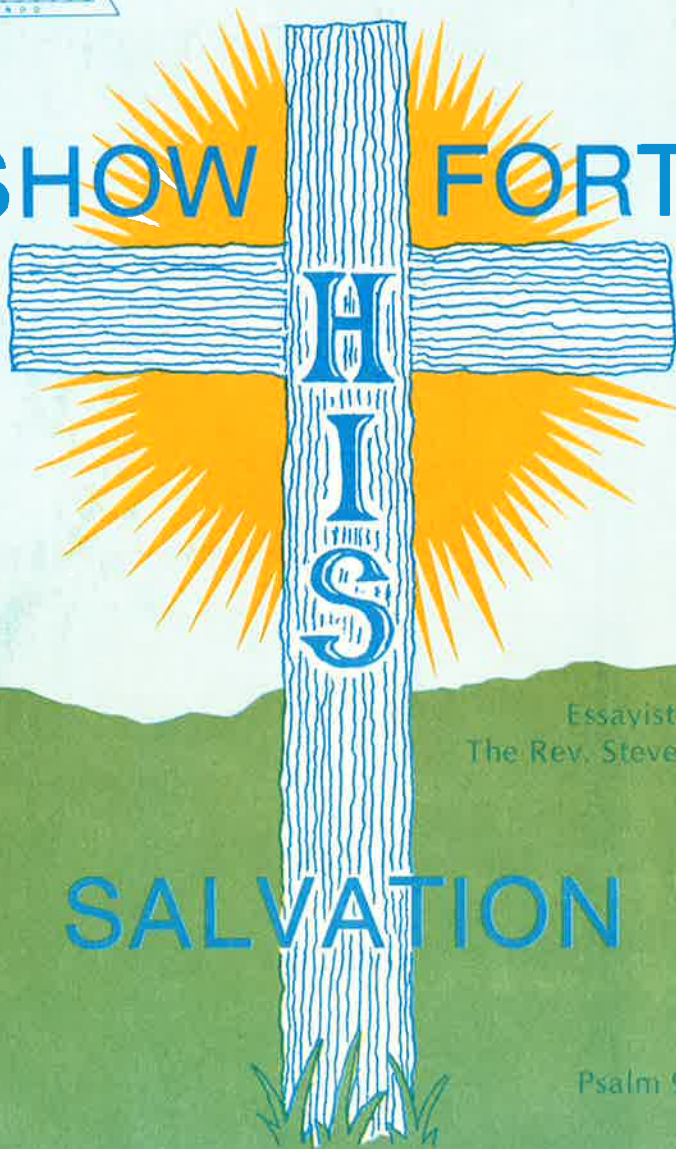




65th Annual Convention of the E.L.S.

SHOW FORTH



Essayist:
The Rev. Steven Quist

SALVATION

Psalm 96:2b

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 20-25, 1982

**65th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
26th Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
SHOW FORTH HIS SALVATION

Essay: "Show Forth His Salvation"
Psalm 96,2b
Essayist: The Rev. Steven Quist

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota 56001
June 20-25, 1982**

CONVENTION FOCUS



With the above words of the Psalmist as its theme the Evangelical Lutheran Synod at its 65th Annual Convention focused its attention on the main function of the Christian Church and rededicated itself to that work. The main function of the church is to witness to the Gospel of Christ and in that way to bring souls to a knowledge of and a trust in the salvation that is found only through faith in Jesus Christ, God's Son, as Savior.

The essay, with the convention theme as its title, "Show Forth His Salvation," Psalm 96,2b, was prepared and delivered by Pastor Steven Quist.

In the first part of his essay which has the subheading "The Willingness required of Evangelists and Missionaries," the essayist showed, on the basis of the Scriptures, that "Church Growth," for the right reason, namely, the salvation of souls, is the will and purpose of God both in the Old and the New Testaments. He showed the need for and urged a willingness and dedication on the part of every Christian (us) to undertake this work of the Lord's Kingdom.

In the second part of the essay which has the subheading "The Skills required of Evangelists and Missionaries," the essayist delineated the knowledge that the evangelists (we) must have of the principles set forth in God's Word, especially the facts that people outside of Christ are lost, that the Bible is the final authority in all matters of doctrine and life and that believing in Christ is the only way of salvation.

This practical and edifying essay is printed in these proceedings in its entirety for your continual restudy.

THE CONVENTION DAY BY DAY

SYNOD SYNDAY June 20, 1982

The rays of God's warm and inviting sunshine welcomed the approximately 55 worshippers who assembled for the opening service of the 65th annual convention of the Evangelical Lutheran Synod held in the Mt. Olive Lutheran Church on Synod Sunday June 20, 1982, 9:30 a.m.



The Rev. Alf Merseth conducting the Norwegian Service.

The Rev. Alf Merseth, Northwood, Iowa conducted the Norwegian Service. Using as his text 1 John 1,7b, Pastor Merseth spoke on the theme: "Syndernes forladelse i Jesus Blod" (The Forgiveness of Sins in the Blood of Jesus). The speaker emphasized that the forgiveness of sins is that God forgives the sinner when the sinner comes in sorrow over his sins seeking forgiveness. Such forgiveness is a gift of God through His grace, provided in the fulfillment of the law, the suffering, the death and the blood of Jesus Christ. Such forgiveness is absolutely necessary, in fact, it is the only way that will open the doors of eternity to us sinners. The sinner that has this forgiveness in Christ can live here every day in the hope and confidence expressed by Brorson:

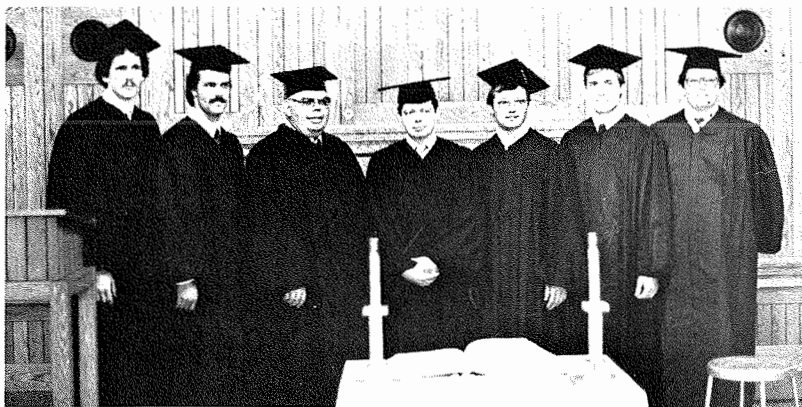
My walk is heavenward all the way,
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sin and sorrow;

All worldly pomp, begone,
To heaven I now press on;
For all the world I would not stay,
My walk is heavenward all the way.

Approximately 600 worshippers assembled for the English Service which was held at the Bethany Lutheran College Gymnasium-Auditorium at 10:30 a.m. The Rev. Paul Schneider, Midland, Michigan was the speaker and the Rev. William Kessel, Lake Havasu City, Arizona was the liturgist.

Using Acts 8,4 as his text, Pastor Schneider urged his hearers: "Take The Word Everywhere." This command applies to all Christians. This command presupposes that we ourselves already have this Word because before we can take it anywhere we must first have it ourselves. This command needs to be carried out because of the wretched spiritual condition of man. This command, when heeded, will bring eternal results.

President Norman Holte of Bethany Lutheran College spoke a word of welcome to the assembled pastors, delegates and visitors to the convention. President George Orvick responded with thanks on behalf of the Synod. He thanked all who had participated in the morning services and made announcements applicable to the day.



Seminary Graduates: G. Haugen, D. Thompson, R. Halvorson, J. Wilde, R. Fehr, R. Long, B. Homan.

For the first time the Graduation Service for Bethany Lutheran Theological Seminary was held on Synod Sunday afternoon at 2:30 p.m. The seven graduates are pictured above. The president of the seminary, the Rev. Wilhelm Petersen, based his graduation address on Matthew 28,18-20, emphasizing the thought "A Mission-Minded and Doctrine-Minded Pastor." The

Rev. M. E. Tweit, chairman of the Board of Regents, served as liturgist and presented the graduates with their diplomas.



Pastors' Chorus

A pastors chorus under the direction of the Rev. Raymond Branstad provided special music for the English Service in the morning and for the Graduation Service in the afternoon.

MONDAY June 21



Secretary Merseth and President Orvick prepare to start convention.

The devotions for the convention also focused on the idea of "witnessing" to the Gospel of salvation.

The speaker for the Monday morning devotion, the Rev. Paul

Haugen, used John 20,21 as his text and spoke on the theme: "The Witness Given by Jesus."

Jesus sends us to bear witness for Him even though we are weak and imperfect. He sends us to witness to the peace which he gained for us through His suffering, death and resurrection. This very peace which strengthens us is the peace which we witness to others.

After the president had welcomed the assembled pastors, delegates and visitors, the secretary called the roll to which 60 permanent voting members and 18 permanent advisory members responded. The Credentials Committee recommended the seating of 84 delegates that had been elected by their congregations as representatives to this convention. These 84 delegates were seated and President Orvick declared the 65th Convention of the Evangelical Lutheran Synod and the 26th Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost.

President Orvick presented his message and report to the convention and the convention proceeded to organize by electing its convention committees and assigning the work of the convention.

The Rev. Daniel Faugstad conducted the afternoon devotion. He read Ephesians 1 and led the assembly in prayer.

Additional delegates were seated, additional work was assigned, and the convention was recessed so that the convention committees could meet for the remainder of the afternoon and evening.

TUESDAY June 22



The Commissioning Service for the Rev. Timothy Erickson.

The Tuesday morning devotion was a commissioning service for the Rev. Timothy Erickson as missionary to Peru, South America.

In his address, Pastor G. Guldberg used Acts 1,8 as his text and addressed the theme: "Commissioned to Witness for the Lord." The Apostles and the early church witnessed to the life, death, resurrection and ascension of Jesus as the only way of salvation in spite of persecutions and hardships. That opportunity is now given to you to witness to the salvation found only in Christ, to the "uttermost parts of the earth."

The Rev. Steven Quist, chairman of the Board for Missions, served as liturgist and President Orvick read the rite of commissioning.

The convention considered the report of its Committee on Synodical Membership and conducted the election of its officers during the morning session.

The Rev. J. Burkhardt conducted the Tuesday afternoon devotion. He read Ephesians 2 and led the assembly in prayer.

The convention heard a mission presentation featuring slides of Heritage Lutheran Church, Apple Valley, Minnesota and Faith Lutheran Church, Oregon, Wisconsin.

The convention heard a presentation by the Board for Publications in which Prof. S. Lee introduced the new edition of the Synod's Catechism and announced that the Rev. Paul Madson will become the editor of the *Lutheran Sentinel* beginning January 1983.

The convention considered and completed action on reports from its Committee on Publications, its Committee on Doctrine, its Committee on Pastoral Conference Records, and began discussing the report of its Committee on Christian Service.

WEDNESDAY June 23

The Wednesday morning devotion was conducted by the Rev. Howard Behrens. Basing his sermonette on Acts 8,34-35, he addressed himself to the theme: "Witness in a Personal Way." The idea that the pastor is the only witness is a faulty concept. All Christians are witnesses and should witness in a personal way as Philip did to the eunuch.

President Orvick introduced the Rev. Steven Quist who began presentation of his essay entitled "Show Forth His Salvation."

President Carl Mischke of the Wisconsin Evangelical Lutheran Synod was introduced and addressed the convention.

The convention heard a stewardship presentation by the Board for Stewardship and the Stewardship-Missions Counselor.

Wednesday afternoon the devotion was a service honoring the following anniversaries of ordination: the Rev. G. A. R. Gullixson



The Rev. H. Vetter, the Rev. R. Moldstad, the Rev. and Mrs. John Kruger, the Rev. G. Gullixson and daughter Ann.

—50th; the Revs. J. A. Krueger, R. Moldstad and H. Vetter—25th.

The Rev. Hugo Handberg, using as his text Nehemiah 6,9, addressed the theme: "The Witness Worked by God." The speaker said that these honorees had undoubtedly faced many obstacles in their combined 125 years in the Gospel ministry, but even as God strengthened the hands of Nehemiah so He has strengthened the hands of these four celebrating pastors. We thank God that He gives faithful pastors to His church.

Following an evangelism presentation the convention considered and completed action on the report of its Committee on Missions and the report of its Committee on Finances.

THURSDAY June 24

The Thursday morning devotion was conducted by the Rev. R. Newgard who spoke on the text Romans 10,12-17. Addressing the theme: "Witness Must be Put into Action," he instructed his hearers to make their witness heard vocally and also to make it seen through their Christian lives.

During the Thursday morning session the convention heard the completion of the presentation of the essay by the Rev. Steven Quist, heard a Higher Education presentation, and completed action on the reports of its Higher Education Committee and its Committee on Education and Youth.

The Thursday afternoon devotion, a memorial service for Pastors Ahlert Strand, Victor Theiste and Bruce Bestervelt, was conducted by a classmate of Pastor V. Theiste, the Rev. Robert

Moldstad. He used as his text Hebrews 13,7 and addressed himself to the theme: "Remembering in a Worthwhile Manner." A pastor would wish that his hearers would remember especially one thing, namely, Jesus! All three of these departed brothers conducted their ministries well in spite of their serious illness, and the Lord blessed their efforts. We who remain must carry on the work left to us with the same zeal and plead that God will bestow on us His grace and let His Kingdom come.

The convention proceeded to complete its work by completing its consideration of the reports of its Committees on Christian Service, Miscellaneous Matters, Resolutions, President's Message and Report, Credentials and Minutes.

The resolution to adjourn the 65th Convention of the Evangelical Lutheran Synod and the 26th Annual Meeting of the Bethany Lutheran College Corporation was passed at 4:32 p.m. on Thursday, June 24, 1982.

A brief closing devotion was conducted by the Rev. David Nelson who used as his text Matthew 9,1-7 and addressed himself to the theme: "Witnessing Is For the Spiritual Healing of Man."

Pastor Nelson led the assembly in a closing prayer and offered the blessing.



Convention in session.

Alf Merseth, secretary
Evangelical Lutheran Synod

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

P. Anderson, H. Behrens, R. Brandstad, J. Burkhardt, R. Carter, R. Dale, J. Dalke, W. Dobratz, E. Ekshoff, M. Elliott, G. Faleide, D. Faugstad, 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, H. Larson, M. Luttmann, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, D. McElwain, R. McMiller, A. Merseth, N. Merseth, 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, K. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, F. Theiste, H. Theiste, O. Trebelhorn, P. Vangen, H. Vetter, L. Vinton, A. Wagner, C. Wosje

Absent: P. Jecklin, J. Schmidt, R. Yount

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups:

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

Pastors Emeriti: Present: G. Gullixson, W. Gullixson, A. Kuster, M. Tweit;

Absent: L. Gerbhart, H. Preus, W. Pultz, N. Tjernagel, E. Unseth, W. Werling

Pastors not serving congregations at this time: Present: T. Erickson;

Absent: E. Bryant, E. Buhr, F. Schmugge

Professors: Present: T. Aaberg, M. Harstad, T. Kuster, J. Madson, D. Metzger, M. Meyer, M. Otto, W. Petersen, B. Teigen, E. Teigen, N. Holte

Absent: R. Honsey, G. Reichwald

Serving Synod in other capacity: P. Petersen

C. TEACHERS, CHRISTIAN DAY SCHOOL:

Present: E. Bartsch, R. Diepenbrock; Absent: S. Born, L. Engel, L. Rude, G. Treder

PASTORS, TEACHERS ADMITTED INTO PERMANENT MEMBERSHIP

The Rev. Daniel Faugstad

The Rev. Donald McElwain

Mr. Gerald Treder



The Rev. Daniel
Faugstad



The Rev. Donald
McElwain



**Mr. Whit Ulrich, delegate
from Wayfarers' Chapel, Ven-
tura, California.**

CONGREGATION ADMITTED INTO MEMBERSHIP
Wayfarers' Chapel-Lutheran Church, Ventura, California.
PASTORS EXCUSED FOR FULL-TIME ABSENCE

E. Bryant
C. Rusch
R. Yount
G. Reichwald
R. Honsey
W. McMurdie

PASTORS EXCUSED FOR LATE ARRIVAL

D. Nelson
N. Harstad

PASTORS EXCUSED FOR EARLY DEPARTURE

W. Granke
H. Vetter
K. Schmidt
N. Harstad

CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES

Faith Evangelical Lutheran Church, East Jordan Michigan, R. Carter,
Pastor
First Evangelical Lutheran Church, Suttons Bay, Michigan, R. Carter,
Vacancy pastor

1982 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
P. Anderson	Yelm, WA	Our Redeemer	Darrell Mundschenk
H. Behrens	Chicago, IL	St. Mark's	Curtis Uthene Michael Lindh
R. Branstad	Mayville, ND	First American	
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	
J. Dukleth,	Scarville, IA	Center	Grant Langfald
Vicar	Scarville, IA	Scarville	Nels Faugstad
E. Ekhooff	Waterloo, IA	Pilgrim	Rolo Pietan

M. Elliott	Camarillo, CA	Faith	Sam Weinhold
D. Faugstad	Princeton, MN	Our Savior's	
R. Fehr	Oklee, MN	Clearwater	
	Trail	Mt. Olive	Norman Holte, Jr.
C. Ferkenstad	Oregon, WI	Faith	R. Waldschmidt
W. Frick	Parkersburg, IA	Faith	Alvin Schuck
			Herman Frieling
L. Gerbhardt	Vero Beach, FL	Grace	Johnny Johnson
			Jay Schooler
W. Granke	Madison, WI	Grace	Arnold Kuster
			Bradley Homan
G. Guldberg	Thornton, IA	Richland	L. C. Volberding
T. Gullixson	Tacoma, WA	Lakewood	Raymond Sampson
R. Halvorson	Alpena, MI	Faith	Russell Halvorson
	Hillman, MI	Faith	Marlin Goebel
W. Halvorson	Jasper, MN	Rose Dell	Holger Ausen
			Otto Houg
	Luverne, MN	Bethany	Paul Iverson
H. Handberg	Tacoma, WA	Parkland	Arthur Anderson
			Albert Langseth
			James Langseth
N. Harstad	Ashland, WI	First English	
G. Haugen	Myrtle Creek, OR	St. Matthew	Clarence Assletine
			John Burkhardt
P. Haugen	Belview, MN	Our Savior's	Karl Seime
	Belview, MN	Rock Dell	
B. Homan	Suttons Bay, MI	First	
P. Jecklin	Savannah, GA	Christ	
C. Keeler	Audubon, MN	Immanuel	Leslie Just
			Ron Sieling
W. Kessel	Hawley, MN	Our Savior's	
	Lake Havasu City, AZ	Our Saviour	Alvin Wanderi
M. Krentz	Clintonville, WI		
	Shawano, WI	St. Paul	
J. Krueger	Eau Claire, WI	St. Martin's	
H. Larson	San Antonio, TX	Ascension	Michael Tucker
R. Long	Eau Claire, WI	Faith	
M. Luttman	Rochester, NY	Pinehurst	
N. Madson	Gaylord, MN	Indian Landing	Willard Johnson
		Norwegian Grove	Howard Hanson
	St. Peter, MN	Norseland	Orville Quist
P. Madson	Fertile, MN	First Evanger	Orville Tungsvik
	Ulen, MN	Calvary	Truman Opheim
M. Marozick	Burlington, MA	Pinewood	Loren Larson
R. Mathison	Minneapolis, MN	Hiawatha	Clinton Klemetson
W. McCullough	Albert Lea, MN	Our Savior's	
			Ralph Olson
R. McMiller	Okauchee, WI	Holy Trinity	Ben Anderson
			Fredrick Werner
A. Merseth	Lake Mills, IA	Lake Mills	Robert Davenport
	Lake Mills, IA	Lime Creek	Jack Nelson
	Lake Mills, IA	Somber	Lars Petersen
			Dan Dahlby
	Northwood, IA	First Shell Rock	Steve Levorson
	Riceville, IA	Immanuel	David Abrahams
N. Merseth	Bloomer, WI	Good Shepherd	Marvin Gronwoldt
			Charles Saltou
			Leon Ehrenberg
			Donald Knight

J. Moldstad, Jr.	Sioux Falls, SD	Bethel	Emil Gaudian
J. Moldstad, Sr.	Crookston, MN	Grace	Adolph Jungemann
	East Grand Forks, MN	River Heights	Everett Schumacher
R. Moldstad	Bell Gardens, CA	Christ the King	Elroy Bartsch
			Ralph Sorenson
D. Nelson	Princeton, MN	Bethany	Julius Hammermeister
			Donald Whitcomb
R. Newgard	Mankato, MN	Mt. Olive	Gordon Scharping
			Ron Younge
J. Olsen	Holton, MI	Holton	Tim Bartels
G. Orvick	Madison, WI	Holy Cross	Tom O'Neill
			Roy McEvilly
			Alton Erlandson
J. Petersen	Colorado Springs, CO	St. Andrew	
S. Petersen	Apple Valley, MN	Heritage	Erling Vinge
			Bill Curtis
S. Quist	Golden Valley, MN	King of Grace	Wm. M. Overn (Alt)
			Norman Werner
D. Schlicht	Thompson, IA	Zion	Grant Ranstrom
	Forest City, IA	Forest	Orlo Hagenson
G. Schmeling	Cottonwood, MN	English	Leonard Gilbertson
	Tracy, MN	Zion	Dwayne Boerner
			Harold Bahn
			Merlyn Hayes
			Marvin Gordon
			(Alt)
J. Schmidt	Lombard, IL	St. Timothy	Leroy Meyer
K. Schmidt	West Bend, WI	Trinity	
P. Schneider	Midland, MI	Holy Scripture	Dale Deitsch
			Douglas Fillner
J. Shep	Cottage Grove, WI	Western Koshkonong	Norman Thede
			Phillip Nordlie
T. Skaaland	Amherst Jct., WI	Our Savior's	Otto Blaske
	Elderon, WI	Our Savior's	
	Iola, WI	Redeemer	Lenwick Hoyord
			John Mikels
J. Smith	Hartland, MN	Hartland	Harland Hendrickson
	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
O. Trebelhorn	Waterville, IA	East Paint Creek	
	Waukon, IA	West Paint Creek	
P. Vangen	Madison, WI	Our Saviour	Al Drefus
			Glenn Pautz
H. Vetter	Portage, WI	St. Paul's	Chester Grossmann
	Wisconsin Dells, WI	Newport	
L. Vinton	Marietta, GA	Resurrection	
			Thomas Russell
A. Wagner	Ventura, CA	Wayfarers' Chapel	Elmer Borgschatz
			Donald McElwain
J. Wilde	Brewster, MA	Trinity	Whit Ulrich
			Herbert Grieves
C. Wosje	Port Orchard, WA	Bethany	Paul Chamberlin
			William Fulton
R. Yount	Bishop, CA	Our Savior	Vincent Harms

VACANCIES	Lawler, IA	Saude	Clifford Ferkenstad
	New Hampton	Jerico	John Costello
	Mt. Vernon	St. Luke	Odell Natvig
	Naples	Our Savior	John Anderson
			David Higgins

CONVENTION COMMITTEES AS ELECTED

1. PRESIDENT'S MESSAGE AND REPORT
Pastors—M. Tweit, J. Olsen, C. Keeler
Delegates—Jack Nelson (Lake Mills), Howard Hanson (Norwegian Grove), Phil Nordlie (Western Koshkonong)
2. NOMINATIONS (elected at the 1981 convention)
Pastors—W. Frick, W. Halvorson, W. Petersen, F. Theiste
Delegates—Wilbur Lieske, Thomas Metcalf, Ralph Olson, Everett Schumacher
3. CREDENTIALS
Pastors—E. Ekhoﬀ, W. Halvorson, P. Haugen
Delegates—Nels Faugstad (Scarville), Donald Whitcomb (Bethany, Princeton), Ron Younge (Mt. Olive, Mankato)
4. PROGRAM
Pastors—R. Mathison, J. Moldstad, Jr.
5. PUBLIC PRESS
Pastors—W. Dobratz, P. Madson
6. DOCTRINE
Pastors—J. Moldstad, Sr., E. Ekhoﬀ, W. Gullixson, J. Olsen, H. Vetter, K. Schmidt, R. McMiller
Delegates—Erling Vinje (Heritage), Dale Deitsch (Holy Scripture), Lars Petersen (Lime Creek), Marvin Gordon (Zion, Tracy), Dwayne Boerner (English, Cottonwood), Les Just (Immanuel, Audubon), Michael Tucker (Ascension), Truman Opheim (First Evanger), Alvin Wanderi (Our Saviour, Lake Havasu City), Alton Erlandson (Holy Cross), David Higgins (Our Savior, Naples), Ron Younge (Mt. Olive, Mankato)
7. MISSIONS
Pastors—N. Madson, J. Burkhardt, C. Keeler, J. Moldstad, Jr., A. Wagner, C. Wosje, F. Theiste, E. Teigen, L. Vinton
Delegates—Sam Weinhold (Our Savior's, Princeton), Orville Quist (Norseland), Charles Saltou, (Immanuel, Riceville), Harold Bahn (English, Cottonwood), Ron Seiling (Immanuel, Audubon), Arthur Anderson (Bethany, Luverne), Otto Houg (Rose Dell Trinity), Wm. Fulton (Bethany, Port Orchard), La Vern Volberding (Richland), Emil Gaudian (Bethel, Sioux Falls), Tom Russell (Resurrection, Marietta), Arnold Kuster (Grace, Madison), Jay Schooler (Grace, Vero Beach)
8. HIGHER EDUCATION
Pastors—W. McCullough, W. Granke, J. Krueger, P. Madson, N. Merseth, D. Schlicht
Delegates—Steven Levorson (Somber), Don Knight (Good Shepherd, Bloomer), Paul Iverson (Bethany, Luverne), Ralph Olson (Our Savior's, Albert Lea), R. McEvilly (Holy Cross), Ellert Storlie (Concordia, Eau Claire), James Langseth (Parkland), Frederick Werner (Holy Trinity, Okauchee), Paul Chamberlin (Trinity, Brewster), Marlin Goebel (Faith, Hillman), Leroy Meyer (St. Timothy, Lombard), Vincent Harms (Bethany, Port Orchard)
9. EDUCATION AND YOUTH
Pastors—H. Handberg, R. Dale, M. Elliott, G. Faleide, T. Gullixson, M. Luttman, D. Metzger, T. Skaaland, F. Stubenvoll
Delegates—Douglas Fillner (Holy Scripture), David Abrahams (First Shell Rock), John Mikels (Redeemer, Iola), Harland Hendrickson (Hartland), Holger Ausen (Rose Dell Trinity), Nanian Thompson (Concordia, Eau Claire), Robert Davenport (Holy Trinity, Okauchee), Grant Rangstrom (King of Grace), Johnny Johnson (Grace, Vero Beach), Raymond Sampson (Lakewood), Brad Homan (Grace, Madison), Tim Bartels (Mt. Olive, Mankato), Whit Ulrich (Wayfarers' Chapel, Ventura)
10. PUBLICATIONS
Pastors—P. Schneider, T. Aaberg, Jr., T. Erickson, N. Harstad, T. Kuster, M. Marozick, S. Petersen, E. Stubenvoll, W. Kessel

- Delegates**—Rollo Pietan (Pilgrim), Grant Langfald (Center), Odell Natvig (Saude), Albert Langseth (Parkland), Norman Werner (King of Grace), Clifford Ferkenstad (Jerico), Tom O'Neill (Holton), Ralph Sorenson (River Heights), Darrell Mundschenk (Redeemer, Yelm)
11. FINANCES
Pastors—R. Newgard, J. Dalke, G. Guldberg, W. Halvorson, H. Larson, J. Petersen, J. Smith, P. Vangen.
Delegates—Michael Lindh (St. Mark's), Chester Grossman (St. Paul's, Portage), Marvin Gronwoldt, Sr. (Immanuel, Riceville), Alvin Schuck (Faith, Parkersburg), Leonard Gilbertson (Forest), Willard Johnson (Norwegian Grove), John Costello (Jerico), Elmer Borgschatz (Resurrection, Marietta), Donald Whitcomb (Bethany, Princeton), Everett Schumacher (Grace, Crookston), John Anderson (Saude), John Burkhardt (St. Matthew, Myrtle Creek)
12. CHRISTIAN SERVICE
Pastors—W. Frick, P. Anderson, D. Faugstad, P. Haugen, R. Moldstad, P. Petersen
Delegates—Bill Curtis (Heritage), Lenwick Hoyord (Redeemer, Iola), Orville Tungsvik (Norseland), Norman Thede (Western Koshkonong), Benjamin Anderson (Our Savior's, Albert Lea), Herbert Grieves (Trinity, Brewster), Clarence Asseltine (St. Matthew, Myrtle Creek), Donald McElwain (Wayfarers' Chapel, Ventura)
13. MISCELLANEOUS
Pastors—J. Madson, R. Branstad, W. Dobratz, C. Ferkenstad, M. Krentz, D. Nelson, W. Petersen, G. Schmeling, J. Shep
Delegates—Daniel Dahlby (Somber), Richard Waldschmidt (Faith, Oregon), Herman Frieling (Faith, Parkersburg), Clinton Klemetson (Calvary), Gordon Scharping (Bethany, Princeton), Adolph Jungemann (Bethel, Sioux Falls), Nels Faugstad (Scarville), Elroy Bartsch (River Heights), Julius Hammermeister (Christ, Bell Gardens), Russell Halvorson (Faith, Hillman)
14. SYNODICAL MEMBERSHIP
Pastors—M. Tweit, H. Behrens, R. Carter, M. Harstad, M. Otto, S. Quist, B. Teigen, O. Trebelhorn
Delegates—Curtis Uthene (St. Mark's), Otto Blask (Our Savior's, Amherst Jct.), Leon Ehrenberg (Good Shepherd, Bloomer), Edwin Merseth, (Concordia, Clearbrook), Orlo Hagenson (Zion, Thompson), Norman Holte, Jr. (Mt. Olive, Trail)
15. MINUTES
Pastors—J. Smith, D. Nelson
Delegates—Loren Larson (Calvary), Vincent Harms (Bethany, Port Orchard)
16. PASTORAL CONFERENCE RECORDS
Pastors—G. Gullixson, H. Theiste
17. RESOLUTIONS
Pastors—A. Harstad, H. Theiste, A. Kuster
18. TELLERS
Pastors—D. Faugstad
Candidates—R. Halvorson, G. Haugen, R. Fehr, B. Homan, R. Long, D. Thompson, J. Wilde
19. CHAPLAIN
Pastor—R. Mathison
20. HEAD USHER
Pastor—G. Schmeling
21. PARLIAMENTARIAN
Pastor—M. Tweit
22. ORGANIST
Pastor—H. Vetter



President George Orvick

PRESIDENT'S MESSAGE

ESTEEMED MEMBERS AND FRIENDS OF OUR EVANGELICAL LUTHERAN SYNOD, GRACE be unto you and peace from God our Father and from the Lord and Saviour Jesus Christ. Amen.

"Praise the Lord, call upon his name, declare his doings among all the people, make mention that his name is exalted." Isaiah 12.4. With these words the prophet Isaiah exhorts the people of his time to call upon the name of the Lord and to praise Him for his wonderful works. As we gather here for the 65th annual convention of our Evangelical Lutheran Synod we too offer up our heartfelt prayers and praises for the rich mercy and grace bestowed upon our Synod for these many years. That we should be permitted to exist as a church body, to grow, and to be of some service to the Lord for 65 years is surely a mark of His grace. In spite of our sins and failures He has mercifully preserved us and given us the opportunity to have a part in spreading the saving message of salvation through His Son. Let us truly have a spirit of humility and a spirit of thanksgiving as we meet together for our 65th year. We say with the Psalmist, "I will praise the name of God with a song, and will magnify him with thanksgiving." Ps. 69.30.

In human terms we sometimes think of age 65 as a time to prepare for retirement. But this shall not be the case with our beloved Synod. We have the Word of God and that Word revitalizes year after year. It ever gives new zeal and new strength for the carrying on of the Lord's work. Isaiah again has written, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Is. 40.31. By God's grace we pray that we may go on to serve Him day after day and year after year, and when we are dead and gone that our youth shall take our places and continue to "declare his doings among all the people."

But as we go on into the future we need to ask ourselves certain questions and face up to various needs that have recently been made evident in our midst. Some of the matters that I am referring to are brought out in a study entitled: "Profiles of Lutherans—A Study of Selected Characteristics and Attitudes of Lutherans in the United States—1980." Eight Lutheran Church bodies participated in the study and approximately 20,000 Lutherans in the U.S.A. received questionnaires. After the results were received and tabulated, Dr. N. S. Tjernagel made an analysis of the figures as they pertain to the ELS. Some of the conclusions at which he arrived are very encouraging, such as the love of the people of the ELS for the Word of God and their faith in the providence of God. But there are some disturbing conclusions also. These have been reported in a series of articles in the *Lutheran Sentinel* but we think it is profitable to discuss them again especially these which deal with the very heart and center of the Gospel.

Let us ask ourselves then, as we assemble here for the 65th time, this question: WHAT ARE THE IMPORTANT NEEDS OF THE EVANGELICAL

LUTHERAN SYNOD AS WE GO FORWARD IN THE SERVICE OF OUR LORD?

We need, first of all, continued thorough instruction on the central doctrine of the Christian religion, the Doctrine of Justification by grace alone through faith in Christ.

That there is a lack of understanding in this matter which has to do with the very salvation of souls is brought out in the questionnaire. The answers that people of our Synod gave indicate that perhaps 25% of our members have an inadequate grasp of the Doctrine of Justification. The test statement was made in the "Profiles" study, "The main emphasis of the Gospel is God's rules for right living." It is rather disturbing that 40% of the ELS responses agreed with the statement and 55% of all Lutherans surveyed. The statement is, of course, false. The Gospel is not "God's rules for right living." The Gospel is the promise of salvation through faith in Jesus Christ, our Saviour.

Another statement in the questionnaire was as follows: "Although there are many religions in the world most of them lead to the same God." This false statement was agreed to by 30% of the ELS laity and 57% of all Lutheran laymen. This is sad and alarming because the Bible clearly teaches that there is only one way to salvation and that is through Jesus Christ alone. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4,12.

Finally we quote this statement: "God is satisfied if a person lives the best life he can." To this erroneous statement 22% of ELS respondents agreed and 42% of all Lutheran respondents agreed. This also indicates that many people do not understand the difference between the Law and the Gospel. They fail to grasp that the Law demands absolute perfection and that God is not satisfied with the "best we can do." He is a holy and righteous God who demands that we be holy also. "Ye shall be holy: for I the Lord your God am holy." Lev. 19:2. Since we utterly fail to live up to God's demands for holiness we stand condemned by the Law to eternal death and damnation. It is only through the Gospel that we can become righteous before God. Jesus Christ, our Saviour and Redeemer, took our place under the law of God and perfectly fulfilled it for us. He then suffered and died on the cross for the sins of the whole world. By this active and passive obedience he earned righteousness for us and this righteousness is ours by faith. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." II Cor. 5,19.

The answers given by the respondents in the poll seem to indicate that many fail to understand the clear teaching of Scripture that "a man is justified by faith without the deeds of the law." Rom. 3,28.

What, then, does the ELS need as we go forward in our life together as a Synod and in our local congregations? We always have needed and we always will continue to need the clear preaching and teaching of the Law and the Gospel. In the Formula of Concord we read, "We believe and confess that these two doctrines must be urged constantly and diligently in the church of God until the end of the world, but with the due distinction, so that in the ministry of the New Testament the proclamation of the law and its threats will terrify the hearts of the unrepentant and bring them to a knowledge of their sins and to repentance . . ." while the "proclamation of the Gospel of our Lord Jesus Christ will once more comfort and strengthen them with the assurance that if they believe the Gospel God forgives them all their sins through Christ, accepts them for his sake as God's children, and out of pure grace, without any merit of their own, justifies and saves them." FC V.

But will people not become tired of hearing the "same old thing" Sunday after Sunday? Dr. U. V. Koren writes about this in an address to the clergy of the old Synod. He says he has heard complaints that "from the pulpit nothing else is to be heard but the same thing over and over again Sunday after Sunday, causing only boredom and drowsiness in the listeners. When I asked what it was which was so constantly reiterated, the answer was: 'We are all sinners and we are saved by faith in Christ.'" Koren then admonishes the hearers that "these old truths even though repeated constantly ever become new to us," and he ad-

monishes the ministers saying, "Above all will this be the case if the minister—with the proper concern for the congregation's present conditions and needs—brings a sermon which is really the fruit of his meditation upon the particular truths which it is God's will that he proclaim." (Truth Unchanged, Unchanging p. 224)

We pray that a continued and renewed emphasis upon the proper preaching of the Law and Gospel will help all of our hearers to understand and appreciate more fully the blessed doctrine of justification by grace alone through faith.

As we evaluate and examine the important needs of our Synod we feel the necessity of emphasizing the fact that we must be a "mission-minded" synod. The reason that the Lord has preserved us as a synod and helped us to retain the true doctrines of His Word is that we might spread His saving message to others. Dr. C. F. W. Walther in his address to the first meeting of the Synodical Conference, which took place 110 years ago, chose as his theme: "How Important It is That Beyond All Else We Make the Saving of Souls the End and Aim of our Joint Work in Christ's Kingdom." In his address Walther makes it very clear that such an aim must not be motivated by any earthly, self serving goals. He says, "In the first place, we would not make it our aim to become an ever larger organization that, as people say, commands attention, and to erect an imposing, complex, though hollow, structure. Still less would we apply ungodly means to realize such an aim. Much rather, we would gladly be small, yes, nothing. And as we seek only to have it said of us as it was said of the apostolic church: 'The Lord added to the church daily such as should be saved.' Acts 2,47, we would despair of all our own skill, wisdom, and ability and would forego all our own honor in connection with our work." In all of our work as a synod we do well to heed Walther's advice that our attitude be that of John the Baptist who said it so succinctly, "He must increase, but I must decrease." John 3:30, and the attitude of St. Paul who wrote, "Though I am free of all men, yet have I made myself servant unto all, that I might gain the more. I am made all things to all men, that I might by all means save some." I Cor. 9:19,22.

Therefore, in the right spirit, and strictly on account of the fact that we desire nothing more than the salvation of dying sinners, we need to be a "mission-minded" church body. The "Profiles of Lutherans" study that we have quoted indicates that many in our body feel that we are not as strong as we should be as a mission oriented group. And it is true that we are hampered by a lack of resources in this inflationary age. What shall we do then? Let us renew our commitment to the spreading of the Gospel at this convention and then go home to continue to inspire the members of the ELS with a zeal for souls. The theme of this convention is, as you know, "Shew Forth His Salvation," Ps. 96:2. The essay will instruct and inspire us to this end. The daily devotions will remind us that we are all to be witnesses to the great salvation Christ has won for us. And the commissioning of another foreign worker will focus our attention on the work in Peru.

It will take more than resolutions, however, to show our full commitment to this task. Careful planning for our work both in home and foreign missions is necessary. Let each local congregation consider itself an important part of our "team" so that we have a constant awareness that we are working together to carry out the Lord's Great Commission. Belonging to a synod means that we want to join together with other congregations to do the Lord's work according to an agreed upon plan. May the Lord bless our every effort on the local and synodical level to stir up our hearts for the cause of missions.

One could continue at great length to describe the important needs and tasks that confront our church body. But permit me to call attention to one factor that is staring all of society and the whole church squarely in the face, and that is the plight of marriage and the family. We are now at the point where nearly half of all marriages end in divorce. A large percentage of children are raised in single parent homes. There have been so many changes in the morals and values in our society that the home has become the number one victim. And where the home is weak or fractured there the children often suffer likewise. How can the church help? How can we support the family in its battle for survival? The future of the

church is, humanly speaking, closely tied to family life. It is here that children receive their training and are influenced to continue in the Christian faith when they grow up. Scripture speaks very clearly about this matter. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. "And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6:6-7.

There is no other answer to the problem of the family other than patient instruction in the Word of God. Here we should make use of every available opportunity to instruct about marriage, child rearing, family life, and Christian living at every age level. The Word is the only answer. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119:9. Walther again urges the pastor to instruct in these matters in his sermons. He writes that something is lacking when "a pastor insistently and continuously preaches about repentance and faith, but does not preach about the necessity of good works, Christian virtues, and sanctification. A thorough, graphic and quiet description of a truly Christian life and attitude will accomplish more than merely threatening and warning assertions of its necessity." (Truth Unchanged, Unchanging p. 226)

In the matter of helping families, children, and young people our Christian Day Schools and our Bethany College play a vital role. A full time Christian education is the best means of training young people to be faithful husbands, wives and parents, and loyal members of Christ's church throughout their lives. Of great importance also are Sunday schools, family devotions, Bible classes, etc.

We call this matter to the attention of the Synod because we feel that the breakdown of the family is one of the most serious problems that effects the church today. May every pastor and every congregation have due concern for the strengthening of this primary institution of the Lord.

As we are reminded of all these needs which confront the church on every level we are tempted to say, "Who is sufficient for these things?" II Cor. 2:16. But there is One who is able and willing to help. He holds forth his outstretched arms and says, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. He has not commanded us to achieve certain results, or to solve all the problems of this world, or to have the answer to every ill. No, He has only commanded us to be faithful in the use of the Word and Sacraments so that His Holy Spirit is given the opportunity to work in the hearts of men.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."

Lutheran Hymnary No. 340

May the Lord therefore bless this 65th annual convention of our Evangelical Lutheran Synod so that all that we do here may bring glory to His name and blessing to many souls.

In Jesus Name. Amen.

George M. Orvick, president
Evangelical Lutheran Synod

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Miss Becky Martin was installed as teacher in Parkland Lutheran School, Tacoma, Washington on June 14, 1981.

On Sunday, July 12, 1981 the Rev. Otto Trebelhorn was installed as pastor of East Paint Creek Lutheran Church, Waterville, Iowa and of the West Paint Creek Lutheran Church, Waukon, Iowa. The Rev. Timothy Erickson preached the sermon and the Rev. M. E. Tweit performed the rite of installation.

Candidate of Theology Daniel N. Faugstad was ordained and installed as pastor of Our Savior's Lutheran Church, Princeton, Minnesota on Sunday, July 12, 1981. The Rev. W. W. Petersen preached the sermon, the Rev. S. P. Quist served as liturgist and the Rev. Paul Petersen performed the rite of ordination and installation.

The Rev. Gottfred F. Guldberg was installed as pastor of Richland Lutheran Church, Thornton, Iowa on July 19, 1981. The Rev. Elroy Buhr preached the sermon and Visitor M. E. Tweit performed the rite of installation.

The Rev. W. V. McCullough was installed as pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota on August 9, 1981. The Rev. Daniel Metzger served as liturgist and Visitor M. E. Tweit preached the sermon and performed the rite of installation.

Miss Jill Douglas, Miss Sue Ferch and Miss Sharon Brastrom were installed as teachers in Lakewood Lutheran School, Tacoma, Washington on August 16, 1981.

Steven Groening and Mrs. Mary Slater were installed as teachers at Our Redeemer Lutheran School, Yelm, Washington on August 16, 1981 by the Rev. Paul Anderson.

Miss Sharon Fickau was installed as teacher in Christ Lutheran School, Sutherlin, Oregon in the fall of 1981.

On August 16, 1981 Mr. Gerald Treder was installed as teacher in Holy Cross Lutheran School, Madison, Wisconsin.

On August 30, 1981 Miss Julie Sorenson was installed as teacher at Mt. Olive Lutheran School, Mankato, Minnesota.

The Rev. Harold Vetter was installed as pastor of the Newport Lutheran, Wisconsin Dells and St. Paul's Lutheran, Portage, Wisconsin congregations on Sunday, November 1, 1981. The Rev. John Krueger preached the sermon, the Rev. Warren Granke performed the rite of installation and the Rev. Phillip Vangen was the liturgist.

On November 22, 1981 the Rev. Carl R. Wosje was installed as pastor of Bethany Lutheran Church, Port Orchard, Washington. The Rev. Theodore G. Gullixson served as liturgist and the Rev. Hugo J. Handberg preached the sermon and performed the rite of installation.

The Rev. Ronald Mathison was installed as assistant pastor at King of Grace Lutheran Church, Golden Valley, Minnesota on January 31, 1982 and will share the ministry between Hiawatha and King of Grace. The Rev. Steven Quist performed the rite of installation.

The Rev. Charles Keeler was installed as pastor of Immanuel Lutheran, Audubon and Our Savior's Lutheran, Hawley, Minnesota on February 21, 1982. The Rev. R. M. Branstad preached the sermon and the Rev. J. A. Moldstad performed the rite of installation.

DEDICATIONS

Faith Ev. Lutheran Church of Oregon, Wisconsin dedicated its house of worship on April 18, 1982. The Rev. Warren Granke was the speaker for the morning service. Speaker for the afternoon festival service was the Rev. Wilhelm Petersen. Your synodical president performed the rite of dedication. The Rev. Craig Ferkenstad is the pastor.



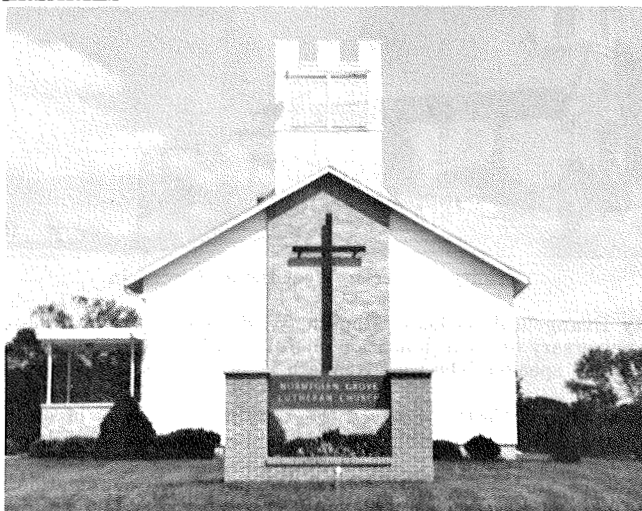
Faith Lutheran Church, Oregon, Wisconsin

River Heights Lutheran Church, East Grand Forks, Minnesota, dedicated its new church and school building on September 20, 1981. Prof. E. Teigen preached at the morning service and President W. Petersen at the afternoon service. The congregation's pastor, the Rev. John Moldstad was the liturgist.

GROUND BREAKING

On Sunday, October 25, 1981 Faith Evangelical Lutheran Church of Hillman, Michigan broke ground for a new church building. Guest speaker for the service was the Rev. Wilhelm Petersen. The congregation is served by Candidate of Theology Russell Halvorson.

ANNIVERSARIES



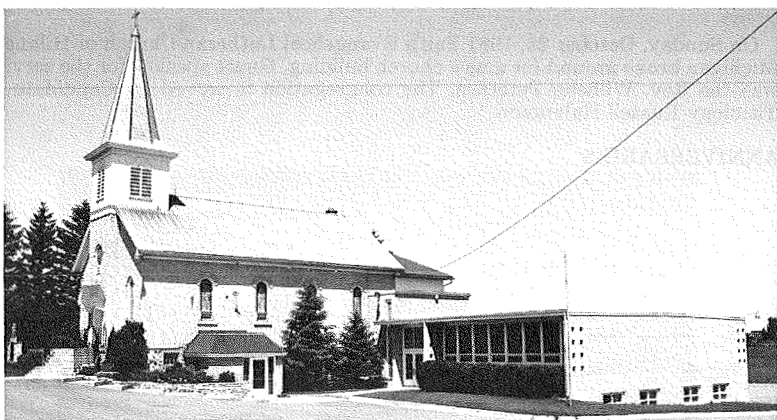
Norwegian Grove Lutheran Church, Gaylord, Minnesota

Norwegian Grove Lutheran Church, Gaylord, Minnesota observed its 100th anniversary on Sunday, June 28, 1981. Pastors M. E. Tweit, Joseph Petersen and Tosten Skaaland took part in the observation. The Rev. N. A. Madson is the pastor.



Oak Park Lutheran Church, Oklee, Minnesota

On Sunday, June 28, 1981, Oak Park and Narazeth Evangelical Lutheran Churches of Oklee, Minnesota observed the 75th anniversary of their organization. Speakers for the services were President W. Petersen of Bethany Lutheran Theological Seminary and the Rev. Howard Behrens. The congregation is served by Candidate of Theology Roger Fehr.



Trinity Lutheran, West Bend, Wisconsin

Trinity Evangelical Lutheran Church, West Bend, Wisconsin observed the 125th anniversary of its organization on July 5, 1981. Your synodical president was the guest speaker. The Rev. Kenneth V. Schmidt is the pastor of the congregation.

The Rev. Harold Vetter observed the 25th anniversary of his ordination on July 15, 1981. He was ordained at St. Paul's Evangelical Lutheran church, Ellicottville, New York.

The Golden Anniversary of First English Lutheran Congregation, Ashland, Wisconsin was observed each Sunday in July with a special 50th anniversary service on July 19, 1981. The Rev. Norman Harstad is the pastor.



First English Lutheran Church, Ashland, Wisconsin.

The Rev. G. A. R. Gullixson observed the 50th anniversary of his ordination on July 19, 1981. He was ordained at St. Paul's Lutheran, Chicago, Illinois, by the Rev. H. M. Tjernagel.

The Rev. John A. Krueger observed the 25th anniversary of his ordination on July 22, 1981.



Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin

On Sunday, October 4, 1981 Western Koshkonong Lutheran congregation observed the 90th anniversary of its organization. Liturgist for the morning worship was the Rev. G. Guldberg and the Rev. G. A. R. Gullixson was the speaker. The Rev. Norman Madson spoke at the afternoon hymn service. Your synodical president spoke on behalf of the synod. The Rev. John Shep is the pastor.



Bethel Lutheran Church, Sioux Falls, South Dakota

Bethel Lutheran congregation, Sioux Falls, S.D. observed its 40th anniversary at a service on October 11, 1981. The Rev. John Moldstad, Jr. is the pastor.

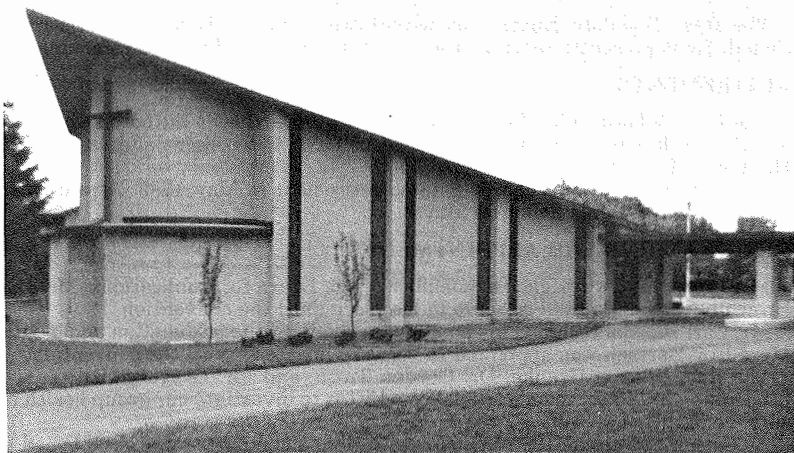


Lakewood Lutheran Church, Tacoma, Washington

Lakewood Ev. Lutheran congregation, Tacoma, Washington observed its 30th anniversary on November 15, 1981. The Rev. Theodore Gullixson is the pastor.

St. Timothy Ev. Lutheran Church observed the 25th anniversary of its organization on May 2, 1982. The Rev. E. Unseth spoke at the morning service and the Rev. R. Moldstad at the afternoon service. The Rev. J. Schmidt is the pastor.

Christ the King Lutheran Church of Bell Gardens, California observed its 10th anniversary on May 16, 1982. The Rev. Harry Marks was the guest speaker. The Rev. R. Moldstad is the pastor.



St. Timothy Lutheran Church, Lombard, Illinois

The Rev. Robert A. Moldstad observed the 25th anniversary of his ordination on June 9, 1982. He was ordained at St. Timothy Ev. Lutheran Church, Lombard, Illinois by the Rev. N. Oesleby.

DEATHS

The Rev. Ahlert Strand died on August 9, 1981. Funeral services were conducted at St. Mark's Lutheran Church, Chicago on August 13 by the Rev. Howard Behrens. The Rev. Warren Granke spoke on behalf of the Evangelical Lutheran Synod.

Funeral services were conducted on September 28, 1981 for the Rev. Victor I. Theiste at Pinehurst Lutheran Church, Eau Claire, Wisconsin. He passed away on September 25. The Rev. Norman Madson spoke on behalf of the Evangelical Lutheran Synod. The service was conducted by the Rev. John A. Krueger.

Mrs. Paul Ylvisaker, wife of the sainted pastor, Paul Ylvisaker, passed away at her home in Albert Lea, Minnesota on December 1, 1981 at the age of 82. Christian burial services were held on December 4 at Our Savior's Lutheran Church in Albert Lea.

The Rev. Bruce Bestervelt died on March 6, 1982. Services were held at Our Savior Lutheran Church, Naples, Florida on March 9 and a memorial service at Mt. Olive Lutheran, Mankato, Minnesota on March 15th. The Rev. Wilhelm Petersen preached the sermons.

MEMBERSHIP REQUESTS

The Wayfarers' Chapel-Lutheran Church, Ventura, California, the Rev. Al Wagner, pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

The Rev. Daniel N. Faugstad, pastor of Our Savior's Lutheran Church, Princeton, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Donald B. McElwain of El Paso, Texas requests "membership in and pastoral fellowship with the Evangelical Lutheran Synod." He is a retired lay-minister who served St. Paul's Lutheran Church (now WELS) of North Hollywood for many years. He is a member of the Wayfarers' Chapel in Ventura, California. The letter of request is on file.

Mr. Gerald Treder, assistant principal at Holy Cross Lutheran Church, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The letter of request is on file.

WITHDRAWALS

The Rev. Theodore Kuster has withdrawn from the Evangelical Lutheran Synod. He is presently serving at a congregation of the LC-MS in Panama.

RETIREMENTS

The Rev. Willard Pultz, formerly pastor of St. Matthew's Lutheran Church in Myrtle Creek, Oregon retired at the end of 1981. His present address is 201B Hopkins, Blvd., Biloxi, Mississippi 39530.

The Rev. Lewis C. Gerbhardt entered retirement in May 1982. A retirement dinner was held in his honor on May 2.

RESIGNATIONS AND APPOINTMENTS

Mr. Frank Myers resigned as member of the Board for Publications. Mr. Dan Browning was appointed to serve in his place until the convention.

Mr. Carl Bloedel resigned his position on the Board for Education and Youth. Mr. Elroy Bartsch was appointed to serve in his stead until the convention.

The Rev. Warren Granke, Dr. Gordon Tuffli, and Mr. Gregory Griffin have been appointed to serve on a special committee to investigate our group health insurance program.

As authorized at the 1981 Synod convention, a committee was established to produce a Bible study program. Appointed to this committee were the Rev. W. W. Petersen, the Rev. N. Madson, Prof. M. Harstad, the Rev. W. Kessel, the Rev. S. Quist, the Rev. S. Petersen, the Rev. E. Ekhoft, the Rev. Ronald Mathison and your synodical president.

In accordance with the resolution of the Synod (cf. Synod Report 1981 p. 101) I have appointed Mr. Ray Diepenbrock to oversee and administer the Synod teacher certification program as adopted at last year's convention. Also in accordance with the resolution President N. Holte has appointed Prof. Paul Helland to this committee.

The Rev. Timothy Erickson has resigned from the Board for Education and Youth. This position should be filled at this convention by election.

Mr. Michael VanNorstrand has tendered his resignation from the Board for Missions. This position will be filled at this convention.

Pastor Steven Quist has tendered his resignation from the Board for Missions because he has accepted a call into a mission congregation, namely, Our Savior Lutheran Church, Naples, Florida. He has tendered his resignation as visitor of Circuit No. 6. These positions will be filled at this convention.

ASSIGNMENT COMMITTEE

The Assignment Committee of the Synod met on March 29, 1982, to assign the candidates and vicars. The assignments are as follows:

Candidate of Theology Russell Halvorson to the Hillman-Alpena Parish, Hillman, Michigan.

Candidate of Theology Roger Fehr to the Oklee Parish, Oklee, Minnesota.

Candidate of Theology Gregory Haugen to St. Matthew Lutheran Church, Myrtle Creek, Oregon.

Candidate of Theology Bradley Homan to First Lutheran Church, Suttons Bay, Michigan.

Candidate of Theology Richard Long to Pinehurst Lutheran Church, Eau Claire, Wisconsin.

Candidate of Theology David Thompson as assistant pastor to Our Savior's Lutheran Church, Albert Lea, Minnesota.

Candidate of Theology John Wilde to Trinity Lutheran Church, Brewster, Mass.

The following vicars were assigned:

Mr. John Dukleth to the Scarville-Center Parish, Scarville, Iowa.

Mr. James Krikava to Mount Olive-Bethany Lutheran College, Mankato, Minnesota.

Mr. Glenn Obenberger to the Northwood-Lake Mills Parish, Northwood, Iowa.

Mr. Thomas Petersen to the Oklee Parish, Oklee, Minnesota.

TEACHER ASSIGNMENTS AND CALLS

We have compiled a personal information file on the Christian Day School teachers of our ELS. This file contains a record of their educational background, years of service, etc. We can now give more complete information to congregations which are requesting call lists for their schools. We also have been blessed with several candidates for vacancies occurring this year and most of the candidates have received calls. It appears that next year also we will have several teacher candidates available. We thank the Lord for providing us with faithful teachers.

Since we now have, or soon will have, over 50 Christian Day School teachers in our Synod we need to have a real synodical concern for the welfare of these faithful and dedicated workers. Are our schools being properly supervised and regularly visited? Are teachers being given the help and encouragement that they need? Are their salaries such that they can support themselves and their families? Is the Synod Certification Program being implemented (see 1981 Synod Report, p. 101). The Board for Education and Youth is very concerned about these matters. We are happy to report that the board has established a procedure for service to our schools, congregations and teachers. This procedure includes the appointment of a secretary of schools who will represent the teachers, maintain files and supply call lists to schools that desire to call teachers. We have also appointed Principal Ray Diepenbrock and Pres. Holte as appointed Prof. Paul Helland as a committee to oversee the implementation of the certification program. The matter of health insurance and retirement benefits is also of concern to our teachers. The Board for Education and Youth is hampered by a lack of funds for visitation purposes, etc. We need to be aware of this and give due attention to providing for our teachers and schools.

WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Wisconsin Evangelical Lutheran Synod held its 46th biennial convention on August 3-8 at Dr. Martin Luther Academy, Prairie du Chien, Wisconsin. Your president represented the Synod at the convention and addressed the assembly. No joint meetings were held during the year. President Petersen also attended as did several others.

Prof. Carl J. Lawrenz was honored at a special service of thanksgiving on May 16, 1982 on the occasion of having completed 50 years of service as a pastor and professor. Thirty-eight of those years were spent as a professor of Old Testament and Symbolics at Wisconsin Lutheran Seminary. He also served several years as president of the Seminary. President Petersen and your synodical president attended the service. Your president extended greetings on behalf of our Synod at the banquet following the service.

No joint meetings have been held with the WELS Commission on Inter-Church relations this past year. However, the various boards of our Synods have occasionally exchanged representatives with the boards and committees of WELS.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The ELCF did not meet this past year in accordance with its new plan of holding biennial meetings. The next meeting will be held on October 25, 26, 1982 and will be hosted by the WELS. Information between the various divisions has been exchanged during the past year.

THE LUTHERAN CONFESSIONAL CHURCH—SWEDEN

Our resolutions declaring fellowship with the Lutheran Confessional Church in Sweden were received and acknowledged by them. The Church Board of that body presented a resolution asking their convention to also declare fellowship with our Synod. Their convention was to be held on May 22, 1982. President Per Jonsson wrote after our last convention, "Your letter (informing them of our fellowship resolutions) made me very glad, and I think, that it will be a great joy

for all of our members to know, that your synod has declared itself in fellowship with us. Especially our Norwegian members will rejoice over this communion with descendants of fellow-countrymen." At the present time three or four small congregations have been established in Norway. Altogether there are about 17 pastors in the church body. Dr. Seth Erlandson lectured at Concordia Seminary, Ft. Wayne, Indiana this winter.

THE EVANGELICAL LUTHERAN CHURCH— SYNOD OF FRANCE AND BELGIUM

The ELC—Synod of France and Belgium held their annual meeting April 30 to May 2, 1982. The theme of their convention was "I Am With You." The president of the church is Frederic Bohy. As you know the WELS has severed fellowship relations with this church body because of its continued relationship with the Lutheran Church Missouri Synod. The Doctrine Committee of our Synod will need to continue to have this matter on its agenda.

THE EVANGELICAL LUTHERAN FREE CHURCH—EAST GERMANY

The Ev. Lutheran Free Church of East Germany is greatly concerned about its confessional relationships and the untenable nature of triangular relationships. The church body has therefore resolved to urge that theological endeavors be carried on which might lead to a consensus among the synods of the former synodical conference and the overseas churches on the subjects of the methods of interpreting the Holy Scriptures and on the doctrine of church fellowship. In order to express their concern they delegated Dr. Ernst Lerle to come to America to speak with the presidents of the LC-MS, the WELS and our ELS. Dr. Lerle came last fall and held discussions with all three presidents. His proposal is briefly that some kind of working committee be set up which would deal with these matters on the basis of Scripture.

On the basis of previous resolutions of our Synod such as the one passed at our 1980 convention, "Resolved that the Evangelical Lutheran Synod recommend that, as soon as possible, an international conference of conservative Lutheran theologians, meeting outside of the framework of fellowship, draw up a truly confessional statement that would clearly set forth the Scriptural principles on these matters" (the doctrines of Scripture and Church Fellowship), and on the basis of the recommendation of our Doctrine Committee, I have invited the presidents of WELS and LC-MS to come together. At this meeting they would discuss only preliminary and procedural matters. They would consider whether or not it is feasible to have such discussions, who would participate, where would they meet, etc.? At this point in time no date has been set for such a meeting.

In the Independent Evangelical Lutheran Church (West Germany) the death of Dr. William Oesch is hereby noted. Dr. Oesch was a staunch and faithful confessor of the truth and professor of the Oberursel Seminary for many years. He passed away on January 18, 1982 at the age of 86.

OUR BETHANY LUTHERAN COLLEGE AND SEMINARY

Our earnest prayers and generous support will be needed for our college and seminary in the years ahead. We are pleased to hear that enrollment prospects for the fall are good and that our admissions department is working hard to recruit students. We need to remember that Bethany is our school and that we should all make use of it. The best legacy that parents can leave to their children is a thorough Christian education. Our college can provide what our young people need. In the years ahead there may be less government assistance to young people who wish to attend college. We therefore urge congregations to develop scholarship programs to assist students who wish to attend Bethany. If every one of our churches had such a program who knows how many students would be helped to obtain a Christian education.

Our seminary is producing a steady stream of dedicated pastors for the pulpits of our Synod. They are trained to be faithful pastors who have a real love for the

souls committed to their care. This year we were able to fill seven vacancies with graduates of our school. Next year there are four more who will become candidates. We also need to bear in mind the need to open more home missions as it appears that we will have laborers ready and available to go out into the harvest. Pray for our seminary, its faculty and its students.

OUR HOME AND FOREIGN MISSIONS

The theme of this convention is centered around the essential task of spreading the message of salvation in our crucified and risen Saviour. It will be of no benefit for the future to preserve the truth unless we have someone to whom we can pass it on. Preserving and spreading go hand in hand. One is of no advantage without the other.

We are pleased at this convention to be able to commission the Rev. Timothy Erickson as our third missionary to Peru. We all join in asking the Lord to grant him health and strength for this task. The Synod has resolved to have three missionaries on the field.* It is up to us, therefore, as a Synod to provide the necessary funding for our three missionaries. We shall have to preach and teach and publicize the crying need for the Gospel in that darkened land so that our people will be motivated to share generously of their gifts to support the work. *(The Board for Missions has concluded that three are essential to carry on the work.)

Broadening our home base is also essential. Buying land and building buildings at today's interests rates is becoming more and more difficult. And yet there are ways to start congregations without such huge investments. We have been blessed in several areas in being able to buy existing buildings for far less than the cost of building. Our Mission Board has an enormous task in locating areas for new missions and in helping to provide places of worship. May God bless their endeavors.

PROFILES OF LUTHERANS STUDY

The national attitudinal and demographic study of Lutherans is now complete. The results have been tabulated and we are pleased that Dr. N. Tjernagel has done such an excellent job of analyzing these results as they pertain to our Synod. The *Sentinel* articles on this subject have been most interesting and enlightening. Some of the findings have been quite disturbing and show us the need for the constant and continued preaching of the Law and the Gospel so that people may learn to despair of their own righteousness and cling only to the righteousness of Christ for their salvation. If you would like to obtain a complete copy of Dr. Tjernagel's analysis there is a limited number still available. Our thanks also to Pastor and Mrs. Craig Ferkenstad for their faithful work in duplicating, handling, and mailing all the material to the pastors, teachers, professors, board members, etc. of our Synod.

LONG RANGE PLANNING COMMITTEE

The Long Range Planning Committee was called together only once during the past year. At that meeting we mainly discussed our financial situation. We are awaiting the adoption of guidelines before the committee gets down to the actual work of planning.

AUXILIARY ORGANIZATIONS

If it were not for the faithful support of our auxiliary organizations we would be greatly hampered in our work. Such groups as the Bethany women's auxiliaries, women's missionary societies, Faith Mission Society, and the various men's, women's, youth, Sunday School and Day School groups that support our work are so necessary to the successful operation of our Synod. We express our heartfelt thanks to all who participate in such organizations.

PRESIDENTIAL ACTIVITIES

In the past year it has been a privilege to visit with many congregations and pastors of our Synod. Last fall we addressed the Women's Mission Society of the Northwest area, and were able to visit the congregations in Parkland, Lakewood, Yelm, and Mount Vernon. We have also visited the California pastors and have preached and conducted a meeting at our Savior, Naples, Florida. Other churches visited have been King of Grace, Minneapolis; Hiawatha, Minneapolis; Faith, Oregon, Wisconsin; St. Timothy, Lombard, Illinois; Trinity, West Bend, Wisconsin; St. Paul's, Portage, Wisconsin; and St. Paul's, Escondido, California. We have attended the General Pastoral Conference, the Lake Michigan District Pastoral Conference, and the Madison area Winkel Conference. We would like to visit all congregations and pastoral conferences on a regular basis but time does not permit. The circuit visitors have been very faithful in conducting call meetings, installations, ordinations, etc.

FINANCES

The Board of Trustees has not taken any steps toward revising the Synod's budget for 1982. The giving of our people is considerably ahead of last year at this time and we are not as far behind in our budget. We still have a long way to go, however, to attain our goal of \$740,000. One of our problems, which afflicts many areas also in the secular realm, is the high cost of borrowing money. A large part of our budget (Synod Fund) is made up of interest payments. If some of our indebtedness could be reduced through some generous legacies or gifts we could reduce our interest payments and thus have more money for the support of our programs. We therefore, appeal to our members to consider the Lord's work in their wills and in their estate planning. We have capable people who are willing to assist in such planning. The proposed 1983 budget of \$800,000 represents a real challenge for us. And yet it is not enough to meet our needs. Every area of our Synod's work is in dire need of greater funding. We will have to take this message back to the people at home and ask them to consider before the Lord the great needs of His Kingdom.

SPECIAL COMMITTEE ON INSURANCE MATTERS

Since there were several requests for a study of our health insurance programs for pastors and teachers, we have appointed a committee to make a thorough study of this matter. The committee consists of the Rev. Warren Granke, chairman; Dr. Gordon Tuffli, a pediatrician and member of Grace Lutheran, Madison, Wisconsin; and Mr. Greg Griffin, a hospital consultant in the health care field, a member of Holy Cross, Madison, Wisconsin. They will soon have some definite recommendations to make in this area.

THE BIBLE STUDY COMMITTEE

Last year's convention authorized the appointment of a Bible study committee to produce a study of the Old and New Testaments for a Synod-wide Bible study program. The committee has been named and will report separately. They have been working hard and hope to produce a valuable tool for our congregations in studying God's sacred Word.

ADDITIONAL INSTALLATION

Mrs. Lori Chartier was installed as teacher in Christ Lutheran School, Sutherlin, Oregon on September 14, 1981. The Rev. Jerrold Dalke performed the rite of installation.

CONCLUSION

We of the Evangelical Lutheran Synod have a great task to carry out. A message of vital importance for the eternal welfare of mankind has been committed into our hands. We have been commanded to share it and spread it far and wide, to every person we can reach. We have been instructed to teach and apply this truth to the hearts of men, that precious blood bought souls, may not perish, but have eternal life.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name. (LH 120)

Soli Deo Gloria!

George M. Orvick, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Three Areas of Need

WHEREAS, Our Synodical president has reminded us of three crucially important needs as we go forward in the Lord's service:

- 1. The need for continued thorough instruction in the central doctrine of the Christian religion, namely, the doctrine of the justification of the sinner by grace alone through faith in Christ,*
- 2. The need to be a mission-minded Synod,*
- 3. The need for continued thorough instruction from God's Word on Christian marriage and the family, and,*

WHEREAS, Our president has appointed an Ad Hoc committee to implement a unified Bible study program, therefore,

BE IT RESOLVED, That we request this committee to prepare Bible studies in these three areas for distribution and use in our churches.

Resolution No. 2: Printing the President's Message

BE IT RESOLVED, That the President's Message be printed in the 1982 Synod Report.

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Application of Congregation

WHEREAS, *It has been established that the Wayfarers' Chapel—Lutheran Church, Ventura, California, has met the requirements of the constitution of the Evangelical Lutheran Synod for membership, therefore,*

BE IT RESOLVED, *That the Wayfarers' Chapel—Lutheran Church, Ventura, California, be received into membership in the Evangelical Lutheran Synod.*

Resolution No. 2: Membership Application of Pastor

WHEREAS, *It has been established that in the application for synodical membership of the Rev. Daniel N. Faugstad, the requirements of the constitution of the Evangelical Lutheran Synod have been met, therefore,*

BE IT RESOLVED, *That the Rev. Daniel N. Faugstad of Our Savior's Lutheran Church, Princeton, Minnesota, be received into permanent membership in the Evangelical Lutheran Synod.*

Resolution No. 3: Membership Application of Pastor

WHEREAS, *The Rev. Donald McElwain of El Paso, Texas, holds a divine call from Wayfarers' Chapel—Lutheran Church, Ventura, California, to publicly administer the Means of Grace, and,*

WHEREAS, *Wayfarers' Chapel—Lutheran Church has been received into membership by the Evangelical Lutheran Synod.*

WHEREAS, *It has been established that in the Rev. McElwain's application for synodical membership the requirements of the constitution of the Evangelical Lutheran Synod have been met, therefore,*

BE IT RESOLVED, *That the Rev. Donald McElwain be received into permanent membership in the Evangelical Lutheran Synod.*

Resolution No. 4: Membership Application of Teacher

WHEREAS, *It has been established that in the application for synodical membership of Mr. Gerald Treder, assistant principal at Holy Cross Lutheran School, Madison, Wisconsin, the requirements of the constitution of the Evangelical Lutheran Synod have been met, therefore,*

BE IT RESOLVED, *That Mr. Gerald Treder be received into permanent advisory membership in the Evangelical Lutheran Synod.*

Resolution No. 5: Withdrawal of Pastor

WHEREAS, *The Rev. Theodore Kuster has resigned from the ministerium of the Evangelical Lutheran Synod, and,*

WHEREAS, *He is now serving a congregation of the Lutheran Church-Missouri Synod in Panama, and,*

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

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



River Heights Lutheran Church, East Grand Forks, Minn.

ESSAY FOR THE 65TH CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



SHOW FORTH HIS SALVATION

by The Rev. Steven Quist

The study of Church Growth is of supreme importance for every Christian in the world today. This is true because two million people are born in the world each week, one with every beat of your pulse. This study is so important because there are about 4,000 tribe languages in the world and only 2,000 of them have a written alphabet and the Bible. This study is so important because there are four billion people in the world today and only one-fourth of them have any connection at all with Christianity. This study is so important because the church of Jesus Christ has the assignment to bring the message of salvation by God's grace through faith in Jesus to all people. This study is of supreme importance because Jesus has said, "Go and make disciples of all nations . . ."

Church Growth is a most important topic for our ELS. I would like to begin our study of the topic "Show Forth His Salvation" with the words of Dr. N. S. Tjernagel found on p. 148-149, *Profiles of Lutherans: A Study of Selected Characteristics and Attitudes of Lutherans in the United States—1980. VIII Data Analysis, Section Six—The ELS: Overview and Closing Comments.*

"The 1980 annual Synod Report lists twenty-eight parishes which were not on our roster in 1971. Some of these are new mission stations but the largest number of them represent an unusually large accession of congregations who terminated membership in other synods to join the ELS. These new congregations show a total membership of 3,405 souls. If we subtract the number of souls in the congregations we lost, 620 in all, from the tally of the 3,405 souls in the new congregations we have a net gain of 2,785 members. But, alas, as figures above show, this potential gain was dissipated in the overall loss of membership during the decade of the 1970's.

"The ultimate conclusion must be that during the past ten years we, like other Lutheran bodies, have not been carrying out an *effective* mission program. Mission work was doubtless done. But the sad fact remains that losses outran real gains. Though our membership increased by 2,459 during the decade it was a growth that did not keep pace with our birthrate, a total of 4,021 children baptized in our congregations.

"How can the ELS reverse this backward trend? First of all we must face the facts presented to us by *Profiles of Lutherans*. Our respondents have told us that very few of our congregations have evangelism programs. And only an exceedingly small number of our people have ever involved themselves as lay witnesses working in God's Kingdom to bring lost souls to salvation. A formidable education program involving the Synod and its leaders, and our congregations and their pastors is needed to train people in the willingness and the skills required of evangelists and missionaries. Jesus said: 'Go ye into all the world, and preach the Gospel to every creature.'

This study will be divided into two parts, quoting again the above *Profiles of Lutherans*, "a formidable education program involving the Synod and its leaders, and our congregations and their pastors is needed to train people in (I) *the willingness* and (II) *the skills* required of evangelists and missionaries."

I—*The willingness required of evangelists and missionaries*

This first section will deal with the Bible's teaching concerning Church Growth and the second section with congregational programs for achieving that growth. I do not claim to be an expert in Church Growth. But I have experienced joys and failures in the work and I'm sure you have too. I invite your reactions and insights, to the things I will share with you in this study. Let this study be an experience in seeing God's supreme emphasis on Church Growth in the Scriptures and an opportunity to bring back to our congregations new ideas of how to put Church Growth into action with our fellow ELS members.

God's will for Church Growth in the Old Testament

The salvation of mankind has always been uppermost in God's mind. It has always been his will that his Church grow and that the lost are found. When sin came into the world in the Garden of Eden God immediately promised to destroy the power of sin and Satan by redeeming the world through Him who was to be born of the woman's seed. This promise of salvation was of greatest importance in God's dealings with Noah; with Abraham, Isaac and Jacob; with Joseph and Moses; and with David and all the prophets. God sent the foreign missionary Jonah with His salvation for Ninevah. He used Daniel and Shadrach, Meshach and

Abednego to bring salvation to Babylon. And He used the little Israelite slave girl to save Naaman, the Syrian.

Psalm 96 from which our convention theme is taken is a beautiful description of God's will for Church Growth. The Psalm depicts the time when the people of Israel were returning to Jerusalem after seventy years of captivity in Babylon.

The Psalm tells us how God guided the mind of Israel during its captivity. God's mission through His people would be worldwide. Isaiah, in chapters of his prophesy, 40-66, had foretold of this new era in which Israel was to declare its purpose for existence in the glory of the coming mission of God's Messiah. God had raised Israel to this mission from the depths of affliction in exile. There in Babylon, having suffered for its sins, Israel had been led to repentance and renewed faith.

Following its leaders some of the people of Israel returned to Jerusalem to rebuild the city and its walls. Psalm 96 finds the people of Jerusalem standing and watching on its new walls and looking out from its new watch towers awaiting, with great anticipation, the arrival of the messenger who will lead the great throng of returning exiles into the rebuilt city.

All of sudden there he is! They see the messenger on the top of the hill, "Peace and Salvation," he cries "Our God is King!" "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!' Listen! Your watchmen lift up their voices; together they shout for joy. When the Lord returns to Zion, they will see it with their own eyes. Burst into songs of joy together, you ruins of Jerusalem, for the Lord has comforted his people, he has redeemed Jerusalem!" (Isaiah 52:7-9) The messenger proclaims it. The new era begins. God's will for Church Growth is being carried out.

Salvation comes with the word of proclamation. By the fact that the messenger declares the restoration of Israel and the inauguration of the messianic era he brings them to pass.

"For the word is not just breath and sound; it is effective power. The Lord puts His words on the lips of His messengers. He it is who speaks through them. With His word He creates the world, He shapes history, He rules the world. The watchers on the walls hear the word and repeat it with rejoicing. It rings through the city and messengers carry it through the land: 'The Lord is King'; 'Behold, your God.' A new era begins also for the nations. For the Lord is a God of the Gentiles as well as Israel!" (G. Kittle, *Theological Dictionary of the New Testament*, Vol. II, p. 709)

"Sing to the Lord a new Song;

sing to the Lord, all the earth.

Sing to the Lord, praise his name;

proclaim his salvation day after day." (Ps. 96-1-2)

(All Scripture quotations are from the NIV)

The great time of God's salvation is at hand. The message of God's acts of power goes out to the whole world. Daily the glad tidings are to ring out among the nations.

"Arise, shine, for your light has come,
and the glory of the Lord rises upon you.

See, darkness covers the earth
and thick darkness is over the peoples,
but the Lord rises upon you
and his glory appears over you.

Nations will come to your light

and Kings to the brightness of your dawn." (Isaiah 60:1f)

Such is God's will for Church Growth in the Old Testament. It is his will that the lost are found. "Proclaim his salvation day after day." Psalm 96 is God's call to his people to sing praise to his name and to evangelize the nations. The word "proclaim" as used in Psalm 96 means "to bring good tidings," "to announce glad news." The word denotes intensity and repetition.

What was the willingness required of the evangelists and missionaries in the Old Testament? It was a willingness which they in themselves did not possess. Like us their motivation, without God's help, was that of sin: to be self-serving, to ignore God and his will, to tell no one of God's salvation and to reject it themselves. Their willingness came in the power of God's call to be his people. In the power of His word Israel was faithful to His will to evangelize the nations. In the power of His word their sins were forgiven, in that power they rejoiced in their salvation and in that power they proclaimed it from day to day. This is how God makes unwilling people willing to evangelize. He gives the motivation. There is no other way.

God's Will for Church Growth in the New Testament

430 years after the return from captivity the promises of the messianic age were fulfilled. "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you will give him the name Jesus, because he will save his people from their sins." (Matt. 1:20-21)

You and I, living so many years after the writing of Psalm 96 or the birth of Jesus, have the very same needs that the people of that time had. You and I, as part of the fallen human race, were conceived and born in sin. By nature God's wrath is upon us as much as it was upon wicked Israel before the Babylonian captivity. If left to ourselves the great enemies of our sinful flesh, the wicked world, Satan and the condemnation of the Law will drive us to despair and eternal damnation.

It is sin that ruins lives, that breaks up families, that brings chemical destruction and nuclear war. Sin brings despair, jealousy, hatred and death. Sin and its consequences are the great scourge of the world today.

But praise be to God, the satisfaction for this great need of the sinner is found in the Gospel.

The messianic age is God the Father sending his Son Jesus of Nazareth who is the Christ to become a man under the Law. Jesus, God and man, by living a perfect life and by dying on the cross, is the atoning sacrifice for the sins of each and every person. "We all like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all." (Isaiah 53:6) And Jesus was raised again on the third day for our justification. Through the gift of faith the benefits of Jesus' life, death and resurrection are ours.

"But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus." (Rom. 3:21-24)

This is the good news that we bring. The Gospel is God's glad tidings that in Jesus' life, death and resurrection we are released, restored, forgiven. Salvation is faith in these accomplished facts plus nothing else. This is the message, like Psalm 96:2, that we are to repeatedly bring with intensity. This Gospel, that contains the whole plan of God's love for us in Jesus Christ, is to provide the willingness required for the evangelists and missionaries today.

God's Call to Discipleship

God's will that the church grow is basic to the understanding of discipleship. Jesus called his disciples that they might be with him. They would hear his teaching, they would see his acts of love and they would grow to understand his great desire that all would be saved. We will study now the call to discipleship.

God calls the disciples and in the power of his word they come to Him and follow Him. Jesus said "Come, follow me, . . . immediately they left the boat and their father and followed Him." (Matt. 4:19) "You did not choose me," Jesus said, "but I chose you to go and bear fruit—fruit that will last." Scripture teaches that people are prepared through the Law to experience God's wrath over sin and through the Gospel to come to repentance and faith. The Gospel is the invitation and transportation to come to Jesus. And it is always Jesus who calls and brings people to discipleship.

Even before God created the world His plan was that we would be called in His Son to be disciples. This call becomes ours in the power of His word in Baptism. Baptism is "being born again of water and the Spirit." (John 3:5) It is receiving the benefit of Jesus' life, death and resurrection (Rom. 6:4). "You are all the sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have been clothed with Christ." (Gal. 3:26-27) Thus Baptism brings salvation (I Peter 3:21). This is

what Jesus said in his Great Commission: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit and teaching them to obey everything I have commanded you." (Matt. 28:18-20)

Understanding the power of God in our Baptism is essential for understanding discipleship because in it we receive all God's blessings including the gift of the Holy Spirit. The power of the Holy Spirit is repeatedly mentioned in Scripture as the motivating power for the willingness required of evangelists and missionaries.

We find in the Old Testament that the Spirit was the motivating power for the prophets. Isaiah prophesied in the power of the Lord when he called for repentance and evangelism. "'Whom shall I send? and who will go for us?' and I said 'Here am I. Send me!'" (Is. 6:1-8) Isaiah wrote that the Spirit would be with God's servant the Messiah (Is. 42:1-6), and would call him in righteousness (Jesus' Baptism, Mt. 3:15). And Joel prophesied that in the messianic age God would pour out his spirit on all believers (Joel 2:28-32).

In the New Testament John the Baptist said that Jesus would baptize the believers with the Holy Spirit (Mt. 3:11). Jesus spoke often of the power of the Holy Spirit. He said "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life." (John 6:63) Jesus said, "'If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.' By this he meant the Spirit, whom those who believed in him were later to receive." (John 7:37-39)

The gift of the Holy Spirit was prominent in Jesus' mind the evening before his death. He said, "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of Truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you." (John 14:15-17) Jesus said "The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you, my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:26-27) Jesus said that as we study His Word He will be in us and will bear fruit through us (John 15:1-17 and John 16:5-15). Jesus said that we would have much opposition as we do his work (John 17:6-19) and He emphasized "My prayer is not for them alone. I pray also for those who will believe in me through their message." (John 17:20)

After His resurrection Jesus appeared to his disciples and said, "'Peace be with you!' After he said this, he showed them his hands and side. . . . 'As the Father has sent me, I am sending

you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.'" (John 20:19-23) This giving of the Office of the Keys is basic to the understanding of evangelism. It was given first to Peter (Mt. 16:18) and then to the disciples (John 20:23). The priesthood of all believers is built on the Office of the Keys.

Let us look at the Office of the Keys for a minute in our Synod's Small Catechism (1966 edition, p. 205ff)

349. What authority has Christ given His Church?
to *preach the Gospel*, and
to *administer the Sacraments*.

This is the historic definition of the Evangelical Lutheran Church. To preach the Gospel in a pure understanding of it, and to administer the Sacraments as instituted by Christ. These are the marks of the Church. Where this is done the true church will be found. *And let us say that our evangelism presentation will only be as clear as our understanding of and proclamation of the Gospel is clear.* The Gospel of Christ in Word and Sacrament is the power to salvation and the essence, after the preaching and conviction of sin by the Law, of evangelism. This cannot be said often enough for the Gospel contains God's will and power for the salvation of the world.

Confession is practiced among us because of the Absolution given. The Office of the Keys and the priesthood of every believer is emphasized in our Catechism again (p. 209) under Confession.

"General confession is made together with our fellow Christians in our *worship service*, but *private confession* is made *alone before the pastor* or some other Christian."

358. What is Absolution?

"Absolution is the *forgiveness pronounced* by the pastor, or some other Christian, in Christ's stead and by His command."

Church Growth is emphasized in our catechism under the Second Petition (p. 173ff)

"Thy Kingdom come."

What does this mean?

The Kingdom of God certainly comes of itself without our prayer, but we pray in this petition that it may come unto us also.

How does God's Kingdom come?

The Kingdom of God comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and live godly lives here in time and hereafter in eternity.

300. What must we bear in mind as we pray the Second Petition? When we pray the Second Petition we must bear in mind that God has graciously *made us members* of this Kingdom of Grace, and

that He has also *given us the responsibility* of carrying on the work of Christ our King until His return.

The basic passage for understanding the Priesthood of all Believers is I Peter 2:4-10

"As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in the Scripture it says:

'See, I lay a stone in Zion,
a chosen and precious cornerstone,
and the one who trusts in him
will never be put to shame.'

Now to you who believe, this stone is precious. But to those who do not believe,

'The stone the builders rejected
has become the capstone,'
and,

'A stone that causes men to stumble
and a rock that makes them fall.'

They stumble because they disobey the message—which is also what they were destined for. But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy."

Church Growth in Acts

Understanding the priesthood of all believers is as important and as practical for the life of the Church as knowing how to breathe. A priest is someone who offers himself to God for his service (Rom. 12:1-2). That service includes all the work of the Church.

In the book of Acts we find the priesthood at work. In Acts 1 Jesus gives the plan for the working out of the Great Commission: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in Judea and Samaria and to the ends of the earth." (v. 8) At Pentecost Peter preached about Jesus and people responded: "'Brothers, what shall we do?' Peter replied, '*Repent and be baptized*, every one of you, in the name of Jesus Christ so that your sins will be *forgiven*. And you will receive the *gift of the Holy Spirit*. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.'" (2:38-47) These verses are basic to understanding Church Growth. And it gives the result: "Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to the *Apostles' teaching* and to the

fellowship, to the breaking of bread and to prayer . . . with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved."

The Book of Acts tells the very exciting story of Church Growth among the Jews and then among the Gentiles. It speaks of the work of the Apostles and also of the laity. In Acts 6 we have the choosing of the deacons, "It would not be right for us to neglect the ministry of the Word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the Word." Stephen, the first martyr, was among those seven. He did not get into trouble for waiting on tables but rather for preaching Jesus—the chief function of the priesthood of all believers.

Acts 8:1, 4 are most important verses for understanding Church Growth, "on that day a great persecution broke out against the church at Jerusalem, and all except the Apostles were scattered throughout Judea and Samaria . . . those who had been scattered preached the Word wherever they went." At the end of the chapter we have the story of another deacon, Philip, "The eunuch asked Philip, 'Tell me, please, who is the prophet talking about, himself or someone else?' then Philip began with that very passage of Scripture and told him the good news about Jesus." A most beautiful description of the evangelist's work of the priesthood of all believers.

In Acts 9 and following we have the story of the great expansion of the church among the Gentiles. In Acts 16:30-40 we have a basic passage on the understanding of New Testament evangelism. It is the account of the jailer of Philippi. The jailer asks, "Men, what must I do to be saved?" They replied, 'Believe in the Lord Jesus, and you will be saved—you and your household.' Then they spoke the Word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized. The jailer brought them into his house and set a meal before them, and the whole family was filled with joy, because they had come to believe in God."

The *household* principle in evangelism is found in Jesus' ministry, for instance with Zacchaeus (Luke 19). And it is found quite often in Acts. Acts 18 records for us a beautiful example of the household principle among the Jews and Gentiles in Corinth. In the Graeco—Roman world you could be a member of several *households*. It was not only the immediate family in the house, but included servants, servants' families, friends and even business associates. These were and still are the natural ways that the Church grows and the lost are found. The following is a story by Win Arn that illustrates this point:

"Joshua, a Jewish merchant from Rome, walked briskly along the cobblestone road. He knew, as he passed more and more people, that he was getting closer. He had heard much and thought often about the city of David; a thought shared by every Jew throughout the Roman world. Forty years earlier Herod the Great had begun a major restoring project in Jerusalem to return it to its former grandeur. Not since the time of King Solomon had such palaces, citidels, amphitheaters, viaducts, and public monuments been built. So magnificent were these buildings Herod had begun that some were still being completed. Joshua had heard that visitors were overwhelmed by the city's splendor.

"The winding road made its way over a hill of gnarled olive trees. