engel was installed as the principal of Trinity Lutheran School, West Bend, Wisconsin. The Rev. Paul Anderson performed the rite of installation.

On July 29, 1979 Mr. Dennis D. Morrison was installed as principal of Bethany Lutheran School, Port Orchard, Washington. The Rev. W. V. McCullough performed the rite of installation.

The Rev. Theodore Gullixson was installed as pastor of Lakewood Lutheran Church on Sunday, August 5, 1979. Pastor W. McCullough preached the sermon and Pastor Hugo Handberg, circuit visitor, performed the rite of installation.

Candidate of Theology Philip Vangen was ordained and installed as pastor of Our Saviour Lutheran Church, Madison, Wis. August 5, 1979. Pastor Warren Granke preached the sermon and Pastor Alf Merseth performed the rite of ordination and installation. Your synodical president served as liturgist.

Mrs. Michael Graham was installed as teacher of the Saude-Jerico Lutheran School on August 16, 1979 at a school board meeting. Board member Calvin Anderson performed the rite of installation.

Pastor Kenneth Schmidt was installed as pastor of Trinity Lutheran Church, West Bend, Wis. on August 19, 1979. Vice-president Norman Madson, Jr. preached the sermon and performed the rite of installation.

Mr. Lloyd Tiegs was installed as principal of Western Koshkonong Lutheran School on August 19, 1979. Pastor Norman Madson, Jr. performed the rite of installation.

Mrs. Robert Mickelson was installed as kindergarten teacher at Western Koshkonong Lutheran School on August 19, 1979. The Rev. Norman Madson, Jr. performed the rite of installation.

Miss Marie Aaberg was installed as teacher of Scarville Lutheran School on August 26, 1979. The Rev. Carl Wosje performed the rite of installation.

Mrs. Roger (Anne) Fehr was installed as teacher in Mt. Olive Lutheran School on August 26, 1979. The Rev. W. Petersen performed the rite of installation.

The Rev. Paul Anderson was installed as pastor of Our Redeemer Lutheran Church on August 26, 1979. The Rev. William McMurdie preached the sermon and the Rev. Hugo Handberg, circuit visitor, performed the rite of installation.

Mr. Jonathan Madson and Mrs. Lloyd Tiegs were installed as teachers in Holy Cross Lutheran School on August 26, 1979. The Rev. George Orvick performed the rite of installation.

Miss Amy Martin was installed as teacher of grades 5 and 6 in Lakewood Lutheran School on August 26, 1979. The Rev. Theodore Gullixson performed the rite of installation.

Candidate of Theology Jerrold Dalke was ordained and installed as pastor of Christ Lutheran Church, Sutherlin, Oregon, on September 2, 1979. The Rev. Hugo Handberg, circuit visitor, preached the sermon and performed the rite of ordination and installation. The Rev. Willard Pultz served as liturgist.

Mrs. Mary Woods was installed as teacher in Holy Scripture Lutheran School on September 2, 1979. The Rev. Marvin Martin performed the rite of installation.

Mr. Gary Carlson was installed as the first teacher of King of Grace Lutheran School, Golden Valley, Minnesota, on September 2, 1979. The Rev. Steven

Quist, pastor of the congregation, performed the rite of installation.

The Rev. Norman Harstad was installed as pastor of Trinity Lutheran Church, Brewster, Massachusetts, on September 9, 1979. The Rev. Paul Madson, circuit visitor, preached the sermon and performed the rite of installation.

The Rev. Timothy Erickson was installed as pastor of the Saude-Jerico parish on Sunday, November 11, 1979. The Rev. Herbert Larson preached the sermon and Circuit Visitor Alf Merseth performed the rite of installation.

On November 13, 1979, the Rev. Paul Petersen was installed as a Development Officer at Bethany Lutheran College. The service was held in the College chapel with the Rev. Joseph Petersen preaching the sermon and your synodical president serving as liturgist and performing the rite of installation.

The Rev. Joseph Petersen was installed as pastor of St. Andrew Lutheran Church, Colorado Springs, Colorado, on December 16, 1979. The Rev. Paul Petersen preached the sermon and performed the rite of installation.

On February 3, 1980, Pastor Paul Schneider was installed as pastor of Holy Scripture Lutheran Church. Circuit Visitor Harold Vetter preached the sermon. Your synodical president performed the rite of installation. The Rev. James Olsen served as liturgist.

The Rev. Michael Krentz was installed as pastor of St. Martin Lutheran Church, rural Shawano, and St. Paul Lutheran Church, Clintonville, Wisconsin, on March 9, 1980. The Rev. James Diener, Waupaca, Wis., (WELS) preached the sermon and the Rev. Robert McMiller, circuit visitor, performed the rite of installation.

On May 4, 1980, the Rev. E. C. Frederick Stubenvoll was installed as pastor of Trinity Lutheran Church, Calmar, Iowa, and Redeemer Lutheran Church, New Hampton. The Rev. M. E. Tweit preached the sermon and Circuit Visitor Alf Merseth performed the rite of installation. The Rev. Timothy Erickson served as liturgist.

The Rev. Herbert Larson was installed as pastor of Faith Lutheran Church, San Antonio, Texas, on June 1, 1980. Your synodical president preached the sermon and performed the rite of installation. The Rev. Donald Stuppy (WELS) served as liturgist.

The Rev. Tosten Skaaland was installed as pastor of the Amherst Junction-Elderon, Wisconsin, parish on June 1, 1980. The Rev. Craig Weber, Plover, Wisconsin, (WELS) preached the sermon and Circuit Visitor, Robert McMiller performed the rite of installation.

Candidate of Theology, Craig Ferkenstad, was ordained and installed as pastor of Faith Lutheran Church, Oregon, Wisconsin, on Sunday June 1, 1980. The ordination service was held at Grace Lutheran Church with the Rev. M. E. Tweit performing the rite of ordination and installation. Prof. M. H. Otto preached the sermon.

Candidate of Theology, Daniel Metzger was ordained and installed as assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota, on June 8, 1980. Circuit Visitor, Alf Merseth performed the rite of ordination and installation. Prof. J. B. Madson preached the sermon. The local pastor, the Rev. R. Newgard, served as liturgist.

On Sunday, June 8, 1980, the Rev. Norman Madson, Jr. was installed as pastor of the Norseland-Norwegian Grove Parish. Prof. J. B. Madson preached the sermon and the Rev. Hans Theiste performed the rite of installation.

DEDICATIONS

On Sunday, August 12, 1979, Faith Lutheran Church, Parkersburg, Iowa dedicated its new parsonage to the glory of God. The Rev. ElRoy Buhr performed the rite of dedication.

Our Redeemer Lutheran Church, Yelm, Washington, dedicated its new church and classroom building to the glory of the Triune God on Sunday, December 9, 1979. The Rev. Hugo Handberg, circuit visitor, preached the sermon and the Rev. William McMurdie performed the rite of dedication. The Rev. Paul Anderson, local pastor, was the liturgist.

Holy Trinity Lutheran Church, Okauchee, Wisconsin, dedicated its new Christian education building to the glory of God on Sunday, June 8, 1979. Your synodical president preached the sermon and performed the rite of dedication.



Holy Trinity Lutheran Church on right—New Education Building on left

GROUND BREAKING

Grace Lutheran Church, Crookston, Minnesota, broke ground last fall for a new church edifice. The Rev. John Moldstad is the pastor of the congregation.

Good Shepherd Lutheran Church, Richardson, Texas, broke ground for its church building on October 14, 1979. Good Shepherd is one of our younger congregations which was granted mission status in 1976. The Rev. Rodger Dale is the pastor of the congregation.

ANNIVERSARIES

On August 12, 1979, the Messiah Lutheran Church, Minot, North Dakota, observed its 5th anniversary. Pastor Wayne Halvorson was the guest preacher.

On Sunday, August 12, 1979, King of Grace Lutheran Church, Golden Valley, Minnesota, helped Pastor Hans Theiste celebrate the 50th anniversary of his ordination into the holy ministry. His sons, Frederick and Victor, who are pastors in Eau Claire, Wisconsin, participated in the service. Pastor Steven Quist preached the sermon. Pastor Theiste's anniversary was recognized at our 1979 convention.

Our Savior's Lutheran Church, Albert Lea, Minnesota, honored the 25th anniversary of ordination of its pastor, the Rev. Richard Newgard, with a special service and an open house on September 30, 1979. Prof. M. H. Otto was guest speaker. Pastor Newgard's anniversary was recognized at our 1979 convention.

Pinewood Lutheran Church, Burlington, Massachusetts, celebrated its 95th anniversary on Sunday, October 1, 1979. Vice-president Norman A. Madson, Jr. was the guest preacher. The Rev. Paul Madson is the pastor of the congregation.

Immanuel Lutheran Church, Riceville, Iowa, observed its 10th anniversary on October 7, 1979. The Rev. Alf Merseth, pastor of the congregation preached the sermon. The Rev. Herbert Larson spoke on behalf of the circuit.

Pinehurst Lutheran Church, Eau Claire, Wisconsin, observed its 40th anniversary on Sunday, October 14 and November 11, 1979. Your synodical president preached at the anniversary service on October 14 and the Rev. Joseph

Petersen, a former pastor, was the guest speaker at the November 11 service. The Rev. Victor Theiste is pastor of the congregation.

On Sunday evening, November 25, 1979, a group of friends and pastors helped the Rev. Howard Behrens celebrate his 40th year in the holy ministry. Your synodical president conducted a devotion on the words of St. Paul: "But by the grace of God I am what I am." (I Cor. 15:10a).

Other pastors who are observing anniversaries this year and which will be recognized at this convention are:

Pastor Wilbert Werling . . . 50 years
 Pastor Walther Gullixson . . 40 years
 Prof. Milton Otto 40 years
 Pastor Robert McMiller . . . 25 years



The Rev. Wilbert Werling



The Rev. Walther Gullixson



Prof. Milton Otto



The Rev. Robert McMiller

We would also call to your attention that the Board of Regents took note of the following anniversaries of the Bethany staff after a chapel service on February 12, 1980:

Prof. B. W. Teigen 35th
 Prof. Norman Holte 35th

Prof. Sig Lee	20th
Prof. Marvin Meyer	20th
Mr. Justin Petersen	20th
Prof. Paul Helland	15th
Prof. Allen Quist	15th
Prof. Juul Madson	10th
Mrs. Delores Fisher	10th

DEATHS

Funeral services for Pastor Marvin Martin were held on October 8, 1979, at Holy Scripture Lutheran Church, Midland, Michigan, where he served as pastor. Circuit Visitor Harold Vetter conducted the service.

Funeral services for Prof. Theodore A. Aaberg were held at Mt. Olive Lutheran Church on January 11, 1980. Your synodical president conducted the service. Prof. Oscar Siegler spoke on behalf of the Wisconsin Synod and Prof. Marvin Meyer spoke as a friend on behalf of the family. Prof. Aaberg had served the Synod in several capacities including that of president and more recently as the president of the seminary.

Funeral services for Mrs. Otto Trebelhorn, wife of Pastor Otto Trebelhorn, were held at Ashland, Wisconsin, on February 23, 1980, and at Winthrop, Minnesota, on February 25. Pastor Warren Granke conducted the service at Ashland and Pastor Joseph Petersen preached the sermon at Winthrop. Your synodical president spoke on behalf of the Synod.

Funeral services for Mr. Stanley Ingebritson were held in the Newport Lutheran Church, Wisconsin Dells, Wisconsin on May 2, 1980 with Pastor David Nelson officiating. A service was also held at Zion Lutheran Church, Tracy, Minnesota on May 3 with Prof. M. H. Otto officiating. Mr. Ingebritson was manager of the Lutheran Synod Book Company for many years.

MEMBERSHIP APPLICATIONS

Our Saviour's Evangelical Lutheran Church, Lake Havasu, Arizona, has applied for membership in the Evangelical Lutheran Synod. Our Saviour's is a mission congregation and is in the process of calling a permanent pastor.

Mr. Lloyd Tiegs, principal of Western Koshkonong Lutheran School, hereby, makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Craig Ferkenstad, pastor of Faith Lutheran Church, Oregon, Wisconsin, has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Faith Lutheran Church, Oregon, Wisconsin, has also applied for membership in the Evangelical Lutheran Synod.

The Rev. Daniel Metzger, assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota, has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Jerrold Dalke, pastor of Christ Lutheran Church, Sutherlin, Oregon, has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Philip Vangen, pastor of Our Saviour Lutheran Church, Madison, Wis., hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Martin Doepel, principal of Holy Scripture Lutheran School, Midland, Michigan, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

COLLOQUY

The Colloquy Committee recommends that Gary Faleide, who has been found to be in doctrinal agreement with the Evangelical Lutheran Synod, be declared

eligible for a Call into the parish ministry. He also makes request for permanent membership in the Synod. The proper letter of request is on file.

WITHDRAWALS

The Rev. Richard Hallman resigned as pastor of St. Luke Lutheran Church, Mt. Vernon, Washington, and accepted a Call into the Lutheran Church-Missouri Synod, last February.

St. Paul's Evangelical Lutheran Church, Chicago, Illinois, called a Seminex graduate to be its pastor. In calling a pastor outside our fellowship, the congregation violated the scriptural principles of church fellowship as well as the synodical constitution and the guidelines of the Colloquy Committee and thus forfeited its membership in the Evangelical Lutheran Synod. Your synodical president notified the congregation of this by letter on March 13, 1980.

RETIREMENTS

The following pastors retired from the parish ministry:

Pastor G. A. R. Gullixson after 48 years

Pastor A. V. Kuster after 41 years

Pastor William McMurdie after 27 years

Appropriate recognition and expressions of gratitude were shown these pastors by the congregations which they served at the time of their retirement. The Evangelical Lutheran Synod also thanks God for their years of service and wishes them the Lord's blessing in their retirement.

The following recently announced their retirement:

Prof. Milton Otto after 40 years of service. Twenty-three of those years were served as professor at our seminary. He also served as president of our Synod, 1954-1957.

Pastor Walther Gullixson after 40 years of service in the parish ministry. He also served 20 years as secretary of the Synod.

The Evangelical Lutheran Synod also thanks the Lord for their years of service and wishes them God's richest blessings in their retirement.

RESIGNATIONS

Mr. Carl Myers resigned as member of the Board for Stewardship. His unexpired term will be filled at this convention.

Prof. B. W. Teigen, due to health problems, resigned as member of the Doctrine Committee. Prof. Erling Teigen was appointed to serve in his stead until the convention.

Mr. Lester Swartz recently resigned as member of the Laymen's Equalization Committee. His unexpired term will be filled at this convention.

Mr. Tim Thiele resigned as member of the Board of Regents. The unexpired portion of his term will be filled by election at this year's convention.

EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The fourteenth annual meeting of the Evangelical Lutheran Confessional Forum was held on October 15-16, 1979, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. The various divisions—Administration, Doctrinal, Missions, and Education and Youth—gave their reports. Representing the ELS in Administration were Pastors W. Petersen, N. Madson, Jr., and A. Merseth; Doctrine—Pastors G. Orvick, W. Granke, and Prof. G. Reichwald; Missions—Pastor James Olsen and Mr. Loyd Miller; Education and Youth—Pastors R. Branstad, M. Tweit, and Prof. N. Holte. Reports of the divisions were read and discussed, as well as the synodical essays delivered at the respective synodical conventions. An essay entitled "Abortion and Homosexuality" was delivered by Prof. Erling Teigen. In this day of sexual perverseness the essay was timely and the members of the Forum voiced their thanks to Prof. Teigen for his thought-provoking paper in dealing with this ugly problem in our society. The next meeting of the Forum will be held October 20-21, 1980, in Mankato, with the ELS as host.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Wisconsin Evangelical Lutheran Synod held its 45th biennial convention last August 1-8, 1979, at Northwestern College, Watertown, Wisconsin. Your synodical president attended part of the convention and brought fraternal greetings on behalf of the Evangelical Lutheran Synod. He also expressed the condolences of the ELS over the loss of their esteemed President, Oscar J. Naumann, who died on June 18, 1979. Pastor Carl Mischke was elected to serve as the new president. Prior to his election as president, he served as first vice-president of the Synod and president of the Western Wisconsin District of the Wisconsin Synod. We wish President Mischke the Lord's richest blessing in carrying out his presidential duties. We are also pleased that he will attend part of our convention and will bring a greeting at an appropriate time.

THE LUTHERAN CHURCH-MISSOURI SYNOD

The Lutheran Church-Missouri Synod met in convention at St. Louis, Missouri, July 6-13, 1979. Your synodical president together with the chairman of the Doctrine Committee and the Sentinel editor attended as observers. A report of the convention appeared in the August 23rd issue of the *Lutheran Sentinel*. Of special interest to the ELS was the discussion over continued fellowship with the American Lutheran Church. The convention did vote to continue the fellowship in protest with the provision that the congregations study materials prepared by the CTCR, their Doctrine Committee, which comes to grips with the doctrinal differences between the two church bodies. It is fair to say that the fellowship relations between the LCMS and the ALC are tenuous. It is encouraging that Missouri is facing up to its fellowship problem and it is our prayer that she will return to her former scriptural position on church fellowship, as spelled out in the Brief Statement.

EUROPEAN CHURCHES

At the request of the Doctrine Committee the chairman of the committee, the Rev. G. Orvick, and your synodical president visited the European churches. The purpose of the visit was to clarify our fellowship relations with these churches and also to carry 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 agreement which would lead to fellowship" (SR. 1977, Res. 2, p. 77). We held meetings with representatives of the Synod of Belgium and France in Heiligenstein, France, with SELK in Oberursel, West Germany, the Free Churches in East Germany at Leipzig, and the Lutheran Confessional Church of Sweden in Upsala, Sweden. We also visited Dr. Tom Hardt in Stockholm and Pastor Paul Michael in Copenhagen.

One of the problems for our synod is the matter of triangular fellowship relations; another is unclarity on the doctrine of Scripture and Church Fellowship, particularly with SELK and the Old Lutheran Church in East Germany.

The meetings were helpful in that they gave us a much clearer picture of the situation in the European churches. The chairman of the Doctrine Committee will give a verbal report of our trip at the convention.

DOCTRINE OF THE CHURCH

The 1979 convention referred the president's statement on the *Doctrine of the Church* to the General Pastoral Conference for study, with the instruction that the matter not be brought back to the Synod convention until a consensus or impasse had been reached. The resolution is as follows:

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 conven-

tion only when a consensus has been reached or when the conference reports that it is hopelessly deadlocked. (SR. 1979, Res. 1, p. 63)

I am pleased to report to this convention that after a thorough discussion of the statement at the pastoral conference a consensus was reached. The conference voted overwhelmingly to adopt the statement. Two insertions were made: In paragraph I, the words "the communion of saints" were added, and in paragraph IV, b. the words "although it is God's will that Christians gather for public worship," and "as such," were added. The statement as adopted by the conference reads as follows:

The Doctrine of the Church

- 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, the communion of saints."
- 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. Although it is God's will that Christians gather for public worship, these external forms, as such, 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 synod to the congregations, as asserted in our synodical constitution. (Ch. 5, Par. 4) This is the practice of the Evangelical Lutheran Synod.

ASSIGNMENT COMMITTEE

The Assignment Committee of the Synod met on April 25, 1980, to assign the candidates and vicars. The assignments are as follows:

Candidate of Theology Joseph Burkhardt to the Lengby Lutheran Parish, Lengby, MN.

Candidate of Theology Matthew Luttmann to Indian Landing Lutheran Church, Rochester, N.Y.

Candidate of Theology Craig Ferkenstad to Faith Lutheran Church, Oregon, WI.

Candidate of Theology Daniel Metzger as assistant pastor of Our Savior's Lutheran Church, Albert Lea, MN.

Candidate of Theology John Moldstad, Jr. has received and accepted the Call to Bethel Lutheran Church, Sioux Falls, SD.

The two vicars were assigned as follows:

Mr. Daniel Faugstad to the Northwood-Lake Mills, Iowa Parish, the Rev. Alf Merseeth, pastor.

Mr. Richard Long to Grace Lutheran Church, Piedmont, Missouri, the Rev. Carl Rusch, pastor.

TEACHER ASSIGNMENT COMMITTEE

This committee met on April 10, 1980, and submitted as many names as available to congregations requesting teachers. It is our fervent prayer that all of our schools will have teachers this fall. It is encouraging to see the rising interest in Christian Day Schools in our Synod. We need to intensify our recruiting efforts in our congregations so that we will have sufficient number of teachers to meet our growing needs. Here, too, we must heed the words of the Savior: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:38)

FINANCES

By the grace of God our people responded to the needs of our 1979 synodical budget. Last fall we had a deficit of \$61,000; but when the need was made known and an appeal made, the Lord opened hearts so that we were blessed with an average of some \$18,000. However, inflation continues to take its toll which makes it almost impossible to keep spending within the budget allocations. The projections of the Budget Committee reveal that our needs will be dramatically increasing in the 1980s.

The Thankoffering continues to go well, as is noted in the report of the Thankoffering Committee. As we come down the home stretch on this offering, may the Lord open the hearts of our people to give the total amount that has been pledged. The Thankoffering has been a success so far; let us end it with a tremendous success.

BUDGET COMMITTEE

The 1979 convention directed the president to appoint a budget committee to study long-range needs. The resolution reads as follows:

BE IT RESOLVED, That the President of the Synod appoint a special committee to develop a five-year projection of future needs and allocations. (S.R. 1979, Res. 6, p. 71)

The following were appointed to this committee: Mr. Loyd Miller, Mr. Leroy Meyer, Pastors James Olsen and Paul Petersen. This committee has met twice and has submitted a report to this convention.

The three areas that will require the most money are Bethany College, Foreign Missions, and Home Missions. Figuring 15% annual inflation in the U.S. and 35% inflation in Peru, the committee comes up with these projections:

	Bethany College	Home Missions	Foreign Missions
1981-	\$230,000	\$139,050	\$120,000
1982-	264,500	168,950	144,000
1983-	304,175	177,410	172,000
1984-	349,801	189,750	207,360
1985-	402,271	197,750	248,832
Total	\$1,550,750	\$872,910	\$ 892,192

I BELIEVE SERIES

At the 1975 synodical convention the Committee on Anniversaries proposed a five-year period from 1976 to 1980 to be designated as a period of special thanksgiving for the blessings Lutherans have derived from the Confessions and for special study and reflection on the history and contents of these significant documents.

During this time Dr. N. S. Tjernagel edited a Harmony and Resource Book on the Lutheran Confessions. This was ready for distribution at last year's convention and due recognition was given to Dr. Tjernagel for his monumental task. It is a real contribution to the Lutheran Church.

Each one of these years Prof. B. W. Teigen has contributed a booklet on one of the Confessions commemorating an anniversary year. This year he has completed his series by authoring a booklet on the Augsburg Confession. Much time and effort have gone into the writing of the I Believe series and our Synod, as well as many outside our Synod, has benefited much from these writings. They have helped us to grow in our understanding and appreciation of our Lutheran Confessions. We owe Prof. Teigen a debt of gratitude for this scholarly work and we can repay this debt in no better way than to study and appreciate our Confessions, to that end that we continue to be and remain truly confessional Lutheran Christians.

As we carry out the Lord's work at our 63rd annual convention, may He grant us a rich measure of His Holy Spirit so that we conduct our business in a brotherly manner to the end that His Name be glorified and His Kingdom extended.

Respectfully submitted,
Wilhelm W. Petersen, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: President's Message

WHEREAS, The President in his message reminded us of the important role the confessions play in our Evangelical Lutheran Church, and

WHEREAS, The confessions are a witness to the world as to how we understand and interpret the Holy Scriptures, and

WHEREAS, Our Synod has made available a good amount of material in the I Believe series which deals with the Lutheran Confessions.

A. BE IT RESOLVED, That we in this anniversary year renew our unreserved subscription to the Lutheran Confessions, and

B. BE IT FURTHER RESOLVED, That the members of the Evangelical Lutheran Synod make it a point to use the materials available in order to become better acquainted with our Confessions.

Resolution No. 2: Church Workers

WHEREAS, The Lord has granted five more men to graduate from Bethany Lutheran Theological Seminary to become full-time workers in His vineyard and has also supplied our Synod with an adequate number of teachers,

BE IT RESOLVED, That we thank the Lord for giving us these workers and pray that He would continue to provide us with the necessary workers to carry on His work and expand His Kingdom.

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership 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. Jerrold Dalke, pastor of Christ Lutheran Church, Sutherlin, Oregon.*
- 2. The Rev. Craig Ferkenstad, pastor of Faith Lutheran Church, Oregon, Wisconsin.*
- 3. The Rev. Daniel Metzger, assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota.*
- 4. The Rev. Philip Vangen, pastor of Our Saviour Lutheran Church, Madison, Wisconsin.*

Resolution No. 2: Membership Application of Teachers

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 teachers be received into permanent membership with the Evangelical Lutheran Synod:

- 1. Mr. Martin Doepel, principal of Holy Scripture Lutheran School, Midland, Michigan*

2. Mr. Lloyd Tiegs, principal of Western Koshkonong Lutheran School, Cottage Grove, Wisconsin.

Resolution No. 3: Membership Application of Pastor

WHEREAS, It has been established by the Colloquy Committee that candidate Gary Faleide of Waterloo, Iowa, has been found to be in doctrinal agreement with the Evangelical Lutheran Synod, 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 Candidate Gary Faleide be received into permanent membership with the Evangelical Lutheran Synod and that he be declared eligible for a Call into the parish ministry.

Resolution No. 4: Membership Application of Congregation

A. WHEREAS, It has been established that Faith Lutheran Church, Oregon, Wisconsin has met the requirements for membership of the constitution of the Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That Faith Evangelical Lutheran Church, Oregon, Wisconsin, be received into membership with the Evangelical Lutheran Synod.

B. WHEREAS, It has been established that Our Saviour's Evangelical Lutheran Church, Lake Havasu City, Arizona has met the requirements of the constitution of the Evangelical Lutheran Synod for membership, therefore,

BE IT RESOLVED, That Our Saviour's Evangelical Lutheran Church, Lake Havasu City, Arizona, be received into membership with the Evangelical Lutheran Synod.

Resolution No. 5: Withdrawal of a Pastor

WHEREAS, The Rev. Richard Hallman has resigned as pastor of St. Luke Lutheran Church, Mt. Vernon, Washington, and has accepted a call into the Lutheran Church-Missouri Synod,

BE IT RESOLVED, That he be declared ineligible for a Call into the Evangelical Lutheran Synod.

Resolution No. 6: Removal of a Congregation from Membership

WHEREAS, St. Paul's Evangelical Lutheran Church, Chicago, Illinois, has called a pastor who is outside our fellowship and who has been declared ineligible for a Call into our Synod by the Colloquy Committee and,

WHEREAS, By this action this congregation has violated the scriptural principles of church fellowship (Rom. 16:17; Acts 2:42; I Cor. 1:10; John 8:31-32, etc.) as well as the synodical constitution (chapter 2, paragraphs 1, 2, 4b, 5) and thus has forfeited its membership in the Evangelical Lutheran Synod, and

WHEREAS, The Synod president has notified the congregation of this by letter on March 13, 1980 and,

WHEREAS, The president has acted in accord with the guidelines of the Synod (Handbook, p. 63). "Guidelines for Synodical Discipline"

A. BE IT RESOLVED, That the Evangelical Lutheran Synod approve and support this action of the president, and

B. BE IT FURTHER RESOLVED, That the Synod earnestly plead with the congregation to return to its former position which is in accord with Scripture and the synodical constitution.

Resolution No. 7: Membership Application of Pastor

WHEREAS, It has been established by the Colloquy Committee that the Rev. Edward Bryant of Tacoma, Washington, has been found to be in doctrinal agreement with the Evangelical Lutheran Synod, 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. Edward Bryant be received into permanent membership with the Evangelical Lutheran Synod, and that he be declared eligible for a Call into the parish ministry.

ESSAY FOR THE 63RD ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



THE AUGSBURG CONFESSION: ITS HISTORY ITS EVANGELICAL MESSAGE AND ITS LIGHT FOR OUR DAY

by The Rev. Harold Vetter

Historical Background

It was scarcely twelve years after Martin Luther's declaration of war on the abuses which were plaguing consciences throughout the fold of Western Christianity, twelve years since he had posted ninety-five propositions for debate on the door of the Castle Church at Wittenberg. Much had happened in Luther's life during those years. He had been reprimanded, threatened, excommunicated by a papal decree, brought before an imperial diet, and declared to be an outlaw, free to be hunted down and killed at will. He had been protected by his German prince and hidden away in the Wartburg castle, there to begin his greatest literary work; his translation of the Word of God into German.

During these twelve years, the Reformation movement had also gained much momentum. Other reformers were becoming known and were making themselves heard, especially in southern Germany and Switzerland. In Saxony, where Luther himself lived, the emperor's edict which threatened his life was not car-

ried out. So, with his own followers and co-workers, he was able to preach and teach, to write, and to guide those under his spiritual care into God's Word, there to see, in all the fulness and beauty of the Gospel, their Savior and the eternal inheritance which He had freely won for them.

We must not think, though, that the Reformation movement was going as well as it was because the leaders in Rome were asleep at the switch. No, they had other great problems to deal with. The same was also true of the emperor, Charles V. In fact, during part of this time the emperor and the pope were at odds with each other. In addition to that, the emperor was fighting with the king of France. Therefore, he had no time at first to devote to the pope's problems in Germany. And without the emperor's help the pope was powerless to force his will on the reformers.

This political situation, however, was changing. Charles invaded and looted Rome, and the pope came to terms with him, agreeing to crown him as Holy Roman Emperor. Charles also defeated the king of France and made a treaty with him. There was, though still one big problem for him: the invading Turks, who were threatening all of Western Europe. To meet this threat Charles needed the help and support of all the princes of his empire. So he was all the more anxious to settle his problems at home and thus have a united front to present against the Turkish threat. Therefore, in January of 1530, he turned his attention to the German Reformation. In a letter to Elector John the Steadfast of Saxony, he called for a diet, an assembly of princes and theologians, to be held in the city of Augsburg. The diet was to begin on April 8, 1530. Its purpose was mainly to discuss and settle the differences between Rome and the Lutheran Reformation movement, especially in view of the Turkish threat.

This summons was sent out from Bologna, Italy, where three days later Charles was to be crowned as the Holy Roman Emperor by the pope, Clement VII. After speaking of the Turkish invasion, its threat to Western Europe, and what actions had to be taken against it, the letter proceeded as follows:

The diet is to consider, furthermore, what might and ought to be done and resolved upon, regarding the division and separation in the holy faith and the Christian religion; and that this may proceed the better and more wholesomely, to allay divisions, cease hostility, surrender past errors to the Savior, and display diligence in hearing, understanding, and considering with love and kindness the opinions and views of everyone, in order to reduce them to one single truth and agreement, to put aside whatever has not been properly explained or done by either party; so that we may adopt and hold one single and true religion and may all live in one communion, Church, and unity, even as we all live and do battle under one Christ.

The elector was urged to arrive on time, with the warning that if he should fail to appear, the diet would proceed as if he were present and assented to all of its resolutions. (The elector reached Augsburg on May 2nd, but the emperor didn't arrive until June 16th.)

This letter reached Elector John the Steadfast at Torgau on March 11, 1530. On the advice of his chancellor, George (or Gregory) Brück, and in view of the emperor's assurance that the views of everyone were to be heard, the elector commissioned Luther, Justus Jonas, John Bugenhagen, and Philip Melancthon to draw up a document which would deal especially with "those articles on account of which said division, both in faith and in outward ceremonies, continues." The theologians met and drew up such a document in Wittenberg, and Melancthon presented it to the elector in Torgau on March 27th. This document thus became known as the "Torgau Articles," and it was these articles which were originally intended to be presented at Augsburg. These articles were somewhat limited in scope, in that they dealt only with the points of controversy between Luther and Rome. At that time it was not considered necessary to get into issues that had never been in controversy. So, with these articles in hand, the elector, together with Luther, Melancthon, Justus Jonas, and Veit Dietrich (Luther's secretary), set out for Augsburg on April 4th. They arrived at the fortress Coburg on April 15th (Good Friday). This was the farthest point south in John's kingdom, and beyond that point he was unable to protect Luther from the emperor's ban, which had declared Luther to be an outlaw. (This ban was still in effect throughout the empire, although it could not be carried out in Saxony.) Augsburg was still about 130 miles away, so Martin Luther had to remain at Coburg. After eight days of rest, the elector and the rest of his party continued on to Augsburg. There was regular communication with Luther by means of a courier, and many letters were exchanged, both to keep him informed and also to get his advice.

Scarcely had the elector and his party arrived in Augsburg, though, on May 2nd, when a new problem emerged. John Eck, perhaps the most able of the Roman Catholic theologians and a long-time antagonist of Luther, had written and published a book, call *404 Articles For the Diet of Augsburg*. In these articles he bitterly attacked Luther, not only for the points of doctrine which Luther himself held, but also for the real errors of other reformers, as well as for many ancient heresies already condemned by the early Christian Church (errors which Luther had never dreamt of supporting). He lumped Luther together with the Anabaptists, with Zwingli, with the leaders of the Peasant Revolt. He also identified him with such ancient heretics as Arius (who denied the Trinity and the Deity of Jesus). Therefore, it became necessary for the Lutherans to change their plan. The Torgau Articles would not be enough, and a much more com-

prehensive confession of faith would be needed. Melanchthon, the most prolific writer at Augsburg, was given the monumental task of enlarging the Confession.

Fortunately, he did not have to start from scratch. During the previous summer, an attempt had been made by Count Philip of Hesse, another of Luther's followers, to unite the Lutheran Reformation movement with that of the Swiss reformers under Zwingli. In preparation for this, Luther, Melanchthon, Jonas, and John Brenz had prepared a document called the "Schwabach Articles." These Articles were composed between July 26 and September 14, 1529. A colloquy was then held between the Lutherans and the Swiss at Count Philip's castle at Marburg in October (2-4), at which it was determined that the doctrinal differences between Luther and Zwingli could not be resolved. At the close of this colloquy, Luther drew up a set of fifteen articles, which are known as the "Marburg Articles."

Also, in the years immediately preceding 1529, Luther had written some fairly extensive statements of his beliefs. He had been seriously ill and had even begun to question whether he would live much longer, and he was afraid that after his death others might misquote him or use his name to promote false teachings. So, in the year 1528, he published a private confession of his faith, making it part of a larger statement on the Lord's Supper.

With such documents to guide him, Melanchthon began the task of drawing up a more complete Lutheran Confession, to be presented at Augsburg. Time was short, and he worked feverishly. The Schwabach Articles became the principal basis for the First Part of the Confession, and the Torgau Articles formed the basis for the Second Part. The First Part is a summary of true, historical Christian doctrine. The Second Part deals with Roman abuses which Luther and his colleagues were opposing.

By May 11, 1530, a preliminary draft of the Confession was sent to Luther for his comments. He was very well pleased with it, offering very few, if any, changes. Melanchthon, however, did continue to revise and polish it, right up to the eve of its formal presentation to the Emperor. He had written an introduction; but another, by Chancellor Brueck, was substituted. Brueck also wrote the conclusion.

The emperor was obviously not eager to have the confession publicly read. On June 24th, the day in which it was to be presented, he purposely scheduled other business ahead of it. Then, late in the afternoon, he suggested that because of the lateness of the hour its reading be dispensed with, and that a copy be simply handed to him. It was Chancellor Brueck who, in an impassioned plea, reminded the emperor of his assurance when he called for the diet that all parties should be heard. Therefore, the reading of the Confession was scheduled for the following afternoon, June 25, 1530, at 3:00 o'clock.

The reading of the Confession, furthermore, was not done in the large courtroom, where the rest of the meetings had been conducted, but in a small room, capable of holding only around 200 people. Many who wanted to hear it had to listen from outside of the room. And then, in a final attempt to keep the message of the Lutheran Confession from becoming too public, the emperor insisted that it be read in Latin. Well, he lost that argument, too, as Elector John the Steadfast told him: "We are Germans and are on German soil, so Your Imperial Majesty will also permit us to speak the German language." The emperor yielded.

