

64th Annual Convention of the E.L.S.

More than Conquerors

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

“If God be for us, who can be against us?”

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 And whom he did predestinate, them he also called: and whom he called, them he also justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ESSAYS:

God is for us in the 1980's

The Rev. James Olsen

A Christian Liberal Arts Education

President N. S. Holte

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 21-26, 1981

64th REPORT REGULAR CONVENTION

**of the
EVANGELICAL LUTHERAN SYNOD**

and the

25th Annual Meeting of the

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
**"IF GOD BE FOR US,
WHO CAN BE AGAINST
US?" ROMANS 8:31**

Essay: God is for us in the 1980's
Essayist: The Rev. James Olsen

Essay: A Christian Liberal Arts Education
Essayist: Pres. N. S. Holte

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota 56001
June 21-26, 1981**

CONVENTION FOCUS

**“If God be for
us, who can be
against us?”
Romans 8:31**

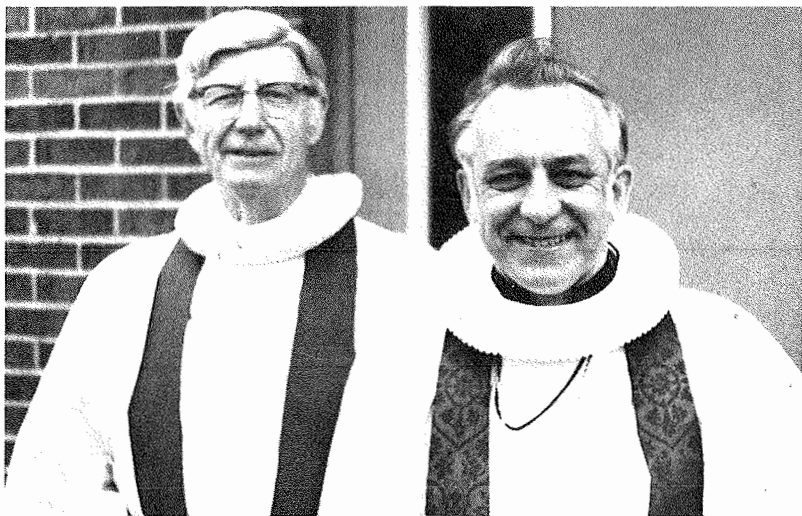
As the convention looked forward into the decade of the 80's it did so seeking the comfort and the assurance that this promise from God's Word can give. "If God be for us," (as He most certainly is) "who can be against us?" (no one) The promise, therefore, is this that "God is for us in the 1980's" which was the title of the essay presented to the convention by the Rev. James Olsen, Holton, Michigan. In this essay Pastor Olsen dealt with some of the problems that will have to be faced in the 1980's and spelled out the assurance of God's presence in dealing with them. The second essay by President N. S. Holte of Bethany Lutheran College was entitled "A Christian Liberal Arts Education." In his essay he spelled out the great need for the continued use of the Christian Liberal Arts Education that is offered at Bethany Lutheran College.

Both these essays are printed in these proceedings for your study and edification.

THE CONVENTION DAY BY DAY

SYNOD SUNDAY June 21, 1981

A beautiful Sunday morning welcomed the worshippers who assembled for the opening services of the 64th Annual Convention of the Evangelical Lutheran Synod and the 25th Annual Meeting of the Bethany Lutheran College Corporation on June 21, 1981. These opening services also focused attention on the theme of the convention "If God be for us, who can be against us?" Romans 8.31.



Sunday's Norwegian Service speakers, the Rev. Adolph Harstad and the Rev. George Orvick.

The Norwegian Service was held at the Mt. Olive Lutheran Church at 9:30 a.m. The preacher at the Norwegian Service was the Rev. A. M. Harstad, Madison, Wisconsin. The President of the Synod, the Rev. George Orvick, served as liturgist.

Using as his text 2 Timothy 3,14-17, Pastor Harstad addressed himself to the theme: "De Store Ting Som Guds Ord Virker Hos Os." (The Great Things which God's Word Works in us). The speaker emphasized that the first great thing that the Word of God is able to do for us is to "make us wise unto salvation." The importance of using the Word of God is therefore that it is the only Word, the only message, that can lead sinners, such as we are, to repentance and then lead us to Christ and salvation. The Word of God is also profitable because it accomplishes for us teaching in the true doctrines of Christ. The Word is the only place where these truths can be found. It also is profitable for

reproof, for correction and for instruction in righteousness. The Word of God is the only thing that has the power to accomplish this for the sinner, hence the importance for us to continue its faithful use among us.



Synod Sunday Festival Service speakers, the Rev. Rodger Dale, and the Rev. Al. Wagner.

The English service was held at the Bethany Lutheran College Auditorium at 10:30. The preacher was the Rev. Al. Wagner, Ventura, California. The Rev. Rodger Dale, Richardson, Texas served as liturgist. Using as his text Galatians 6,14 and Romans 8,31 Pastor Wagner addressed himself to the theme: "The Cross of Christ—Our Synod's Glory."

This theme "The Cross of Christ—Our Synod's Glory" is certainly based on St. Paul's statement in Galatians 6,14 "God forbid that I should glory save in the cross of our Lord Jesus Christ." Referring to the convention theme, Romans 8,31, Pastor Wagner stressed that since both the assurance—"God for us"—and the power to withstand those "against us" are derived only from the Gospel of the cross, our Synod has compelling reasons to reconsecrate itself to the task of upholding that cross before our perishing world as its only glory.

President Norman Holte of Bethany Lutheran College spoke a word of welcome to the convention. President Orvick responded with a word of thanks on behalf of the Synod. He thanked all those who had participated in the morning service and made announcements applicable to the day.

On Synod Sunday afternoon at 2:30 p.m. a sacred concert entitled "Sing to His Name (The Church Year in Song)" was presented by the Northern Circuit Choir under the direction of the Rev. Raymond Branstad.

During the intermission Prof. Michael Butterfield spoke on behalf of Bethany Lutheran College.

MONDAY



Convention in session.

The Monday morning devotion was conducted by Chaplain Fred. Theiste. Using Romans 7,19-25a the Chaplain addressed himself to the theme "God For Us—Our Christian Confidence! The Need."

The age in which we live is characterized as an age of doubt, unbelief, wavering and the questioning of all authority. Nothing is positive! Everything is in a state of flux and uncertainty. By nature a person is spiritually blind, dead, helpless and an enemy of God. There is nothing on which to build any confidence.

Thanks be to God through Jesus Christ our Lord, He has delivered us from the guilt and punishment of our sins and has given us the victory over the slavery of sin and death. This confidence that God alone can give means I can live a victorious life in Christ Jesus, keeping my eyes fixed on Christ, the author and the finisher of my faith!

After the president had welcomed the assembly the secretary called the roll to which 59 permanent voting members and 21 permanent advisory members responded. The Credentials Committee recommended the seating of 90 delegates who had been elected by their respective congregations. These 90 delegates were seated and President Orvick declared the 64th Convention of the Evangelical Lutheran Synod and the 25th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost.

(By the end of the convention 66 permanent voting members and 25 permanent advisory members were in attendance and 119 delegates from congregations had been seated.)

President Orvick presented his Message and his Report to the convention and the convention proceeded to elect its working committees and to assign the work of the convention.

The Rev. C. Ferkenstad conducted the afternoon devotion. He read Revelation 5,1-5 and led the assembly in prayer.

Additional delegates were seated, additional committee appointments were made, additional work was assigned and the convention was recessed so the committees could meet for the remainder of the afternoon and evening to prepare resolutions for the convention's consideration.

TUESDAY

The Tuesday morning devotion was in the form of an installation service for the Rev. Paul Petersen as Stewardship-Missions Counselor for the Evangelical Lutheran Synod. The Rev. W. Halvorson served as liturgist. The speaker, the Rev. S. Quist, using the text Romans 12,1-8 addressed himself to the theme "A Leader and Manager in the Church." God has given each member of His church various gifts and abilities to be used in His service. Of special interest to us at this service is His gifts of leadership and management. To be God's leader means to have God's vision for the right things to do. To be a manager means to do the right thing in the right way. President Orvick read the Rite of Installation.

During the Tuesday morning session the convention considered the report of the Committee on Synodical Membership and began its consideration of the report of the Committee on Miscellaneous Matters and the Committee on Education and Youth. The Board for Education and Youth presented a report on the Sunday School Material Survey which it had conducted during the year.

The Tuesday afternoon devotion was conducted by the Rev. W. Kessel who read Revelation 3,7-21 and led the assembly in prayer.

Stewardship-Missions Counselor, P. Petersen, the Rev. W. Kessel, the Rev. S. Quist, Mr. Marlin Goebel and the Rev. R. McMiller spoke on behalf of the Synod's Home and Foreign Mission program.

At this point tornado warnings forced the convention to seek safer shelter and forced cancellation of the session for the remainder of the day.

WEDNESDAY

The Wednesday morning devotion was conducted by the Rev. Gary Faleide. Basing his sermonette on Romans 8,1 Pastor



Higher Education Committee in session during tornado warning.

Faleide addressed himself to the theme "God For Us—Our Christian Confidence! The Fact." St. Paul speaks of our Christian confidence. That confidence is that for those who are in Christ there is no condemnation. That confidence is a reality because it has been authored by the Triune God. God the Father is the author of our Christian confidence for He is the one who sent His Son to save us. God the Son is the author of our Christian confidence for His death is the basis of our salvation. God the Spirit is the author of our Christian confidence for His work is to bring us that salvation won for us by Christ.

President Carl Mischke brought fraternal greetings and addressed the convention on behalf of its sister Synod, the Wisconsin Evangelical Lutheran Synod.

President Orvick introduced the Rev. James Olsen who began the reading of his essay entitled "God is For Us in the 1980's."

During the remainder of the morning session the convention heard a presentation on stewardship by the Synod's Board for Stewardship.

The Wednesday afternoon devotion was conducted by the Rev. J. Dahlke. He read Revelation 5,6-14 and led the assembly in prayer.

During the Wednesday afternoon session the convention heard an Evangelism presentation by E. Ekhoﬀ, considered the report of the Committee on Missions, the report of the Committee on the Presidents Message and Report, the report of the Committee on Publications, the report of the Committee on the Constitution, the report of the Committee on Education and Youth, and began its consideration of the report of the Committee on Finances.

On Wednesday evening the Convention Communion Service was held at the Mt. Olive Lutheran Church. The Rev. Paul Anderson, Yelm, Washington delivered the message on the basis of Luke 12, 42-48 and addressed himself to the thought "Our God is For Us—His Goods are in Our Hands."

THURSDAY

The Thursday morning devotion was conducted by the Rev. Raymond Branstad. Pastor Branstad used as his text Romans 5,6-9 and 8,32 and addressed himself to the theme: "God For Us—Our Christian Confidence! The Essence." Love means sacrifice. There are various kinds and degrees of love. Even the ungodly will sacrifice for those who love them and sacrifice for them. But rarely if ever will they sacrifice for those who hate them or despitefully use them. Yet this is the love God has for us who are sinners, a love which spared not His own Son, but gave him into death that His enemies might live. When Christ died on the cross, He died not only for those who crucified Him, He died for you and me while we were yet sinners. This love is the essence of the Christian's confidence.

During the Thursday morning session the convention heard the completion of the essay by the Rev. James Olsen and also heard the essay by President N. Holte of Bethany Lutheran College entitled "A Christian Liberal Arts Education."

The Thursday afternoon devotion, a memorial service for the Rev. F. R. Weyland, was conducted by the Rev. H. Theiste. Pastor Theiste used as his text Revelation 1,6 and spoke on the theme "Praise to Jesus."

The Book of Revelation is an intriguing book as it shows us the eternal victory of the Christian Kingdom. It is also a sobering book revealing our human weakness and an exciting book which describes the glory of Jesus and shows us especially the loving Savior. We praise Jesus who "Loved us and freed us from our sins."

This describes Him whom the redeemed of the Lord see when they enter the Kingdom of glory. This we believe that our brother Ferdinand Weyland sees today. Not because he worked so faithfully (which he did), or because he was so friendly, but solely because of what the Savior did. This message Ferdinand believed fervently and proclaimed faithfully. Today we rejoice at what Jesus has bestowed on him and we can say:

"And when Thou callest my spirit
To leave this world below
I enter through Thy merit
Where joys unnumbered flow."

During the afternoon session the convention heard a final report from the "Gratitude for Grace" Thankoffering Committee, considered the report of the Committee on Doctrinal Matters, the

report of the Committee on Christian Service, the report of the Committee on Higher Education, the report of the Committee on Resolutions, the report of the Committee on Pastoral Conference Records, completed its consideration of the report of the Committee on Finances and the report of the Committee on Miscellaneous Matters.

A motion to adjourn the 64th Convention of the Evangelical Lutheran Synod and the 25th Annual Meeting of the Bethany Lutheran College Corporation was passed at 6:00 p.m. on Thursday June 25, 1981.

A brief closing devotion was conducted by the Rev. J. Moldstad, Sr. of East Grand Forks, Minnesota.

Alf Merseth, secretary



The convention has a coffee break.

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

P. Anderson, H. Behrens, B. Bestervelt, R. Branstad, J. Burkhardt, R. Carter, R. Dale, J. Dalke, W. Dobratz, E. Ekhooff, M. Elliott, T. Erickson, G. Faleide, C. Ferkenstad, W. Frick, W. Granke, G. Guldberg, T. Gullixson, W. Halvorson, H. Handberg, A. Harstad, N. Harstad, P. Haugen, C. Keeler, W. Kessel, M. Krentz, J. Krueger, M. Luttman, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, R. McMiller, A. Merseth, N. Merseth, D. Metzger, J. Moldstad Jr., J. Moldstad, Sr., R. Moldstad, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, S. Petersen, S. Quist, D. Schlicht, G. Schmeling, J. Schmidt, K. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, F. Theiste, H. Theiste, V. Theiste, M. Tweit, P. Vangen, H. Vetter, L. Vinton, C. Wosje, R. Yount

Absent: L. Gerbhardt, P. Jecklin, H. Larson, W. Pultz

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups;

Present: A. Wagner; Absent: D. Lillegard, W. McMurdie, C. Rusch, M. Teigen

Pastors Emeriti: Present: G. Gullixson, W. Gullixson, A. Kuster, E. Unseth, H. Preus; Absent: A. Strand, N. Tjernagel, W. Werling

Pastors not serving at this time: Present: T. Aaberg, E. Bryant, F. Schmugge, O. Trebelhorn; Absent: E. Buhr, T. Kuster

Professors: Present: M. Harstad, N. Holte, R. Honsey, T. Kuster, J. Madson, M. Meyer, M. Otto, W. Petersen, G. Reichwald, E. Teigen; Absent: B. Teigen

Serving Synod in other capacity: P. Petersen

TEACHERS, CHRISTIAN DAY SCHOOL

Teachers present: R. Diepenbrock, E. Bartsch, L. Engel, L. Rude; Absent: S. Born, M. Doepel, L. Tiegs

CONGREGATION ADMITTED INTO MEMBERSHIP

Resurrection Evangelical Lutheran Church, Marietta, Georgia



Resurrection Evangelical Lutheran Church.

PASTORS, TEACHERS ADMITTED INTO PERMANENT MEMBERSHIP

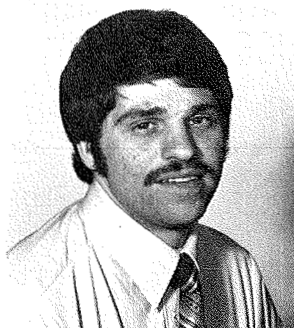
The Rev. Joseph Burkhardt, Lengby, Minnesota
The Rev. Matthew Luttman, Rochester, New York
The Rev. John Moldstad, Jr., Sioux Falls, S.D.
The Rev. Larry Vinton, Marietta, Georgia
Mr. Elroy Bartsch, East Grand Forks, Minnesota
Mr. Leonard Engel, West Bend, Wisconsin



**The Rev.
Joseph Burkhardt**



**The Rev.
Matthew Luttman**



**The Rev.
John Moldstad, Jr.**



**The Rev.
Larry Vinton**



**Mr.
Elroy Bartsch**



**Mr.
Leonard Engel**

PASTORS EXCUSED FOR FULLTIME ABSENCE

Lewis Gerbhardt,
Paul Jecklin
Herbert Larson

Willard Pultz
Carl Rusch
W. F. McMurdie

PASTORS EXCUSED FOR LATE ARRIVAL

Robert Carter

PASTORS EXCUSED FOR EARLY DEPARTURE

Victor Theiste

Ronald Mathison

Emil Stubenvoll

LAYMEN EXCUSED FOR EARLY DEPARTURE

Glenn Annexstad

Ernest Johnson

Leon Ehrenberg

Robert Trier

Raymond Fehr

Vern Peterson

Ray Diepenbrock

Charles Noben

Tom Metcalfe

Jim Costello

Leroy Allington

Truman Opheim

THE FOLLOWING CONGREGATIONS HAVE ASKED TO BE EXCUSED FOR NOT SENDING DELEGATES TO THE CONVENTION

Christ the King, Bell Gardens, CA

Good Shepherd, Richardson, TX

Grace, Vero Beach, FL

Faith, San Antonio, TX

East Paint Creek, Waterville, IA

West Paint Creek, Waukon, IA

Manchester, Manchester, MN

Christ, Savannah, GA

1981 REPRESENTATIVES ELIGIBLE TO VOTE

| Pastor | Address | Congregation | Delegates |
|---------------|-----------------|----------------|-----------------------------------|
| P. Anderson | Yelm, WA | Our Redeemer | Darrell Mundschenk Harold Cook |
| H. Behrens | Chicago, IL | St. Mark's | Howard Uthene |
| B. Bestervelt | Naples, FL | Our Savior | David Higgins David Anderson |
| R. Branstad | Mayville, ND | First American | Ruben Brustad |
| J. Burkhardt | Clearbrook | Concordia | Edwin Merseth |
| | Bagley | Our Savior's | |
| | Fosston | Cross Lake | |
| | Lengby | St. Paul's | |
| R. Carter | East Jordan, MI | Faith | |
| R. Dale | Richardson, TX | Good Shepherd | |
| J. Dalke | Sutherlin, OR | Christ | |
| W. Dobratz | Ames, IA | Bethany | Alfred Tjernagel |
| E. Ekhooff | Waterloo, IA | Pilgrim | John Chipman Dan Klein |
| M. Elliott | Camarillo, CA | Faith | Roland Karow |
| T. Erickson | Lawler, IA | Saude | Marlowe Miller |
| | New Hampton | Jerico | John Roberson |
| C. Ferkenstad | Oregon, WI | Faith | James Costello Kenneth Johnson |
| | | | James Orvick |
| W. Frick | Parkersburg, IA | Faith | Edward Johnson Henry Johnson |
| L. Gerbhardt | Vero Beach, FL | Grace | |
| W. Granke | Madison, WI | Grace | |
| G. Guldborg | Audubon, MN | Immanuel | Charles Noben Ronald Sieling |
| | Hawley, MN | Our Savior's | |
| T. Gullixson | Tacoma, WA | Lakewood | Edward Bryant Glenwood Welsh |
| W. Halvorson | Jasper, MN | Rose Dell | Calvin Weatherly Holger Ausen |

| | | | |
|---------------|----------------------|------------------|-----------------------|
| | Luverne, MN | Bethany | Egbert Smit |
| H. Handberg | Tacoma, WA | Parkland | John Arends |
| N. Harstad | Ashland, WI | First English | Allert Berger |
| P. Haugen | Belview, MN | Our Savior's | Ron Stennes |
| | | | Melvin Nelson |
| | | | Karl Seime |
| | | | Gelbert Skogen |
| | | | Harold Kvendru |
| P. Jecklin | Belview, MN | Rock Dell | |
| C. Keeler | Savannah, GA | Christ | |
| | Oklee, MN | Clearwater | Maurice Lillo |
| | Trail, MN | Mt. Olive | Oscar Torkelson |
| W. Kessel | Lake Havasu City, AZ | Our Saviour | Roger Fehr |
| M. Krentz | Clintonville, WI | | Jack Kreienbrink |
| J. Krueger | Shawano, WI | St. Paul | |
| | Eau Claire, WI | St. Martin's | |
| H. Larson | San Antonio, TX | Ascension | Robert Jackson |
| M. Luttmann | Rochester, NY | Faith | Walter Anderson |
| N. Madson | Gaylord, MN | Indian Landing | David Clapper |
| | | | Albert Wolf |
| | | Norwegian Grove | Willard Johnson |
| | | | Leslie Enter |
| | St. Peter, MN | Norseland | Irvin Gunderson |
| | | | Glenn Annexstad |
| | | | Ogden Olmanson, |
| | | | (alt.) |
| P. Madson | Fertile, MN | First Evanger | Robert Lawson |
| | | | Truman Opheim |
| | Ulen, MN | Calvary | Lyle Manthe |
| M. Marozick | Burlington, MA | Pinewood | Loren Larson |
| R. Mathison | Minneapolis, MN | Hiawatha | Ben Chaska |
| | | | Michael Van |
| | | | Norstrand |
| W. McCullough | Port Orchard, WA | Bethany | James Hokanson |
| R. McMiller | Okauchee, WI | Holy Trinity | Dale Morrison |
| A. Merseth | Lake Mills, IA | Lake Mills | James Hansen |
| | | | Dale Dahlke |
| | Lake Mills, IA | Somber | Donald Storby |
| | | | Harlan Levorson |
| | Lake Mills, IA | Lime Creek | Albin Levorson |
| | Northwood, IA | First Shell Rock | Daniel Dahlby |
| | | | Lars Petersen |
| | | | Obert Harmon |
| | | | Dale Songstad |
| N. Merseth | Riceville, IA | Immanuel | Marvin Gronwoldt, Sr. |
| | Bloomer, WI | Good Shepherd | Raymond Fehr |
| D. Metzger | Albert Lea, MN | Our Savior's | Leon Ehrenberg |
| J. Moldstad | Sioux Falls, SD | Bethel | Ralph Olson |
| | | | Martin Jordahl |
| | | | Emil Gaudian |
| J. Moldstad | Volga, SD | Oslo | Adolph Jungemann |
| | Crookston, MN | Grace | Leonard Twedt |
| | East Grand Forks | River Heights | Everett Schumacher |
| R. Moldstad | Bell Gardens, CA | Christ the King | Elroy Bartsch |
| D. Nelson | Princeton, MN | Bethany | |
| | | | Don Whitcomb |
| R. Newgard | Mankato, MN | Mt. Olive | Ted Eisenbraun |
| | | | Ray Diepenbrock |
| | | | Ernest Geistfeld |

| | | | |
|---------------|----------------------|-------------------------|--|
| J. Olsen | Holton, MI | Holton | |
| G. Orvick | Madison, WI | Holy Cross | Alton Erlandson Greg Griffin |
| J. Petersen | Colorado Springs, CO | St. Andrew | |
| S. Petersen | Apple Valley, MN | Heritage | Thomas Metcalfe Mel Schwanz |
| W. Pultz | Myrtle Creek, OR | St. Matthew | |
| S. Quist | Golden Valley, MN | King of Grace | Grant Ranstrom Norman Werner Orville Sill Irwin Erickson |
| D. Schlicht | Thompson, IA | Zion | |
| | Forest City, IA | Forest | |
| G. Schmeling | Cottonwood, MN | English | Dwayne Boerner Harold Bohn Julius Rialson Merlyn Hayes Leroy Meyer Leonard Engel Dale Deitsch Gerald Burt |
| | Tracy, MN | Zion | |
| J. Schmidt | Lombard, IL | St. Timothy | |
| K. Schmidt | West Bend, WI | Trinity | |
| P. Schneider | Midland, MI | Holy Scripture | |
| J. Shep | Cottage Grove, WI | Western Kosh- konong | |
| T. Skaaland | Amherst Jct., WI | Our Savior's | Vern Peterson |
| | Elderon, WI | Our Savior's | |
| J. Smith | Hartland, MN | Hartland | Harvey Bell Karl Pedersen |
| | Manchester, MN | Manchester | |
| E. Stubenvoll | Marinette, WI | Trinity | |
| F. Stubenvoll | Calmar, IA | Trinity | |
| | New Hampton, IA | Redeemer | |
| F. Theiste | Eau Claire, WI | Concordia | Ellert Storlie Nanian Thompson Michael Theiste |
| V. Theiste | Eau Claire, WI | Pinehurst | |
| M. Tweit | Waterville, IA | East Paint Creek | |
| | Waukon, IA | West Paint Creek | |
| P. Vangen | Madison, WI | Our Saviour | Lowell Thompson Greg Haugen Ernest Johnson Leroy Allington Frederick Selnau Clifford Olson Arnold Faugstad Nels Faugstad Robert Rurup Russell Halvorson Herbert Grieves Paul Chamberlin Marlin Goebel Lenwick Hoyord J. R. Mikles Chester Grossman Lavern Hiller Delmar Aastrup Alfred Deschane Robert Trier Lawrence Hanson |
| H. Vetter | Suttons Bay, MI | First | |
| L. Vinton | Marietta, GA | Resurrection | |
| C. Wosje | Scarville, IA | Center | |
| | Scarville, IA | Scarville | |
| R. Yount | Bishop, CA | Our Savior | |
| VACANCIES | Alpena, MI | Faith | |
| | Brewster, MA | Trinity | |
| | Hillman, MI | Faith | |
| | Iola, WI | Redeemer | |
| | Portage, WI | St. Paul's | |
| | Thornton, IA | Richland | |
| | Mt. Vernon, WA | St. Luke | |
| | Princeton, MN | Our Savior's | |
| | Wisconsin Dells, WI | Newport | |

CONVENTION COMMITTEES AS ELECTED

1. **PRESIDENT'S MESSAGE AND REPORT**
Pastors—W. Petersen, R. Branstad, P. Schneider
Delegates—Lars Petersen (Lime Creek), Glenn Annexstad (Norseland), Lenwick Hoyord (Redeemer, Iola)
2. **NOMINATIONS** (elected at last year's convention)
Pastors—P. Anderson, D. Nelson, M. Tweit, C. Wosje
Delegates—Gregory Griffin, Martin Jordahl, Kenneth Natvig, Edward Schneider
3. **CREDENTIALS**
Pastors—R. Newgard, J. Smith, C. Keeler
Delegates—Leslie Enter (Norwegian Grove), Paul Chamberlin (Trinity, Brewster), Loren Larson (Calvary)
4. **PROGRAM**
Pastors—C. Wosje, F. Theiste
5. **PUBLIC PRESS**
Pastors—M. Harstad, M. Marozick
6. **DOCTRINE COMMITTEE**
Pastors—R. Branstad, M. Tweit, P. Schneider, E. Ekhooff, P. Haugen, W. Kessel, M. Harstad, T. A. Kuster
Delegates—Harlan Levorson (Lake Mills), Ted Eisenbraun (Bethany, Princeton), Robert Jackson (Ascension), Adolph Jungemann (Bethel, Sioux Falls), Ralph Olson (Our Savior's, Albert Lea), Arnold Faugstad (Scarville), Calvin Weatherly (Rose Dell, Jasper), Lenwick Hoyord (Redeemer, Iola), Dale Deitsch (Holy Scripture, Midland), Lyle Manthe (Calvary, Ulen), Allert Berger (Parkland)
7. **MISSIONS**
Pastors—H. Vetter, W. McCullough, P. Vangen, F. Stubenvoll, G. Schmeling, J. Dalke, J. Schmidt, Al Wagner
Delegates—Gregory Griffin (Holy Cross), M. Gronwoldt (Immanuel, Riceville), Walter Anderson (Ascension), Robert Rurup (Our Savior, Bishop), Karl Seime (Our Savior's Belview), Edward Johnson (Faith, Parkersburg), John Hokanson (Bethany, Port Orchard), Charles Noben (Immanuel, Audubon), Harold Cook (Our Redeemer, Yelm), Elroy Bartsch (River Heights), Robert Trier (Our Savior's, Princeton), Larry Rude (Parkland), Irwin Erickson (Zion, Thompson)
8. **HIGHER EDUCATION**
Pastors—R. McMiller, M. Elliott, G. Faleide, P. Madson, D. Metzger, N. Madson
Delegates—Albin Levorson (Somber), James Orvick (Faith, Oregon), Norman Werner (King of Grace), Dwayne Boerner (English, Cottonwood), Leslie Enter (Norwegian Grove), Greg. Haugen (Our Saviour, Madison), James Costello (Jerico), Nels Faugstad (Scarville), Oscar Torkelson (Mt. Olive, Trail), Truman Opheim (First Evanger), Ruben Brustad (First American, Mayville), Everett Schumacher (Grace, Crookston), Mike VanNorstrand (Hiawatha)
9. **EDUCATION AND YOUTH**
Pastors—W. Dobratz, E. Bryant, J. Burkhardt, C. Ferkenstad, J. Krueger, R. Mathison, J. Moldstad, Jr., R. Yount
Delegates—Dan Klein (Pilgrim), Obert Harmon (First Shell Rock), Tom Metcalfe (Heritage), Glenwood Welsh (Lakewood), Leonard Engel (Trinity, West Bend), Jack Kreinbrink (Our Saviour, Lake Havasu), Dale Dahlke (Holy Trinity, Okauchee), Paul Chamberlin (Trinity, Brewster), David Higgins (Our Savior, Naples), Ben Chaska (Pinewood), Prof. M. Meyer (Bethany)
10. **PUBLICATIONS**
Pastors—S. Quist, R. Dale, P. Petersen, M. Luttman, S. Petersen, D. Schlicht, K. Schmidt, C. Wosje

- Delegates**—D. Storby (Lake Mills), Kenneth Johnson (Faith, Oregon), Harold Bohn (English, Cottonwood), Maurice Lillo, (Clearwater, Oklee), Emil Gaudian (Bethel, Sioux Falls), Marlowe Miller (Saude), James Hansen (Holy Trinity, Okauchee), Roger Fehr (Mt. Olive, Trail), Robert Lawson (First Evanger), David Anderson (Our Savior, Naples), Roland Karow (Faith, Camarillo)
11. **FINANCES**
Pastors—W. Granke, R. Carter, T. Erickson, W. Frick, N. Merseth, J. Moldstad, M. Marozick, R. Newgard, J. Shep
Delegates—Luverne Hiller (Richland), John Chipman (Pilgrim), Dale Songstad (First Shell Rock), Melvin Schwanz (Heritage), Grant Ranstrom (King of Grace), Ernest Johnson (First Suttons Bay), Melvin Nelson (Our Savior's Belview), Henry Johnson (Faith, Parkersburg), Ronald Sieling (Immanuel, Audubon), Chester Grossmann (St. Paul's Portage), Egbert Smit (Bethany, Luverne), Ellert Storlie (Concordia, Eau Claire), Ronald Stennes (Parkland), Pres. N. Holte, (Bethany), Orville Sill (Zion, Thompson)
12. **CHRISTIAN SERVICE**
Pastors—H. Handberg, H. Behrens, T. Gullixson, M. Krenz, R. Moldstad, T. Skaaland, O. Trebelhorn, T. Aaberg
Delegates—Don Whitcomb (Bethany, Princeton), Edwin Merseth (Concordia, Clearbrook), Leonard Twedt (Oslo), Albert Wolf (Indian Landing), Irvin Gunderson (Norseland), Darrell Mundschenk (Our Redeemer, Yelm), Howard Uthene (St. Marks), Russel Halvorson (Faith, Hillman)
13. **MISCELLANEOUS**
Pastors—P. Anderson, J. Petersen, J. Olsen, J. Smith, D. Nelson
Delegates—Alton Erlandson (Holy Cross), Lars Petersen (Lime Creek), Daniel Dahlby (Somber), Merlin Hayes (Zion, Tracy), Willard Johnson (Norwegian Grove), Carlyle Natvig (Saude), Holger Aussen (Rose Dell, Jasper), John Mikels (Redeemer, Iola), Raymond Fehr (Good Shepherd, Bloomer), Karl Petersen (Hartland), Ray Diepenbrock (Mt. Olive, Mankato), Clifford Olson (Center), Lawrence Hanson (Our Savior's, Princeton)
14. **SYNODICAL MEMBERSHIP**
Pastors—W. Petersen, G. Guldberg, N. Harstad, A. Kuster, H. Theiste,
Delegates—Leroy Allington (First, Suttons Bay), John Roberson (Jerico), Vern Peterson (Our Savior's, Amherst Jct.), Dale Morrison (Bethany, Port Orchard), Gerald Burt (Holy Scripture, Midland), Herbert Grieves (Trinity, Brewster), Leon Ehrenberg (Good Shepherd, Bloomer), Loren Larson (Calvary, Ulen)
15. **MINUTES**
Pastors—W. Halvorson, C. Keeler
Delegates—Nanlian Thompson (Concordia, Eau Claire), David Clapper (Indian Landing)
16. **PASTORAL CONFERENCE RECORDS**
Pastors—G. Gullixson, A. Harstad, E. Unseth
17. **RESOLUTIONS**
Pastors—G. Gullixson, R. Honsey
18. **CONSTITUTION**
Pastors—M. Otto, W. Gullixson, G. Reichwald, E. Teigen, J. Madson
Delegates—Lowell Thompson (Our Saviour, Madison), Harvey Bell (Hartland), John Arends (Bethany, Luverne), Alfred Deschane (St. Luke, Mt. Vernon), Ernest Geistfeld (Mt. Olive, Mankato), Marlin Goebel (Faith, Hillman), Leroy Meyer (St. Timothy)
19. **TELLERS**
Pastors—J. Moldstad, Jr., C. Ferkenstad, J. Burkhardt, M. Luttman, D. Faugstad
20. **CHAPLAIN**
Pastor—F. Theiste
21. **HEAD USHER**
Pastor—G. Schmeling

22. PARLIAMENTARIAN

Pastor—M. Tweit

23. ORGANIST

Pastor—H. Vetter



PRESIDENT'S MESSAGE

President George Orvick

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

As we look down the road into the decade of the 1980's it is well that we as a church body be increasingly aware of problems and challenges which lie ahead. What changes are taking place in our society in the area of values, family stability, morality, and attitudes? How do these changes impact upon the church? How shall the church cope with a society that is rapidly forsaking the patterns and standards of old? How do the changing economy, inflation, high interest rates, affect our work? How does the church reach out to the deeply troubled families and individuals who find themselves floating aimlessly about in a sea of uncertainty? The growing dependence upon the use of chemical substances all the way from alcohol to angel dust, the near 50% divorce rate, the growing disregard for the sanctity of life, all are matters that should make congregations, pastors, and church bodies pray earnestly for help in meeting the needs of blood bought souls. We have been warned that times like these would come. St. Paul gave a description of our age when he wrote to Timothy saying, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . . ever learning and never able to come to the knowledge of the truth." II Tim. 3:1-7. Peter warns about it saying, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." II Peter 3,3. And our Savior Himself said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17,26.

The Princeton Religion Research Center is a nondenominational research organization with headquarters in Princeton, NJ. It publishes a monthly report known as *Emerging Trends* in which it provides information about the religious, behavioral and attitudinal opinions held by the American public based upon research done by the Gallup organization. Some of its findings are rather disturbing. Since 1958—a peak year for church attendance—the national rate of church-going has dropped nine percentage points, from 49% to 40% in 1980, although among protestants the drop has been from 44% to 39%. It does show, however, that a 33 year downtrend in church membership seems to have leveled out in 1980 with 68% reported to be church members in 1979 and 69% in 1980. This would indicate that there are at least 70 million people in the United States who are not members of any church. Another very disturbing question asked was this: "Do you believe you can be a faithful Christian and not participate in the life of the congregation?" It is a very serious matter when 73% answered "yes". The emphasis upon individualism and "doing your own thing" has given people the idea that corporate worship, church fellowship, and the public preaching and teaching of the Word is not all that important. Another disturbing statistic brought to light by the Research Center is the abysmal lack of religious knowl-

edge. The latest Gallup Youth Survey found that only 35% of teens nationwide could name five or more of the Commandments, and only three teens in 100 could name all ten. The teen-agers did, however, consider the Commandments still relevant for today even if they didn't know what they were. Seventy-nine percent of the youth surveyed considered the ancient decalog still meaningful.

What are the values held by the majority of Americans which so influences their lives and actions? Francis Shaefter in his book *How Should We Then Live?* writes as follows: "As the more Christian-dominated consensus weakened, the majority of people adopted two impoverished values: personal peace and affluence. Personal peace means just to be let alone, not to be troubled by the troubles of other people, whether across the world or across the city—to live one's life with minimal possibilities of being personally disturbed. Personal peace means wanting to have my personal life pattern undisturbed in my lifetime, regardless of what the result will be in the lifetimes of my children and grandchildren. Affluence means an overwhelming and ever-increasing prosperity—a life made up of things, things, and more things—a success judged by an ever-higher level of material abundance." One cannot read these words without having the indictment of Christ ringing in his ears, "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

One could go on indefinitely pointing out the ills of our society. The secular humanism, the philosophy of evolution, the failure of the public school system to teach basic fundamentals, the impact of violence and immorality portrayed on television, the economic necessity of having both parents work so that children are often left untended—yes, we have hardly scratched the surface when we begin to define the problems the church must face in the 1980's. Perhaps the historian Edward Gibbon (1737-1794) in his *Decline and Fall of the Roman Empire* summarized it best when he said that the following five attributes marked Rome at its end: "First, a mounting love of show and luxury (that is, affluence); second, a widening gap between the very rich and the very poor; third, an obsession with sex; fourth, freakishness in the arts, masquerading as originality, and enthusiasms pretending to be creativity; fifth, an increased desire to live off the state." It is quite easy to see that we are afflicted with the same ills that brought about the downfall of that once great empire.

Along with these ills in our society, also to be considered is the situation within the organized churches. Indifference to pure doctrine, the denial of the inerrancy and inspiration of the Scriptures, and Gospel reductionism continue to be growing afflictions.

How then shall our Evangelical Lutheran Synod face the 1980's? We need to be clear first of all as to what our mission is. It is not to change society or to bring about a transformation of the morals of our day. Our mission is the eternal salvation of blood bought souls.

We must then, be aware of what is the cause of the corruption that so permeates our culture. It is nothing new. In fact, the ills which we described are nothing new either. They have only assumed some different forms. The cause of man's problem is sin. Man has inherited a sinful, corrupt nature ever since the fall of Adam and Eve and this corrupt nature manifests itself in all kinds of actual sins. The Augsburg Confession states it very plainly when it says, "It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mother's wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit." AC II. The Holy Scriptures, of course, bear this out when they teach that, for example, "The imagination of man's heart is evil from his youth." Gen. 8,21.

If we are to save fallen man, living in a confused and uncertain world, from tragedy here in this life and from eternal death we must also be sure of the cure for his condition. There is only one cure and that is the continual preaching and teaching of the LAW AND THE GOSPEL—the LAW to convince man of his sickness, of his great need, and the GOSPEL to bring man to the knowledge of his Lord and Savior Jesus Christ. The blessed message of the Gospel is this,

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 on account of Christ, who by His death made satisfaction for our sins. This faith God imputes for righteousness in his sight." AC IV.

As pastors, congregations, and as a Synod we need constantly to be asking ourselves, "Are we doing the very best we can to apply the Law and Gospel to the hearts of men?" Since the Word of God is the only means by which the Holy Spirit can "call, gather, enlighten, and sanctify" the hearts of men, we must diligently concern ourselves with preaching and teaching of the Word. Pastors need to be given time for study and research so that they can preach the saving Word in all of its richness and depth. The summer courses that our seminary offers are indeed fine opportunities for our clergy to enrich themselves. Congregations should do their best to help pastors attend such seminars and encourage them to do so. The hearers of the Word will be richly rewarded in the sermons of a minister who takes the time and opportunity for diligent study. Congregations might even consider making it possible for their pastor to take a longer summer course for advanced study. The pastor would return refreshed and invigorated for his most important task of preaching the Word. Summer vicars from our Seminary could possibly provide help for congregations whose pastors were given such opportunities. Proclaiming the Word Sunday after Sunday with freshness and originality, with depth and effectiveness is no easy task. An important agenda item for church councils and voters' meetings might well be, "Are we helping our pastor by giving him the opportunity for personal study and research so that we in turn can be even more fully edified by his ministry?"

How shall our Synod cope with the 1980's? Besides effective preaching we need to "search the Scriptures" as our Savior has commanded us. Surely every congregation has a Bible Class and the importance of such classes cannot be over emphasized. We, however, feel that our Synod could benefit enormously from a well planned and organized Synod-wide Bible Study program. Now we know very well that each congregation can "do its own thing" and that there are probably many effective Bible Classes already in existence. We do not mean to interfere with any ongoing program. However, there is something to be said for a united effort. There is a motivation involved in an effort in which the whole Synod is taking part. We have reaped great blessings from the publication and study of the recent *I Believe* series. Since that fine work is now completed we would like to make another proposal. Let a special ad hoc committee be appointed to arrange for the writing and publishing of a Bible Study Program. We suggest that the first booklets be a survey of the Old and New Testaments, with introductions to each book, selected readings, summaries, outlines, and discussion questions. These would be followed by more in depth studies of selected books and by studies of important doctrinal and practical subjects, including evangelism and stewardship. The booklets should be produced by our own scholars and attractively designed and printed. When the program was ready, hopefully in the Fall of 1982, an all out effort should be made in each congregation to recruit the fullest participation in the courses. We have in mind a recruitment effort on the scale of the Anniversary Thankoffering promotion for the enrollment of as many members as possible. The program could continue for several years and the booklets put together in a binder for permanency. We realize that there are various course outlines already on the market but none of them fills the need for such a Synod-wide promotion.

What could be better for the entire membership of our church body than a unified, well-organized Bible Study program? Is not the Word of God the only answer to man's spiritual and moral problems in this decadent age? This is a project which we can afford to undertake even in this day of budgetary restrictions. Some outside funding may be available. The booklets would themselves be sold and thus the financial cost would be within our capabilities. Other church bodies are conducting similar programs with great success. We feel that the time is right and the "climate" is right for a good reception of an intensive Bible study in our Synod.

We would also like to ask the same special ad hoc committee to study the development of a Synod-wide Outreach and Evangelism program. In these inflationary times it is difficult for us to start very many congregations by the old process of buying land and building buildings. Such start up costs run well over \$300,000 for each mission. We therefore need to develop alternate programs for soul winning and general parish growth. As a result new missions may develop in communities which are nearby present established congregations. Rented facilities, Holiday Inns, etc., may have to be used for awhile until we find the economy more in our favor. Special study should be given to a united effort to reach out to those 70 million or more people who have no church home and may not know their Savior. Special efforts could be made to reach the hispanic population and other minority groups.

In addition to such possible new approaches to our task we need also to be steadfastly committed to the carrying out of our present program. We have some thriving home missions which are experiencing real growth. Our foreign mission in Peru should be one of our top priorities. It represents our Synod's outreach to people of another land and nation. They need the saving Gospel and it is our challenge to bring it to them.

At the same time as we are "lengthening the cords" we must also "strengthen the stakes". As a synod we must continue to give our diligent support and offer up our earnest prayers for our Bethany Lutheran College. Difficult days are ahead for higher education. Nothing but our best efforts will be necessary for the continued growth and development of our school. Intensive recruitment efforts need to be carried out on a Synod-wide scale so that more ELS pupils may be enrolled. Pastor and members need to recognize that they are on the front lines in the recruitment process. Personally, my whole future life was in a large part determined because my pastor insisted that I attend Bethany Lutheran College. He knew the value of a Christian education. We also live in an age when people are recognizing the fine quality of education provided by private elementary schools. The times are right for a greater public acceptance of Christian Day Schools and where the possibilities exist diligent efforts should be made for the development of such schools.

All of the things which we have mentioned above are simply an effort to carry out the great commission of preaching and teaching the Gospel in as effective ways as possible. But all of our work in missions, education, Bible study, stewardship, etc., require SOLIDARITY AND UNITY. A healthy Synod-mindedness never works to the detriment of the local program. It rather enhances and broadens the perspective and spiritual growth of the local congregation. The congregations of our Synod rightly cherish their independence and autonomy. The advisory capacity of the Synod is an important factor in our constitution. But out of love for the Savior we have joined together to carry out His work. Together as a Synod we can operate a college and a seminary, we can send out home and foreign missionaries, we can admonish and encourage one another, we can enjoy a precious fellowship between members and congregations which brings strength and blessing. "Behold, how good and how pleasant it is for brethren to dwell together in unity!", Psalm 133,1, writes the Psalmist. The early Christians "continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2,42. The "prisoner of the Lord", the Apostle Paul, beseeches us to "endeavor to keep the unity of the Spirit in the bond of peace." Eph. 4,3. Such unity, based upon agreement in doctrine and practice, is a real blessing to the church and we should promote it and uphold it in our Synod and in our congregations. If each congregation were to go its own way, if each pastor were to promote only the local work, would the cause of the Lord Jesus be furthered? Would the message of salvation be spread far and wide? Would future pastors and teachers be trained to minister to succeeding generations? Indeed not. We need our Synod and we need a firm commitment to its doctrine, practice, and work.

How shall the Evangelical Lutheran Synod cope with the problems and challenges which it faces in the 1980's? By the faithful preaching and teaching of the Gospel of our Lord and Savior Jesus Christ in as effective and energetic ways

as is humanly possible. Then we shall be able to say in the face of every difficulty, "If God be for us, who can be against us?"

In Jesus Name, Amen.

George M. Orvick, president
Evangelical Lutheran Synod

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

On Sunday, June 14, 1980 Miss Becky Martin was installed as teacher of the middle grades at Parkland Lutheran School, Tacoma, Washington. Miss Martin was installed during the morning service. The Rev. H. Handberg officiated.

The Rev. Bruce Bestervelt was installed as pastor of Our Savior Lutheran Church, Naples, Florida on Sunday, June 22, 1980. The Rev. Wilhelm Petersen preached the sermon and performed the rite of installation. Assisting in the service were Pastors Gary Schult and Dennis Kleist, neighboring WELS pastors.

Candidate of Theology, Joseph P. Burkhardt was ordained and installed as pastor of the Lengby Lutheran Parish (Our Savior's Bagley; Concordia, Clearbrook; Cross Lake, Fosston; and St. Paul's, Lengby, Minnesota) on Sunday, June 29, 1980. The ordination service was held at St. Paul's Lutheran Church. Prof. M. H. Otto preached the sermon, the Rev. Paul Haugen served as liturgist, and the Rev. G. F. Guldberg performed the rite of ordination.

Candidate of Theology, Matthew E. Luttman was ordained and installed as pastor of Indian Landing Lutheran Church, Rochester, N. Y., and Redeemer Lutheran Church, Scottsville, N. Y. on Sunday, July 6, 1980. Dr. N. S. Tjernagel served as liturgist and the Rev. Raymond Branstad preached the sermon and performed the rite of ordination.

Candidate of Theology, John A. Moldstad, Jr. was ordained and installed as pastor of Bethel Lutheran Church, Sioux Falls and Oslo Lutheran Church, Volga, South Dakota on Sunday, July 20, 1980. The Rev. Wayne Halvorsen served as liturgist, the rite of ordination was performed by Prof. J. B. Madson, and the sermon was delivered by the Rev. John Moldstad, Sr.

Mrs. Connie L. Bey was installed as teacher at Trinity Lutheran School, West Bend, Wisconsin on July 20, 1980. The Rev. Kenneth Schmidt officiated.

On Sunday, July 27, 1980 Harold Cook was installed as principal and teacher at Our Redeemer Lutheran School, Yelm, Washington and his wife, Judy, installed as kindergarten teacher.

The Rev. Wilfrid Frick was installed as pastor of Faith Lutheran Church, Parkersburg, Iowa on Sunday, August 10, 1980. The Rev. Erwin J. Ekhooff preached the sermon and the Rev. Alf Merseth performed the rite of installation.

The Rev. John Shep was installed as pastor of Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin on Sunday, August 10, 1980. The Rev. Philip Vangen served as liturgist, your synodical president preached the sermon, and the Rev. Warren Granke performed the rite of installation.

The Rev. Robert Carter was installed as pastor of Faith Lutheran Church, East Jordan, Michigan on August 17, 1980. The Rev. James Olsen served as liturgist and the Rev. Harold Vetter preached the sermon and performed the rite of installation.

On August 24, 1980 Mr. Ray Diepenbrock was installed as principal and teacher of Grades 7 and 8 in Mt. Olive Lutheran School, Mankato, Minnesota; Mrs. Ina Diepenbrock was installed as teacher, Grades 1 and 2; Mrs. Dawn Bartels as teacher, Grades 3 and 4; and Mrs. Arlene Schoeneck as teacher, Grades 5 and 6. The Rev. W. W. Petersen performed the rite of installation.

Mrs. Kristi Duris and Mrs. Karen Sitz were installed as teachers of Lakewood Lutheran School on August 24, 1980. Pastor Theodore Gullixson performed the rite of installation.

On August 31, 1980 Mrs. Alona Knutson was installed as teacher of Saude-Jerico Lutheran School in the service at Jerico Lutheran Church by the Rev. Timothy Erickson, Pastor.

The Rev. Robert Yount was installed as pastor of Our Savior Lutheran Church, Bishop, California on Sunday, September 7, 1980. The Rev. Robert Moldstad preached the sermon and performed the rite of installation.

Mrs. David Becker was installed as kindergarten teacher at Holy Cross Lutheran School on September 7, 1980. The rite of installation was performed by the Rev. George M. Orvick.

On September 8, 1980 the Rev. William B. Kessel was installed as pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona. The Rev. Paul Anderson served as liturgist and the Rev. Robert Moldstad delivered the message and performed the rite of installation.

The Rev. Howard T. Behrens was installed as pastor of St. Mark's Lutheran Church, Chicago, Illinois on Sunday, September 14, 1980. The Rev. John Schmidt officiated and the Rev. Ronald Mathison delivered the sermon.

The Rev. William McMurdie was installed and began serving the Wayfarer's Chapel in Anaheim, California on September 14, 1980.

Mr. Elroy Bartsch was installed as principal of River Heights Lutheran School, East Grand Forks, Minnesota on September 14, 1980. The Rev. John A. Moldstad, Sr. officiated.

Mrs. Karen Pospisil was installed as kindergarten teacher at Christ Lutheran School, Sutherlin, Oregon on September 14, 1980.

Candidate of Theology Gary M. Faleide was ordained and installed as assistant pastor of Holy Cross Lutheran Church, Madison, Wisconsin on Sunday, September 21, 1980. The Rev. James Olsen preached the sermon and the rite of ordination was performed by your synodical president.

On Sunday, October 5, 1980 the Rev. Steven Petersen was installed as pastor of Heritage Lutheran Church, Apple Valley, Minnesota. The Rev. Paul Petersen preached the sermon and the Rev. Steven Quist performed the rite of installation.

The Rev. Paul G. Madson was installed as pastor of Evanger Lutheran Church, Fertile and Calvary Lutheran Church, Ulen, Minnesota on November 2, 1980. The Rev. Norman Madson conducted the rite of installation; Prof. J. B. Madson preached the sermon; the Rev. John A. Moldstad, Sr. served as liturgist and the Rev. W. C. Gullixson read the scriptures.

The Rev. Wilhelm W. Petersen was installed as president of Bethany Lutheran Theological Seminary, Mankato, Minnesota on November 11, 1980.

The Rev. Mark Harstad was installed as Professor of Old Testament Studies at Bethany Lutheran Theological Seminary, Mankato, Minnesota on November 11, 1980.

On Sunday, December 7, 1980 the Rev. Richard A. Newgard was installed as pastor of Mt. Olive Lutheran Church, Mankato, Minnesota. The Rev. Norman A. Madson served as liturgist and the Rev. Steven Quist preached the sermon and performed the rite of installation.

On December 14, 1980 Mrs. Robert Carter was installed as teacher at Faith Ev. Lutheran School, East Jordan, Michigan. The Rev. Robert Carter officiated.

The Rev. Mark E. Marozick was installed as pastor of Pinewood Lutheran Church, Burlington, Massachusetts on Sunday, January 25, 1981. The Rev. Richard Schleicher (WELS) served as liturgist and your synodical president preached the sermon and performed the rite of installation.

The Rev. Paul Petersen accepted the call and assumed the duties as Synod Stewardship-Missions Counselor in January 1981. He will supervise home mission programs and direct the stewardship programs throughout the Synod. He will be officially installed at this convention.

On February 8, 1981 the Rev. Wayne Dobratz was installed as pastor of Bethany Lutheran Church, Ames, Iowa. Visitor M. E. Tweit performed the rite of installation and the Rev. Elroy Buhr preached the sermon.

The Rev. Norman B. Harstad was installed as pastor of First English Lutheran Church, Ashland, Wisconsin on February 22, 1981. The Rev. Philip Vangen preached the sermon and the Rev. Warren A. Granke performed the rite of installation.

The Rev. Dennis Schlicht was installed as pastor of Forest Lutheran Church, Forest City, Iowa at a 4:00 p.m. service and at Zion Lutheran Church, Thompson, Iowa at 7:30 p.m. on April 26, 1981. Visitor M. E. Tweit officiated and the Rev. R. Schlicht (WELS) delivered the sermon. The Rev. Carl Wosje served as liturgist.

On Sunday, May 10, 1981 the Rev. Nile Merseth was installed as pastor of Good Shepherd Lutheran Church, Bloomer, Wisconsin. The Rev. Alf Merseth preached the sermon and Visitor Warren Granke performed the rite of installation.

The Rev. David J. Nelson was installed as pastor of Bethany Lutheran Church, Princeton, Minnesota on June 14, 1981. The Rev. W. C. Gullixson preached the sermon and Visitor S. Quist performed the rite of installation.

DEDICATIONS



**Grace Lutheran Church
Crookston, Minnesota**

Grace Lutheran Church of Crookston, Minnesota dedicated its new house of worship on September 21, 1980. The Rev. Norman Madson preached the sermon and the Rev. John A. Moldstad, Sr. performed the rite of dedication.

On November 30, 1980 Our Saviour Lutheran Church, Lake Havasu City, Arizona dedicated its church building to the glory of God. Your synodical president officiated at the dedication and delivered the sermon.



**Our Saviour's Evangelical Lutheran Church
Lake Havasu City, Arizona (Exterior).**

Good Shepherd Lutheran congregation of Richardson, Texas, dedicated its new church building on March 1, 1981. Speaker for the Festival Service was Stewardship-Missions Counselor, the Rev. Paul G. Petersen.

On September 14, 1980 Christ Lutheran Church of Sutherlin, Oregon dedicated its newly remodeled fellowship hall and classroom facilities.



**Our Saviour Evangelical Lutheran Church
Lake Havasu City, Arizona (Interior).**



**Good Shepherd Lutheran Church
Richardson, Texas (Interior)**

Bethany Lutheran Church, Princeton, Minnesota dedicated its new church building on Sunday afternoon, May 31, 1981. Vice-President Norman Madson officiated, the Rev. Wayne Dobratz preached the sermon, the Rev. Walther Gullixson served as liturgist. The Rev. Adolph M. Harstad and Prof. Mark Harstad participated in the morning service.



**Bethany Lutheran Church
Princeton, Minnesota (Exterior).**



**Bethany Lutheran Church
Princeton, Minnesota (Interior).**

GROUND BREAKING

On October 5, 1980 River Heights Lutheran Church broke ground for a church and school building. The pastor, the Rev. John A. Moldstad, Sr., officiated.

ANNIVERSARIES

Norseland Christian Day School observed the 50th anniversary of the school on July 6, 1980. The Rev. M. E. Tweit was guest speaker for the occasion.

On Sunday, July 13, 1980 Center Lutheran Church, Scarville, Iowa observed its 60th anniversary of the laying of the cornerstone. Pastor Steven Peterson was the guest speaker.

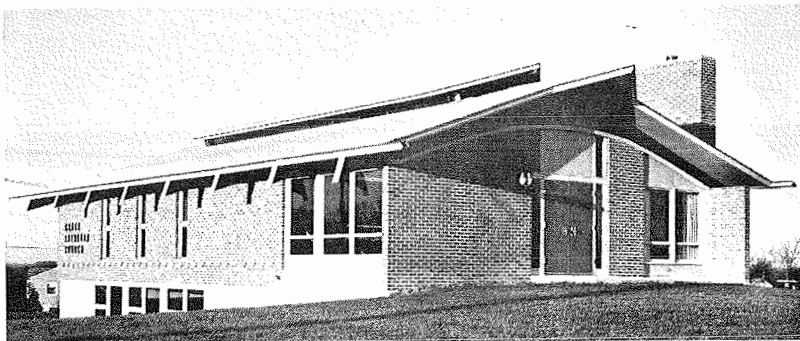
On August 16-17, 1980 Grace Lutheran Church Madison, Wisconsin observed its 20th anniversary. The Rev. Wilhelm W. Petersen, former pastor, was the guest speaker. Students of theology and sons of the congregation, Tom Petersen, Bradley Homan and John Dukleth participated.



Norseland Christian Day School



**Center Lutheran Church
Scarville, Iowa**



**Grace Lutheran Church
Madison, Wisconsin**

First Trinity Lutheran Church, Marinette, Wisconsin observed its 50th anniversary on October 26, 1980. Your synodical president preached the sermon.



**First Trinity Lutheran Church
Marinette, Wisconsin**

Good Shepherd Lutheran Church, Bloomer, Wisconsin celebrated its 10th anniversary on January 25, 1981 by burning its loan agreement papers after having paid off the building debt in full.

On May 31, 1981 Holy Cross Lutheran Church, Madison, Wisconsin observed the 10th anniversary of its school.

DEATHS

Mrs. Agnes Guldberg, widow of the Rev. Gottfred J. Guldberg, died on October 18, 1980. Funeral services were held at King of Grace Lutheran Church in Golden Valley, Minnesota. The Rev. Hans Theiste conducted the service. Vice-President Norman Madson spoke on behalf of the Synod.

Funeral services for Pastor Ferdinand R. Weyland were held on December 5, 1980 at King of Grace Lutheran Church, Golden Valley, Minnesota. The Rev. Hans Theiste preached the sermon. Vice-President Norman Madson spoke on behalf of the Synod.

Funeral services for Mrs. Emil Hansen, widow of the Rev. E. Hansen, were held January 27, 1981 at Bethel Lutheran Church, Sioux Falls, South Dakota.



**Good Shepherd Lutheran Church
Bloomer, Wisconsin**



The staff of Holy Cross Lutheran School.

Pastor John Moldstad, Jr. conducted the service. The Rev. Paul Petersen spoke on behalf of the Synod.

Mr. Charles Getchell, a layman who had served our Synod with great dedication in many capacities, passed away on April 1, 1981. Christian burial services were conducted at King of Grace Lutheran Church, Golden Valley, Minnesota on April 13. Pastor Steven Quist officiated.

MEMBERSHIP APPLICATIONS

The Rev. Larry D. Vinton, pastor of Resurrection Lutheran Church, Marietta, Georgia hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Resurrection Evangelical Lutheran Church of the Reformation, Marietta, Georgia, the Rev. Larry D. Vinton, Pastor, has applied for membership in the Evangelical Lutheran Synod.

The Rev. Matthew Luttmann, Pastor of Indian Landing Lutheran Church, Rochester, New York has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Joseph P. Burkhardt, pastor of the Lengby-Bagley-Clearbrook-Fosston Lutheran Parish, Minnesota hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. John A. Moldstad, Jr., pastor of Bethel Lutheran Church, Sioux Falls and Oslo Lutheran Church, Volga, South Dakota hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Leonard W. Engel, Principal of Trinity Lutheran School, West Bend, Wisconsin hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Elroy Bartsch, Principal of River Heights Lutheran School, East Grand Forks, Minnesota 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 the Rev. Larry D. Vinton, who has been found to be in doctrinal agreement with the Evangelical Lutheran Synod, be declared eligible for permanent membership in the Synod. The proper letter of request is on file.

WITHDRAWALS

Messiah Evangelical Lutheran Church of Minot, North Dakota has withdrawn from the Evangelical Lutheran Synod in order to affiliate with the Wisconsin Evangelical Lutheran Synod.

The Rev. Robert Reimer has withdrawn from the Evangelical Lutheran Synod, together with Peace Lutheran, Belgrade, Nebraska; St. John's Lutheran, Cedar Rapids, Nebraska; and Faith Lutheran, St. Edward, Nebraska and have affiliated with the Lutheran Church-Missouri Synod.

The Rev. George W. Price has withdrawn from membership in the Evangelical Lutheran Synod.

RETIREMENT

The Rev. Wilbert H. Werling entered retirement with a farewell service at Redeemer Lutheran Church, Iola, Wisconsin on April 14, 1981. The Rev. Warren Granke, Visitor, was the speaker.

RESIGNATIONS AND APPOINTMENTS

Mr. Robert Mickelson resigned as member of the Board for Stewardship. Mr. Wilbur G. Lieske was appointed to serve in his place until the convention.

The Rev. Robert Yount resigned as member of the Doctrine Committee upon accepting the call to Bishop, California. Prof. Erling Teigen was appointed to serve in his stead until the convention.

Mr. Conrad Faugstad resigned as member of the Board for Education and Youth. Mr. Ray Diepenbrock was appointed to take his place until the convention.

The Rev. Paul Petersen, who accepted the call to serve as Stewardship-Missions Counselor, resigned as a member of the Board for Stewardship. The Rev. Paul Schneider was appointed to serve in this position until the convention.

The Rev. Richard Newgard resigned as Alternate Visitor, Circuit 4, upon accepting a call to another circuit. The Rev. Carl Wosje was appointed to take his place.

The Rev. Herbert Larson resigned from the Self-Study Committee. The Rev. Nile Merseth was appointed to serve in his place.

The Rev. Mark Marozick resigned from the Board for Education and Youth. The Rev. Charles Keeler was appointed to serve in his stead until the convention.

Mr. Charles Davidson resigned from the Board for Education and Youth. Mr. Gary Carlson was appointed to take his place until the convention.

Mr. Martin Doepel has resigned as principal of Holy Scripture Lutheran School, Midland, Michigan in order to enter the seminary.

Prof. Rudolph E. Honsey has submitted his resignation from the Committee on Worship effective at the end of this convention. This position should be filled by election at this convention.

The Rev. Paul Schneider resigned his position on the Board for Missions. The position should be filled by election at this convention.

The Rev. John Krueger resigned from the Board for Publications and as an Alternate Visitor of Circuit 3. These positions should be filled by election at this convention.

ASSIGNMENT COMMITTEE

The Assignment Committee of the Synod met on April 10, 1981 to assign the candidate and vicars. The assignments are as follows:

Candidate of Theology Daniel Faugstad to Our Savior's Lutheran Church, Princeton, Minnesota.

The following vicars were assigned:

Mr. Roger Fehr to the Oklee-Trail Lutheran Parish, Minnesota, the Rev. Charles Keeler, Pastor.

Mr. Russell Halvorson to the Hillman-Alpena Lutheran Parish, Michigan, under the supervision of the Rev. Paul Schneider.

Mr. Gregory Haugen to the Northwood-Lake Mills Lutheran Parish, Iowa, the Rev. Alf Merseth, Pastor.

Mr. Brad Homan to the Bethany-Rose Dell Trinity Lutheran Parish, Minnesota, the Rev. Wayne Halvorson, Pastor.

Mr. David Thompson to the Norseland-Norwegian Grove Parish, Minnesota, the Rev. Norman Madson, Pastor.

Mr. John Wilde to Trinity Lutheran Church, Brewster, Massachusetts.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Wisconsin Evangelical Lutheran Synod will hold its 46th biennial convention August 3-8 at Dr. Martin Lutheran Academy, Prairie du Chien, Wisconsin. Your president will represent the ELS at the convention. During the year various contacts with the brethren of our sister synod have been held. A sub-committee of the Doctrine Committee and the WELS Commission on Inter Church Relations has met and various boards have exchanged reports through representatives at their meetings.

The doctrine of the Lord's Supper has been under discussion with the WELS Committee on Inter Church Relations. The outcome of the discussions is reported by the ELS Doctrine Committee to this convention. Two statements were adopted by both sub-committees and also approved by our entire committee. These discussions were very wholesome and helpful towards a more clear confession concerning this important matter. The reasons for a discussion on this particular topic is that in the past twenty-five years there has been renewed interest, study and research on this doctrine. Several European theologians have written books on the Lord's Supper, the anniversary study of the Lutheran Confessions produced several treatises on this Sacrament, the Lutherans and the Reformed in Europe drew up a document entitled the "Leuenberg Concordat" in which they tried to show agreement. It was well therefore that an intensive study was made on the subject by our Doctrine Committee and that results of our research were shared with the WELS. This matter was also being discussed

by the churches in Sweden and in order to recommend fellowship with the Lutheran Confessional Church of Sweden it was necessary to pursue a discussion of the Lord's Supper. The general practice of having doctrinal discussions with our sister synod—WELS—is a good one and leads to a better understanding between us.

THE LUTHERAN CHURCH-MISSOURI SYNOD

The Lutheran Church-Missouri Synod will hold its convention at St. Louis, Missouri July 3-10. Several important issues are before the convention, such as the election of a new president and the question of fellowship with the ALC. The Commission on Theology and Church Relations has recommended to the convention that the ALC fellowship be discontinued. The CTCR has also recently issued a new document entitled "The Nature and Implications of the Concept of Fellowship." Our Doctrine Committee plans a detailed study of this report since it was the doctrine of fellowship which was one of the main points of contention between our synods in years past.

EUROPEAN CHURCHES

This past summer while in Europe I was able to have a conversation with President Gerhard Wilde of the East German Free Church. They continue to struggle to operate under the communist regime and also to counteract encroaching liberalism as best they can. We also had correspondence with Bishop Gerhard Rost of the Independent Evangelical Lutheran Church of West Germany in which we informed him of our Synod's action of last year withholding a declaration of fellowship.

Pastor Frederic Bohy is the new president of the Evangelical Lutheran Church—Synod of France and Belgium. He sends greetings to our convention and also a newsletter. This church body numbers around 1100 souls. They have been studying evangelism methods at their pastoral conference. They have four students from Zaire, Africa in their Theological Center in Chatenay. Meetings are held with SELK to discuss church fellowship and the authority of the Scriptures. The body continues in a protesting fellowship with LC-MS and is in fellowship with SELK.

We are still in fellowship with the East German Lutheran Church and with the Evangelical Lutheran Church—Synod of France and Belgium. Our Doctrine Committee will continue to study our relationship with these two bodies which are also in protesting fellowship with LC-MS. How long such a triangular fellowship can continue is a matter that will have to bear study and investigation.

THE LUTHERAN CONFESSIONAL CHURCH IN SWEDEN

For several years the Doctrine Committee has been studying and exploring the possibility of entering into fellowship with the Lutheran Confessional Church of Sweden. This body is made up of pastors and lay people who left the State Church of Sweden and formed the Lutheran Confessional Church in Sweden in 1974. In 1975 they requested that our ELS take up the question of entering into fellowship with them. The body consists of from 300-500 members in about 10 congregations, two of which are located on the west coast of Norway. The president of the body is the Rev. Per Jonsson of Landskrona, Sweden. He is also the editor of their church paper which has the title "Lutherskt Sandebrev."

Lengthy correspondence has taken place between the Rev. Jonsson and Dr. Seth Erlandson of this body and our committee. In the summer of 1973 a delegation from our Doctrine Commission and I visited the group in Uppsala. In the summer of 1979 Pres. W. Petersen and I carried on doctrinal discussions with representatives from that church body again in Uppsala. Dr. Erlandson has also met with us several times here in the USA. As a result of these meetings and correspondence we are convinced that there is doctrinal unity between our Evangelical Lutheran Synod and the Lutheran Confessional Church of Sweden. The LCCS is already in fellowship with the WELS.

One of the doctrines that required particular study was the doctrine of the Lord's Supper. We are convinced that the LCCS confesses with us the same

truths that are set forth in our Lutheran Confessions and summarized in the statement of our Doctrine Committee.

We are pleased to be able to recommend this fellowship with the LCCS. We hope that this will continue to open new doorways for the spreading of the pure Gospel in the Scandinavian countries.

THE EVANGELICAL LUTHERAN CHURCH OF SWEDEN

At the same time we have also received an invitation to enter into doctrinal discussions with a view to establishing fellowship with the Evangelical Lutheran Church of Sweden. This group is located in Stockholm. The pastor is the Rev. Tom G. A. Hardt. Upon the recommendation of the Doctrine Committee we have declined this invitation for the present time since we were in the midst of negotiations with the other Swedish body, and since tension exists between the two bodies.

THE EVANGELICAL LUTHERAN CONFSSIONAL FORUM

The fifteenth annual meeting of the Evangelical Lutheran Confessional Forum was held at Bethany Lutheran Theological Seminary, Mankato, Minnesota on October 20-21, 1980. The various divisions—Administrative, Doctrinal, Education and Missions—exchanged their reports and discussed them. A paper entitled "What is the Mission of the Church?" by the Rev. Gerald Free was presented and discussed. It was divided into two parts, "What the mission of the church is" and "How the church is to carry out this mission in its activities." Essays delivered in the respective synods had been assigned for review and the reviews were presented and discussed. Representing the ELS were: G. Orvick, N. Madson, A. Merseth, W. Petersen, J. Madson, E. Teigen, N. Werner, L. Miller, J. Olsen, N. Holte, M. Tweit, and R. Branstad. N. Madson was elected to serve as the new chairman for the next two meetings.

The following resolution was adopted changing the meetings from an annual meeting to biennial meetings:

WHEREAS, Good stewardship requires a periodic review of the amount of time, energy, and money expended in meetings, and

WHEREAS, Many of the objectives of the Evangelical Lutheran Confessional Forum are being met through inter-synodical contact between the various divisions; therefore be it

RESOLVED, That the Administrative Division recommend to the Evangelical Lutheran Confessional Forum that for the present its annual meetings be amended to biennial meetings, and be it further

RESOLVED, That the next meeting of the Evangelical Lutheran Confessional Forum be hosted by the Wisconsin Evangelical Lutheran Synod on October 24-25, 1982, and be it further

RESOLVED, That contact be maintained within the various divisions between meetings, and that divisional reports be mailed to the Forum participants in the years when the Forum does not meet.

TEACHER ASSIGNMENTS

Dr. Thomas Kuster, Prof. Paul Helland and I have acted as an assignment committee for our teachers although we function rather informally. We try to keep track of all new and available teachers and report their names and qualifications to our schools which have vacancies. We are very close at the present time to filling all the vacancies. The WELS assignment committee was gracious in assigning two DMLC graduates of WELS background to serve in our Synod. Several were available from our own Synod also as well as some who were called from the field in the WELS. We appreciate the fact that we are able to help fill our needs with teachers from the WELS.

FINANCES

The Board of Trustees has found it necessary to take drastic action regarding our Synod's finances. At the beginning of January we called a meeting of the

Trustees together with the chairmen of all boards. At that meeting we reallocated the Synod's budget so that more money would be available to pay interest on our indebtedness. We did this by designating more money for the Synod Fund out of which this interest is paid. All boards were in agreement with this decision and cooperated excellently. The Synod was informed of this action by means of a printed brochure which was distributed to all congregations. As the year continued it became apparent that we were not meeting our 1981 budget. By the end of April we had fallen behind by \$61,000. This meant that another drastic step had to be taken lest we jeopardize our financial operation. At its meeting on May 20th the Board of Trustees again took action and reduced the Synod budget from \$726,269 to a figure of \$661,000. This budget was reallocated as follows:

| | |
|---------------------------|-----------|
| Bethany Lutheran College | \$190,000 |
| Bethany Lutheran Seminary | 48,000 |
| Christian Service | 24,000 |
| Education and Youth | 16,000 |
| Foreign Missions | 82,000 |
| Home Missions | 95,000 |
| Publications | 4,000 |
| Synod Fund | 202,000 |
| | <hr/> |
| | \$661,000 |

This represents a 10% increase over the \$601,000 that we received in 1980.

All of the synodical boards have been informed of our action and have been asked to budget accordingly.

The Board of Trustees felt that it was their responsibility to make these decisions under Chapter VI, par. 7 of the constitution which reads, "The trustees shall have the general management and control of all secular business and temporal affairs of said Synod."

In order to deal with the indebtedness which our Synod has incurred over the past several years we will need to increase our giving and seek special gifts and legacies from our members and friends.

Since the item in our budget labeled "Synod Fund" has often been unclear we shall hereafter include in the budget presentations a more specific delineation of what the expenditures of the Synod Fund consist.

We realize that our revised budget for 1981 calls for some real "belt tightening" on the part of everyone but this is the only alternative we have if we are to live within our income. The other alternative, of course, would be much better—namely, that all congregations and members recognize what the Lord has done for them and then out of love for Christ pour forth a more abundant thank offering for His work. If this were to happen in the remainder of 1981 we would gladly restore the cuts that were made. We would like to suggest that those who perhaps have not fulfilled their pledges to the Anniversary Thankoffering might give those gifts for the regular budget.

Our financial condition does not call for panic or despair. We have collateral to cover all our debts, but we must pay the interest on our debts and then retire them by increased giving and legacies. Let us pray to the Lord of the Church that we may be faithful stewards.

PASTORS', PROFESSORS', TEACHERS' SALARIES

As I examine the various call documents that cross my desk I continue to see that many of our pastors, professors, and teachers are still grossly underpaid. Inflation has affected these faithful servants of the Lord as much as anyone else. Some have been forced to seek outside employment to be able to make ends meet. We urge all church councils, voters' assemblies, and boards to annually review their workers' salaries and make cost of living adjustments. The cost of driving an automobile has increased enormously. Are all congregations taking this into account? The cost of utilities has risen considerably. We must not make our workers bear the brunt of the problem of lack of giving. "The laborer is worthy of his reward." I Tim. 5, 18. Workers will perform their labors with greater vigor if they are not worried and troubled by their own financial situations.

THE ANNIVERSARY THANKOFFERING

We have now completed our Anniversary Thank Offering for Bethany College, Bethany Seminary and Foreign Missions. This wonderful outpouring of love and gratitude to God for His bounteous grace resulted in an offering of over \$791,542. What, indeed, would we have done without it! Our people are to be commended for such a response of love! Praise God from whom all blessings flow! As of April 30, 1981 the money was distributed as follows:

| | |
|--|--------------|
| Bethany College | \$305,792.49 |
| Bethany Seminary | 305,792.50 |
| Foreign Missions | 152,896.24 |
| Expenses for the conduct of the campaign were: | \$48,360.81 |
| This was offset by AAL grants totaling: | 21,300.00 |
| Net charged against the income: | \$27,060.81 |

We are grateful to AAL for their generous contribution. This helped to keep the cost of the campaign for all publicity material, board expense, etc., down to a figure of 3% of the total. In fund raising circles this is quite unheard of.

OUR BETHANY LUTHERAN COLLEGE AND SEMINARY

We hope that President Holte's presentation at this convention will make us all more cognizant of what a blessing it is that we have our own Christian college. The secular humanism, evolutionism, and materialism which is so commonly taught in this world represents a real threat to the Church. Our college deserves our continued fervent prayers and support. More students from our Evangelical Lutheran Synod should be attending Bethany! Are we as members of the Synod aware of the advantages of a Christian education? Let us listen to and read carefully President Holte's message so that we may be more convinced of the need for a Christian liberal arts education.

Our Seminary continues to produce much needed pastors. This year we were pleased to assign six vicars and one candidate. We have a large number of vacancies in our Synod right now and these future pastors are greatly needed. After next year's class is installed in parishes our vacancy problem will be much alleviated. But we will still need a continued supply every year as our Synod grows and as pastors retire or are called home to the Church triumphant.

OUR HOME AND FOREIGN MISSIONARIES

This convention should not pass by without reaffirming again our commitment to preaching the Gospel at home and abroad. To preach and teach the blessed Gospel is the mission of the church. Let us not forget those dedicated workers in our mission states across the United States and in Peru. They are out there in the forefront carrying the Good News to souls in darkness. May our prayers for them and their work ascend up to the throne on high.

OUR CHRISTIAN DAY SCHOOLS AND SUNDAY SCHOOLS

Every year there is a growing increase in interest in Christian Day Schools. More and more of our congregations are starting or planning to start their own schools. This will strengthen our Synod by preparing the individuals for service and witness in the future. "When we are dead and gone, who will take our place if it is not for the schools," said Martin Luther. God bless every teacher and student and strengthen them for their task of teaching and learning.

Also performing a valuable service to the lambs of the flock are our faithful Sunday School teachers. They serve as volunteers, giving much of their time and dedication to a task that sometimes seems unappreciated. Let us show our teachers in our congregations that we consider the Sunday School, now 200 years old, to be a vital institution in our church. Our Board for Education and Youth is making a real study of how to aid our Sunday School.

OUR GENERAL GROWTH IN THE PAST DECADE

While our chief goal is to "grow day by day in grace and holiness" yet it is also important that we endeavor to win souls and to instruct souls. We call attention to the fact that the Lord has blessed us also with numerical growth:

| | | | | |
|-------------------------------|------|--------|------|--------|
| Congregations | 1970 | 86 | 1980 | 110 |
| Baptized membership | 1970 | 16,017 | 1980 | 20,044 |
| Pastors | 1970 | 53 | 1980 | 101 |
| Day School enrollment | 1970 | 267 | 1980 | 697 |
| Christian Day Schools | 1970 | 8 | 1980 | 17 |
| Christian Day School teachers | 1970 | 17 | 1980 | 39 |

We thank the Lord that He has permitted our Synod to continue to exist and serve Him. May He make use of us as faithful witnesses in the future!

PROFILES OF LUTHERANS STUDY

Eight Lutheran Church bodies participated in a national attitudinal and demographic study of Lutherans; in part, to make the celebration of the 450th Anniversary of the Book of Concord. This study, Profiles of Lutherans, has three purposes: increasing understanding of Lutherans, helping with church planning and providing other specific information. The study seeks data related to demographics, family information, personal and family economics, attitudes, activities and criteria used for making personal choices. The eight Lutheran bodies took a random sample of their members for the study. Approximately 20,000 Lutherans in the USA received questionnaires. The data is being collected and tabulated by National Family Opinion, Inc., Toledo, Ohio. Dr. Neelak Tjernagel is summarizing the results for the congregations of the ELS. Copies of his summary will be mailed to all congregations and should provide much useful information. The whole project is funded by Aid Association for Lutherans.

LONG RANGE PLANNING

A long range planning committee was begun by the Synod in 1979. (Synod Report 1979, Res. 6, p. 71) We asked the Self-Study Committee to give attention to the idea of long range planning. They have come up with a proposal concerning the establishment of such a committee which includes representation of all major boards. We think their suggestion is an excellent one and one that will help to coordinate all the work of the Synod. We urge its adoption by the convention. In order to do effective planning we need input from all the major operations in the Synod.

AUXILIARY ORGANIZATIONS

Much generous support is received for various programs of our Synod from the auxiliary organizations. The Bethany Women's Auxiliaries, the Women's Missionary societies, the Faith Mission Society, and untold number of Ladies Aids, Circles, Men's Clubs, Sunday Schools, Day Schools, etc., have made generous contributions to the work of the Lord in our Synod.

PRESIDENTIAL ACTIVITIES

During the past year I have attended most of the board meetings which were held. I have also visited the following congregations and/or pastors: Burlington, MA, Brewster, MA, Naples, FL, Vero Beach, FL, Marietta, GA, Marinette, WI, Richardson, TX, Lake Havasu, AZ, Bell Gardens, CA, Ventura, CA, Escondido, CA, Camarillo, CA, as well as the Madison, WI area. The following pastoral conferences have been attended: The General Pastoral Conference, the Lake Michigan District Pastoral Conference, and the Madison Area Winkel Conference. A meeting of Circuit Visitors was held in connection with the General Pastoral Conference.

CONCLUSION

In all of our endeavors as a Synod we confess that we have not always done our best and that we all often fall short of what we could be doing for the Lord. But as we repent of our sins and turn to our Lord Jesus Christ He assures us of forgiveness and sends us on our way with renewed zeal.

May His continued blessings rest upon our Church!
Soli, Deo gloria!

George M. Orvick, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: President's Message

WHEREAS, Our Synodical president has reminded us of the evil days in which we live, and,

WHEREAS, He also reminded us of our mission in this world, namely the eternal salvation of blood-bought souls, and,

WHEREAS, This mission is accomplished only through the faithful proclamation of the law and Gospel, therefore,

BE IT RESOLVED, That we heed these reminders and be ever more faithful and diligent in performing our God-given task.

Resolution No. 2: God-pleasing Projects

WHEREAS, Our president recommended a unified Bible Study Program throughout our Synod, and,

WHEREAS, He urged us to develop a Synod-wide Outreach and Evangelism program, and,

WHEREAS, Such programs would lead people into a deeper study of God's Word, therefore,

BE IT RESOLVED, That the president appoint an ad hoc committee to implement these God-pleasing projects.

Resolution No. 3: Need for Solidarity

WHEREAS, The president's message pointed out the need for solidarity as we carry out the Lord's work, and,

WHEREAS, There is a tendency to focus attention only on the work of the local congregation, and,

WHEREAS, "A healthy Synod-mindedness never works to the detriment of the local program," therefore,

BE IT RESOLVED, That we work together with greater zeal and cooperation in the Lord's kingdom.

Resolution No. 4: President's Report

WHEREAS, The president's report contains much news regarding activities in the local churches, such as ordinations, installations, and anniversaries, therefore,

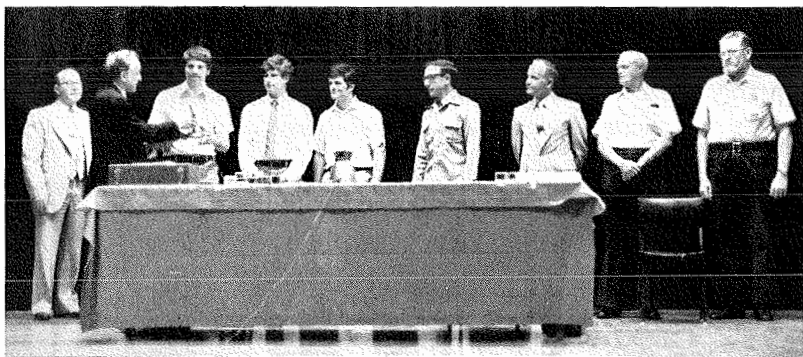
A. BE IT RESOLVED, That congregations take note of these events, and,

B. BE IT FURTHER RESOLVED, That congregations be encouraged to submit news articles regarding such events to the Lutheran Sentinel.

Resolution No. 5: Printing President's Message

BE IT RESOLVED, That the president's message be printed in the 1981 Synod Report.

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD



Secretary Merseth and President Orvick greeting members accepted into the Synod.

The Rev. John Moldstad, Jr., The Rev. Joseph Burkhardt, The Rev. Matthew Luttman, Mr. Elroy Bartsch, The Rev. Larry Vinton, Mr. Fredrick Selnau, Resurrection Lutheran Church, Mr. Leonard Engel.

Resolution No. 1: Membership Applications of Pastors

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

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

1. *The Rev. Matthew Luttman, pastor of Indian Landing Lutheran Church, Rochester, N.Y.*

2. *The Rev. Joseph Burkhardt, pastor of the Lengby Lutheran parish, Lengby, MN*

3. *The Rev. John Moldstad, Jr., pastor of Bethel Lutheran Church, Sioux Falls, S.D. and Oslo Lutheran Church, Volga, S.D.*

Resolution No. 2: Membership Application of Pastor

WHEREAS, It has been established that the Rev. Larry Vinton of Marietta, Georgia has been found to be in doctrinal agreement with the Evangelical Lutheran Synod by the Colloquy Committee, and,

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

BE IT RESOLVED, That the Rev. Larry Vinton be received into permanent membership with the Evangelical Lutheran Synod.

Resolution No. 3: 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, therefore,

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

1. Mr. Elroy Bartsch, principal of River Heights Lutheran School, East Grand Forks, MN.

2. Mr. Leonard Engel, principal of Trinity Lutheran School, West Bend, WI.

Resolution No. 4: Membership Application of Congregation

WHEREAS, It has been established that Resurrection Lutheran Church of the Reformation, Marietta, Georgia has met the requirements of the constitution of the Evangelical Lutheran Synod for membership, therefore,

BE IT RESOLVED, That Resurrection Lutheran Church of the Reformation, Marietta, Georgia be received into membership with the Evangelical Lutheran Synod.

Resolution No. 5: Withdrawal of Pastors

A. *WHEREAS, The Rev. Robert Reimer, Belgrade, Nebraska has resigned from the ministerium of the Evangelical Lutheran Synod, and,*

WHEREAS, He has applied for membership in the Lutheran Church-Missouri Synod, and,

WHEREAS, We regret his withdrawal from our membership, and his severance of fellowship with us, nevertheless,

BE IT RESOLVED, That the Rev. Robert Reimer be removed from the permanent membership list and the clergy roster of the Evangelical Lutheran Synod.

B. *WHEREAS, The Rev. George Price, Naples, Florida has resigned from the ministerium of the Evangelical Lutheran Synod, and,*

WHEREAS, He has applied for a colloquy in the Church of the Lutheran Confession (CLC) and,

WHEREAS, We regret his withdrawal from our membership and his severance of fellowship with us, nevertheless,

BE IT RESOLVED, That the Rev. George Price be removed from the permanent membership list and the clergy roster of the Evangelical Lutheran Synod.

Resolution No. 6: Withdrawal of Congregations

A. *WHEREAS, Messiah Evangelical Lutheran Church, Minot, ND has requested a transfer from the Evangelical Lutheran Synod, to the Wisconsin Evangelical Lutheran Synod, and,*

WHEREAS, This transfer would be in the best interests of Messiah Ev. Lutheran Church since it has been difficult to provide the same with regular services, therefore,

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

B. *WHEREAS, Peace Lutheran Church, Belgrade, Nebraska, St. John's Lutheran Church, Cedar Rapids, Nebraska and Faith*

Lutheran Church, St. Edward, Nebraska have withdrawn their membership from the Evangelical Lutheran Synod, and,

WHEREAS, These congregations have applied for membership in the Lutheran Church-Missouri Synod therefore,

BE IT RESOLVED, That these congregations are no longer in fellowship with the Evangelical Lutheran Synod.

ESSAY FOR THE 64TH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



GOD IS FOR US IN THE 1980's

by The Rev. James Olsen

If I were to write you a letter appropriate to the times in which we live, I would have to refer you to the promises of God upon which faith is built. I would therefore not refer you to your faith itself because that faith of yours waxes and wanes. And if in the light of our times you built your life on something which is stronger one time than another, which today rolls at full-tide and tomorrow recedes, then I should hang my head in shame, for you would be directed to yourself, not to a foundation for what lies ahead. I can do no less in this essay addressed to the 1981 Convention of our Synod entitled,

GOD IS FOR US IN THE 1980'S

A Christian pastor, aware that a brother minister was sorely tried, perhaps even in danger of losing his faith, wrote these words to his friend:

Dear Brother: I am afraid you are not examining the structure upon which faith is built. You are rather looking to your faith itself. Suppose you are out on a drive on a newly constructed road and come to a recently built bridge. Do you then stop to examine your faith in the bridge's soundness, or do you get out and examine the structure? Anchoring it are mighty pillars. You know the structure is sound and you proceed.

And we know that in all things God works for the good of those who love him, who have been called according to his purpose. 29. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. 30. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

31. What, then, shall we say in response to this? If God is for us, who can be against us? 32. He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? 33. Who will bring any charge against those whom God has chosen? It is God who justifies. 34. Who is he that condemns? Christ Jesus, who died—more than

that, who was raised to life—is at the right hand of God and is also interceding for us. 35. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36. As it is written:

"For your sake we face death all day long;

We are considered as sheep to be slaughtered," (Ps. 44,22).

37. No, in all these things we are more than conquerors through him who loved us. 38. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39. neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8, 28-39)

GOD IS FOR US IN THE 1980'S

- 1-Through the cross God is for us in our election.
- 2-Through the cross God is for us in jittery, unstable times.
- 3-Through the cross God is for us in our challenges of economic uncertainty, of stewardship, and of outreach.
- 4-Through the cross God is for us in our personal sorrows.
- 5-Through the cross God is helping us meet the fearsome challenge of substance abuse.
- 6-And finally, through the cross God is for us in the battle with humanism.

The section from the book of Romans we have quoted is a wondrous, abundant measure of divine promise before which we stand in joy! But for the child of God reading these promises of God we have this question, "How do you know God's promise is true?" An elderly Christian lady was once asked this same question by an unbelieving neighbor, who more than once had poked jibes at her for her Christian conviction. Quickly, there came this stout-hearted reply: "If God's promise is untrue, I will lose my soul but God will lose his honor!"

The convention theme is a promise of integrity! God is not about to lose his honor. He will not disown that which He himself produced. (2 Tim. 2,13; Ps. 145,17) We are not surprised the theme beautifully provides both content and application that are especially fitting for the church of the 80's. The section of the book of Romans from which both our convention and essay themes are chosen is too lengthy to consider verse by verse in this setting, but we will at least seek to mine the riches of a few key thoughts.

The Text Itself

What St. Paul brings us in this section of Romans is a ringing conclusion to the whole portion of chapters 5-8; for here he has discussed the blessings of justification by grace through faith apart from human conduct, effort, or merit. Justification itself,

discussed in chapters 3 and 4, declared the winning of the war over sin and death! Satan and hell, sin and death are defeated. We need not think that heaven and grace and forgiveness are myth! On the basis of Christ's redeeming work, we are able to say, and God wants us to say,

God declared the world justified.

I am part of the world,

Therefore, I'm justified.

Two men walked a narrow, dangerous path in a mountainous region high above the village to which they headed. Not far away was a unique, large, lighted cross, visible for miles around. The problem was that one man was inexperienced at mountain travel by night and the path to the cross was unknown to him. The other man, sensing his friend's dilemma, grasped him by the hand and said to him, "Follow me to the cross. From there the path home is safe!"

Dear lover of the truth, what is it that chiefly characterizes the God who is for us? It is THE SAVING ACT, CENTERED IN THE DEATH OF CHRIST! "He who did not spare his own Son. . . how will he not give us all things?" (cf. 1 Cor. 8,5ff.) If he can give us the anchor pillar, will he not give us the bridge? Provide the cross but withhold its light for marking a safe path thru the 80's, and "home"? If God at the cross can create new followers out of old rejectors and new spiritual life out of spiritual death by justifying the ungodly, (Rom. 5,6) and by justifying his enemies, (Rom. 5,10), can he not then protect and nourish his new creatures, when they are facing torrential challenges in the 1980's?

On the ground of the cross Christianity attains its standing in victory. . . If the justification of the ungodly sets forth the "God *for** us". . . it also sets forth his love as the God who protects the new creation (of faith*) with the power of the resurrection and enables it to withstand heavenly and earthly power. . . The Spirit makes it clear that God's love is not just a general attribute but the ongoing action of the one who effects salvation on earth. . . No creature can do anything against his (the believer's*) Lord and those who hold to him and are upheld by him. . . God does not merely maintain his right, (to exist for self *). He also graciously brings them (his children *) home and preserves them. This is the triumph of the assaulted.¹ (*Our underlining and parentheses.)

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

No; If Christ, the head, befriend me,

If God be my support,

The mischief they intend me

Shall quickly come to naught. (Hymnary 272)

And now, may I put a question to you on the basis of the text from Romans that we are considering. It is this, Is the salvation

in heaven of God's child left to chance? Without *purpose* on God's part, fate would surely determine one's chances of being saved. And in that case, surely the very sins we've committed without realizing it would separate us from the love of God in Christ and they would destroy us in hell. So, is salvation by chance? Review those words of St. Paul in verses 28-31:

And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. What, then, shall we say in response to this?

Is it blind fate which hallmarks this convention? No, this is not blind fate. Rather, what hallmarks this convention and together with it, our passage safely through the 80's, is this: IF GOD BE FOR US, WHO CAN BE AGAINST US? When St. Paul asks what we shall say in response, this is our answer:

THROUGH THE CROSS GOD IS FOR US!

I. Through The Cross God Is For Us In Our Election

The verses from our chapter of Romans, last read, speak of God's free election of grace, not of man's costly election of human effort; they speak of perfect purpose, not of imperfect purpose; they speak of love, not of hate; of will to save, not to damn; of undeserved choice, not meritorious choice. In short, they present a teaching to which we cling with joy. Luther, writing in his *Commentary on Romans*, says:

... (the flesh*) is fully defeated when we learn to know that our salvation rests in no wise upon ourselves and our conduct, but is founded solely upon what is outside us, namely, on God's election. Those who have the wisdom of the Spirit become ineffably happy through this doctrine. . .²
(*Our parenthesis.)

Who are those people entitled to take joy in this teaching? Not the ones who think they wear the title "Christian" by virtue of avoiding this or that wrong or who have done so much good that God must necessarily bless them. Rather, the ones described by Luther as "ineffably happy" are they who place their confidence in this, that the Savior Jesus Christ died on Calvary to take away their guilt and sin. For it is to these, who fear the Law's condemning voice and these who then turn to the cross for consolation, that God says through Isaiah:

Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. (Is. 35,4)

"But am I among the elect?" you ask. Dear friend, if you tremble at God's Law and are sorrowful over your sin, have this assurance: Everywhere in Scripture God in his Gospel encourages you to believe that your sins are forgiven. Therefore, there is no more barrier separating you from your salvation. The bridge to heaven is sound because it is built of the materials of Christ's saving work! cf. 2 Sam. 12,13; Ps. 78,38; 85,2; 106,10; Is. 52,3; Mk. 2,5; Lu. 1f.; Eph. 2,13-14; Col. 2,13; 1 Pet. 1,18.

The Structure Of Election

The structure is the whole order of salvation! Before this we bow in humble joy! Note what goes in the structure. In Christ, that is in view of the cross, God loved us and chose us before the world began. (Eph. 1,3-7) By his obedience, suffering, and death Christ has earned for sinners the righteousness which is credited to faith. (Rom. 4,3-8; Gal. 2,16; 3,6) The merit of Christ's righteousness credited to the sinner is eternal and redeeming in value and covers and drowns sin. (1 John 1,7; Eph. 1,7; Ac. 20,28; Rom. 3,25; Heb. 9,22; Rev. 5,9; Rom. 6,3; Mi. 7,18 19) The central pillars are in but the bridge doesn't stay half-built.

The merit of Christ is provided us through Word and Sacrament. (Rom. 10,17; Gal. 3,27; Matt. 26,26-28) Through these very means, the Holy Spirit creates and sustains true and saving faith. (Jn. 1,13; Acts 10,44; Rom. 1,16; Matt. 26,28) All who in sincere repentance of sin and true faith in Christ as Savior are personally justified and received as God's children. (Gal. 3,26; Rom. 8,15; Gal. 4,5-6) All are also sanctified who are justified. (Eph. 1,4) And again, all who claim Christ as their Savior and cling to his merits are provided divine protection against the devil, the world and their sinful flesh; they are kept from succumbing to the forces and pressures of earthly life; and they are comforted in trial and lifted when they stumble. (Rom. 8,35-39) and "through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time." (1 Pet. 1,5) And at last, we arrive on the other side!

For God in his mercy, has ordained that He eternally saves and glorifies in heaven's mansions, those whom He has elected, called, and justified. (Rom. 8,30)³

The Lord Is My Shepherd – That Is Enough!

A pastor phoning his sermon theme and text to the local newspaper said his text would be Psalm 23 and his theme, "The Lord Is My Shepherd." "Is that all?" asked the voice. "That is enough," replied the pastor. When the Friday edition came out, here is how the announcement appeared: "The Lord is my Shepherd—That is Enough!"

Look back at the sin which troubles, look ahead to the decade's pressure then, look at the cross. Take your stand below it. View

the Shepherd giving his life for the sheep. Then know, that the cost, price and credit of the whole order of *your* salvation was invested *there*. Understanding *this*, you and I too can say, the Lord is my Shepherd—that is enough!

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime. (Hymnary 262)

Now that we have examined the structure, let us see to crossing the bridge and proceeding onward.

II. *Through The Cross God Is For His Church In Jittery, Unstable Times*

What a grim year was the introductory year of the 1980's! Did it set the tone for the entire decade? As the year 1980 closed, the world scenarios of grimness showed Cambodia being starved out of existence; 9,000 dead in El Salvador's civil torment; terrorists killing scores in Italy; political violence taking the lives of 2,000 in Turkey. Afghanistan began the decade as a prisoner of its "liberating" neighbor to the north; troops came to Poland's borders in case that country should need "liberation."⁴

Goethe once said: "If you have any certainties, let us have them. We have doubts enough of our own!" If applied to the start of our decade his words speak truth. Nations agonizing over crises in interest rates, inflation, energy levels, water, land, food and pollution are hit by natural disasters. Mt. St. Helens erupts leaving dozens uncounted dead and millions of dollars worth of damage. An earthquake in Italy takes 3,000 lives, another in Algeria the same toll.⁵ We shudder as once again we hear of attempts on the lives of prominent world leaders, including our own President Ronald Reagan and we ask, dully, "Can it be stopped? It seems we just recently passed this way before! Who is in control?" God is—He is for us, through the cross!

III. *Through The Cross God Is For Us In Our Challenges*

The challenge of economic uncertainty. As recorded in several leading newspapers and magazines, economics experts confess that they do not know where our economic situation will take us. That expression is surely substantiated by the wild inflation, well into double digits in recent years! High interest rates discourage many from borrowing needed funds, including our own church body. And when money must be borrowed it costs a "leg and an arm" to repay it. What shall or Synod do in these times? How shall you, the individual Christian react?

There is no better place to start than with the words of Isaac Watts:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride. (Hymnary 306)

Especially in economic times such as these, it is in good order for the Christian who wishes to remain in humble faith to pour contempt on his pride, submit himself to the Word of God, and ask himself some scriptural questions such as these: Have I regarded stewardship as ownership or is everything I have—my health, my talents, my time, my abilities, my money—all given me on *loan by God?* (Luke 19,13; Matt. 25,14)

Do I regard Christian stewardship as a matter of God's gift of willingness, willingness He has given me, or, as something to be dug out of my own will and strength. (2 Cor. 8,1-4; 12; 16-20) Can I count on God's promise regarding grace, forgiveness and salvation, but at the same time doubt his specific promises made to faith regarding stewardship? Do his stewardship promises apply to me? I'm his child too, do these promises apply only to others? And, are they less true during hard economic times?

The answers to these questions, of course, lie with God's Word. Stewardship of God's gifts to us, which He owns, and loans to us, is always a matter of grace. For on our own, of our own will and strength, we can never manage them to his glory. (Jn. 15,5) And, yes, his every promise applies to his child, in good times and bad!

But if at times we've failed to heed God's word in our stewardship, in being selfish or in not walking boldly on his promise, then in repentant faith we can go to the cross and cry out, Lord, have mercy on us, and He will hear and abundantly pardon. "Be of good cheer; your sins are forgiven you!"

A Christian away on vacation heard from a friend that his local church was in financial difficulty. It bothered him as he went to sleep that night. He lay and thought about the bills that had kept coming in while he was away which the treasurer had to pay and he had not kept up his offering while on vacation. When he returned home he visited the treasurer immediately and gave him the offering envelopes for three weeks. And as he was leaving he said to the treasurer: "I know it must bother you to have to borrow money to pay bills. This costs us all extra money in interest. I've prayed that God forgive my thoughtlessness about not keeping up my offerings while I'm away, for I know the bills keep coming. From now on, when my income check arrives, I'm going to make out the Lord's checks ahead of time and set them aside, so they're ready to be offered, no matter what!"

Such resolve as this man showed indicates a humble spirit of the kind which pleases our Lord, a strong interest in his church's welfare, and a willingness to do better. (cf. Lk. 14,11; 18,14)

The willingness of the heart is also a question in regard to stewardship in other ways. We spoke earlier of those stewardship promises. We *ought not* creep across the bridge on those but walk boldly. A man was compelled one night to cross a wide, frozen river. Notwithstanding the assurances of those who were thoroughly familiar with the area and repeatedly crossed the river's solid ice, the traveler feared to undertake the trip, but finally began to inch his way over on hands and knees. When near the middle of the frozen stream, he was startled by a team of horses pulling a large sleigh, heavily loaded with logs. "Creeping, are ya," called the driver, as he swept by. "Don't creep, walk boldly. It'll hold ya and then some. It's as solid as a rock!"

We imagine it might have been holy laughter that swept across an appreciative Scottish audience as their pastor concluded his Sunday sermon. With his finger pointed to a large picture of Christ hanging on the cross, he finished the address for the day in a way a Christian Scotsman might understand and love. He said: "On Christ the solid Rock I stand. All other ground is SHAM-rock!"

Now what are those stewardship promises? DO WE WALK BOLDLY ON THEM? During the 80's, we don't need to creep on these in tentative, fearful fashion! Because they're tied to the cross. They'll hold us and then some! Because they're as solid as the Rock himself, because He can't deny what He has produced. Walk boldly on them! They fit the 80's. Listen:

Give, and it will be given to you. A good measure, pressed down and running over, will be poured into your lap. For with the same measure you use, it will be measured to you. (Lk. 6,38)

This is not SHAM-rock, this is the Rock himself speaking!

He who sows bountifully will also reap bountifully. (2 Cor. 9,6)

God loves a cheerful giver. (2 Cor. 9,7)

God is able to provide you with every blessing in abundance. (2 Cor. 9,8)

He (God) . . . will supply and multiply your resources. (2 Cor. 9,10)

You will be enriched in every way so that you can be generous on every occasion. (2 Cor. 9,11)

Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. (2 Cor. 9,13)

Now stewardship is not a question of giving of time, talents and treasure so that we can become rich. Rather, God makes these promises to encourage us, out of his grace won by Christ at the cross. For he never blesses except on account of Christ's

saving work. Therefore we are not to think our generosity will cause God to bless us in the sense of forcing his hand. Since we recognize our sinful condition, (Rom. 7,14f.) even having done our best, we are ready to listen in humble faith to Jesus' Word where he says: "So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'" (Lk. 7,10) And if He does make us rich or keeps us in more humble circumstance, this too He does for Jesus' sake, and of his infinite wisdom, which knows all things that are good for us.

And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

This promise surely applies to God's children living in shakey economic times, times such as the early 80's. Take God at his word. The structure of divine promise is sound and very much more sturdy than the promise of Adam Smith, Karl Marx, John Stuart Mill, Thorstein Veblen, John Maynard Keynes or any other of the great economic thinkers. God is for us! The cross towers above all these who have so greatly influenced modern day economies the world over. And as we have just been reminded from the Word, God's doctrine of stewardship also towers high above any and all human economic systems, based as it is in his promise made for the sake of that structure standing on Calvary.

Challenge to our outreach and growth. Come with me for a few moments visit to the Union of the Soviet Socialist Republics to see what it is like for a church to be challenged in its outreach. Andrei Sakharov, the famed academician writes of Ukraine:

"The arrests, breakings-up of prayer meetings, fines, discrimination in schools and at work, and, as the height of inhumanity, the taking away of children from their parents—all this is the lot of Baptists and to one degree or another of many religious groups who are inconvenient to the authorities."⁶

Here is a recent description of the Russian Orthodox Church:

"It is broken up into thousands of 'religious associations' and 'religious groups' each of which manifests itself as a separate, isolated object under police regulation. . . Citizens who want to organize themselves into such a society must all be resident in the same locality, so it is forbidden to create a society of people living in different cities or regions."⁷

The Russian Orthodox people reacted by forming themselves into small cell groups and by keeping in touch with fellow Christians and loved ones through the "samizdat," that is letters and documents printed underground. *Still, the church exists!* The

Word of God is there, still being preached, read, studied, copied and distributed.

Examine the structure that lay behind this lovely, profound hymn verse, which concluded a letter to L. I. Brezhnev, in which Christians protested persecution they were suffering. It was signed by 89 people, addressed to the Kremlin and sent on Oct. 15, 1972. The hymn verse said:

"Threats of death do not frighten us.
The holy flame will not be extinguished with blood,
For already He is near, He who comes to judge
This cruel world, the vale of tears,
For the saints."⁸

Why do the nations conspire and the people plot in vain?
The kings of the earth set themselves,
and the rulers take counsel together,
Against the Lord and His Anointed, saying,

"Let us burst Their bonds asunder
and cast Their cords from us."
He who sit in the heavens laughs;
the Lord has them in derision. (Ps. 2,1-4)

Let the rulers of earthly nations—any earthly nation—try to rid themselves and their nations of God's influence! Let them try! God laughs and turns again to the matter of preserving and extending his church!

Come with me now to Peru for a few moments. There the nation's rulers used to count amongst themselves, the Roman Catholic clergy. Priests in villages and towns forced conversions at the threat of death, made themselves large plantations (haciendas), and forced the Peruvians to be slaves in large numbers. And God laughed in derision at these puny humans who sought to throw off his cords. For at least at one village of several hundred people, He could look down and foresee a congregation of Lutheran Christians, made up to a large extent of the descendants of the slave-owning "ruling class!"

And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

And so we also know that if growth of God's church depended upon material wealth, we would not even be here, for our forefathers were not rich and powerful and wealthy! If it all depended on wealth, then the student-pastors in Peru should be living in richly appointed houses and attending a fine university instead of tending their farms, standing at the factory assembly line and studying by candlelight with the seminary professor who visits their homes made of adobe and straw! And if it all depended on inflation and interest rates and loans and budget, there shouldn't be a church at all in the Soviet Union, for these are little next to persecution! And if we should be tempted to believe we cannot have outreach under greater economic pressures, then, of course,

the church whose members experience 30% inflation and 35% interest rates, should be going backwards! But the Peruvian Church, for example, is moving ahead with a growing seminary, a fact which surely reflects confidence in the God who is for us. And the churches grow!

"Nor things present, nor things to come"

Finally, in assessing challenge to our outreach we conclude our tour of several churches with a visit to Ephesus and Smyrna. Ephesus, according to St. John had lost her first love, even though the congregation had worked hard and persevered; despite the fact that they detected false prophets, after testing whether they were of God and had not tolerated them; and even though they had endured hardships for Christ's name and had not grown weary. All this, yet their *first* love, the love of Christ for them and their love for him, they had forsaken. They were building bridges across the torrent without the chief Pillar. Here were apologetics—without first love; hardships without it; energy without it; and hard work and perseverance without it. Does it sound like the recipe, the right mix, for a self-righteous congregation? But with the cross in the dim, hazy distance, does anyone, any congregation, any synod have anywhere else to turn but to self? (Rev. 2,1-7)

Travel a ways now thru Asia Minor to a sister congregation. At Smyrna what do we find? Afflictions and poverty, yet God said to them, "You are rich!" (Rev. 2,9) Why rich? They had not lost their first love! Then God says to them that he knows they have been slandered, and he adds these significant words: "Do not be afraid of what you are about to suffer." (v.10) He tells them they will suffer persecution for a time, but He adds, "Be faithful, even to the point of death, and I will give you the crown of life." (v.10)

Which of these two churches has the structure we want for the 80's, Smyrna or Ephesus? Oh yes, combined with the first love, Ephesus' assets would be wonderful! But see what happens when you abandon the love of Christ! If you could choose one of these two churches to belong to in the 1980's, which would it be? The one has the structure that will avail in our own troubled times, the other does not. The things to come won't destroy us no matter what they be, so long as we do not leave our first love! That is the key, for He who cannot deny Himself, promises, "Be faithful, even to the point of death, and I will give you the crown of life." That promise is still good for the 80's!

So in this section we have looked at these things: 1—We have seen that a church can grow even in poverty. If that is true, do we need to fear the challenge of outreach and expansion? Growth and expansion can be measured in terms of adobe chapels, if need be, not necessarily in edifices costing hundreds of thousands of dollars. It can be measured by purchasing older, less expensive buildings for chapels for our new missions, as well as by starting

with land purchase and new construction: by faithful Christians building their own church or chapel such as the Peruvians, who have far less to work with, materially, than we do: by volunteer service in teaching, carpentering, plumbing, remodeling etc.

And, in some of the most important ways, growth and outreach of the church cannot be measured so easily. For example, what precisely were the dynamics at work, but hidden to the eye, with the class that finished the pastor's evangelism class? In one case we know of, the people for one reason or another did not begin to engage in structured evangelism built around calls in the neighborhood. But how those same people are busy inviting *and* bringing people to the pastor's adult inquirers classes, people they know, visit with over coffee and meet out in the world. And in other cases, the more structured approach also brings God's blessing in like manner.

For it is the power of the Word that moves through people when that Word is applied—that is the dynamic. (Rom. 1,16) And that power does not cost *us* a thing, all the more important to us when the economic crunch is felt! Talk about growth and outreach, in the final analysis it comes down to teacher or professor addressing his students, pastor his people, and people to people, moved by the Word itself to share it! Now we can talk about growth and outreach under conditions that are far less than outwardly favorable!

2—We also looked at uncertainties. Recall the example of the churches of the Soviet Union where we realize Christians face tremendous uncertainties every day. And we know that uncertainty facing people tends to cause them to look for depth, understanding, love, and especially for unchanging values. "More searching, by more people," might be words describing an age of turmoil. If ever in our modern era since the days of WWII things have seemed to go bad for America, it is in the very era in which we live.

Is this a challenge to growth and outreach for the Synod and for our congregations? By all means, but it is even far more than that. We should look at the 80's as a decade of opportunity! Because what is ours to give away to a people among whom are many searchers are the eternal certainties of the cross. **GOD IS FOR US IN TAKING ADVANTAGE OF THE OPPORTUNITY THROUGH THE CROSS!** If we start at the cross we can indeed harvest souls for our Savior in the 1980's. God's promise in this regard is tightly curled around the cross!

IV. Through The Cross God Is For Us In Our Personal Sorrow, Suffering, Trial, and Burden

In our sorrows there come tears which form, as it were, a special lens over our eyes, through which God prepares for us a sharper focus of the cross. In our sufferings there come reminders

of the sufferings of Christ, which merited our salvation and which recall to mind "the glory that will be revealed in us." (Rom. 8,18) In our trials there comes a test, not for the Lord to see if we get an "A" grade, or an "F," but to exercise our faith in using the Word so we become stronger. And in our burdens, there comes a weight placed on our shoulders, the weight of which is designed to keep our feet planted on the ground at the foot of the cross!

None will deny that our day and age has brought special afflictions on society as a whole: depersonalization; humanism with its situation ethics and new morality; substance abuse; persecution of minority groups; immoral abortions; crime and violence; and trial marriages; and the list is not complete. Though not fully unique to our times it is still an imposing list. And through these surely we see evidence of a God who is impatient with America and angry over the nation's general course. For some of these matters are truly national offenses and scandals. (cf. Ps. 7,11)

The cry which must resound with clear, unmistakable tones through—this divinely blessed and embattled nation asks, 'America, be still, and know that the Lord is God!'⁹

But we wish here to talk at a more personal level, to fathers, mothers, young people, the aged, to spouses, to children who are *Christian*: Listen, because God has called us according to his own purpose and grace, given us in Christ Jesus before the world began, (2 Tim. 1,9)—precisely for that reason of grace—the trials of the *Christian* cannot separate him from the love of God which is given us in Christ Jesus. (our Romans text, v. 39)

He Can Be Touched By Our Infirmities.

"God is with us in sorrows. There is no pang that rends the heart, . . . not one which disturbs the body, but what Jesus Christ has been with you in it all. Do you feel the sorrows of poverty? He 'had not where to lay his head.' Do you endure the griefs of bereavement? Jesus wept at the tomb of Lazarus. Have you been betrayed? Do not forget that he too, had his familiar friend who sold him for the price of a slave. Have you been slandered for righteousness' sake and has it vexed your spirit? He said, 'Reproach hath broken Mine heart.' On what stormy seas have you been tossed which have not roared about his boat? Never *glen* of adversity so dark, so deep, apparently so pathless, but what, in stooping down, you may discover the footprints of the Crucified One."¹⁰

All the pain, suffering, sorrow, trial and burden was summed up at Calvary in one word, "abandonment." Jesus knows the territory well. He has been there. Jesus knew well the answer to the question of why he was abandoned, but he puts it in question form to rivet our attention on the "why;" First, it was to suffer what we could not have withstood; and what was that? The absence of God which is the wages of sin; in other words in aban-

donment he suffered hell's punishment, for by definition, hell is God's absence, the only place from which he is withdrawn. And second, He suffered so to tell you, "In my body, mind, spirit, emotions—in my entire fleshly being—I know what burden bearing is, what trial and affliction are, and what you go through!" And therefore, the writer of the Book of Hebrews has this beautiful, comforting, and encouraging statement to you:

Therefore, since we have a great high priest who has gone into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Heb. 4,14-16)

Therefore, dear Christian, you who believe that Christ was abandoned in your place, if you personally suffer from the break-up of the family; if you personally suffer the burden of a child or spouse wavering between dependence on "liberated self" and dependence on the cross; if your loved one brings to you and your family the worry and tense defensiveness of substance abuse, of alcoholism, of the money-materialism syndrome in hard times; if you bear the heart-rending burden of a child who has joined an occult group; if you experience the testing of your faith in drug or alcohol rehabilitation or suffer far-reaching effects from abuse in your childhood then, you can be sure not only that you are living in the 80's but also, and far more importantly, be sure of this: **THE QUESTION OF ABANDONMENT WAS TAKEN CARE OF AT CALVARY AND CHRIST WILL NOT ABANDON YOU!**

Therefore, in concluding this section, through the cross, God is for us in our personal trials! And this is equally true for those who suffer the sorrows and bear the burdens common to all parts of history: untimely death; terminal illness; the loss of occupation and income; persecution from the world; injury from violent crime and the like. For as Luther so strikingly put it:

"He is called the Lord who can and will help in a wonderful, glorious, and mighty way, particularly when the need is the greatest. We are meant to be human beings, not divine. So let us take comfort in his word and, trusting his promise, call upon him confidently for deliverance in time of distress and he will help."¹¹

In closing part IV, we return to our Romans text, one of those very promises in which Luther bids us take comfort:

What, then shall we say in response to this "If God is for us, who can be against us" He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things?

V. *Through The Cross God Is For The Christian Family*

If answers are to be found to the many perplexities of the 80's, you will most likely not find them in the halls of Congress, in the humanistic philosophies of the great universities, in the writings of the great economic thinkers of history. You will come to much disappointment if you seek lasting structure in these resources.

The Family Altar. But go and sit down in the family circle of Christians gathered around God's Word. Building with the power and influence of the Word, this is where the structure is found so sorely needed by all.

How far the holy fragrance of
The family altar goes!
When childhood days are far behind
The beauty of it glows.
I did not heed its counsel then,
Nor realize its worth,
But now I know this shrine to be
The sweetest place on earth.

"Train up a child in the way he should go, and when he is old he will not turn from it." (Prov. 22,6) By Family Altar we refer to that sanctified time when the Bible and a devotion book appropriate to the ages of the children are taken from the bookshelf (or the top of the refrigerator, which works just as well!) and read and discussed. No other time in our scheduling is so important.

"Yes, it is nice to have daily devotion, but so often we are busy and so often we have started it and then quit." My friend, in answer to that, let me propose three principles to follow: 1—Pray daily that God will bless your devotions in the family circle. 2—It takes work! No area of our sanctification, not a single one, is automatic. Realize this, it will require diligent effort. 3—Let the Gospel shine in your devotions. The Law is needful too. We all need it to remind us of our sins, to curb sinful desires, and to show us God's will. And, we also need it to make the Gospel shine. But don't let the Law predominate! For as Loy says in his hymn:

The law is good, but since the fall
Its holiness condemns us all:
It dooms us for our sin to die,
And has no power to justify.
To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone. (Hymnary 416)

Effective Christian Parenting. With the multitude of forces in existence today that are putting pressure on us, Alvin Toffler writes:

"The family has been called the "giant shock absorber" of society—that place to which the bruised and battered individual returns after doing battle with the world, the one stable point in an increasingly flux-filled environment. As the super-industrialist revolution unfolds, this "shock absorber" will come in for some shocks of its own."¹²

Suffice it to say, the shocks are not just going to come, they are coming! They are being felt now! Whether we talk about 'future shock' or after shock, there is one principle of effective Christian parenting I would leave with you that will prevent all eternal shock and much temporal shock. This is the principle: *Make the cross the center of your children's lives.*

To do this you will want to correctly divide Law from Gospel at the cross, using the Law to make the cross appear ever more needful and the Gospel to show that the cross meets our greatest needs, in fact, that for its sake, God cannot withhold any good thing from us. For as St. Paul says in our Romans text, if God can give us the chief gift, that is Christ, will He not along with him, also freely give us all things. (Rom. 8,32) Thus you will be teaching your child that God is for the child. And if God is for the child can anyone be against him?

And again, to carry out and apply the principle of the cross at the center of your child's life, you will want to conduct your marriage in such a way that the child learns to have a high regard for marriage. Luther says it this way in his Large Catechism:

"I say these things in order that our young people may be led to acquire a love for married life and know that it is a blessed and God-pleasing estate. Thus it may in due time regain its proper honor, and there may be less of the filthy dissolute, disorderly conduct which is now so rampant everywhere" . . . ¹³

Praise marriage to your children, while they are young. And then live by the standards God has set up for Christian spouses. And if you let the Gospel predominate in your home, even while always using and applying the Law, your parenting will bring much good fruit. And why is that? Because by his Word, by his Law and Gospel, God sets up the cross's message, which tells us: "To view sin correctly look at what it did to my Son;" "to view grace correctly, look at what my Son did on the cross to release you from sin and disastrous consequences."

Though we are far from having covered the entire ground on which blessed family living rests, we have covered enough of it to say safely on the basis of God's Word, **THROUGH THE CROSS, GOD IS FOR THE CHRISTIAN FAMILY!**

VI. Through The Cross God Is For Us In Helping With The Fearsome Twin Problems Of Drug and Alcohol Abuse

If there is anything that can paralyze with fear, of all the many challenges of the 80's, it is these twin problems; why? Simply

because of the incalculable damage being done by dependency on them. Correctly estimating the problem, a pamphlet available from the Wisconsin State Department of Health and Social Services says that,

“Medical, juridical, and traffic accident dangers are in number smaller than the marital, employmental, educational, medical, and economic disruptions experienced by many, and hitting the entire family of the afflicted.”¹⁴

Other information from this same agency points out something many of us may not know, namely, that early treatment, judging by studies showing weighty evidence, is far more successful than waiting till the person with the problem “hits bottom.”¹⁵ If this is true medically, is it true spiritually? It surely is, because as a matter of fact, God’s Word in his Law can cause people to hit bottom spiritually, long before their bodies and minds are damaged by substance abuse, for “the letter killeth,” says Paul of the Law. (2 Cor. 3,6)

Despite the terribly serious nature of the problems, is there hope? Indeed, there is, hope from the cross! One nineteen year old girl, accustomed to substance abuse for several years came to her senses through God’s Word and after her conversion she said: “I have no one to thank but God, both for freeing me from drugs and from sin’s power.” A mother who agonized over her children becoming involved with drugs and alcohol wept tears of gratefulness as she listened to the explanation of these words from our Romans text: “Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.” (Rom. 8,34) Should it be surprising that this same woman, converted in recent years, would also say?—“Now I know why my children are straightening out. It is because of the power of the Word.” So, God is for us in helping with the fearsome problem of substance abuse.

If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He’ll give thee strength, what’er betide thee,
And bear thee through the evil days;
Who trusts in God’s unchanging love
Builds on the rock that naught can move, (Hymnary 230)

To believers who are in any way fighting problems related to overcome and relieve and control the twin concerns of drugs and alcohol, hear these words: GOD IS FOR HIS CHILD THROUGH THE CROSS!

VII. Through the Cross God Is For Us In The Battle With Humanism

It is a battle the typical college freshman at the state college or university may engage in his required philosophy class, for ex-

ample, in reading Alfred North Whitehead's, *Modes of Thought*, where on page 15 we read: "The simple-minded use of the notions 'right or wrong' is one of the chief obstacles to the progress of understanding."

It is a battle the typical high school or grade school pupil may face in many courses where underlying, rather hidden assumptions, teach that mankind is on a ladder of upward perfectability.

And what is perhaps true in a large number of cases that, the young people don't even know the battle's dimensions, just worsens the situation. How are they to think clearly about the dimensions when more and more, the very language we speak as a nation, language heard day after day in the media, at school, and at home, takes on dress of humanism terminology? A sensitive ear, for example, hears the expressions "if it's your bag, do it," "do your own thing," "if it doesn't hurt others, it's o-k," "I'm O-K—You're O-K," "liberated self," etc. etc., and then realizes this is traceable language.

One can go back to the sources of it, the *Humanist Manifesto*; *Situation Ethics*, by J. Fletcher etc.; to the various forms of Humanism, Theistic Humanism (Jacques Maritain, Reinhold Niebuhr, Paul Tillich), Atheistic Humanism, (Jean-Paul Sartre and several followers of stature), Communistic Humanism, (Lenin, Stalin); and, one can go to secondary sources such as the periodical, *The Humanist*, published six times a year by the American Humanist Association.

Here, no exhaustive treatise of the subject of humanism can be attempted. Rather, we will merely try to point to two things: 1—Humanism's religious nature, because of the underlying assumption held by all forms of humanism in common: faith in reason; and, 2—Some pertinent applications. Very briefly, we attempt to get at humanism's center, first of all.

"Setting aside the question of human worth and dignity . . . we come at once to the core of the religion of humanism: a supreme faith in human reason—its abilities to confront and solve the many problems that humans face, its ability to rearrange both the world of nature and the affairs of men and women so that human life will prosper."¹⁶

Professing itself to be a combination of various forms of humanism, or an eclectic form, Naturalistic Humanism chooses for its guiding or material principle, "Faith in the supreme value and self perfectability of human personality."¹⁷ This is according to the editors of *The Humanist*, who themselves, profess to be naturalistic humanists. Erich Fromm, famed psychoanalyst and author, (*Escape From Freedom, Man For Himself*), writes:

"All humanists have shared a belief in the possibility of man's perfectability, which, whether they believed in the need for God's grace or not, they saw as dependent upon man's own efforts."¹⁸

Continuing our look at humanism's center, we find that the *Humanist Manifesto*, widely regarded as modern man's source-book for humanistic doctrine and as most formative of humanist sources, provides us the answer as to why it is believed man must put his faith in human reason:

"Religious humanists regard the universe as self-existing and not created."¹⁹ "We find insufficient evidence for belief in the existence of a supernatural."²⁰ "As nontheists, we begin with humans not God, nature not deity . . . We can discover no divine purpose or providence for the human species. While there is much we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves."²¹

It may come as no surprise that the Oxford English Dictionary defines humanism as, "the religion of humanity."

Some Applications.

1—We need to be aware that even though humanism is not organized around shrines, temples or churches it is as religious as many movements which call themselves religions, denominations, sects etc. At the same time, it is organized. There are humanist chapters in many parts of our country and they are loosely affiliated with the American Humanist Association. It is also organized in terms of a mouthpiece, *The Humanist* magazine, and some other smaller periodicals.

2—Since humanism has ruled God out of existence, it follows that man has no accountability, morally or spiritually, except to himself first and then to mankind in general, as indeed is borne out by these words of *The Manifesto*:

"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest."²²

This false, unchristian teaching helps explain "do your own thing," popular philosophy of so many today. No philosophic system is irreligious. Humanism is very religious! And it is in our public schools and universities! Parents, take time to discuss with your pre-teenager or teenager what they are being taught and what textbooks are teaching. You have a formidable task.

God, through the cross will help you with this task, through your conversations with the children, through Christian Schools, and through Christian friends. Let us make use of these resources and not least of all, let us use our Bible classes and worship services to keep our minds and those of our children on the cross, and not on human reason, as the source of our blessing. For through the cross, God is with us in our challenge from humanism!

CONCLUSION

Through the cross God is for us in our election, an election of free grace, unto salvation. Through the cross He is for us in the many challenges we face in the 80's and in our trials, sufferings, and sorrows! Our beloved U. V. Koren, our spiritual forefather and Synod President, in contemplating the storms of the sea of life which the Christian must face, put it this way: "He (Christ) is with us in the ship! He, Jesus Himself, is near us as He was near the disciples that time on the sea." God is for us in the 1980's! It is what St. Paul testifies in our beloved text from Roman 8. It is the testimony of Job, of St. Peter and St. John. It is the witness of Luther, Gerhardt, and Neumark. It is the victory cry of poor, though growing churches and of those who suffer persecution for his name's sake. It is the grateful cry of the converted drug addict. It is the battle-cry of triumph shouted against Satan, as we tell him, "God is for us, you fool; you're the loser thru the cross!" "For neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

And therefore, we leave you with this message: Through the cross God is for us in jittery, unstable times; regarding the challenges of an unstable economy, stewardship and outreach He is for us; in personal suffering and in regard to the challenges of substance abuse and humanism He is by our side and will not leave us; nor will He leave the Christian family! In short, there is structure for the decade, structure upon which to build, in which to find strength, and in which we find refuge!

THROUGH THE CROSS GOD IS FOR US IN THE 80'S!

To God Alone The Glory!

Epilogue

Scripture everywhere asks us to believe, not to trust in our "seeing" the concrete results and the physically, materially demonstrable.

Luther, writing on the subject of feelings, composed these verses, which I recall from childhood but which I could not locate in my research:

Feelings come and feelings go,
and feelings are deceiving;
My warrant is the Word of God,
nought else is worth believing.
Though all my heart should feel condemned
for want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

How wonderfully appropriate these words are for the turbulent era in which we live, or as one of our beloved hymns puts it in an older edition of the hymnal:

I believe in what my Savior taught,
and trust it whether felt or not.

Notes

1. Kasemann, Ernst; *Commentary on Romans*; Eerdmans; 1980; p. 247.
2. Luther, *Commentary on the Epistle to the Romans*; Tr. J. T. Mueller; Kregel Publications, Gr. Rapids; 1978; p. 131.
3. Cf. Formula of Concord, Solid Declaration, Tappert; p. 619.
4. *Time*, "The Year"; January 5, 1981.
5. *Ibid.*
6. *Religious Liberty In The Soviet Union*, Bourdeaux, Hebly, Voss ed's.; Keston College, Kent England; 1976; p. 80. Keston College was founded in 1969 as an educational charity by Michael Bourdeaux, Sir John Lawrence, Leonard Schapiro, and Peter Reddaway. Their purpose was to found an institute where sources or material available on the religious situation in Eastern Europe, including published material and *samizdat* (unofficially produced and circulated by hand) would be collected in one place.
7. Opus cited, chapter, "Church and State;" p. 29.
8. *Op.cit.*; p. 84.
9. Maier, Walter A; *America, Turn To Christ*; Concordia; 1944; p. 184.
10. Spurgeon, quoted in *Knight's New Illustrations*; Eerdmans; 1956; p. 641.
11. Luther's Works, A. E., *Devotional Writings*, VI. 43; p. 177.
12. Toffler, Alvin, *Future Shock*; Bantam, 1971; p. 238.
13. Book of Concord, Large Catechism; Tappert; p. 239.
14. "Prevention of Alcohol-Related Disabilities: International Observations," Distilled Spirits Council of the United States, Inc.; by Peter Schioler, who originally presented these comments in abbreviated form at the annual meeting of the Alcohol and Drug Problem Association, WA., D.C., August 29, 1979. Schioler is the chief consultant to the Danish Ministry of Education on Alcohol and Narcotics Problems. Available on request from State of Wisconsin, Div. of Com. Services, 1 West Wilson St., Madison, WI. 53702, Larry W. Monson, Director.
15. *Fourth Special Report to the U.S. Congress on Alcohol and Health*, National Institute on Alcohol and Alcoholism; January 1981; p.x. Available on request state of Wisconsin source above, (cf. nt. 14).
16. Ehrenfeld, David; *The Arrogance of Humanism*; Oxford University Press, N.Y.; 1978; p.5.
17. *The Humanist*; American Humanist Association; March—April, 1981; p. 16.
18. Quoted by Roger L. Shinn in *The New Humanism*; Westminster, Philadelphia, 1974; p. 176.
19. *Humanist Manifestos I and II*; Prometheus, Buffalo, N.Y.; 1977; p. 59. Humanist Manifesto I was compiled by leading thinkers in the fields of government, education, and religion. *Humanist Manifesto II* is a 1973 update of the previous document, which declares itself a "positive declaration for times of uncertainty." They are available under the same cover.
20. *Op. cit.*, p. 60.
21. *Op. cit.*, p. 61.
22. *Op. cit.*, p. 66.



A CHRISTIAN LIBERAL ARTS EDUCATION

by President N. S. Holte

The liberal arts have a long tradition in the education of man, going back into the Roman and Greek period of history and, no doubt, even further. The Christians of the 4th and 5th centuries continued reluctantly to use the curriculum of the Romans, which consisted largely of the seven liberal arts: the trivium—grammar, rhetoric and logic; and the quadrivium—arithmetic, geometry, music and astronomy. The Christian writers of this period were well acquainted with the pagan literature of the Greeks and the Romans. Some wished to ban the study of such literature and others recommended their study. The trivium and quadrivium were largely adapted by the Christian church to serve its ends. In this process the liberal arts lost some of their vitality. This and the invasion of the “barbarians” and constant warfare led to a decline in learning and education generally during the 5th, 6th and 7th centuries. Nevertheless, the liberal arts survived and in some places were studied with diligence and with greatly renewed interest and vitality during the Renaissance period.

This revival of the liberal arts, especially the study of the classics, the pagan literature of the Greeks and Romans, helped make the Reformation possible. The basic purpose of the liberal arts, the “cultivation of the mind,” was restored. The study of Greek and Roman literature in the original languages brought a renewal of interest in grammar and in the accurate rendering of the meaning of the original texts. Luther and the Reformation certainly benefited from this revival of learning.

It is noteworthy that the Reformation had its birth in the universities and was led by a man whose education involved not only a study of the Scriptures and the church fathers but also of the liberal arts. We shall look later at his strong support for Christian liberal arts education.

During the Middle Ages the church was the institution largely responsible for the discovery, preserving, and dispensing of knowledge. It may have performed this task poorly at times, but, aside from the family, there was no other institution to perform this function. Thus Western civilization and Christianity became so intertwined that they were hardly distinguishable.

In America the same close relationship continued between church and college. Harvard was established in 1636 largely as the result of a gift by the Rev. John Harvard "that tongues and arts might be taught and learning and piety maintained." (Ellwood P. Cubberly, *Public Education in The United States*, Houghton-Mifflin Co., Cambridge, Mass., 1919, p. 16)

Through the 19th century American higher education remained dominated by church colleges. The historians, S. E. Morison and H. S. Commager, described the pre-Civil War education of these small institutions as follows: "Foreign visitors compared the institutions with Oxford, Cambridge and Göttingen, and laughed or sneered. But for an integrated education, one that cultivates manliness and makes gentlemen as well as scholars, one that disciplines the social affections and trains young men to faith in God, consideration for his fellow man, and respect for learning, America has never had the equal of her little hill-top colleges." (Samuel Eliot Morison and Henry Steele Commager, *The Growth of the American Republic*, Vol. 1, Oxford University Press, 1950, p. 514.

In the 20th century higher education has become increasingly secularized. The percentage of college students attending private colleges has declined from 62% in 1900 to 21% in 1980. It is projected that by 2000 this will be further reduced to 15%—a smaller slice of a shrinking pie. Less than 5% of high school graduates who are members of a Protestant or Catholic congregation and who go on to a college or university choose to attend an institution of their denomination. (Robert V. Schnabel, "Christian Higher Education at the Crossroads," Part I, *The Cresset*, Valparaiso, Ind., Sept. 1980, Vol. XLIII, No. 8.) The establishment and growth of public colleges and universities had started before the Revolutionary War but received tremendous impetus with the passage of the Morrill Act, 1862, the G.I. Bill after World War II, and, of course, the baby boom of the 1950's and 60's.

In addition to the growth of public institutions, many private institutions have become completely secularized, severing their church ties and serving only a secular purpose. Some retain their church connection in name only: their governing boards are chosen on the basis of the prestige and financial support they can offer the college; the faculties are chosen because of their academic credentials, and loyalty to the church's confession is of secondary importance; and students represent a diversity of religious backgrounds. The religious beliefs of faculty and students are regarded as a private matter. No denomination or college has remained untouched by the unrelenting force of secular philosophies (Schnabel, Part I, p. 9.)

We all know that the popularity of the liberal arts has declined. There has been increased emphasis on specialization in a specific discipline and on preparation for a career. It is important in view of these developments that we review the benefits of the

education—a Christian, liberal arts education—that your synodical institution offers.

First, let us take a look at the college student of today. The following material is based on a number of studies done in the late 70's, the findings of which are summarized in *When Dreams and Heroes Died*, by Arthur Levine. He gives us a vivid portrait of the college freshman of the late 70's in comparison to the freshman of the 60's. He depicts the male students of the 60's as having long hair, a scraggly beard, carrying a Molotov cocktail in one hand and clenching the other above his head. His counterpart of 1979 struck the same pose—his hair was carefully styled, he carried a diploma, and in the clenched fist was a wad of dollar bills. This, of course, is a caricature, but it conveys an important fact—the values held by college students have changed. (Arthur Levine, *When Dreams and Heroes Died*, The Carnegie Foundation, Jossey-Bass, Inc., San Francisco, 1981, p. 1.)

Today's college student was born after the idealism of "Camelot" had been shattered in Dallas. The "Great Society" and "the war on poverty" were fading into the background and the Viet Nam War was brought into the family room just as he was beginning to be aware of the world beyond his immediate family. During his adolescence he witnessed in his home the assassination of several national leaders and youth heroes, he saw cities burned by rioters, a national political convention disrupted by rioting college students, students killed by national guardsmen, a president and vice-president resigning from office in disgrace, and cabinet officers tried in the courts for crimes. These events have had a negative effect on today's students.

They have had a greater impact on this generation than would have been the case in another decade. The very institutions that should have had a positive influence and that should have developed optimism and trust were waning—the family, the church and the school. There is no need to give statistics on the increase in divorce and single parent families, inadequate discipline, assaults on teachers, rapes and attempted rapes, the decline in academic standards, grade inflation, homework cut in half and declining test scores. "At worst, schools force youngsters to contend with the terrors of the adult world at an earlier age than many did in the past. At best, the decline in academic standards requires of the young people less commitment to school and provided more time for unplanned activities—frequently television—in less sheltered environments." (Levine, p. 16). Pre-schoolers spend more time in front of the TV than any age group, averaging from 20 to 54 hours a week. Television has largely displaced friend, babysitter, teacher and parent.

What do they watch? The college students of the 60's in their early years watched "Father Knows Best," "Leave it to Beaver," and a number of spin-offs that portrayed an idealized family, having the normal everyday problems, solving them by demo-

cratic processes, always showing love and concern for each other. These were all gone by 1966. They were replaced by "All in the Family," which changed the course of television programming. "It brought a harsh reality to the TV world . . . Its chief character, Archie Bunker, was anything but bland . . . he was uneducated, prejudiced, and blatantly outspoken . . . (Levine, p. 18). "All in the Family" launched a wave of new shows—"Maude," portraying liberal upper middle class suburban life; "Bridget Loves Bernie," about ethnic and religious intermarriage; "The Jeffersons," social mobility and black racism; "One Day at a Time," divorce and single parent family—and so it goes, on and on, culminating in "Soap" and "Dallas." Violence has always been a part of the TV diet, but "Gunsmoke" and "Wyatt Earp" dealt with a romanticized past, while the "Streets of San Francisco" and "Kojak" deal with the present and could take place down the street.

To escape an inhospitable world, students, like much of the rest of the country, are turning inward. For many, the one remaining refuge is "me," everyone concerned primarily about himself. Levine describes it as a lifeboat mentality: "Each student is alone in a boat in a terrible storm, far from the nearest harbor. Each boat is beginning to take on water. There is but one alternative: each student must single-mindedly bail. Conditions are so bad that no one has time to care for others who may also be foundering." (Levine, p. 22)

The shelves of bookstores further demonstrate our obsession with "Meism," or the culture of Narcissism. Titles such as "Looking Out for Number One," "Winning Through Intimidation," "Getting Your Share," "Pulling Your Own Strings," "How You Can Profit from a Monetary Crisis," etc., etc., testify to a ready market among college students and adults.

Levine describes trends in society as moving in one of two directions. There are periods of "community ascendancy" when society is perceived as moving toward the community ideal, individual ties with community are strengthened, emphasis is placed on duty to others, and responsibility is a major concern. In other periods society moves toward "individual ascendancy." In such a time individual ties with community are weakened, the individual is dominant, the emphasis is on "me." It is hedonistic, emphasizing rights and taking rather than duty and responsibility. (Levine, p. 25.)

Today's college students have grown up in an unmistakable period of individual ascendancy. Levine's book goes on and describes how the values of today's college students have been affected: Their main interest is in a career; they must have good grades and use almost any means to get them, in contrast to learning for the sake of acquiring knowledge. They must have fun, and alcohol has become the chief means of attaining this goal; sex is not promiscuous but casual—taken for granted and

accepted; they are pessimistic about the future of the United States but optimistic about their own future. The "big me" is going to make it. The ship (Titanic) will sink, but I will lay my plans carefully to effect my own rescue.

It is a world where freedom of action seems pathetically limited and a time when situational ethics appears to make more sense than a philosophy of life. For nearly all college students (87%), life has dimensions that simply cannot be grasped rationally. To this Doonesbury offers the advice, "Go with the flow." A philosophy of life does not seem particularly necessary or even very helpful in such a world. (Levine, p. 113)

The sources of these attitudes certainly go beyond television. They are complex and imbedded in the philosophies of life—secularism, materialism and humanism—in which today's freshmen have been unwittingly indoctrinated during their twelve years of elementary and secondary education.

There has always been a great diversity of beliefs in America, but until recently there has been a general moral consensus. During the fifties and the sixties the nation was strongly family oriented; there was general agreement about the undesirability of divorce, unmarried cohabitation, homosexuality, and other moral aberrations. Although there was constant and widespread violation of these norms, there was no inclination to defend the violations in theory. Family, church, school and the mass media tended to accept and promote this moral consensus. In the past twenty years a radical revolution has taken place. Our public schools and colleges, the media, and government agencies of all kinds profess at best a neutrality in regard to religion and moral standards. Often the traditional moral standards are openly attacked on the basis of the *right* of opposing standards to be heard and promoted. Along with this is the promotion of the individual's right to fulfill every personal desire, regardless of the rights of others. "Meism" has become the dominating philosophy or non-philosophy of this decade.

On the basis of this portrait of the college student of 1980 and the growing secularism of education, let us take a look at the goals of Christian liberal arts education.

The study of the liberal arts has been defined as the cultivation of the mind. When the intellect has been properly trained, it will display its power according to the ability of the individual.

It will make itself felt in the good sense, sobriety of thought, reasonableness, candor, self-command, and steadiness of view which characterize it. In some it will have developed habits of business, power of influencing others, and sagacity. In others it will elicit the talent of philosophical speculation and lead the mind forward to eminence in this or that intellectual department. In all, it will be a faculty

of entering with comparative ease into any subject of thought and taking up with aptitude any science or profession. (Cardinal John Henry Newman, *The Idea of a University*, Rinehart Press, San Francisco, 1960, p. XLIII—Lectures delivered)

. . . The first step in intellectual training is to impress upon a boy's mind the idea of science, method, order, principle and system; of rule and exception, of richness and harmony. (Newman, p. XLIV.)

Cardinal Newman in *The Idea of a University* urges that this training should begin with grammar and mathematics. Geography and the study of history, with emphasis on chronology and poetry, should follow. The student will develop "a habit of method, of starting from fixed points, of making his ground good as he goes, of distinguishing what he knows from what he does not know, and I conceive that he will be gradually initiated into the largest and truest philosophical views and will feel nothing but impatience and disgust at the random theories and imposing sophistries and dashing paradoxes, which carry away half-formed and superficial intellects." (Newman, p. XLV.) Such development of the student's intellect contributes to the student's career, to his service to society, and to his understanding of true doctrine.

The proponents of a liberal arts education also argue that the acquisition of knowledge for its own sake is a positive good. Seeking the truth in whatever field— theology, medicine, history—is a worthy objective. Knowledge is organized into disciplines, with its own limits or boundaries, its special methods of inquiry, and its specific content. It must be thus organized, if there is to be orderly research carried on to discover truth. Such advancement of truth, when based on a correct view of man and of the universe, will always be for the benefit of mankind. Such study also benefits the individual. It imposes upon him discipline in the application of his abilities and discipline in limiting his studies to meaningful, orderly subject matter. His intellect, through his senses and with the use of reason, will grasp knowledge and develop ideas. This is a sufficient goal in itself. (Newman, pp. 75-93.)

Specialization is, of course, necessary for the furthering of research in a particular field and also for the advancement of individuals in their professions and careers. However, the purpose of such specialization is not to produce leaders nor to produce good citizens. Its sole purpose is to prepare people for a job or for a profession. Luther, with his high regard for civic government as being divinely instituted, emphasizes the need for a broad liberal arts education for those who are capable of learning. He is very critical of the common people who are concerned only with the bodily wants of their children, "What a fearful and unchristian course they are pursuing, and what a great and mur-

derous injury they are inflicting, in the service of Satan, upon society." (F. V. N. Painter, *Luther on Education*, Concordia Publishing House, St. Louis, 1889, p. 218.)

In both "Luther's Letter to the Mayors and Aldermen of All the Cities of Germany On Behalf of Christian Education" and his "Sermon on the Duty of Sending Children to School" he again and again criticizes the German people for their lack of interest in learning, referring to them as brutes, blockheads and dunces. He admires the education of ancient Rome, saying, "They were masters not only of the choicest Latin and Greek but also of the liberal arts, as they are called; and immediately after this scholastic training they entered the army or held a position under government. Thus they became intelligent, wise, and excellent men, skilled in every art and rich in experience, so that all bishops, priests and monks in Germany put together would not equal a Roman soldier. Consequently their country prospered." (Painter, p. 181.)

The welfare, safety and power of a city, Luther believed, did not consist in its weapons and soliders but in "able, learned, wise, upright, cultivated citizens who can secure, preserve, and utilize every treasure and advantage." Although Luther saw a great need for the education of people entering the service of the government, he had a greater concern for the training of young people for the church. He regarded a faithful pastor as the "most precious treasure, no nobler thing on earth than a pious, faithful pastor or preacher." (Painter, p. 224.) For it is through this office and word, that the kingdom of God is maintained in this world.

Luther therefore urges parents, the church and the government to provide education for their children. Of what should this education consist? First, a thorough study of the Scriptures and a study of Latin, Greek, Hebrew and German. Without a knowledge of the languages the Gospel would disappear, also preaching would become "sluggish and weak, and the people finally become weary and fall away. But a knowledge of the languages renders it lively and strong, and faith finds itself constantly renewed through rich and varied instruction." (Painter, p. 192.) In addition, he recommends the study of literature of all kinds, history, music and poetry. All these he regards as valuable in developing people of wisdom; even people pursuing a trade, "for it will benefit them in governing their household;" also merchants, "for the merchant will not long remain a merchant if preaching and the administration of justice cease;" physicians and jurists also, for where would "they come from if the liberal arts were not taught." (Painter, pp. 262-263.)

Good libraries he regarded as necessary to preserve all that has been written: the Scriptures, in the original language and in Latin, German and other languages; literature, in many languages—both Christian and heathen; books treating all the arts and sciences; and books on jurisprudence and medicine.

History and chronicles should have a prominent place, for from the study of history students "learn to regulate their views and order their course of life in the fear of God, having become wise in judging what is to be sought and what avoided in this outward life and capable of advising and directing others." (Painter, p. 197.)

Luther recognized that lay people do not all trust the educators and that they fear the exposure to heathen literature—

But you say, "How if it turns out badly, so that my son becomes a heretic or a villain?" For, as people say, "education means perversion." Well you must run the risk; but your labor is not lost. God will consider your faithful service and will count it as successful. You must run the risk, as in other callings to which you wish to bring up your son. How was it with Abraham, whose son Ishmael did badly; with Isaac and his son Esau; with Adam and his son Cain? Ought Abraham for that reason to have neglected his son Isaac, Isaac his son Jacob, and Adam his son Abel? (Painter, p. 236.)

Luther urges parents "without anxiety, then, let your son study, and if he should have to beg bread for a time, you give our God material out of which He can make a lord. It will remain true that your son and mine, that is to say, the children of the common people, will rule the world, both in spiritual and secular stations as the Psalm testifies (Psalm 113)." (Painter, p. 261.)

It is obvious from this that Luther regarded the liberal arts as valuable in themselves. The development of the mind to think logically—"the cultivation of the mind"—was a worthy endeavor and would contribute to the secular welfare of man, aiding him in governing his family, in his trade or profession, in his work as a merchant, or as a scholar, jurist or any civic endeavor.

The cultivation of the mind, however, goes beyond the development of the intellect and the acquisition of knowledge and wisdom. It includes the appreciation of the beauties of nature, the ability to appreciate and enjoy beautiful art, music and literature that man has produced with his God-given talents. But even more, it includes the development of the ability to create works of beauty that will further enhance and enrich society.

Try to view for a moment the rich heritage of western civilization that we have in our nation: the heritage of the Reformation, with its pure doctrine of the Gospel of Christ; the rich heritage of music, literature and art; the scientific development which is almost beyond our comprehension; our democratic system of government, of justice and of care for the less fortunate; and our educational system. Our heritage of western civilization provides the basis for the way we live, work, and raise our families; the "right" way of doing things, the customs, traditions and moral rules which govern our society. It forms a beautiful overarching structure for our society. Can you imagine, aside from Scripture,

a more rewarding field of study? It is difficult to imagine that we can ignore the origin of all these benefits that we claim as ours and that we enjoy. Yet meism and existentialism consider only the present, looking at life and at civilization as though it were a novel with unnumbered pages that can be arranged in any order the reader wishes.

There is order in the development of civilization, a divine order; and therefore we believe with Luther that Christian education, a knowledge of the Scriptures, must be a part of every aspect of education. Luther preferred that:

Our youth be ignorant and dumb rather than that the universities and convents should remain as the only source of instruction open to them. For it is my earnest intention, prayer and desire that these schools of Satan be either destroyed or changed into Christian schools. (Painter, p. 175.)

You have a Christian college in which the confessional position of our church is understood and taught, a place where young people can test the theological propositions that they have learned at home and in their congregations. The first two years of college are a particularly vulnerable time for young people. They are, perhaps, leaving home for the first time and are being forced to think more seriously about the choice of their life's work and of establishing their own home and family. They are confronted by a bewildering array of life styles, philosophies, and are themselves searching for new ideas. They desperately need to be exposed to an education which teaches Jesus Christ as the way, the truth, and the life.

Bethany does this primarily through the religion courses. In December 1979, the Religion Division adopted a Statement of Purpose which was used as a guide to the study of the curriculum. The main points of the statement follow:

1. The purpose of the religion curriculum at Bethany Lutheran College is to enable the student to grow in grace and in the knowledge of the Lord and Savior Jesus Christ by means of His Gospel, the power of God unto salvation; to assume a responsible Christian attitude toward the talents that God has given him and towards his obligation to develop and to use his talents for the glory of God and the welfare of his fellowmen. The curriculum seeks to do this through the study of various aspects of Christianity in an academic setting, realizing that this may be the finest opportunity for the student to examine his faith on a mature basis.
2. The proselytizing of others to membership in the Evangelical Lutheran Synod is not the goal of the curriculum itself nor a guiding principle in its development. The courses are taught academically, but also pastorally, and the college is committed to the Lutheran doc-

trine that the Word of God itself works faith and commitment under God's will. The college also follows the Lutheran principle that while reason does not judge matters revealed by God in His Word, growth in Christian knowledge implies the analytic and systematic study of Scripture.

3. The principle behind the curriculum of the Religion Division is Confessional Lutheran theology, which understands the historic, ecumenical creeds and the Lutheran Confessions to be the correct understanding of the Holy Scriptures and historic Christianity. These Scriptures are the inspired, inerrant Word of God. Because the Lutheran Church most highly values the Means of Grace, the Word and Sacraments, as the center of Christian life and worship are especially emphasized.
4. It is expected that through the study of religion in the classroom the student will become familiar with Scripture and the Confessions as well as other theological literature of the church, so that he can more effectively witness to the faith and function as a responsible and knowledgeable member of his church. It is also expected that he will become familiar with the methods and resources for good biblical study so that he can apply those resources to his private devotional life and his life in the Christian congregation.
5. The scope of the curriculum is noted under the two main headings of theology. It is understood, of course, that this terminology would not necessarily be a part of the course descriptions. They are used here, however, for the purpose of clearly delineating the intent and nature of the curriculum. These headings are: 1) Exegetical, the study of a single passage or book of the Bible, relating the unified testimony of Scripture to the particular passage; and 2) Doctrinal-Confessional, dealing with categories established by Scripture and the Confessions of the church and relating that testimony to the category or topic under consideration. To these main headings ought also be added 3) Historical and 4) Practical Theology. All of the courses, in whatever discipline of theology, are taught biblically and doctrinally.

Every student is required to take a course in religion each semester they are in attendance. The courses are so arranged that although there is considerable choice in the selection of courses, they will all receive considerable emphasis on the doctrines of the Lutheran church and an in-depth study of portions of Scripture. These four courses in religion form the core of each

student's education at Bethany. From the students' study of religion flow certain basic Christian beliefs. Some of these are:

That God created the earth and all living things and sustains it by His almighty power;

That there is a natural order in creation. This natural order is divinely created and is a self-existing system of natural laws which are rational, and man, by use of his intellect, can learn about them and understand them. However, man is limited and can never have perfect knowledge;

That man was created in the image of God, and that he fell from grace and is dead in trespasses and sin;

That God in His love sent His Son, Jesus Christ, into the world to atone for our sins. This personal Savior suffered, died and rose from the dead, and on the basis of His merits God has justified the world;

That God gave us the means, His Word and Sacraments, through which He bestows His salvation on His elect.

These basic principles permeate the liberal arts at Bethany. No science can rule out the creation, or man's origin, or his nature. No study of man, be it psychology, sociology, or economics, can disregard man's origin or his fallen state as a sinner. Neither can a course in government ignore the fact that all institutions of government are divinely instituted and that the powers of government are derived from natural law. No student of literature or philosophy can rightly interpret either Christian or heathen writer, for literature and philosophy almost always deal with the nature of man, his emotions and attitudes.

Thus the basic principles of Christianity—of Confessional Lutheranism—provide a platform or a basis for all of the student's thinking and actions. All logical, analytical thought, as emphasized previously, must have a definite, fixed point from which to start. These Christian principles are that fixed point. These are the absolute truths, the fixed moral standards, the way of life that is pleasing to God. There is a world view, a Christian philosophy, that is available to the college youth of the 1980's and for every generation. With such a basis for their education, they can say with Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.) These Christian principles form the undergirding, the support, for the superstructure of Western civilization.

Stephen Vincent Benet, viewing the difficult depression years, the rise of dictators, and the loss of freedom, wrote of certain words that were dear to him: liberty, equality, fraternity, right, justice, and self-evident truths—

I am merely saying—what if these words pass?

What if they pass and are gone and are no more,

It took a long time to buy these words.
It took a long time to buy them, and much pain.

It took the blood, not of anonymous, faceless people, but of the very son of God to buy our salvation. Let us not permit *this* truth to pass away. "The good news of our justification before God in Christ is the chief doctrine and heart and essence of the Word of God. The forgiveness of sins by grace through faith in our Redeemer, Jesus Christ, is our mightiest incentive for educating for eternity." (Luther Vangen, "Educating for Eternity," *Synod Report*, 1966, p. 23.) The primary goal of Bethany's entire program—the curriculum, chapel services, extra-curricular activities and dormitory living—must always be eternal life.

The Scriptures place responsibility for Christian education and for preserving the truth directly on the parents. Psalm 78:5,6, "For He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children;" and also in Deuteronomy 27:7, "Ask thy father, and He will show thee; thy elders and they will tell thee."

Luther takes this responsibility so seriously that he says, "In my judgment there is no other outward offense that in the sight of God so heavily burdens the world, and deserves such heavy chastisement, as the neglect to educate children." He goes on:

In my youth this proverb was current in the schools: "It is no less a sin to neglect a pupil than to do violence to a woman." It was used to frighten teachers. But how much lighter is this wrong against a woman (which is a bodily sin and may be atoned for), than to neglect and dishonor immortal souls, when such a sin is not recognized and can never be atoned for? O eternal woe to the world! Children are born daily and grow up among us, and there are none, alas! who feel an interest in them. (Painter, p. 178.)

He goes on and applies Matt. 18:6,7 also to the convents and cathedral schools which "are nothing but destroyers of children." "But whoso offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea. Woe unto the world because of offences, for it must needs be that offences come. But woe to that man by whom the offence cometh." Today cannot the same words be applied to our public educational insti-

tutions generally? And does not the responsibility of parents extend beyond confirmation to elementary, secondary and college education? It surely must, and we must heed the words of the Great Commission, "teaching them to observe all things whatsoever I have commanded."

As stated previously, you do have a Christian college. You do have a committed faculty and staff that teaches students to know the Holy Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim.3:15.) The young people of our Synod should be here, at Bethany. The June 8, 1981, issue of *Time*, in an article on Christian schools, quotes a Pentecostal pastor as saying, "Can you imagine the children of Israel coming out of Egypt, camping on the desert, and the mothers packing lunches every day and sending their kids back to Egypt for school?"

It will be a real challenge during the 80's to provide education for both temporal and spiritual needs. The words of Paul to the Philippians apply to us also: "Those things which ye have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4:9.)

O blest the parents who give heed
 Unto their children's foremost need,
 And weary not of care or cost:
 To them and heaven shall none be lost. Hymnary 234

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REPORT OF THE DOCTRINE COMMITTEE

The Doctrine Committee of the Evangelical Lutheran Synod has during the past year consisted of the following members: W. Petersen, chairman; J. Madison, secretary; W. Granke; W. Anthony; E. Geistfeld; W. McCullough; and E. Teigen, appointed by President Geo. Orvick to replace R. Yount, who had resigned from the committee shortly after his election at the convention. The synodical president and vice-president were also in attendance at almost all of the sessions of the committee. In addition to its regular quarterly meetings, the committee was represented at two sub-committee meetings with a like number of representatives from the CICR of WELS.

Since the last convention the committee has continued to study the doctrine of the Lord's Supper and has given consideration to several essays and statements in this area; has continued to study the role of women in the church; has considered a report on the Fort Wayne Symposium held early this year on the subject of Justification, and has begun further study of that doctrine in its own midst, especially in light of the current struggle in the LCMS regarding this teaching; has resumed its study of the doctrine of fellowship; has counseled the president on various and sundry matters in connection with his shepherding of the church; and has expressed concern for regularly sharing with synodical members information concerning the committee's work.

Regarding two resolutions of the 1980 convention, namely Resolution No. 3 and Resolution No. 4 C, both of which called for implementation of international conferences, the Doctrine Committee must report no progress, chiefly because the financial situation within the Synod has not permitted the requisitioning of the considerable sums that might be needed for us to take part in these conferences; it should be remembered that the resolutions in question carried modifying clauses, to wit, "when feasible" and "as soon as possible." In regard to Resolution No. 4 A, it may be said that since the matters there referred to in connection with our relationship to SELK have not been resolved, we continue to hold in abeyance any declaration of fellowship.

LORD'S SUPPER TALKS WITH WELS

Earlier meetings between the CICR of the WELS and the Doctrine Committee of the ELS on the doctrine of the Lord's Supper had led to the appointment of a sub-committee from each group to continue the discussions. Two meetings of these sub-committees resulted in the adoption of two sets of theses, one formulated by each group, that dealt with the issues. Subsequently the Doctrine Committee of the ELS approved the work of its sub-committee and herewith presents the documents of the two committees:

Theses on the Lord's Supper Doctrine Committee The Evangelical Lutheran Synod

On the basis of the Words of Institution (Matthew 26:26,27, Mark 14:22,24, Luke 22:19,20, I Corinthians 11:23-25) and other Scripture passages concerning the Lord's Supper (I Corinthians 10:16,17 and 11:26-29),

1. We hold with Luther that "(the Sacrament of the Altar, instituted by Christ himself) is true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink." SC VI (Tappert)
2. We hold that "in the Holy Supper the two essences, the natural bread and the true natural body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union. . . ." SD VII 37,38
3. We hold that this sacramental union is in effect during the *usus* or *actio*: "Nothing has the character of a sacrament apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it,

it is no sacrament). This rule dare not in any way be rejected, but it can and should be profitably urged and retained in the church of God. In this context 'use' or 'action' does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ." SD VII 85,86

4. We hold that "it is the institution of this sacrament, performed by Christ, that makes it valid in Christendom, and that it does not depend on the worthiness or unworthiness of the minister who distributes the sacrament or of him who receives it, since, as St. Paul says, the unworthy receive the sacrament too. Therefore (we) hold that, where Christ's institution and command are observed, the body and blood of Christ are truly distributed to the unworthy, too, and that they truly receive it." SD VII 16
5. We hold that it is the almighty Word of Christ "which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood. . . 'When [if] the Word is joined to the external element, it becomes a sacrament.' . . . The Word must make the element a sacrament; otherwise it remains a mere element." LC V 10
6. We hold that "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ." SD VII 74
7. We hold that the Words of consecration repeated by the minister in a proper celebration of the Sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. "For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated. . . . 'No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the mouth of the priest, but by God's power and grace through the words that he speaks, "this is my body," the elements set before us in the supper are blessed.' . . . 'This his command and institution can and does bring it about that we do not distribute and receive ordinary bread and wine but his body and blood, as his words read "this is my body," etc., "this is my blood," etc. Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first Communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office.' Again, 'Here too, if I were to say over all the bread there is, "this is the body of Christ," nothing would happen, but when we follow his institution and command in the Lord's Supper and say, "this is my body," then it is his body, not because of our speaking or of our efficacious word, but because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking.'" SD VII 75-78
8. We hold that "the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted. Thereby we render obedience to the command of Christ, 'This do. . . . ' And thereby the elements of bread and wine are hallowed or blessed in (for) this holy use, so that therewith the body and blood of Christ are distributed to us to eat and to drink, as Paul says, 'The cup of blessing which we bless,' which happens precisely through the repetition and recitation of the words of institution." SD VII 79-82
9. We hold that we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, yet we know from Scripture and we acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.

CICR Statement

In the matter under discussion we need to study Christ's words of institution in Matthew, Mark, Luke and in I Corinthians; as well as St. Paul's additional statements about the Lord's Supper in I Corinthians 11 and 10. On that basis we can establish the following concerning the essence of the *usus* of the Lord's Supper (consecration, distribution, reception):

1. The real and substantial presence of Christ's body and blood during the *usus*.
2. The sacramental union of bread and wine and of Christ's body and blood during the *usus*.
3. The oral manducation of bread and wine and Christ's body and blood by all the communicants during the *usus*.
4. The real presence of the body and blood of Christ in the *usus* is brought about solely and alone by the power of Christ according to the words of institution, that is, by his command and promise.

We accept this statement (Point 4) with the understanding that:

- a) The real presence is effected solely by the original words of institution spoken by our Lord (*causa efficiens*) and repeated by the officiant at His command (*causa instrumentalis*);
- b) While we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, we know from Scripture and acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.
- c) The Confessions do not assert more as a point of doctrine than the above, which is clearly taught in the Scripture.

LUTHERAN CONFSSIONAL CHURCH OF SWEDEN

In response to Resolution No. 5, p. 75, of the 1980 ELS Convention, the Doctrine Committee resolved to bring the following recommendation (One member of the Committee requested that his negative vote be recorded.) to the 1981 convention:

WHEREAS, A group of pastors and lay people left the State Church of Sweden for doctrinal reasons and formed the Lutheran Confessional Church in Sweden, in 1974, and held its first convention in August, 1975, and

WHEREAS, The chairman of the LCCS wrote to the president of the ELS on December 3, 1975, requesting that our Doctrine Committee take up the question of church fellowship with the LCCS, and

WHEREAS, The president of the ELS answered on December 15, 1975: "Our Evangelical Lutheran Synod will certainly be willing to take up the matter of the relations between our church body and the Lutheran Confessional Church in Sweden. The matter of establishing church fellowship is an important and serious consideration. You will undoubtedly want to examine the doctrinal position of our Synod and we, of course, will want to correspond with you about the position of your church body. It would be helpful if you would be able to send whatever documents you have setting forth your theological position. I will also send you material about our ELS." and

WHEREAS, The 1976 ELS convention recommended that the Doctrine Committee undertake a thorough study of the doctrinal position of this new church body with a view to the possibility of establishing fellowship relations with them, cf. 1976 *Synod Report*, p. 30, and

WHEREAS, The 1977 ELS convention passed this resolution: "Whereas, the the Doctrine Committee has been studying the doctrinal positions and practices of the LCCS and SELK, BE IT RESOLVED, that we encourage our Doctrine Committee to proceed in its exploration of the doctrinal positions and practices of the LCCS and SELK in the hope of attaining doctrinal agreement which would lead to fellowship," cf. 1977 *Synod Report*, p. 77, and

WHEREAS, The Doctrine Committee reported to the 1978 synodical convention that "the Committee has been studying documents concerning the Lutheran Confessional Church in Sweden, but has not completed its study and is not ready to report" cf. 1978 *Synod Report*, p. 61, and

WHEREAS, The 1979 ELS convention approved the recommendation of the Doctrine Committee to send the synodical president and chairman of the Doctrine Committee to meet with representatives of various Lutheran churches in Europe for the purpose of "clarifying our synodical relationship to these several overseas churches, including the infant Swedish church, the Lutheran Confessional Church of Sweden," cf. *Synod Report*, p. 61 and,

WHEREAS, A meeting of representatives of the ELS and LCCS was held in Uppsala, Sweden, in September, 1979, and

WHEREAS, The ELS representatives reported the results of that meeting to the Doctrine Committee, namely the conclusion that doctrinal agreement exists between the two church bodies, and

WHEREAS, The 1980 ELS convention "urged the Doctrine Committee to continue its efforts in working for an eventual declaration of fellowship with the LCCS," and

WHEREAS, The Doctrine Committee of the ELS is convinced that there is doctrinal agreement between the LCCS and the ELS, therefore be it,

RESOLVED, That we thank God for this unity in doctrine and practice, and
BE IT FURTHER RESOLVED, That the ELS publicly declare itself to be in fellowship with the Lutheran Confessional Church in Sweden.

The Committee is well aware of the great need for vigilance in defense of our most holy doctrines delivered to us in the written Word of a faithful God. May we all be strengthened for the task by faithful use of the means of grace.

W. W. Petersen, chairman
J. B. Madson, secretary

DOCTRINE ACTION OF THE SYNOD

Resolution No. 1: Lord's Supper Discussion with the Wisconsin Evangelical Lutheran Synod

WHEREAS, The theses on the Doctrine of the Lord's Supper composed by the Doctrine Committee of the Evangelical Lutheran Synod and the Statement on the Doctrine of the Lord's Supper composed by the Commission on Inter-Church Relations of the Wisconsin Evangelical Lutheran Synod are in agreement with each other, and with the Scriptures and the Lutheran Confessions,

BE IT RESOLVED, That we gratefully acknowledge the unity which continues to exist.

Resolution No. 2: The Lutheran Confessional Church of Sweden

WHEREAS, A group of pastors and lay people left the State Church of Sweden for doctrinal reasons and formed the Lutheran Confessional Church in Sweden, in 1974, and held its first convention in August, 1975, and

WHEREAS, The chairman of the LCCS wrote to the president of the ELS on December 3, 1975, requesting that our Doctrine Committee take up the question of church fellowship with the LCCS, and,

WHEREAS, The president of the ELS answered on December 15, 1975: "Our Evangelical Lutheran Synod will certainly be willing to take up the matter of the relations between our church body and the Lutheran Confessional Church in Sweden. The matter of establishing church fellowship is an important and serious consideration. You will undoubtedly want to examine the doctrinal position of our Synod and we, of course, will want to correspond with you about the position of your church body. It would be helpful if you would be able to send whatever documents you have setting forth your theological position. I will also send you material about our ELS." and,

WHEREAS, The 1976 ELS convention recommended that the Doctrine Committee undertake a thorough study of the doctrinal position of this new church body with a view to the possibility of establishing fellowship relations with them, cf. 1976 Synod Report, p. 30, and,

WHEREAS, The 1977 ELS convention passed a resolution: "Whereas, the Doctrine Committee has been studying the doctrinal positions and practices of the LCCS and SELK,

BE IT RESOLVED, That we encourage our Doctrine Committee "to proceed in its exploration of the doctrinal positions and practices of the LCCS and SELK in hope of attaining doctrinal agreement which would lead to fellowship," cf. 1977 Synod Report, p. 77, and,

WHEREAS, The Doctrine Committee reported to the 1978 synodical convention that "the committee has been studying

documents concerning the Lutheran Confessional Church in Sweden, but has not completed its study and is not ready to report." cf. 1978 Synod Report, p. 61

WHEREAS, The 1979 ELS convention approved the recommendation of the Doctrine Committee to send the synodical president and chairman of the Doctrine Committee to meet with representatives of various Lutheran churches in Europe for the purpose of "clarifying our synodical relationship to these several overseas churches, including the infant Swedish church, the Lutheran Confessional Church of Sweden," cf. 1979 Synod Report, p. 61, and,

WHEREAS, A meeting of representatives of the ELS and LCCS was held in Uppsala, Sweden in September 1979, and,

WHEREAS, The ELS representatives reported the results of that meeting to the Doctrine Committee, namely the conclusion that doctrinal agreement exists between the two church bodies, and,

WHEREAS, The 1980 ELS convention "urged the Doctrine Committee to continue its efforts in working for an eventual declaration of fellowship with the LCCS", and,

WHEREAS, The Doctrine Committee of the ELS is convinced that there is doctrinal agreement between the LCCS and the ELS,

A. BE IT RESOLVED, That we thank God for this unity in doctrine and practice, and,

B. BE IT FURTHER RESOLVED, That the ELS publicly declare itself to be in fellowship with the Lutheran Confessional Church in Sweden.

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS

"So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3,7). When results come from the preaching of the Word, that is, when converts arise and the church is planted, and the missionary and the mother church react "to the praise of the glory of His (God's) grace," for it is in His grace alone that God has made the sinner "accepted in the Beloved" (Eph. 1,6). We simply cannot boast of our own works when daughter churches spring from the mother synod; all is well only if we boast we have a gracious God (1 Cor. 1,31).

But a gracious God we have indeed, as we're reminded when we look at the year in Home Missions for 1980!

1—Three mission churches became self-supporting, no longer requiring subsidy from the Synod. They are Pilgrim, Waterloo, IA; Christ, Sutherlin, OR; and Trinity, Brewster, MA.

2—Two new mission churches received their first full-time pastors. They are Our Saviour, Lake Havasu City, AZ, the Rev. Wm. Kessel, pastor; and Faith, Oregon, WI, the Rev. Craig Ferkenstad, pastor.

3—Another new mission: Our Redeemer, Yelm, WA, the Rev. P. Anderson, pastor, continued fine progress with its new school.

4—It was not an easy year financially, as we all know. Yet, our missions averaged 14.5% decrease in subsidy allowance from the Synod, an increase over previous years.

5—A full-time Stewardship-Missions Counselor was called to serve our Home Missions program. The Rev. Paul Petersen began his new duties for the Synod January 1, 1981. May God richly bless this servant's labors. This was a large but needful step in order that, as a Synod, we might take better advantage of mission opportunity and because the Home Field Secretary's duties had grown too large for a pastor engaged in full-time parish work.

6—The Board worked out guidelines for the moratorium for its own use as "working principles" regarding the application of funds.

7—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 salary scale for missions in fiscal 1982:

| | |
|-----------------------------------|----------|
| Base Salary | \$12,000 |
| Car Allowance | 3,000 |
| Annual Increment (up to 20 years) | 100 |
| Housing | |
| All Utilities | |
| ½ Social Security | |
| ½ Hospitalization | |
| Retirement at 5% of salary | |

8—As we face difficult financial times it is in order to remind ourselves that God did not commit the Word of Reconciliation to us without adding that He would bless our efforts (2 Cor. 5:20; 1s. 55:10).

9—It should be noted that planning efforts and other internal control measures especially regarding subsidies bore fruit in rich measure, under God's grace.

10—The Board thanks the Synod for fine co-operation and the prayers of the faithful.

James Olsen, field secretary
Home Missions

FOREIGN MISSIONS

Our goal in Peru is: "Teach them all things whatsoever I have commanded you." Matthew 28, 20.

Four missionary families have represented our Synod in this past year. They are the Rev. and Mrs. Theodore Kuster, the Rev. and Mrs. David Lillegard, the Rev. and Mrs. Martin Teigen and Mr. and Mrs. David Skogen.

Our missionaries teach and preach daily at several locations in and around Lima. There are also several student pastors who minister to their groups regularly using sermon outlines prepared by the missionaries. January thru March of 1980 all the missionaries concentrated on daily seminary classes for a total of 21 students. Some of these students are attending on a part time basis.

In July, the Rev. Theodore Kuster returned to the United States. We are grateful for his 12 years of faithful service in pioneering our mission program in both Central and South America.

The Rev. David Lillegard and family came home in December for their 3 month furlough after serving 3 years on the field. On the way home they stopped in San Jose, Costa Rica, for two days calling on the people we had once served there. They did not go to Managua, Nicaragua, because of the possible danger involved.

In April, 1980, Chairman Steven Quist and the undersigned visited the mission. We held meetings daily with the missionaries reviewing past work and planning the future. We visited all preaching stations except Paillon which is too remote for reasonable access. The 1981 Lima conference was cancelled due to Synod financial difficulties.

The Board for Missions wishes to thank Mr. Larry Marquart of Barrington, Illinois, for the use of a new car for our missionaries while on furlough. We also

thank Faith Mission Society and various other groups who contributed over \$10,000 for our mission work, and the Board for Christian Service for allocating \$3,000 from the Synod World Needs Fund to be used for medicine in the T.B. program.

Mr. David Skogen has informed the Board that it is his desire to return to the United States in July, 1982. In order to maintain three working missionaries on the field your Board asks that funding be made available to call a replacement so that he might have language study completed by the time Mr. Skogen is ready to leave. To that end we ask that the following budget be considered.

PROPOSED 1982 BUDGET FOR FOREIGN MISSIONS

| | | |
|--|-------------|-------------|
| David Lillegard | | |
| Base Salary | \$12,000.00 | |
| Yearly Increment (20) | 2,000.00 | |
| Rent | 5,080.00 | |
| Utilities | 1,020.00 | |
| Tuition | 4,000.00 | |
| Car Allowance | 3,000.00 | |
| ½ Hospital Insurance | 500.00 | |
| ½ Social Security | 965.00 | |
| Pension | 1,050.00 | |
| Term Insurance | 65.00 | \$29,680.00 |
| Martin Teigen | | |
| Base Salary | \$12,000.00 | |
| Yearly Increment | 1,100.00 | |
| Rent | 6,000.00 | |
| Utilities | 1,020.00 | |
| Car Allowance | 3,000.00 | |
| ½ Hospital Insurance | 500.00 | |
| ½ Social Security | 900.00 | |
| Pension | 1,005.00 | |
| Term Insurance | 65.00 | \$25,590.00 |
| David Skogen (Jan.-Sept., 1982) | | |
| Base Salary | 9,000.00 | |
| Yearly Increment | 225.00 | |
| Rent | 2,325.00 | |
| Utilities | 765.00 | |
| Car Allowance | 1,500.00 | |
| ½ Hospital Insurance | 375.00 | |
| ½ Social Security | 650.00 | |
| Pension | 725.00 | |
| Term Insurance | 50.00 | \$15,615.00 |
| Estimated Costs of a Replacement Missionary 1/1/82 | | |
| Base Salary | 12,000.00 | |
| Yearly Increment | 1,100.00 | |
| Rent | 6,000.00 | |
| Utilities | 1,020.00 | |
| Car Allowance | 3,000.00 | |
| ½ Hospital Insurance | 500.00 | |
| ½ Social Security | 900.00 | |
| Pension | 1,005.00 | |
| Term Insurance | 65.00 | |
| Transportation to Field | 5,000.00 | |
| Tuition | 2,000.00 | |
| Home Furnishings | 3,000.00 | |
| Miscellaneous | 3,000.00 | \$38,590.00 |

| | | |
|-------------------------------|-------------------------------|---------------------|
| Other Items | | |
| Peru Accountant | 500.00 | |
| Field Travel | 700.00 | |
| Rent and Utilities | | |
| 15de Enero | 3,025.00 | |
| Printing and Literature | 5,000.00 | |
| Office Supplies | 1,800.00 | |
| Skogen Furlough | 3,000.00 | |
| Seminary | 600.00 | |
| Visa Expense | 1,000.00 | |
| Board Expense | 3,000.00 | |
| New Car for Field | 6,000.00 | |
| Field Visit by Board | 4,500.00 | |
| Language Study | 3,000.00 | \$32,125.00 |
| | | <u>\$141,600.00</u> |
| Less AAL Grant for | | |
| Language Study | | 3,000.00 |
| TOTAL PROPOSED 1982 FOREIGN | | <u>\$138,600.00</u> |
| MISSION BUDGET | | |
| | Lloyd Miller, field secretary | |
| | Foreign Missions | |

REPORT OF THE EVANGELISM COMMITTEE

The Evangelism Committee of the ELS met in September of 1980. Those present at this meeting were Mr. Paul Madson and Pastors Hans Theiste and Erwin Ekhoﬀ.

The discussion at this meeting centered around the presentation given at the 1980 Synod Convention. (cf. S.R. 1980, pages 81-86) In order to see how this was received, and to find ways of reaching the congregations with this presentation, a questionnaire was sent out to all the visitors.

It was also decided to give a presentation to the pastors at the ELS January conference in 1981. A three point program was given that included the following thoughts: 1) What is the basic task of the church? 2) The pastor as evangelist; 3) The layman as evangelist. "The Layman as Evangelist" will appear in the *Sentinel* so that it can receive a wider reading.

The Evangelism Committee has also given several presentations in our congregations and in our Seminary. The committee is pleased that the invitations were extended!

The committee is pleased that there is more awareness and concern for this work of evangelism. Let us all take to heart the words of our God: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us." (N.I.V. II Corinthians 5:17-20a)

Erwin Ekhoﬀ, chairman
Hans Theiste, secretary

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Home Missions

WHEREAS, Our Lord has richly blessed our home mission program, therefore,

A. BE IT RESOLVED, That we thank God for blessing these efforts,

B. BE IT RESOLVED, That we pray for His continued blessings, and,

C. BE IT FURTHER RESOLVED, That we encourage the continuation of our members' support.

Resolution No. 2: Faith Mission Society

WHEREAS, Faith Mission Society has for ten years provided us with missionary information, inspiration and encouragement for personal mission prayer and financial support, and,

WHEREAS, Faith Mission Society has been blessed with the administrative leadership of Mr. and Mrs. Marlin Goebel, therefore,

A. BE IT RESOLVED, That we thank God for the blessings He has granted through Faith Mission Society, and,

B. BE IT FURTHER RESOLVED, That we thank God for the faithful leadership of Mr. and Mrs. Marlin Goebel, and finally,

C. BE IT FURTHER RESOLVED, That we continue the direction in mission education, inspiration and support which Faith Mission Society has fostered among us.

Resolution No. 3: Foreign Missions

WHEREAS, Pastor Theodore Kuster has returned from the foreign mission field, and,

WHEREAS, He has faithfully served in our foreign mission fields for 12 years, therefore,

A. BE IT RESOLVED, That we give thanks to God for providing our Synod with his years of faithful service, and,

B. BE IT FURTHER RESOLVED, That we commend Pastor Kuster and his family to God's continued and faithful care.

Resolution No. 4: Foreign Missions

WHEREAS, Mr. Skogen and family will be leaving Peru around July of 1982, and,

WHEREAS, There is a definite need to have a minimum of three missionaries in the field, as recognized in the 1980 Synod Report, page 87, Res. No. 5A, and,

WHEREAS, An incoming missionary needs language training and orientation in the field before his work can be fully effective, and,

WHEREAS, Funding for this missionary can reasonably be expected from a balance in the Thankoffering Fund for Foreign Missions, from bequests earmarked for missions, and from the pledged support of the Faith Mission Society, all of which would be over and above our expected budget receipts, therefore,

A. BE IT RESOLVED, That the Synod call an additional missionary to the Peruvian Field, to begin his training by January 1982, and,

B. BE IT FURTHER RESOLVED, That we recommend that the above listed funds be used for this purpose.

Resolution No. 5: Report of the Evangelism Committee

WHEREAS, The Evangelism Committee stands ready to give counsel and aid to our congregations in the area of evangelism and,

WHEREAS, It is the will of the Lord that we constantly engage in evangelism, therefore,

BE IT RESOLVED, That we encourage our congregations and members to grow in this phase of their Christian life, and to use the services of the Evangelism Committee.

Resolution No. 6: Thanks

BE IT RESOLVED, That the Synod thank Mr. Larry Marquart for supplying the missionaries on furlough with a car for their use.

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, San Antonio, TX; the Rev. John Moldstad, East Grand Forks, MN; Mr. William Overn, vice-chairman, St. Paul, MN; Dr. Donald Peterson, Madison, WI; the Rev. John Schmidt, Lombard, IL; the Rev. M. E. Tweit, chairman, Waterville, IA; and Dr. William Wood, Mankato, MN.

THE FACULTY AND ADMINISTRATIVE STAFF

These persons have served on the faculty and staff during the past year:

Judy Albert, Physical Education, Volleyball, Basketball Coach
Rachel Anthony, Home Economics
Louella Balczak, Business
Jean Benson, English
Mary Birmingham, Librarian
Dan Bruss, Chemistry
William Bukowski, Art
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 Counselor, Director of Development
Mark Harstad, Religion, Seminary
Paul A. Helland, Dean of Academic Affairs, Physics, Education
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, Instrumental Music
Sigurd K. Lee, Education, English, Drama
Juul 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, Latin, Seminary
Paul G. Petersen, Development Officer
Wilhelm Petersen, Religion, Seminary
Allen Quist, Psychology, English, Speech
Oren Quist, Physics
Glenn E. Reichwald, Geography, History, Social Sciences
Kathy Stresman, Health
Bjarne W. Teigen, 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

There is an exchange of faculty between the College and Seminary that is beneficial to both institutions.

ENROLLMENT

Student enrollment showed a decline from the previous year:

| | 1st Semester | 2nd Semester |
|------------|--------------|--------------|
| Freshmen | 148 | 130 |
| Sophomores | 105 | 110 |
| Specials | 15 | 11 |
| Part-time | 15 | 18 |
| | <hr/> 283 | <hr/> 269 |

With regard to the enrollment, we have again noted this past year that the numbers of students enrolling from the congregations of the Synod has declined. Areas which in some former years have sent a rather steady supply of freshmen have not been able to continue to do so. We do not claim to know all the varying reasons why this might be the case. They are without a doubt tied to finances in many instances. Public colleges and universities are able to charge lower tuitions. Some of the states have scholarship assistance to offer college students, but those funds must be used within those states. Possibly a more significant factor is one which ought really be addressed; namely, the chance that unwittingly more and more of our own congregations' members see less and less of the relevance and importance of a Christian liberal arts education on the junior college level for the younger generation. If the conviction that Bethany has a God-given mission and useful purpose to carry out has eroded in the thinking of our own people, then we do indeed have enrollment problems, the worst of which are yet to be seen.

In order to strengthen the conviction that a Christian liberal arts education is relevant and to strengthen the relationship between the college and its constituency, Bethany is eager to carry on a continuing educational effort toward familiarizing our congregations, which are becoming more far-flung each year, with what Bethany stands for and what it offers. We are prepared to conduct a two-day seminar for those pastors who have a large number of high school youth in their congregations. We shall try to demonstrate in various ways the great importance of Christian training and to provide means by which the pastors can more effectively encourage their youth to come to Bethany. These pastors will then be of greater service to their congregations and to the Synod. This project is being funded in part by AAL. In order to lighten the financial burden and to encourage our youth to attend, the Board of Regents has doubled the tuition waiver to \$300 per year to ELS students.

The Admissions Office will continue to work with all the Synod's pastors and congregations as closely as possible to increase the numbers of students from what we ought to think of as a virtually guaranteed source. As we bring this matter to our Lord in prayer, we ask that each of you do this also.

STAFF

Bethany continues to be blessed with men and women being available to take their places on the faculty when there is need for replacement. During the past year, Mr. William Bukowski (Art), Miss Judith Albert (Women's Coaching, Phy. Ed.), and Mr. James Gullixson (Admissions Counselor) have joined the ranks of our faithful and dedicated faculty and staff.

Mrs. Karen Reit (Art) and Mrs. Jan Nass (Admissions Counselor) have left Bethany to pursue other areas of work. Our thanks to them is hardly sufficient, but it is sincerely meant, as are our wishes for them that the Lord will be with them always and bless them in whatever they do.

Paul G. Petersen, who had served as Development Officer, accepted the new position authorized by the Synod at the 1980 convention and is now its Stewardship-Missions Counselor. Here again, our thanks are insufficient to convey our best of gratitude to Pastor Petersen for the work he did while on our staff. May the Lord of the Church bless his labors abundantly as he works on behalf of us

all in his new position. Dr. Peter Harstad has accepted the position of Development Officer and will take up his duties at Bethany this summer or early fall. He has served as Director of the Iowa State Historical Society and brings to the position experience and competence that will be of great benefit to Bethany.

PHYSICAL PLANT

If you have attended a convention within the past two or three years, or have visited the campus at other times, you have seen many of the improvements to both buildings and grounds which have been done. The newest, most visible improvement since the 1980 convention is the construction of the exterior stairway on the south end of Old Main. This construction was required by the local Fire Marshall to bring us into conformity with their code for the safety of those who live in the dormitory. It was, however, a project for which we had not prepared financially, as has been reported to you in several ways since we last met in convention. Through efforts conducted by our Development Office, about \$42,000 has been raised toward the cost of the stairway, with fire doors and walls in the dormitory area. We hope that the AAL branches of our Synod can raise another \$8,000. The AAL will then provide another \$4,000. This project is being promoted through the local branch of Grace Lutheran Church, Madison, Wisconsin.

A great deal of effort, planning, and money is involved in maintaining and improving our physical plant. Some minor improvements will be made each year as financing permits out of money budgeted for Bethany in the Synod Fund. Some other major projects have been postponed because of the restraints on the Synod's finances. These projects include a new roof for the classroom building, new windows in Old Main to conserve energy, tuck pointing of Old Main, and an elevator to aid us in serving the handicapped. Plans should be made to provide the funds for these needs so as to avoid a crash program for emergency funding.

FINANCIAL AID

You are all aware that financial aid from federal and state sources has been of substantial help in paying college costs, especially for low and middle income families. This aid will be somewhat reduced in the immediate future. This will have an impact on our enrollment. We cannot reduce our costs further without affecting the quality of our educational program. Additional income is needed so that our fees charged the students do not price Bethany out of the prospective student market.

The cost to the students can be reduced by increasing the Synod's subsidy and by increasing our gifts and grants which can be used in lieu of other forms of financial aid.

While the government-sponsored financial aid programs have helped private institutions maintain an appropriate share of student enrollment, colleges and students have become increasingly dependent on this form of aid. The family must bear the primary responsibility of providing for the college education of its children. Likewise, the people who desire a Christian education for our youth have the responsibility to support their college financially. The reductions in aid programs is an opportunity for Bethany and our Synod to continue to build its scholarship funds and to establish its own loan programs for students. The "Thankoffering" monies are a very worthy contribution in this direction. Over \$100,000 will be available for a scholarship or loan fund. The manner in which these monies will be used is still to be determined. In addition, we have the John Dahl Memorial Scholarship Fund, the Cletus Anderson Scholarship, the Sonstegard Scholarship, and the George Anderson Scholarship fund. These total about \$35,000. We are using only the earnings of these funds. We hope others will follow the example of these dedicated Christians and provide aid for our young people in obtaining a Christian education.

CHRISTIAN DAY SCHOOL TEACHER TRAINING PROGRAM

The administration and the Board of Regents spent considerable time studying the various alternatives suggested in the report of the Board of Regents regarding a four-year program in Christian Day School Education (*Synod Report*, 1978, pp. 79-83). The administration's and Board's recommendations were presented to the Board for Education and Youth at its February meeting. The Board for Education and Youth will bring its recommendations to the convention.

It should be clear that if a summer program is to be instituted at Bethany, additional funds for the program or subsidization of the students will be necessary.

FINANCES

The budget for the 1980-81 fiscal year had to be cut quite drastically. Last fall it had to be cut because of a decline in enrollment and again in January because of the reduction in the Synod's subsidy. This year the students are paying 69% of the general and educational costs. This places too heavy a burden on the students. An estimated budget, recommended by the administration and tentatively adopted by the Board at its February meeting, has been cut even more drastically.

We are thankful to the Synod for its support and to all those who have made contributions directly to Bethany. This past year we received two legacies—the Erling Hoiland estate of \$40,000 and the Selma Lindstrom estate of \$5,297. We are thankful to God for these faithful Christians who have remembered Bethany in their wills. Without such support Bethany would be unable to serve our Synod as it does.

The following summary for 1979-80 shows the 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:

| 1979-80 | | | |
|--|------------------|------------------|-----------------|
| | Actual | Nov Budget | Over (Under) |
| Revenues | | | |
| Tuition and Fees | 580,361 | 583,259 | (2,898) |
| Government Grants | 38,465 | 36,363 | 2,102 |
| Private Gifts and Grants | 257,890 | 271,133 | (13,243) |
| Sales and Services of Educational Act. | 9,650 | 4,500 | 5,150 |
| Other Services | 35,224 | 33,575 | 1,649 |
| | <u>921,590</u> | <u>928,830</u> | <u>(7,240)</u> |
| Sales and Services Auxiliary Enter. | 495,167 | 474,056 | 21,111 |
| | <u>1,416,757</u> | <u>1,402,886</u> | <u>13,871</u> |
| Expenditures | | | |
| Educational and General | | | |
| Instruction | 331,516 | 323,320 | 8,196 |
| Academic Support | 50,309 | 61,400 | (11,091) |
| Student Services | 192,224 | 186,424 | 5,800 |
| Institutional Support | 284,593 | 265,019 | 19,574 |
| Operation Maintenance of Plant | 122,151 | 93,314 | 28,837 |
| Scholarships and Grants | 77,716 | 92,357 | (14,641) |
| | <u>1,058,509</u> | <u>1,021,834</u> | <u>36,675</u> |
| Auxiliary Enterprises | 335,669 | 332,887 | 2,782 |
| Transfers | 18,669 | 19,200 | (527) |
| Equipment | | 30,000 | (30,000) |
| | <u>1,412,851</u> | <u>1,403,921</u> | <u>8,930</u> |

CONCLUSION

Bethany continues to look expectantly to the future while continuing to learn from those who have gone before us. One of those who have long since inherited the eternal life promised by the Lord to those who are faithful unto death is Christian Scriver, who died in 1692 after having served his Lord as preacher and author for a good many years. Those whom we respectfully refer to as the fathers of our Evangelical Lutheran Synod, and those who were their spiritual brethren, such as Dr. Koren and Dr. Walther, wrote approvingly of Scriver. From his classic *Treasury of the Soul*, we offer this in closing: "Nor can I do anything else than to admonish parents that they not only love their children after the flesh, but especially after the Spirit. Heathens and Turks also love their children, but only with a natural love; Christians, on the other hand, must go further and consider the children of their marriages not only as their own, but primarily as God's children. Especially since their immortal souls are costly gems which God has entrusted to them and which He will someday require at their hands. Thus parents are also carers for souls and masters of God's treasure and have every reason to be diligent so that none of the souls entrusted to them shall be neglected or lost through their negligence. They bear a mark on forehead and breast, by which, in Holy Baptism, they were designated as the redeemed, precious possession of God and the Lord Jesus Christ. Woe to them, who by negligence, by evil example, by careless upbringing separate such a possession from the Lord. . . . Do not plant only worldly wisdom in your students' hearts, but at the same time the saving knowledge of God and of Jesus Christ, and true piety; do not teach them only what belongs to the world, but also what leads to heaven. There is much which goes into making a person a learned man; but to make him a holy and God-fearing man is something far greater. What is wisdom without conscience? What good does it do us if we learn how to talk about God and heaven in many languages, if we do not also learn properly how to know, love and trust in the first and gain the last? . . . May the Lord our God teach us by His grace and His Holy Spirit to understand what a soul is and how highly it ought to be regarded!"

The furtherance of souls on the way that leads to eternal life and our Bethany Lutheran College are inseparably joined. God bless us and keep us!

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

While our Seminary has been in existence for 34 years, this is the third year that classes have been held in the new building. As our people are aware, this new edifice is a visible result of our Anniversary Thankoffering. The faculty and students are very pleased with these fine facilities which are so conducive to study and teaching. The members of our Synod can certainly be proud of their Seminary building.

We are indeed grateful to the God of all grace for granting us a good school year. We were blessed with a good enrollment and a fine spirit existed between the faculty and students. The Seminary rendered a valuable service to the Synod by providing preachers for the vacancies within driving distance. We pray God's continued benediction on our "school of the prophets" to the end that all instruction in the classroom and the preaching of the Gospel from our pulpits which emanates from that instruction may redound to the glory of God and for the welfare of His Kingdom.

BOARD OF REGENTS

The Board of Regents which is responsible for the operation of the Seminary consists of the following: Mr. Holger Aussen, Jasper, MN; Mr. Donald Peterson, Madison, WI; Dr. William Wood, Mankato, MN; Mr. Donald Larson, Golden Valley, MN; the Rev. Herbert Larson, San Antonio, TX; the Rev. John Moldstad, East Grand Forks, MN; the Rev. John Schmidt, Lombard, IL; the Rev. Milton Tweit, Waterville, IA; and Mr. William Overn, St. Paul, MN.

FACULTY

The following professors taught in the seminary during the 1980-81 school year: M. O. Harstad, M. H. Otto, J. B. Madson, E. T. Teigen, G. E. Reichwald, B. W. Teigen, and W. W. Petersen.

ENROLLMENT

Seventeen were in attendance during the year, plus one part-time student the first semester. The student body was divided as follows: six Seniors, five Mid- dlers, and six Juniors. In addition, two of our students served their vicarage during the school year. Mr. Daniel Faugstad served under the supervision of Pastor Alf Merseeth in the Northwood, Iowa parish and Mr. Richard Long served under the supervision of Pastor Carl Rusch at Grace Lutheran Church, Piedmont, Missouri. Mr. Long will return to the Seminary for his last year of classroom work since he missed one of the years in the cycle.

NEW PROFESSORS

The Rev. Wilhelm W. Petersen accepted the call to become president of the Seminary and assumed his duties on August 1, 1980. In addition to the administrative duties he teaches Dogmatics, Pastoral Theology, and Comparative Symbolics. He also teaches a religion course in the college.

The Rev. Mark Harstad accepted the call to teach Old Testament and Church History. He also teaches a history and a religion course in the college. President Petersen and Professor Harstad were installed at a special service in the College chapel on November 11, 1980. Pastor Adolph Harstad preached the sermon and Pastor Milton Tweit, chairman of the Board of Regents, conducted the liturgy. The Mount Olive choir under the direction of Prof. Randi Ellefson provided a special anthem and Mrs. Paul Helland served as organist. Greetings were brought from Prof. Armin Schuetze, president of Wisconsin Lutheran Seminary, who spoke on behalf of the seminary and also the Wisconsin Evangelical Lutheran Synod. President George Orvick spoke on behalf of the Evangelical Lutheran Synod and President Norman Holte on behalf of Bethany College. A letter of greeting was also read from Prof. Lloyd Huebner, president of Doctor Martin Luther College.

ACTIVITIES

Two summer institutes for pastors were held during the summer of 1980. The first one was held at Holy Scripture Lutheran Church, Midland, Michigan, for the pastors in the Michigan Circuit. Several WELS pastors in the area also attended. Prof. Rudolph Honsey lectured on Jonah and Prof. Milton Otto gave a refresher course in Homiletics (the art of sermon preparation). We are indeed grateful to Holy Scripture Lutheran Church for the use of its fine facilities. The other institute was held at the Seminary with Prof. J. B. Madson giving an exegesis of I John and Prof. Otto repeating his course in Homiletics. Both seminars were well attended. Similar institutes are being planned for the summer of 1981 in the Northern Circuit and again at the Seminary. Details are yet to be worked out. These institutes are made possible through grants from Aid Association for Lutherans and Lutheran Brotherhood and we thank them for their generosity. We encourage our pastors to take advantage of these opportunities for further study.

In November Dr. Raymond Surburg, professor at Concordia Seminary, Fort Wayne, who has distinguished himself as a scholar in Old Testament Prophecy, lectured to the seminarians and faculty. His lectures were well received and his appearance was made possible through a grant from the Lutheran Brotherhood.

The Rev. Gary Faleide, who is working on his doctorate on Christology, spoke to the students during the week of March 30-April 3 on "Contemporary Protestant Theology." His lectures were also well received and the Seminary benefited from his research in this area.

A one day workshop on Mental Retardation was held on Saturday, February 28th, at the Seminary. Three representatives from Bethesda Lutheran Home, Watertown, Wisconsin, presented the workshop which was not only interesting and informative, but also very challenging. With one out of 33 children born today with some degree of mental retardation it is important that our pastors be aware of this problem and also be encouraged to start a class for the mentally retarded where that is possible. We know of one congregation in our Synod that does have such a class. Bethesda will be happy to assist with materials and suggestions for conducting such classes.

A workshop on Evangelism was also presented by the ELS Evangelism Committee in April. This was in keeping not only with the Great Commission, but also the fine resolutions that have been passed by our synodical conventions. Not only have we received a great heritage which we are to preserve, but we also have the command to spread and share this heritage with as many as possible, as we sing in one of our well-known hymns,

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

A workshop for the wives of the senior seminarians was conducted by President Petersen on "The Role of the Pastor's Wife" in the home, in the congregation, and in the community.

SCHOLARSHIP FUNDS

It is indeed heartening to see the manner in which so many of our churches, organizations, individuals, and friends even outside our Synod support our scholarship funds. As a result of this support we were able to give all of our seminary students a scholarship this year. With escalating costs in education and living expenses our students are most appreciative of this financial assistance, without which some would find it virtually impossible to complete their theological education. The recipients of these scholarships (the students) want the donors to know that they are truly grateful for this help.

FURNISHINGS FUND

Our seminary building is well furnished. Visitors often remark about the attractive and sturdy furniture. The original cost of the furnishings was well over \$30,000. We are pleased to report that due to many generous contributions the furnishings are virtually paid for. We feel, however, that we should keep this fund open so that we can continue to keep our Seminary nicely furnished. Needs do arise, equipment wears out. We could use a piano and an overhead screen projector, to mention a couple of things.

NEW EQUIPMENT

A microfilm reader was given to the Seminary in memory of Mrs. Otto Trebelhorn by her husband, the Rev. Otto Trebelhorn. This is a very fine addition to the Seminary since it enables one to read parts of a book or periodical on a screen. It can be time-saving in finding material on a given subject.

A new copier machine was purchased from undesignated gifts which were received. This is something that has been greatly needed and it receives much use from both students and faculty.

We can also report that the Seminary lawn was landscaped thus enhancing the appearance of our property.

LIBRARY

We have been blessed with an excellent library and this includes our Rare Book Collection, which consists of books from the Reformation Era, one being an original copy of the Book of Concord, which contains the confessional writings of the Lutheran Church. The Theodore A. Aaberg Memorial Fund was established in May, 1980 by the Seminary Board of Regents to finance the development of this Rare Book Collection. Contributions to this fund are needed and welcome. Gifts may be sent to Bethany Lutheran Theological Seminary. Several new books have been added to our library and the cataloging has continued. The entire library has been cataloged according to the Library of Congress classification and is a member of OCLC, which is a network of libraries throughout the United States which helps locate books that are needed for special research projects.

FINANCES

We are grateful to the Synod for its support, without which the Seminary would not be able to operate. Our Seminary continues to be blessed with gifts from individuals and organizations. We are indeed appreciative of this support. The following is a summary statement of receipts and expenditures for the year ending June 30, 1980.

| REVENUES | Unrestricted | Restricted |
|------------------------------------|---------------------|-------------------|
| Tuition and Fees | \$13,600 | |
| Subsidy, Gifts and Grants | 75,691 | \$21,672 |
| Other Sources | 2,030 | |
| | <hr/> \$91,321 | <hr/> \$21,672 |
| EXPENDITURES | | |
| Educational and General | | |
| Instruction | \$49,370 | |
| Academic Support | 10,840 | 3,149 |
| Student Services | | 1,991 |
| Institutional Support | 7,360 | 8 |
| Operation and Maintenance of Plant | 10,823 | |
| Scholarships and Grants | | 16,524 |
| | <hr/> \$78,393 | <hr/> \$21,672 |

CONCLUSION

The Seminary has a very important task to fulfill, namely to train pastors to go forth and proclaim the saving Gospel of our Lord and Savior Jesus Christ who by His perfect life and atoning death and glorious resurrection has completed the work of salvation. God has commanded us to proclaim that message to the salvation of blood-bought souls. We have been greatly blessed by our gracious Lord. We have the Word of God in its truth and purity, we have been blessed with a good enrollment and prospects for the future look encouraging, and we have an attractive and comfortable building in which to carry out our God-given task of training pastors. It is incumbent upon us to be faithful to His Word and diligent in our task of carrying out the Lord's command to preach the Gospel to every creature. May He give us grace, strength and zeal in carrying out this work! Soli Deo Gloria

Wilhelm W. Petersen, president
M. E. Tweit, chairman
J. H. Larson, secretary

HIGHER EDUCATION ACTION OF THE SYNOD



Consideration of the report of the committee on Higher Education.
Secretary Merseth, President Orvick and Delegate Gregory Haugen.

Resolution No. 1: Bethany Lutheran College Enrollment

WHEREAS, It has been noted that student enrollment from Synod congregations has declined, and

WHEREAS, We desire to seek ways to remedy this situation, therefore,

BE IT RESOLVED, That we encourage the congregations and their pastors to take full advantage of the Bethany administration plan for a two-day seminar, in order to strengthen the relationship between the college and the Synod constituency.

Resolution No. 2: Informal Forum for Faculty, Pastors and Laity

WHEREAS, The faculty of Bethany Lutheran College is committed to providing quality Christian liberal arts education, and

WHEREAS, The pastors and the laity of the Evangelical Lutheran Synod share that same commitment, and

WHEREAS, It would be beneficial for the faculty, the pastors and the laity to encourage each other in their mutual commitment, therefore,

A. BE IT RESOLVED, That the Board of Regents of Bethany Lutheran College and the president of the Evangelical Lutheran Synod set aside one evening at each Synod convention for an informal discussion of the needs of students and the college in order to continue a good Christian education for our young people.

B. BE IT RESOLVED, That the Synod thank our college faculty for another year of faithful service.

Resolution No. 3: Private Gifts to Bethany Lutheran College

WHEREAS, Several scholarship funds have been established in recent years by friends of our college, notably the John Dahl Memorial Scholarship Fund, the Cletus Anderson Scholarship, the Sonstegard Scholarship and the George Anderson Scholarship Fund, and

WHEREAS, This past year our college received two generous legacies from the Erling Hoiland Estate (\$40,000) and the Selma Lindstrom Estate (\$5,297), and

WHEREAS, Our college depends on the receipt of such gifts to continue improving its excellent programs and physical plant, therefore

A. BE IT RESOLVED, That the Synod give thanks to God for those who have remembered Bethany Lutheran College with these scholarship funds and legacies, and

B. BE IT FURTHER RESOLVED, That members of Synod congregations be encouraged to follow the example of those mentioned above, and to remember our college with special gifts.

Resolution No. 4: Past Development Officer

WHEREAS, Pastor Paul Petersen served faithfully as Development Officer prior to his acceptance of the call to be Stewardship—Missions Counselor,

BE IT RESOLVED, That the Synod thank him for his work as Development Officer.

Resolution No. 5: Physical Plant

WHEREAS, Bethany Lutheran College is in need of many repairs, such as roof repair, windows, tuck pointing, and elevator for the handicapped, and

WHEREAS, The fire escape project has diverted the funds which normally would be used for such maintenance projects, and

WHEREAS, Completion of payment on the fire escape project is necessary before funds can be allocated to these needed repairs and improvements,

BE IT RESOLVED, That congregations and AAL Branches of our Synod be encouraged to participate in the effort to raise \$8000 toward the fire escape project which is being promoted by the local branch of Grace Lutheran Church, Madison, Wisconsin.

Resolution No. 6: Spanish Language Program

WHEREAS, The future of the Synod's foreign and home missions will continue to involve the use of the Spanish language,

BE IT RESOLVED, That Bethany Lutheran College be encouraged to return a Spanish language program to its curriculum as soon as it is feasible.

Resolution No. 7: Continuing Theological Education

WHEREAS, We are grateful to God for the blessings bestowed upon our Synod through our dedicated Seminary faculty, and

WHEREAS, The members of the Seminary faculty have gone beyond their regular duties to provide extra educational oppor-

tunities for our seminarians and pastors through special lectures, workshops, and summer institutes, therefore,

A. **BE IT RESOLVED**, That the Synod commend our seminary faculty for their work, and encourage them to continue providing this excellent theological education, and

B. **BE IT FURTHER RESOLVED**, That the Synod thank Lutheran Brotherhood and AAL for their grants toward the funding of summer institutes, and that Bethesda Lutheran Home be thanked for providing a seminary workshop and also for its offer to assist congregations in conducting classes for the mentally handicapped, and

C. **BE IT FINALLY RESOLVED**, That our pastors and congregations be encouraged to make use of these opportunities provided by our seminary and by Bethesda Lutheran Home.

Resolution No. 8: Gifts to Bethany Lutheran Seminary

WHEREAS, Our Synod has been blessed with a fine seminary building which provides an atmosphere conducive to the study and teaching of God's Word, and

WHEREAS, Many have been moved to contribute to the support of our seminary through gifts to the Anniversary Thank-offering, through support of the Scholarship and Furnishing Funds, through special gifts such as the microfilm reader donated in the memory of Mrs. Otto Trebelhorn, and through regular contributions to Synod, therefore,

A. **BE IT RESOLVED**, That we thank God for these continued offerings of faith and love, and

B. **BE IT FURTHER RESOLVED**, That our members be encouraged to continue supporting our seminary through regular contributions to Synod, through scholarships and furnishings funds, and by gifts designated for the T. A. Aaberg Memorial Fund for the purchase of rare books.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth is composed of 11 members, four working in the area of Youth, three in the area of Parish Education and three in the area of Christian Day Schools. One acts as the chairman and is a member of each subcommittee. The members are: the Rev. Raymond Branstad, chairman; the Rev. Nile Merseth, secretary; Prof. Tom Kuster; the Rev. Charles Keeler; Mr. Gary Carlson; Mr. Larry Rude; the Rev. Theodore Aaberg; Mr. Carl Bloedel; Mr. Richard Bjelland; the Rev. Timothy Erickson; and Mr. Raymond Diepenbrock.

Four two-day meetings were held by the Board for Education and Youth since the last convention, on August 4th and 5th, 1980; October 27th and 28th, 1980; February 16th and 17th, 1981 and May 18th and 19th, 1981. The following are the reports from each of the subcommittees of the Board for Education and Youth.

CHRISTIAN DAY SCHOOLS

Seventeen congregations of our 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. Two of the seventeen have not been counted among our schools before: Our Redeemer Lutheran School of Yelm, Washington and Christ Lutheran School of Sutherlin, Oregon. Our Synod assisted four schools with subsidies during the past school year: Scarville, Iowa—\$727; Saude-Jerico, Lawler, Iowa—\$1500; Port Orchard, Washington—\$1500; and Yelm, Washington—\$3100. (Mt. Olive in Mankato, Minnesota is no longer receiving a school subsidy from the Synod.) A total of 45 teachers staffed our Christian Day Schools, a number up four from last year.

The ELS Teachers Conference was held October 23-24 at Holy Scripture Lutheran Church, Midland, Michigan, with 18 teachers in attendance. Two teachers, representing the Pacific Northwest schools, were in attendance. Those teachers from the west coast who were unable to attend the conference met jointly with Wisconsin Synod teachers at Grace Lutheran School, Bend, Oregon. The teachers of the Pacific Northwest have expressed a desire to continue to meet among themselves and jointly with the WELS. In order to maintain communication among the CDS teachers of the Synod, the Conference has requested that a quarterly newsletter be published. The Board has approved the publication and distribution of this newsletter, to be initiated this year.

Five of our 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 by establishing a continued educational 'grant' program.

This past year there has been a notable increase, 59 as compared with 44 a year ago, in the number of students using the Synod's High School Subsidy program.

Regarding Christian Day School visitation the Board brings forth the following resolution:

WHEREAS, Evaluation, constructive criticism and edification are important in maintaining a quality CDS program and ministry to Christ's lambs, and

WHEREAS, Our Synod currently does not have such an evaluation procedure for its Christian Day Schools, and

WHEREAS The teachers in conference at Midland, Mich., expressed a desire for such a service,

BE IT RESOLVED, That the Board for Education and Youth initiate a visitation schedule with the 1981-82 school year which would reach each school on an alternate year basis, and

- BE IT FURTHER RESOLVED, That three of our experienced school principals serve as school visitors, using a modified version of the WELS School Visitation form. The schools of these three principals would in turn be evaluated by another, possibly a WELS visitor. Funding would be provided from the Board budget, and
- BE IT FINALLY RESOLVED, That these three designated school visitors seek to gain expertise in this area by meeting with each other to draft a uniform system of evaluation and by attending the WELS Visitor Seminar if possible.

The matter of teacher training and certification for the Christian Day Schools of our Synod is of major concern to the Board. Working in conjunction with the Board of Regents and the faculty of Bethany College, the following resolution is brought forward:

BE IT RESOLVED, That the following Teacher Training Program be initiated as soon as possible:

- I. Those wishing to become CDS teachers may get
 - A. An AA degree at Bethany including the CDS curriculum with specified religion courses; BS with Elementary Education major from an accredited college or university and either the Bethany Summer Workshop* or evening doctrine courses at Bethany during the school year.* (or)
 - B. BS in Elementary Education from DMLC or certain specified LCMS Concordias.
- II. Certification of experienced teachers
 - A. With AA from Bethany, BS in Elementary Education and 3 years experience in CDS.—Automatic initial certification.
 - B. With BS from DMLC or specified Concordias.—Automatic initial certification.
 - C. With BS from other colleges and universities plus Bethany Summer Workshop.*
 - D. Without BS in Elementary Education, complete BS and Bethany Summer Workshop* or evening doctrine courses.*

*Indicates courses to be designed, based on demonstrated need and enrollment.

BE IT FURTHER RESOLVED, That those teachers already in service be encouraged to return to the Bethany Summer Workshop when it has been established, to qualify themselves for Synod certification, and

BE IT FURTHER RESOLVED, That financial assistance be made available thru grants from the Board for in-service teachers requiring such aid, and

BE IT FINALLY RESOLVED, That the faculty of Bethany Lutheran College develop the criteria for a summer Teacher Training Program.

The success of such a certification program is dependent upon the Synod and its congregations requiring such certification of its CDS teachers. This certification involves education and doctrine and is not concerned with State Certification which must be accomplished by each individual.

PARISH EDUCATION

In the area of parish education, the Board did its most extensive work in the evaluating of Sunday School materials available from Lutheran Publishing houses. This was in response to the Synod's resolution to "investigate ways of focusing greater attention on our Saturday and Sunday school educational programs." (S.R. 1980, p. 100) This study of materials was carried out with the help of the pastors and Sunday School teachers of the Synod, some of whom evaluated specific materials which had been distributed to them. The results of this evaluation have been compiled and have been distributed to each congregation

and are also to be on display at the Synod Convention. Further analyses of confirmation material, adult confirmation material and Bible study materials are to be conducted in the future.

A vast wealth of education materials for use in parish education is available from many sources on tape, film strips and movie films. The Subcommittee on Parish Education also spent considerable time compiling copies, especially of cassette tapes. A list of the materials available was distributed to all the pastors in the Synod. Though the days of educational tapes and other media are upon us, the use of such materials has been slow to establish itself in our Synod. The Board for Education and Youth strongly suggests the use of these materials available. If this program is deemed valuable, an ongoing search for suitable materials will be continued.

Time was again spent considering the use of Christmas service booklets.

WHEREAS, The cost of publishing Christmas services is increasing, and

WHEREAS, The supply of the same is seldom depleted, and

WHEREAS, There are many Christmas services available from other publishers, and

WHEREAS, Many congregations write their own Christmas services or pageants, therefore,

BE IT RESOLVED, That the ELS discontinue the development and publishing of Christmas services.

YOUTH

Regarding youth work, the Board for Education and Youth did work in three areas.

1. Youth Leadership Seminars. It was resolved to send the LYA advisor and one member of the board to the Youth Leadership Seminar sponsored by the Wisconsin Synod in 1981. They would then report to the Board on the possibility of making use of these seminars or sponsoring similar seminars ourselves for people in the ELS. The Board was also going to explore the possibility of having the same people who present the seminar in the Wisconsin Synod present a similar one for the ELS.

2. Camps and retreats. The Board took the responsibility of sponsorship for the Minnesota Camp for 1981. The camps in our synod had been under the authority of area groups in each circuit or area, and many of them still are. Directors were appointed by the Board for this camp. The subject of liability insurance for camp directors came up. The necessity and cost of such insurance is being investigated. There will be some recommendations for synod camp directors at a later time. The Board is also searching for new sites at which to conduct church camps. The Minnesota camp will be forced to find a new place for 1982. Perhaps other camps may be faced with the same problem or may be searching for a more convenient place or a place with different facilities than they have had. Information concerning things like this will be made available as it is gathered.

The board is encouraging the use of winter weekend retreats for the older young people in our Synod (high school and college). In order to do this the board has resolved to offer to pay the cost of speakers and study materials for such retreats. Interested parties should contact a member of the youth division of the board. Funds have been budgeted for use by the board for such purposes.

3. Lutheran Youth Association. A new advisor was appointed to serve until August, 1981. Beginning with the BEY meeting at that time an advisor will be appointed for a two year term (until August, 1983). The advisor assists the LYA officers with projects and conventions.

In 1981 a convention will be held at Bethany College on July 10-12. At the time of this writing, details have yet to be worked out. After this year's convention, conventions will continue on a biennial basis, with an encouragement to circuits and areas to hold their own conventions during the off years.

There has been a proposal to reorganize the LYA. It is called SAG, for Synod Action Group. It is being studied at this time.

Nile Merseth, recording secretary

CHRISTIAN DAY SCHOOL STATISTICS

1980-81

1. Teachers

48 total-13 men, 35 women (27% of total are men-1979-same)
Degrees: 2 or 3 year—9 B.S. degree—36 M.A. degree—3
Average tenure at present school: 2.23 years (1979:2.7) range:1-10 years
Average number of grades for each teacher: 3.7 (1979:3.2) range:1-9 years
Average class size: (students per teacher)-15.9 (1979:16.8)

2. Schools

Total number—17

| Enrollment: K* | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | Total | |
|----------------|-----|----|----|----|----|----|----|----|-------|----------------|
| | 116 | 87 | 93 | 89 | 93 | 79 | 84 | 66 | 60 | 767 (1979-670) |

Budget: Average for school operation-\$36,083

Range: \$9,000-\$80,000 (1979-\$31,800)

% of total congregation budget: 40%

Range: 15%-72% (1979-41%)

Cost per child: \$994 range: \$600-\$1400 (1979-\$767)

% of congregation's children enrolled: 62.5% range: 25%-100% (1979-50%)

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: School Visitations

WHEREAS, Seventeen congregations of our Synod are providing their children with a Christ-centered education in their own Christian Day Schools, and,

WHEREAS, Of these seventeen schools, two have recently opened, namely Our Redeemer Lutheran School in Yelm, Washington and Christ Lutheran School of Sutherlin, Oregon, and,

WHEREAS, Evaluation, constructive criticism and edification are important in maintaining a quality Christian day school program and an effective ministry to Christ's lambs, and,

WHEREAS, The teachers in conference at Midland, Michigan expressed a desire for a school visitation program and,

WHEREAS, The present school visitation procedure of the Synod does not function on a regular basis, nor is it formalized as to procedure or objective, nor are those who perform the visitation specifically prepared to do so,

A. BE IT RESOLVED, That the Board for Education and Youth establish a visitation schedule beginning with the 1981-82 school year which would reach each school in alternate years thereafter and,

B. BE IT FURTHER RESOLVED, That three of our experienced school principals serve as school visitors. The schools of these principals would be visited by one of the other visitors or by another person designated by the Board for Education and Youth. The principals who would be visitors would be chosen by the Board for Education and Youth.

C. BE IT FURTHER RESOLVED, That prior to the visitation the three designated school visitors undertake to gain expertise in this matter by meeting with each other to draft a uniform system of evaluation and/or by attending such programs as the WELS Visitors' Seminar.

D. BE IT FINALLY RESOLVED, That the funds for this program come from the budget for the Board for Education and Youth.

Resolution No. 2: Teacher Certification and Training

WHEREAS, The Synod convention, meeting in 1980 passed the following resolution: (Synod Report 1980, p. 100)

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, and,

WHEREAS, The Board for Education and Youth has made its investigations and reports, and,

WHEREAS, Their recommendations show that the board has realistically considered the resources of the Synod and of Bethany Lutheran College, and,

WHEREAS, The recruitment of Christian Day School teachers continues to be a matter of paramount concern, and,

WHEREAS, The increasing number of schools in the ELS more and more necessitates an orderly manner of assessing candidates coming into this ministry,

A. BE IT RESOLVED, That the following certification program be adopted.

I. Those wishing to prepare for service as a Christian Day school teacher in our Synod, may do so by pursuing either of the following courses of study:

A. The Bethany Program

1. Earn an AA at Bethany including the Christian Day School curriculum with specified religion courses and,

2. Complete a Bachelor's degree program in elementary education from an accredited college or university and either the Bethany Summer Workshop or the evening doctrine courses at Bethany during the school year.

B. The Alternate Program

1. Earn the Bachelor's degree in elementary education from Doctor Martin Luther college, or

2. Earn the Bachelor's degree in elementary education from another college or university approved by the Board for Education and Youth.

II. Those who are already teachers, whether teaching in schools presently in our Synod, or teaching in other schools, may become certified by the Synod in any of the following ways:

A. Automatically, by

1. Having earned the Associate degree from Bethany Lutheran College, and,

2. By having earned a Bachelor's degree in elementary education from an accredited college or university, and,

3. By having taught for three years in a Christian Day School of our fellowship.

B. Automatically, by reciprocity, by

1. Having earned the Bachelor's degree in elementary education from Doctor Martin Luther College, or

2. By having earned the Bachelor's degree in elementary education from another college or university approved by the Board for Education and Youth.

C. Through post-degree work, specifically by

1. Having earned the Bachelor's degree in elementary education and,

2. Successfully completing the Bethany Summer Program for teacher preparation.

D. Through guided upper-division coursework in concert with Bethany, specifically by

1. Completing a Bachelor's degree program in elementary education, and,

2. Concurrently satisfactorily completing the Bethany evening course for teacher preparation or the Bethany summer workshop program for teacher preparation.

E. By colloquy, specifically by

1. Holding a Bachelor's degree from a four-year college or university, or

2. By demonstrating familiarity with and loyalty to the principals of Christian education which would be the equivalent of successfully completing the Bethany Summer Workshop or evening teacher preparation program.

III. The Synod Teacher Certification program will be overseen and administered by two people, one of whom will be appointed by the president of the college, and one of whom will be appointed by the president of the Synod from the Board for Education and Youth. These men will evaluate all applications for Synod certification.

IV. Teachers will be colloquised by a Committee of Colloquy appointed by the president of the Synod. This committee will include the administrators of the Synod Teacher Certification Program and other individuals the Synod president shall appoint who are knowledgeable in the criteria underlying the teacher preparation program.

B. BE IT FURTHER RESOLVED, That those teachers already in service be encouraged to meet the qualifications for and to apply for Synod certification.

C. BE IT FURTHER RESOLVED, That if possible financial assistance be made available through grants from the Board for Education and Youth for teachers attending Bethany Summer Workshops and requiring such aid,

D. BE IT FURTHER RESOLVED, That the faculty of Bethany Lutheran College be asked to develop the teacher preparation programs.

E. BE IT FINALLY RESOLVED, That all congregations be encouraged to require Synod certification of all their Christian Day School teachers.

Resolution No. 3: Parish Education Materials

WHEREAS, The Board for Education and Youth has completed a study and evaluation of Sunday School materials and,

WHEREAS, The Board reports that there is a vast wealth of available educational materials on tape, filmstrips, and movie films and,

WHEREAS, Lists of such materials have been sent to the pastors of the Synod therefore

A. BE IT RESOLVED, That the Synod commends the Board for Education and Youth for its labors in this area and,

B. BE IT FURTHER RESOLVED, That the Board for Education and Youth seek ways to increase the awareness of our

pastors and lay people of such available materials perhaps through a materials display at the next Synod convention.

Resolution No. 4: Youth Camps and Retreats

WHEREAS, The Board for Education and Youth is still actively involved in assisting congregations of our Synod with summer camps and winter retreats and,

WHEREAS, These youth activities fill an important need for Christian fellowship among our youth, therefore,

A. BE IT RESOLVED, That the Board for Education and Youth continue its assistance and support of camps and retreats and,

B. BE IT FURTHER RESOLVED, That the Board for Education and Youth examine the possibility of soliciting and managing a resource file of successful camp and retreat programs and make it available for our congregations upon request.

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 re-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 Pastor's Widows. The Board has proposed a 10% increase in subsidies beginning January 1, 1982. At the present time there are two pastors and seven pastors' widows receiving aid from this fund.

2. Re: Payment of Term Insurance. The Board encourages all congregations who do not pay the premium for the Term Life Insurance to begin doing so. The cost is \$52.20 per year for pastor or teacher. This is a \$15,000.00 policy.

3. Re: World Emergency Fund. During this past year the Board has sent \$6,000.00 to Peru to help some T.B. patients. Our missionaries drew our attention to the need. Also the Board sent \$2,500.00 through OxFam America to help feed the starving men, women and children in Somalia, Africa. At the present time (March 1, 1981) we have \$1,533.00 in our emergency fund.

4. Re: Proposed Budget for 1982. The following budget was prepared, adopted, and sent to the Board for Stewardship for its consideration:

| | |
|---|-------------|
| Subsidies for pastors and pastors' widows | \$10,600.00 |
| Retirement Fund | 11,800.00 |
| Group Life Insurance | 3,160.00 |
| Board Expenses | 550.00 |
| | <hr/> |
| | \$26,110.00 |

John E. Smith, secretary
Board for Christian Service

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Group Life Insurance

WHEREAS, The Synod treasury is asked to pay \$3,160.00 toward the 1982 premium for the blanket Group Life Insurance policy covering all pastors and teachers, and,

WHEREAS, Only approximately one-half of the Synod's congregations now reimburse the Synod treasury for this expense (at the rate of \$52.20 per pastor or teacher per year), therefore,

BE IT RESOLVED, That those congregations not now meeting this expense for their pastors or teachers be urged to do so.

Resolution No. 2: Increase in Subsidies

WHEREAS, Many retired pastors and pastors' widows need financial aid to supplement their income, and,

WHEREAS, The Board for Christian Service proposes a 10% cost-of-living increase in subsidies, therefore,

BE IT RESOLVED, That the Synod grant this 10% increase in subsidy to the retired pastors and pastors' widows.

Resolution No. 3: World Emergency Fund

WHEREAS, The Board for Christian Service has authorized the disbursement of \$6,000.00 over the past two years to help some tuberculosis patients, under the auspices of our mission in Peru, therefore,

BE IT RESOLVED, That the Synod commend the Board for Christian Service for having allocated these funds for this worthy purpose.

Resolution No. 4: World Emergency Fund

WHEREAS, There is an interest among Synod members to help people in need at home and abroad, and,

WHEREAS, It is desirable that these gifts of love be disbursed through Christian agencies; therefore,

BE IT RESOLVED, That the Board for Christian Service consider finding avenues in our fellowship through which the World Emergency Fund may be administered.

REPORT OF THE BOARD FOR PUBLICATIONS

The Board for Publications met on June 15, Aug. 18 and Nov. 10, 1980, and Feb. 9, 1981; and at this writing plans to meet again on May 11, 1981; to consider and act on these items outlined in the Synod Guidelines for the Board:

I. The Lutheran Sentinel

Editor-in-chief Erling Teigen was re-appointed for 1981. The Board proposes to enlarge the page size of the *Lutheran Sentinel*, and to include in it regular feature pages on Synod news, congregation news, answers to current questions, and notes from the Synod's Boards. Added costs of the larger page size will be offset by a less frequent, monthly publication schedule. The proposed new format re-

quires a staff of editors meeting periodically. This is under study now, along with questions of stipends for a layout artist and for the Editor-in-chief. These matters we hope to resolve at our May meeting. Subscriptions to the *Lutheran Sentinel* remain relatively stable.

II. The Lutheran Synod Quarterly

At the 1980 Convention the Synod directed us to promote the *Lutheran Synod Quarterly* among our lay people. To save on costs, instead of a bulletin insert for this purpose it was decided to advertise (with order blank) on the back page of the *Lutheran Sentinel*. The *Quarterly*, the Synod's theological journal, continues to publish the Reformation Lectures in feature issues, in addition to other theological articles, sermons, lectures and book reviews of particular significance to the Synod's pastors, teachers and laymen. Each pastor in the Synod received the *Quarterly*, the subscription cost being added to the mileage equalization at the annual pastoral conference.

III. Christian Literature

1. *I Believe*. The "I Believe" series of study guides on the Lutheran Confessions was completed in 1980 with the publication of the guide on the Augsburg Confession. This concluded the Reformation Anniversary project mandated earlier by the Synod. During this past year Missionary Martin Teigen requested, and the Board granted, permission to translate the study guide on the Catechisms into Spanish. As of April 2, 1980, the following numbers of copies of the series were still in stock:

Formula of Concord, 872

Ecumenical Creeds, 1,239

Smalcald Articles, 1,326

Catechisms, 3,331

Augsburg Confession, 5,000 (just published then)

These figures show a continuing interest in the series.

2. *Catechism*. On February 9, 1981, 430 copies of the current catechism remained on hand. This shows a fairly accurate estimate of the need when the reprint was made. The number of catechisms sold in 1980 was greater than the number now remaining. The Board hopes to have the new catechism published by convention time. The format will be similar to that of the current catechism (question, answer, Bible passage), with the addition of introductory and summary paragraphs in each chapter. Those who wish to use the current edition may purchase it while the supply lasts.

3. *Christmas Service*. The Christmas service published in 1980 sold out, was reprinted and sold out again. The Board is studying the reasons for the larger sale of this service than of previously published Christmas services. Meanwhile, it was resolved to print no new Christmas service this year, but instead to promote the use of Christmas services previously published and still on hand.

4. *Hymn Book Reprint-Revision*. Cost and other factors, the Board feels, render the publication of a "reprint-revision of a hymn book attempting to combine the best qualities of the Lutheran Hymnal and the Lutheran Hymnary" (Synod Report, 1980, p. 144) a virtual impossibility. These factors include the high cost of typesetting for music; limited market which would make the cost per copy unreasonably high; and the esthetic problems involved in trying to combine type styles into one photo-copy edition. The Board has been informed that Northwestern Publishing House offered to purchase the rights to the *Hymnal*, but that Concordia Publishing House intends to continue to publish it as long as there is a market for it. It appears to us, therefore, that at least the Lutheran Hymnal will be available for some time; and that a more practical alternative for us would be to reprint the Order of Service from the Hymnary, perhaps with some selected hymns, to serve as a supplement.

5. *Bible Study Guides*. A couple years ago the Board published a Bible study guide on the Gospel of St. Mark, written by Mrs. Eunice Gernander and Mrs. Evelyn Jackson. This was made possible by an anonymous donation. We charged for these studies a price that would enable us to replenish the fund thus begun, so that further studies could be printed. A reprint of Mark is still available at \$1.75 per copy. Further studies were published on Ephesians and Galatians, which are available at \$1.00 per copy. These guides can be ordered from the Rev. John A. Krueger, 1500 Peterson Ave., R. 1, Eau Claire, WI 54701. We had hoped to publish study guides on Philipians and Colossians this year, but will be unable to do so until more copies of the Galatians and Ephesians studies are sold so that the fund is replenished.

6. *Older Publications*. To sell some older publications and thus get good literature into the hands of our people (as well as relieving some storage problems), the Board decided to distribute 12 copies each of *Our Great Heritage* (@ 20¢) and *Sing We All Noel* (@ 50¢) to each pastor in the Synod, requesting the pastors to promote their sale in the congregations. Results of this effort will give us some indication whether this is a feasible method of promoting the sale of the Synod's publications.

7. *Possible Future Publications*. We continue to be alert to possibilities for future publication ventures. Suggestions have been a reprint of an essay by Dr. N. S. Tjernagel calling for a new Formula of Concord; and a collection of Jesus' sayings, also by Dr. Tjernagel.

IV. Synodical Promotion

In accord with the Synod guidelines for our Board, calling on us to produce "materials which promote the work of the Synod among its members," we continue to be concerned with the annual *Synod Report*—which the Synod's secretary produces each year after the convention—and the *Convention Echo*, a popularly written summary of the actions of the convention. At last year's convention each pastor was contacted and urged to promote the use of the *Synod Report* in the congregations. 1,500 copies of this book were printed, 909 of which were ordered. Including complimentary copies, a total of 1,168 copies were distributed. This is an improvement over previous years. The cost per copy last year was \$3.94, bringing the total cost of the publication to \$5,914. We must now also consider raising the price for the *Synod Report*, in view of rising costs. To promote the work of the Synod, the Board also continues to oversee the printing of bulletin inserts with information on the work of the Synod's various boards and agencies.

V. Other Board Concerns

1. *Advertising and Promotion*. Efforts are made to promote the Synod's publications. Besides the request to the pastors to promote *Our Great Heritage* and *Sing We All Noel*, a display of the Synod's publications was set up at last year's convention. The Board has been asked to print a catalog of the Synod's publications, and at this writing work on this project is proceeding.

2. *Storage*. We have been promised space to store unsold publications. As long as we publish Christian literature, storage will no doubt continue to present occasional problems; but at present there is a measure of relief.

3. *Lutheran Synod Book Company*. Some progress has been made in clarifying relations between the Lutheran Synod Book Company on the one hand, and the Boards of Regents, Trustees and Publications on the other. The Trustees and the Board for Publications will now be regularly informed as to inventory and sales of our products. This should result in a better understanding by the Board of its work, and greater ability on its part to evaluate needs, identify problems, and find answers and solutions.

VI. Proposed Budget

The Board agreed to reduce its budget request as far as feasible. Bulletin inserts were felt to fit as well under the budgets of the boards they represent; so, while agreeing to publish them, we included no item for bulletin inserts in our budget request. It was also felt no item need be included for the *Lutheran Synod Quarterly*, since this could as appropriately be considered a Seminary project. Since we decided to publish no new Christmas service this year, but to promote sales of previously published services, this item has also been omitted. Amortization of printed books having been disallowed from our budget for 1981, no provision has been made for this item either. The Board, then, proposes the following budget for its operations in 1982:

| | |
|--------------------------------|---------|
| Lutheran Sentinel | \$2,500 |
| Inventory | 400 |
| Board Expenses | 1,200 |
| Advertising | 1,500 |
| Total proposed budget for 1982 | 5,600 |

John A. Krueger, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Catechism

WHEREAS, The Catechism Committee has been at work for a number of years on the revision of the Catechism, and,

WHEREAS, The current revision has been completed and presented for publication,

BE IT RESOLVED, That the members of the committee be thanked and commended for this work of love.

Resolution No. 2: Christmas Service

WHEREAS, There are a number of previously published Christmas Services available for use from our Synod, and,

WHEREAS, The cost of publishing new Christmas Services is increasing,

BE IT RESOLVED, That the Synod discontinue publishing Christmas Services until the current supply is depleted.

Resolution No. 3: Advertising and Promotion

WHEREAS, There remains a large inventory of unsold publications, and,

WHEREAS, The promotion and sales of these items continue to be a problem,

BE IT RESOLVED, That the Board for Publications regularly advertise these materials in the Lutheran Sentinel.

Resolution No. 4: Advertising and Promotion

WHEREAS, Some fine synodical publications have not sold well due to lack of proper merchandising,

BE IT RESOLVED, That the price of all future publications include the cost of publication plus the cost of promotion.

Resolution No. 5: Lutheran Sentinel

RESOLVED, That the Synod approve the actions of the Board for Publications regarding the proposed changes in the Lutheran Sentinel.

REPORT OF THE COMMITTEE ON WORSHIP

The Committee on Worship consists of the Rev. R. M. Branstad, chairman; the Rev. G. A. R. Gullixson; and the undersigned, secretary.

During the time since our last Synod Convention, the committee has held two meetings: on September 7 and 8, 1980, and on January 6, 1981. The committee expects to meet also on the evening of June 21, just before the opening sessions of the Synod Convention this year. Because of the distance involved in coming together, the committee has arranged its meetings at times when the members would otherwise be together.

At the September meeting the committee discussed two chief topics: The theology of worship and the subjects of hymnology and liturgy. It was agreed that this committee will attempt to arrange for a study of the theology of worship throughout our synod. The committee also discussed the possibility of conducting a workshop on worship in the near future.

On the matter of liturgy and hymnology, the committee studied many xeroxed sheets of hymns provided by Prof. Erling Teigen. These hymns were included in either the Lutheran Hymnary or the Lutheran Hymnal or both. It also studied Resolution 2 of Committee No. 13 (Miscellaneous Matters), from the 1980 Synod Report, p. 144. That resolution stated that the Committee on Worship and the Board for Publications should jointly begin to prepare a reprint-revision of a hymn book combining the best qualities of the Hymnal and the Hymnary, and present a proposed list of contents and a hymn list, as well as plans for such a book.

This committee felt that such a procedure at this time would not be practical and workable. In response to Resolution 2 A of Committee No. 13, this committee resolved:

WHEREAS, Experience shows that the publication of a hymn book requires lengthy study and preparation, the Committee on Worship makes the following suggestion:

That our Committee on Worship prepare a supplement-edition containing the Order of Morning Worship and Communion (Bugenhagen Order) plus a number of desirable hymns and melodies that will supplement both the Lutheran Hymnary and the Lutheran Hymnal, such as was proposed by the Hymn Book Committee and authorized by the 1960 Synodical Convention. (See the Synod Report for 1961.)

The committee was of the opinion that before it could carry out Part B of Resolution 2 of Committee No. 13, it ought to review the LUTHERAN WORSHIP when it is available. If the LUTHERAN WORSHIP is not acceptable, we ought to lay preliminary plans for a new hymnal, preferably in consultation with out confessional brethren. Meanwhile we ought to work at preparing the suggested supplement.

The committee was reminded of one of its duties in the Handbook, No. d. "The committee shall consult regularly with faculty members who teach in the area of worship at Bethany Lutheran College and Bethany Lutheran Seminary." (Handbook, and Synod Report, 1975.) It was then RESOLVED: That our committee ask Chairman Branstad to correspond with the college and the seminary in this matter and arrange to carry out this duty. The committee also resolved to re-establish contacts with the WELS Commission on Worship.

The committee also studied a proposed slightly-revised ORDER OF THE MORNING SERVICE WITH THE LORD'S SUPPER. While there was a general feeling that this revision was done well, a few questions were raised on details.

At the January meeting there was a brief discussion about two essays on worship that were prepared several years ago. The committee also expressed its intention of requesting bulletin inserts on the subject of worship, as well as a paper on worship at our next General Pastoral Conference. (At a session of the confer-

ence a few days after this meeting, a program was adopted which did not include such a paper. However, the committee will suggest such a paper for a later conference.) Each of the three members was assigned a project to work on until the next meeting, which will be on Sunday evening, June 21 of this year, the evening before convention sessions begin.

Rudolph E. Honsey, secretary

REPORT OF THE SELF-STUDY COMMITTEE

The Self-Study Committee is a committee of four members, appointed by the President of the Synod, to consider and make suggestions concerning a variety of problems that the Synod may have. The present members of the Self-Study Committee are the Rev. Alf Merseth, chairman; the Rev. M. E. Tweit; the Rev. Richard Newgard; and the Rev. Nile Merseth, secretary. During the year 1981, the Self-Study Committee has met three times for one day sessions: on January 26th, March 16th and on March 31st. Eight areas of discussion and suggestion are reported herewith to the Synod. 1) The ELS Constitution; 2) Nomination and Election Procedures; 3) Long-Range Planning Committee; 4) Rezoning of the Circuits in the ELS; 5) Classification of Pastors for Equalization; 6) Pastoral Excuses for Convention and Conference; 7) Circuit Visitors; and 8) Convention Guidelines.

I. REVISED CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD.

- WHEREAS The 1979 ELS Convention resolved to recommit the constitution of the ELS to the Self-Study Committee for further study and revision, and,
- WHEREAS The Self-Study Committee, having sought legal advice, has ascertained that the revision of a constitution, so long as it abides by its own regulations, involves no violation of legal procedure, and,
- WHEREAS The Self-Study Committee has completed its review, it herewith presents for the Synod's consideration the following revised constitution:

REVISED CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER I—Name, Confession and Church Rites

Paragraph 1

The name of this organization shall be: Evangelical Lutheran Synod

Paragraph 2

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

Paragraph 3

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

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

Paragraph 4

In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the

Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide.

CHAPTER II—Membership

Paragraph 1

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

Paragraph 2

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

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

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

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

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

Paragraph 3

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

- a) pastors who are serving member congregations;
- b) pastors who are serving non-member congregations;
- c) pastors who are serving independent congregations, the confessions and teachings of which are in agreement with those of the Synod;
- d) male teachers who serve schools of member congregations;
- e) male professors who serve educational institutions of the Synod;
- f) male professors and teachers who serve educational institutions of its fellowship;
- g) men and women in special circumstances.

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

CHAPTER III—Purpose and Activities

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

- a) promote an ongoing study of the Holy Scriptures (John 5:39);
- b) promote the distribution and use of the Holy Scriptures, orthodox books, devotional literature and hymn books;
- c) be watchful concerning purity and unity of doctrine (Ephesians 4:3-16; 1 Corinthians 1:10) by studying doctrinal questions which are in special need of study and discussion, trying the spirits (1 John 4:1), and warning against encroaching sects, as well as against errors and unchristian trends (1 Timothy 4:1-6), in accordance with the Holy Scripture;
- d) establish and promote home and foreign missions;
- e) establish, manage and maintain institutions of learning for the training of

- f) pastors and teachers and for the general Christian education of its people;
- f) promote and support the establishment of Christian Day Schools for the instruction of the young;
- g) promote works of charity;
- h) establish, gather and administer the funds required for the Synod's operation;
- i) through its president exercise supervision over the Synod's institutions and the pastoral work and practice of its members (cf. paragraph c above) and to that end, arrange for one General Pastoral Conference to be held annually and at least one pastoral conference in each circuit, and !
- j) in accordance with the Scriptures (Galatians 6:1-2) seek to settle problems and controversies in doctrine and practice which may arise in the Synod or within its membership.

CHAPTER IV—Conventions

Paragraph 1

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

Paragraph 2

Synodical conventions are to be held annually.

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

Paragraph 3

Member congregations should make every effort to be represented at the synodical conventions by their pastor(s) and by two duly elected delegates if possible. These delegates shall be elected by their congregations and shall present their credentials to the convention. These pastors and delegates constitute the voting members of the convention. A quorum, a majority of the voting members, shall be necessary for the conducting of business.

Paragraph 4

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

CHAPTER V—Sphere of Jurisdiction of the Conventions

Paragraph 1

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

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

Paragraph 2

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

Paragraph 3

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

Regarding other resolutions of the convention pertaining to business and operational matters, the membership shall accept these decisions and shall strive to implement them.

CHAPTER VI—Governance between Conventions

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

Paragraph 1

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

Paragraph 2

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

Paragraph 3

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

CHAPTER VII—Officers and Their Sphere of Jurisdiction

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

Paragraph 1—President

Only pastors having the right to vote shall be elected to the office of president. The duties of the president shall be:

- a) to call the conventions of the Synod in accordance with the provisions of Chapter IV, paragraph 2;
- b) to preside at the conventions of the Synod;
- c) to select a theme and essayist for the convention;
- d) to present a slate of nominations for the convention committees;
- e) to report to each regular convention on his work, as well as on the condition of the Synod in general;
- f) to supervise the work of the boards and committees elected by the Synod (of which boards and committees he is *Ex Officio* an advisory member);
- g) to appoint replacements to the Synod's boards and committees when vacancies occur; such appointees shall serve until the next regular convention;
- h) to ascertain that candidates for the office of the ministry have been properly examined;
- i) to arrange for the colloquies of pastors who desire to join the Synod;
- j) to be present at least at the larger pastoral conferences;
- k) to mediate in controversies; and,
- l) to represent the Synod in all other areas of its concern.

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

Paragraph 2—Vice-president

Only pastors having the right to vote shall be elected to the office of vice-president.

The duties of the vice-president shall be:

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

Paragraph 3—Secretary

Only men who are members of the Synod shall be elected to the office of secretary. The duties of the secretary shall be:

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

Paragraph 4—Treasurer

Only men who are members of the Synod shall be elected to the office of treasurer.

The duties of the treasurer shall be:

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

CHAPTER VIII—Election of Trustees

Paragraph 1

The president, vice-president, secretary and treasurer of the Synod shall be nominated and elected by ballot for a term of two years and shall enter upon the duties of their respective offices immediately after the conclusion of the convention at which they are elected. No person shall be elected to serve as president for more than three successive terms. In electing the other trustees, the normal procedure for nominations shall be followed and the vote shall be by ballot. These shall be elected for a term of three (3) years; two (2) being elected at each annual convention of the Synod.

Paragraph 2

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

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

CHAPTER IX—Amendments

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

2) NOMINATION AND ELECTION PROCEDURES

Several reports indicate that there is a feeling among the constituency that inequities exist in the now-practiced nomination and election procedures, especially in that they make it nearly impossible for a candidate defeated on the first ballot to be renominated on the second ballot.

WHEREAS, the president of the ELS has asked the Self-Study Committee to reconsider the election procedures of the convention.

BE IT RESOLVED THAT the 1981 convention use the following procedure for its elections:

- The elections shall be held on the afternoon of the second working day and on the morning and afternoon of the third working day of the convention.
- On the afternoon of the second working day of the convention, the Nominations Committee shall present ballots of nominees for one (1) lay position and one (1) clergy position on each board where vacancies exist.
- The same procedure shall be followed for each succeeding session when elections are held.

3) LONG RANGE PLANNING

The Self-Study Committee was given the assignment of studying the needs for a Long Range Planning Committee (cf. S.R. 1980 p. 141, resolution no. 5). After careful review the Self-Study Committee recommends the following for consideration:

WHEREAS There is obvious need for a long-range projection of the financial needs of the Synod, and

WHEREAS This can best be done by a committee that has representation from all the major operational boards of the Synod, therefore,

BE IT RESOLVED, That a Coordinating Council be established consisting of the following members:

The Synod's officers, and the chairmen of the Board of Regents, the Board for Education and Youth, the Board for Missions, the Board for Christian Service, and the Board for Publications, and

BE IT FURTHER RESOLVED, That the Self-Study Committee establish guidelines which delineate the duties of this Coordinating Council and report to the 1982 convention.

4) CIRCUIT DIVISIONS IN THE EVANGELICAL LUTHERAN SYNOD

WHEREAS Especially in Circuits No. 1 and No. 8 the distances involved makes it virtually impossible to function as a circuit, and these distances also make it very difficult for a circuit visitor to perform his duties, be it

RESOLVED, That the circuits of the Synod be realigned and renumbered as follows:

CIRCUIT NO. 1

Florida: Naples—Our Savior
Vero Beach—Grace
Georgia: Savannah—Christ
Resurrection—Marietta

CIRCUIT NO. 2

Massachusetts: Brewster—Trinity
Burlington—Pinewood
New York: Rochester—Indian Landing

Scottsville—Redeemer

CIRCUIT NO. 3

Illinois: Chicago—St. Mark's
Lombard—St. Timothy
Michigan: Alpena—Faith
East Jordan—Faith
Hillman—Faith
Holton—Holton
Midland—Holy Scripture
Suttons Bay—First

CIRCUIT NO. 4

Wisconsin: Amherst Junction—Our Savior's
Ashland—First English
Bloomer—Good Shepherd
Clintonville—St. Paul
Cottage Grove—Western Koshkonong
Eau Claire—Ascension
Concordia
Pinehurst
Elderon—Our Savior's
Iola—Redeemer
Madison—Grace
Holy Cross
Our Saviour
Marinette—First Trinity
Okauchee—Holy Trinity
Oregon—Faith
Portage—St. Paul's
Shawano—St. Martin
West Bend—Trinity
Wisconsin Dells—Newport

CIRCUIT NO. 5

Iowa: Ames—Bethany
Calmar—Trinity
Forest City—Forest
Lake Mills—Lake Mills
Lime Creek
Lawler—Saude
New Hampton—Jerico
Redeemer
Northwood—First Shell Rock
Somber
Parkersburg—Faith
Riceville—Immanuel
Scarville—Center
Scarville
Thompson—Zion
Thornton—Richland
Waterloo—Pilgrim
Waterville—East Paint Creek
Waukon—West Paint Creek
Minnesota: Albert Lea—Our Savior's
Hartland—Hartland
Manchester—Manchester
Missouri: Piedmont—Grace

CIRCUIT NO. 6

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

CIRCUIT NO. 7

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

North Dakota: Mayville—First American

CIRCUIT NO. 8

Colorado: Colorado Springs—St. Andrew
Minnesota: Belview—Our Savior's
Rock Dell
Cottonwood—English
Jasper—Rose Dell Trinity
Luverne—Bethany
Tracy—Zion
South Dakota: Sioux Falls—Bethel
Volga—Oslo
Texas: Richardson—Good Shepherd
San Antonio—Faith

CIRCUIT NO. 9

Arizona: Lake Havasu City—Our Saviour
California: Anaheim—Wayfarer's Chapel
Bell Gardens—Christ the King
Bishop—Our Savior
Camarillo—Faith
Ventura—Wayfarer's Chapel

CIRCUIT NO. 10

Oregon: Myrtle Creek—St. Matthew
Sutherlin—Christ
Washington: Mt. Vernon—St. Luke
Port Orchard—Bethany
Tacoma—Lakewood
Parkland
Yelm—Our Redeemer

5) CLASSIFICATION OF PASTORS FOR EQUALIZATION.

A complete study of the Pastor's Classification for Equalization to the conference and convention was not finished. A further report will follow at the 1982 convention. However, the Self-Study Committee recommends the following:

RESOLVED, That pastors who are serving a congregation without salary or increment shall be classified as "retired" under the following rule of the Board of Trustees; (S.R. 1977, p. 120) "Resolved that the Synod pay the transportation and lodging for our retired pastors for the General Pastoral Conference and Synod Meeting."

After restudy of the rules for "Equalization for Individual Members of the Synod" (cf. S.R. 1979 p. 137 and Synod Handbook p. 64) the Self-Study Committee recommends the following:

RESOLVED, That point No. 2 be changed to read as follows: "Each board shall arrange for payment of equalization for attendance at synod conventions and conferences for those working under its supervision."

6) PASTORAL EXCUSES FOR CONVENTION AND CONFERENCE

The Self-Study Committee was asked to study the matter of valid and invalid excuses for nonattendance at the General Pastoral Conference and Synod Convention. This request came from the General Pastoral Conference and therefore the full report of the Self-Study Committee's findings will be made to the General Pastoral Conference.

7) CIRCUIT VISITORS

The Self-Study Committee suggests that the election of circuit visitors proceed as usual until the matter can be further studied.

8) CONVENTION GUIDELINES

The Self-Study Committee suggests that Guidelines No. 1, 2, 3, 4, 5, and 9—Sections 1 and 2 be printed in the Convention Handbook to remind all pastors and delegates of the correct procedures at the convention.

Respectfully submitted,
Nile Merseth, secretary

MEMORIAL

To the 1981 Convention of the Evangelical Lutheran Synod, assembled at Bethany Lutheran College, Mankato, Minnesota, June 21-26:

A Memorial re the Proposed Revised Constitution, Chapter V, paragraph 3.

WHEREAS, Christ the King Lutheran Church of Bell Gardens, California, believes that the proposed *Revised Constitution of the Evangelical Lutheran Synod*, chapter V, paragraph 3 (replacing Chapter V, paragraph 4 of the present Constitution) is not in accordance with the Word of God, to wit:

a. The new paragraph changes the relationship of the synod to the congregation by removal of its previous designation terming the synodical conventions as "but advisory."

b. The proposed revision states that "all decisions which are in accord with the Holy Scriptures are binding upon its membership." A synodical resolution may rightfully be a matter of adiaphora. Since it is not against Scripture it would be "in accord with the Holy Scriptures," and therefore "binding upon its membership." Therefore the substance of this part of the proposed revision is that a congregation may object *only* to such decisions it believes *is contrary* to the word of God. However the Formula of Concord states: "We believe, teach and confess that the congregation of God of every place and time has, according to its cir-

cumstances the good right, power and authority in matters truly adiaphora to change . . . them." Trig. p. 1055.

c. The statement, "Regarding other resolutions of the convention pertaining to business and operational matters, the membership shall accept these decisions and shall strive to implement them," converts the synod to a hierarchical position unwarranted by Holy Scripture, making all such decisions mandatory upon the congregation, and allowing no discretion on the part of the member congregation if it "finds that it does not serve its interests under the circumstances peculiar to it." (quotation from present Constitution)

AND WHEREAS, This proposed revision is in conflict with the Constitution of Christ the King Lutheran Church which states, Article V: "This congregation . . . shall have supreme power in the external and internal administration of its own spiritual and material affairs;"

AND WHEREAS, This congregation in its previous history lost its rights to all its property through hierarchical tactics of a synodical governing body;

THEREFORE BE IT RESOLVED, That the proposed revision in Chapter V, paragraph 3 be declared in conflict with the Word of God;

And BE IT FURTHER RESOLVED, That Chapter V, paragraph 4, of the present Evangelical Lutheran Synod Constitution be retained as Chapter V, paragraph 3 of the proposed REVISED CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD.

Signed by resolution of the Voters Assembly in a meeting June 11, 1981.

Edmund Hemman, chairman
Daniel C. Verner, secretary
Robert A. Moldstad, pastor

**MEMORIAL TO THE 1981 CONVENTION OF THE EVANGELICAL
LUTHERAN SYNOD
SUBJECT: CIRCUIT REALIGNMENT**

WHEREAS, It is 1545 highway miles (Interstate 90) from Mankato to Tacoma, Washington, or, in a straight line, as far as between Mankato and Miami, Florida, and

WHEREAS, It is 1410 highway miles from Tacoma, Washington, to Lake Havasu City, Arizona, or, in a straight line, as far as between Mankato and Washington, D.C., and

WHEREAS, It is 1200 highway miles from Tacoma, Washington, to Bishop, California (via Bakersfield), or, in a straight line, as far as between Mankato and Pittsburgh, Pennsylvania, and

WHEREAS, The vast distances between the northern and southern limits of existing Circuit #8 do not allow for either practical or economical service by a synodical visitor, therefore

BE IT RESOLVED, That henceforth the congregations of Oregon and Washington constitute Circuit #8, and

BE IT RESOLVED, That a new circuit be created to comprise the congregations of California and Arizona, and

BE IT RESOLVED, That this new circuit be known as Circuit #9, and

BE IT RESOLVED, That this new circuit have its own synod-elected visitor and alternate visitor.

We urge the adoption of the above resolutions.

Respectfully submitted,
Parkland Lutheran Congregation
Tacoma, Washington

By action of voters, May 10, 1981

REPORT OF THE ANNIVERSARY THANKOFFERING COMMITTEE

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name." Psalm 100:4 These words of the Psalmist surely express the feelings of the Anniversary Thankoffering Committee as it concludes its work of directing the ingathering of funds for the *Gratitude for Grace* offering, that officially ended in December of 1980. With joy and happiness, and with thanksgiving to God, we can report that this special offering to commemorate the 50th anniversary of Bethany College, the 30th anniversary of Bethany Lutheran Theological Seminary, and the 10th anniversary of our Synod's Foreign Mission Program was successful beyond our fondest dreams. Our gracious God so moved the hearts of the members of our Evangelical Lutheran Synod, that they responded with gifts to the Thankoffering in such amounts that made it possible for us to exceed by almost \$200,000 our original goal of \$600,000. By April 10th of this year our committee treasurer had received \$791,007.05. And even though the Thankoffering officially ended at the end of 1980, monies for it continue to come in, as some congregations still have pledges that are being fulfilled. As of April 10th there were still \$115,177.63 in outstanding pledges. Individuals and congregations are encouraged to keep sending in their monies for the Thankoffering until all the pledges are fulfilled. Our committee treasurer will continue to receive and credit the funds as long as they continue to be submitted.

The committee wishes again to thank each and every individual who participated in this wonderful Thankoffering. The way in which our people took up the challenge of this special offering is another demonstration of the biblical truth that God's people shall be willing in the day of His power. (Psalm 110:3) The committee also wishes to thank the pastors and area captains and congregational committees who worked so hard to make this Thankoffering a success. Once again we express our gratitude to Aid Association for Lutherans for the grant of \$21,300, used to assist in the cost of publicity.

Members of the Thankoffering Committee have been: 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 A. Tweit; the Rev. Paul Petersen; the Rev. Wilhelm Petersen; Mr. Harvey Bell; Mr. William Overn. "O give thanks unto the Lord; for He is good: because His mercy endureth forever." Psalm 118:1

Norman A. Madson, recording secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

| | |
|------------------------------------|-----------------|
| Balance on Hand 9/30/79 | \$ 735.99 |
| Receipts: Church Assessments | |
| 45 \$80.00 | \$3,600.00 |
| 48 \$90.00 | 4,320.00 |
| Delegate Check not Cashd | 224.00 |
| Interest Income | 34.84 |
| Total | <u>8,178.84</u> |
| Disbursements Delegates | \$8,914.83 |
| Travel and Mileage | <u>5,969.20</u> |
| Balance on Hand 3/31/81 | \$2,945.63 |

Delegates attending the Convention were paid for 76,260 miles.

Stan Reinholtz, chairman

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship held two meetings in the past year. April 18, 1980 and March 23, 1981. A subcommittee was elected to meet with a subcommittee of the Board for Missions to extend a call for a Stewardship-Missions Counselor. That subcommittee met on August 11 and September 15, 1980. On October 20, the Rev. Paul Petersen accepted the call to serve the Evangelical Lutheran Synod as Stewardship-Missions Counselor.

The budget of the Synod almost doubled from \$384,000 in 1976 to \$726,268 in 1981. During 1980 we received \$66,000 more than in 1979. In addition to our regular budget, our Anniversary Thankoffering has been in progress the past three years. The original goal of \$600,000 has been exceeded.

At the same time, some problems have arisen, caused chiefly by the uncertain, troublesome economic times we are passing through. "Runaway inflation," "deficit spending," "cut back on budgets," are words heard from every level of society.

It comes as no surprise that these chaotic conditions have also affected the Lord's work we do together. Church work is not exempt from these problems. While we have done well in the past, expenditures have exceeded income considerably. The cost of purchasing property for new mission congregations, the increased rates of borrowing money, the cost of remodeling and improvements at our Bethany Lutheran College, including the construction of a new enclosed fire escape on the girls' dormitory at a cost of \$114,009.23—all of these factors added to our operating costs. Some of these items were unpredicted and unplanned for and thus made it necessary to over-expend our budget by \$188,072.40. In addition, our income for 1980 fell \$34,990 short of meeting our budgeted goal. This is the first time in eight years that we have not exceeded our goal. This is all a matter of great concern.

1982 Budget

The Board for Stewardship recommends that the Synod certify the proposed budget for 1982:

| BOARD | PROPOSED BUDGET | |
|---|-----------------|--------|
| Bethany Lutheran College | \$215,000 | |
| Bethany Lutheran Seminary | 50,000 | |
| Christian Services | 23,000 | |
| Education and Youth | 20,000 | |
| Foreign Missions | 100,000 | |
| Home Missions | 105,000 | |
| Publications | 6,300 | |
| Synod Fund (itemized) | | |
| 1. Interest | | |
| On mission properties and other churches | \$38,550 | |
| On loans for operating | 31,750 | |
| On residences and college improvements | 21,000 | 91,300 |
| 2. Maintenance on residences | | 23,400 |
| 3. Deferred Giving Counselor (plus other half of salary and expenses from the Bethany College Budget) | | 20,000 |
| 4. Stewardship Missions Counselor (plus other amount of \$14,000 from Mission Budget for salary and expenses) | | 14,000 |

| | |
|---|----------------|
| 5. Bethany College improvements | 20,000 |
| 6. Administration Expenses: | 21,000 |
| Officers' allowances, officers' assistance, secretarial, travel, office, etc. | |
| 7. Expenses of boards, committees, conventions and miscellaneous | 31,000 |
| | <u>220,700</u> |
| Total Proposed Budget | \$740,000 |

The Board further recommends that \$740,000 be the maximum budget figure for 1982. If any reallocation of funds is to be made, it must be made within the total budget amount of \$740,000. While this budget is slightly less than a 2% increase, it is believed that in view of the 1980 deficit and the 14% increase for 1981, no more is warranted.

A tabulated list of congregational contributions is included for the year 1980:

| CONGREGATION | ADDRESS | AMOUNT |
|-----------------------------------|---------|----------|
| Ascension—Eau Claire, WI | | \$ 4,525 |
| Bethany—Ames, IA | | 968 |
| Bethany—Luverne, MN | | 14,305 |
| Bethany—Port Orchard, WA | | 13,972 |
| Bethany—Princeton, MN | | 7,788 |
| Bethel—Sioux Falls, SD | | 4,914 |
| Christ—Sutherlin, OR | | 952 |
| Christ—Savannah, GA | | 390 |
| Christ the King, Bell Gardens, CA | | 3,090 |
| Calvary—Ulen, MN | | 1,545 |
| Center—Scarville, IA | | 3,810 |
| Clearwater, Oklee, MN | | 751 |
| Concordia—Clearbrook, MN | | 1,962 |
| Concordia—Eau Claire, WI | | 6,509 |
| Cross Lake, Fosston, MN | | 286 |
| Faith, Alpena, MI | | 359 |
| Faith, Camarillo, CA | | 700 |
| Faith, East Jordan, MI | | 852 |
| Faith, Hillman, MI | | 1,946 |
| Faith, Oregon, WI | | 1,211 |
| Faith, Parkersburg, IA | | 1,984 |
| Faith, San Antonio, TX | | 1,204 |
| Faith, St. Edward, NE | | 33 |
| East Paint Creek, Waterville, IA | | 8,973 |
| English, Cottonwood, MN | | 13,388 |
| First, Suttons Bay, MI | | 3,448 |
| First American, Mayville, ND | | 6,569 |
| First English, Ashland, WI | | 3,112 |
| First Evanger, Fertile, MN | | 1,738 |
| First Shell Rock, Northwood, IA | | 4,124 |
| First Trinity, Marinette, WI | | 2,173 |
| Forest, Forest City, IA | | 3,518 |
| Good Shepherd, Bloomer, WI | | 3,966 |
| Good Shepherd, Richardson, TX | | 2,904 |
| Grace, Crookston, MN | | 3,678 |
| Grace, Madison, WI | | 7,400 |
| Grace, Piedmont, MO | | 598 |
| Grace, Scottsville, NY | | 211 |
| Grace, Vero Beach, FL | | 32,327 |
| Hartland, Hartland, MN | | 5,359 |
| Heritage, Apple Valley, MN | | 1,141 |

| | |
|-------------------------------------|--------|
| Hiawatha, Minneapolis, MN | 4,165 |
| Holton, Holton, MI | 4,209 |
| Holy Cross, Madison, WI | 30,437 |
| Holy Scripture, Midland, MI | 4,155 |
| Holy Trinity, Okauchee, WI | 10,183 |
| Immanuel, Audubon, MN | 4,174 |
| Immanuel, Riceville, IA | 980 |
| Indian Landing, Rochester, NY | 2,550 |
| Jerico, New Hampton, IA | 17,754 |
| King of Grace | 33,513 |
| Lake Mills, Lake Mills, IA | 3,226 |
| Lakewood, Tacoma, WA | 3,228 |
| Lime Creek, Lake Mills, IA | 1,692 |
| Manchester, Manchester, MN | 1,423 |
| Messiah, Minot, ND | 503 |
| Mt. Olive, Mankato, MN | 29,286 |
| Mt. Olive, Trail, MN | 2,190 |
| Nazareth, Trail, MN | 3,046 |
| Newport, Wisconsin Dells, WI | 1,488 |
| Norseland, St. Peter, MN | 12,894 |
| Norwegian Grove, Gaylord, MN | 4,668 |
| Oak Park, Oklee, MN | 1,736 |
| Oslo, Volga, SD | 418 |
| Our Redeemer, Yelm, WA | 1,266 |
| Our Savior's, Albert Lea, MN | 18,957 |
| Our Savior's, Amherst Junction, WI | 3,142 |
| Our Savior's, Bagley, MN | 557 |
| Our Savior's, Belview, MN | 3,180 |
| Our Savior, Bishop, CA | 2,960 |
| Our Savior's, Elderon, WI | 1,285 |
| Our Savior's, Hawley, MN | 3,404 |
| Our Saviour, Lake Havasu City, AZ | 3,284 |
| Our Saviour, Madison, WI | 2,824 |
| Our Savior, Naples, FL | 7,424 |
| Our Savior's, Princeton, MN | 12,061 |
| Parkland, Tacoma, WA | 9,640 |
| Peace, Belgrade, NE | 1,038 |
| Pilgrim, Waterloo, IA | 6,146 |
| Pinehurst, Eau Claire, WI | 3,236 |
| Pinewood, Burlington, MA | 4,879 |
| Redeemer, Iola, WI | 772 |
| Redeemer, New Hampton, IA | 2,646 |
| Richland, Thornton, IA | 12,497 |
| River Heights, East Grand Forks, MN | 49,292 |
| Rock Dell, Belview, MN | 4,845 |
| Rose Dell Trinity, Jasper, MN | 1,540 |
| Saude, Lawler, IA | 4,090 |
| Somber, Northwood, IA | 4,280 |
| St. Andrew, Colorado Springs, CO | 1,422 |
| St. John, Cedar Rapids, NE | 1,280 |
| St. Luke, Mt. Vernon, WA | 50 |
| St. Mark's, Chicago, IL | 2,059 |
| St. Martin, Shawano, WI | 12,165 |
| St. Matthew, Myrtle Creek, OR | 249 |
| St. Paul's, Albion, NE | 33 |
| St. Paul's, Chicago, IL | 100 |
| St. Paul, Clintonville, WI | 5,032 |
| St. Paul, Escondido, CA | 405 |

| | |
|---|--------|
| St. Paul, Lengby, MN | 1,555 |
| St. Paul's, Portage, WI | 5,240 |
| St. Paul's First, North Hollywood, CA | 625 |
| St. Petri, Grygla, MN | 100 |
| St. Timothy, Lombard, IL | 17,685 |
| Scarville, Scarville, IA | 9,848 |
| Trinity, Brewster, MA | 2,871 |
| Trinity, Calmar, IA | 2,105 |
| Trinity, West Bend, WI | 2,595 |
| Wayfarer's Chapel, Ventura, CA | 325 |
| Western Koshkonong, Cottage Grove, WI | 7,691 |
| West Paint Creek, Waukon, IA | 2,811 |
| Zion, Thompson, IA | 2,338 |
| Zion, Tracy, MN | 6,416 |

Dale Helm, secretary

REPORT OF THE BOARD OF TRUSTEES

Regular quarterly meetings of the Board of Trustees of the Evangelical Lutheran Synod were held on the following dates in 1980: February 12-13, May 13-14, August 4, and November 11-12. One special meeting of the Board was held during the Synod's Convention on June 19, 1980. Another special meeting of the Board together with the representatives of the Synod's boards, committees and educational institutions was held on January 12-13, 1981. The Trustee-Regents Subcommittee met on the following dates: February 12, March 21, April 11, April 29, October 24. The chairman and secretary of the subcommittee met on April 22, May 13, June 9, October 3, 1980 and on February 3, 1981 to consider matters which had been referred to them.

The following is a report of the activities of the Board of Trustees and of the Trustee-Regents Subcommittee for the Synod's consideration.

ARCHIVES

The archives are now located in a basement room in the college library. The room is temperature and humidity controlled. The work of arranging and filing the materials that have been received was done by T. E. Aaberg during 1980. Seminary student Daniel Larson has been hired by the Committee on Archives and History to continue this work in 1981. The congregations of the Synod as well as individuals who have materials of historic value are urged to send them to the secretary of the Committee on Archives and History.

Prof. R. Honsey
Bethany Lutheran College
Mankato, Minnesota 56001

BETHANY LUTHERAN COLLEGE PROPERTY

The contract for the erection of the enclosed exterior stairway on Old Main was awarded to Kratochvil Construction Company, New Prague, Minnesota at an adjusted contract price of \$105,564. This construction has been completed. The Trustee-Regents Subcommittee approved the completion and the secretary signed the final bills from the contractor and the architect on February 3, 1981. The total cost, including architect's fee, was \$114,009.12. A portion of the cost of this construction was raised through special contributions, some was borrowed from the Bethany College Reserve Fund and the rest was borrowed from other sources.

GENERAL

The Board of Trustees authorized expenditures to help the Mt. Olive Lutheran Congregation, Mankato, Minnesota, the Holy Cross Lutheran Church, Madison,

Wisconsin and the Northwood-Lake Mills Lutheran Parish, Northwood, Iowa obtain assistance for the president and secretary of the Synod. (cf. Handbook, p. 58.)

The Board of Trustees, the Board of Regents and the Board for Publications working through the Trustee-Regents Subcommittee as well as through another subcommittee appointed by the president and made up of members of the Board of Trustees, the Board of Regents and the Board for Publications, and working with the college administration and the manager of the Lutheran Synod Book Company have begun to work out and put into practice some general principles through which it is hoped that the relationship between the boards and the Lutheran Synod Book Company will be improved and more clearly understood. Work will continue toward the further refining of these relationship principles.

LOANS

The Redeemer Lutheran Church property, Iola, Wisconsin, for which the Synod had guaranteed the payments as of October 12, 1976, and on which loan the Synod had been paying the interest, was sold in October 1980 for \$100,000. The interest payments in the amount of \$20,176.85 was returned to the Synod.

ORGANIZATION OF THE BOARD

The officers of the Synod, President G. Orvick, Vice President N. Madson, Secretary A. Merseeth 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 and responsible to it, consists of Mr. B. Bogeskov, Mr. T. Arends, Mr. Harvey Bell and Mr. Lars Petersen.

The Committee on Archives and History, a committee elected by the Board of Trustees and responsible to it, consists of the Rev. A. Harstad, the Rev. H. Theiste and Prof. R. Honsey who serves as its secretary.

The members of the Board elected to serve on the Trustee-Regents Subcommittee are A. Levorson, A. Merseeth and R. Olson.

D. Natvig serves the Board as Administrator of Housing.

SYNOD BUDGET 1981

Because of a deficit in the 1980 Synodical Budget Income Receipts of ca. \$35,000, and because of projects to which the Synod was already committed—e.g., the erection of the enclosed exterior stairway on Old Main at Bethany College—the Synod found it necessary to expend \$188,072.40 above its available income, the Board of Trustees called a meeting together with representatives of all the Synod's boards and committees on January 12-13, 1981 for a thorough consideration of the Synod's 1981 Budget. The Board of Trustees as well as the other representatives present were well aware that the Synod cannot continue on such a course of deficit spending and must make an effort to begin applying some funds toward its debt obligations in order to reduce its heavy interest load.

On the basis of a recommendation from this joint meeting the Board of Trustees took the following action which it submits here seeking the Synod's approval.

RESOLVED, That the Board of Trustees reallocate the 1981 budget figures as follows:

| | |
|---------------------------|-----------|
| Bethany Lutheran College | \$205,000 |
| Bethany Lutheran Seminary | 58,500 |
| Christian Service | 30,000 |
| Church Extension | 0 |
| Education and Youth | 25,000 |
| Evangelism | 500 |
| Foreign Missions | 85,040 |
| Home Missions | 105,000 |

| | |
|----------------|---------------|
| Publications | 4,000 |
| Radio Ministry | 0 |
| Synod Fund | 213,228 |
| | <hr/> 726,268 |

The Trustees authorized the printing of a brochure to be used for presenting this budget reallocation to the Synod's constituency. We hope this has been done throughout the Synod.

SYNOD PROPERTIES

As custodians of the Synod's properties the Board of Trustees hear quarterly reports from its Administrator of Housing and discusses and approves the necessary expenditures to maintain the Synod's residences in good repair. The total cost for maintenance and other expenses on the Synod's residences in 1981 was \$36,052.24.

The Board of Trustees receives and discusses quarterly financial and progress reports from all the congregations where the Synod owns the property, has made a loan to the congregation or has co-signed with the congregation for a loan. Through regular reports from the Board of Regents and also through the Trustee-Regents Subcommittee the Board keeps abreast of any needs for maintenance on the College and Seminary properties.

The Synod signed a contract with Grice-Camp General Contractors, Inc. for the construction of a church edifice for Good Shepherd Lutheran Church, Richardson, Texas for a final contract price of \$168,949 plus architect fees of \$10,710. The construction of this house of worship was completed in October 1980 and the building was dedicated to the glory of God by Stewardship-Missions Counselor, P. Petersen, on March 1, 1981. The total cost of the Richardson, Texas project—land improvements and building construction—was \$357,382.37. This is being financed through a \$275,250 loan from Aid Association for Lutherans. The loan is for 20 years at 10% interest. Monthly payments of \$2,659 began on December 19, 1980. A 5 year Program Subsidy Grant of \$50,000 was received from Lutheran Brotherhood for the Good Shepherd Congregation beginning in January 1979.

The Synod purchased a 2¾ acre tract of land with a building measuring 23' x 105' at 3163 Maricopa, Lake Havasu City, Arizona on October 1, 1980 as a church home for Our Saviour Lutheran Church at a purchase price of \$87,250. A \$10,000 down payment was made. This included \$6,000 by the Synod as a loan to the congregation and \$4,000 by the congregation and individuals. A contract was signed with the seller, Wilma J. Pedwell, for \$77,250. This contract is for 10 years at 10% interest, with the seller reserving the right to increase the interest after 5 years, however, to no more than 14%. The Synod is making monthly payments of \$677.94 per month. These payments began November 1, 1980. This building was dedicated to the glory of God by President Orvick on November 30, 1980. A Program Subsidy Grant of \$56,400 has been approved by Lutheran Brotherhood. This will be received during the next 5 years, 1981-1985.

WILLS

The following bequests have been received and, where necessary, acknowledged.

| | |
|---|------------|
| Laura Meyer estate, Sears stock for Missions | \$8,965.50 |
| This Sears stock was sold to the Evangelical Lutheran Synod Foundation. | |
| Oscar Huso Trust | 2,938.27 |
| Martin Robinson Trust | 6,018.75 |
| Mamie Simonson estate | 1,333.03 |
| Cora Simonson estate | 1,000.00 |
| Alf Merseth, secretary | |

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

GENERAL

WHEREAS, The Synod has asked the Board of Trustees to "annually recommend" to the convention a "basic mileage reimbursement" for "officers and board members of the Synod." (cf. Synod Report 1979, p. 133, Res. 14)

RESOLVED, That the Board of Trustees recommends that mileage reimbursement for travel by the Synod's officers and board members be increased to 20¢ per mile effective July 1, 1981.

SYNOD PROPERTIES

The Synod purchased the Bieberly property for \$30,000. The terms are as follows: down payment \$8,000; interest at 10% payable annually; payments on principal may be made as desired; balance due in a balloon payment at the end of five years.

CHRISTIAN SERVICE SAVINGS ACCOUNT

Regarding the savings account in the Christian Service Fund which was earmarked by the Synod (cf. Synod Report 1972, p. 67, Res. 1b) the Board of Trustees recommends:

WHEREAS, The likelihood of the Synod operating a home for the aged is very remote, and

WHEREAS, As of April 30, 1981 \$10,374.66 remains in an account from the sale of Kasota Valley Home, and

WHEREAS, This amount could be used to reduce our indebtedness,

RESOLVED, That this account be transferred to the general fund for this purpose.

SYNOD BUDGET 1981

At its meeting on May 20, 1981, the Board of Trustees again discussed the Synod income budget for 1981. It took the following action which supersedes the Board's action of January 13, 1981.

WHEREAS, As of April 30, the Synod income budget deficit was \$61,072.89 and

WHEREAS, This condition dictates that the 1981 income budget be revised to reflect a more realistic figure,

RESOLVED, That the Board of Trustees adopt the following revised income budget for 1981.

| | |
|---------------------------|-----------|
| Bethany Lutheran College | \$190,000 |
| Bethany Lutheran Seminary | 48,000 |
| Christian Service | 24,000 |
| Education and Youth | 16,000 |
| Foreign Missions | 82,000 |
| Home Missions | 95,000 |
| Publications | 4,000 |
| Synod Fund | 202,000 |
| Total 1981 income budget | \$661,000 |

Alf Merseth, secretary

AUDITOR'S REPORT

ROY & MEYER

CERTIFIED PUBLIC ACCOUNTANTS

MEMBERS AMERICAN INSTITUTE OF CPAS

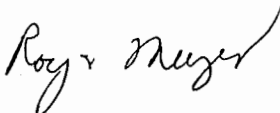
180 N. LASALLE STREET, CHICAGO, ILLINOIS 60601
312-782-7906

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

The accompanying balance sheet of the Evangelical Lutheran Synod as of December 31, 1980 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.



Chicago, Illinois
May 13, 1981

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1980

A S S E T S

| | GENERAL FUND | FUND FOR CHRISTIAN SERVICE | CHURCH EXTENSION AND LOAN FUND | BETHANY LUTHERAN COLLEGE | BETHANY LUTHERAN THEOLOGICAL SEMINARY | RESIDENCES AND REAL ESTATE | EVANGELICAL LUTHERAN SYNOD FOUNDATION | 1980 TOTAL | 1979 TOTAL |
|---|----------------------|----------------------------------|---|------------------------------------|--|----------------------------------|--|------------------------|------------------------|
| Cash | \$ 45,233.52 | \$ - | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 45,233.52 | \$ 56,574.38 |
| Accounts receivable - Contributions and other income | 42,395.82 | - | - | - | - | - | - | 42,395.82 | 64,124.87 |
| Prepaid expenses - Foreign missions 1981 budget expenditures paid in advance | 8,271.93 | - | - | - | - | - | - | 8,271.93 | - |
| Deferred charges - Anniversary Thankoffering | - | - | - | - | - | - | - | - | 20,710.24 |
| Investments: Savings accounts | - | 10,241.23 | - | - | - | - | 7,573.08 | 17,814.31 | 22,597.86 |
| Contracts for deed | 29,960.89 | - | - | - | - | - | - | 29,960.89 | 32,898.29 |
| Loans receivable from congregations | - | - | 903,568.52 | - | - | - | - | 903,568.52 | 686,686.08 |
| Stocks (Note B) | - | - | - | - | - | - | 67,066.62 | 67,066.62 | 57,971.16 |
| Real estate and buildings | - | - | - | 3,351,985.84 | 344,698.23 | 461,990.44 | - | 4,158,674.51 | 3,964,160.29 |
| Due from General Fund | - | - | 32,005.58 | - | - | - | 1,622.49 | 33,628.07 | 90,732.79 |
| Total assets | <u>\$ 125,862.16</u> | <u>\$ 10,241.23</u> | <u>\$ 935,574.10</u> | <u>\$ 3,351,985.84</u> (Note C) | <u>\$ 344,698.23</u> | <u>\$ 461,990.44</u> (Note D) | <u>\$ 76,262.19</u> | <u>\$ 5,306,614.19</u> | <u>\$ 4,996,455.96</u> |

NOTES: (A) The accompanying notes are an integral part of this balance sheet.

(B) See Accountants' Compilation Report.

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1980

LIABILITIES AND FUND BALANCES

| | GENERAL FUND | FUND FOR CHRISTIAN SERVICE | CHURCH EXTENSION AND LOAN FUND | BETHANY LUTHERAN COLLEGE | BETHANY LUTHERAN THEOLOGICAL SEMINARY | RESIDENCES AND REAL ESTATE | EVANGELICAL LUTHERAN SYNOD FOUNDATION | 1980 TOTAL | 1979 TOTAL |
|---------------------------|-----------------|----------------------------------|---|--------------------------------|--|----------------------------------|--|-----------------|-----------------|
| Liabilities: | | | | | | | | | |
| Notes payable: (Note E) | | | | | | | | | |
| Working capital | \$ 100,000.00 | \$ - | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 100,000.00 | \$ - |
| Bethany Lutheran College | | | | | | | | | |
| Reserve Fund | 68,500.00 | - | - | - | - | - | - | 68,500.00 | 50,000.00 |
| Investment program | - | - | 155,956.34 | - | - | - | 3,000.00 | 158,956.34 | 236,398.32 |
| Accounts payable | 30,328.82 | - | - | - | - | - | - | 30,328.82 | 37,127.53 |
| Accrued interest payable | 13,253.86 | - | - | - | - | - | - | 13,253.86 | 12,092.00 |
| Unexpended restricted | | | | | | | | | |
| contributions (Note F) | 233,029.35 | - | - | - | - | - | - | 233,029.35 | 187,982.82 |
| Mortgages payable | - | - | 500,877.19 | 176,105.41 | 133,769.43 | 39,922.80 | - | 850,674.83 | 646,322.29 |
| Deferred income - future | | | | | | | | | |
| payments on donated | | | | | | | | | |
| contract for deed | 14,282.14 | - | - | - | - | - | - | 14,282.14 | 16,678.03 |
| Due to other funds | 33,628.07 | - | - | - | - | - | - | 33,628.07 | 90,732.79 |
| Total liabilities | 493,022.24 | - | 656,833.53 | 176,105.41 | 133,769.43 | 39,922.80 | 3,000.00 | 1,502,653.41 | 1,277,333.78 |
| Fund balances (deficit): | | | | | | | | | |
| Unrestricted: | | | | | | | | | |
| Designated for investment | - | - | 278,740.57 | - | - | - | 58,262.19 | 337,002.76 | 331,783.18 |
| Undesignated | (367,160.08) | 10,241.23 | - | - | - | - | - | (356,918.85) | (202,505.67) |
| | (367,160.08) | 10,241.23 | 278,740.57 | - | - | - | 58,262.19 | (19,916.09) | 129,277.51 |
| Restricted (Note G) | | | | | | | | | |
| Net investment in real | | | | | | | | | |
| estate and buildings | - | - | - | 3,175,880.43 | 210,928.80 | 422,067.64 | - | 3,808,876.87 | 3,574,844.67 |
| Total fund balances | | | | | | | | | |
| (deficit) | (367,160.08) | 10,241.23 | 278,740.57 | 3,175,880.43 | 210,928.80 | 422,067.64 | 73,262.19 | 3,803,960.78 | 3,719,122.18 |
| Total liabilities and | | | | | | | | | |
| fund balances | \$ 125,862.16 | \$ 10,241.23 | \$ 935,574.10 | \$ 3,351,985.84 | \$ 344,698.23 | \$ 461,990.44 | \$ 76,262.19 | \$ 5,306,614.19 | \$ 4,996,455.96 |

NOTES: (A) The accompanying notes are an integral part of this balance sheet.

(B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | GENERAL FUND | FUND FOR CHRISTIAN SERVICE | CHURCH EXTENSION AND LOAN FUND | BETHANY LUTHERAN COLLEGE | BETHANY LUTHERAN THEOLOGICAL SEMINARY | RESIDENCES AND REAL ESTATE | EVANGELICAL LUTHERAN SYNOD FOUNDATION | TOTAL |
|--|-------------------|----------------------------------|---|--------------------------------|--|----------------------------------|--|-------------------|
| BALANCES (Deficit) - December 31, 1979 | \$ (212,224.56) | \$ 9,718.89 | \$ 277,740.57 | \$2,956,966.17 | \$ 201,236.04 | \$ 416,642.46 | \$ 69,042.61 | \$3,719,122.18 |
| ADD: | | | | | | | | |
| Allocation from budget | - | - | 1,000.00 | - | - | - | - | 1,000.00 |
| Interest earned | - | 522.34 | - | - | - | - | - | 522.34 |
| Contributions received | - | - | - | - | - | - | 180.00 | 180.00 |
| Appropriated from General Fund - portion of unrestricted estates | - | - | - | - | - | - | 2,839.58 | 2,839.58 |
| Dividends retained by Foundation | - | - | - | - | - | - | 1,200.00 | 1,200.00 |
| Prior year excess Seminary construction costs recovered | 58,669.08 | - | - | - | - | - | - | 58,669.08 |
| Bethany Lutheran College net value adjustment at June 30, 1980 (Note C) | - | - | - | 208,500.00 | - | - | - | 208,500.00 |
| Payments on liabilities by General Fund | (25,532.20) | - | - | 10,414.26 | 9,692.76 | 5,425.18 | - | - |
| | <u>33,136.88</u> | <u>522.34</u> | <u>1,000.00</u> | <u>218,914.26</u> | <u>9,692.76</u> | <u>5,425.18</u> | <u>4,219.58</u> | <u>272,911.00</u> |
| | (179,087.68) | 10,241.23 | 278,740.57 | 3,175,880.43 | 210,928.80 | 422,067.64 | 73,262.19 | 3,992,033.18 |
| DEDUCT: | | | | | | | | |
| Excess of expenditures and appropriations over income for the year ended December 31, 1980 | <u>188,072.40</u> | - | - | - | - | - | - | <u>188,072.40</u> |
| BALANCES (Deficit) - December 31, 1980 | \$ (367,160.08) | \$ 10,241.23 | \$ 278,740.57 | \$3,175,880.43 | \$ 210,928.80 | \$ 422,067.64 | \$ 73,262.19 | \$3,803,960.78 |

NOTES: (A) The accompanying notes are an integral part of this statement.

(B) See Accountants' Compilation Report.

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | |
|--|---------------|
| Total income available for current purposes - brought forward | \$ 643,232.01 |
|--|---------------|

EXPENDITURES

| | |
|--------------------------------------|------------------|
| Bethany Lutheran College | \$ 200,000.00 |
| Bethany Lutheran Seminary | 78,000.00 |
| Home missions | 94,245.12 |
| Foreign missions | 108,465.84 |
| Evangelism | 457.50 |
| Education and youth | 16,053.90 |
| Christian service | \$ 12,272.26 |
| Pension plan | 8,998.21 |
| Group insurance | <u>6,545.55</u> |
| Publications | 11,622.45 |
| Lutheran Synod Quarterly | 264.07 |
| Lutheran Sentinel | <u>18,683.04</u> |
| Church Extension Fund allocation | 30,569.56 |
| Synod funds: | 1,000.00 |
| Bethany College improvements | 204,339.14 |
| BLC residences | 36,052.24 |
| Interest | 98,991.10 |
| Other | <u>69,001.59</u> |
| Confessions Anniversary project | 408,384.07 |
| "World Needs" | 399.38 |
| Anniversary Thankoffering expenses | 566.64 |
| Parish leadership seminars | <u>5,581.63</u> |
| | <u>3,691.05</u> |
| Total expenditures - carried forward | 975,230.71 |

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | | |
|---|---------------|------------------------|
| Total income available for current purposes - | | |
| brought forward | | \$ 643,232.01 |
| Total expenditures - brought forward | \$ 975,230.71 | |
| Less expenditures financed by special funds: | | |
| Anniversary Thankoffering: | | |
| Foreign missions | \$ 26,265.84 | |
| Bethany College improvements | 17,197.47 | |
| Promotion expenses | 5,581.63 | |
| Bethany College improvements | 55,098.60 | |
| Foundation interest for missions | 500.00 | |
| Group insurance | 3,419.40 | |
| Lutheran Synod Quarterly subscriptions | 376.00 | |
| Lutheran Sentinel subscriptions | 16,552.35 | |
| Annual report and "Echo" | 5,316.90 | |
| Publications - general | 7,000.00 | |
| Confessions Anniversary project grant | 3,000.00 | |
| "World Needs" | 2,766.64 | |
| Parish leadership seminars | 3,691.05 | 146,765.88 |
| Expenditures financed by income available | | |
| for current purposes | | <u>828,464.83</u> |
| (Deficiency) of income over expenditures | | (185,232.82) |
| <u>APPROPRIATED BY BOARD OF TRUSTEES</u> | | |
| To Evangelical Lutheran Synod Foundation - | | |
| portion of unrestricted estates | | <u>2,839.58</u> |
| (Deficiency) of income over expenditures and appro- | | |
| priations - decrease in General Fund balance | | <u>\$ (188,072.40)</u> |

NOTES:

- (A) The accompanying notes are an integral part of this statement.
- (B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FINANCIAL POSITION

EXHIBIT IV

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | GENERAL FUND | FUND FOR CHRISTIAN SERVICE | CHURCH EXTENSION AND LOAN FUND | BETHANY LUTHERAN COLLEGE | BETHANY LUTHERAN THEOLOGICAL SEMINARY | RESIDENCES AND REAL ESTATE | EVANGELICAL LUTHERAN SYNOD FOUNDATION | TOTAL |
|---|----------------------|----------------------------------|---|--------------------------------|--|----------------------------------|--|----------------------|
| SOURCES OF FUNDS | | | | | | | | |
| Income for year | \$ - | \$ 522.34 | \$ 1,000.00 | \$ - | \$ - | \$ - | \$ 4,219.58 | \$ 5,741.92 |
| Decrease in cash | - | - | - | 18,216.72 | - | - | - | 18,216.72 |
| Decrease in accounts receivable | 21,729.05 | - | - | - | - | - | - | 21,729.05 |
| Decrease in deferred charges | 20,710.24 | - | - | - | - | - | - | 20,710.24 |
| Decrease in savings account | - | - | - | - | - | - | 5,305.89 | 5,305.89 |
| Contract for deed payments | 541.51 | - | - | - | - | - | - | 541.51 |
| Payments received on loans receivable from congregations | - | - | 39,244.41 | - | - | - | - | 39,244.41 |
| Decrease in due from General Fund | - | - | 57,534.73 | - | - | - | - | 57,534.73 |
| Increase in notes payable | 118,500.00 | - | - | - | - | - | - | 118,500.00 |
| Increase in accounts payable | 19,498.84 | - | - | - | - | - | - | 19,498.84 |
| Increase in accrued interest payable | 1,161.86 | - | - | - | - | - | - | 1,161.86 |
| Increase in unexpended restricted contributions | 45,046.53 | - | - | - | - | - | - | 45,046.53 |
| Increase in mortgages payable | - | - | 235,789.69 | - | - | - | - | 235,789.69 |
| Increase in due to Foundation | 430.01 | - | - | - | - | - | - | 430.01 |
| Advances by General Fund | - | - | - | 10,414.26 | 9,692.76 | 5,425.18 | - | 25,532.20 |
| Prior year excess Seminary construction costs recovered | 58,669.08 | - | - | - | - | - | - | 58,669.08 |
| TOTAL SOURCES OF FUNDS | \$ 286,287.12 | \$ 522.34 | \$ 333,568.83 | \$ 28,630.98 | \$ 9,692.76 | \$ 5,425.18 | \$ 9,525.47 | \$ 673,652.68 |
| DISPOSITION OF FUNDS | | | | | | | | |
| Excess of expenditures and appropria- tions over income | \$ 188,072.40 | \$ - | \$ - | \$ - | \$ - | \$ - | \$ - | \$ 188,072.40 |
| Increase in cash | 6,875.86 | - | - | - | - | - | - | 6,875.86 |
| Increase in prepaid expenses | 8,271.93 | - | - | - | - | - | - | 8,271.93 |
| Increase in savings account | - | 522.34 | - | - | - | - | - | 522.34 |
| New loans to congregations | - | - | 256,126.85 | - | - | - | - | 256,126.85 |
| Increase in stocks | - | - | - | - | - | - | 9,095.46 | 9,095.46 |
| Increase in due from General Fund | - | - | - | - | - | - | 430.01 | 430.01 |
| Advances for other funds | 25,532.20 | - | - | - | - | - | - | 25,532.20 |
| Decrease in investment program notes payable | - | - | 77,441.98 | - | - | - | - | 77,441.98 |
| Decrease in accounts payable | - | - | - | 26,297.55 | - | - | - | 26,297.55 |
| Decrease in mortgages payable | - | - | - | 2,333.43 | 9,692.76 | 5,425.18 | - | 17,451.37 |
| Decrease in due to Church Extension and Loan Fund | 57,534.73 | - | - | - | - | - | - | 57,534.73 |
| TOTAL DISPOSITION OF FUNDS | \$ 286,287.12 | \$ 522.34 | \$ 333,568.83 | \$ 28,630.98 | \$ 9,692.76 | \$ 5,425.18 | \$ 9,525.47 | \$ 673,652.68 |

NOTES: (A) The accompanying notes are an integral part of this statement. (B) See Accountants' Compilation Report.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1980

(A) Summary of Significant Accounting Policies:

The financial statements have been prepared on the accrual basis. The significant accounting policies followed are described below to improve the usefulness of the financial statements.

The statements of the Evangelical Lutheran Synod are presented in accordance with the principles of fund accounting. Resources for various purposes are classified for accounting and reporting purposes into funds according to their nature and purpose.

The General Fund represents resources available for current operating purposes.

The Fund for Christian Service is the unexpended proceeds, plus accumulated earnings, from the sale, a number of years ago, of the Kasota Valley Home for the Aged. The funds were set aside for future use for a special project.

The Church Extension and Loan Fund represents resources used for loans to congregations for building and improvement programs.

The Bethany Lutheran College, Bethany Lutheran Theological Seminary, and Residences and Real Estate funds represent the investment of the Synod in these physical properties.

The Evangelical Lutheran Synod Foundation is an "endowment" fund established by the Synod's Board of Trustees. In addition to donations specified for the Foundation, one-third of undesignated trust and estate income is appropriated to the Foundation each year.

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.

(B) Stocks:

| | <u>COST</u> |
|---|--------------------|
| St. Paul Capital Fund (market value \$5,995.95) | \$ 3,801.12 |
| Metro Machine & Engineering Corp. - Preferred - par value 20,000.00 | 20,000.00 |
| Wisconsin Power & Light Co. (market value \$26,460.00) | 34,300.00 |
| Sears, Roebuck & Company (market value \$7,869.00) | <u>8,965.50</u> |
| | <u>\$67,066.62</u> |

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1980

- (C) 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, 1980. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,351,985.84 was determined as follows:

| | |
|--|-----------------------|
| Per audit report of the College as of June 30, 1980: | |
| Total invested in plant | \$3,821,649.00 |
| Less obligations of the plant fund (including \$24,545.00 shown as "Notes payable - Evangelical Lutheran Synod") | <u>488,102.00</u> |
| Total net investment in plant - June 30, 1980 | 3,333,547.00 |
| December 31, 1980 value of obligation to Synod for mortgage on Memorial Library | <u>18,438.84</u> |
| | <u>\$3,351,985.84</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.

- (D) 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 | <u>6</u> | <u>99,800.00</u> |
| TOTALS | <u>24</u> | <u>\$ 461,990.44</u> |

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1980

(E) Notes Payable:

Working capital - demand loan from a congregation at 5 points under prime rate; rate adjusted every six months -

| | |
|---------------------------------------|---------------------|
| Bethany Lutheran College Reserve Fund | |
| Dated June 14, 1979 at 10-1/2% | \$ 50,000.00 |
| Dated June 19, 1980 at 12-1/2% | <u>18,500.00</u> |
| | <u>\$ 68,500.00</u> |

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging from zero to 8%.

(F) Unexpended Restricted Contributions:

| | |
|----------------------------|----------------------|
| World Needs | \$ 7,033.11 |
| Home Missions Fund | 30,125.00 |
| Missions Fund | 8,965.50 |
| Anniversary Thankoffering: | |
| Bethany Lutheran College | 155,063.78 |
| Foreign missions | 26,862.99 |
| Other | <u>4,978.97</u> |
| | <u>\$ 233,029.35</u> |

(G) Fund Balances - Restricted:

| | |
|--|---------------------|
| Merle R. Aasen Estate (to be invested 25 years from January, 1975 with income used for missions; no restriction on principal after 25 years) | \$ 10,000.00 |
| Merle R. Aasen Seminary Scholarship Fund (to be invested 15 years from January, 1975 with income for scholarships; principal available to Seminary as needed after 15 years) | <u>5,000.00</u> |
| | <u>\$ 15,000.00</u> |

(H) See Accountants' Compilation Report.

SUPPLEMENTARY SCHEDULES

SEE ACCOUNTANTS' COMPILATION REPORT

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | 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 | \$376,267.62 | \$184,318.40 | \$ 78,000.00 | \$ 88,744.50 | \$ - | \$ 12,795.42 | \$ 11,409.30 | \$ - | \$ 1,000.00 | \$ - | \$ - |
| Mortgage: | | | | | | | | | | | |
| Principal | 13,985.78 | 13,985.78 | - | - | - | - | - | - | - | - | - |
| Interest | 1,695.82 | 1,695.82 | - | - | - | - | - | - | - | - | - |
| Annual reports and | | | | | | | | | | | |
| "Convention Echo" | 7,043.16 | - | - | - | - | - | - | - | - | 7,043.16 | - |
| Armed services, etc. | 354.26 | - | - | - | - | 354.26 | - | - | - | - | - |
| Automobile allowances, etc. | 9,233.74 | - | - | - | 9,233.74 | - | - | - | - | - | - |
| Bethany College improvements | 204,339.14 | - | - | - | - | - | - | - | - | 204,339.14 | - |
| Board meetings and officers' | | | | | | | | | | | |
| expenses - administrative | 23,592.01 | - | - | 4,920.62 | 4,305.30 | 2,904.22 | 862.96 | 964.24 | - | 9,634.67 | - |
| Education allowances-children | 8,583.89 | - | - | - | 8,583.89 | - | - | - | - | - | - |
| Evangelism committee | 457.50 | - | - | - | - | - | - | - | - | - | 457.50 |
| Group insurance | 6,847.95 | - | - | - | 302.40 | - | 6,545.55 | - | - | - | - |
| Lutheran Sentinel | 18,683.04 | - | - | - | - | - | - | 18,683.04 | - | - | - |
| Lutheran Synod Quarterly | 264.07 | - | - | - | - | - | - | 264.07 | - | - | - |
| Miscellaneous | 3,064.75 | - | - | - | 3,064.75 | - | - | - | - | - | - |
| Pension plan | 12,330.46 | - | - | - | 3,332.25 | - | 8,998.21 | - | - | - | - |
| Travel and moving | 11,325.76 | - | - | 580.00 | 10,745.76 | - | - | - | - | - | - |
| Printing or office expense | 11,848.21 | - | - | - | 1,190.00 | - | - | 10,658.21 | - | - | - |
| Salaries and allowances | 68,807.75 | - | - | - | 65,207.75 | - | - | - | - | 3,600.00 | - |
| Seminary allocation | 300.00 | - | - | - | 300.00 | - | - | - | - | - | - |
| Synod fund - other - | | | | | | | | | | | |
| Schedule B | 183,767.10 | - | - | - | - | - | - | - | - | 183,767.10 | - |
| Other: | | | | | | | | | | | |
| "World Needs" | 2,766.64 | - | - | - | 2,200.00 | - | - | - | - | - | 566.64 |
| Anniversary Thankoffering | | | | | | | | | | | |
| expenses | 5,581.63 | - | - | - | - | - | - | - | - | - | 5,581.63 |
| Confessions Anniversary | | | | | | | | | | | |
| project | 399.38 | - | - | - | - | - | - | - | - | - | 399.38 |
| Parish leadership seminars | 3,691.05 | - | - | - | - | - | - | - | - | - | 3,691.05 |
| Total expenditures - | | | | | | | | | | | |
| carried forward | 975,230.71 | 200,000.00 | 78,000.00 | 94,245.12 | 108,465.84 | 16,053.90 | 27,816.02 | 30,569.56 | 1,000.00 | 408,384.07 | 10,696.20 |

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | 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 | \$975,230.71 | \$200,000.00 | \$ 78,000.00 | \$ 94,245.12 | \$108,465.84 | \$ 16,053.90 | \$ 27,816.02 | \$ 30,569.56 | \$ 1,000.00 | \$408,384.07 | \$ 10,696.20 |
| Restricted receipts: | | | | | | | | | | | |
| Anniversary Thankoffering: | | | | | | | | | | | |
| Foreign missions | 26,265.84 | - | - | - | 26,265.84 | - | - | - | - | - | - |
| Bethany College improvements | 17,197.47 | - | - | - | - | - | - | - | - | 17,197.47 | - |
| Promotion expense | 5,581.63 | - | - | - | - | - | - | - | - | - | 5,581.63 |
| Bethany College improvements | 55,098.60 | - | - | - | - | - | - | - | - | 55,098.60 | - |
| Foundation interest for missions | 500.00 | - | - | - | 500.00 | - | - | - | - | - | - |
| Group insurance | 3,419.40 | - | - | - | - | - | 3,419.40 | - | - | - | - |
| Lutheran Synod Quarterly | 376.00 | - | - | - | - | - | - | 376.00 | - | - | - |
| Lutheran Sentinel | 16,552.35 | - | - | - | - | - | - | 16,552.35 | - | - | - |
| Publications - general | 7,000.00 | - | - | - | - | - | - | 7,000.00 | - | - | - |
| Annual report and "Echo" | 5,316.90 | - | - | - | - | - | - | - | - | 5,316.90 | - |
| Confessions Anniversary project grant | 3,000.00 | - | - | - | - | - | - | 2,600.62 | - | - | 399.38 |
| Parish leadership seminars | 3,691.05 | - | - | - | - | - | - | - | - | - | 3,691.05 |
| "World Needs" | 2,766.64 | - | - | - | 2,200.00 | - | - | - | - | - | 566.64 |
| | 146,765.88 | - | - | - | 28,965.84 | - | 3,419.40 | 26,528.97 | - | 77,612.97 | 10,238.70 |
| Expenses to be financed by budgetary contributions - carried forward | 828,464.83 | 200,000.00 | 78,000.00 | 94,245.12 | 79,500.00 | 16,053.90 | 24,396.62 | 4,040.59 | 1,000.00 | 330,771.10 | 457.50 |

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

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| | 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 | \$828,464.83 | \$200,000.00 | \$ 78,000.00 | \$ 94,245.12 | \$ 79,500.00 | \$ 16,053.90 | \$ 24,396.62 | \$ 4,040.59 | \$ 1,000.00 | \$330,771.10 | \$ 457.50 |
| Budgetary contributions: | | | | | | | | | | | |
| Restricted | 23,847.36 | 608.50 | 2,148.20 | 17,401.97 | 3,396.17 | 182.52 | 110.00 | - | - | - | - |
| Unrestricted - allocated | 577,462.02 | 199,391.50 | 75,851.80 | 76,843.15 | 76,103.83 | 15,871.38 | 21,890.00 | 4,040.59 | 1,000.00 | 106,012.27 | 457.50 |
| | 601,309.38 | 200,000.00 | 78,000.00 | 94,245.12 | 79,500.00 | 16,053.90 | 22,000.00 | 4,040.59 | 1,000.00 | 106,012.27 | 457.50 |
| (Deficiency) of budgetary contributions over expenditures | (227,155.45) | \$ - | \$ - | \$ - | \$ - | \$ - | \$ (2,396.62) | \$ - | \$ - | (\$224,758.83) | \$ - |
| Other income available for current purposes: | | | | | | | | | | | |
| Reserves - undesignated special contribution | 1,796.92 | | | | | | | | | | |
| Estates and trust income - unrestricted | 8,957.02 | | | | | | | | | | |
| Income from investments | 31,168.69 | | | | | | | | | | |
| | (185,232.82) | | | | | | | | | | |
| Less appropriations | 2,839.58 | | | | | | | | | | |
| Decrease in General Fund balance | (\$188,072.40) | | | | | | | | | | |

NOTE: See Accountants' Compilation Report.

SCHEDULE BEXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

| | | |
|--|-------------|---------------------|
| Archives committee | | \$ 1,118.20 |
| Audit and legal | | 1,460.10 |
| Coin folders | | 3,165.59 |
| Evangelical Lutheran Synod Convention | | 1,684.52 |
| Deferred giving counselor salary and expenses | | 18,715.15 |
| Doctrine committee | | 2,648.27 |
| ELS and WELS Forum | | 616.20 |
| Nominating committee | | 777.61 |
| Officers' assistance | | 9,785.35 |
| Other committees, etc. | | 1,343.65 |
| Professors' equalization | | 2,510.00 |
| Self study committee | | 166.60 |
| Stewardship expenses | | 3,901.71 |
| Visitors' expenses | | 830.81 |
| Bethany College residences and real estate expenses: | | |
| Insurance | \$ 2,707.00 | |
| Repairs and improvements | 21,556.49 | |
| Taxes and special assessments | 11,188.75 | |
| Management | 600.00 | 36,052.24 |
| Interest expense: | | |
| Bethany College residences | 3,737.28 | |
| Church properties | 39,683.61 | |
| Investment program | 9,390.55 | |
| Bank | 5,764.75 | |
| Bethany College Reserve Fund | 8,348.72 | |
| Bethany College improvements | 17,468.43 | |
| Seminary building (for working capital) | 14,597.76 | 98,991.10 |
| Total - As shown on Schedule A | | <u>\$183,767.10</u> |

NOTE: See Accountants' Compilation Report.

LOANS RECEIVABLE

Church Extension and Loan Fund

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1980

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| CONGREGATION | TOTAL LOANS | BALANCE 12-31-79 | NEW LOANS 1980 | PAID 1980 | TOTAL PAID | BALANCE 12-31-80 |
|---|-----------------------|----------------------|----------------------|---------------------|----------------------|----------------------|
| Ascension - Eau Claire, Wisconsin | \$ 4,000.00 | \$ 2,891.50 | \$ - | \$ 200.00 | \$ 1,308.50 | \$ 2,691.50 |
| Bethany - Princeton, Minnesota | 5,000.00 | 1,758.33 | - | 1,758.33 | 5,000.00 | - |
| Christ - Sutherlin, Oregon | 18,195.28 | 15,670.67 | - | 679.11 | 3,203.72 | 14,991.56 |
| Concordia - Traverse City, Michigan | 9,000.00 | 6,100.00 | - | 4,717.10 | 7,617.10 | 1,382.90 |
| Faith - San Antonio, Texas | 40,000.00 | 36,800.00 | - | 4,700.00 | 7,900.00 | 32,100.00 |
| First - Suttons Bay, Michigan | 10,000.00 | 6,106.27 | - | 826.39 | 4,720.12 | 5,279.88 |
| First English - Ashland, Wisconsin | 33,500.00 | 28,229.35 | - | 2,900.00 | 8,170.65 | 25,329.35 |
| Good Shepherd - Richardson, Texas | 376,101.92 | 183,357.95 | 171,976.85 | 7,000.00 | 27,767.12 | 348,334.80 |
| Grace - Crookston, Minnesota | 20,000.00 | 19,686.50 | - | 498.46 | 811.96 | 19,188.04 |
| Heritage - Apple Valley, Minnesota | 157,569.25 | 140,348.18 | - | 482.50 | 17,703.57 | 139,865.68 |
| Indian Landing - Rochester, New York | 1,500.00 | 1,500.00 | - | 1,500.00 | 1,500.00 | - |
| Mount Olive - Mankato, Minnesota: | | | | | | |
| No. 1 | 15,000.00 | 5,000.00 | - | 1,000.00 | 11,000.00 | 4,000.00 |
| No. 2 | 18,000.00 | 8,000.00 | - | 1,000.00 | 11,000.00 | 7,000.00 |
| Our Savior - Bishop, California | 8,100.00 | 6,000.00 | - | 1,000.00 | 3,100.00 | 5,000.00 |
| Our Saviour - Lake Havasu City, Arizona | 83,250.00 | - | 83,250.00 | 150.00 | 150.00 | 83,100.00 |
| Our Saviour - Madison, Wisconsin | 21,247.00 | 18,347.00 | 900.00 | - | 2,000.00 | 19,247.00 |
| Our Savior - Naples, Florida | 47,167.16 | 39,425.14 | - | 1,736.80 | 9,478.82 | 37,688.34 |
| Pilgrim - Waterloo, Iowa: | | | | | | |
| No. 1 | 50,000.00 | 50,000.00 | - | - | - | 50,000.00 |
| No. 2 | 79,821.67 | 43,020.52 | - | 7,865.85 | 44,667.00 | 35,154.67 |
| St. Andrew - Colorado Springs, Colorado | 61,994.07 | 59,600.00 | - | 900.00 | 3,294.07 | 58,700.00 |
| St. Paul's - Chicago, Illinois | 15,000.00 | 14,844.67 | - | 329.87 | 485.20 | 14,514.80 |
| | <u>\$1,074,446.35</u> | <u>\$ 686,686.08</u> | <u>\$ 256,126.85</u> | <u>\$ 39,244.41</u> | <u>\$ 170,877.83</u> | <u>\$ 903,568.52</u> |

NOTE: See Accountants' Compilation Report.

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: 1981 Budget

WHEREAS, As of April 30, 1981, the Synod budget deficit was \$61,072.89, and,

WHEREAS, The Board of Trustees felt that this condition dictates that the 1981 budget be revised to a more realistic figure, and,

WHEREAS, In its 1980 convention the Synod adopted a budget for 1981 with a total of \$726,268,

A. BE IT RESOLVED, That the amount of \$726,268 be retained as the income goal for 1981 and every effort be made to meet this goal, and,

B. BE IT FURTHER RESOLVED, That the following revised budget for 1981 be adopted by the Synod as an expense budget, with boards striving to operate within the budgeted amounts, until such time as financial conditions improve sufficiently to warrant increases.

| | |
|---------------------------|-----------------|
| Bethany Lutheran College | \$190,000 |
| Bethany Lutheran Seminary | 48,000 |
| Christian Service | 24,000 |
| Education and Youth | 16,000 |
| Foreign Missions | 82,000 |
| Home Missions | 95,000 |
| Publications | 4,000 |
| Synod Fund | 202,000 |
| Total 1981 Expense Budget | <hr/> \$661,000 |

Resolution No. 2: 1982 Budget

BE IT RESOLVED, That the Synod adopt the following budget for 1982:

| | |
|---------------------------|-----------|
| Bethany Lutheran College | \$193,500 |
| Bethany Lutheran Seminary | 45,000 |
| Christian Services | 20,700 |
| Education and Youth | 18,000 |
| Foreign Missions | 100,000 |
| Home Missions | 94,500 |
| Publications | 5,670 |
| Synod Fund (itemized) | |

1. Interest

| | |
|--|--------------|
| On Mission properties and other churches | 38,550 |
| On loans for operating | 31,750 |
| On residences and college improvements | <hr/> 21,000 |
| | 91,300 |

2. Maintenance on residences

23,400

3. Deferred Giving Counselor

(plus other half of salary and

| | |
|---|---------------|
| expenses from the Bethany College budget) | 20,000 |
| 4. Stewardship-Missions Counselor (plus other amount of \$14,000 from mission budget for salary and expenses) | 14,000 |
| 5. Bethany College Improvements | 20,000 |
| 6. Administration Expense: Officer's allowances, officer's assistance, secretarial, travel, office, etc. | 21,000 |
| 7. Expenses of boards, committees and conventions | 31,000 |
| | <hr/> 220,700 |
| Debt Reduction | 42,000 |
| Total Proposed Budget | <hr/> 740,070 |

Resolution No. 3: Anniversary Thankoffering

WHEREAS, The Lord has graciously blessed the Anniversary Thankoffering through the work of a faithful committee, the generous gifts of many contributors, and publicity funding from the Aid Association for Lutherans,

A. BE IT RESOLVED, That we thank God for the blessings that he has granted the Synod through the Anniversary Thankoffering, and,

B. BE IT FURTHER RESOLVED, That those who have unfulfilled commitments be encouraged to fulfill them by remitting the amounts to the Synod's regular budget.

Resolution No. 4: Treasurer's Report

BE IT RESOLVED, That the Synod adopt the Treasurer's Report as presented.

Resolution No. 5: Travel Reimbursement

WHEREAS, The Synod has asked the Board of Trustees to "annually recommend" to the convention a "basic mileage reimbursement" for "officers and board members of the Synod." (cf. Synod Report 1979, p. 133, Res. 14)

BE IT RESOLVED, That the Synod adopt the recommendation of the Board of Trustees that mileage reimbursement for travel by the Synod's officers and board members be increased to 20¢ per mile effective July 1, 1981.

Resolution No. 6: Laymen's Delegates Equalization Fund

BE IT RESOLVED, That the Synod adopt the report of the Laymen's Delegates Equalization Fund.

Resolution No. 7: Pastors', Professors', and Teachers' Salaries

WHEREAS, Pastors, Professors, and Teachers in many cases, are underpaid, and,

WHEREAS, Inflation has affected these workers as much as anyone else,

BE IT RESOLVED, That the congregations and agencies of the Synod remember the Scriptural injunctions found in 1 Corinthians 9: 7-11 and 1 Timothy 5: 17-18 that those who labor in their midst in the Word and doctrine shall be provided with salaries which truly meet their needs and that the congregations and agencies of the Synod annually review those salary schedules.

Resolution No. 8: Pastors' Equalization

WHEREAS, The present amount allowed for mileage by the Pastors' Equalization Fund is 12¢ per mile, or 14¢ per mile with passengers, and,

WHEREAS, This figure does not reflect realistically the cost of transportation today,

A. *BE IT RESOLVED*, That the Pastors' Equalization Fund use the figures of 15¢ per mile, or 20¢ per mile with passengers in figuring the pastors' equalization for 1982.

B. *BE IT RESOLVED*, That the consideration of appropriate per mile figures for laymen's equalization be referred to the Board of Trustees for study and action.

Resolution No. 9: Christian Service Savings Account

WHEREAS, The Synod is presently aiding two retired pastors and seven pastors' widows and plans to increase the allotment to these servants; and,

WHEREAS, Additional pastors are retiring at the same time that the Synod finds it necessary to reduce rather than increase the budget allotment for the Board for Christian Service, and,

WHEREAS, At the time of the sale of Kasota Valley Home, the Synod recommended the proceeds be earmarked either for a charitable purpose of a similar nature or for the support of the "Pension Fund" (Synod Report 1972, p. 67, Res. 1b) therefore,

A. *BE IT RESOLVED*, That the Board for Christian Service be urged to use these reserves to the extent necessary to fund increases in allotments to retired pastors and widows, and,

B. *BE IT FURTHER RESOLVED*, That the Board of Trustees be allowed to use the cash available to reduce the debts of the Synod, but maintain a reserve account for the unexpended balance designated for Christian Service purposes.

Resolution No. 10: Board of Trustees

BE IT RESOLVED, That the Synod adopt the report of the Board of Trustees and the Addendum to the report of the Board of Trustees.

CONSTITUTION

ACTION OF THE SYNOD

Resolution No. 1: Proposed Revision of the Evangelical Lutheran Synod Constitution

WHEREAS, The report of the Self-Study Committee regarding the revision of the Constitution of the Evangelical Lutheran

Synod (Synod Report 1979, p. 106) was delayed until the decision was made to continue to hold annual conventions of the Synod (Synod Report 1980, p. 116 and 146) and,

WHEREAS, The Convention Committee on the Proposed Revision of the ELS Constitution has carefully reviewed the revision and the present Synod constitution, and,

WHEREAS, The Convention Committee recommends that the unalterable paragraphs of the present constitution be retained verbatim, and,

WHEREAS, There are other suggestions of vital importance to be made by communication with the Self-Study Committee, therefore,

BE IT RESOLVED, That the Proposed Revised Constitution of the Evangelical Lutheran Synod be recommitted for further study, clarification and emendations.

Resolution No. 2: Proposed Revision of the Evangelical Lutheran Synod Constitution

BE IT FURTHER RESOLVED, That the Convention Committee on Constitutional Matters convey its specific recommendations to the Self-Study Committee, and,

Resolution No. 3: Proposed Revision of the Evangelical Lutheran Synod Constitution

BE IT FURTHER RESOLVED, That the Synod commend the Self-Study Committee for its diligent work.

Resolution No. 4: Christ the King Lutheran Church Memorial

WHEREAS, Christ the King Lutheran Church of Bell Gardens, California, has addressed a memorial to this convention regarding Chapter V, paragraph 3 of the Proposed Revised Constitution, and,

WHEREAS, The Synod shares the concern of Christ the King Lutheran Church regarding Chapter V, paragraph 3 (but not its serious charges), therefore,

BE IT RESOLVED, That the Synod refer this memorial to the Self-Study committee, and,

Resolution No. 5: Chapter V, Paragraph 4.

BE IT FURTHER RESOLVED, That the Synod ask the Self-Study Committee to retain the wording of Chapter V, paragraph 4 of the present constitution, to wit: "With relation to the several congregations, the above mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a (Synod) decision is in conflict with the Word of God, or finds that it does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcements within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation."

Resolution No. 6: Constitutional Changes

WHEREAS, Altering or improving the basic structure of the Synod through constitutional change is always a serious matter

(for it will be the guide for future generations in the blessed work of the Synod), therefore,

BE IT RESOLVED, That the Synod invite further suggestions regarding the constitution printed in the Synod Report, and that the reactions be addressed to the Self-Study Committee by the member congregations, pastors and delegates and interested advisory members.

MISCELLANEOUS MATTERS

ACTION OF THE SYNOD

Resolution No. 1: Nomination and Election Procedures

WHEREAS, The president of the ELS has asked the Self-Study Committee to reconsider the election procedures of the convention,

BE IT RESOLVED, That the 1981 convention use the following procedure for elections:

A. The elections shall be held on the afternoon of the second working day and on the morning and afternoon of the third working day of the convention.

B. On the afternoon of the second working day of the convention, the Nominations Committee shall present ballots of nominees for one (1) lay position and one (1) clergy position on each board where vacancies exist.

C. The same procedure shall be followed for each succeeding session when elections are held.

Resolution No. 2: Circuit Divisions in the Evangelical Lutheran Synod

WHEREAS, The Self-Study Committee recommended a realigning and renumbering of the Circuit Divisions of the ELS,

A. BE IT RESOLVED, That the Synod approve of this change.

B. BE IT RESOLVED, That this is the answer to the memorial from Parkland Lutheran Church.

Resolution No. 3: Long Range Planning

WHEREAS, The goal of the church and of the ELS is to follow the command of the Great Commission (Matthew 28:19, 20) and

WHEREAS, The implementation of this goal can be aided by long range planning on the part of the ELS congregations and the ELS officials and

WHEREAS, It should be the charge of each board of the ELS to prepare a long range plan for its area of responsibility, and

WHEREAS, It should be the charge of a long range planning committee to provide guidelines for the preparation of the board plans, and to assemble the board plans into a long range plan for the ELS, and

WHEREAS, We are told by Scripture to "count the cost" (Luke 14:28) and

WHEREAS, This can best be done by a committee that has representation from all the major operational boards of the Synod, therefore,

A. BE IT RESOLVED, That a long range planning committee be established consisting of the following members: The Synod's officers, and the chairman (or their representatives) of the Board of Regents, the Board for Education and Youth, the Board for Missions, the Board for Christian Service, the Board for Publications and the Board for Stewardship,

B. BE IT FURTHER RESOLVED, That the Self-Study Committee establish guidelines which delineate the duties of the long range planning committee and report to the 1982 convention. The potential duties to be examined by the Self-Study Committee will, at a minimum, include: (1) developing guidelines for board preparation of long range plans, including provisions for congregational input into these plans, (2) incorporating the board plans into a Synod plan that will be adopted by the Synod, (3) preparing a financial plan to implement the Synod plan, and (4) developing an appeals system, or "cross ventilation" system, that will permit a full exchange of viewpoints between boards and the long range planning committee.

Resolution No. 4: Equalization for Retired Pastors Serving Congregations

WHEREAS, The Self-Study Committee has reviewed equalization procedures for retired pastors serving congregations and has proposed the following: "That pastors who are serving a congregation without salary or only with a token salary shall be classified as 'retired' under the following rule of the Board of Trustees, (Synod Report 1977, p. 120), Resolved that the Synod pay the transportation and lodging for our retired pastors for the General Pastoral Conference and Synod Meeting"

BE IT THEREFORE RESOLVED, That the Synod accept this procedure.

Resolution No. 5: Equalization for Individual Members of the Synod

WHEREAS, The Self-Study Committee has reviewed equalization for individual members of the Synod and has felt a change is needed, therefore,

BE IT RESOLVED, That point N. 2 and N. 3 of (Synod Report 1979, p. 137 and Synod Handbook p. 64) be revised to read, No. 2, The Synod asks that the congregations pay the equalization of their pastors and teachers (old point No. 3)

No. 3, For foreign missionaries home on furlough the Board for Missions shall pay the equalization.

No. 4, Others expected to attend the convention "Each Board

shall arrange for payment of equalization for attendance at Synod conventions and conferences for those working under its supervision."

Resolution No. 6: Convention Guidelines

WHEREAS, The 1980 Synod convention adopted the following resolution, "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 certain items in the proposed guidelines that may need to be tried for one or two conventions before being permanently adopted;" (Synod Report 1980, p. 144)

BE IT RESOLVED, That these guidelines be referred to the Self-Study Committee for further study and that the president and secretary be empowered to arrange the 1982 convention.

Resolution No. 7: Report of the Committee on Worship

WHEREAS, The Committee on Worship has not finished its assigned study of Liturgies and Hymnology,

BE IT RESOLVED, That the Committee on Worship continue to study the feasibility of publishing and/or adopting a revised hymnbook preferably in consultation with our confessional brethren.

Resolution No. 8: Time of 1982 Convention

BE IT RESOLVED, That the Sixty-Fifth Annual Convention of the Evangelical Lutheran Synod and the Twenty-Sixth Annual Meeting of the Bethany Lutheran College Corporation be held June 20 through June 25, 1982 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

The Committee on Pastoral Conference Records has read the Minutes of the General Pastoral Conference of Jan. 8-10, 1981, of the Winkel Conference of Circuit No. 4 of October, November, December 1980, and of February and March, 1981; of the Pacific Northwest Conference for the months of September, October, November, and December of 1980, and of February, March, April and May of 1981; of the Lake Michigan Pastoral Conference of October, 1980; of the Central South West Conference, September 30 and October 1, 1980, and May 20 and 21, 1981, of the Southern Circuit Pastoral Conference on Sept. 19, 1980 and April 3, 1981. Some of the subjects presented at the General Conference were Exegesis of Psalm 2; Sermon Preparation and Productive Preaching, The Mission Program of the Synod, Bethany College and the Justification for the Existence of the ELS as a separate Synod.

At the Winkel Conference of Circuit No. 4: Hebrew Exegesis of Certain Chapters of Genesis, Law and Gospel, the Liturgy, and Book Reviews.

At the Pacific Northwest Conference: Articles of the Formula of Concord were read, and likewise chapters of Dr. Walther's Law and Gospel; Sermons were presented along with critiques of the same. Practical matters of importance to the conference were discussed.

At the Lake Michigan Conference: Exegesis of Col. 1,23—2,5; Sermon and Critique, The Wonderful Comfort of God's Election of Grace; Synodical Matters.

At the Central South West Conference: Hebrew Exegesis of Psalm 34, 15-22. Exegesis of the Words of Institution of the Lord's Supper: Exegesis of Acts 20, and the topic, "How Should the Pastor Deal with the New Morality?" At the Southern Circuit Conference: Exegesis of Romans 1:18-32; The Relationship of Prophecy and Fulfillment In the Doctrine of Justification; Exegesis of II Cor. 6: 14-18.

Questions of casuistry were discussed at the conferences. The Minutes of the Conferences were in good order.

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 21, 1981, 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 22, 1981, 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 22, 1981, 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 23, 1981, 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 23, 1981, 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 24, 1981, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 7: Secretary' Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of Evangelical Lutheran Synod for Wednesday afternoon and evening, June 24, 1981, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 8: Secretary's Minutes

BE IT RESOLVED, That the officers read and approve the minutes for Thursday, June 25, 1981.

RESOLUTIONS

ACTION OF THE SYNOD

Resolution No. 1: Convention Essays

WHEREAS, We have entered upon the 1980's in the work God has given us to do in His Kingdom, it is most appropriate to consider the challenges He has placed before us, and,

WHEREAS, The Rev. James Olsen has presented these with timely encouragement from God's Word,

A. BE IT RESOLVED, That the Convention expresses its gratitude to Pastor James Olsen for his essay, and,

WHEREAS, President Norman Holte advised us in his essay concerning the opportunities and privileges of Christian liberal arts education,

B. BE IT RESOLVED, That the Convention expresses its gratitude to President Norman Holte for his essay.

C. BE IT FURTHER RESOLVED, That the Convention directs the Secretary to print both essays in the Convention Report.

D. BE IT FINALLY RESOLVED, That the individual members of the Synod be urged to study these essays.

Resolution No. 2: Condolences

WHEREAS, During the past year Pastor Ferdinand Weyland, Mrs. Agnes Guldberg, and Mrs. Annette Hansen were translated to the Church triumphant and,

WHEREAS, These have been long associated with our Synod as pastor and pastors' wives,

BE IT RESOLVED, That the Convention address letters of condolence to the immediate survivors.

Resolution No. 3: Greetings

WHEREAS, Greetings to the Convention have been received from Missionaries David Lillegard, Martin Teigen, and David Skogen of our Peruvian mission field; and from Rev. F. Bohy, president of the Evangelical Lutheran Church — Synod of France and Belgium; and from Gerhard Wilde, president of the Evangelical Lutheran Free Church,

BE IT RESOLVED, That the Convention address letters of gratitude and return greetings to these individuals and the groups they represent.

Resolution No. 4: Reply to an Expression of Gratitude

WHEREAS, Christ Lutheran Church of Sutherlin, Oregon, has expressed its gratitude for Synodical help,

A. BE IT RESOLVED, That the Synod rejoice with them on their newly begun Christian Day School and their becoming self-supporting as a result of God's blessing, and,

B. BE IT FURTHER RESOLVED, That a letter to this effect be addressed to them.

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 | 17th Ave.-22nd St. | 10:00 | L. Gerbhardt |
| GEORGIA | | | | |
| | Marietta—Resurrection Lutheran Church | 1111 Braswell Rd. | 10:30 | L. Vinton |
| | Savannah—Christ | 316 Tibet Ave. | 11:00 | P. Jecklin |

CIRCUIT NO. 2

| | | | | |
|----------------------|--------------------------|--------------------|----------------|----------------------|
| MASSACHUSETTS | | | | |
| | Brewster—Trinity | R 6A Lower Rd. | 10:30 S. 9:30 | John Wilde, Vicar |
| | Burlington—Pinewood | 24 Wilmington Rd. | 10:45 S. 10:00 | M. Marozick |
| NEW YORK | | | | |
| | Rochester—Indian Landing | 650 Landing Rd. N. | 10:45 | M. Luttman |
| | Scottsville—Redeemer | Scottsville | 8:45 | M. Luttman |

CIRCUIT NO. 3

| | | | | |
|-----------------|---------------------|---------------|--------------------------------|------------|
| 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 |

MICHIGAN

| | | | | |
|--|------------------------|------------------------|-------|---------------------|
| | Alpena—Faith | 9th & Cavanaugh | 9:00 | R. Halvorson, Vicar |
| | E. Jordan—Faith | 3 E 1½ N on Wilson Rd. | * | R. Carter |
| | Hillman—Faith | R. 1, Box 218 M 32E | 11:00 | R. Halvorson, Vicar |
| | 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 |

CIRCUIT NO. 4

| | | | | |
|------------------|----------------------------------|------------------------------|--|-------------|
| WISCONSIN | | | | |
| | Amherst Junction—Our Savior's | 4 NE | 11:00 | T. Skaaland |
| | Ashland—First English | 701 Vaughn Ave. | 9:30 | N. Harstad |
| | Bloomer—Good Shepherd | 1504 Vine St. | 10:30 | N. Merseth |
| | 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 Mon. 7:00 p.m. | V. Theiste |
| | Elderon—Our Savior's | Highway 49 N | 9:00 | T. Skaaland |
| | Iola—Redeemer | Iola Nursing Home | 9:00 | |
| | | Washington St., P.O. Box 213 | | |
| | Madison—Grace | 1 S. Rosa Rd. | 9:00 & 10:00 S 9:00 | W. Granke |
| | Holy Cross | 2670 Milwaukee St. | 9:00 & 11:00 S 8:30 & 10:00 | G. Orvick |

| | | | |
|-------------------------|---|---------------|---------------|
| Our Saviour | 1201 Droster Rd. | 10:00 & 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 | R. McMiller |
| Oregon—Faith | Community National Bank, 733 N. Main St., Oregon, WI | S 7:45 & 9:30 | C. Ferkenstad |
| Portage—St. Paul's | 6 NW on Highway 127 | 9:00 | |
| 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 | K. Schmidt |
| Wisconsin Dells—Newport | 4 SE on Highway 16 | 10:30 | |

CIRCUIT NO. 5

| | | | |
|-----------------------------|---------------------------------|---------------|---------------|
| IOWA | | | |
| Ames—Bethany | 3219 Diamond | 10:00 | W. Dobratz |
| Calmar—Trinity | Charles & Clark | * | F. Stubenvoll |
| Forest City—Forest | 546 West M | 10:30 | D. Schlicht |
| 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 & 20 608 6th St. | 10:15 | W. Frick |
| Riceville—Immanuel | Riceville | 9:00 | A. Merseth |
| Scarville—Center | 5 S., ¼ E. | * | C. Wosje |
| Scarville | Scarville | * | C. Wosje |
| Thompson—Zion | Thompson | 9:00 | D. Schlicht |
| Thornton—Richland | 300 Elm St. | 10:30 S 9:30 | G. Guldberg |
| Waterloo—Pilgrim | 3815 Ansborough | 9:30 | E. Ekhooff |
| Waterville—East Paint Creek | 2 N. | * | O. Trebelhorn |
| Waukon—West Paint Creek | 6 E. | * | O. Trebelhorn |

MINNESOTA

| | | | |
|-------------------------|--------------------|--------------|---------------|
| Albert Lea—Our Savior's | 320 W. College St. | 8:15 & 10:45 | W. McCullough |
| | | S 9:00 | D. Metzger |
| Hartland—Hartland | | 11:00 S 9:30 | J. Smith |
| Manchester—Manchester | | 9:45 S 11:00 | J. Smith |

MISSOURI

| | | | |
|----------------|------------------|-------|----------|
| Piedmont—Grace | 114 E. Green St. | 10:30 | C. Rusch |
|----------------|------------------|-------|----------|

CIRCUIT NO. 6

| | | | |
|-----------------------------|--------------------------------|----------------|-------------|
| Apple Valley—Heritage | 13401 Johnny Cake Ridge Rd. | 10:30 S 9:30 | S. Petersen |
| Gaylord—Norwegian Grove | 6 S., R. 2 | * | N. Madson |
| Golden Valley—King of Grace | 6000 Duluth St. | 8:30 & 10:45 | S. Quist |
| | | S 9:30 | |
| Mankato—Mt. Olive | 1123 Marsh St. | 8:30 & 10:45 | R. Newgard |
| | | S 8:30 & 10:00 | |
| Minneapolis—Hiawatha | 1420 E. 43rd St. | 10:45 S 9:45 | R. Mathison |
| Princeton—Bethany | 801 S. 6th St. | 8:30 & 10:45 | D. Nelson |
| Our Savior's | 10 W., 4 S. | 9:30 | D. Faugstad |
| St. Peter—Norseland | 10 W. | * | N. Madson |

CIRCUIT NO. 7

| | | | |
|----------------------|---------------|--------------|--------------|
| MINNESOTA | | | |
| Audubon—Immanuel | Audubon | 10:30 | |
| Bagley—Our Savior's | 6 W. on #2 | 9:30 | J. Burkhardt |
| Clearbrook—Concordia | 8 S.W. | 8:15 | J. Burkhardt |
| Crookston—Grace | 1221 Barrette | 9:00 S 11:00 | J. Moldstad |

| | | | |
|------------------------------------|-----------------------------|---------------|--------------|
| East Grand Forks— River Heights | 10th Ave. & 23rd St. NW | 11:00 S. 9:00 | J. Moldstad |
| Fertile—First Evanger | Washington & Elm | * | P. Madson |
| Fosston—Cross Lake | 9 N.E. | 8:15 | J. Burkhardt |
| Grygla—St. Petri | 2 W. | * | C. Keeler |
| Hawley—Our Savior's | 6th & Joseph | 9:00 | |
| 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 | | * | P. Madson |
| NORTH DAKOTA | | | |
| Mayville—First American | 2nd St. at 3rd Ave. N.E. | 11:00 S 10:00 | R. Branstad |

CIRCUIT NO. 8

COLORADO

| | | | |
|-----------------------------|----------------|------|-------------|
| Colorado Springs—St. Andrew | 2215 Paseo Rd. | 9:30 | J. Petersen |
|-----------------------------|----------------|------|-------------|

MINNESOTA

| | | | |
|--------------------------|-------------------|----------------|--------------|
| Belview—Our Savior's | Belview | * | P. Haugen |
| Rock Dell | 4½ N.E. | * | P. Haugen |
| Cottonwood—English | 1st & Main St. | 9:00 S 8:30 | G. Schmeling |
| Jasper—Rose Dell Trinity | Jasper | 9:00 | W. Halvorson |
| Luverne—Bethany | 720 N. Kniss Ave. | 10:30 | W. Halvorson |
| Tracy—Zion | 2nd and Emory | 11:00 S. 10:15 | G. Schmeling |

SOUTH DAKOTA

| | | | |
|--------------------|----------------|-------|------------------|
| Sioux Falls—Bethel | 1200 S. Covell | 10:45 | J. Moldstad, Jr. |
| Volga—Oslo | 7 S. | 8:30 | J. Moldstad, Jr. |

TEXAS

| | | | |
|-----------------------------|--------------------------------|-------|-----------|
| Richardson—Good Shepherd | 650 W. Campbell Rd. | 10:30 | R. Dale |
| San Antonio—Faith | 14819 Jones— Maltsberger Rd | 10:15 | H. Larson |

CIRCUIT NO. 9

ARIZONA

| | | | |
|------------------------------|---------------|------|-----------|
| Lake Havasu City—Our Saviour | 3163 Maricopa | 9:30 | W. Kessel |
|------------------------------|---------------|------|-----------|

CALIFORNIA

| | | | |
|---|---|----------------|-------------|
| Anaheim—Wayfarer's Chapel | The Inn—1855 South Harbor Blvd. | 10:30 | W. McMurdie |
| Bell Gardens—Christ The King | 6541 Eastern Ave. | 9:00 Sp. 11:30 | R. Moldstad |
| Bishop—Our Savior | 162 Sneden St., P.O. Box 1358 | 11:00 | R. Yount |
| Camarillo—Faith | Somis Women's Club, 5380 Bell St. at Somis (Lewis) Rd. | 10:30 S 9:15 | M. Elliott |
| Ventura—Wayfarer's Chapel— Lutheran Church | Holiday Inn, 450 E. Harbor Blvd. | 10:30 | A. Wagner |

CIRCUIT NO. 10

OREGON

| | | | |
|--------------------------|----------------|-------|----------|
| Myrtle Creek—St. Matthew | R. 1, Box 162A | 11:00 | W. Pultz |
| Sutherlin—Christ | 171 W. 2nd St. | 11:00 | J. Dalke |

WASHINGTON

| | | | |
|----------------------|-----------------------|--------------|--------------|
| Mt. Vernon—St. Luke | 1524 E. Blackburn Rd. | 11:00 | |
| Port Orchard—Bethany | Sidney at Taylor St. | 8:15 & 11:00 | |
| Tacoma—Lakewood | 10202 112th St. | 11:00 | T. Gullixson |
| Parkland | 12309 S. Pacific Ave. | 10:30 & 9:30 | H. Handberg |

*Consult pastor.

CHRISTIAN DAY SCHOOLS

Bethany Lutheran Elementary School

719 Sydney
Port Orchard, WA 98366
Tel. 206-876-1300

Christ Lutheran School

161 W. 2nd Ave.
Sutherlin, OR 97479
Tel. 503-459-4505

Faith Lutheran School

Rt. 1, Box 483
East Jordan, MI 49727
Tel. 616-582-6121

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
Tel. 608-249-3101

Holy Scripture Lutheran School

4525 Cook Road
Midland, MI 48640
Tel. 517-832-2631

Holy Trinity Lutheran School

35181 Wisconsin Ave.
Okauchee, WI 53069
Tel. 414-567-0669

King of Grace Lutheran School

6000 Duluth St.
Golden Valley, MN 55427
Tel. 612-546-3131

Lakewood Evangelical Lutheran School

10202 112th St. S.W.
Tacoma, WA 98498
Tel. 206-584-6024

Mt. Olive Lutheran School

1123 Marsh St.
Mankato, MN 56001
Tel. 507-345-7927

Parkland Lutheran School

S. 123rd at Pacific
P.O. Box 44006
Tacoma, WA 98444
Tel. 206-537-1901

River Heights Lutheran School

2214 10th Ave. N.W.
East Grand Forks, MN 56721
Tel. 218-773-7101

St. Matthew Lutheran School

Rt. 1, Box 162A
Myrtle Creek, OR 97457
Tel. 503-863-3992

Saude-Jerico Lutheran School

Rt. 1
New Hampton, IA 50659
Tel.

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

2646 Church Rd.
Cottage Grove, WI 53527
Tel. 608-873-9976

Our Redeemer 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 designated 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:

COUNSELOR FOR DEFERRED GIVING

Mr. Ernest Geistfeld
1138 Anderson Drive
Mankato, Minnesota 56001

NOTES

PAROCHIAL REPORT FOR THE YEAR 1980

| Number | State | Location | Circuit | Congregation | Membership | Pastor | Members | | Baptized | | Confirmed | | Communed | Marriages | Burials | Services | | | | | Day Schools | | Sunday Schools | | | Other Schools Enrollment | | Students | | Contributions | | Value of Property | Debt on Property | Legacies | |
|--------|--------|------------------|---------|-----------------------|------------|---------------|----------|------------|----------|----------|-----------|----------|----------|-----------|---------|----------|---------|---------------------|--------|---------------------|-------------|----------|----------------|-------------|----------|--------------------------|---------------|-------------|--------------------------|----------------------|-------------------|-------------------|------------------|----------|------------------------|
| | | | | | | | Baptized | Con-firmed | Voters | Children | Adults | Children | | | | Adults | Special | Average Atten-dance | Sunday | Average Atten-dance | Enroll-ment | Teachers | Enroll-ment | Bible Class | Teachers | Vacation Bible School | Released Time | Summer Camp | Synodi-cal Insti-tutions | Public H.S. Colleges | For Home Purposes | | | | For All Other Purposes |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 | Ariz. | Lake Havasu City | 9 | Our Saviour | 1 | W. Kessel | 36 | 28 | 10 | | | 2 | 229 | 2 | | 13 | 45 | 52 | 29 | | | 8 | 13 | 4 | | | | | 2 | 12,998 | 3,263 | 90,000 | 89,110 | | |
| 2 | Calif. | Anaheim | 9 | Wayfarer's Chapel | 1 | W. McMurdie | 9 | 9 | | | | | | | | 2 | 34 | 17 | 12 | | | | | | | | | | 1 | | | | | | |
| 3 | Calif. | Bell Gardens | 9 | Christ the King | 1 | R. Moldstad | 61 | 50 | 17 | | 1 | 1 | 629 | | | 16 | 30 | *94 | 48 | | | 30 | 18 | 6 | 115 | | | 6 | 30,867 | 7,330 | 70,000 | 18,675 | | | |
| 4 | Calif. | Bishop | 9 | Our Savior | 1 | R. Yount | 65 | 55 | 9 | | 3 | | 504 | | | 12 | 28 | 52 | 37 | | | 8 | 13 | 5 | | | | 7 | 23,438 | 3,620 | 157,000 | 70,474 | | | |
| 5 | Calif. | Camarillo | 9 | Faith | 1 | M. Elliott | 41 | 36 | 12 | 1 | | | 243 | 1 | | 8 | 14 | 52 | 22 | | | 10 | 8 | 3 | | | | 3 | 9,926 | 1,240 | | | | | |
| 6 | Calif. | Ventura | 9 | The Wayfarer's Chapel | 2 | A. E. Wagner | 125 | 85 | 21 | | | | | | | | | | | | | | | | | | | | | 18,000 | 2,000 | 40,000 | | | |
| 7 | Colo. | Colorado Springs | 8 | St. Andrew | 1 | J. Peterson | 81 | 62 | 16 | 4 | 1 | 5 | 372 | 2 | 1 | 8 | 39 | 53 | 46 | | | 12 | 10 | 2 | | | | | 15,870 | 3,035 | 155,000 | 95,000 | | | |
| 8 | Fla. | Naples | 1 | Our Savior | 1 | B. Bestervelt | 112 | 78 | 24 | 3 | | | 600 | 4 | 2 | 15 | 37 | 52 | 75 | | | 12 | 10 | 3 | | | | | 12,771 | 3,034 | 140,000 | 104,000 | | | |
| 9 | Fla. | Vero Beach | 1 | Grace Lutheran | 1 | L. Gerbhardt | 300 | 262 | 25 | 9 | | 6 | 4 | 3,610 | 5 | 6 | 15 | 120 | 52 | 198 | | | 50 | 35 | 10 | 40 | 30 | 1 | 6 | 64,000 | 45,000 | 500,000 | | | |
| 10 | Ga. | Savannah | 1 | Christ | 1 | P. Jecklin | 35 | 27 | 8 | | | | 433 | 2 | | 4 | 32 | 52 | 45 | | | 17 | 18 | 5 | 35 | | | 2 | 19,374 | 640 | 92,000 | | | | |
| 11 | Ill. | Chicago | 3 | St. Mark's | 1 | H. Behrens | 100 | 96 | 24 | 1 | | 1 | 350 | | 2 | 4 | 25 | 52 | 53 | | | 8 | 25 | 2 | | | | | 24,000 | 3,000 | 225,000 | | | | |
| 12 | Ill. | Lombard | 3 | St. Timothy | 1 | J. Schmidt | 374 | 300 | 40 | 10 | 1 | 4 | 4 | 2,015 | 9 | 2 | 13 | 131 | 104 | 213 | | | 58 | 40 | 11 | | | 2 | 38 | 67,269 | 23,936 | 500,000 | 236,400 | | |
| 13 | Iowa | Ames | 5 | Bethany | 1 | W. Dobratz | 70 | 39 | 11 | 6 | | | 727 | | | 15 | 33 | 52 | 50 | | | 21 | 12 | 6 | 23 | | | | 16,789 | 957 | 217,300 | 114,999 | | | |
| 14 | Iowa | Calmar | 5 | Trinity | 1 | F. Stubenvoll | 67 | 66 | 27 | | | | 348 | 1 | | 8 | 21 | 51 | 34 | | | | 12 | 1 | | | | | 5 | 16,000 | | | | | |
| 15 | Iowa | Forest City | 5 | Forest | 1 | D. Schlicht | 127 | 107 | 30 | 3 | | | 462 | | | 12 | 45 | 50 | 55 | | | 20 | 30 | 5 | 18 | | | | 14,239 | 3,587 | 44,000 | | | | |
| 16 | Iowa | Lake Mills | 5 | Lake Mills | 1 | A. Merseht | 141 | 116 | 27 | 2 | | 4 | 420 | 3 | 4 | 11 | 69 | 52 | 59 | | | 23 | 10 | 4 | 29 | | | | 15 | 9,076 | 4,100 | 65,000 | | | |
| 17 | Iowa | Lake Mills | 5 | Lime Creek | 1 | A. Merseht | 75 | 61 | 15 | 2 | | 1 | 342 | | | 3 | 62 | 51 | 37 | | | 7 | | 3 | | | | | 5 | 7,374 | 2,070 | 60,000 | | | |
| 18 | Iowa | Lawler | 5 | Saude | 1 | T. Erickson | 126 | 99 | 36 | 3 | | 3 | 714 | 3 | 2 | 6 | 80 | 50 | 66 | 7 | | 5 | 7 | 1 | | | 2 | 10 | 21,353 | 6,759 | 179,000 | | | | |
| 19 | Iowa | New Hampton | 5 | Jerico | 1 | T. Erickson | 232 | 183 | 78 | 5 | | 2 | 1,272 | 5 | 4 | 8 | 113 | 50 | 117 | | | 20 | 1 | 4 | | | | 10 | 31,111 | 25,196 | 202,000 | | | | |
| 20 | Iowa | New Hampton | 5 | Redeemer | 1 | F. Stubenvoll | 167 | 117 | 44 | 1 | 5 | 3 | 7 | 396 | | 2 | 8 | 36 | 51 | 63 | | | 30 | 9 | 5 | 25 | | | 3 | 15,000 | | | | | |
| 21 | Iowa | Northwood | 5 | First Shell Rock | 1 | A. Merseht | 148 | 112 | 36 | 6 | | | 407 | 1 | 3 | 13 | 59 | 52 | 46 | | | 26 | 10 | 5 | 28 | | | 12 | 22,054 | 4,100 | 100,000 | | | | |
| 22 | Iowa | Northwood | 5 | Somber | 1 | A. Merseht | 48 | 42 | 17 | 1 | | | 308 | | | 3 | 33 | 52 | 28 | | | 1 | | 1 | | | | | 5 | 6,989 | 5,955 | 75,000 | | | |
| 23 | Iowa | Parkersburg | 5 | Faith | 1 | W. Frick | 158 | 127 | 30 | 4 | | 1 | 425 | | 4 | 10 | 61 | 52 | 87 | | | 22 | 2 | 6 | 15 | | | 7 | 24,300 | 2,368 | 183,000 | 29,000 | | | |
| 24 | Iowa | Riceville | 5 | Immanuel | 1 | A. Merseht | 38 | 25 | 8 | | | | 210 | | | 9 | 22 | 52 | 30 | | | 12 | 12 | 4 | 12 | | | 2 | 6,214 | 1,051 | 35,000 | | | | |
| 25 | Iowa | Scarville | 5 | Center | 1 | C. Wosje | 98 | 77 | 27 | 2 | | | 317 | | 1 | 5 | 58 | 51 | 35 | | | 10 | | 4 | 9 | | | 2 | 13,745 | 4,000 | 85,000 | | | | |
| 26 | Iowa | Scarville | 5 | Scarville | 1 | C. Wosje | 98 | 70 | 26 | 3 | | 1 | 445 | 1 | 3 | 7 | 68 | 51 | 69 | 12 | 1 | 6 | 22 | 3 | 11 | | | 6 | 8 | 27,000 | 15,500 | 160,000 | | | |
| 27 | Iowa | Thompson | 5 | Zion | 1 | D. Schlicht | 123 | 100 | 30 | 1 | | 1 | 642 | 2 | 2 | 9 | 51 | 50 | 73 | | | 17 | 10 | 4 | 18 | | | 2 | 5 | 12,962 | 3,320 | 61,500 | | | |
| 28 | Iowa | Thornton | 5 | Richland | 1 | Vacant | 181 | 111 | 39 | 7 | | | 670 | | 2 | 10 | 68 | 52 | 84 | | | 24 | 12 | 5 | 18 | | | 9 | 27,274 | 12,958 | 176,000 | | | | |
| 29 | Iowa | Waterloo | 5 | Pilgrim | 1 | E. Ekhoft | 165 | 116 | 30 | 8 | | 4 | 753 | 1 | | 13 | 63 | 52 | 106 | | | 46 | 35 | 7 | 29 | 35 | 11 | 11 | 22,238 | 16,658 | 310,000 | 86,000 | | | |
| 30 | Iowa | Waterville | 5 | East Paint Creek | 1 | M. Tweit | 69 | 59 | 20 | 1 | | | 418 | | 1 | 6 | 43 | 24 | 50 | | | 9 | | 4 | 9 | | | 2 | 11,740 | 11,255 | 115,000 | | | | |
| 31 | Iowa | Waukon | 5 | West Paint Creek | 1 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

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