Chancellors George Brueck and Christian Beyer stepped to the middle of the room. Brueck had the Latin copy of the Confession, and Beyer had the German copy. Beyer read the confession so loudly and clearly that those outside of the room could hear and follow him throughout.

While the actual author of this Confession was Philip Melancthon, a theologian, it was signed by laymen: princes, landgraves, dukes, and claimed as their own confession of their faith in Christ. AND MOST RIGHTLY SO. For they, in the face of threats of imprisonment, exile, confiscation of their lands and loss of their titles, stood fast in their newly-found faith. They, as much as anyone, could appreciate the risks they were taking, and the true cost of being faithful to Christ and His Word. They well knew the pressures that the emperor could put on them, now that he and the pope were on the same side. They had heard about the infamous Inquisitions in France, Spain, and Italy, and knew what had happened in them. They also well knew what a threat the Turkish empire was to all of Europe, and knew how much political unity could mean at this time. Nine years earlier Luther had stood before the emperor, after studying the Scriptures, expounding them as a Doctor of Theology, and preaching them to those under his pastoral care, and steadfastly confessed: "Here I stand. I cannot do otherwise. God help me, Amen." Now could he expect these laymen, who may not have been as thoroughly trained in all of the finer points of theology, to do likewise and risk their kingdoms—yes, even their very lives—for the sake of this "Lutheran" doctrine? 'WELL, STAND FAST THEY DID!' As princes, they would certainly have liked to have had political unity against the Turks, and would certainly have liked to have had the blessing of the emperor—BUT NOT AT THE PRICE OF THEIR FAITH, OF THEIR SAVIOR, AND OF HIS WORD! Time and again they had shown at Augsburg the depth of their faith and convictions. They had refused the papal blessings. They had refused to take part in a show of solidarity with the emperor when he had demanded it of them. And when things had looked darkest for the Lutheran cause and Melancthon had seemed ready for almost any kind of compromise, it was these Christian laymen who had helped to give him the courage and

strength *he* needed to stand fast in God's Word. And it was their spokesman, Chancellor Brueck, who summed up their unshakable faith—unshakable just because it was rooted in CHRIST—when he, handing this Confession to the emperor, said: "This Confession, by God's grace, shall prevail against the gates of hell itself!" By God's grace, it has. And by God's grace, it will.

THE HEART OF THE AUGSBURG CONFESSION: The Doctrine of Justification by Grace

In order to understand the central message and the splendid beauty of the Augsburg Confession, let us review briefly the Roman Catholic doctrine which it opposed. What, after all, was the real problem of that day in Western Christendom? Was it indulgences? Or celibacy of the priests? Or withholding the Cup from the people in the Sacrament of the Altar? These indeed were problems. But they were not the heart of the real problem. They were, rather, symptoms that pointed to a much deeper illness which was plaguing the Church. That illness was A **WARPED VIEW OF THE CENTRAL DOCTRINE OF CHRISTIANITY**: The Doctrine of Justification solely by God's grace, in Christ, through faith.

A key word in Roman Catholic theology, from the middle ages down to the very present, has to be the word "Merit." Rome has always taught—and still does—that in order for you to obtain eternal life with God in heaven, **YOU** must be worthy of it. You must have the kind of heart that is able to keep God's Commandments and *earn* the reward of an endless life with Him.

Now, Rome recognizes that men, by nature, do not have that kind of a heart. Adam, they say, originally had the God-given ability, created in him, to keep God's Law and earn the reward of heaven. But in the fall he lost that ability. And since then, all mankind, being his offspring, have been born without it. This is the Roman Catholic understanding of "Original Sin." To a Roman Catholic, Original Sin means that each child comes into this world without the supernatural gift which God once gave to our first parents: the ability to please Him with a holy life and thus merit eternal salvation.

All of this is not to say that, in Rome's eyes, man has completely lost his free will, even in spiritual matters. While his will may have been somewhat stained by sin, man (says Rome) is still a creature of choice, who can to some extent choose either to cooperate with God or to resist Him when the chance is provided to him.

This "original sin," though, in Rome's view, is more of a lack of goodness in men than an actual evil, or wickedness, on man's part. The actual wickedness, they say, happens when in their hearts, their words, and their actions men disobey God. That is what Rome calls "Actual Sin."

What, then, was Christ's Work of Redemption, according to

Rome? It was simply this, to atone for man's "*Original sin*," and thus to win for him once more the supernatural gift which God at first had given to Adam: the ability to obey God's Law and earn eternal salvation; or, simply, a new heart which CAN be fit for heaven.

This supernatural gift which God originally gave to Adam and which, for Jesus' sake, He now freely offers to us, is what Roman Catholics call "GRACE." Rome, too has a doctrine of "salvation by grace." But the *meaning* of the word is altogether different from our use of the word, and also from the way it is used in the New Testament (as we shall see). "Grace," to a Roman Catholic, means THE GOD-GIVEN ABILITY TO KEEP GOD'S LAW AND EARN ETERNAL LIFE. This "grace"—this *ability to earn* eternal life—is said to be "poured into" our hearts by the Holy Spirit. The word from the Latin which means "poured into" is "infused," and so Roman Catholics call this ability "infused grace," or "infused righteousness."

One more word which we need to understand, *as it is understood by Roman Catholics*, is the word "Justify." To a Roman Catholic, "Justify" means "to *make* someone just," by giving him a new and holy nature. Thus, when God pours His "grace" (as they call it) into us, giving us the kind of heart that can earn heaven, He is "justifying" us, or making us the *kind* of people that can be worthy of heaven.

Christian life, then, becomes a matter of avoiding sin and doing good works, thereby making up for our "actual sins" of the past and earning God's reward of eternal life in heaven. If we make up for all of our past sins by an exceptionally holy life, we could go directly to heaven when we die. If not, we still have to spend some time in a place of further "purging," or "Purgatory," till all of the temporal punishments for our sins have been paid. (Rome says that Christ took care of the eternal punishments, but we must atone for the temporal punishments. "Indulgences" are said to alleviate these temporal punishments, both on earth and in Purgatory.)

So much for the heart and core of Roman Catholic doctrine. It can fairly be said that *all* of our disagreements with Rome can be traced eventually to this central teaching.

In this setting Martin Luther was raised. He was taught that, with God's help, he had to earn eternal life for himself. The Roman Church was to show him the way. Through dedicating his life to God in service to the Church, through submitting to the doctrines of the Church by a study of the Scriptures and the fathers under the guidance of his superiors, through submitting to the authority of the "Church" (that is, the papal hierarchy) as the official representative of Christ here on earth, he was to find God's favor and win his eternal reward.

Few men in history ever tried harder than did Martin Luther to achieve these goals. He worked and slaved. He prayed and

studied. He chastised himself and deprived himself. But, somehow, he never could find the Peace he was looking for. Nor, at first, did his study of the Scriptures bring him Peace. For one thing, he had been taught to read the Scriptures from the perspective of Rome's central teachings; and so words in the Bible like "grace" and "justify" offered him little hope. Then, too, in the Scripture he could read for himself God's Law, and see for himself just how totally demanding of absolute perfection this Law really was. In the light of that Law, how could he, after taking an honest look at his own life, ever expect anything from God but His wrath? He knew that he was a sinner. And a "heart fit for heaven" just wasn't in him. His superior in the monastery sent him to Rome on an errand, but this pilgrimage didn't help his troubled conscience either. So, year after year, he struggled under his terrible burden, wishing he could love God while learning all the more to see God as his Enemy, as a strict Judge Who demanded more than Luther could ever give.

But the message of Scripture did make itself known to him. He began to see different emphases in the Bible from what he had been taught. He could read, for instance, Bible verses which spoke of God's righteousness, NOT as something which forever demanded of us, but as something which DELIVERS us from our bondage. "Deliver me in Thy righteousness" says the Psalmist. That God's "righteousness," His Justice, could deliver us rather than judge and condemn us was a new concept for Friar Martin.

What a beautiful day it must have been in Luther's life when, by God's TRUE grace, the central message of SCRIPTURE shined into his heart in all of its radiance and beauty! "It was as if heaven's gate were opened to me," he later said.

Now, we must not imagine that *all* of Luther's false conceptions, learned over many years, immediately left him. (Even when he wrote his 95 Theses, for example, he still believed in the existence of Purgatory.) But his faith—and with it his whole life, in *all* of its aspects—WAS immediately given an entirely new perspective. From this new perspective he could see his whole life in a new dimension. He could see himself as God's accepted friend—yes, even as His dear child. In that perspective he could find the Peace he had so diligently, yet vainly sought for, lo, these many years. And in that new perspective he would both grow in his understanding of the Scriptures, and have a true touchstone to guide him as he began to examine every aspect of his faith and doctrine. Then, as he considered what he had been taught, he could truly judge these doctrines, one by one, and could see whether they were truly Scriptural or not.

What, then, was Luther's great discovery? It was, simply, this: What God's Law demands of us and what we could never fulfill, *JESUS* fulfilled *for* us, once and for all, by His holy life and His innocent suffering and death. HE identified with mankind in His birth, and became One of us. HE willingly submitted

Himself to the demands of His Law. He kept it perfectly by His Obedience. Then HE fulfilled, for us, also its demands that ALL our sins ("original," "actual," and what-have-you) be punished and atoned for. Thus HE rendered us perfectly acceptable to His righteous Father, not by any goodness or righteousness in us, but by HIS obedience and satisfaction.

Thus, in the Gospel, God teaches us that forgiveness, life, and salvation are not goals for US to win, but that they have already been won for us by Christ. He accepts us as children, freely, for Jesus' sake. This Gospel gives our hearts something entirely new to cling to. Rather than trust in our own merits, our own ability to earn heaven, we are now drawn by the Gospel to trust in CHRIST, in HIS merit, and in the sheer mercy of God, who clothes us in Jesus' perfect Righteousness and *declares* us, in Him to be perfectly holy and acceptable in His sight. Having thus accepted us, He now treats us as His accepted children by loving, blessing, and protecting us here, and by glorifying us in eternity.

This acceptance with God is our constant possession through faith, as in simple trust we cling to Christ and His merits. Such faith, of course, is not our own accomplishment. Nor is it yet another requirement which God lays upon us as a means of saving ourselves. No, rather, it is the instrument by which HE saves us, as by the winning power of the Gospel HE teaches us and persuades us that our true Righteousness before Him is not in us at all, but is something HE has achieved OUTSIDE of us, IN JESUS CHRIST.

This Gospel of our finished Redemption in Christ will teach us the true meaning of God's "grace," and also the true meaning of the word "justify," as it is used in the Scriptures. The word "grace" in the Scriptures simply does not mean an *ability* which God "pours" into our hearts to obey His Laws and thus to merit eternal life. What it does mean is God's TOTALLY UNDESERVED LOVE for us, by which He has freely forgiven us, WITHOUT ANY MERIT on our part, freely accepted us for Jesus' sake, and given us the Hope and Promise of eternal life WITHOUT our works. That this is indeed the meaning of the word "grace" in the Bible is very easy to prove from the Scriptures themselves. St. Paul writes, in Ephesians 2:8-10:

For by grace are ye saved, through faith: and that *not of yourselves*. It is the *gift* of God, *not of works* (lest any man should boast).

Furthermore, he writes in Romans 11 (v. 5-6):

Even so, then, at this present time also there is a remnant according to the election of grace. And *if by grace, then it is no more of works; otherwise grace is no more grace*. But if it be of works, then it is no more grace; otherwise, work is no more work.

How much more clearly could St. Paul have said that "grace" and "merit" are *opposite* concepts. He clearly teaches that as soon as you inject our works or merit into the Gospel, you have destroyed the very meaning of the word "grace."

Nor does the word "justify," in the Scriptures, ever mean to *make* someone just by giving him some supposed ability to do good works. If it did, most of the Bible passages that use the word "justify" would make no sense. We are told, for example, in Luke 7:29, that the publicans—the supposed arch-sinners of that day—"justified God." Does this mean that God is by nature unjust, but that these sinners "infused" some new character into Him, so that now He is finally able to do justice? No, it simply means that they acknowledged, confessed, and proclaimed Him to be just. Even in James 2 (a favorite chapter of the Bible for Roman Catholics), the word "justify" cannot mean to "make just." James tells us that Abraham "was justified by works, when he offered up Isaac." Does this mean that before that time he had no ability to do any good works, but somehow he did one anyway, and *thereby* acquired the ability to do good works (including the one he had just done, somehow, without this ability)? That would be like telling a blind man to get his sight back by reading a newspaper. No, James simply means that this act of Abraham PROCLAIMED and TESTIFIED TO a right relationship which he *already* enjoyed with God—which righteousness, by the way, we are told just two verses later, was *imputed* to Abraham (not "infused" in him), and that BY FAITH (v. 23).

The word "justify" means consider, show, or declare someone to be just. It was originally a courtroom word, which meant to bring in a verdict of "Not guilty." And that is exactly what it means in the Scriptures and in the Gospel: that God has, for Jesus' sake, declared us "Not guilty" in His sight, having laid our sins on Christ and having clothed us with *Jesus'* perfect obedience.

This doctrine the Augsburg Confession states simply and beautifully when it confesses: (Art. IV)

Also they (i.e., our Churches) teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, Who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3-4.

All of this is not to say that God does not give us a new heart which willingly serves Him, nor that good works are unimportant in the lives of Christians. No, Christians indeed do good works, just because it is *God's will* that they do them. What it does say, though, is that these good works must flow from a

heart which has learned from the Gospel that it is *already* forgiven on the basis of Christ's merit and redemption. And, furthermore, since these works will always, in this life, be tainted with sin, they will never merit eternal life (or any other blessing from God), and we must never *trust* in them for any part of our salvation. This, too, is simply and beautifully stated in the Augsburg Confession, in Article VI:

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will; but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: "When ye shall have done all these things, say: 'We are unprofitable servants.'" Luke 17:10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone."

This doctrine of Justification by God's grace, for Christ's sake, through faith alone, together with the Gospel which it represents and confesses, is the heart of the Augsburg Confession. It is the Article of faith to which all Christendom must remain faithful and to which in faith it must cling, if it is to be truly Christ's Church. Whatever other teachings and practices of Rome the Augsburg Confession treats, it examines them in the light of this precious Gospel. Whatever is in harmony with this Gospel can stand. Whatever opposed it must be rejected. It is that spirit which permeates the Augsburg Confession from beginning to end, whether it is discussing the faith of the early Church fathers or opposing the abuses of Rome. The Gospel is its glory and treasure, as it is the glory and treasure of the Reformation.

May God graciously keep us steadfast in this Gospel, that in its light we may always walk, and in its spirit we may continue to live in true faith, hope, peace, joy, and love.

WALKING IN THE LIGHT OF THE AUGSBURG CONFESSION

There are two kinds of physical lights: those like the sun and stars, which produce their own light, and those like the planets, which reflect the light of others. A light bulb would be an example of the former kind, and a mirror would be an example of the latter.

The Holy Scriptures, as they bring us the Light of God's eternal Truth in Christ Jesus, are the only spiritual Light we have which produces its own Light. That is because they are, in themselves, God's Word. All other "lights" with which the Christian Church is blessed: its various "creeds" and "confessions,"

are but reflections of the Light which Scripture alone can shed upon our darkened world. We rejoice in these lights. We use them, we grow in them, and we boldly confess their Truth to our generation. But we recognize at the same time that they are only reflections of the true light which God has revealed to us in His Son through His Word, the Scriptures.

Such a beautiful reflection of the Truth of Scripture is the Augsburg Confession. It teaches not only the form of Scriptural doctrine (and, indeed, reflects this doctrine purely and accurately), but breathes the very spirit and beauty of the Gospel.

As we walk in its light, we need to appreciate both of these aspects: its faithfulness to pure Christian doctrine, and its evangelical spirit. Both of these qualities must always go hand in hand, and both are very relevant for today.

Throughout the history of Christendom there have been two great dangers facing the Church: the danger of false doctrine (or unorthodoxy) and the danger of legalism. Both are constant threats to the life of the Church, and both are very, very destructive.

Of the two, false doctrine is usually the easier to recognize, and in some ways it may be the easier to deal with. That is because false doctrine is, by its very nature, *outwardly* opposed to the plain Truth of God's Word. It may have originally been rooted in a legalistic spirit (and, indeed, usually is). But by the time it reaches the stage of being false doctrine, it is clearly contrary to God's Word. Let us, therefore, first consider:

The Danger of False Doctrine

To begin with, let us not suppose that the false doctrines which the Augsburg Confession rejects are all dead and buried, **EVEN AMONG THOSE WHO CALL THEMSELVES CHRISTIANS, AND AMONG MANY WHO BEAR THE NAME "LUTHERAN."** The truth is that Satan simply didn't "roll over and play dead" in 1530, and he shows no real inclination to do so today. He still opposes the Truth of the Gospel, and opposes it with the very same lies that he has used throughout the history of Christendom. This is not to say that the Augsburg Confession has touched specifically on every heresy that has ever plagued the Church before its time or since. But it is to say that, generally speaking, all of the heresies it did reject are still, in one way or another, being taught today, and being taught by many who would call themselves Christians.

Even as fundamental heresy as Arianism is not a dead issue today. There are many sects and cults which flatly deny the Doctrine of the Trinity and the Deity of Jesus. Unitarianism, for example, derives its very name from being anti-Trinitarian. The so-called "Jehovah's Witness" cult also scoffs at the Doctrine of the Trinity, calling it one of Satan's great lies. But, beyond that,

many teachers in mainline Protestantism have denied the Triune Nature of God and the Deity of Jesus.

As we, together with the Augsburg Confession, stand fast against Satan's errors, though, let us do so in the spirit of this Confession: the spirit of the Gospel. Let us both judge false teachings *by* the Truth of the Gospel, and answer every error *with* the Truth of the Gospel, in all of its purity, freshness, and beauty.

All false doctrine involves, in one way or another, a denial of the GOSPEL, both in word and in spirit. Satan, the father of lies and the ultimate author of all heresies, knows nothing of the spirit of the Gospel, and he has no interest in spreading it in its outward form, either. This doesn't mean that every true teaching of Scripture depends on the Gospel for its truth. Indeed, in some cases it's the other way around: the Gospel depends on them. Without the Trinity, for example, there could be no Gospel as we know it; and everyone who has ever denied the Trinity and persisted in his error has also ended up denying the whole Gospel.

So, while all of this doesn't say that every doctrine of Scripture depends on the Gospel, it is nevertheless true that God has revealed Himself to us in the context of the Gospel, and that our whole faith in Him *is derived from* the Gospel. "What things soever were written aforetime," says St. Paul "were written for our learning, that we through patience and comfort of the Scriptures might have hope." Thus ALL true Christian doctrine, in one way or another, is either in itself a FORM, or ASPECT, of the Gospel, or is meant to direct our faith to the Gospel. The Gospel might be likened to a precious gem, like a diamond. You can look at it from various sides, examine it in any of its facets, and see many beauties in it. But it's always the same gem.

So the Doctrine of the Trinity, for example, is revealed in the Scriptures not as some cold, hard fact about God, but in the PERSON of this God Himself, Who so loved the world that He gave His Only-begotten Son to be our Redeemer, and Who sends His Spirit into our hearts to draw us to our Savior in faith and teach us to call Jesus' Father OUR Father with joy.

So the Doctrine of sin teaches us of our own lost and unworthy condition, so that we will learn to despair of our own efforts toward our salvation and learn instead to trust alone in Jesus Christ, who alone can save us.

So the Doctrine of Salvation by Grace, through faith, builds our whole eternal future on CHRIST, the Rock which neither Satan nor all his hosts can overthrow.

So the Doctrine of Election, or Predestination, directs our faith to our God of grace, Who loved us (in Christ and for HIS sake), individually, from eternity, and chose us already then by name to be His own.

So the Doctrine of the Inspiration and Inerrancy of Scripture teaches us that the Gospel is really and historically true. It's not JUST a nice, pious bedtime story we tell our children to give them a nice, warm feeling inside. GOD HAS TAKEN A HAND IN OUR HISTORY. And what he says happened in history actually did happen.

So our Baptism tells us that God has graciously, for Jesus' sake, without our merit, accepted us into His family, clothed us with Christ, forgiven our sins, and made us His adopted children and heirs.

So the Doctrine of Holy Communion tells us that our faithful Savior wants so much to nourish and strengthen our faith in His redeeming work, that He gives us the very body and blood by which He once and for all won our forgiveness on the cross, and puts that body and blood into *your* mouth and *my* mouth, to assure each of us that God's forgiveness is ours to receive in simple, joyful faith.

So the Doctrine of Good Works teaches us indeed to serve our Savior in love and in joy, while trusting alone in HIS merits for our assurance of acceptance with God and our Hope of eternal Life.

So the Doctrine of the Church teaches us that by God's grace, through the faith He has given us, we are members of His flock, guided by our faithful Shepherd, Whose pleasure it is to give us His kingdom, and Whose promise is that the gates of hell shall not prevail against us. In Christ, we who believe are one family, called to love, support, nourish, and strengthen one another in the Gospel.

So the Doctrine of Repentance teaches us that God has forgiven our sins in Christ without preconditions, so that we can boldly lay our sins at Jesus' cross and be assured of His forgiveness.

We could go on. But these should suffice to show how each "doctrine" of Scripture is but another way of presenting the fullness and beauty of the Gospel.

In like manner, as was said before, all false doctrine involves a denial of the Gospel. We hear much these days, especially in Protestantism, about how we should put aside "unnecessary wrangling" over so-called "minor" doctrines, so that we can put forth a united front against the forces of injustice, atheism, and Communism. It's interesting, though, that every attempt to do this has failed miserably, in at least two ways. First of all, the very essence of the Gospel and of the Christian faith has been undermined and finally denied. And secondly, even the outward unity which was so fervently sought is not achieved—AND THAT BECAUSE OF DIFFERENCES WHICH *REALLY* DON'T AMOUNT TO A HILL OF BEANS! A good example of this is the situation among various Reformed denominations. Why is it that even the *liberal* Methodists have never been able

to unite with the *liberal* Presbyterians, or the *liberal* Congregationalists, or the *liberal* Baptists? It's simply because, after they succeeded in disowning the true heritage of the Christian Church, after throwing away the Gospel, they still couldn't seem to let go of some of their purely human traditions, like their distinctive forms of Church government and structure—all of which are really more politically or socially oriented than Gospel oriented in the first place. (But I digress.)

The fact is that all false doctrine involves, in one way or another, a direct denial of the Gospel. And so THERE IS NO SUCH THING AS UNIMPORTANT FALSE DOCTRINE. Any false doctrine is an enemy of the Gospel, and therefore an enemy of our faith.

The question sometimes arises among some of our people, whether we should actively lend our support to endeavors like the Billy Graham crusades. Should we encourage our members to take part in them? Should we give the public the impression that we are in basic agreement with Dr. Graham, or that any differences between us are really minor and insignificant? How can we, if we are to be true to the GOSPEL? When Dr. Graham points men to Christ alone for comfort and salvation, we rejoice. But then, when he expects them to contribute toward their own salvation by "making a decision for Christ," he is undermining—yes, contradicting—ALL of the Gospel that he has ever preached. He is AT THAT POINT no better than the false teachers of Rome.

To give another example that would be relevant in our present day: There are those who believe that the Scriptures are God's Word only in their religious content, and are to be believed "religiously" and not *factually*. These people look upon the Bible in much the same way that they view other religious books of old: the Babylonian epics, Greek and Roman mythology, or the sacred writings of other religions of the world. Such books often contain fictitious stories that have some moral, or lesson, to be learned from them. People are expected to learn the lessons which these stories bring them, but are not to take the stories themselves as actual historical fact. Nobody today, for instance believes that spiders were created because a woman named Arachne was so good at embroidery that she challenged a Greek goddess to a contest, lost the contest, and was changed into a web-spinning spider as her punishment. That is just a myth: a fictional story with a moral. In the same way, these people see in the Bible a number of such fictional stories: stories which are not to be believed factually, but rather carry a lesson, or moral, to be learned. Orthodox Christians, such people say, have wrongly believed these "myths" themselves, and are wrong in insisting that they be taken as historical fact. So these people want to "demythologize" the message of Christianity, by separating fact from "myth." Anything in Bible history that involves a miracle, or that seems to them to be unlikely by our modern, "enlight-

ened" standards, is declared to be "mythical," and not factual. Thus, the story of Eve's temptation by a serpent in Eden's garden and the resulting fall of man into sin is declared a "myth." The story of the parting of the Red Sea is, at very best, vastly exaggerated. The story of Jonah the Prophet, who was swallowed by a great fish and lived within that fish until he was spewed up again three days later, is "just a story," not historical fact.

Now, when men—and sometimes "Lutheran" men—play down the historical accuracy of the Bible, it may appear at first to be a minor issue. But they are really striking at the very heart of the Gospel. That is because the Gospel is a *historical* story. It tells us what God *actually did* in history. Most pagan religions don't really care much about history. History to them is virtually irrelevant. Their purpose is to give you an *inner* peace, a *feeling* of peace in your heart, a tranquility in your soul. They aim at your inner experience. And that's really their **WHOLE AIM**, their **WHOLE CONTENT**. It's **ALL THEY HAVE TO OFFER**. Their gods have reality only in the minds and hearts of their followers.

The Christian religion, on the other hand, like no other religion, is a truly historical religion. The God of the Bible doesn't exist **JUST** in my heart, my imagination, or my inner "experience." He was there—truly there—before you, I, or any other creature ever had a heart. He is the Living God, who created all things, visible and invisible. He is the Author of this world and of its historical reality. And when this world historically rebelled against Him, He Himself took a hand in our history. In the Person of Jesus, He actually became a historical descendant of Abraham and lived, died, and rose again in our real space-time history. If all of that is not really true, then the **WHOLE GOSPEL** is really a piece of fiction. The story of our redemption in Christ is really nothing but fiction: a nice story that makes us feel good inside, but doesn't really solve our problem. Then our whole Hope for eternity is based on a story that didn't really happen at all, and we are only fooling ourselves. But if the Scriptures do tell us historical Truth about God; about His real existence and what He actually did for us, then why shouldn't we believe all of the other historical facts which the same Author—the **GOD** of all history—tells us about. Thus, any attempt to "de-mythologize" the Bible will lead ultimately to a denial of the real, *historical existence* of the **GOD** of the Bible.

Let's pursue this a little further, by taking one particular example of such treatment of the Bible and seeing where it leads.

For many years now, some Bible scholars have questioned the authorship of the Book of Isaiah. They believe that the book was written by two or three (or perhaps even more) authors. They give several reasons for their opinion. They argue that the style of writing, and even the vocabulary, seem to be different from Chapter 40 on. They also point out that the name of Isaiah isn't

mentioned after Chapter 39, while it is mentioned sixteen times in the first part.

None of these arguments are really valid. The reason Isaiah is mentioned by name so many times in the first part is that these chapters tell of specific events in his life. His personal history is not mentioned after Chapter 39. (Ezekiel isn't mentioned by name in the last half of the Book of Ezekiel, either.) The differences in style and in vocabulary can also be easily explained by the different situation to which the author was addressing himself. And there are also some striking similarities of style and vocabulary.

What appears to be the main argument, though, for two or more authors is this: Isaiah mentions, by name, the historical person who, more than 100 years after Isaiah died, was to set the children of Israel free from their Babylonian captivity. That man was Cyrus, the king of Persia. How could Isaiah predict this man's very name? By a lucky guess? Ridiculous! By the inspiration of God? That, too, seemed unthinkable to these scholars. Now, most of them were not so bold as to say that God *couldn't* have given Isaiah Cyrus' name. They just didn't believe that He *would* have. Some pointed out that in no other place in the Bible did God make that kind of a specific prophecy. (That too, by the way, is incorrect. In 1 Kings 13:2, a prophet foretold the coming of King Josiah some 300 years before Josiah was born, and called him *by name*.) So, what's the other alternative? Someone, they thought, must have had to write *that* prophecy *after* Cyrus had set the Jews free, or perhaps soon before, when it became evident that he would do it. Then how did it get into the Book of Isaiah? Well, a "prophecy" after the fact is really no big deal. So, to make it look like an authentic prophecy, it must have been inserted into an old, recognized prophetic book (much like Joseph Smith actually did insert a prophecy of his own coming into the Mormon version of Genesis). But wouldn't that be a fraud? "Well, yes," the scholars say, but it was a "pious fraud." His intentions were good. Well, "pious" or not, a fraud is a fraud. And our God is not a god of fraud—pious or otherwise. He is The God of Truth.

So where does all of this speculation end, and what are we left with? We are left with the conclusion that a "pious fraud" was perpetrated in God's Name, included in God's Holy Book, and given His blessing. That "pious fraud" is none else than the last two-fifths of Isaiah, one of the most beautiful Books of the Old Testament, and contains some of the most vivid prophecies of the coming Savior (including the portrayal of His suffering and exaltation in Chapter 53). Then that fraudulent prophet is often quoted by Jesus and the Apostles *as Isaiah*. That, of course, brings into question Jesus' omniscience, together with the inerrancy of the New Testament. Jesus and the Apostles supposedly either didn't know the real author, or went along with the fraud.

All this, because some people didn't want to believe that God "would" reveal to His holy Prophets the name of a man some 100 years before he was to be born! ("Oh, what a tangled web men weave . . . !")

The fact is that when sinful men insist on "de-mythologizing" God's Holy Word, they will end up "de-mythologizing" the Gospel right out of their hearts.

There is no Article in the Augsburg Confession which is specifically devoted to the Doctrine of the Inspiration and Inerrancy of Scripture, simply because, up to that time, the Doctrine of Inspiration had never been seriously questioned. But we can, in the spirit of our confessing fathers, examine the teachings of modern liberalism and reject whatever undermines or opposes the Truth of God's Word.

One of the false teachings that *is* specifically rejected in the Augsburg Confession, and which is still being widely taught to this day, is the false teaching of the Millennialists. Millennialism is the teaching that Jesus' Kingdom will be established on earth, as an earthly kingdom, for 1,000 years. During that time, they say, there will be peace and harmony throughout the earth, and wickedness will be everywhere suppressed.

There is much disagreement among Millennialists about the details of Jesus' earthly reign. Some say that Jesus will first appear and then set up His earthly kingdom. Others say that He will not personally, visibly appear during that time, but that the Gospel will be so outwardly successful that it will permeate the whole world, and so men will live in peace and brotherhood. Then, after a brief apostasy and a fierce battle between the children of God and the forces of evil, Jesus will appear.

The key thought in ALL forms of Millennialism, though, is that Jesus will establish some form of worldly, or political kingdom. That is the hope and dream of every Millennialist. Therefore, all forms of Millennialism can be answered, once and for all, with one simple saying of Jesus: His words to Pontius Pilate: "MY KINGDOM IS NOT OF THIS WORLD."

In rejecting Millennialism in all of its forms, the Augsburg Confession goes right to the heart and core of the controversy. It condemns those "who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." (Art. XVII) In calling Millennialism "Jewish opinions," the Confession also points to the real threat of this false teaching to the Christian faith and to the Gospel. Why, after all, did the Jews reject Jesus Christ? Why, for that matter, do they reject Him today? It is BECAUSE HE WAS NOT THE KIND OF MESSIAH THAT THEY WERE LOOKING FOR. They didn't want deliverance from *sin*. They wanted deliverance from the *Romans*. And even now, they don't want a Messiah that will *redeem* them from their slavery to Satan. If they did, they

would find the Fulfillment of their Hopes in JESUS. Those Jews in the New Testament that were really looking for Redemption in Israel: people like Mary, Elizabeth, Zacharias, Simeon, and Anna, all rejoiced at the birth of Jesus. No, what the Jews want, to this day, is a *vindicator* of their cause, someone who will show the world that they have been God's chosen people all along, and someone who will reestablish the *earthly* Kingdom of Israel. Ben-Gurion, Menachem Begin, Moshe Dayan: these are the KIND of Messiah that the Jews are looking for, and have been looking for, as a whole. People as wonderful as they are don't need a Savior (so they think), and the *real* sinners (the publicans and harlots) don't really deserve a Savior. What the Jews, by and large, do think they need is *practical* help, help in terms of *this world*: things like prosperity, like political freedom and security. That is why Jesus' Ministry—a Ministry of forgiveness, of saving those lost in sin, of establishing His rule in men's hearts and leading them to live in God's will by *righteousness*, and not by military conquest and police forces—seemed so irrelevant to the needs of the Jews.

In contrast to this false hope of the Jews, Jesus told some of them: "If ye continue in My WORD, then are ye My disciples indeed. And ye shall know the Truth, and the TRUTH shall make you free." (John 8:31-32) When those Jews protested that they were "never in bondage to any man," Jesus told them about their real bondage: their bondage to sin. Thus, also, He told Pilate that His Kingdom wasn't a *worldly* Kingdom. It was no threat to the authority of the Roman Emperor. He wasn't interested in having His servants fight for His cause (as He demonstrated when Peter did try to defend Him with a sword). Rather, His position as King was to be established in the hearts of men, as through the GOSPEL He would bring them into a new and blessed relationship with His heavenly Father. Thus, any expectation of a political Messiah was by its very nature out of tune with the whole Ministry of Jesus, and with the whole Gospel.

The Church of Rome, as a whole, never taught Millennialism as a *formal doctrine*, and Rome even approved this Seventeenth Article of the Augsburg Confession. But we can certainly see the *spirit* of Millennialism at work in the papacy, as it has through the centuries sought *political* power and tried to force its own ideas about Christianity and God's Kingdom on men through political rule, crusades, inquisitions, massacres, interdicts, bans, and even the execution of heretics. All of these methods proclaim loudly and clearly that ROME'S KINGDOM—that is, the pope's kingdom—*IS OF THIS WORLD*. (Nor has the Vatican fully renounced its political aims and methods today, witness its "ambassadors" and its meddling in world politics.)

In witnessing against Millennialism today, we would do well to learn from our Augsburg Confession. Instead of *first* becoming entangled in arguments about how to interpret Books like Reve-

lation and Daniel, and other supposed Scriptural references to a golden age here on earth, or to an earthly kingdom of Christ, let us first unmask the true *spirit* of all Millennialism, as a spirit which is in direct and irreconcilable conflict with the GOSPEL, because it is in direct conflict with the whole Mission of Jesus, with the whole reason why He came into the world (as the history of the Jews and their rejection of Jesus to this day should teach us). Once that basic conflict is seen, then we can easily show what these passages of Scripture really do say. Then it won't make any difference, either, what subtle shade of Millennialism we are addressing, for they are *all* of that spirit. Let's oppose that false spirit with the beautiful Words of Jesus: "My Kingdom is not of this world . . . To this end was I born and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of the Truth heareth My voice." (John 18:36-37) That Truth—the Truth of the Gospel—will set us free and make us members of His *true* Kingdom.

Yet another false spirit that is plaguing the Church of our time is the so-called "Charismatic" Movement. The Charismatic Movement represents the doctrine and spirit of the Pentecostal denominations, as this doctrine infiltrates the other denominations of the Christian Church. It has also made itself felt within American Lutheranism.

Let us first consider briefly how the modern Charismatic Movement arose. I believe it can be shown that the Charismatic Movement had two ultimate roots. One was a deficiency in the post-Reformation denominations. The other is the age-old temptation which constantly faces Christians of all ages: to turn again from the beauty and simplicity of the Gospel, with its central emphasis on Justification by grace, through faith, and return to some form of natural religion which would put ourselves (*our* experiences and *our* piety) into the center of our faith, instead of JESUS CHRIST.

In the post-Reformation era there was a tendency toward dead orthodoxy. Christian doctrine was meticulously defined, carefully arranged, and distinguished with hair-splitting accuracy from false doctrines. Such care, of course, in dealing with God's precious Word is not bad in itself, when the aim is to preserve the Truth of the Gospel. But in this context the Gospel tended *for some* to become an intellectual exercise in the principles of logic, rather than the wooing message of God's love. Often Christian preaching was isolated from everyday life. Religion was a "Sunday exercise," far removed from Monday's practical living. In Germany, such empty religion was opposed by the Pietists. They wanted to emphasize that Christianity is more than an intellectual exercise of the mind. But in doing so, they let themselves be led by a false spirit, and threw out the baby with the bath. What they discarded was the centrality of Justification by faith in Christ, and in its place they put their own "piety," their own de-

votional *experiences* into the center of their religion. Their "Gospel" thus became a sentimental Gospel. Their hymns were more interested in THEIR mystical union with Jesus, THEIR inner devotion to Him, and THEIR feelings of inner peace, than with JESUS' REDEEMING WORK for us. Thus, with all their talk about Jesus, His great Work of Redemption was crowded from the center of their faith, and their faith became a kind of sentimental love affair with Jesus, a kind of "mutual admiration society."

Much the same thing happened within the Church of England in the 18th century. Robert Brinsmead, in "Present Truth" Magazine (Sept.-Oct, 1972, P. 23), described conditions within the 18th Century Anglican Church in this way:

The truth of justification by faith had largely been lost from the Church. These were the days of the fox-hunting parsons, who loved their dogs more than the flock. Moreover, there was a growing working class, unchurched and untouched by an indifferent Church.

It was against this sad state of affairs that John Wesley, co-founder of the Methodist Movement, spoke out. John Wesley believed in Justification by faith. He was brought to this conviction by reading Luther's works. But at the same time, his preaching laid great stress on a Christian's sanctification. In that regard he had been greatly influenced by the Moravian Pietists and by some of the Medieval Catholic mystics. And it was in this area that John Wesley went astray in his doctrine. In his preaching of sanctification, the Doctrine of Justification was crowded out of its central place.

Wesley spoke of three dispensations, or "kingdoms," of God's grace: the Kingdom of the Father, the Kingdom of the Son, and the Kingdom of the Holy Spirit. These "kingdoms" represented three different levels of opportunity which different men were given, to know God. For each level, there would also be a different responsibility on man's part. To the "Kingdom of the Father" belong those who have never heard of Christ and His Gospel. According to Wesley, all God expects of them is to live according to whatever knowledge they do have—if only their conscience. To the "Kingdom of the Son" belong those who have heard the Gospel. Their responsibility is to accept Christ. (Notice that faith was to be *their* responsibility and contribution, not GOD'S gift to them.) But there is yet a *third* step—a "second blessing" beyond being justified by faith in Christ. That "second blessing" is to be so purified by the sanctifying power of the Holy Spirit that even in this earthly life a believer could be completely purged from all inbred sin and feel nothing but perfect love. Wesley called this experience "A still higher salvation . . . immensely greater than that wrought when he was justified."

In this spirit the Methodist Movement, later the Methodist

Church, was born. The movement was brought to America and flourished through "revival" meetings. These revivals aimed largely at the *emotions*, and that aim colored the whole meetings. Hymns were sentimental, both in word and in music. Their main purpose, it seemed, was to evoke tears. Preaching was also highly charged with emotion. And the so-called "conversions," in order to be considered genuine, had to show some outward, emotional display. All of this was hailed as the work of the Holy Spirit.

This type of religion also began to grow outside of the Methodist Church, and many independent "Holiness" Churches began to appear. They all had this in common, that Sanctification crowded out Justification by grace, through faith, from its central position in the Christian's faith; and that Christians can, in this life, become perfect and thus show that they indeed have the Holy Spirit dwelling within them.

The final stage in this movement came with the rise of "Pentecostalism." Pentecostalism added this one point to the Holiness Movement: that if the Holy Spirit indeed takes possession of my life, then ALL OF THE MANIFESTATIONS OF HIS PRESENCE WHICH APPEARED ON THE FIRST NEW TESTAMENT DAY OF PENTECOST should also appear today. All of the powers which the early disciples had should be ours too, if we are truly led by and filled with the Holy Spirit. We should be able to speak in "unknown tongues." We should be able to perform miracles, like, perhaps, healing the sick ("Faith-healing"). Indeed, if we become ill ourselves, we should exert our Christian faith, as some sort of a power, to heal ourselves.

There are many Pentecostal denominations. Up until fairly recently, though, this doctrine was pretty well restricted to these Church bodies.

In recent years, however, this movement has spread beyond the confines of the "Pentecostal" Churches, and has infiltrated nearly every major Christian denomination. As such, it is called the "Charismatic Movement."

The Charismatic Movement can best be described as *subjective* (self-centered) religion, taken to its natural conclusion. Charismatics do not usually deny that we are justified by faith in Christ (although many of them think of "faith" as OUR contribution to God, instead of HIS gift to us). But then they do crowd out of its rightful, central place in their religion the very Rock on which their faith should be built: the *objective*, OUTSIDE-OF-ME Redemption which GOD has accomplished—not in *me*, but IN CHRIST. Instead of that, they speak as though our TRUE righteousness before God is within us, as we become "filled with" or "baptized by" the Holy Spirit.

Now, I suppose you can call this "new insight" of the Charismatics anything you want. But in the end what it really boils down to is THE OLD ROMAN CATHOLIC DOCTRINE OF IN-

FUSED RIGHTEOUSNESS. Our righteousness before God becomes some special gift which God bestows within our hearts, instead of **THE PERFECT RIGHTEOUSNESS AND OBEDIENCE OF CHRIST, WHICH HE IMPUTES TO US BY FAITH.** Having begun in the Gospel, the Charismatics follow Rome right back into the Law, by seeking a righteousness *apart* from the perfect Righteousness of Christ which we have imputed to us by God through faith—seeking instead *another* righteousness within themselves which is evidenced by *their* renewed life, *their* “charismatic gifts” (speaking in tongues, faith-healing, etc.), and *their* religious *experiences*.

Why is this Charismatic Movement infesting Churches today? For one thing, many Churches today seem to have all but lost the spirit of the Gospel. Some are lost in modern liberalism, some in “dead orthodoxy”—their members have learned all the right doctrinal formulas by rote, but their religion seems to have little or no practical relationship to their everyday lives, or their faith is more of an intellectual faith than a *trusting heart* which clings to the Gospel and to the Savior Which that Gospel brings us.

Secondly, the “Charismatic Gospel” can sound so Christian. Charismatics seem to speak so beautifully about the Holy Spirit, and we believe in Him too. We love Him too. They speak about His great power in their lives, and we know that He *is* powerful. He *is* the all-powerful God. They love to quote Scripture, and we love the Scriptures too. They will often begin to infiltrate a congregation by encouraging small Bible study groups with plenty of personal interaction (which is why they like small groups), and who’s against Bible study? Who’s against personal Christian witness? Furthermore, they seem so dedicated themselves in their personal Christianity, their personal morals, their willingness to demonstrate their faith by their deeds. When their fellow-members see that kind of dedication and contrast it with their own often shallow “Christian life,” is it any wonder that they are often attracted to what these people say?

The most important thing to remember, though, is that the Charismatic Movement can easily infest any Church which is not firmly grounded in the Gospel. It will not gain entrance into our midst if we cling firmly in genuine faith to our **TRUE Righteousness**: that Righteousness which is **NOT IN US**, but in **CHRIST**, and is **IMPUTED** to us as in faith we trust in **CHRIST ALONE**. That is the True Righteousness to which the Augsburg Confession points us. Let us walk in its light.

I have been saying all along that the **GOSPEL** is the true touchstone by which we can test every doctrine, and that this is both the clear teaching and the great beauty of the Augsburg Confession. In Article VII we read: “And to the true unity of the Church it is enough to agree concerning the Doctrine of the Gospel and the administration of the Sacraments.” And while the Confession was being prepared by Melancthon at Augsburg,

Luther wrote to him: "I am prepared to yield everything to them if we are but given the liberty to teach the Gospel." Time and time again throughout the Confession the errors and abuses of Rome are rejected *specifically* because they are "false and contrary to the GOSPEL."

We cannot, however, leave this subject without talking about a modern *perversion* of this truth, known as "Gospel Reductionism."

Throughout its history, Lutheranism has been plagued with those who would abandon its distinctive teachings. Already in Luther's lifetime, and again immediately after his death, efforts were made to bring Reformed doctrines into the Lutheran Church. Later efforts were made to force a union of Lutherans and Reformed. Also in American Lutheranism, many efforts have been made to water down the confessional stand of the Lutheran Church, either to bring it more into line with other denominations, or to make it more palatable to men of our time.

Some of these men have been honest enough to recognize right from the start that they were no longer holding to the Lutheran Confessions, and they openly opposed them (especially the Formula of Concord, which some Lutherans have refused to endorse). Others, though, wanted to continue to claim faithfulness to the Book of Concord. So they hedged on their Confessional subscription. There have been two common ways of doing this.

The first way was what was called a "Quatenus" subscription. "Quatenus" is a Latin word meaning "Insofar as." These people subscribed to the Lutheran Confessions "Insofar as they agree with Scripture." (Sounds good, doesn't it?—especially if you say it fast.) Let's call it what it really is, though: a lot of baloney. It *sounds* like you're honoring the Scriptures more than the Confessions. Actually, though, it comes out to be something quite different, and ends up honoring neither one (witness the fact that most men who have claimed the "quatenus" subscription have long since abandoned the Doctrine of Verbal Inspiration and the Inerrancy of Scripture). Such a subscription actually tells us nothing about whether, in their opinion, our Confessions *are* indeed true to Scripture. I could subscribe to the Koran "Insofar as it agrees with Scripture," or to Karl Marx's *Das Kapital* and the *Communist Manifesto*, "Insofar as they agree with Scripture" (which is never).

What the "quatenus" subscription really means is: "I subscribe to these Confessions inasmuch as they agree with *MY* UNDERSTANDING of Scripture. But then, of course, it's anybody's guess how much each individual is going to accept in the Confessions. The "Christian Scientists," the "Jehovah's Witnesses"—even the "Moonies"—all claim to be teaching what the Bible teaches. The fact is that the pope could subscribe to the Lutheran Confessions "insofar as" he thinks they agree with Scripture.

Our subscription to our Confessions is entirely different. We subscribe to them, unreservedly, *because* they are in full agreement with Scripture. Notice that this subscription still puts the Scriptures first. But at the same time it declares unequivocally that our Confessions are indeed in their doctrine faithful to the teachings of Scripture.

The second way to hedge your Confessional subscription is somewhat newer, and is more subtle. That is the way of "Gospel Reductionism." It goes something like this: "No one's understanding of God's Word is, after all, perfect. No man-made confession is perfect, either. And the Augsburg Confession does say that it is enough for Christian unity to agree about the Doctrine of the Gospel." Therefore, these people say, any doctrine that is not directly related to the Gospel is really unimportant, and we should not be required to hold to it. Then the "Gospel Reductionist" decides *for himself* just how much of the Church's doctrine is an essential part of his "Gospel," and *reduces* his conception of the Gospel to some minimum standard which he has contrived (hence, the name: Gospel *Reductionism*). So, if a doctrine like the Verbal Inspiration and Inerrancy of Scripture isn't *in his estimation* an essential part of the Gospel, then we shouldn't be required to accept it. And if the teaching that Jesus' true Body and Blood are really present in Holy Communion and are really distributed to all who receive the Sacrament isn't an essential part of the Gospel in his opinion (after all, he might say, many Christians don't believe that), then maybe that isn't really so important either.

How far the Gospel Reductionist narrows down his conception of the Gospel will depend largely on the individual himself, and on how "conservative" he wants to be. I've heard it narrowed right down to a single formula, like John 3:16, or 1 John 4:2 ("Every spirit that confesseth that Jesus Christ is come in the flesh is of God").

This is another one of those arguments that depends largely on how fast it's whizzed by you. The faster it's said, the better it sounds. We all love the Gospel. It ALONE is our daily spiritual food. God preserve us from ever denying that!

It shouldn't take a mental giant, though, to see Gospel Reductionism for what it really is: Not a defense of the Gospel, but an *escape* from it. We've already seen that ALL Christian doctrine is an expression of the Gospel, and is in perfect harmony with both the form and spirit of the Gospel. This is especially true of some of the very doctrines which the "Gospel Reductionist" wants to escape from (like the Doctrine of Inspiration and Inerrancy, for example, which teaches us that the message of the Gospel is indeed *historical fact*, not just a nice bedtime stork-story). No. "Gospel Reductionism," while it pays lip-service to the Gospel, is actually in itself (to borrow a phrase from our Augsburg Confession) "false and contrary to the Gospel." The

true Gospel gives us a firm, child-like faith in *everything* our Father says in His Word. It does not make us "like gods" ourselves, "to know good from evil," or to decide for ourselves how much of God's Word is "important."

But as we oppose "Gospel Reductionism," there is indeed a very real and great danger which we on our part must avoid. That is the danger that this time WE will "throw out the baby with the bath." Gospel Reductionism IS WRONG! We *must* oppose it. *But let's not oppose it by denying the rightful place that the Gospel does have in our theology.* I have heard some oppose "Gospel Reductionism" by arguing that the word "Gospel" in Article VII of the Augsburg Confession is to be taken in its broad sense, meaning the entire Word of God (much like the word "Law" is often used in the Old Testament). While I'm sure that this argument can be understood properly, and might even concede the possibility that the word "Gospel" could be understood there in that sense, I would suggest at the same time that such an explanation is unnecessary, and could be confusing and dangerous. It is unnecessary, because we can understand the word in its proper sense, and by using it in that sense can disprove Gospel Reductionism. And it could be confusing and dangerous, because it might well lead people to question the meaning of the Gospel when it must be understood in its proper, narrow sense. We should always understand any word in its proper, primary meaning unless the context demands that we seek another definition. Let's defeat Gospel Reductionism on its own ground—of *misunderstanding* both the true form and spirit of the Gospel—rather than ravage the hallowed ground of God's True Word of Grace.

The best way to guard against Gospel Reductionism in our midst is to be so well grounded in the message and spirit of the Gospel, in all its grace and Truth, that any attempt to escape from the full beauty of its true teachings would be absolutely unthinkable. Then we'll truly be walking in the light of the Augsburg Confession.

The Danger of Legalism:

In order to understand legalism and the threat which it poses to our Christian Life, let's review briefly the Law and the Gospel, and their relationship to our lives.

The LAW, in its narrow sense, as opposed to the Gospel, may be described as GOD'S CONDEMNING WORD. The Gospel, in its narrow sense, may be described as GOD'S SAVING WORD. These descriptions direct our thinking to the very heart of the Law and the Gospel, as attitudes of God toward men, which He has revealed to us in His Word. At the same time, they point us to the purposes and aims of both the Law and the Gospel. Whenever God reveals Himself to us as the God of wrath, Who punishes sin and condemns the sinner, He is speaking to us in the

Law. Whenever He reveals Himself as the God of grace, Who redeemed us and Who now reaches out to us, draws us to Himself in faith, and gives us forgiveness, Life, and salvation for Jesus' sake, He is speaking to us in the Gospel. Now let's see how all of this comes about.

The Law

Another way we could define God's Law is that it is His unchangeable will, especially as it regards His creatures, particularly man. He created us in His image, to reflect His will in our lives and attitudes. And He wanted us to be that way. He is loving, so He wanted us to be loving. He wanted us to love Him most of all, and He also wanted us to love and respect each other, together with the rest of His creation. Our first parents, Adam and Eve, had such a nature, and their will was originally in harmony with the will of God. Therefore, God's Law did not threaten them in any way. There was no need for God to *force* His will on them by threats and punishments. He might warn them (as indeed He did about eating the forbidden fruit), but that was in the spirit of a loving Father, warning His children about a grave danger, much like a father today might tell his little child: "Don't play in the street, or you'll get run over." But as long as there was no sin to oppose the will of God, there was no reason for threats or condemnation.

But then came sin. Since that time, the natural will of men has been opposed to the will of God. Man wanted to be his own god to decide for himself what would be good for him and what would be bad. He wanted to fashion his own world, without God's help and without His interference. (Think of Satan's words in Genesis 3:5—"Ye shall be as gods, knowing good from evil.") So, with this attitude, man's will was opposed to God's will, and it has been ever since. And, humanly speaking, the only way God can deal with this sinful and stubborn will of men is with demands, threats, and finally condemnation.

Thus, *now* when God's will expresses itself—and is contrary to the sin-corrupted will of men—this will of God takes on the attitude of demands, threats, and condemnation. Yes, GOD HIMSELF takes this attitude over against man in his hardness and sinfulness. We must not think as though the Law were some mistaken notion that man has about God, as if to say that man now *wrongly thinks* God is a demanding, threatening, and condemning God. No, in His Law God *actually is* demanding of us, threatening us, and condemning us. God must condemn sin (and finally also the sinner) in order to be true to Himself. If He permitted injustice and iniquity in His world to go unchecked and unjudged, He Himself would no longer be just, and He would no longer really be the Ruler of His own creation. (Satan would.)

So, make no mistake about it: The Law is *God's Word*, *God's* attitude over against sin, *God's* judgment and condemnation of

the sinner. In Matthew 25, for example, it is JESUS Who says to those on His left: "Depart from Me, ye cursed, into everlasting fire." It isn't that they insist on going there, but that He sends them there.

Thus, the Law, in accordance with God's perfect holiness, demands that sin be punished. And, as it confronts the sinner, that is exactly what it does. IT HAS NEITHER THE INTENTION NOR THE EFFECT OF MAKING PEOPLE BETTER in God's sight. (A human parallel might be seen in capital punishment, which has neither the intent nor the effect of making the criminal a better person.) It's true that the Law tells us what we *should* be like: dedicated to God's holy will, from the very core of our being. But it gives us *no* help to be that way.

In His Law God makes demands of us, and what He demands is *absolute perfection*. Nothing short of perfection will render us acceptable in His sight. The Law shows us what a perfect man would be like: If we were perfect we would love and trust God above all else, and we would love our neighbors as ourselves. Anything short of this, and we are shown to be sinners. Then the message of the Law rings out to us: "THE WAGES OF SIN IS DEATH"—not only temporal death, but also spiritual death (a life estranged from God) and, finally, eternal separation from Him in hell.

Now, such a message obviously isn't going to make us love God, nor it is going to build up a life which freely and joyfully lives in harmony with Him. Instead, the Law will, if anything, strengthen our natural, sinful attitudes about God: the attitudes of suspicion, of despair, and of hatred and selfishness. It will work in us SUSPICION of God, rather than faith in Him, because when He condemns to eternal suffering anyone who is not absolutely perfect, then we who are sinners don't learn *from that* to trust in Him. We learn to *distrust* Him. Then, too, the law works DESPAIR in us, rather than Hope. That is because it takes away any hope we may have had for a good future. Some men still think that by their own powers they can make this world a good and blessed place to live in. This dream the Law shatters, when it shows men where their revolt against God is *really* leading them. And, finally, the Law will not make men love God, either. If anything, it makes them HATE Him all the more for His attitude of condemnation; and any attempts to obey the Law's outward demands will be done out of selfish motives instead of genuine love. In these ways, the Law actually tends to make men *more* sinful, more determined in their enmity against God.

Meanwhile, though, the Law is doing some very important work. For one thing, it does keep a certain amount of order in God's creation. But secondly—and even more important—it shows man his sin, and shows him how futile it is to try to save himself. It crushes his pride by making him see himself as God sees him, and leads him to despair of his own efforts toward his

salvation. **THIS IS THE LAW'S PROPER FUNCTION.** And until it accomplishes this goal in men, the Gospel will mean little or nothing to them in their sinful condition.

The Gospel

But God is not only a God of holiness. He is also the God of GRACE. In Ezekiel (33:11) He says: "As I live, saith the Lord God, I have no pleasure in the death of the wicked." He knew that sinful men could never save themselves. So He, in His mercy, in Jesus Christ, set out to save us by *His* doing. In doing this, He had to be true not only to His love, but also to His Justice (holiness). That is what He accomplished through His Son, Jesus.

Jesus, God's eternal Son, God with the Father and the Holy Spirit from eternity, came down to earth and became a Man. In doing this, He identified with our human race and became One of us. Then, as a Member of the human race, He willingly subjected Himself to the Law. First, He kept it perfectly and never committed any sin. Then, He let this Law judge Him as a Representative of the human race. You might say that He went to the head of the line before His Father's judgment throne, and let His Heavenly Father begin with Him in pouring out His wrath on mankind. Then, God didn't have to go on to the next man in line, because Jesus was able to bear all of sins curse. In this way, on the cross, He suffered, in the name and in the place of all men, God's punishment for their sins. And He was able to bear ALL of the punishment which the Law demanded. So, when He was finished, God had spent all of His wrath and punishment on HIM. On the cross He had been separated from His Father, as He testified when He cried out: "My God, My God, why hast Thou forsaken Me?" Thus, He took upon Himself the punishment of hell for us. In doing this, He fulfilled also the CURSE of the Law for us. Now that that curse is fulfilled in Him, God has no more curse for us, and doesn't have to condemn us any more. Then, Jesus offered us His own perfect Obedience of the Law, His own perfect Righteousness, as OUR righteous robe before God. As thus we are clothed in HIS Righteousness, God declares us perfect and holy, and accepts us in Christ as His children and heirs.

So first Jesus identified Himself with us, and even bore our sins and paid for them. Then He identified us with Himself and clothed us with His own perfect righteousness. **THAT IS THE RIGHTEOUSNESS IN WHICH WE CAN STAND BEFORE GOD, AND BY WHICH WE CAN LIVE WITH HIM IN HEAVEN.**

Thus, in Christ, God's love and His holiness could meet, and both could be satisfied. **THE STORY OF THIS REDEEMING WORK OF CHRIST, FINISHED ON THE CROSS AND PROCLAIMED IN HIS RESURRECTION, IS THE GOSPEL.** Notice

that the Gospel is a *story*, not a set of demands or threats. It tells us what GOD HAS DONE for us, not what we have to do. In fact, it makes no demands on us whatsoever, but simply tells us that for Jesus' sake God *has forgiven* us and does love us.

By this Gospel story, as it is brought into our lives through preaching and in the Sacraments, God wins our hearts and draws us to Himself in faith, teaching us to cling to Jesus' merits. Thus He brings us into a new relationship with Himself: We no longer live under His curse, but under His grace; and the life which proceeds from this new relationship is altogether different from our old life under the Law. It has an altogether new meaning, purpose, joy, and glory. Instead of the suspicion, despair, and hatred toward God which the Law produced, the GOSPEL gives us FAITH, HOPE, AND LOVE—genuine love of God. Thus, the Gospel is called the "Means of Grace" (in contrast to the Law, which might be called a "Means of wrath"), because the Gospel is the Means by which God draws us to Himself and makes us heirs of His grace and salvation.

All true Christian life grows from the GOSPEL ALONE. It alone is the Power by which God wins our hearts, both to trust in His grace alone, in Christ, and to love Him and freely serve Him. It nourishes, strengthens, and builds up the "New man" in us, the New Life which God begins in us when by His grace we are led to put our trust in Christ.

It is true that Christians still use the Law in their lives. That is because they still, on this side of the grave, have clinging to them their old sinful nature (called the "flesh," the "sinful flesh," the "Old Adam," etc.) That nature is *completely* sinful, and is no different from the nature of an unbeliever. It has no love for God and is in constant battle with the New Life that we have in Christ. It needs to be denied, put off in daily penitence, crucified. In short, it needs to be REPROVED. And REPROOF is the particular function of the LAW. Furthermore, this Old Adam has a way of tainting every aspect of our life with sin: not only our deeds, but also our knowledge and our attitudes. That is why we don't always know God's will as we ought. And so, as Christians, we will return to the Law to learn more clearly what God's will is.

In all of this, though, OUR NEW LIFE IN CHRIST is not to be burdened with the threats, coercion, and punishments of the Law. No, in that sense St. Paul tells us that we are no longer under the Law, but under *grace*. Our New Life in Christ is not to be lived under the coercion of the Law, nor under its curse; for "Christ hath redeemed us from the curse of the Law, being made a Curse for us." (Gal. 3:13) Indeed, our whole New Life in Christ flows *from just this fact*, that we are no longer under the Law, but under grace. (Romans 6:14)

Legalism

What, then, is "legalism"? It is a tendency in each of us to live our lives as though we were still under Law, and not under grace. There is a tendency, also in Christians, to be motivated in their lives by the demands, threats, and coercion of the Law, instead of letting their actions flow freely from a heart which has been drawn to its Savior in faith and won over to willingly offer itself to God through the winsome power of the Gospel. Under the spell of legalism, a Christian feels moved to obey God partly by the *demands* of God's Law, as though God's will is bearing down upon him, demanding obedience, threatening him, and condemning him. He feels it as a will foreign to his own will, that is coercing him. And so his actions are not flowing freely from a heart which has learned to love and trust God as his dear Father, but from the old Law-attitudes of suspicion, fear, and selfishness.

I am not talking here about using the Law to do battle with our sinful flesh. That is, indeed, our daily, constant exercise, as our New Man opposes the sin that still clings to us. Our flesh *must* be reproved and driven by demands, threats, and punishments, because it will always be rebellious. *It* is still under the Law.

Legalism happens, though, when this Law-attitude begins to pervade *our Christian Life AS A WHOLE*, including our New Obedience. God's Law speaks indeed to our Old Adam and reproves him. But it does not reprove—or even *demand* obedience of—our New Man.

Such legalism will never produce any genuine piety. True piety flows only from a heart attuned to God's gracious love, and comes only from the Gospel. What legalism can do, though, is produce an outward *appearance* of piety, and that's one of its most insidious dangers. It *seems* to be working, but actually it tends to externalize our Christian life. Whatever seeming good it does produce is purely outward and superficial.

Legalism, then, is not so much a formal doctrine as it is a false *spirit* that invades our Christian life and seeks to pervade our attitudes. It undermines the joy, freshness, and beauty of our lives, tends to make them artificial and superficial, and brings us back into bondage.

In the life of the individual Christian, legalism can assume almost innumerable forms. Indeed, when we succumb to it, it taints *all* of our actions and every aspect of our life with a false spirit. Things like our church attendance, our giving habits, our prayers, our daily tasks, the witnessing we do of our Savior—all of these things, instead of being the joys that they should be, are felt as burdensome duties which are demanded of us. So we tend to perform them outwardly and superficially, from false motives, rather than cheerfully.

Such legalism can also taint our understanding of the Scrip-

tures with a false spirit. In the area of Stewardship, for example, we read a verse like: "God loveth a cheerful giver." So we tell ourselves, "I'd better give—and give cheerfully—or God won't love me," instead of taking the verse in its real meaning and spirit. What Paul means by these words is that God truly wants US to be happy in our giving. He wants our giving to be the kind of JOY for us that it is for Him. Such joy is nurtured in us by the GOSPEL: God's unconditional declaration of Peace, which brings us into a new relationship with Him. We now know that He loves us. We know that He wants to make us rich by sharing His treasures and His joys with us. When thus we trust Him in faith as our dear Father, we will receive these gifts with joy. Then our giving, too, will be with cheerfulness. That's the kind of cheerful giving that God loves to see.

Legalism can also manifest itself in the life of the Church, as Christians deal with each other. In this setting, it is apt to take a somewhat more specific and standard form.

There is, for example, a danger of legalism in preaching. This happens when a pastor tries to achieve his goals in the lives of his hearers by the Law's methods rather than by the Gospel. I am not talking here just of preaching *too much* Law. (The legalist seldom preaches *any real* Law.) I'm rather talking about sermons which are pervaded by a *spirit* of Law. Here again, we could cite many examples. Let's look at one or two.

A congregation may find itself in very tight financial straits. It needs more money, and needs it NOW. The pastor should strengthen the Christian lives of his members by leading them to the Water of Life and letting them drink deeply from the living springs of God's forgiving grace in Christ; but that might take time to produce the fruits of a generous heart, and the need is urgent. So he tries using some of the Law's methods: He shames them, he demands of them, he even "challenges" them (appealing to their pride, their sense of "fairness," or whatever else is handy). And the *real* danger comes when it seems to work—when the money comes in! Hearts may not have been changed, but that, after all, didn't seem to be the immediate problem. BUT IT WAS THE REAL PROBLEM. And that REAL problem hasn't been solved at all. In fact, it's grown even worse. Why worse? First of all, because the spiritual life of the members, their Life in Christ, instead of being fed with the pure, nourishing food of the Gospel, has been fed with the kind of "junk food" that could never really nourish it, and so it has grown weaker. Then, too, since this method seemed to produce results, these results are apt to be mistaken for true spiritual growth. There was an appearance of Christian growth, which can only lead to a sense of self-righteousness and self-satisfaction. With that attitude men are less likely to hunger and thirst for the Gospel. And, finally, since the whole thing seems so successful, it's likely to be their steady diet from now on. Meanwhile, their

works have become external and artificial, and this artificiality has taken the place of true spiritual growth in Christ.

St. Paul preached about Christian giving in an entirely different spirit. "Ye know the grace of our Lord Jesus Christ," he writes (2 Cor. 8:9), "That, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." With these words he points us to JESUS, our God of grace, Who redeemed us by His blood not to exploit us, not to take anything of value from us, but to make us truly, eternally, and fabulously rich! He died to make us co-heirs with Him—GOD'S heirs. With Him, we inherit all that God owns: the beauties of earth and the riches of heaven. Yes, and He even shares with us THIS JOY, the rich joy of giving. He Himself once said, "It is more blessed to give than to receive." And He wants us to have that blessedness. It, too, is our inheritance, bought with His blood. As thus we live in the spirit of the Gospel, our Christian giving, too, will be a beautiful, joyful, and glorious part of our Life in Christ. Then, in this aspect of our life, too, we will be "no more under the Law, but under GRACE."

Even sermons on the subject of faith can be legalistic. "You have to believe!" shouts the pastor, thus turning the beautiful Gospel of Justification by faith into a law which *demands* faith as *our* contribution to our salvation. Indeed, any time that the Gospel is preached in the spirit of a demand, it is no longer Gospel but legalism. In this connection Dr. C. F. W. Walther said (in his evening lectures on *The Proper Distinction Between Law and Gospel*):

A preacher must be able to preach a sermon on faith without ever using the term "faith." It is not important that he din the word "faith" into the ears of his audience, but it is necessary for him to frame his address so as to arouse in every poor sinner the desire to lay the burden of his sins at the feet of the Lord Jesus Christ and say to Him: "Thou art mine, and I am Thine."

Thus he points out that a true sermon on faith is one which quickens or strengthens faith in the hearer by simply laying the Gospel promises before him.

Another area in the life of the Church wherein legalism is apt to show itself is the area of Church discipline. This happens, for instance, when the whole purpose of discipline becomes the exclusion of the sinner, rather than his repentance and salvation. It also happens when the words of our Savior in Matthew 18 about dealing with a sinner are taken only in their external form, as though Jesus were merely giving us here the external form that Church discipline must take. Again, I am not opposing the proper use of the Law of God in Church discipline. What I am opposing is a Law-attitude in *us*, which is more concerned with the

external procedures involved than with the eternal soul of the sinner.

The person who is being disciplined may also be caught up in legalism. He might show this by being, also on his part, more concerned with the outward procedure than with whether he is *rightly* being called to repentance, because he is indeed living in impenitence. Often a person under discipline will appeal his case on the premise that the "three steps" of Matthew 18 were not meticulously followed by the congregation. Herein he does himself no favor.

Here again, though, it is the Church—those "who are spiritual"—that could be in a much better position to be of real help. The person under discipline (especially if he really is impenitent) could be expected to have a legalistic attitude, and would be in no position even to recognize that he is caught in legalism. The congregation, by a genuine love born of the GOSPEL, can reach out to such a person and redirect his heart to his real problem: namely, where his impenitence is really leading him, and to their real desire for his soul's salvation. But they will not be apt to do this as long as they themselves are caught in a law-spirit. The *will* do it when by God's grace their hearts are captivated and ruled by the Gospel, so that they themselves are living "under grace."

Yet another sign of legalism in Churches is the use of "gimmicks" to accomplish the mission of the Church. By "gimmicks" I mean external, worldly means to produce the outward appearance of a Church's success. "I know thy works, that thou hast a name that thou livest and art dead," said the Savior to the Church in Sardis (Rev. 3:1). And there are many Churches today that appear to have a very "successful" operation by all human standards: a very busy membership, a smoothly running organization, an enviable name in the community, and lots of social activities, bazaars, and such like. Perhaps some of these activities started out in the spirit of true Christian fellowship. But then the Church began to depend on these things, instead of on the simple preaching of the Gospel, for its success. Such Churches usually do pay some lip-service to the Gospel. They may try to justify their "gimmicks" by saying they are using them "to attract people to the Gospel." But somehow, these external devices have a way of taking over their Church life, and the Gospel is crowded out of the center of things. The "Church" then becomes an external organization, or institution, whose main purpose is to be "successful." Its members may even look down on other neighboring Churches which seem "dead" by comparison: Churches that are not growing as fast numerically and that are not showing as much "interest and activity."

Such a Church is a child of legalism. Its spirit is legalistic, because it has forsaken the Gospel as the *only* Means of building Christ's Kingdom and turned to other methods, which are arti-

ficial. These methods, by their very nature, can produce only outward results, and their apparent success will feed and strengthen the members in their self-righteous attitude and their judgmental attitude toward other groups which seem to be less "successful." Such things appeal only to the flesh. All of these things are signs of a legalistic spirit.

Needless to say, it is not wrong for a pious Christian to make a quilt or bake a cake, sell it, and dedicate that money to the Lord and to His service. Nor is it wrong for Christians to try to attract others to their Church so that they can hear God's Word. But when a Church begins to depend on outward attractions in such a way that the Gospel itself is relegated to the background, that is a sure sign of legalism.

Also on the synodical level and denominational level, legalism can appear. It can appear both in the teachings of a denomination (or synod), and in its organizational structure and dealings.

Doctrinally, in the history of the Lutheran Church, this trend showed itself in two chief areas: in the form of "dead orthodoxy" and in the form of "Pietism."

"Dead orthodoxy" is the *form* of pure doctrine on an intellectual level, without the conviction and persuasion behind it which is wrought by the Gospel. In dead orthodoxy, pure doctrine itself becomes a "law," demanding unquestioned obedience and assent. As such, it can produce only outward results: a purely intellectual "faith."

Pietism, in reaction to dead orthodoxy, acted as though a "pious life" were the ALL-important thing for a Christian, *rather than* the Truth of the GOSPEL, in all of its doctrinal aspects. Thus, the "piety" of Pietism was not Gospel-centered, and became the observance of whatever "laws" the pietist imagined would be pleasing to God. As such, their "piety" became hollow, superficial, mechanical, self-righteous, and judgmental.

In a synod's or denomination's organizational structure, there seems to be a temptation to feel as though *their* way of organizing is the *only* way that is right according to Scripture. The Scriptures actually say very little about how a Church at large must be organized. Rather, the Gospel is able to work through whatever organizations Christians take, in accordance with their immediate needs. Church organizations that worked well in 16th Century Germany and Scandinavia were unsuitable here. So different forms of Church structure were adopted here. The true test of any Church organization is whether in it the GOSPEL is given free course to be preached to the joy and edifying of God's holy people, and to the joy of the heathen as it reaches out to them with God's forgiveness in Christ.

Thus, in the spirit of the Scriptures, we don't have to (as a matter of law) have all of the different offices of the Christian ministry today that are mentioned in the New Testament: Apostles, Prophets, Pastors, Teachers, Deacons, Elders, Bishops,

etc. Rather, our Lord gives to His Church such servants and ministries as it needs in any given situation.

In such organizations Christians may certainly in their Christian liberty agree to certain rules and procedures. Synods, for example, may adopt certain by-laws, or may agree to use Robert's Rules of Order in their meetings. They may set up guidelines for calling pastors and teachers, or for applying for financial assistance. But when these rules themselves are used in opposition to the spirit of the Gospel, or even in a way that would stifle the spirit of the Gospel, then legalism is present.

In our dealings with one another, let us walk in the light of the Augsburg Confession, as it faithfully reflects the Light of the Gospel. Then we can truly work together in God's Kingdom, and grow together under His grace.

Let us, finally look briefly at our dealings with Lutherans and Christians outside of our formal fellowship.

Certainly, if we are to remain true to the Scriptures and the Gospel, we cannot practice formal fellowship with those who are in denominations and synods that reject the Truth which is so dear to us. Nor can we co-operate with them in such a way as to diminish our testimony to the Truth, or even in any way which could create the impression that not all of the aspects of the Gospel (that is, of pure, Scriptural doctrine) were really important.

At the same time, though, we ought to rejoice on occasions when we do find a true unity of spirit and confession with someone in another Church. We need to build on that unity, and not tear it down. I myself, seven years ago, was helped immeasurably in my decision to leave the Missouri Synod by the pastors of this synod. I met most of the pastors of that time some six months before I finally left Missouri. You recognized the unity of faith and confession between us. You encouraged me in my struggles in Missouri. You accepted me when I tearfully left the synod I had been a part of for seventeen years, and a congregation which for six years I had grown to deeply love. I shall always be thankful to God for the spiritual fellowship we had in the Gospel at that time, and have had ever since. True, we didn't exchange pulpits or hold joint services of worship while I was still in Missouri. (I didn't expect that.) But you did strengthen me in the GOSPEL. And it was for the Gospel's sake that I took my decisive step.

There is, perhaps, a temptation for those of us who have come out of other synods to become judgmental about everyone who is still in those synods. Many, before they leave a synod for conscience reasons, brand those that do leave sooner as separatists or as deserters. Then, the day after *they* leave, those who stayed in are all "liberals." Well, it just is not that way. There are many pastors, for example, who are still within the Missouri Synod and who are still committed to Scripture and to our Lutheran Confessions. Each pastor who is true to God's Word must be

faithful to that Word—yes, to his Savior—when it becomes evident that his allegiance to Christ and His Word is being challenged by his membership in a synod, or evident that he could be a better witness to the Truth from the outside. But he should also respect the consciences of those who in the same faithfulness have left before him, as well as those who in the same faith are still making their voice heard from within. So let us, *without* practicing a formal, public fellowship, nevertheless strengthen and encourage such fellow-Christians, both in the spirit of, and by means of, the Gospel.

Legalism, though it may be more subtle than outright false doctrine, is every bit as dangerous and destructive. It denies and subverts the very spirit of the Gospel, which is the true spirit that underlies all true Christian Life. Thus, it attacks our Christian Life from within and chokes off its Source. And, finally, it will eventually lead to false doctrine, too. It may first produce a “dead orthodoxy,” a mere *outward show* of orthodoxy. But eventually, if legalism goes unchecked, even that outward orthodoxy will be lost. Church history repeats this recurring story with all the monotony of a broken record.

What is the cure for legalism, and what is our defense against it? The answer, of course, is the GOSPEL, as it continues to enter our lives, drawing our hearts to Christ daily in true repentance, and filling them with its beauty and freshness, with its gifts of freedom and joy in Christ. As we, with Luther, by God’s grace discover anew each day its beauty, it will put *every* aspect of our lives into a new and right perspective, a new and proper context: that of living no more under “law,” but under GRACE.

As thus the Gospel shines in our hearts, we will truly walk in its Light and will claim as our own the clear reflection of this Light in the pages of the Augsburg Confession. We will rejoice in that Light and continue to live in its radiance. That is what I call “Walking in the Light of the Augsburg Confession.” May this Confession of our fathers continue to direct our faith to our Savior, Jesus, Who is the Final Revelation of God in all of His beauty and grace. In Jesus’ Name, Amen.

REPORT OF THE DOCTRINE COMMITTEE

1979-1980

Members of the Doctrine Committee of the ELS during the past year have been the following: George Orvick, chairman; Juul Madson, secretary; Warren Granke; Willis Anthony; B. W. Teigen, who resigned late in 1979 because of illness; Glenn Reichwald; Ernest Geistfeld; and Erling Teigen, who was appointed by President Petersen to replace B. W. Teigen until the 1980 convention.

Besides its regular quarterly meetings the Doctrine Committee held two official meetings with the Commission on Inter-Church Relations of the Wisconsin Evangelical Lutheran Synod on November 8 and 9, 1979, in Minneapolis and on April 24, 1980, in Milwaukee. In addition, the committee had an informal meeting with Dr. Wilbert Kreiss of the Evangelical Lutheran Free Church of France and Belgium during his presence in Mankato as presenter at the 1979 Bethany Reformation Lectures, and had representatives at the annual meeting of the Evangelical Lutheran Confessional Forum last October.

MEETINGS WITH THE CICR

In the meetings held with the CICR of WELS several matters of common interest and concern were on the agenda, but the meetings had both been designated primarily to consider questions regarding the doctrine of the Lord's Supper as they were noted in the Doctrine Committee's report to the convention last year. At the first of these two meetings the participants considered especially two documents, one by the CICR entitled *The Lord's Supper: Consecration and Moment*, and the other a formal response by the Doctrine Committee of the ELS to this position paper of the WELS. At the second meeting, lasting only one day, discussion centered on two sets of theses drawn up by the two synodical groups respectively and directed to the points under discussion. The joint committee resolved to request the two synodical presidents to appoint two members each from their respective committees to continue the study of the points that have been under discussion. The synodical presidents are again to convene the full joint committee at a time they shall determine.

EUROPEAN CHURCHES

In response to the resolution of the Doctrine Committee, President Petersen and the chairman of the Doctrine Committee, George Orvick, last summer made a visit to Europe in order to confer with several Lutheran church bodies with whom we have been in various stages of contact for some time. Their visit was primarily for the purpose of gaining additional information on the basis of which the ELS could make necessary resolutions regarding our relationship to some of these churches.

Proposal for Church Conference

WHEREAS, There are to be found confessional Lutheran churches throughout the world, especially in Europe, some of which exist as lonely congregations, and others of which are united into church bodies; and

WHEREAS, The ELS and WELS are in official formal fellowship with some of them, while with others the unity of faith may exist but outward fellowship has not been officially explored or declared; and

WHEREAS, There are also many Lutherans still in the state churches of Europe who look to and need the example and testimony of those who have left churches of the Lutheran World Federation and the World Council of Churches; and

WHEREAS, Even among Lutherans there is a growing apostasy from the fundamental doctrines of Christianity and an increasing departure from the Lutheran Confessions; and

WHEREAS, It is incumbent upon those who are faithful to the Scriptures and the Confessions that they present a united front, counsel and support one another, and staunchly confess their faith before the world; and

WHEREAS, Also we have in the past benefited from our contacts with our confessional brethren overseas; and

WHEREAS, We believe that such confessional brethren have a continuing need for mutual edification in Biblical scholarship, confessional study and the practical work of the church; therefore

BE IT RESOLVED, That an international conference of those church bodies in fellowship with each other be called to discuss their relationship with each other (including the issue of "triangular relationships"), and to draw up a clear confession of faith on the doctrines which are at issue in our day.

SELK

The Doctrine Committee proposes the following recommendation to the convention regarding the Independent Evangelical Lutheran Church in Germany:

WHEREAS, The ELS enjoyed a long fellowship relationship with the former Saxon Free Church on the basis of the doctrine set forth in the *Einigungssatz* of 1947; and

WHEREAS, A new church body was formed by a merger of the Saxon Free Church, the former SELK, and the Breslau Synod ("Old Lutheran Church") in 1972; but

WHEREAS, The ELS has never officially declared fellowship with this new church body; and

WHEREAS, There remains some unclarity in the position of the new church body on the matters of the inerrancy of Scripture, the use of the historical-critical method of Scripture interpretation, and the doctrine of church fellowship; therefore

BE IT RESOLVED, That the ELS hold in abeyance the practice of fellowship with the Independent Evangelical Lutheran Church in Germany (SELK) until these matters are resolved; and

BE IF FURTHER RESOLVED, That the ELS pray for the early resolution of these matters; and

BE IT FINALLY RESOLVED, That the ELS recommend that an international conference of conservative Lutheran theologians, meeting outside the framework of fellowship, draw up a truly confessional statement that would clearly set forth the Scriptural principles on these matters.

LCCS

The Lutheran Confessional Church in Sweden is a fledgling church body with which we have been in contact since its inception in 1973. The WELS has already declared official fellowship with this Swedish church. Because of our desire for further understanding and clarification of the status of confessional Lutheranism in Sweden before committing ourselves to a recommendation for declaration of fellowship, we have sought through meetings, correspondence and exchange of materials to establish a sound basis for such recommendation. The Doctrine Committee, in working toward such a goal, finds the increased contacts revealing a like-mindedness that bodes well for an early declaration of fellowship. It is our hope and prayer that in the near future we may make such a recommendation to our Synod.

CONCLUSION

In addition to its continued study of the doctrines of the Church and of the Lord's Supper, the Doctrine Committee has concerned itself with a study of the

role of women in the church and of the doctrine of fellowship, has given counsel to the synodical president on several matters, and has given attention to a program of continuing education for the pastors of the Synod. Especially in this commemorative year of the appearance of the Book of Concord the committee has sought to encourage its members, and hereby encourages all the members of the Synod, to a renewed interest in and study of this God-given heritage of Lutheranism. Because we accept the symbols contained in the Book of Concord "as a true exposition of the canonical books in the Old and the New Testament" (Articles of Incorporation of the Evangelical Lutheran Synod, Article III), may we continue to be "minded by the grace of the Holy Spirit to abide and remain unanimously in this confession of faith to regulate all religious controversies and their explanations according to it." (Preface to the Book of Concord, Tappert Edition, p. 14)

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

DOCTRINAL MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Evangelical Lutheran Confessional Forum

WHEREAS, The Evangelical Lutheran Confessional Forum continues to be a blessing to our Synod.

A. BE IT RESOLVED, That the Evangelical Lutheran Synod gratefully acknowledge this brotherly fellowship with the Wisconsin Evangelical Lutheran Synod through the Forum, and

B. BE IT FURTHER RESOLVED, That we thank God for this mutually edifying fellowship.

Resolution No. 2: Lutheran Church—Missouri Synod

WHEREAS, It is encouraging to note that the Lutheran Church-Missouri Synod is facing up to the problem of fellowship with the American Lutheran Church,

BE IT RESOLVED, That we continue to pray that the LC-MS return to her former position on church fellowship as spelled out in the Brief Statement.

Resolution No. 3: Proposal for Church Conferences with Church Bodies in Fellowship with the Evangelical Lutheran Synod.

WHEREAS, The Synod agrees with the principal statements of the Doctrine Committee's "Proposal for Church Conference" as suggested in its report to the convention.

BE IT RESOLVED, That an international conference of those church bodies in fellowship with each other be called when feasible, to discuss their relationship (including the issue of "triangular relationships"), and to draw up a clear confession of faith on the doctrines which are at issue in our day.

Resolution No. 4: Church Conference SELK

WHEREAS, The Evangelical Lutheran Synod enjoyed a long fellowship relationship with the former Saxon Free Church on the basis of the doctrine set forth in the Einigungssatzte of 1947; and

WHEREAS, A new church body was formed by a merger of the Saxon Free Church, the former SELK, and the Breslau Synod (Old Lutheran Church) in 1972, but

WHEREAS, The Evangelical Lutheran Synod has never officially declared fellowship with this new church body, and

WHEREAS, There remains some unclarity in the position of the new church body on the matters of the inerrancy of Scripture, the use of the historical-critical method of Scriptural interpretations, and the doctrine of church fellowship,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod hold in abeyance the declaration of fellowship with the Independent Evangelical Lutheran Church of Germany (SELK) until these matters are resolved, and

B. BE IT FURTHER RESOLVED, That the Evangelical Lutheran Synod pray for the resolution of these matters, and

C. BE IT FINALLY RESOLVED, That the Evangelical Lutheran Synod recommend that, as soon as possible, an international conference of conservative Lutheran theologians, meeting outside the framework of fellowship, draw up a truly confessional statement that would clearly set forth the Scriptural principles on these matters.

Resolution No. 5: The Lutheran Confessional Church of Sweden

WHEREAS, The Doctrine Committee is studying fellowship relations with the Lutheran Confessional Church of Sweden, and

WHEREAS, Their studies have so far revealed a like-mindedness,

BE IT RESOLVED, That the Doctrine Committee be urged to continue its efforts in working for an eventual declaration of fellowship with the LCCS.

Resolution No. 6: The Book of Concord

WHEREAS, The Book of Concord is a true exposition of Scriptural doctrines, and

WHEREAS, The Book of Concord was the basic tool for the unity of the Lutheran Church in the 16th century, and

WHEREAS, The Book of Concord remains the basic confessional document for the unity of the Lutheran church to this day, and

WHEREAS, In this 400th anniversary year of the Book of Concord we are reminded of our priceless Lutheran heritage so gloriously expressed in the Book of Concord,

A. BE IT RESOLVED, That all pastors of our Synod be urged to promote the study of the Lutheran Confessions contained therein, and

B. BE IT FURTHER RESOLVED, That all members of the Evangelical Lutheran Synod be urged to study, with continued zeal, the Lutheran Confessions as found in the Book of Concord.

Resolution No. 7: The Doctrine of the Church

WHEREAS, The Doctrine of the Church has been discussed for many years, and

WHEREAS, The Pastoral Conference has come to a consensus on this matter in the form of the President's Statement on the Doctrine of the Church,

A. BE IT RESOLVED, That the Synod thank God for graciously guiding the conference to this peaceful consensus, and

B. BE IT FURTHER RESOLVED, That the Evangelical Lutheran Synod also adopt the President's Statement on the Doctrine of the Church as its consensus.

The following votes were recorded:

T. Gullixson: "No" on Resolution 7 A and 7 B.

E. Mawe: "No" on Resolution 7 A and 7 B.

E. Bryant: "Abstain" on Resolution 7 A and "No" on Resolution 7 B.

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS

When thinking of our Home Missions program let us never be afraid of the word "growth." But let us take the right slant. Scripture clearly teaches that there are not two kinds of growth involving the church. Growth in numbers of believers or congregations of believers on the one hand, and growth in the inner man on the other hand, both involve justification, bestowal of faith, inner transformation, perseverance in faith, and the complete renewal on Judgment Day. Creation and preservation of the church go hand in hand! We're quite sure, on the basis of Christ's work, that God wants the church to grow by adding new saints, through the means of grace, and by preserving those same people in the faith, by the very same means. (Cf. Rom. 1:16, 10:17; Eph. 1:19; 1 Pet. 2:5; 2 Cor. 9:10; 10:15-16.) Scripture clearly marks true church growth.

And it is to us that God has entrusted the task of providing the means of grace for the purpose of true growth of the church. Now He did not commit the Word of reconciliation to us without adding that He would bless our efforts at giving the Word to others (2 Cor. 5:20; Is. 55:10). Let us be convinced then that He will provide the resources to do His own work; for if we had to raise up the money and manpower ourselves, then we should have the glory, not He, for man's salvation! Put it all together, and the matter of missions is a remarkable, thrilling, faith strengthening challenge!

Our Board for Missions has tried to carry out Christ's missionary command in Home Missions in the following ways in 1979:

1. The Board approved requests for mission status from new missions at Yelm, Washington; Lake Havasu City, Arizona; and Oregon, Wisconsin (cf. SR, 1979, p. 65, No. 4).

2. The Board approved the request from Good Shepherd, Richardson, Texas, to begin its building program.
3. The Board requested the Board of Trustees to consider land purchase in Camarillo, California (Faith Lutheran Church, T. M. Elliott, pastor).
4. Targeting of new areas: For opening new work, the Board began work on a 5-year plan, in accord with Synod's request for targeting new areas and for long-range planning (cf. SR., 1979, p. 71, Res. No. 5).
5. A Five-Year Projection: In order to do efficient planning and to share with Synod what the Board sees by way of growth potential in our mission program, the Board's Five-Year Projection, 1981-1985, is included in this report.

In order to reach our expansion goals called for by the 1979 convention (SR., p. 71, Res. No. 5), there must be dedicated effort by all members of Synod. One immediate effect is that it appears clear to the Board that the work of the Home Missions field secretary can no longer be carried out on a part-time basis by a pastor engaged in full-time parish work. Our mission work as a Synod depends more and more on full-time effort by the field secretary as the missions grow in number. Therefore, the Board urges Synod's constituents to give prayerful and earnest consideration to the Memorial submitted by the Boards for Stewardship and Missions requesting creation of a full-time position in Stewardship and Missions.

Furthermore, a longer range effect of expansion goals is that the Board will be preparing Bible studies on the topic of missions for congregational use. The need for this exists if we are to commit ourselves to a larger mission program.

6. To strengthen our Home Mission program the Board for Missions urged our missionaries to attend the Parish Leadership Seminars, Indianapolis, Indiana, for practical helps in parish management. Funding for this program was graciously provided by AAL (\$4,500) and by the Board of Trustees (\$500). Missionaries have responded enthusiastically to the seminars with letters of thanks.
7. Faith, St. Edward, Nebraska (the Rev. D. Schlicht, pastor), became a self-supporting parish through exemplary effort in starting a sister congregation at nearby Albion. The two groups combined can carry the full responsibility of parish financial support.
8. The Board extended no promise of financial support but gave its blessing to the J. Shep radio ministry to the Ukraine and asked Pastor Shep to consult with the Board for Stewardship regarding solicitation of funds throughout Synod.
9. The 1, 2, 5, and 10 year goals requested of all missions in 1979 have proven helpful. The Board requests these goals of new missions early in the mission's existence.
10. The subsidy listing for 1981 is found on the sheet entitled, "Home Missions: Five Year Projection: 1981-1985." Please note the commendable efforts at subsidy reduction by our missions.
11. Salary scale: The ELS Handbook states, "The Board shall establish a minimum salary scale . . . in keeping with the cost of living" (p. 27). Therefore the Board has established the following scale for missions in fiscal 1981:

Base Salary	\$10,400
Car Allowance	2,700
Annual Increment	100
for each year after ordination up to 20 years	
Housing	
All Utilities	
One-half Social Security	
One-half Hospitalization	
Retirement Payment at 5% of Salary	

12. The Five Year Projection (see next page).

HOME MISSIONS: FIVE YEAR PROJECTION: 1981-1985

(1980 included to show progression)

Stations	1980	1981	1982	1983	1984	1985
Bethany, Ames	\$ 9,720	\$ 7,720	\$ 7,000	\$ 6,000	\$ 4,200	\$ 2,400
Heritage, Apple Valley	5,880	4,000	2,500	1,000		
St. Andrews, Colorado Springs	9,960	7,900	6,500	4,700	2,900	1,100
Good Shepherd, Richardson	7,200	5,400	3,600	1,800		
Christ, Savannah	7,200	4,800	2,400			
Pilgrim, Waterloo	3,900	1,200				
Faith, Hillman-Alpena	3,600	2,500	1,000	500		
Rochester, N.Y.	4,800	4,000	3,200	2,200	1,100	
Faith, St. Edward	0					
Christ, Sutherland	800					
Trinity, Brewster	600					
Faith, Camarillo	840	4,800	4,000	3,000	2,000	1,000
Messiah, Minot	4,500	5,400	6,000	5,000	3,500	1,700
Our Savior, Naples	9,000	8,000	6,200	4,000	2,600	800
Redeemer, Yelm	7,740	6,700	5,700	4,200	2,700	1,200
Our Saviour's, Havasu City	9,000	7,500	6,500	4,700	2,900	1,100
Mission, Oregon, WI	12,960	11,500	8,500	6,700	4,900	3,100
New Mission		13,000	12,000	11,000	9,200	7,400
New Mission		12,000	11,000	10,000	8,200	6,400
New Mission			13,500	12,500	11,500	9,700
New Mission			12,500	11,500	10,500	8,700
New Mission				14,000	13,000	12,000
New Mission				13,500	12,500	11,500
New Mission					14,500	13,500
New Mission					14,000	13,000
New Mission (Spanish)						15,000
New Mission (Spanish)						14,500
Moving Expense	3,200	7,500	8,500	9,500	10,000	10,500
Board Expense	4,500	5,000	5,500	6,000	6,500	7,000
Executive Secretary		22,000	22,500	23,000	23,500	24,000
Bible Studies			2,000	500		
Reserve Fund				1,500	2,000	1,500
TOTAL	\$105,400	\$140,920*	\$150,600	\$153,800	\$162,200	\$167,100
Non-budgetary Revenue	8,400					
	\$ 97,000					

*Request for 1981 of Board for Stewardship.

Underlying Principles

In the projection are important underlying assumptions: 1) The formation of a nucleus in the new stations before the congregation is officially formed and placed on mission status. 2) A contributions goal from this nucleus is the range of \$700 to \$1,500 per month (e.g.'s Yelm; Lake Havasu City; Oregon, WI). 3) The formation of clusters of churches. Many blessings are evident from this principle, not least of which is that the older mission can help start the newer (e.g.: Lakewood-Yelm). 4) Faithful effort on the part of each mission toward self-support. 5) Close cooperation between the Synod and the new congregation.

Goals of the projection call for 10 new missions over the next five years. Accountability to the Synod calls for sharing the Board's goals for the future.

James Olsen, field secretary
Home Missions

FOREIGN MISSIONS REPORT

For the first time in the history of our foreign mission program we have four called missionaries on the field. Your Board for Missions feels that at last we have a staff large enough to carry the full work load. This includes not only preaching and teaching, but also translating and printing the majority of material distributed to the student pastors and Sunday school teachers.

Personnel on the Peru field: Rev. and Mrs. Theodore Kuster, Rev. and Mrs. David Lillegard, Rev. and Mrs. Martin Teigen and Mr. and Mrs. David Skogen.

Following the closing of our Central American Mission due to the political turmoil, Missionary David Lillegard and his family moved to Lima, Peru, to help with preaching and teaching the Gospel there. Mr. David Skogen accepted the call extended to him by your Board for Missions and began work in July of 1979.

Each missionary has his own area that he serves. This past year Rev. Kuster has served as coordinator of the personnel and all areas of work. He has ministered in the areas of San Gabriel, Reynoso, and Ava Nuevo. Pastor Kuster reports 63 confirmed members in these areas and approximately 325 souls who look to him for spiritual guidance.

Pastor David Lillegard serves 40 baptized (21 confirmed) members in three areas: Mariano Melgar, Dulanto and Vitarte.

Mr. David Skogen spends a week of each month in either Chimbote or Pacllon. The balance of the time is spent in Villa El Salvadore and Surquillo. The latter two are in the Lima area.

Chimbote is a coastal city about 250 miles north of Lima, and Pacllon is a mountain village 200 miles northeast of Lima. These congregations are really the fruits of our earlier years in Lima. Men from these villages worked in Lima and came in contact with our missionaries; upon returning home, they continued to study the Gospel and established their small groups. Each have student pastors whom Mr. Skogen instructs on his monthly visits.

Rev. Teigen is in charge of the Extension Seminary, preparing lessons, teaching, translating and preaching in many of the small house churches. Many of you had the opportunity to see and hear his presentation on the Extension Seminary while he was on furlough last winter. For those who did not, we hope you have used the filmstrip your Mission Board has prepared and sent to you.

Rev. Kuster will be home on furlough this July through December. He will be living in Madison, Wisconsin, and will be attending the University of Wisconsin. He will be pursuing a course of Iberian studies to better prepare himself in the foreign mission program.

In January, 1981, Pastor Lillegard and his family will return to the United States for a three-month furlough.

The year 1979 was an expensive year in foreign missions. We called three missionaries to Peru which involved housing and the buying of cars and furniture. We have used the same salary scale for foreign and home missionaries, but this may have to be adjusted in the future due to higher costs. We have been able to get by in the past because the monetary exchange rate has been favorable to United States currency.

We are grateful for the prayers and gifts of individuals and organizations within our Synod. Last year Faith Mission Society contributed over \$7,500. Our Christian day schools and many of our women's organizations also contributed much to the work. Without these gifts we could not operate.

Our thanks also must be expressed to Mr. Larry Marquart who makes a car available for our missionaries while on furlough.

Our budget request for the year 1980 was \$102,917 and we were allocated \$79,500, just a little less than 5% increase over the previous year's allocation of \$76,000. This means we must rely on outside gifts for all printing and literature and numerous other needs that are necessary for the operation of the mission. Thankoffering funds have been used to meet these demands in the past, but as it is drawing to a close this fall we hope you realize the urgency with which we present to you the following needs for 1981.

MARTIN TEIGEN

Base Salary	\$10,400
Yearly Increment (10)	1,000
House Rent	3,900
Utilities	850
1/2 Hospitalization	450
1/2 Social Security	832
Car Allowance	2,700
Pension Payment	895
Term Insurance	60
Total	\$21,087

THEODORE KUSTER

Base Salary	\$10,400
Yearly Increment (19)	1,900
House Rent	4,620
Utilities	850
1/2 Hospitalization	450
1/2 Social Security	874
Car Allowance	2,700
Pension Payment	940
Term Insurance	60
Total	\$22,794

OTHER ITEMS

School (7 children)	\$11,200
Peru Accountant	300
Field Travel by Missionary	650
Rent, Field Office and Class Rooms	1,500
Printing, Literature	5,000
Office Supplies	1,600
Lillegard Furlough	6,000
New Car	6,000
Language Study	3,000
Seminary Study	500
Board Expense	2,500
Field Visit	4,000
Total	\$42,250

DAVID LILLEGARD

Base Salary	\$10,400
Yearly Increment (20)	2,000
House Rent	4,620
Utilities	850
1/2 Hospitalization	450
1/2 Social Security	879
Car Allowance	2,700
Pension Payment	945
Term Insurance	60
Total	\$22,904

DAVID SKOGEN

Base Salary	\$10,400
Yearly Increment (2)	200
House Rent	2,590
Utilities	850
1/2 Hospitalization	450
1/2 Social Security	790
Car Allowance	2,700
Pension Payment	855
Term Insurance	60
Total	\$18,895

TOTALS

Martin Teigen	\$ 21,087
Theodore Kuster	22,794
David Lillegard	22,904
David Skogen	18,895
Other	42,250
Total	\$127,930
Less AAL Grant	3,000
Total	\$124,930

Lloyd H. Miller, foreign field secretary

REPORT OF THE EVANGELISM COMMITTEE

The Evangelism Committee met in February and April of 1980. The Committee examined the president's suggestion made in his Synodical Report and Message (cf. S.R. 1979, p. 21) "that we set as a goal the opening of two missions a year, or at least three every two years," and the past Synod resolutions (cf. S.R. 1974, p. 70-72; S.R. 1975, p. 68; S.R. 1976, p. 82). With this in mind, the committee considered it a primary purpose to reach every pastor and every con-

gregation in the Synod with a tried and workable, truly evangelical and Scriptural program for personal outreach and sowing of the Gospel seed by all members of our Synod.

It was resolved that the Evangelism Committee request time on the Synod Convention program in June, 1980. The committee will present, under the general theme, *Meeting Opportunities for Witnessing*: 1) The motivation for witnessing; 2) The spirit of our witnessing; and 3) The method of our witnessing. The Evangelism Committee will continue to seek opportunities and the permission to present this outreach at pastoral conferences, circuit meetings and local congregations.

The Evangelism Committee wishes to remind the Synod that the task of the church of Jesus Christ is to train disciples, "equip the saints," "to prepare God's people for works of service, so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12, 13; N.I.V.).

Erwin Ekhooff, chairman
Hans Theiste, secretary

EVANGELISM PRESENTATION

Introduction

Twenty years ago, almost to the day, the ELS convention met in this auditorium, which was new at that time. The convention centered around the theme "YOU SHALL BE WITNESSES UNTO ME." Rev. Hans Theiste, the essayist for that year, emphasized three areas about this command of Jesus—1) The nature of Christian witnessing. 2) The forum of Christian witnessing. 3) The manner of Christian witnessing.

It was about 450 years ago that the Augsburg Confession was drawn up. We are saluting this confessional work at our convention by using the theme "Testimonies Before Kings." It was the purpose of the Augsburg Confession to give clear, concise statements of what the Scriptures taught. The confessors testified to kings, yes, to the world.

Today the call to witness and to testify is just as great. But where is the balance? So many have tipped the scales in favor of unionism, false teaching, and compromise, while others have tipped the scales in favor of isolationism and hoarding the Word.

Rev. Unseth, at the convention twenty years ago, gave a devotion that addressed this issue of balance. I quote him.

"We said the problem of the salt was a double one, first how to get the salt out of the shaker—the problem of isolationism, and the second part of the problem, a very important part, is how to make sure that it remains salt, the problem of worldliness. We dare not overlook the warning of our text, where Jesus says, "If the salt have lost its savor, wherewith shall it (that is, the world) be salted." My dear fellow Christians, your country and your community desperately needs you, not because you are able to be a merry mixer, or a jolly joiner, or a hale-fellow-well met. It needs you precisely because you are a Christian, because you are true salt. But to the extent that you are unwilling to live the Christian life, to the extent that you have sacrificed one particle of the truth, you have reduced your power to help the world which is sick unto death. "Ye are the salt of the earth" Jesus says, but if the salt have lost its savor, it is good for nothing. The Gospel is still today the power of God that it always has been. Christian men and women are still the means God uses to spread this Gospel of Salvation in Christ Jesus. We simply cannot live in seclusion and hoard this precious treasure for ourselves. We are to be in the world, but not of the world. We are to influence

the world for good with the Gospel we preach and Christian lives we live, and not be adversely influenced ourselves in the process. We are to Christianize the world and not be de-christianized by it. We are to apply the healing balm of the Gospel of Christ to the festering wounds of the world and not be contaminated by the poison of sin and doubt and unbelief as we do so. We are to keep the Gospel pure and unadulterated for ourselves and our children, and then give it away to everyone we can. We are the salt of the earth. May God help us all to be just that, ever and always, for Jesus sake. Amen." (Synod Report, 1960, Page 39)

With all these things in mind, the Evangelism Committee, looking at past resolutions of the synod, all of which point to the Biblical basis and urgency of this work, decided to take some time on the Synod convention program with the hope that evangelism would no longer be a spasmodic effort but an on-going extended effort. To that end, we have worked up a three phase program for the convention to stimulate interest and action. The program is called "Meeting Opportunities For Witnessing." The three parts are 1) The motivation for our witnessing, 2) The spirit of our witnessing, and 3) The method of our witnessing.

The Motivation For Our Witnessing

"What in the world are you doing here for heaven's sake?" is sometimes a familiar greeting. Sounds amusing at the time. But on sober thought with a slight change in emphasis, that becomes a very serious question.

What in the world are you doing here, for heaven's sake? We have been called into the heavenly kingdom, the Kingdom of Christ, and kept here on earth for a specific purpose. Catechism p. 175, question 300: When we pray the second petition we must bear in mind—that God has graciously *made us members* of this kingdom of grace, and—that He has also *given us the responsibility* of carrying on the work of Christ until His return.

Once Jesus healed a man who had been demon-possessed. (Mark 5:1-20). Having been healed the man wanted to go with Jesus. Jesus did not let him, but said: "Go home to your family and friends. Tell them how much the Lord has done for you and how He has had mercy on you." So we are to do.

Why should we witness and what is our motivation for witnessing? By Jesus' life, suffering, death and resurrection we have been healed from the death-dealing leprosy of sin and released from the bondage of Satan. Jesus, as He was about to be taken up to heaven told His disciples: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8). We are His disciples today. Let us begin where we are—we have our own Jerusalem—our own Judea and Samaria, i.e., our city, village, county, state and nation as well as the ends of the earth—which are still to be reached.

The Holy Spirit who creates the true faith in Jesus Christ also gives a new will. This is the will to follow and obey Jesus as His disciples, "learners."

In His last command, called the "Great Commission" Jesus said: "All authority (power) in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age." (Matthew 28:18-20. N.I.V.)

Note, there are four action words in this command, but only one is in the imperative, "make disciples." So it would read "going, make disciples . . . baptizing, teaching." We have only one reason for going out—to make disciples. And we are given the divine means by which to "make disciples" namely, baptism and Christ's commands, or words, written down by the prophets, evangelists and apostles. But there is no question as to what the disciples will do—they will go, they will baptize, they will teach the Word of Christ. The results will be disciples, not by our power, by the power (authority) of Christ working in Word and Sacrament.

—Hans Theiste

The Spirit Of Our Witnessing

Right before the ascension of Jesus, a last will and testament was given to the disciples and to all the followers of Christ. He commanded us "to go into all the world," using His Word and Sacrament, with the specific goal of making disciples. Men cannot change the will of God. Thus, this work is not to be an option with us, but it is to be a specific priority. It is important for us to note that along with the command of God, there is also motivation and a promise. He tells us that all power is His. It is with this power that we are able to go and it is with His comfort "that He will be with us always" that we continue to go. The Lord Jesus has not left us alone to do His work. He is with us! We are His co-workers, His ambassadors, His witnesses! We need to realize that we must do this work and do it with joy. Souls are in the balance and it is for this reason that we need to examine the SPIRIT OF OUR WITNESSING. I wish to address just three areas of concern. 1) DO WE HAVE A COMMITTED SPIRIT? 2) DO WE HAVE AN EARTHLY, WORLDLY SPIRIT? 3) DO WE HAVE A SELF-RIGHTEOUS SPIRIT?

ARE WE COMMITTED TO THE WORK OF WITNESSING? In order for us to answer this, I believe that we need to look at our various stations in life, our callings, our roles, and examine ourselves. We look to the pastor first. A pastor has a committed spirit to do this work if he will do and/or be, at least, the five following things. 1) The pastor will be a *motivator*. It is the task of the pastor to get people ready for this work. But he himself must first be ready, first to be motivated for this work. To that end I would encourage every pastor, as part of his daily Bible reading, to also read 1 Peter 5:1-3. The pastor needs to be a student of the Word and he also needs to pray over that Word. 2) The pastor will be an *example* to the flock. The pastor cannot and will not push his people into this work. He is a shepherd who leads. He cannot give the people of God a committed spirit to witness, but he can show them what one is like. 3) The pastor will *train* his people for this specific work of witnessing. It must be said that this work of witnessing is not the only way to fulfill the command of Jesus "to go into the world," but it is a good way, a valid way. People need directives. People need a base of doctrine on which to stand. People need to be equipped. The Bible does say: (Ephesians 4:11-13, N.I.V.) "It was Jesus who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to *prepare* God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." 4) The pastor will be an *organizer*. Even the Lord Jesus organized for evangelism. He chose a specific number of disciples. He called them. He picked twelve. He trained them by word and deed, yes, with on the job training, as well as "classroom" training. And what is more, when he sent out the seventy, he gave them specific instructions, He made them report back, and He evaluated their work. Also take a look at the organization of the Apostle Paul in his witnessing. If you study the four journeys that he made, he was organized for action, for time, and for efficiency. 5) The pastor will preach about this work and the spirit of this work. A word of caution needs to be said at this point. Just to do this is not enough. In order to make disciples, people need a greater amount of motivation, they need to see examples, they need specific training, and they need to be organized.

Now let us look to the lay person and examine what spirit they might have. For a lay person to truly be committed to this work of witnessing, I would suggest at least, the following four characteristics. 1) *Availability*, a willing spirit to be motivated, taught, trained, and organized. This takes time and sacrifice. 2) *Flexibility*, an evangelical spirit that is grounded in the Scriptures but still has a love for souls. 3) *Trainability*, the way to get rid of the uncertain, doubtful, objecting spirit in us all. When a person is willing to be trained, it shows and creates a humble spirit, a spirit with a very low pride factor. The Lord Jesus, time and time again, cultivated this humble spirit into his chosen twelve. 4) *Dependability*, a committed spirit. It is easy to become or to be discouraged. The first disciples whom Jesus called left Him and went back to their vocation of

fishing. Perhaps they too were discouraged. But the Lord called them again, encouraged them, and set their sights on being fishers of men, of catching people alive. He got them committed to this work because He caused them to see the dire need of this work as well as its joys!

As pastors and people, do we have committed spirits to this work of witnessing? May each one of us examine himself or herself. Surely we need to be committed but we also need to explore other attitudes that we might have which we need to get rid of. For example, do we have, or do we carry an EARTHLY, WORLDLY SPIRIT in this work of witnessing? This is a spirit that is motivated by numbers and money or both. It has happened that people take up this work with the prime interest of filling up church pews and meeting the church's budget. If this is our spirit of witnessing, we surely must be very frustrated and discouraged. But something else also happens because of this spirit. We fail to see the "fields" that are white unto harvest. Because of our earthly spirit we are blind to the nursing homes and group homes for the retarded, just to mention two "fields." It is reported that four out of five Lutherans registered in nursing homes are unchurched. Many times, they are overlooked because they will not be able to "pay their way" nor take up a pew on Sunday morning. And what of the mentally handicapped? They too need to be witnessed to, but it happens, because of our earthly, impatient spirit, that we fail to meet the needs of this group.

There is another area of concern. It is the inactive member, the member who is "falling away" from the church, the delinquent, the member who is sometimes referred to as "dead wood." What is our spirit of witnessing to them? IS IT A SELF-RIGHTEOUS SPIRIT? Has it happened that we have been shocked to see an inactive member come back to the church? Has our spirit been like that of Simeon, who was shocked that Jesus would associate with a woman of the world, a woman who was a great sinner? Or do we meet and greet these people with words of welcome, with a spirit of love and encouragement? In our prayers do we thank God for their presence in our fellowship once again? Inactive members are a problem for our ELS. In the 1978 Synod Report, it shows that we have 19,705 baptized members. The report goes on to show that 9108 souls worshipped on a given Sunday. That means that only 47 percent of the people worshipped on a given Sunday. To be fair, we want to consider the shut-in who cannot worship, but on the other hand, we must also consider the people in that number and percentage who worship Sunday after Sunday. Just how many people, then, do you think are inactive, if not in part, then totally? And what is more, on special worship days and nights, only 6,511 people worshipped, or 34 percent. Surely our spirit of witnessing to these redeemed souls needs to change!

The spirit of our witness, what is it like? Surely we all want to be committed to this work. We pray for pastors who take this work seriously, and for people who follow their pastor with a joyful spirit. How we need to be encouraged! How we need to encourage one another! Remember, if Barnabas had not encouraged the rest of the disciples to accept Paul, he may not have made the four missionary journeys. Encourage! Encourage! Encourage! God give us the spirit not only to speak what we have seen and heard but also to be known as the people who have turned the world upside down because of our love for Christ and the souls that He has redeemed!

—Erwin Ekhoff

Concerning The Method Of Witnessing

The mission evangelism classes that we held at Mt. Olive were divided into four one-week sessions.

(1) There was one session on the theology of evangelism. At this session we studied what the Word of God said about evangelism—and it was here that people became encouraged and motivated to do this work. The Word of God has an effect on people, and at the first session it was obvious that the Word had done its work.

(2) But you not only have to be motivated, you also need to be organized in the presentation of the Gospel itself because it's so easy to have an evangelism opportunity fizzle out into something that's not effective at all. Our second session, then, was to study an organized presentation of the Gospel. The purpose was to have the people commit the presentation to memory.

(3) The third session was spent on learning how to handle objections. The fear of not knowing how to handle objections, probably keeps more people from evangelizing than any other single factor. But this fear can be overcome when you learn how to handle objections.

There are two basic ways to handle objections. You can either avoid the objection, or answer it. Of the two alternatives, avoidance is much the better. And there are two good reasons why avoidance is better than answering the objection. First, you have a limited amount of time, and answering objections can take considerable time and get you off the track from your purpose for being there—to present the Gospel of Jesus Christ. Second, answering objections often takes considerable knowledge and skill. This can be the source of peoples' fear, for many people don't feel that they have this knowledge and skill. By avoidance we don't mean that you ignore an objection, but you learn to deal with it in such a way that you aren't sidetracked and the objection rather than being an obstacle, becomes a bridge back to your presentation.

(4) In the last session, we practiced the presentation of the Gospel among ourselves. The presentation itself is divided into three parts: (I.) The Introduction, (II.) the Presentation of the Gospel, and (III.) the Conclusion.

I. The introduction is important—because it can either set people at ease, or make them defensive. It consists in small talk about their secular life, their church background, and something about our church. We used two qualifying questions to let us know something about where the prospects were in their theological understanding. The two questions are:

(1) "If you were to die tonight, do you have the certainty that you would go to heaven?; and

(2) "Suppose that you were to die tonight and stand before God, and He were to say to you, 'Why should I let you into My heaven?'—what would you say?"

You have to use some common sense in knowing when to use these questions, and how to fit them into a framework that won't make people defensive.

II. The Gospel presentation itself started out with the concept of grace, the fact that heaven is a free gift, that the righteousness of man (imputed righteousness) is a free gift from God to men. The second part brings out the natural condition of man, that he's a sinner, and that he cannot save himself. That no man can redeem himself.

The third part of the Gospel presentation deals with God. First, He is merciful and therefore doesn't want to punish sin; but He is also just and therefore must punish sin. This poses a problem for God which He solved in the Person and Work of Jesus Christ.

This is the fourth point. Who Christ is: the infinite God-man, and what He did, namely, that He kept God's Law perfectly in man's stead and paid for our sins by dying on a cross and thus purchased for us a place in heaven which He offers as a gift which may be received by faith. And faith is the last part of the Gospel presentation. Tell what it's not, not mere intellectual assent, or temporal faith, but "trusting in Jesus Christ alone for our salvation." This faith is a gift of God worked in our hearts by the Holy Spirit through the Word.

III. The conclusion gives you feedback or tells where this person now is in his thinking. You can ask, "Does this make sense to you?" Or, you can simply ask, "Do you believe this?"

As part of the conclusion we pointed out that in our church we stress the importance and blessedness of using the Word of God; hearing it, reading it, and meditating upon it. Jesus says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32) During this fourth session we also practiced handling objections.

We presented several suggestions for leading the conversation back to the Gospel presentation.

This is just one method of presenting the Gospel, but it is concise and it works.

—Bruce Bestervelt

CONCLUSION

We encourage pastor and people, circuit and congregation, seminary and college, to take this work to heart and to call upon the Evangelism Committee for help, assistance, ideas, workshops, and encouragement. To help us all in this work of evangelism let us all rise and pray the EVANGELISM LITANY.

THE EVANGELISM LITANY

PASTOR: O Lord, open our lips:

PEOPLE: And let our mouths speak forth your praise.

PASTOR: For the many doors of opportunity which have been opened to us, O Lord: In our community; in our state; in our country; in the world.

PEOPLE: We thank you, dear Lord.

PASTOR: From ears that are deaf to these cries of dying humanity; from cold and indifferent hearts and a lack of zeal; from a vision confined only to our congregation; from forgetfulness of your great commission to preach the Gospel to every creature; from neglect to personally witness Your name:

PEOPLE: Good Lord, deliver us!

PASTOR: We know it is Your will that we bring the Gospel to everyone; our friends, neighbors, and relatives:

PEOPLE: Help us, good Lord, to do your work at home.

PASTOR: We know it is Your will that we bring Your Gospel to those in other cities and other lands:

PEOPLE: Help us, good Lord, to do your work in the world.

PASTOR: Send forth faithful workers into Your harvest; bless the preaching and teaching of Your Word throughout the world; enlighten the souls of men everywhere and bring them into Your Kingdom of salvation; protect all who preach Your Word:

PEOPLE: We ask You to hear us, good Lord.

PASTOR: Make us all determined witnesses of Your Name before the night comes when no one can witness:

PEOPLE: We ask You to help us, good Lord.

PASTOR: O Savior, Lamb of God, Who has taken away the sins of the world:
HAVE MERCY UPON US, AND GRANT US YOUR AID. AMEN.

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Five Year Projection 1981-1985

WHEREAS, It was resolved (SR. 1979, p. 71, Res. No. 5) 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,"

BE IT RESOLVED, That the members of the Board for Missions be commended for their conscientious planning.

Resolution No. 2: Support of Existing Missions

WHEREAS, The ability of some mission congregations to reach self-supporting status may vary from year to year due to unforeseen circumstances,

BE IT RESOLVED, That the Board for Missions be encouraged to make every effort to support such mission congregations with visitations, counseling, and financial assistance.

Resolution No. 3: Bible Study Materials on Missions

WHEREAS, The Board for Missions reports that it is in the process of preparing mission-oriented Bible studies, and

WHEREAS, These materials are needed for our congregations to become more mission-minded,

BE IT RESOLVED, That the Board for Missions be encouraged to expedite its project of procuring various mission-oriented Bible study materials for use in our congregations.

Resolution No. 4: Faith, St. Edward, Nebraska

BE IT RESOLVED, That Faith, St. Edward, Nebraska, be commended for starting a sister congregation, St. Paul's, Albion, Nebraska, and thereby becoming a self-supporting parish.

Resolution No. 5: Foreign Mission

WHEREAS, The Synod has not been able to reach its desired level of support for foreign mission work, and

WHEREAS, There may be the temptation to drastically reduce the staff on the mission field,

A. BE IT RESOLVED, That the Synod continue to maintain a minimum staff of three theologically trained men for the Peru field,

B. BE IT RESOLVED, That the Board for Stewardship be urged to budget funds to adequately support the work in Peru, and

C. BE IT RESOLVED, That the congregations of the Synod be urged to increase their financial support of foreign mission work.

Resolution No. 6: Foreign Mission Promotion

WHEREAS, The foreign missionaries earnestly request the prayers and support of the members of the Synod, and

WHEREAS, The zeal of the members of the Synod for the work in Peru may not always be apparent to the missionaries,

A. BE IT RESOLVED, That the members of the Synod be urged to pray for and correspond with the missionaries in Peru, and

B. BE IT RESOLVED, That the Board for Missions continue to promote interest in and support of the mission work in Peru among the Synod's member congregations.

Resolution No. 7: Special Gifts to Foreign Mission Work

WHEREAS, It was reported that Faith Mission Society has donated \$7,500 to the work of the Peru mission, and

WHEREAS, Other friends have given support to the Synod's mission work in many ways,

BE IT RESOLVED, That the Synod give thanks to the Lord for moving the hearts of these people to support this work.

Resolution No. 8: Foreign Mission Report

WHEREAS, The Lord has blessed the spreading of the Gospel in Peru in many areas through the preaching of the Synod's missionaries,

BE IT RESOLVED, That the Synod express its thanks to the Lord for bringing many people to faith.

Resolution No. 9: Evangelism Training Materials

WHEREAS, The Evangelism Committee has gathered materials concerning evangelism training,

BE IT RESOLVED, That the Evangelism Committee continue to offer its evangelism training service to pastoral conferences, circuit meetings, and local congregations.

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

The Board has again met during its regularly scheduled times, with individual members and committees also functioning between each meeting.

THE BOARD OF REGENTS

Members of the Board during the past year were: 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, Colorado Springs, CO; 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 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
Greg Costello, Business Office, Wrestling Coach
Randi Ellefson, Music, Choir
Ernest Geistfeld, Deferred Giving Counsellor, Director of Development
Bonita Hammel, Music
Judy Helland, Music, Organ
Paul A. Helland, Dean of Academic Affairs, Physics
Arlene Hilding, Music
Norman S. Holte, President, Political Science
Rudolph E. Honsey, Hebrew, Humanities, Religion, Seminary
Calvin K. Johnson, Financial Aids Director, Registrar
James Krikava, Band
Sigurd K. Lee, Education, English, Drama
Clarice Madson, Library Staff
Juil B. Madson, Greek, Seminary
Sara McKay, Music
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
Paul G. Petersen, Development Officer
Allen Quist, Psychology, English, Speech
Oren Quist, Physics
Glenn E. Reichwald, Acting Seminary President, Geography, History, Social Sciences
Karen Reit, Art
Bjarne W. Teigen, Philosophy, English, Religion, Seminary
Erling T. Teigen, Philosophy, English, Religion, Seminary
Paul B. Tweit, Business, Wrestling Coordinator
Bette Wortman, Music
Ronald J. Younge, Biology, Basketball Coach

Dr. B. W. Teigen suffered a slight heart attack early in the first semester. The Lord, however, has granted him sufficient recovery so that he has again been able to teach. We are most grateful for this.

ENROLLMENT

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

	1st Semester	2nd Semester
Freshmen	152	142
Sophomores	107	103
Specials	21	20
Part-Time	30	26
	<u>310</u>	<u>291</u>

Seventy-six of the students enrolled were from the Evangelical Lutheran Synod: 40 freshmen, 23 sophomores, 3 specials and 10 part-time. Seventy-eight were from the Wisconsin Evangelical Lutheran Synod: 28 freshmen, 22 sophomores, 17 specials and 11 part-time.

We are grateful to our Lord that He has blessed the College's intensification in recent years of efforts to recruit students for Bethany from among our own congregations and those of our fellowship. These efforts will continue and will continue to be successful if each of our pastors will forward names of prospective students to the Admissions Department and do all that they can to make the recruiters' job easier. Similarly, we would expect that the students themselves will speak a good word for the college of their choice among their peers and that parents and other members of our congregations will do their utmost to interest the youth in attending Bethany. Ours is the conviction that no college-age student could make a better decision, together with their parents, than to choose Bethany for the first two years of College. It bears constant repetition that ours is an outstanding faculty and that ours is an outstanding college. The Synod cannot adequately appreciate the fact that Bethany is a Christian college, staffed with Christian men and women whose primary purpose is to serve the Lord through their service to Bethany and its students. From many quarters come many statements about many things, all of which combine to give a sometimes ominous sound to the '80s. By the grace of God let us bend our every effort toward assuring that Bethany will continue to prosper, for it is a divine mission which seeks to instruct and to strengthen in the things pertaining to the kingdom of God, as well as to provide a good academic base for its students' later lives.

The College maintains membership in a number of national, regional and state associations through which it is able to keep abreast of the educational scene. The Rev. Herbert Larson, secretary of the Board, represented the Regents, as did President Holte the College, at this year's national convention of the Association of Governing Boards, which met in Washington, D.C.

The Board is thankful again this year that everyone who serves at Bethany has done a God-pleasing job. This is true of all, from the president, through the administrative staff, the faculty and the staff. It is something for which all of us in the Synod should be most grateful.

REORGANIZATION

All departments of your College are constantly reviewing their programs, goals and objectives with a view toward improvement. Similarly, the Regents are also seeking constantly to be more capable in meeting their responsibilities.

Certain organizational changes were reported last year. Some have been made during the past year also. Mr. Ernest Geistfeld has been appointed to serve as Director of Development. He continues to serve both the College and the Synod on a 50-50 basis as Estate Planning Counsellor. The Rev. Paul G. Petersen was installed in November, 1979 as Development Officer.

REACCREDITATION

Last year's report mentioned that the College's accreditation with the North Central Association of Colleges and Secondary Schools was up for review. Most of you should be aware by this time that Bethany passed North Central's review with flying colors. A team of educators, representing several colleges from several areas of our country visited our campus, studied our facilities, our programs, our day to day operations, met with various people, and left with a good feeling that our College is a bona fide college which knows what it is here to do and is doing it quite well. The North Central Association accepted their committee's recommendation that Bethany Lutheran College be reaccredited for a ten-year period, which is the maximum length of time for which colleges are accredited. Here also, none of this would have been possible without the earnest efforts and cooperation of a great many people.

PHYSICAL PLANT

Since the improvements which are plainly visible to any visitor to our campus were made since last year's convention, we have received many compliments on the good and attractive facilities which Bethany has. These improvements are made through arrangements made by a sub-committee consisting of Regents and Trustees representatives. The Synod's Board of Trustees are to be thanked for their willingness to accept the necessity of various improvements to our buildings and to fund these improvements, specifically those which involve capital improvements of no small cost.

There was a fire in the gymnasium-auditorium during last year's convention which made it necessary for the convention to move to the College Chapel for the final two days. Damage to the building and its furnishings was minimal. The repairs have been made, the cost of which was essentially covered by insurance. Since last year the gymnasium's heating system has been changed, connecting up to the main boilers, which heat the other buildings on campus. Of this cost, \$50,000 is taken from the College's portion of the funds being generated through the Synod-wide Anniversary Thankoffering, Gratitude for Grace.

A careful study has been authorized to seek out and then arrange in a priority schedule a number of future maintenance and/or improvement projects, particularly on Old Main. These include: windows in Old Main, tuck pointing, remodeling of music area, remodeling of chapel, office space, storage space, roof and gutter repair, the radiators and piping in Old Main, elevator, and possibly others we have overlooked.

Not included in this package of possible future work is an enclosed fire escape on the south entrance of Old Main, ordered by the city Fire Marshall's office. Bids for this construction for \$106,000 were let on March 21.

In every possible way, the College is doing its utmost to be a conservator of energy. It must, because of the obvious cost factors involved and because of the general need of us all to conserve.

The new Dobson organ was installed in the chapel in time for the beginning of the school year. It is a fine instrument from the standpoint of its construction and sound. Be sure to visit the chapel and look at the organ. A series of recitals was held during the school year to demonstrate the organ's capabilities and to edify all who were able to attend.

FINANCES

We continue to be grateful to the members of the Synod for the financial support which the College receives and without which it would be impossible to operate. Every effort is made to keep the College's budget trimmed of excesses. We are relying on the students paying 63% of the total for educational purposes. There is a guide, which is commonly accepted, that when you rely on income from the student to take care of over 60%, that it is not a good situation. Synod subsidy this past year was 13.1% of the College's income, as compared to 20% a few years ago. The proportion of the Synod's budget which the College receives has dropped from 37.2% in 1976 to 31.4% in 1980. It is very evident that we need the continued generous support of the members of the Synod in order for our College to continue its work.

The following summary for 1978-79 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:

	1978-79		Actual Over (Under)
Revenues	Actual	Nov. Budget	
Tuition and Fees	\$ 469,085	\$ 449,475	\$ 19,610
Governmental Grants	33,260	42,606	(9,346)
Private Gifts and Grants	227,870	265,270	(37,400)
Sales and Services of Educ. Act.	9,700	12,000	(2,300)
Other Sources	41,383	14,000	27,383
	<u>\$ 781,298</u>	<u>\$ 783,351</u>	<u>(\$2,055)</u>
Sales and Services, Aux. Enter.	405,090	404,300	790
	<u>\$1,186,388</u>	<u>\$1,187,651</u>	<u>(\$1,265)</u>
Expenditures			
Instruction	\$ 330,095	\$ 309,189	\$ 20,906
Academic Support	41,958	45,970	(4,012)
Student Services	150,951	141,253	9,698
Institutional Support	188,053	143,328	44,838
Operation and Maintenance of Plant	107,873	100,215	7,658
Scholarships and Grants	66,718	69,610	(2,892)
Salary Increase		17,000	(17,000)
	<u>\$ 885,648</u>	<u>\$ 826,565</u>	<u>\$ 59,196</u>
Auxiliary Enterprises	295,454	331,200	(35,746)
	<u>\$1,181,102</u>	<u>\$1,157,765</u>	<u>\$ 23,337</u>
Mandatory Transfers	18,548	23,871	(5,323)
	<u>\$1,199,650</u>	<u>\$1,181,636</u>	<u>\$ 18,014</u>

*Deficiency

\$ 13,262

*Due to purchase of computer and other capital expenditures proposed in 1979-80 budget.

CONCLUSION

Our Great Commission as disciples of Christ is to go into all the world and preach the Gospel to every creature so that they may hear and know and believe that power which is God's own power unto salvation to all who believe. Some of these disciples are equipped for this kind of service to the Lord through their attendance at Bethany. Bethany's concentration is necessarily upon the teaching aspects of our Savior's Great Commission, "Teaching them to observe all things whatsoever I have commanded you." Let us therefore continue to remember our College in prayer, with support and by encouraging our young people to avail themselves of the Christian college education which Bethany offers.

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

REPORT OF THE BOARD OF REGENTS AND PRESIDENT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

The affairs of the Seminary are also given a portion of the agenda whenever the Board meets.

BOARD OF REGENTS

The Board of Regents which is responsible for the College is also responsible for the Seminary. These men have served during the past year: 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, Colorado Springs, CO; Dr. Donald Peterson, Madison, WI; Mr. Tim Thiele, Oconomowoc, WI; the Rev. M. E. Tweit, Waterville, IA; and Dr. William Wood, Mankato, MN.

FACULTY

These men taught in the Seminary during the 1979-80 school year: M. H. Otto, J. B. Madson, Rudolph E. Honsey, Erling T. Teigen, and Glenn E. Reichwald.

ENROLLMENT

Fifteen men have been in attendance during the past year, plus one part-time student. The regular students consisted of one senior, nine middlers, and five juniors.

In addition, five of our students have served their vicarage year during the past school year. Mr. Joseph Burkhardt has served under the supervision of Pastor Richard Newgard at Our Savior's, Albert Lea, MN. Mr. Craig Ferkenstad has served under the supervision of Pastor Warren Granke at Grace, Madison, WI. Mr. Dan Metzger has served under the supervision of Pastor Alf Merseth in the Northwood, IA parish. Mr. John Moldstad, Jr. has served under the supervision of Pastor Wayne Dobratz at Bethany, Princeton, MN. Mr. Matt Luttmann has served under the supervision of Pastor Carl Rusch at Grace, Piedmont, MO.

PRESIDENCY

Theodore A. Aaberg, who was the Seminary's first president under the reorganization by which the Seminary now has its own president, was forced by illness to resign from his position as president and professor at the Board's August, 1979 meeting. On January 8 of this year, President Aaberg was granted release from the sufferings of this present world to enter into the joy which our loving Lord has prepared in heaven. All of us in the Synod have many reasons for being thankful to the Lord of the Church for the servant whom He permitted us to know and to profit from in the person of President Aaberg. He gave unstintingly of his time and talents to Bethany, both the College and Seminary, which he loved so deeply. All of us are the richer for his having been in our midst.

Our gratitude must also be expressed to Professor Glenn E. Reichwald who shouldered the added responsibilities of Acting Seminary President between the time of President Aaberg's resignation and the Board's calling of his successor.

At its February meeting the Board elected and called the Rev. George M. Orvick of Holy Cross Lutheran Church, Madison, WI to become to become the next president of the Seminary. At the time our report is being prepared, his decision is not yet known.

PROFESSOR MILTON H. OTTO

After twenty-three years on the faculty, Professor M. H. Otto has retired from full-time service, effective at the close of the recently completed school year. Here again, the members of the Synod owe a debt of thanks to him and to the Lord who gives talents to men for service in His church. Prof. Otto will continue on a part-time basis.

NEW PROFESSOR

Pastor Mark O. Harstad has accepted the Board's Call to begin teaching Old Testament, Hebrew and Church History at the beginning of the fall, 1980 semester. We all join in the prayer that his will also be a blessed service to the Lord.

ACTIVITIES

During this past year a number of activities have also been carried on. An institute was held for pastors last summer, with Professor Honsey teaching a course on the prophet Jonah and Professor Reichwald teaching a course on "The Theological History of the Evangelical Lutheran Synod." Pastors of the ELS and other synods attended. The institute was made possible through a grant from the Aid Association for Lutherans. In December, Dr. Leon Morris, noted New Testament scholar, spoke on campus. His appearance was made possible through a grant from the Lutheran Brotherhood. Two summer institutes are planned for this summer, one at the Seminary and another at Midland, MI. We hope that pastors will again avail themselves of the opportunity.

LIBRARY

The internal growth of the Seminary has also continued. Many new books have been added to the library and the cataloging of the rare books has continued. Many of the additions to the library have been made possible through generous gifts which supplement the regular library funds.

SCHOLARSHIP FUNDS

Another area which has received generous support is our various scholarship funds. Everyone who is associated with the Seminary is very appreciative of this kind of assistance to the men who will be serving our congregations in the years to come.

FURNISHINGS FUND

The new building is serving us well. The Seminary has benefitted from the many gifts of its friends to the furnishings fund. As our report is prepared, there are only about \$2,000 remaining to be paid for the furnishings.

FINANCES

No school can operate without the generous support of its friends. Our Seminary is blessed constantly through the interest which our congregations and friends show in it and through the support which they give.

The following is a summary statement of revenues and expenditures for the year ended June 30, 1979:

Revenues

	Unrestricted	Restricted
Tuition and Fees	\$12,220	
Private Gifts and Grants	57,061	\$11,048
Endowment Income		1,400
Other Sources	1,664	
	<hr/> \$70,945	<hr/> \$12,448

Expenditures		
Educational and General Instruction	\$58,092	
Academic Support	7,875	\$ 2,743
Student Services		1,508
Institutional Support	8,596	
Operation and Maintenance of Plant	5,112	
Scholarships and Grants		8,197
	<hr/> \$79,675	<hr/> \$12,448

Excess (Deficiency) of Revenues over Expenditures (\$8,730)

CONCLUSION

Ours is an important God-given task, namely, the training of men who shall go into the world to preach the Law of God, which condemns us all, and the Gospel of God concerning His Son, Jesus Christ, which is the power of God unto salvation to all who believe. May the Lord of the Church preserve us faithful to the trust given us and the confidence expressed in us, that His name might be forever magnified and exalted above all other names.

Glenn E. Reichwald, acting president

M. E. Tweit, chairman

J. H. Larson, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Presidency

WHEREAS, Theodore A. Aaberg faithfully and selflessly served our Synod in many different capacities, including that of seminary president and acting college president, and

WHEREAS, Our loving God has seen fit to call Theodore A. Aaberg home to his eternal rest,

BE IT RESOLVED, That the Synod thank and praise God for the many years of Theodore A. Aaberg's faithful service.

Resolution No. 2: Bethany Lutheran College and Bethany Lutheran Seminary

WHEREAS, We wish to remember gratefully the wonderful works of the Lord who has blessed our Bethany Lutheran College and Bethany Lutheran Seminary as evidenced by: increased enrollment, especially among the youth of the Synod; a dedicated and loyal staff; improvements to the campus buildings and beautification of the campus grounds; the purchase and installation of a new Dobson organ in the chapel; and the reaccreditation of Bethany Lutheran College by the North Central Association of Colleges and Secondary Schools, therefore

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

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

Resolution No. 3: Christian Day School Teacher Recruitment

WHEREAS, There is a pressing need for Christian day school teachers in the Synod,

BE IT RESOLVED, That the Synod urge the pastors and congregations together with the Board of Regents and Bethany Lutheran College to do their best to encourage Bethany students to seriously consider becoming Christian day school teachers.

Resolution No. 4: Regarding the New Seminary President

WHEREAS, The Rev. Wilhelm Petersen has accepted the Call as president of Bethany Lutheran Seminary, and

WHEREAS, In the Rev. Wilhelm Petersen the Lord has provided a capable and dedicated servant to direct the seminary, therefore,

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

Resolution No. 5: Retirement of M. H. Otto

WHEREAS, Professor Otto has retired from his position as full-time professor at Bethany Lutheran College and Seminary, and

WHEREAS, Professor Otto has served faithfully as both teacher and dean of the Seminary for many years,

BE IT RESOLVED, That the Synod acknowledge and thank Professor Otto for his faithful and dedicated service and pray for the Lord's blessings on his continued part time teaching.

Resolution No. 6: Seminary Presidency

WHEREAS, Professor Glenn Reichwald has faithfully served as acting president of the seminary from the time of President Aaberg's leave of absence,

BE IT RESOLVED, That the Synod express its thanks to Professor Reichwald for his faithful and dedicated service to the Lord.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

CHRISTIAN DAY SCHOOL REPORT

Sixteen congregations of the Synod 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. Three of the sixteen have not been counted among our schools before: Holy Scripture Lutheran School of Midland, Michigan; King of Grace Lutheran School of Golden Valley, Minnesota, and River Heights Lutheran School of East Grand Forks, Minnesota. The last two are new schools, both of which began without Synod subsidy. The Synod assisted five schools with subsidies during the past school year: Saude-Jerico, \$1,500; Scarville, \$750; Mt. Olive, \$1,000; Norseland, \$750; and Port Orchard, \$1,500.

A total of 41 teachers staffed these schools, full or part time, a number up five from last year. Many of them met on October 25-26 at Holy Cross, Madison, for the annual teachers' conference, and enjoyed an outstanding program. A \$150 subsidy from the Synod assisted this endeavor. In addition, four of the Synod's teachers were assisted in attending summer school by means of small subsidies. The Board took steps to make the administration of these subsidies more efficient.

The Board revised the suggested salary scale for day school teachers, which was presented to the Synod in 1979, raising base salary and increment figures to reflect the current economy. An additional change was made in sick leave allowances (specification 9). The newly revised scale is presented below. A survey of teachers' salaries in the 1978-79 school year shows about 15% of our teachers (all of them women) below the scale in that year. The Board discussed means of understanding the special circumstances in these situations, and assisting where possible.

A very helpful "Handbook for Beginning Teachers" has been developed and distributed to teachers and schools throughout the Synod.

The proposed conclave of educators, originally scheduled for the summer of 1980, for the purpose of studying thoroughly the religion curriculum in our school system, has been postponed because of difficulty in finding necessary funding. An attempt will be made to hold this in 1981.

There was no all-school visitation program this year. Methods are being explored to cooperate with the Wisconsin Synod in visitation procedures. Special efforts were made to contact certain schools in various special circumstances.

Finally, the Board authorized \$100 payments to 44 students attending Lutheran High Schools of our fellowship (as compared with 45 last year). After considering the purpose this subsidy program is to serve (to encourage our young people to attend Christian high schools), the Board resolved to ask the Synod either (1) to authorize an increase in the size of this subsidy to a reasonable amount, starting in 1982, or (2) to phase out the program so that the Board can put these funds to some other educational purpose.

Christian Day School Statistics, 1979-80 School Year

1. Teachers

30 women, 11 men (Men teachers represent 27% of total—last year 24%)
Degrees: 2 or 3 year—3 Bachelors—36 Masters—2
Average tenure at present school: 2.7 years range: 1-9 years
Average number of grades for each teacher: 3.2 range: 1-8
Average class size: 16.8 students (1978: 19.2) range: 7-29

2. Schools:

Total number — 16

Enrollment:	K*	1	2	3	4	5	6	7	8	TOTAL
	85	83	82	88	94	71	64	61	42	670 (1978: 607)

*11 schools have kindergartens.

Budget: Average: \$31,800 (1978: \$24,300) range: \$6,000-\$8,400

% of total congregational budget spent for school:

Average: 41% (1978: 38%) range: 21-62%

Cost per child: Average: \$767 (1978: \$585) range: \$400-\$1,540

Average cost/child in nearby public school district: \$1,620

% of congregation's children enrolled in school:

Average: 50% (1978: 67%) range: 8-90%

3. Salary Schedule for ELS Teachers

Authorized SR 1970, p. 60. Revised March, 1980.

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

Minimum base salary:	Annual increments:
\$8600 plus housing	\$300 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:
\$10,400 plus housing	\$325 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 for 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 for Christian Education shall review the salary schedule. However, any revisions or changes are subject to the decision of the Voters' 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 8 days shall be granted each year; these may be accumulated to a maximum of 50 days. For any sick leave beyond the accumulated amount, the cost of substitute teaching may 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 for Christian Education.
12. Each substitute teacher is to be paid \$30 per day.

Thomas A. Kuster, secretary of schools

YOUTH WORK

The only 1979 Synod Resolution affecting the Board's Youth Work was as follows: "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." (Res. #5, p. 85, 1979 SR) In answer to that continued directive the Board for Education and Youth is happy to report that it has completed an entire outline of events to be contained in a Youth Leadership Seminar. This seminar would be practical on the circuit level and contained in a full-day meeting. This seminar would cover such aspects of Youth Leadership as "The importance of youth work," "The duties of LYA officers," and "The purpose and function of committees," along with a study of youth motivation. The Board for Education and Youth adopted this outline and authorized its implementation in one circuit as a pilot program. The statistics of this pilot program will then be evaluated by the Board.

Outlines were also prepared for the instruction of adult advisors for the Lutheran Youth Association and for gaining and maintaining the interest of older young people (ages 18-30). The Board looks to implement these in the future.

The Lutheran Youth Association has planned its biennial convention for August 1, 2 and 3, 1980 at Mankato, Minnesota. The emphasis of this year's convention will be the history behind and the content of the Augsburg Confession. Much time is being delegated by LYA advisors to bring this subject to the interest of LYA-aged young people. The Board for Education and Youth makes funds available for the publicity of this convention.

The Board also reports that ELS youth attended summer camps in the states of Washington, Wisconsin, Michigan, and Minnesota. Many times it has been pointed out that summer camps are a very important evangelism tool and also a recruitment tool for Bethany Lutheran College. Very little statistical information was received in reports from the camps again this year. However, the Board for Education and Youth is working on establishing guidelines for the operating of ELS summer camps. Again, more pastoral participation is urged.

Final action in the area of youth work consists of the ceasing of the ELS armed services mailings. A list of all those receiving armed services mailings was, with permission, forwarded to the WELS armed services department and added to their list.

PARISH EDUCATION

The Board for Education and Youth has done little in the area of Parish Education in the past year. Due to a lack of interest on the part of the ELS on the congregational and pastoral levels, the Tape Ministry was dissolved. To be done properly a tape ministry needs a demand as well as a supply. Both were lacking.

In much the same way the Special Emphasis Sunday material has been tabled until a later time. The cost of distributing often unused material is prohibitive.

The only active persual in parish education was the contact that the Board made with WELS to determine its methods of evaluating and to obtain its results of evaluating various educational, and especially Sunday School material, for the purpose of advising local congregations. A report has not yet been obtained.

Nile Merseth, recording secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Subsidy of High School Students

WHEREAS, Christian education at the high school level is of great importance in the spiritual growth of the youth and is important to the Synod,

BE IT RESOLVED, That we encourage congregations to motivate their students to attend Christian high schools and help support them financially as they are able.

Resolution No. 2: Title Change

BE IT RESOLVED, That the title "Salary Schedule for ELS Teachers" be changed to "Suggested Salary Schedule for ELS Teachers"

Resolution No. 3: Saturday and Sunday Schools

WHEREAS, Saturday and Sunday schools are an important part of our educational program.

BE IT RESOLVED, That the Board for Education and Youth investigate ways of focusing greater attention on our Saturday and Sunday school educational programs.

Resolution No. 4: Shortage of Christian Day School Teachers

WHEREAS, There is a critical shortage of Christian day school teachers in our Synod and the WELS and there are new schools opening and there is an increased interest in Christian day school education, and

WHEREAS, One of the purposes of our Synod is to train teachers for Christian education, and,

WHEREAS, This shortage deters congregations from opening or expanding Christian day schools and,

WHEREAS, State certification of teachers is extremely difficult in some states,

A. BE IT RESOLVED, That the Synod urge the Board for Education and Youth to investigate ways to train teachers for our schools and report to the 1981 Synod convention, and,

B. BE IT FURTHER RESOLVED, That the Synod urge the Board for Education and Youth to investigate ways to accomplish certification of these teachers and report to the 1981 Synod convention.

Resolution No. 5: Shortage of Christian Day School Teachers

WHEREAS, Teachers salaries are a factor in attracting and keeping teachers, and,

WHEREAS, It has been reported that 15% of our teachers in 1979 were paid below the suggested salary schedule,

WHEREAS, Inflation has greatly increased the cost of living for our teachers also,

BE IT RESOLVED, That each congregation be encouraged to review the salaries of its Christian day school teachers, keeping in mind the suggested salary schedule for ELS teachers.

Resolution No. 6: Christian Day School Visitations

WHEREAS, A regular visitation of our Christian day schools by an experienced visitor is both welcomed by and valuable to our Christian day schools,

BE IT RESOLVED, That the Board for Education and Youth institute a regular visitation schedule.

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 re-electing the Rev. Gottfred Guldberg as chairman; the Rev. John Smith was re-elected secretary. Prof. Paul Tweit was re-elected insurance manager—he cares for the Pastor's and Teacher's Term Life Insurance. Mr. Stanley Holt was elected finance officer—he cares for the Pastor's Pension Fund. Mr. Lester Amundson was re-elected group insurance advisor.

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

1. Re: *Needs of Retired Pastors and Pastors' Widows.* The Board has proposed a 10% increase in subsidies beginning January 1, 1981. At the present time there are three pastors and eight pastors' widows receiving aid from this fund.
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 \$72.00 per year for pastor or teacher.
4. Re: *World Emergency Fund.* The special offering of last May for this fund totaled \$7,355.84. During the year \$10,000.00 was used to help feed and clothe the starving Cambodian people.
5. Re: *Proposed Budget for 1981.* The following budget was prepared, adopted, and sent to the Board for Stewardship for its consideration:

Subsidies for pastors and pastors' widows	\$14,000.00
Medicare Gap	500.00
Retirement Fund (6%)	12,000.00
Group Life Insurance	8,000.00
Board Expenses	750.00
	<hr/>
	\$35,250.00

WHEREAS, The National Life Insurance Company of Vermont is concerned that some action be taken by the Synod to increase the number of participants in the pension program since only 45 pastors are enrolled to date.

WHEREAS, The Synod is being burdened by having to supplement minimum pastors retirement from its budget. This is basically a poor way to administer pensions.

WHEREAS, The Synod recommended that the program for the pastors be started in August of 1970: at that time it was compulsory for all churches to set aside 5% of salary for their pastor as part of the church budget. At the present, the Missouri Synod, American Lutheran Church and the Lutheran Church in America use varying amounts of 12% to 15% of salary.

WHEREAS, The cost of living is constantly rising and in order to provide a more equitable retirement program for the pastors,

BE IT RESOLVED, That the Synod urge all congregations to enroll all pastors who have not been enrolled in this program and that the percentage of the salary be increased to 10% as suggested by the National Life Insurance Company effective August 1, 1980.

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Needs of Retired Pastors and Pastors' Widows

WHEREAS, The cost of living has risen exhorbitantly in the past year,

BE IT RESOLVED, That the Synod adopt the 10% proposed increase in subsidies to retired pastors and pastors' widows.

Resolution No. 2: Hospitalization Insurance

WHEREAS, Some of our congregations may not have hospitalization insurance for their pastors, and

WHEREAS, The Time Insurance group policy of WELS is available to all pastors and teachers,

BE IT RESOLVED, That non-participating congregations be urged to review the benefits available to them through the Time Insurance group policy of the WELS.

Resolution No. 3: Workman's Compensation Benefits

WHEREAS, Certain job-related accidents may not be covered by the Time Insurance group plan,

BE IT RESOLVED, That each of our congregations be encouraged to ascertain its individual responsibilities under the Workman's Compensation Act of the state in which it is located.

Resolution No. 4: Premium Payment of Pastors' Group Term Insurance

WHEREAS, An increasing number of congregations have taken upon themselves to pay their pastors' share of the group term insurance, thus reducing the demands on the Synod budget,

BE IT RESOLVED, That the Synod commend these congregations and encourage all of the congregations to consider paying the cost of their participation in this program.

Resolution No. 5: World Emergency Fund

WHEREAS, In the past year \$10,000 has been disbursed in response to an emergency among the Cambodian people,

BE IT RESOLVED, That the Synod encourage that the Board for Christian Service continue such works of charity through its world emergency fund.

Resolution No. 6: Social Ministries

WHEREAS, The Synod recognizes that Christians in the world have the opportunity and the duty to help those in need,

BE IT RESOLVED, That our congregations be encouraged to be sensitive to the specific needs of social ministry in their own areas through which they may express such Christian love.

REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications met on June 17 and November 5, 1979, and on February 29, 1980; and at this writing plans to meet again on June 15, to consider and act on the items detailed below:

I. Continuing Publications

A. *The Lutheran Sentinel*. Editor Erling Teigen reported progress in eliminating typographical errors and transpositions; and on responses to articles published in the *Sentinel*, which, taken together, seem to indicate a "mix" of lighter and deeper writing that is about right. The business manager's report shows an average of 41 fewer subscriptions in 1979 than in 1978, a problem which the Managing Editor has tried to help correct by encouraging congregations to continue or inaugurate blanket subscription plans. The *Sentinel's* income decreased by \$402.52 in 1979; at the same time the operating deficit (which is the amount by which the Synod subsidizes the magazine) was \$815.38 less than in 1978. These are normal fluctuations and may reverse next year. Printing costs continue to rise, and subscription prices may have to be raised again to cover these. These Board discussed the possibility of using computer technology in addressing in order to save labor costs.

B. *Lutheran Synod Quarterly*. The publishing schedule for this scholarly journal was hampered by the loss of Editor Theo. A. Aaberg. At this writing it is anticipated that Dr. Wilbert Kreiss' Reformation Lectures will appear in the *Quarterly* soon. Prof. Milton Otto has solicited conference papers for publication as well.

C. *Synod Report* and *Convention Echo*. The Board continues to discuss ways of getting the *Synod Report* more widely read, including a promotional letter before the convention, bulletin inserts, and personal contacts with each pastor at convention time. While the *Convention Echo* is more widely read, the official record is the *Synod Report* which also contains much other information useful to every member of the Synod, such as statistical reports from each Synod congregation; locations and times of service for each congregation; addresses of the Synod's pastors, professors, teachers, officers and Board members; and the text

of the President's Message and Report. We urge wide use of this significant annual book. The Board has also discussed the possibility of getting the *Report* out earlier, possibly using computer technology in preparing the publication for the printer.

D. *Christmas Program*. Less than half of the 1,500 copies of the 1978 Christmas program were sold. Another program was published in 1979, and one is being prepared for 1980. Congregations looking for Christmas programs might well obtain a copy of each available program from the Lutheran Synod Book Company, study them, and purchase and use whichever seems most suitable.

E. *Bulletin Inserts*. Bulletin inserts highlighting the various aspects of the Synod's work were printed and distributed from time to time. Inserts are currently planned on recruiting, foreign missions, home missions, publications, and stewardship. Inserts on the Synod Thankoffering and for the Board for Christian Service are prepared by their respective groups. Ernest Geistfeld reported to the Board an excellent response to the insert on deferred giving, which leads us to believe that these inserts are widely read by our people and well worth publishing.

F. *Bible Study Materials*. A Bible study on Ephesians was published and is available at \$1.00 per copy, postpaid, from Pastor John A. Krueger, 1500 Peterson Avenue, R. 1, Eau Claire, WI 54701. These are published with a fund first started by an anonymous gift and maintained by sales of the studies. A study of St. Mark's Gospel, previously published, can be reprinted if necessary. Problems of scheduling by the authors prevented the current study on Ephesians from being published as early as we had hoped. We hope to be able to publish further studies; one on Galatians is now in preparation and we hope to have it ready for distribution by the time of the convention. We commend Mrs. Eunice Gernander and Mrs. Evelyn Jackson of San Antonio, Texas, the authors, for these fine study tools, and for their willingness to share them with our Synod's people. It should be noted again that these Bible studies, specifically designed to be usable under lay leadership, are not intended to take the place of the *I Believe* studies on the Confessions, which we also urge our people to purchase and use.

II. Individual Publications

A. *The Lutheran Confessions: A Harmony and Resource Book*. This unique scholarly tool sold well at the 1979 Synod Convention. Sales have been slow since then, but we look for continued annual sales as the book is adopted for use in college and seminary classes both within and outside of our Synod. Reviews have been favorable—in some cases, excellent.

B. *Koren-Walther Translations*. The translations of essays and sermons by Dr. U. V. Koren and Dr. C. F. W. Walther also sold well at last year's convention; well over half of the 500 copies of each have been sold. These books have also been very favorably reviewed, also by people outside our Synod.

C. *I Believe*. Four of the series of five *I Believe* studies on the Lutheran Confessions of faith have been published so far—on the ecumenical Creeds, the Formula of Concord, the Smalcald Articles, and Luther's Large and Small Catechisms. It is planned to have the final study, on the Augsburg Confession, ready for distribution this summer. Cost of this last—and necessarily longer—study on the Augsburg Confession will be partly defrayed by a grant from the Aid Association for Lutherans to be used toward a celebration of the anniversary of the Augsburg Confession and the Book of Concord. We are grateful to the AAL for this grant. The Board continues to discuss the feasibility of binding the five studies into one volume, at least a certain number of copies, after the final study is published.

D. *Catechism*. The Catechism Review Committee has completed the final typing of about a third of the new Catechism at this writing, in hopes of publishing the Catechism by the end of this year so as to have it available for use by the

fall of 1981. (Meanwhile, the reprint of the current Catechism is still available.) The New King James Bible has been employed as the major source for proof passages in the new Catechism. The Board for Publications has consulted with the Catechism Review Committee on the possibility of a workbook for the new Catechism to be prepared by Pastor Julian Anderson. Both groups favor this project.

E. *Index to the Sentinel, Quarterly and Synod Report.* Pastor William Kessel of Bishop, California, is proceeding with work on a cumulative index to the *Lutheran Sentinel*, *Lutheran Synod Quarterly* and *Synod Report* through 1980. He plans to make the index detailed enough for scholarly work by pastors and students, but not so detailed as to be cumbersome. We are grateful to Pastor Kessel for this labor of love, and look forward to the completion of the project.

III. Other Board Concerns

A. *Advertising, Promotion and Marketing.* The advertising, promotion and marketing of our publications continues to be a major concern of the Board. It is also a major problem since the Board is necessarily composed largely of non-professionals in the publishing, advertising and marketing fields. Mr. Robert Deering, a member of the Board who is in the printing business, supplies much valuable counsel on every phase of our work and we have learned much through other contacts also. Yet we remain part-time and most of us amateur workers in a field that requires considerable expertise to do a fully adequate job. It does not appear that we will be able to advertise and market our publications as effectively as we need to do, as long as all the work must be done by the Board as a part-time operation. Ideas that continue to occur in discussions of this matter include the possibility of asking the manager of the Lutheran Synod Book Company to undertake much of this work along with the general marketing and promotion of Christian literature (the Board of Publications, however, has no authority to put such a system into effect); and the printing of a catalog of our Synod's publications.

B. *Lutheran Synod Book Company.* The Board has not yet been given a clear picture of its relationship to the Lutheran Synod Book Company. This is currently under study by a joint committee from the Board of Regents and the Board of Trustees. The Board for Publications continues to feel the need for the Lutheran Synod Book Company as an outlet for our own Synod's publications as well as for other Christian literature. To clarify the presently obscure relationship between the Lutheran Synod Book Company on the one hand, and Bethany Lutheran College, the Synod's Board of Trustees and the Board for Publications on the other, the Board for Publications offers for consideration the possibility of making the manager of the Lutheran Synod Book Company responsible to a committee composed of one member each from the Board of Regents, the Board of Trustees and the Board for Publications; or the possibility of Seminary supervision of the Synod Bookstore. In any case, a clarification of these relationships would be very helpful to the Board for Publications in considering how best to promote and market the Synod's publications.

C. *Storage Facilities.* Some storage space for unsold publications is being made available in the basement of the Seminary building. This will provide at least some temporary relief for a problem that has been with us for a long time. Storage space, however, doesn't move books into readers' hands; and it is to be hoped that better advertising and marketing in the future will keep the need for storage space at a minimum.

D. *Proposed Budget for 1981.* Completion of the *I Believe* series this year eliminates a couple items from the proposed budget for 1981. However, considerable expenses have been incurred in publishing the items of the past couple years, and further publications such as the Catechism now being prepared will add to this amount. We hope these costs can eventually be recovered through sales; but meanwhile they must be paid for out of one fund or another. The

Board feels it would be more appropriate to cover such costs under the budget of the Board for Publications, rather than have them "hidden" in other Synod budget items, so that the Synod may better understand what its publication costs are. We therefore have included in our budget request for 1981 an item for amortizing these costs. We propose the following budget for the Board for Publications in 1981:

Bulletin Inserts	\$1,200
Christmas Programs	600
Lutheran Sentinel	1,200
Lutheran Synod Quarterly	600
Inventory	400
Board Expenses	1,200
Advertising	1,500
Amortization of Printed Books	5,000
TOTAL	\$11,700

John A. Krueger, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Lutheran Sentinel

WHEREAS, The cost of producing and mailing the Lutheran Sentinel continues to increase and,

WHEREAS, The Lutheran Sentinel could be increased in size at a minimum of cost and effort

BE IT RESOLVED, That the Board for Publications study the possibility of publishing the Lutheran Sentinel monthly, enlarging the content of each issue and incorporating more synod and congregational news.

Resolution No. 2: Lutheran Sentinel

WHEREAS, The Lutheran Sentinel contains lengthy financial reports in each issue, and

WHEREAS, These reports involve much work and cost, and

WHEREAS, The effectiveness of these reports may be increased by less exposure,

BE IT RESOLVED, The Board for Publications be asked to study the matter of having these reports appear quarterly.

Resolution No. 3: Lutheran Synod Quarterly

WHEREAS, The Lutheran Synod Quarterly is the theological journal of the Evangelical Lutheran Synod and is of benefit to both pastors and lay people,

BE IT RESOLVED, That the Board for Publications promote the sales of the Lutheran Synod Quarterly among the lay people of the Evangelical Lutheran Synod.

Resolution No. 4: Advertising, Promotion, and Marketing

WHEREAS, Advertising, promotion and marketing are problems that trouble the Board For Publications, and

*WHEREAS, This area is a major responsibility of this board,
A. BE IT RESOLVED, That the Board for Publications carefully analyze the problem, arrive at specific proposals, and if such proposals require more authority or funds than the board has available, that it bring them to the appropriate board or the convention for consideration, and*

B. BE IT FURTHER RESOLVED, That every effort be made to advertise, promote, and market previous publications that remain a part of the Board's inventory such as a City Set On a Hill, Faith of Our Fathers, and Our Great Heritage.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

Resolution No. 1: Pastoral Conference Records

WHEREAS, The committee has examined the minutes of the following pastoral conferences for the past year: The General Pastoral Conference, the Northwest Conference, the Southern Circuit Conference, a Southern Circuit local conference, the Southwest Conference, the Lake Michigan Pastoral Conference and the Northern Pastoral Conference, and

WHEREAS, The committee noted from a perusal of some of the papers and from the minutes that the various theological disciplines were explored, that the pastors were concerned about present day problems and that nearly every conference included a sermon for critique, and

WHEREAS, The records reveal that the attendance at the conferences was uniformly good,

BE IT RESOLVED, A) That the pastors be commended for their study, and

B) That all pastors be urged to meet regularly in conferences, and

C) 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 at the 1979 convention to investigate the preparation of programming that could be used on a Synod-wide basis. Members of the committee as appointed by President Petersen are: Prof. Tom Kuster, Prof. Al Quist, Ernest Geistfeld, Michael Van Norstrand, Marvin Toepper, Pastor John Schmidt, Pastor Wayne Dobratz, chairman.

The committee met in March of 1980 and by telephone call in May of 1980. The committee makes the following report of its findings to the Synod:

1) The committee members agreed that an effort of the scale and cost of Wisconsin Synod efforts in this area is not necessary for the ELS. The majority of ELS congregations are served by small town or medium sized city radio stations who would be likely to accept programming material not as expensive to produce as was characteristic of the WELS efforts in this area. Thus, the committee decided that it was not necessary to authorize the composition of an original song, the hiring of studio musicians, etc.

2) With that recommendation in mind, the chairman sought help to produce syndicated programming of sufficient quality with the least possible cost to the Synod. The chairman sought help from Mr. Brad Walton who is with the public relations department of KSTP-FM in the Twin Cities. Mr. Walton is a broadcast professional whose responsibilities include the writing of public service announcements for KSTP-FM and in the production of their INSIGHT public affairs program. Mr. Walton shares our Lutheran faith.

Upon further investigation the chairman found that it would be possible to produce 60-second spot-type promotional announcements for a reasonable cost, utilizing the services of Mr. Walton. The goals of this spot ministry would be to publicize the work of the ELS in the areas we now serve and to introduce the work of the ELS to mission congregation areas. The Gospel centered, Bible-oriented "IT IS WRITTEN" image could well be cultivated in these spots.

The mechanics of this approach would be as follows:

1) A standing radio committee could be established whose responsibility it would be to oversee the writing, production, station selection and distribution of these 60-second spots. This standing committee would report on its work to the Board for Missions.

2) Mr. Walton has applied to the committee for the task of producing these spots. His expertise in this area is based upon five years in Christian broadcasting and from his present work at KSTP-FM. Mr. Walton reports that there is a good possibility that 50 seconds of these spots would likely be accepted by local stations as a public service announcement with the charge for air time being made only for the remaining 10 seconds of air time. This provision would make it possible for local ELS congregations or groups of congregations to afford the cost for air time in their areas. The Synod would need to make a one-time investment in quality equipment to make possible the production of these spots. Mr. Walton, should his proposal be accepted, would then write, record and distribute these spots. His work would be subject to review by the standing committee.

3) Costs of implementing this proposal would be as follows:

EQUIPMENT:

3 reel-to-reel tape decks: 1 for voice tracking, 1 for music tracking, and 1 for spot mixing

1 Mixer

1 Microphone and stand

1 Mixing Board

+ MASTERING TAPES

\$4,000 Total Cost. THIS IS A ONE-TIME INVESTMENT OF QUALITY
EQUIPMENT.

TAPE COST AND MAILING

Each station would receive 1-1800' reel of tape. This would be sufficient for 2 months worth of spots. Thus, 6 tapes per year would be needed for each station. Stations would be encouraged to return the tapes to us for re-use.

MAILING COST: \$1.80, including the cost of return postage which increases the likelihood of getting the tapes returned.

TAPE COST: \$7.00 per tape and probably less for 1800' of tape.

MONTHLY TALENT FEE: \$125. This would include the writing, program production, voice production of the material as well as making copies of the tapes for station use and mailing them to the stations.

STATION COST PER BROADCAST AREA: This estimate is based upon the assumption that the station would accept the first 50 seconds of the spot as a public service announcement, with a 10-second tag following. The 10-second tag could be used to broadcast the activities and the invitation of the sponsoring congregation, e.g. "The preceding brought to you by _____ Lutheran Church of 801 S. 6th St. Come and worship with us at our services at either 8:30 or 10:45 a.m." The cost: \$15-25 per week to the sponsoring congregations and probably less.

The other aspect yet to be explored is the ENTIRE SPOT may be accepted as a public service for the community. Thus, no cost to that particular church or churches.

Initial efforts in this area could be undertaken on a selected 10-station basis.

Costs for an effort of this magnitude would be as follows for one year of work:

TAPES (ten stations)	\$ 420
POSTAGE	108
TALENT FEE	1500
BOARD TRAVEL & ADMINISTRATION EXPENSES	1000
	<hr/>
	\$3028
EQUIPMENT COSTS	4000
TOTAL COST FOR ONE YEAR including start-up costs	\$7028

Note: Of the \$81,000 spent by the WELS in this area, \$37,684 was provided by a grant from Aid Association for Lutherans. The committee chairman is pursuing efforts for assistance both from AAL and from Lutheran Brotherhood. This information will hopefully be available at the time of the convention.

—W. Dobratz, chairman

ADDENDUM TO THE REPORT OF THE RADIO INVESTIGATION COMMITTEE

Radio is a very powerful medium and it has some unique features which can be used in the Church's work of spreading the Gospel. There are more radios in American homes than there are telephones and television sets. Ninety-seven percent of all American adults listen to radio every week and 85% of all adults listen an average of 3½ hours per day.

In order to attract and retain a large listening audience, radio stations are very careful to present material which is generally appealing, and most everything you will hear on popular radio is short. Short newscasts, abbreviated sports capsules, short songs, and most of all, SHORT COMMERCIALS, of 60 seconds or less.

The psychology is simple. If a listener isn't interested in or doesn't like what he's hearing on the air at the moment, he will more than likely ignore it, rather than turn it off or change stations, because he knows that it will be over in a minute or so, and something he's more likely to enjoy will be on soon.

The General Board for Home Missions of the WELS conducted a thorough radio research project following a mandate of the 1977 WELS convention. The convention directed the GBHM to make a feasibility study of radio as a mass communication medium, including the possible establishment of a nation-wide Synod broadcast.

The GBHM hired Mr. Craig Halverson as coordinator of Radio Research. Mr. Halverson's report was given to the GBHM on June 5, 1978. The chairman of the Radio Investigation Committee attended this meeting as an observer.

The WELS Mission Board has graciously offered the findings of this report to the Evangelical Lutheran Synod (ELS). Mr. Halverson developed a survey instrument to learn what WELS congregations were doing with radio at the present time. The second objective was to survey the efforts of others in this field. Mr. Halverson examined popular and trade literature, reviewed relevant academic studies (Ph.D. dissertations), pursued extensive discussions with the producers of "The Lutheran Hour" in St. Louis, MO, and conducted interviews with WELS pastors soliciting ideas and opinions.

Based on these efforts, the following observations were offered by Mr. Halverson.

(1) *Conventional preaching, or any format based primarily on sermonic advocacy, is not likely to be successful.* Long verbal discourses are antique in modern radio. Many radio stations consider them "deadly" in audience terms and refuse to carry them.

Studies of audience preferences show that presentations based on music, drama and discussion are favored over preaching-oriented formats. These findings were implicitly supported by J. Harold Ellens in his book *Models of Religious Broadcasting*, when he concludes "... broadcasters will have to find ways to address people with less rational cerebration (people who don't think deeply), shorter attention spans, more ephemeral values, greater superficiality and deeper isolation from each other... Spots, interviews, life-situation drama and documentaries may not teach much theology well. *But they may be the only chance.*" (Emphasis added)

Of course the goal of using Radio in mission work is pre-evangelistic in approach. Radio spots, regardless of the quality of production, will not by themselves be an effective evangelistic tool. WELS Media Consultants Mike and Dee Froncek suggest the following approaches for a Mass Media Ministry: RADIO + NEWSPAPER + A BULK MAILING or RADIO + NEWSPAPER + DOOR HANGERS or RADIO + NEWSPAPER + A CANVASS. Without this type of Media "Mix" the impact will be severely lessened and the results of a subsequent survey will not reflect the true potential of any future campaign.

Mr. Halverson makes another recommendation directly applicable to the ELS:

(2) *ELS will have to establish an "Identity" or "uniqueness" in its programming if we wish to achieve recognition and impact, either on the community or national levels.* This issue is vital in light of the following observations:

A) There is no lack of religious broadcasting on the air waves, or of groups wanting access to air time. Rather, the situation is one of broadcasters selecting which groups they will allow to use their stations. If ELS sounds like every other church, or if our approach is conventional, then we will receive at best passing attention as "one of the crowd." Other religious denominations, generally those which tend to be more unusual in some regard, will tend to be given the edge in getting access to available air time.

B) Lutherans have established a very substantial presence and reputation in broadcasting circles. On the one hand this is good, particularly since WELS and ELS might be able to trade on the "quality and dependability" tradition of The Lutheran Hour, This is the Life, etc. It could also, however, be a significant disadvantage in that stations may feel they have satisfied Lutheran claims on air time and should give more attention to other denominations. In Mr. Halverson's opinion, efforts for WELS and ELS would have to be different enough in style and sound to be immediately identified as a new entity, at least in broadcast circles. If that fact of the unique approach is not self-evident in our programming,

if we are not UNIQUE and FRESH and DIFFERENT, then no amount of verbal explaining will do much good. The radio audience, station owners, program directors, etc. could not care less about differences among Lutheran groups.

The need is for 60-second spots, well-written, with a fresh sound and with an easily identified "Audio Signature."

The broadcasting of Sunday services, so often done in Lutheran circles, with a great deal of benefit to shut-ins, is not to be viewed an effective tool for reaching the unchurched. Sunday morning is labeled by broadcasters as the "religious ghetto." One kind of person, basically, is listening, the person who already is somewhat interested in Christianity. The unchurched, particularly the 15-35 age group most likely to take an adult class for membership, is simply not listening to this kind of programming.

Research has shown that the 60-second spot is one effective tool in this "pre-evangelistic" work so important to mission work. Mr. Halverson writes: "I recommend that we create a package of lively 60-second radio spots to heighten the identification of WELS congregations through a combination of original music and a firm, but friendly proclamation of our basic beliefs. The main objective of the spots would be to stimulate contact with WELS congregations . . . to generate interest among listeners who may be looking for a God-centered spiritual home. 'We don't sell religion . . . we give the Word of God' seems to me to represent the kind of thematic tone I have in mind. The music would be a critical element in the success of the spots. I recommend that it be original and contemporary in style, but with obvious traditional roots; further, it should be prepared to make a commitment to its development since it could become our 'audio signature' for future programming of all types. The concept of a distinctive, image-building song/sound is so well established in a successful advertising that I believe its value is almost self-evident."

Since the writing of the previous report, the chairman has learned several things. While it is not necessary for the ELS to authorize the composition of an original song, with its accompanying high costs, it still will be necessary to have some sort of musical identifier that will be uniquely ours. The approach advocated in the original report is no longer recommended for several reasons:

- 1) People often turn to radio for music. Advertisers have found a very effective way of using music to influence you. How many times have you caught yourself humming the tune of a jingle? Music is the most effective medium by which to attract attention. In order to reach people through advertising, we will need a piece of music which would act as our signature. The previous approach included using music already on the commercial market. That approach is now seen to be unworkable, because of the cost of acquiring the rights to, for example, a Mantovani recording. In addition, the use of music is necessary as an identifier, an "audio signature." Just as your signature is yours alone, so the ELS will need that kind of audio identifier if we are to pursue an effective mass media ministry. The committee declined to recommend this approach in the original report because of the cost in producing such an audio signature. The chairman was not aware of another alternative. It would be possible, at a feasible cost, to produce a spot with our own audio signature, using music already available from recording studios. The WELS coordinators are recommending that the ELS consider purchasing the rights to use a piece of music from the Emil Ascher Company of New York City. WELS is presently planning the construction of their own recording studio and will be purchasing a sound library from the Emil Ascher Company. The chairman has spoken with Mr. Paul Taubman, a representative of this concern, who has indicated that ELS could buy out the rights to the song for a very reasonable cost. Then it might be necessary to hire a song-writer to write lyrics which would match the music chosen as the ELS audio signature. Cost figures will be estimated below.

- 2) The committee chairman no longer recommends the previous proposal because the WELS has offered ELS the use of WELS studio facilities and WELS personnel. Mr. Mike Froncek has been hired as the Mass Media Consultant for WELS. Mr. Froncek and his wife, Dee, work as a team. Dee Froncek works with market analysis, the science of carefully purchasing air time and careful spot placement. Mike Froncek brings to this work 8 years of experience

in operating a recording studio and over 2 years of experience in New York, as the radio voice of several nationally known products. Their expertise could not be duplicated by ELS for the amount of money previously requested.

3) There are several advantages to cooperation with WELS not yet mentioned. a) we would not have to spend money duplicating equipment already owned by WELS. (b) we would enjoy the benefits of their relationship with the Emil Ascher Company, which cooperation has already resulted in an offer to sell ELS the right to an original piece of music for \$250. These rights would be the property of ELS as long as we would choose to use the music. (c) ELS would enjoy the benefits of likely increased support from the fraternal insurance companies, since both ELS and WELS congregations would benefit.

The bottom line of this proposal is somewhat difficult to ascertain since it involves test airing in areas as yet undetermined. The uncertainty is somewhat increased by the fact that cost estimates given by the WELS consultants were prepared on a necessarily hurried basis and are not to be considered definite at this time.

As the chairman of the Radio Investigation Committee, I recommend the following:

1) The Synod be asked to authorize the president of the Synod to appoint a 3-man permanent Mass Media Committee responsible to the Board for Missions, which would pursue the development of the 60-second spots, as outlined above. The recommended size of the committee is by design small, to cut down on travel costs.

2) That the chairman of the committee be authorized to pursue cooperative efforts with the WELS Mass Media Ministry as outlined above.

3) That the Mass Media Committee be authorized to pursue the test airing of these spots in 2 selected areas, as directed after research done in conjunction with the WELS Mass Media Ministry.

The estimated cost of this proposal is as follows:

MUSICAL IDENTIFIER (Jingle, Audio Signature) Production	
Pre-recorded Instrumental Background, studio, composer/writer, singer(s),	
3 year buy-out price for all rights—\$1,900 PLUS consulting time (including	
mileage) of WELS Mass Media team	24 hours \$360

RADIO STATION MARKET ANALYSIS

Consulting fees for research and layout of suggested radio buy in 2 test communities: 2 hours each X 2 communities \$45

Other costs are somewhat uncertain but the chairman believes a significant amount of test airing can be done in 2 carefully chosen areas for a reasonable cost.

TOTAL COST for the research, development and test airing of these spots, including travel expenses of the Mass Media Committee and the WELS Consultants \$5,000

W. Dobratz, chairman

REPORT OF THE ANNIVERSARY THANKOFFERING COMMITTEE

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most high." (Psalm 92:1) That is the spirit in which the Anniversary Thankoffering Committee has gone about its work of supervising the ingathering of the monies for our Gratitude for Grace offering, which is now in its final year of the originally proposed 3-year thankoffering. All the members of the committee have found it a real joy to be a part of this very successful fund raising to assist our college, seminary and foreign mission program. We rejoice over how the members of our congregations have responded to this Thankoffering in such a generous way. After only two years of the campaign we had already received over \$600,000, which was the figure originally set as our goal for the 3-year period. With a full year yet to go in the Thankoffering there was at the beginning of 1980 approximately \$265,000 in outstanding pledges. This means that by the end of the Thankoffering we should have received well over \$800,000. On April 1st these were the exact totals: total pledges and cash amounted to \$875,344.13; the amount actually received by our treasurer was \$649,485.14; remaining in outstanding pledges was \$225,858.99.

Your Thankoffering Committee feels that with a little extended effort we could even reach the \$1,000,000 mark by the end of the campaign. And, so, as we come to the close of this Gratitude for Grace offering it is good, as the Psalmist says, "to give thanks unto the Lord, and to sing praises unto His name," because all that has been accomplished so far, and all that we hope to do before the campaign is actually concluded, is due solely and purely to the goodness and grace of our Wonderful God.

Your Thankoffering Committee met four times during the past year. All of our meetings were held at the parish parsonage in Waterville, Iowa. The members of the committee are: the Rev. George Orvick, chairman; the Rev. John Moldstad, executive-secretary; the Rev. Norman A. Madson, recording secretary; Mr. Wilbur Lieske, treasurer; the Rev. Milton Tweit; Mr. Harvey Bell; Mr. William Overn; the Rev. Paul Petersen; and President Wilhelm Petersen, ex officio.

It has again been the prime objective of the committee during the past year to assist the congregations in keeping the importance of the Thankoffering before their people through various kinds of publicity. A series of *Sentinel* articles and bulletin inserts appeared regularly throughout the year. A new reporting form was distributed to the congregations in bulk so that periodic reminders might be sent by each congregation to their membership. Letters from our committee chairman and executive secretary kept pastors and congregational committees informed as to the progress of the Thankoffering. Circuit conferences, the general pastoral conference, and the synod convention were given verbal reports during the year. Sunday bulletin covers promoting the Thankoffering were sent to each congregation in sufficient amounts so that they might be used on three different Sundays. Little banks were provided for those congregations that requested them.

Our committee, through its chairman and secretary, made a request of AAL for additional funds for promoting the Thankoffering. The AAL responded to our request by giving us another \$9,300. For this we are most grateful. We have now received a total of \$21,300 in grants from AAL to assist in the cost of publicity.

It is essential that in these last few months of the campaign a continued enthusiasm be sustained among our membership. The committee's goal is not only to see to it that the outstanding pledges be fulfilled, which would put us over the \$850,000 mark, but that we also set our sights on the "one million." The committee has established a timetable for these remaining months which will provide publicity in some form or another in each of the remaining months. This

publicity will include another filmstrip which will tell the story of the Thank-offering since its beginning. It is hoped that this will be available to the congregations early this fall.

Since the Thankoffering will come to a conclusion at the end of this calendar year, the committee urges the congregations to bring the campaign to a successful conclusion in their local churches. This means, among other things, that the people be encouraged to fulfill their pledges, and to go even beyond those pledges in order that the "million dollar" mark might be reached. The Apostle Paul writes in II Corinthians 8: *"Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing."*

The committee once again thanks congregations and pastors for the willing support demonstrated throughout this special Thankoffering. The programs of our college and seminary and foreign missions have profited tremendously from it.

Norman A. Madson, recording secretary

REPORT OF THE COMMITTEE ON WORSHIP

The Committee on Worship consists of Mr. Silas Born, chairman; the Rev. G. A. R. Gullixson; and the undersigned, secretary.

During the past year the committee held two meetings: on July 30, 1979, and on January 7 and 8, 1980.

At the July 30 meeting the chairman and secretary were present, in addition to President Wilhelm W. Petersen and two advisory members of the committee, Dr. B. W. Teigen and Prof. Erling T. Teigen. Both had been in attendance at Missouri Synod Commission on Worship meetings. The latter was to continue to sit in on meetings of that commission in the interest of getting information about the proposed *Lutheran Worship* hymn book which the LCMS is working on as a preferable alternative to the recently published *Lutheran Book of Worship*, with which the LCMS is not satisfied. At the July 30 meeting the day was spent in discussing many matters relating to an order of worship that we would like to see in a forthcoming hymnal, whether that should be the *Lutheran Worship* or not. The members expressed a hope that our synod be permitted to give the LCMS some input and that such input would be heeded. Plans were also made to have two groups of pastors, professors and church musicians meet in their locality to do some groundwork on hymns and liturgy. The people of the Madison area were delegated to study hymns and come with recommendations, and those in the Mankato area were delegated to study the liturgy. At the meeting it was also resolved that B. W. Teigen be appointed an advisory member of this committee on behalf of the Doctrinal Committee. Erling Teigen is a liaison advisory member who is to meet with the LCMS Commission on Worship.

Chairman Born and Pastor Gullixson met to discuss matters pertaining to this committee on January 7. Among other things they discussed whether or not our Evangelical Lutheran Synod Committee on Worship should meet with the Wisconsin Evangelical Lutheran Synod Committee on Worship. Mr. Born reported that the Madison area men have studied certain hymns and have discussed them, but not taken definite action up to this time.

On the evening of January 8 Mr. Born and Pastor Gullixson were joined by Professors Honsey and Erling Teigen, who were in attendance at the General

Pastoral Conference in Madison. Prof. Teigen reported on meetings he had attended as liaison man for our committee and Synod regarding the *Lutheran Worship*. He regretfully announced that most of the requests that our committee had made through him via the Mankato subcommittee had been turned down. The committee is at this time in a difficult position. It will be too expensive to publish a new hymn book of our own. We shall have to await the arrival of the *Lutheran Worship*, and then study it and decide whether or not it would be acceptable for future use and adoption by our Synod. Until the galley sheets are available, our committee will be unable to make any decision about the *Lutheran Worship*.

Rudolph E. Honsey, secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF RECEIPTS AND DISBURSEMENTS October 1, 1978 to October 27, 1979

RECEIPTS

Cash balance, October 1, 1978.....	\$ 199.94
(Check 907 cancelled)	21.60
Subtotal	221.54
Contributions from congregations	\$8,341.00
Total	\$8,562.54

DISBURSEMENTS

Delegates mileage payments	\$7,736.60
Chairman convention expense	54.00
Postage and supplies	36.05
Total	\$7,826.65

Cash balance, October 27, 1979..... \$ 735.89

Delegates attending the convention were paid for 83,370 miles. The fund has made a healthy increase over last year's deficit.

Edward Schneider, Jr., chairman

MEMORIAL

RE: SYNOD CONVENTION SCHEDULE

WHEREAS, A large percentage of ELS members are engaged in agricultural or related occupations, and

WHEREAS, The month of June is an active time in the agricultural community, and

WHEREAS, ELS members of such occupations, governed by weather and other elemental conditions, cannot commit themselves to five (5) days away from their work, and

WHEREAS, ELS members of such occupations could more easily consider three (3) days away from their work, and

WHEREAS, The pertinent business of the Synod can easily be condensed to three (3) days of convention with a rearrangement of the schedule to place essays and special presentations together rather than interspersed with the business at hand,

BE IT RESOLVED, That the 1980 convention consider the plight of delegates of the agricultural or related fields, and

BE IT FURTHER RESOLVED, That the 1980 convention study the feasibility of condensing pertinent business of the convention to a three (3) day period, with other business preceding or following, and
BE IT FURTHER RESOLVED, That the planning committee for the 1981 convention implement such condensation in the 1981 Synod Convention schedule as it is deemed feasible.

Richland Evangelical Lutheran Church
Voter's Assembly,
L. H. Hiller, secretary

April 10, 1980

REPORT OF THE SELF-STUDY COMMITTEE

The Self-Study Committee (Pastors Merseth, Larson, Tweit and Newgard) recommends the following:

RESOLVED, That the 1980 convention of the Evangelical Lutheran Synod consider

- A. holding biennial, rather than annual conventions, and
- B. that the General Pastoral Conference of the Evangelical Lutheran Synod hold biennial meetings in the alternate years.

Since the organization of our Synod, ours has been a tradition of meeting in convention annually. These conventions have given us countless blessings through the synod-wide fellowship which they make possible and through the study and discussion of Holy Scripture for our mutual edification.

In giving consideration to this resolution the Synod should weigh the following factors:

The increasingly high costs of holding annual conventions and general pastoral conferences. It is conservatively estimated that the costs for attending the most recent convention and general pastoral conference total approximately \$48,000.00. Registration, lodging, travel costs and meal costs for pastors and delegates to the convention equaled about \$34,000.00. The same costs equal about \$14,000.00 for the general pastoral conference. By far the greatest portion of these costs is borne by the budgets of the congregations, which assume the costs of their pastor and delegates attending the convention and the general pastoral conference. Biennial conventions and general pastoral conferences would free a sizable sum of money for use elsewhere in the Lord's kingdom.

It is well to remember also that as citizens of the United States of America we have many civic duties among which is the conservation of energy, as requested by our nation's leaders.

Holding conventions and general pastoral conferences biennially would result in pastors having more time to devote to their congregational work. (Many pastors also serve on synodical boards and committees.)

Greater emphasis could then be placed on circuit meetings, circuit pastoral conferences and other regional gatherings, resulting in a greater knowledge and understanding of and participation in synodical work by a larger number of our constituency. The president of the Synod, or his representative, through his visiting these smaller gatherings, would thus keep the Synod's work before the attention of more people than are able to attend a synod-wide convention.

Furthermore, the history of other church bodies shows that biennial conventions are practical and efficient.

Finally, a change to biennial conventions would necessitate better long-range planning by the Synod's officers, boards and committees.

RESOLVED, That further work on the revision of the synodical constitution await the resolution of the biennial question.

J. H. Larson, secretary

REPORT OF THE LONG RANGE PLANNING COMMITTEE

The Long Range Planning Committee was created by the 1979 Convention (Synod Report, 1979, p. 71), and President W. Petersen appointed the following men to serve on the committee: Mr. Leroy Meyer, Mr. Loyd Miller, Pastor Paul Petersen, and Pastor James Olsen. The committee organized as follows: P. Petersen, chairman; J. Olsen, secretary. The committee's purpose, as expressed by the Synod, is development "of a five-year projection of future needs and allocations" (Synod Report, 1979, p. 71). In seeking to follow Synod's directive, the committee's first year of work is outlined below:

1. In view of the great spiritual, moral, ideological, and economic changes occurring throughout our society, the committee requested the major synodical Boards to prepare Bible studies (length, 5 to 6 lessons) in their respective areas of concern. The committee requested the Board for Publications to make these studies available for use at the congregational level. The committee believes that strong Bible based efforts are needed by the Synod if we are to sustain and raise the commitment, interest, and knowledge levels of all of us and that such effort is basic and necessary as a foundation for future planning.
2. For coordination of fiscal projections and allocations, the committee requested each standing board, committee, and institution that is Synodically sponsored to develop a 5-year planning model and that from this model, 5-year operating budgets, amendable each year, be developed. The committee requested these goals and projections be returned by the boards and institutions to the committee by October 1980 for coordination of the various parts of the picture into a whole. The committee requested the boards and institutions to discuss their 5-year goals in periodicals, on convention floor, etc., to help us all be goal oriented.
3. The committee requested the Boards for Missions and Stewardship to study the matter of a full-time position combining the offices of Stewardship Counselor and Missions Field Secretary. This was done in view of the fact that our Synod is growing, that Synod has called for expansion of our Home Missions program (Synod Report, 1979, p. 71, Res. No. 5), and that it is doubtful these positions can any longer be handled efficiently by full-time pastors under the burden of parish work.
4. The committee recommended to the Synod's standing boards that these boards study ways and means of capital outlay reduction in view of current high flying inflation.
5. The Bethany College Development Office, The Office of Home Field Secretary for missions, and the Office of Foreign Field Secretary shared information basic to future planning with the committee.
6. Basic planning for the committee's own function was set forth in the first meeting as follows:
 - a) Input and sound communication with the various boards and institutions of Synod.
 - b) Concern not so much with the question of how funds are to be raised to meet 5-year goals but rather concern with what these goals are and what funding amounts are needed to reach them.
 - c) Concern with coordination of goals and allocations.

James P. Olsen, secretary

REPORT OF THE BOARD FOR STEWARDSHIP

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW." This well known and beloved hymn wonderfully summarizes the stewardship efforts of 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 \$534,515.29. This amounted to \$18,515.29 more than what was required to meet the needs of the certified budget. You have accomplished this in addition to the successful continuation of the Anniversary Thankoffering project.

This achievement indicates that God has abundantly blessed our Synod in that He caused our members to proceed forward in their stewardship sanctification in such a fashion. Such a response certainly gives cause for rejoicing and the giving of thanks. It should be noted that the budget needs for the year 1972-1979 were all surpassed. Synod members should be mindful that the 1979 Synod Convention resolved to adopt a budget of \$636,200.00 for 1980. This amount was \$58,200.00 more than the Board for Stewardship recommended. As of March 31, 1980, we already had a budget shortage of \$32,752.57.

Our stewardship growth, especially during the past few years, can be attributed to several reasons: 1) God's grace; 2) improved stewardship of ELS members; 3) new congregations which have joined the ELS; and 4) independent congregations who have been contributing to the ELS. The ELS is most grateful to the new congregations who have joined in fellowship with us and the affiliates who have been contributing generously to our needs. A special thank you is in order to the various Ladies Aids, Circles, Youth Groups, Christian Day Schools, and Sunday Schools throughout the Synod for their generous support. These groups are a very vital but often "forgotten" element of the church's work.

The Board for Stewardship prepared a stewardship program which was distributed to each congregation to be used as it saw fit during its 1979 fall stewardship program. The Board is also working on a program to be used in the fall of 1980.

The 1980 budget has been increased by \$120,200.00 over the 1979 budget (an increase of 23.2%). This caused us to realize that we cannot rest on our past accomplishments. The Lord's work never stops; we must strive for ever greater stewardship sanctification.

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

FULL-TIME SYNOD POSITION

The Board for Stewardship along with the Board for Missions recommends that the Synod create a full-time Synod position to work with the Board for Stewardship as stewardship director and the Board for Mission as field secretary. After guidelines have been established by the Board for Stewardship, the Board for Mission and the Board of Trustees, this person should be called this fall to begin work about January 1, 1981. The cost of this person is included in the proposed budget for 1981. One half of the cost is included in the Synod Fund proposed budget and the other half in the Home Missions proposed budget for 1981.

1981 BUDGET

The Board for Stewardship recommends that the Synod certify the proposed budget for 1981:

BOARD	PROPOSED BUDGET
Bethany Lutheran College	\$220,000
Bethany Lutheran Seminary	65,000
Christian Services	31,250

Church Extension	1,000
Education and Youth	30,240
Foreign Missions	89,040
Home Missions	107,474
Publications	5,264
Evangelism	1,500
Synod Fund	174,500
Total Proposed Budget	\$725,268

The Board further recommends that \$725,268 be the maximum budget figure for 1981 since this is a 14% increase over the budget certified for 1980. If any reallocation of funds is to be made, it must be made within the total budget amount of \$725,268.

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 1979.

CONGREGATION	ADDRESS	AMOUNT
Our Saviour's—Lake Havasu City, AZ		\$ 76
Christ The King—Bell Gardens, CA		2,088
Our Savior—Bishop, CA		2,450
Faith—Camarillo, CA		15
St. Paul's—Escondido, CA		180
St. Paul's First—North Hollywood, CA		8,125
Good Shepherd—Vallejo, CA		2,205
Wayfarer's Chapel—Ventura, CA		275
St. Andrew—Colorado Springs, CO		1,320
Our Savior—Naples, FL		7,760
Grace—Vero Beach, FL		25,353
Christ—Savannah, GA		300
St. Mark's—Chicago, IL		1,877
St. Paul's—Chicago, IL		360
St. Timothy—Lombard, IL		16,579
Bethany—Ames, IA		1,079
Trinity—Calmar, IA		1,760
Forest—Forest City, IA		2,578
Lake Mills—Lake Mills, IA		2,397
Lime Creek—Lake Mills, IA		1,563
Saude—Lawler, IA		5,266
Jericho—New Hampton, IA		13,439
Redeemer—New Hampton, IA		2,385
First Shell Rock—Northwood, IA		3,847
Somber—Northwood, IA		2,568
Faith—Parkersburg, IA		1,770
Immanuel—Riceville, IA		425
Center—Scarville, IA		3,538
Scarville—Scarville, IA		8,896
Zion—Thompson, IA		2,733
Richland—Thornton, IA		10,404
Pilgrim—Waterloo, IA		5,485
East Paint Creek—Waterville, IA		6,504
West Paint Creek—Waukon, IA		2,180
Trinity—Brewster, MA		1,601
Pinewood—Burlington, MA		5,880
Faith—Alpena, MI		306

Faith—East Jordan, MI	249
Faith—Hillman, MI	188
Holton—Holton, MI	3,956
Holy Scripture—Midland, MI	3,000
First—Suttons Bay, MI	3,341
Concordia—Traverse City, MI	329
Our Savior's—Albert Lea, MN	20,117
Heritage—Apple Valley, MN	2,513
Immanuel—Audubon, MN	5,110
Our Savior's—Bagley, MN	602
Rock Dell—Belview, MN	5,724
Our Savior's—Belview, MN	2,825
Concordia—Clearbrook, MN	1,171
English—Cottonwood, MN	8,640
Grace—Crookston, MN	4,080
First—Delhi, MN	601
River Heights—East Grand Forks, MN	30,347
First Evanger—Fertile, MN	1,303
Cross Lake—Fosston, MN	768
Norwegian Grove—Gaylord, MN	2,671
King of Grace—Golden Valley, MN	33,284
St. Petri—Grygla, MN	853
Hartland—Hartland, MN	3,962
Our Savior's—Hawley, MN	2,312
Rose Dell—Jasper, MN	3,308
St. Paul's—Lengby, MN	900
Bethany—Luverne, MN	21,941
Manchester—Manchester, MN	1,592
Mt. Olive—Mankato, MN	22,001
Hiawatha—Minneapolis, MN	5,371
Clearwater—Oklee, MN	602
Oak Park—Oklee, MN	2,731
Bethany—Princeton, MN	8,514
Our Savior's—Princeton, MN	9,465
Norseland—St. Peter, MN	6,695
Zion—Tracy, MN	5,295
Mt. Olive—Trail, MN	1,148
Nazareth—Trail, MN	1,914
Calvary—Ulen, MN	1,831
Peace—Belgrade, NB	94
St. John's—Cedar Rapids, NB	697
Faith—St. Edward, NB	263
Indian Landing—Rochester, NY	2,916
Grace—Scottsville, NY	28
First American—Mayville, ND	3,998
Messiah—Minot, ND	399
St. Matthew—Myrtle Creek, OR	487
Christ—Sutherlin, OR	1,426
Bethel—Sioux Falls, SD	2,143
Oslo—Volga, SD	392
Faith—San Antonio, TX	1,003
Good Shepherd—Richardson, TX	3,291
Bethany—Port Orchard, WA	10,812
Lakewood—Tacoma, WA	4,359
Parkland—Tacoma, WA	4,658
Our Redeemer—Yelm, WA	1,060
Our Savior's—Amherst Junction, WI	3,562
First English—Ashland, WI	1,715

Good Shepherd—Bloomer, WI.....	3,545
St. Paul's—Clintonville, WI.....	4,704
Western Koshkonong—Cottage Grove, WI.....	11,375
Ascension—Eau Claire, WI.....	181
Concordia—Eau Claire, WI.....	3,324
Pinehurst—Eau Claire, WI.....	2,970
Our Savior's—Elderon, WI.....	1,522
Redeemer—Iola, WI.....	587
Holy Trinity—Okauchee, WI.....	11,046
Grace—Madison, WI.....	6,720
Holy Cross—Madison, WI.....	29,020
Our Saviour's—Madison, WI.....	3,891
First Trinity—Marinette, WI.....	2,148
St. Paul's—Portage, WI.....	3,969
St. Martin's—Shawano, WI.....	12,017
Trinity—West Bend, WI.....	10,111
Newport—Wisconsin Dells, WI.....	992

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 1979 on the following dates: February 13-14, May 15-16, August 28-29, and November 13-14. A special joint meeting of the Board of Trustees, the Board of Regents and representatives of the Board for Missions was held on May 15. During the Synod Convention, June 20 and 21, the Board held 4 brief meetings to act on some urgent matters and to meet with representatives of Faith Lutheran Church, Camarillo, California, Grace Lutheran Church, Crookston, Minnesota, and Good Shepherd Lutheran Church, Richardson, Texas, to gather information for later consideration. The Trustee-Regents Subcommittee met on the following dates: February 19, April 6, April 23, May 22, August 28, September 1, and October 12.

In the following we want to report on the work of the Board of Trustees and the Trustee-Regents Subcommittee for the Synod's consideration.

ARCHIVES:

The filing and arranging of the materials that have been contributed to the Archives continues to be done by T. E. Aaberg, Jr., under the supervision of the Committee on Archives and History. Good progress is being made. Congregations and individuals are again urged to continue contributing materials that should be preserved.

BETHANY LUTHERAN COLLEGE PROPERTY:

The Viking Village project which had been undertaken in 1978 was finally completed during 1979.

The renovation of the cafeteria, the business education room, the art room and the installing of a ladies' facility on ground floor and the refurbishing of the facilities on third and fourth floors in Old Main was approved by the Board of Trustees. The Subcommittee implemented this project by letting the following contracts:

General Construction Contract to A. J. Hoffman & Sons, Mankato, Minnesota	\$88,950.00
Mechanical Construction Contract to Ebert Plumbing and Heating, Alden, Minnesota	47,152.00
Electrical Construction Contract to Haefner Electric, Inc., Mankato, Minnesota	12,001.00

This work was sufficiently advanced so that the areas could be used at the beginning of the school year in the fall of 1979 and are completed at the time of this report.

To make these improvements the Synod made a long-term loan from First Federal Savings and Loan, Mankato, Minnesota. The terms of this loan are as follows: \$160,000; 20 years; 11% interest; monthly payments of \$1,651.51; prepayment without penalty.

The burners in the boilers in the college heating plant were replaced at a cost of about \$21,400.00. These burners should be about 15% more efficient.

Because of the fire in one of the heating units in the gymnasium during the 1979 convention which would have necessitated considerable repair, it was decided that this would be the time to hook up the heating for the gymnasium to the main boiler plant. This was authorized by the Board. On October 12 the Subcommittee implemented this by letting the following contracts:

Mechanical Construction Contract to Cuddy Plumbing and Heating Company, Inc., Mankato, Minnesota	\$81,350.00
Electrical Construction Contract to Key City-Electrical Company, Mankato, Minnesota	5,383.00

The work had just been completed at the time of the writing of this report, April 15, 1980. Fifty-thousand dollars of the college share of the Thankoffering is designated for this project.

Because of safety laws governing fire escapes, the local fire marshal informed the college that an enclosed exterior exit would have to be erected on the south end of Old Main. This was to be done in 1979 but an extension of time was allowed until 1980. The Subcommittee was given the responsibility of implementation. At its meeting on March 21, 1980, it awarded a Combined Construction Contract to Kratochvil Construction Company, New Prague, Minnesota, at a bid price of \$106,600. This construction should be completed during the summer of 1980.

BETHANY LUTHERAN THEOLOGICAL SEMINARY PROPERTY:

The landscaping of the seminary grounds by Mr. Phil Helland at a cost of \$3,800 was authorized. This will be paid for from a small surplus in the Bethany Seminary budget for the 1978-1979 fiscal year.

GENERAL:

The Board authorized expenditures to help the Mt. Olive Lutheran Congregation, Mankato, Minnesota, and the Northwood-Lake Mills Lutheran Parish, Northwood, Iowa, obtain assistance for the president and the secretary of the Synod. (cf. Handbook, p. 58)

LOANS:

The Synod has continued granting a monthly loan to Our Saviour Lutheran Church, Madison, Wisconsin, in a decreasing amount. This loan is at 7%.

The Synod granted a \$15,000 loan at 8% to St. Paul's Lutheran Church, Chicago, Illinois, to be amortized over a 20-year period. This loan is secured by a mortgage on the St. Paul's parsonage.

The Synod recommended and co-signed an interest subsidy loan of \$66,000 from Lutheran Brotherhood for Grace Lutheran Church, Crookston, Minnesota, for the construction of a church edifice.

The Synod granted a \$1,500 loan to Indian Landing Lutheran Church for one year at 10% interest.

The Concordia Lutheran Church property, Traverse City, Michigan, has been sold and an agreement on a schedule of repayment of its loan from the Synod has been adopted.

The other congregations where the Synod owns the property, has made loans, or has co-signed for loans with the congregation report to the Board of Trustees for each of its quarterly meetings. These reports are read and discussed by the Board.

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.

The Evangelical Lutheran Synod Foundation Committee, a committee elected by the Board of Trustees, consists of Mr. B. Bogeskov, chairman; The Rev. W. C. Gullixson, secretary; Mr. Harvey Bell and Mr. Lars Petersen. The Rev. John Moldstad serves the committee in an advisory capacity and Deferred Giving Counselor, Mr. Ernest 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 Synod signed a contract with architect Forrest Upshaw, Jr., and approved his completed plans for a church edifice for Good Shepherd Lutheran Church, Richardson, Texas. The Synod also signed a contract with Grice-Camp General Contractors, Inc. for the construction of the building at a contract price of \$174,100.00. This project, land and building, when completed, will be financed by a 20-year loan of \$275,000.00 from Aid Association for Lutherans at 10% interest. This loan will be made when the building is completed. Monthly payments on this loan will be \$2,659.00. The building is now under construction.

Alf Merseth, secretary
Evangelical Lutheran Synod

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

CHURCH EXTENSION AND LOAN FUND

The Board of Trustees recommends the following for the Synod's consideration and adoption:

RESOLVED, That the Board of Trustees, as custodians of the Church Extension and Loan Fund of the Evangelical Lutheran Synod, be authorized to establish and appoint a committee, whose function shall be to promote the Synod's Church Extension and Loan Fund. This committee shall be responsible to the Board of Trustees, shall function according to guidelines drawn up by the Board of Trustees and shall report to the board at its regular quarterly meetings.

Alf Merseth, secretary

AUDITORS' REPORT

ROY & MEYER

CERTIFIED PUBLIC ACCOUNTANTS
MEMBERS AMERICAN INSTITUTE OF CPAS

180 N. LA SALLE STREET, CHICAGO, ILLINOIS 60601
312-782-7906

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

The accompanying balance sheets of the Evangelical Lutheran Synod as of December 31, 1979 and the related summary of financial activities and statements of changes in fund balances and changes in financial position for the year then ended have been compiled by us.

A compilation is limited to presenting in the form of financial statements information that is the representation of the Trustees. We have not audited or reviewed the accompanying financial statements and, accordingly, do not express an opinion or any other form of assurance on them.

We are not independent with respect to the Evangelical Lutheran Synod.

A handwritten signature in cursive script that reads "Roy & Meyer".

Chicago, Illinois
June 2, 1980

BALANCE SHEET

General Fund

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1979

A S S E T SLIABILITIES AND FUND BALANCES

CASH - On deposit	\$ 38,357.66	NOTE PAYABLE - Bethany Lutheran College Reserve Fund	\$ 50,000.00
For remodeling - held by Bethany College	18,216.72	ACCOUNTS PAYABLE:	
		Regular expenses for year ended	
		December 31, 1979	\$ 10,829.98
SAVINGS ACCOUNT - Fund for Christian Service	9,718.89	Construction in progress - Bethany College	
		improvements	<u>26,297.55</u>
			37,127.53
ACCOUNTS RECEIVABLE - Contributions and other		DUE TO EVANGELICAL LUTHERAN SYNOD FOUNDATION	1,192.48
income for year ended December 31, 1979	64,124.87	DUE TO CHURCH EXTENSION AND LOAN FUND	89,540.31
DEFERRED CHARGES - Anniversary Thankoffering		ACCRUED INTEREST PAYABLE	12,092.00
excess expenses	20,710.24	UNEXPENDED RESTRICTED CONTRIBUTIONS:	
CONTRACTS FOR DEED	32,898.29	World Needs	4,243.22
		Home Missions Fund	30,125.00
		Anniversary Thankoffering:	
BETHANY LUTHERAN COLLEGE (NOTE A)	3,157,471.62	Bethany Lutheran College	123,592.17
		Foreign missions	22,735.18
		Other	<u>7,287.25</u>
			187,982.82
BETHANY LUTHERAN SEMINARY BUILDING	344,698.23	MORTGAGES PAYABLE:	
		Bethany Lutheran Seminary	143,462.19
		Bethany Lutheran College Library	32,424.62
RESIDENCES AND REAL ESTATE (NOTE B)	461,990.44	Residences	45,347.98
		Bethany College (remodeling loan)	<u>160,000.00</u>
			<u>381,234.79</u>
		Total Liabilities	759,169.93
		DEFERRED INCOME - future payments on donated contract for deed	16,678.03
		FUND BALANCES - EXHIBIT IV:	
		Unappropriated	3,362,620.11
		Appropriated - Christian service	<u>9,718.89</u>
			<u>3,372,339.00</u>
	<u>\$4,148,186.96</u>		<u>\$4,148,186.96</u>

The accompanying notes are an integral part of this balance sheet.

BALANCE SHEET

Church Extension and Loan Fund
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1979

A S S E T S

LOANS RECEIVABLE	\$686,686.08
DUE FROM GENERAL FUND	<u>89,540.31</u>
	<u>\$776,226.39</u>

L I A B I L I T I E S A N D F U N D B A L A N C E

NOTES PAYABLE - Investment program	\$233,398.32
MORTGAGES PAYABLE - Church properties	<u>265,087.50</u>
	498,485.82
FUND BALANCE - Exhibit IV	<u>277,740.57</u>
	<u>\$776,226.39</u>

The accompanying notes are an integral part of this balance sheet.

BALANCE SHEET

Evangelical Lutheran Synod Foundation
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1979

A S S E T S

INVESTMENTS:		
Savings account		\$ 12,878.97
Stocks:		
St. Paul Capital Fund (market value \$3,818.57)	\$ 3,671.16	
Metro Machine & Engineering Corp. - Preferred - par value	20,000.00	
Wisconsin Power & Light Co. (market value \$27,832.00)	<u>34,300.00</u>	57,971.16
DUE FROM GENERAL FUND		<u>1,192.48</u>
		<u>\$ 72,042.61</u>

LIABILITIES AND FUND BALANCES

LIABILITIES:		
Note payable - due on demand		\$ 3,000.00
FUND BALANCES - EXHIBIT IV:		
Restricted:		
Missions Fund	\$ 10,000.00	
Merle Aasen Seminary Scholarship Fund	<u>5,000.00</u>	\$ 15,000.00
Unrestricted	<u>54,042.61</u>	<u>69,042.61</u>
		<u>\$ 72,042.61</u>

The accompanying notes are an integral part of this balance sheet.

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

	GENERAL			EVANGELICAL LUTHERAN SYNOD FOUNDATION		
	UNAPPROPRIATED	APPROPRIATED CHRISTIAN SERVICE	CHURCH EXTENSION AND LOAN FUND	UNRESTRICTED	RESTRICTED	
					MISSIONS FUND	MERLE R. AASEN SEMINARY SCHOLARSHIP FUND
BALANCES - December 31, 1978	\$3,452,444.77	\$ 9,233.31	\$ 256,740.57	\$ 50,185.11	\$ 10,000.00	\$ 5,000.00
ADD:						
Allocation from General Fund	-	-	1,000.00	-	-	-
Contributions received for year	-	-	20,000.00	657.50	-	-
Interest earned	-	485.58	-	-	-	-
Appropriated from General Fund - portion of unrestricted estates	-	-	-	2,000.00	-	-
Dividends retained by Foundation	-	-	-	1,200.00	-	-
Seminary construction costs capitalized	16,965.86	-	-	-	-	-
Prior year excess Seminary construction costs recovered	68,575.44	-	-	-	-	-
Bethany Lutheran College net value adjustment at June 30, 1979 - Note A	55,846.00	-	-	-	-	-
	141,387.30	485.58	21,000.00	3,857.50	-	-
	3,593,832.07	9,718.89	277,740.57	54,042.61	10,000.00	5,000.00
DEDUCT:						
Excess of expenditures and appropriations over income for the year ended December 31, 1979	231,211.96	-	-	-	-	-
BALANCES - December 31, 1979	\$3,362,620.11	\$ 9,718.89	\$ 277,740.57	\$ 54,042.61	\$ 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, 1979

INCOME

Contributions:

Budgetary:

Restricted	\$ 27,388.20	
Unrestricted	<u>507,127.09</u>	\$534,515.29

Reserves - undesignated special contribution		1,695.20
Estate and trust income - unrestricted		<u>6,458.12</u>

For special purposes:

Bethany Lutheran College Reserve Fund	10.00	
Bethany Lutheran College Scholarship Fund	517.00	
Bethany Lutheran College Special	5,097.14	
Bethany Lutheran Seminary Library Fund	1,200.00	
Bethany Lutheran Seminary Furnishings Fund	1,000.00	
Bethany Lutheran Seminary Student Aid Fund	1,000.00	
Bethany Lutheran Seminary Special	3,000.00	
Cletus Anderson Scholarship Fund	590.00	
Bethesda Lutheran Home	420.25	
Belle Plaine Lutheran Home	347.00	
Evangelical Lutheran Synod Foundation	657.50	
Faith Mission Society	365.38	
Foreign missions	3,238.33	
Home missions	3,332.36	
Aid Association for Lutherans grants:		
Anniversary Thankoffering expenses	9,300.00	
Parish Leadership seminars	4,500.00	
"World Needs"	7,355.84	
Anniversary Thankoffering	213,853.23	
Other	<u>5.00</u>	<u>255,789.03</u>
Total contributions		798,457.64

Income from investments:

General Fund investments - interest	14,895.01	
E.L.S. Foundation investments:		
Interest	\$ 873.19	
Dividends	<u>4,114.23</u>	<u>4,987.42</u>
		19,882.43

Other income - gain on sale - residence		818,340.07
Total income from all sources		<u>21,197.70</u>
Less income for special purposes		<u>839,537.77</u>
		<u>257,739.03</u>

Total income available for current purposes - carried forward		581,798.74
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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, 1979

Total income available for current purposes - brought forward	\$581,798.74
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EXPENDITURES

Bethany Lutheran College		\$190,000.00
Bethany Lutheran Seminary		57,000.00
Home missions		93,911.00
Foreign missions		128,394.76
Evangelism		80.84
Education and youth		14,578.65
Christian service	\$ 12,302.95	
Pension plan	6,144.00	
Group insurance	<u>9,100.80</u>	27,547.75
Publications	34,201.61	
Lutheran Synod Quarterly	1,259.21	
Lutheran Sentinel	<u>16,925.31</u>	52,386.13
Church Extension Fund allocation		1,000.00
Synod funds:		
Bethany College improvements	218,502.47	
BLC residences	14,923.74	
Interest	84,569.04	
Other	<u>58,939.89</u>	376,935.14
Special Anniversary project		247.03
"World Needs"		10,591.57
Anniversary Thankoffering expenses		7,968.64
Seminary construction		16,965.86
Visitors' workshop		198.62
Parish leadership seminars		<u>988.95</u>
Total expenditures - carried forward		978,794.94

The accompanying notes are an integral part of this statement.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

Total income available for current purposes - brought forward		\$ 581,798.74
Total expenditures - brought forward	\$978,794.94	
Less expenditures financed by special funds:		
Anniversary Thankoffering:		
Foreign missions	\$ 48,952.19	
Bethany College improvements	32,802.53	
Seminary construction	16,965.86	
Home missions	8,209.00	
Foreign missions	2,807.92	
Bethany College improvements	1,000.00	
Foundation interest for missions	500.00	
Group insurance	4,867.85	
Language study grants	134.65	
Visitors' workshop	198.62	
Lutheran Synod Quarterly subscriptions	741.53	
Lutheran Sentinel subscriptions	16,177.90	
Annual reports and "Echo"	5,130.00	
Publications - general	4,500.00	
Special anniversary project grant	247.03	
Anniversary project publication grant	5,000.00	
"World Needs"	10,591.57	
Thankoffering expenses	7,968.64	
Parish leadership seminars	<u>988.95</u>	<u>167,784.24</u>
Expenditures financed by income available for current purposes		<u>811,010.70</u>
(Deficiency) of income over expenditures		<u>(229,211.96)</u>
<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>\$ (231,211.96)</u>

The accompanying notes are an ingegral part of this statement.

STATEMENT OF CHANGES IN FINANCIAL POSITION - GENERAL FUND

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

SOURCES OF FUNDS

Contract for deed payments	\$ 510.05
Proceeds from loan - Bethany College improvements	160,000.00
Increase in unexpended restricted contributions	32,034.22
Prior year excess Seminary Construction costs recovered	68,575.44
Proceeds from sale of residence	33,797.70
Decrease in accounts receivable	23,969.16
Decrease in Anniversary Thankoffering expenses deferred	1,331.36
Increase in accounts payable	29,759.11
Increase in due to Church Extension and Loan Fund	52,250.31

TOTAL SOURCES OF FUNDS

\$402,227.35DISPOSITION OF FUNDS

Excess of expenditures and appropriations over income	\$231,211.96
Add back gain on sale of residence	21,197.70
	252,409.66
Decrease in due to Evangelical Lutheran Synod Foundation	368.76
Repayment of loan due to Bethany College	50,000.00
Increase in cash	40,784.07
Payments on Seminary loan	36,537.81
Repayment on bank loans	15,000.00
Decrease in accrued interest payable	2,044.29
Payments on mortgages on residences	5,082.76

TOTAL DISPOSITION OF FUNDS

\$402,227.35

The accompanying notes are an integral part of this statement.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1979

- (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, 1979. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,157,471.62 was determined as follows:

Per audit report of the College as of June 30, 1979:	
Total invested in plant	\$3,520,132.00
Less obligations of the plant fund (including	
\$39,085.00 shown as "Notes payable - Evangelical	
Lutheran Synod")	<u>395,085.00</u>
Total net investment in plant - June 30, 1979	3,125,047.00
December 31, 1979 value of obligation to Synod for	
mortgage on Memorial Library	<u>32,424.62</u>
	<u>\$3,157,471.62</u>

The Bethany Lutheran College audit report indicates that \$1,172,680.00 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	9	158,900.00
Internal	6	<u>99,800.00</u>
TOTALS	<u>24</u>	<u>\$ 461,990.44</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, 1979, pledges totaling \$728,685.36 had been received toward the Anniversary Thankoffering original goal of \$600,000.00. Of this amount \$467,685.31 had been received in cash leaving a pledge receivable balance of \$261,000.05 at December 31. Additional unpledged amounts totaling \$129,108.64 were also received. The proceeds of the original Thankoffering goal are to be allocated as follows:
- | | |
|------------------------------------|------------|
| Bethany Lutheran College | <u>40%</u> |
| Bethany Lutheran Seminary building | <u>40%</u> |
| Foreign missions | <u>20%</u> |

SUPPLEMENTARY SCHEDULES

See Accountants' Compilation Report

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTENSION	SYNOD FUND	OTHER
Subsidies and payments:											
Direct:											
Regular	\$ 335,761.09	\$174,318.40	\$ 57,000.00	\$ 79,612.64	\$ -	\$ 12,152.00	\$ 11,678.05	\$ -	\$ 1,000.00	\$ -	\$ -
Special	218,502.47	-	-	-	-	-	-	-	-	218,502.47	-
Mortgage:											
Principal	13,107.92	13,107.92	-	-	-	-	-	-	-	-	-
Interest	2,573.68	2,573.68	-	-	-	-	-	-	-	-	-
Annual reports and											
"Convention Echo"	6,371.37	-	-	-	-	-	-	-	-	6,371.37	-
Armed services, etc.	679.40	-	-	-	-	679.40	-	-	-	-	-
Automobile allowances, etc.	22,288.96	-	-	-	22,288.96	-	-	-	-	-	-
Board meetings and officers'											
expenses - administrative	17,249.28	-	-	5,882.08	2,533.99	1,747.25	624.90	865.25	-	5,595.81	-
Education allowances-children	18,240.87	-	-	-	18,240.87	-	-	-	-	-	-
Evangelism committee	80.84	-	-	-	-	-	-	-	-	-	80.84
Language study	134.65	-	-	-	134.65	-	-	-	-	-	-
Group insurance	9,280.80	-	-	-	180.00	-	9,100.80	-	-	-	-
Lutheran Sentinel	16,925.31	-	-	-	-	-	-	16,925.31	-	-	-
Lutheran Synod Quarterly	1,259.21	-	-	-	-	-	-	1,259.21	-	-	-
Miscellaneous	6,490.78	-	-	-	6,455.75	-	-	-	-	-	35.03
Pension plan	9,143.90	-	-	-	2,999.90	-	6,144.00	-	-	-	-
Travel and moving	21,323.60	-	-	8,416.28	12,695.32	-	-	-	-	-	212.00
Printing or office expense	40,404.87	-	-	-	7,068.51	-	-	33,336.36	-	-	-
Salaries and allowances	59,096.81	-	-	-	55,496.81	-	-	-	-	3,600.00	-
Seminary allocation	300.00	-	-	-	300.00	-	-	-	-	-	-
Synod fund - other -											
Schedule B	142,865.49	-	-	-	-	-	-	-	-	142,865.49	-
Other:											
"World Needs"	10,591.57	-	-	-	-	-	-	-	-	-	10,591.57
Anniversary Thankoffering											
expenses	7,968.64	-	-	-	-	-	-	-	-	-	7,968.64
Seminary construction	16,965.86	-	-	-	-	-	-	-	-	-	16,965.86
Visitors' workshop	198.62	-	-	-	-	-	-	-	-	-	198.62
Parish leadership seminars	988.95	-	-	-	-	-	-	-	-	-	988.95
Total expenditures -											
carried forward	978,794.94	190,000.00	57,000.00	93,911.00	128,394.76	14,578.65	27,547.75	52,386.13	1,000.00	376,935.14	37,041.51

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTENSION	SYNOD FUND	OTHER
Total expenditures - brought forward	\$ 978,794.94	\$190,000.00	\$ 57,000.00	\$ 93,911.00	\$128,394.76	\$ 14,578.65	\$ 27,547.75	\$ 52,386.13	\$ 1,000.00	\$376,935.14	\$ 37,041.51
Restricted receipts:											
Anniversary Thankoffering:											
Foreign missions	48,952.19	-	-	-	48,952.19	-	-	-	-	-	-
Bethany College improvements	32,802.53	-	-	-	-	-	-	-	-	32,802.53	-
Seminary construction	16,965.86	-	-	-	-	-	-	-	-	-	16,965.86
Home missions	8,209.00	-	-	8,209.00	-	-	-	-	-	-	-
Foreign missions	2,807.92	-	-	-	2,807.92	-	-	-	-	-	-
Bethany College improvements	1,000.00	-	-	-	-	-	-	-	-	1,000.00	-
Foundation interest for missions	500.00	-	-	-	500.00	-	-	-	-	-	-
Group insurance	4,867.85	-	-	-	-	-	4,867.85	-	-	-	-
Language study grants	134.65	-	-	-	134.65	-	-	-	-	-	-
visitors' workshop	198.62	-	-	-	-	-	-	-	-	-	198.62
Lutheran Synod Quarterly	741.53	-	-	-	-	-	-	741.53	-	-	-
Lutheran Sentinel	16,177.90	-	-	-	-	-	-	16,177.90	-	-	-
Publications - general	4,500.00	-	-	-	-	-	-	4,500.00	-	-	-
Annual report and "Echo"	5,130.00	-	-	-	-	-	-	-	-	5,130.00	-
Thankoffering expenses	7,968.64	-	-	-	-	-	-	-	-	-	7,968.64
Anniversary project grant	5,247.03	-	-	-	-	-	-	5,000.00	-	-	247.03
Parish leadership seminars	988.95	-	-	-	-	-	-	-	-	-	988.95
"World Needs"	10,591.57	-	-	-	-	-	-	-	-	-	10,591.57
	167,784.24	-	-	8,209.00	52,394.76	-	4,867.85	26,419.43	-	38,932.53	36,960.67
Expenses to be financed by budgetary contributions - carried forward	811,010.70	190,000.00	57,000.00	85,702.00	76,000.00	14,578.65	22,679.90	25,966.70	1,000.00	338,002.61	80.84

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	CHURCH EXTENSION	SYNOD FUND	OTHER
Expenses to be financed by budgetary contributions - brought forward	\$ 811,010.70	\$190,000.00	\$ 57,000.00	\$ 85,702.00	\$ 76,000.00	\$ 14,578.65	\$ 22,679.90	\$ 25,966.70	\$ 1,000.00	\$338,002.61	\$ 80.84
Budgetary contributions:											
Restricted	27,388.20	1,765.47	4,630.69	14,895.50	5,754.46	192.08	95.00	-	55.00	-	-
Unrestricted - allocated	507,127.09	188,234.53	52,369.31	69,104.50	70,245.54	14,386.57	20,405.00	4,200.00	945.00	87,155.80	80.84
	534,515.29	190,000.00	57,000.00	84,000.00	76,000.00	14,578.65	20,500.00	4,200.00	1,000.00	87,155.80	80.84
(Deficiency) of budgetary contributions over expenditures	(276,495.41)	\$ -	\$ -	\$ (1,702.00)	\$ -	\$ -	\$ (2,179.90)	\$ (21,766.70)	\$ -	\$250,846.81	\$ -
Other income available for current purposes:											
Reserves - undesignated special contribution	1,695.20										
Estates and trust income	6,458.12										
Income from investments	17,932.43										
Other net gains	21,197.70										
	(229,211.96)										
Less appropriations	2,000.00										
Decrease in General Fund balance	\$ (231,211.96)										

EXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

Archives committee		\$ 1,457.07
Audit and legal		2,066.25
Coin folders		2,430.28
Evangelical Lutheran Synod Convention		1,814.63
Deferred giving counselor expenses		12,524.74
Doctrine committee		5,665.36
ELS and WELS Forum		678.71
Nominating committee		583.04
Officers' assistance		9,187.00
Other committees, etc.		2,032.34
Professors' equalization		1,845.00
Self study committee		120.32
Stewardship expenses		2,699.03
Visitors' expenses		268.94
Bethany College residences and real estate expenses:		
Insurance	\$ 2,704.40	
Repairs, etc.	9,329.33	
Taxes	2,290.01	
Management	600.00	14,923.74
Interest expense:		
Bethany College residences	3,885.78	
Church properties	43,372.90	
Investment program	11,631.17	
Bank	1,184.64	
Bethany College Reserve Fund	5,178.80	
Bethany College improvements	4,324.19	
Seminary building	14,991.56	84,569.04
Total - As shown on Schedule A		<u>\$142,865.49</u>

BALANCE SHEET - GENERAL FUND - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1979 and 1978

	DECEMBER 31,		INCREASE
	1979	1978	(DECREASE)
<u>ASSETS</u>			
Cash	\$ 66,293.27	\$ 25,023.62	\$ 41,269.65
Accounts receivable	64,124.87	88,094.03	(23,969.16)
Deferred charges	20,710.24	22,041.60	(1,331.36)
Contracts for deed	32,898.29	35,668.61	(2,770.32)
Bethany Lutheran College	3,157,471.62	3,114,733.54	42,738.08
Bethany Lutheran Seminary building	344,698.23	327,732.37	16,965.86
Residences and real estate	461,990.44	474,590.44	(12,600.00)
	<u>\$4,148,186.96</u>	<u>\$4,087,884.21</u>	<u>\$ 60,302.75</u>
<u>LIABILITIES AND FUND BALANCES</u>			
Notes payable	\$ 50,000.00	\$ 295,000.00	\$ (245,000.00)
Accounts payable	37,127.53	7,368.42	29,759.11
Accrued interest payable	12,092.00	14,136.29	(2,044.29)
Unexpended restricted contributions	187,982.82	155,948.60	32,034.22
Mortgages payable	381,234.79	95,963.28	285,271.51
Due to Church Extension and Loan Fund	89,540.31	37,290.00	52,250.31
Due to Evangelical Lutheran Synod Foundation	1,192.48	1,561.24	(368.76)
	759,169.93	607,267.83	151,902.10
Deferred income	16,678.03	18,938.30	(2,260.27)
General Fund balance	3,372,339.00	3,461,678.08	(89,339.08)
	<u>\$4,148,186.96</u>	<u>\$4,087,884.21</u>	<u>\$ 60,302.75</u>

LOANS RECEIVABLE

Church Extension and Loan Fund

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1979

CONGREGATION	TOTAL LOANS	BALANCE 12-31-78	NEW LOANS 1979	PAID 1979	TOTAL PAID	BALANCE 12-31-79
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	-	33,777.57	41,282.19	-
Bethany - Princeton, Minnesota	5,000.00	2,158.33	-	400.00	3,241.67	1,758.33
Christ - Sutherlin, Oregon	18,195.28	16,307.16	-	636.49	2,524.61	15,670.67
Concordia - Traverse City, Michigan	9,000.00	6,100.00	-	-	2,900.00	6,100.00
Faith - San Antonio, Texas	40,000.00	38,800.00	-	2,000.00	3,200.00	36,800.00
First - Suttons Bay, Michigan	10,000.00	7,036.53	-	930.26	3,893.73	6,106.27
First English - Ashland, Wisconsin	33,500.00	31,154.35	-	2,925.00	5,270.65	28,229.35
Good Shepherd - Richardson, Texas	204,125.07	194,840.37	7,109.70	18,592.12	20,767.12	183,357.95
Grace - Crookston, Minnesota	20,000.00	-	20,000.00	313.50	313.50	19,686.50
Heritage - Apple Valley, Minnesota	157,569.25	146,339.78	-	5,991.60	17,221.07	140,348.18
Indian Landing - Rochester, New York	1,500.00	-	1,500.00	-	-	1,500.00
Mount Olive - Mankato, Minnesota:						
No. 1	15,000.00	6,000.00	-	1,000.00	10,000.00	5,000.00
No. 2	18,000.00	9,000.00	-	1,000.00	10,000.00	8,000.00
Our Savior's - Bagley, Minnesota	2,000.00	300.00	-	300.00	2,000.00	-
Our Savior - Bishop, California	8,100.00	8,100.00	-	2,100.00	2,100.00	6,000.00
Our Saviour - Madison, Wisconsin	20,347.00	17,547.00	1,800.00	1,000.00	2,000.00	18,347.00
Our Savior - Naples, Florida	47,167.16	41,205.60	-	1,780.46	7,742.02	39,425.14
Pilgrim - Waterloo, Iowa:						
No. 1	50,000.00	50,000.00	-	-	-	50,000.00
No. 2	79,821.67	48,356.46	-	5,335.94	36,801.15	43,020.52
St. Andrew - Colorado Springs, Colorado	61,994.07	60,900.00	-	1,300.00	2,394.07	59,600.00
St. Paul's - Chicago, Illinois	15,000.00	-	15,000.00	155.33	155.33	14,844.67
St. Timothy - Lombard, Illinois	25,000.00	5,000.00	-	5,000.00	25,000.00	-
	<u>\$886,601.69</u>	<u>\$725,814.65</u>	<u>\$ 45,409.70</u>	<u>\$ 84,538.27</u>	<u>\$199,915.61</u>	<u>\$686,686.08</u>

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Anniversary Thankoffering

WHEREAS, The latest figures show a commitment in excess of \$879,000, and the amount received exceeds \$680,000, and

WHEREAS, Such giving flows from God's grace;

BE IT RESOLVED, That the Synod gives all praise to God for such grace.

Resolution No. 2: Anniversary Thankoffering

WHEREAS, The Aid Association for Lutherans of Appleton, Wisconsin has given an additional grant in the amount of \$9,300 to help cover the cost of publicity material for this Thankoffering, making the total amount received \$21,300.

BE IT RESOLVED, That the Synod thank the Aid Association for Lutherans for its generous and kind support.

Resolution No. 3: Anniversary Thankoffering

WHEREAS, The Thankoffering program will come to a conclusion at the end of 1980, and

WHEREAS, There are in excess of \$200,000 of pledged contributions yet to be paid, and

WHEREAS, It is possible, by the Grace of God, for the total contributions to reach \$1,000,000.

BE IT RESOLVED, That all of our congregations be encouraged to bring the campaign to a successful conclusion in our local churches by following the example of the Macedonians in II Corinthians 8 who gave "according to their ability, yes and beyond their ability . . ."

Resolution No. 4: Long Range Planning Committee

WHEREAS, The President of the Synod, in accordance with the action of the 1979 convention (Synod Report, 1979, page 71, Res. 6) appointed a special committee to develop a five-year projection of future needs and allocations, and

WHEREAS, The committee has not completed its assignment,

BE IT RESOLVED, That the committee continue its work for another year.

Resolution No. 5: Long Range Planning Committee

WHEREAS, It is not clearly stated that the Long Range Planning Committee is to be a permanent committee,

BE IT RESOLVED, That the Self-Study Committee give thorough consideration to the need for such a committee and report to the 1981 Synod convention.

Resolution No. 6: Treasurer's Report

BE IT RESOLVED, That the Synod adopt the Treasurer's report as presented.

Resolution No. 7: Board of Trustees

BE IT RESOLVED, That the Synod adopt the report of the Board of Trustees.

Resolution No. 8: Board of Trustees

WHEREAS, It has been necessary again in 1979 for the Board of Trustees to spend beyond the amount of revenues that were budgeted, and

WHEREAS, This increases the interest costs of financing the Synod's business, and,

WHEREAS, This is largely due to new projects and programs begun in various areas of the Synod's work,

BE IT RESOLVED, That there be a moratorium on any new programs or projects until the Synod convention of 1983.

Resolution No. 9: Board for Stewardship

WHEREAS, The budget adopted at the 1979 convention was substantially larger than previous budgets, and

WHEREAS, The deficit in the 1980 budget at the end of May was approximately \$54,000, and

WHEREAS, This requires the Synod Treasurer to borrow money in order to pay the obligations currently due, and

WHEREAS, Experience shows that the deficit grows larger during the summer months, and

WHEREAS, It will be difficult to recover this amount during the remainder of the budget year,

BE IT RESOLVED, To recommend that all congregations of the Synod bring a special offering for the Synod's budgetary needs on the last Sunday in June.

Resolution No. 10: Board for Stewardship

WHEREAS, The Board for Stewardship feels it cannot adequately direct the stewardship program of the Synod with volunteer personnel, and

WHEREAS, The Synod's revenues are not sufficient to meet its financial needs, and

WHEREAS, It is imperative that the work of the Synod be brought before all the people of the Synod's congregations, and

WHEREAS, The work of the Home Mission Field Secretary cannot be adequately carried out by a full time parish pastor, and

WHEREAS, More planning must occur before new mission congregations can be started, and

WHEREAS, It is the judgment of the Board for Stewardship and the Board for Missions that a full time person be engaged to implement the field work of the boards, and

WHEREAS, Funds have been included in the 1981 budgets of both boards to finance the full time position,

A. BE IT RESOLVED, That a full time Stewardship-Missions Counselor be engaged by the two boards, and

B. BE IT FURTHER RESOLVED, That the costs of this position be allocated between the budgets of the Board for Stewardship and the Board for Missions in a proportion that the boards shall agree upon.

Resolution No. 11: Budget

BE IT RESOLVED, That the Synod adopt the following budget for 1981:

BOARD	PROPOSED BUDGET
<i>Bethany Lutheran College</i>	<i>\$220,000</i>
<i>Bethany Lutheran Seminary</i>	<i>65,000</i>
<i>Christian Service</i>	<i>31,250</i>
<i>Church Extension</i>	<i>1,000</i>
<i>Education and Youth</i>	<i>30,240</i>
<i>Evangelism</i>	<i>1,500</i>
<i>Foreign Missions</i>	<i>89,040</i>
<i>Home Missions</i>	<i>107,474</i>
<i>Publications</i>	<i>5,264</i>
<i>Radio Ministry</i>	<i>1,000</i>
<i>Synod Fund</i>	<i>174,500</i>
<i>Total Proposed Budget</i>	<i>\$726,268</i>

Resolution No. 12: Laymen's Delegates Equalization Fund

BE IT RESOLVED, That the Synod adopt the report of the Laymen's Delegates Equalization Fund.

Resolution No. 13: Board of Trustees' Addendum

WHEREAS, The Board of Trustees, as custodians of the Church Extension and Loan Fund of the Evangelical Lutheran Synod, has determined that there is a special need to promote the Fund,

BE IT RESOLVED, That the Board of Trustees work with the Stewardship-Missions Counselor in the promotion of the Church Extension and Loan Fund.

MISCELLANEOUS MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Late Memorials

WHEREAS, The three memorials in question were submitted too late to meet the appointed deadline for memorials for the convention; and

WHEREAS, The subject matter of all three is already scheduled for discussion by various floor committees, therefore,

A. BE IT RESOLVED, That the memorials presented not be accepted but,

B. BE IT RESOLVED, Their sponsors be permitted to present their contents to the appropriate floor committee.

Resolution No. 2: Report of the Committee on Worship

WHEREAS, The several current proposed revisions of Lutheran hymnals in the opinion of our Committee on Worship are not proving suitable for our purpose and,

WHEREAS, A recent proposal has been received from a publisher which indicates that a reprint-revision may be produced at a reasonable cost,

A. BE IT RESOLVED, That the Committee on Worship and the Board for Publications jointly begin to prepare such a reprint-revision of a hymn book attempting to combine the best qualities of the Lutheran hymnal and the Lutheran Hymnary and

B. BE IT FURTHER RESOLVED, That this committee and board jointly work toward presenting to the next convention of the Synod a proposed list of contents and a hymn list, as well as publication, saleability and cost plans for such a book.

Resolution No. 3: Report of Radio Investigation Committee

WHEREAS, There is a need for additional information as to the effectiveness of the one minute "religious messages" sponsored by many Lutheran congregations, and,

WHEREAS, The Wisconsin Evangelical Lutheran Synod is in the process of making such evaluation and,

WHEREAS, The outlay of money necessary for start-up costs for initiating the program would significantly increase Synod's budget for 1981,

A. THEREFORE BE IT RESOLVED, That the request to establish a permanent Mass Media Committee be tabled until the next convention, and,

B. BE IT FURTHER RESOLVED, That our Radio Investigation Committee be urged to continue its work and report to our next convention the findings of the WELS General Board for Home Missions radio survey project.

Resolution No. 4: Memorial

WHEREAS, The present schedule calling for the reading and discussion of the essay each day of the convention has proven to be the high point of each day's program and,

WHEREAS, It has usually been difficult to complete the business of the Synod in just three days, as called for in the memorial,

BE IT RESOLVED, That we respectfully decline the memorial

Resolution No. 5: Convention Guidelines

WHEREAS, The Self-Study Committee recommends the proposed convention guidelines for adoption, and

WHEREAS, The Self-Study Committee reports there are cer-

tain items in the proposed guidelines that may need to be tried for one or two conventions before being permanently adopted, BE IT RESOLVED, That we adopt the following as tentative convention guidelines, with a review to be made at a subsequent convention.

CONVENTION GUIDELINES

1. Prior to the convening of the convention, the president of the Synod, in consultation with its secretary, shall appoint the convention's credentials committee, chaplain, tellers, head usher, organist, public press and parliamentarian who shall serve throughout the convention.
2. Similarly, prior to the convening of the convention, the vice president of the Synod, in consultation with its secretary, shall appoint the committee on the president's message and report, which shall serve at the convention.
3. Nominations for all other convention committees are presented by the president, in consultation with the secretary, and are elected by the convention.
4. If there are reports, memorials or other matters which are not printed in the convention handbook, such shall be presented in written form to the president of the Synod before they can be considered for assignment to the appropriate convention committee.
5. All convention committee reports should be, if possible, duplicated and distributed prior to the close of the session previous to the session in which the report is to be acted upon.
6. Starting time of the convention's sessions shall be 8:30 a.m. on Wednesday, Thursday, and Friday.
7. The reading and discussion of the convention essay shall be scheduled immediately after the necessary preliminaries at the beginning of the Wednesday, Thursday and Friday a.m. sessions.
8. The convention communion service shall be scheduled for Wednesday, 8:00 p.m., with registration beginning at 7:30 p.m.
9. Scheduling of convention business:
Monday (1st working day)
 1. The credentials committee will be on duty on Sunday, 4:30-5:30 p.m. and on Monday, 8:30-10:00 a.m. to receive the delegates' credentials and to prepare its first report.
 2. Pastors are to report changes regarding delegates to the credentials committee during these periods. The committee is to prepare such a list of changes for the president and secretary.
 3. Coffee 9:30-10:00
 4. Opening devotion 10:00-10:15
 5. Roll Call
 6. Report of credentials committee
 7. Preliminaries
 8. President's message and report (the president shall not read his report, but shall give additions and corrections only).
 9. Reading of greetings

10. Closing devotion 11:55-12:00

Noon recess

11. Opening devotion 1:30-1:40

12. Committee elections 1:40-

13. Adoption of program

14. Coffee

15. Committee work for the remainder of the afternoon and evening

Tuesday

1. Committee meetings 8:00-9:30 a.m.

2. Coffee 9:30-10:00

3. Opening devotion 10:00-10:15

4. Committee on minutes, credentials, programs, preliminaries

5. Committee on synodical membership

The president and secretary shall arrange the proposed program for the remainder of the day, and for each succeeding day.

Tuesday Evening

6. Committee meetings 7:00-10:00 p.m.

Resolution No. 6: Time of 1981 Convention

BE IT RESOLVED, That the Sixty-Fourth Annual Convention of the Evangelical Lutheran Synod and the Twenty-Fifth Annual Meeting of the Bethany Lutheran College Corporation be held June 21 through June 26, 1981 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

Resolution No. 7: Biennial Conventions

WHEREAS, The Self-Study Committee recommends that the Synod study the matter of holding biennial conventions with the General Pastoral Conference being held in the alternate years, and

WHEREAS, The reasons for such a change, as presented by the Self-Study Committee seem to be valid, but

WHEREAS, Annual conventions help to promote the work of the Synod by providing both pastors and laymen with increased information by generating enthusiasm for the Synod's work on both the synodical and local level, and by stimulating personal involvement in the work of our Synod, and

WHEREAS We concur with the report of the Self-Study Committee, "These conventions have given us countless blessings through the synod-wide fellowship which they make possible and through the study and discussion of Holy Scripture for our mutual edification," especially treasured by congregations in the outlying areas of our Synod,

THEREFORE BE IT RESOLVED, That the convention continue to be held annually.

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 15, 1980, 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 16, 1980, 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 16, 1980, 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 17, 1980, 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 17, 1980, 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 18, 1980, 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 18, 1980, 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 19, 1980, 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 19, 1980, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 10: Secretary's Minutes

BE IT RESOLVED, That the officers read and approve the minutes for Friday, June 21, 1980.

RESOLUTIONS COMMITTEE

ACTION OF THE SYNOD

Resolution No. 1: Convention Essay

WHEREAS, The 63rd Annual Convention of the Evangelical Lutheran Synod in celebrating the 450th anniversary of the Augsburg Confession has gladly heard and discussed a fitting essay by Pastor Harold Vetter entitled, The Augsburg Confession: Its History, Its Evangelical Message and Its Light for Our Day,

A. BE IT RESOLVED, That the convention expresses its gratitude to Pastor Vetter for this instructive essay, and

B. BE IT FURTHER RESOLVED, That the convention directs the secretary to print the essay in the convention report, and

C. BE IT FINALLY RESOLVED, That the individual members of the Synod be urged to study this essay.

Resolution No. 2: Condolences

WHEREAS, During the past year Pastor Marvin Martin, Pres. Theodore Aaberg, Mrs. Otto Trebelhorn and Stanley Ingebritson were taken from this world by their Lord and Savior, and

WHEREAS, These people have been closely associated with the work of the Synod, and have proved themselves faithful in their respective callings,

BE IT RESOLVED, That the convention address letters of condolence to the immediate survivors of these brothers and sister in Christ.

Resolution No. 3: Greetings

WHEREAS, Greetings to this convention have been received from Missionaries Theodore Kuster, David Skogen, David Lillegard and Martin Teigen of our Peruvian mission field, and from the Rev. F. Bohy, president of the Evangelical Lutheran Church, Synod of France and Belgium,

BE IT RESOLVED, That the convention address letters of gratitude and return greetings to these individuals and the groups they represent.

Resolution No. 4: Greeting

WHEREAS, Miss Ella Anderson, for many years librarian and instructor at Bethany Lutheran College, is very ill with cancer at her home in Piedmont, Missouri.

BE IT RESOLVED, That the convention address a word of sympathy and comfort to this ailing sister in Christ.

CHURCH LOCATIONS AND THE TIME OF SERVICES

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

CIRCUIT NO. 1

STATE City-Church	Address	Services	Pastor
FLORIDA			
Naples—Our Savior	Airport Rd., at S 846 1961 Curling Ave.	Apr.-Dec. 9:15 Dec.-Apr. 8:30 & 11:00	B. Bestervelt
Vero Beach—Grace	2126 17th Ave.	10:00	L. Gerbhardt
GEORGIA			
Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin
MASSACHUSETTS			
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
NEW YORK			
Rochester—Indian Landing	650 Landing Rd. N.	10:45	M. Luttman
Scottsville—Grace	Scottsville	9:00	M. Luttman

CIRCUIT NO. 2

Alpena—Faith	9th & Cavanaugh	11:00	Vacant
E. Jordan—Faith	3 E 1½ N on Wilson Rd.	*	R. Carter
Hillman—Faith	R 1, Box 218 M 32E	9:00	Vacant
Holton—Holton	7594 Brickyard Rd.	10:00	J. Olsen
Midland—Holy Scripture	4525 Cook Rd.	9:00	P. Schneider
Suttons Bay—First	321 St. Mary's Ave.	10:00	H. Vetter
ILLINOIS			
Chicago—St. Mark's	1701 N. Tripp	10:30	H. Behrens
Lombard—St. Timothy	547 N. Main	8:00 10:30 S. 8:00 9:30	J. Schmidt

CIRCUIT NO. 3

Amherst Junction—Our Savior's	4 NE	10:30	T. Skaaland
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	M. Krentz
Cottage Grove—Western Koshkonong	8 SE	10:00 S. 9:00	J. Shep
Eau Claire—Ascension	1500 Peterson Ave. R. 1	9:00	J. Krueger
Concordia	3715 London Rd.	10:00 S. 9:00	F. Theiste
Pinehurst	3304 Fern Court	8:30 & 10:45 S. 9:00 Monday 7:00 p.m.	V. Theiste
Elderon—Our Savior's	Highway 49N	9:00	T. Skaaland
Iola—Redeemer	160 N. Washington	10:00	W. Werling
Madison—Grace	1 So. Rosa Road	9:00 & 11:00 S. 9:00	W. Granke
Holy Cross	2670 Milwaukee St.	9:00 & 11:00 S. 8:30 & 10:00	G. Orvick
Our Savior	1201 Droster Rd.	10:00 S. 9:00	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
Oregon—Faith	Community National Bank, 733 N. Main St. Oregon, Wis.	9:00	C. Ferkenstad
Portage—St. Paul's	6 NW on Highway 127	9:00	D. Nelson
Shawano—St. Martin	R 1, Town of Belle Plaine	9:00	M. Krentz

West Bend—Trinity	1268 Pleasant Valley Rd.	10:00 S. 9:30	R. Schmidt
Wisconsin Dells—Newport	4 SE on Highway 16	10:30	D. Nelson

CIRCUIT NO. 4

IOWA

Ames—Bethany	3219 Diamond St.	10:00	R. Yount
Calmar—Trinity	Charles & Clark	*	F. Stubenvoll
Forest City—Forest	546 West M.	10:30	S. Petersen
Lake Mills—Lake Mills	1st and Grant St.	8:30	A. Merseth
Lime Creek	4 N. 1 W.	9:45 or 11:00	A. Merseth
Lawler—Saude	10 N, 1 W, R 1	*	T. Erickson
New Hampton—Jerico	9 N 2 E	*	T. Erickson
Redeemer	Sherman & Court	*	F. Stubenvoll
Northwood—First Shell Rock	Central & 15th	11:00	A. Merseth
Somber	10 W 1 S	9:45 or 11:00	A. Merseth
Parkersburg—Faith	Highways 14 & 20	10:15	W. Frick
Riceville—Immanuel	608 6th St.		
Scarville—Center	Riceville	9:00	A. Merseth
Scarville	5 S ¼ E	*	C. Wosje
Thompson—Zion	Scarville	*	C. Wosje
Thornton—Richland	Thompson	9:00	S. Petersen
Waterloo—Pilgrim	300 Elm St.	10:30 S. 9:30	N. Merseth
Waterville—East Paint Creek	3815 Ansborough	9:30	E. Ekhooff
Waukon—West Paint Creek	2 N	*	M. Tweit
	6 E	*	M. Tweit

MINNESOTA

Albert Lea—Our Savior's	320 W. College St.	8:15 & 10:45 S. 9:00	R. Newgard & D. Metzger
Hartland—Hartland		11:00 S. 9:30	J. Smith
Manchester—Manchester		9:45 S. 10:45	J. Smith

MISSOURI

Piedmont—Grace	114 E. Greene St.	9:30	C. Rusch
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CIRCUIT NO. 5

MINNESOTA

Apple Valley—Heritage	13401 Johnny Cake Ridge Road	10:30 S. 9:30	Vacant
Gaylord—Norwegian Grove	6 S R. 2	*	N. Madson
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	Vacant
Minneapolis—Hiawatha	1420 E. 43rd St.	10:45 S. 9:30	R. Mathison
Princeton—Bethany	801 S. 6th St.	8:30 & 10:45	W. Dobratz
Our Savior's	10 W 4 S	9:30	M. Marozick
St. Peter—Norseland	10 W	*	N. Madson

CIRCUIT NO. 6

MINNESOTA

Audubon—Immanuel	Audubon	10:30	G. Guldberg
Bagley—Our Savior's	6 W on #2	10:00	J. Burkhardt
Clearbrook—Concordia	8 SW	8:15	J. Burkhardt
Crookston—Grace	418 Ash	9:00 S. 11:00	J. Moldstad
East Grand Forks—River Heights		11:00 S. 9:00	J. Moldstad
	1708 River Rd.		
Fertile—First Evanger	Washington & Elm	*	Vacant
Fosston—Cross Lake	9 NE	8:15	J. Burkhardt
Grygla—St. Petri	2 W	*	C. Keeler
Hawley—Our Savior's	6th & Joseph	9:00	G. Guldberg
Lengby—St. Paul's		10:45	J. Burkhardt
Oklee—Clearwater	6 N 4 E	*	C. Keeler

Nazareth	9 N 7 E	*	C. Keeler
Oak Park	9 N 4 E	*	C. Keeler
Trail—Mt. Olive		*	C. Keeler
Ulen—Calvary		*	Vacant

NORTH DAKOTA

Mayville—First American	2nd St. at 3rd Ave. 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	J. Petersen
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MINNESOTA

Belview—Our Savior's	Belview	*	P. Haugen
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

Albion—St. Paul's	4th & Columbia	9:00	D. Schlicht
Belgrade—Peace	7 SW	*	R. Reimer
Cedar Rapids—St. John's		*	R. Reimer
St. Edward—Faith	508 Water St.	10:30	D. Schlicht

SOUTH DAKOTA

Sioux Falls—Bethel	1200 So. Covell	10:45 S. 8:30	J. Moldstad Jr.
Volga—Oslo	7 S	8:30 S. 10:45	J. Moldstad Jr.

TEXAS

Richardson—Good Shepherd	650 W. Campbell Road	10:30	R. Dale
San Antonio—Faith	14819 Jones-Maltsberger Rd.	10:15	H. Larson

CIRCUIT NO. 8

ARIZONA

Lake Havasu City—Our Saviour's	411 Lake Havasu Dr.	10:00 S. 9:30	W. Kessel
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CALIFORNIA

Bell Gardens—Christ The King	6541 Eastern Ave.	9:00	R. Moldstad
Bishop—Our Savior	162 Sneden St.	Spanish 11:45	Vacant
	P.O. Box 1358		
Camarillo—Faith	Somis Thursday Club	10:30	M. Elliott
	5380 Bell St. at Somis (Lewis) Rd.		
Ventura—Wayfarer's Chapel	450 E. Harbor Blvd.	10:30	A. Wagner
	Lutheran Church		

OREGON

Myrtle Creek—St. Matthew	R 1, Box 162A	11:00	W. Pultz
Sutherlin—Christ	161 W. 2nd Ave.	11:00	J. Dalke

WASHINGTON

Mt. Vernon—St. Luke	1524 E. Blackburn Rd.	11:00	Vacant
Port Orchard—Bethany	Sidney at Taylor St.	8:15 & 11:00	W. McCullough
Tacoma—Lakewood	10202 112th St.	11:00	T. Gullixson
Tacoma—Parkland	12309 S. Pacific Ave.	10:30 & 9:30	H. Handberg
Yelm—Our Redeemer	10325 Hwy 507 S.E.	11:00	P. Anderson

*Consult pastor

CHRISTIAN DAY SCHOOLS

Bethany Lutheran Elementary School

719 Sydney
Port Orchard, WA 98366
Tel. 206-876-1300

Faith Lutheran School

East Jordon, Mich.

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
Tel. 608-249-3101

Holy Scripture Lutheran School

4525 Cook Road
Midland, Mich. 48640
Tel. 517-832-2631

Holy Trinity Lutheran School

35181 Wisconsin Ave.
Okauchee, WI 53069
Tel. 414-567-2757

King of Grace

6000 Duluth St.
Golden Valley, MN 55427
Tel. 612-546-3131

Lakewood Evangelical Lutheran School

10202 112th St. SW
Tacoma, WA 98498
Tel. 206-584-6024

Mt. Olive Lutheran School

1123 Marsh St.
Mankato, MN 56001
Tel. 507-345-7927

Norseland Christian Day School

Rt. 3, Box 40
St. Peter, MN 56082
Tel. 507-246-5140

Parkland Lutheran School

So. 123rd at Pacific
P.O. Box 44006
Tacoma, WA 98444
Tel. 206-537-1901

River Heights Lutheran School

1708 River Road NW
East Grand Forks, MN 56721
Tel. 218-773-7101

St. Matthew Lutheran School

Route 1 Box 162A
Myrtle Creek, OR 97457
Tel. 503-863-3992

Saude-Jerico Lutheran School

Route 2
Lawler, IA 52154
Tel. 319-569-2583

Scarville Lutheran School

Box 62
Scarville, IA 50473
Tel. 515-568-3646

Trinity Lutheran School

1268 Pleasant Valley Rd.
West Bend, WI 53095
Tel. 414-675-6627

Western Koshkonong Lutheran School

2642 Church Rd.
Cottage Grove, WI 53527
Tel. 608-873-9976

Yelm Lutheran School

P.O. Box 758
Yelm, WA 98597
Tel. 206-458-7310

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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 1979

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members		Baptized	Confirmed	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								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			
1	Ariz.	Lake Havasu City	8	Our Saviour's	1	G. Gullixson	37	26	6	2			67			2	32	33	22			8	10	3									
2	Calif.	Bell Gardens	8	Christ the King	1	R. Moldstad	64	53	17	1	1		702	1	1	16	31	63	41			12	25	5	69								
3	Calif.	Bishop	8	Our Savior	1	W. Kessel	57	48	14	3			316	1	1	13	26	52	35			7	15	4	19	5							
4	Calif.	Camarillo	8	Faith	1	M. Elliott	39	35	12	1			215			7	14	52	29			9	7	3									
5	Calif.	Ventura	8	The Wayfarer's Chapel	2	A. E. Wagner	125	85	21																								
6	Colo.	Colorado Springs	7	St. Andrew	1	J. Petersen	72	55	13		1	1	342		1	13	32	53	40			12	10	3									
7	Fla.	Naples	1	Our Savior	1	G. Price	112	78	24	3	1	1	600	4	2	15	37	52	75			15	11	5	63								
8	Fla.	Vero Beach	1	Grace Lutheran	1	L. Gerbhardt	300	255	25	4	1	5	3,490	7	11	14	150	52	200			55	35	9	45								
9	Ga.	Savannah	1	Christ	1	P. Jecklin	32	27	6				397	1		5	33	52	34			8	16	3									
10	Ill.	Chicago	2	St. Mark's	1	J. Shep	98	90	26	7			420	2	10	5	38	52	61			6	15	2	30								
11	Ill.	Chicago	2	St. Paul's	1	Vacant	53	11																									
12	Ill.	Lombard	2	St. Timothy	1	J. Schmidt	383	309	37	9	7	9	2	2,122	8	3	16	124	104	220			60	45	11								
13	Iowa	Ames	4	Bethany	1	R. Yount	65	39	12	4			745			20	36	52	52			20	14	5	24	17							
14	Iowa	Calmar	4	Trinity	1	H. Larson	82	76	17		1		391	1		8	28	51	37														
15	Iowa	Forest City	4	Forest	1	S. Petersen	125	107	30	3			462			12	45	50	55			20	30	5	18								
16	Iowa	Lake Mills	4	Lake Mills	1	A. Merseeth	152	123	30	2		2	394	4	3	10	64	48	52			26	14	4	32								
17	Iowa	Lake Mills	4	Lime Creek	1	A. Merseeth	77	64	15	1		2	305	1	2	45	45	37			8		3										
18	Iowa	Lawler	4	Saude	1	T. Erickson	132	101	36	4		3	740	2	6	90	50	68			6	7	2										
19	Iowa	New Hampton	4	Jerico	1	T. Erickson	235	192	81	5		1	1,207	1	7	7	102	50	113			17	1	3									
20	Iowa	New Hampton	4	Redeemer	1	H. Larson	175	100	22	3		1	443	2	8	48	51	55			33	7	5										
21	Iowa	Northwood	4	First Shell Rock	1	A. Merseeth	149	120	33			4	427		4	11	50	51	45			28	12	5	27								
22	Iowa	Northwood	4	Somber	1	A. Merseeth	49	42	15	1			301		2	26	47	26			1		1										
23	Iowa	Parkersburg	4	Faith	1	E. Buhr	165	137	29	2		2	459	3	3	13	53	52	85			26	9	9	16								
24	Iowa	Riceville	4	Immanuel	1	A. Merseeth	42	29	10	3			210		9	18	46	28			11	10	4	13									
25	Iowa	Scarville	4	Center	1	C. Wosje	97	78	27	1			329		4	5	55	46	33			8		4	9								
26	Iowa	Scarville	4	Scarville	1	C. Wosje	97	72	28	4	2		474	2	1	6	67	49	70			2	22	2	4								
27	Iowa	Thompson	4	Zion	1	S. Petersen	123	100	30	1	1	1	642	2	2	9	51	50	73			17	10	4	18								
28	Iowa	Thornton	4	Richland	1	N. Merseeth	200	163	70	3	1	3	642	2	3	10	69	53	73			16	10	4	17								
29	Iowa	Waterloo	4	Pilgrim	1	E. Ekhoft	163	117	27	4		2	717	3	1	15	56	51	100			46	35	7	35	35							
30	Iowa	Waterville	4	East Paint Creek	1	M. Thweitt	72	61	23				456	1	1	4	30	24	59			9		7	35	35							
31	Iowa	Waukon	4	West Paint Creek	1	M. Thweitt	36	32	11				247	2	5	40	24	54															
32	Mass.	Brewster	1	Trinity	1	N. Harstad	82	63	15																								
33	Mass.	Burlington	1	Pinewood	1	P. Madson	102	82	18	3	1		416	1		10	37	52	50			20	10	6	32								
34	Mich.	Alpena	2	Faith	1	R. Carter	18	15	4				90		9	13	49	12			2	2	2										
35	Mich.	East Jordan	2	Faith	1	Vacant	62	47	11			2	250		1	8	30	52	32			8	10	4									
36	Mich.	Hillman	2	Faith	1	R. Carter	89	53	15	2		2	233			12	29	50	45			21	15	5	1								

EDUCATIONAL INSTITUTIONS

Bethany Lutheran Theological Seminary

447 N. Division St.

Mankato, Minnesota 56001

Wilhelm Petersen, President

FOR CATALOG: WRITE TO REGISTRAR

Bethany Lutheran College

734 Marsh St.

Mankato, Minnesota 56001



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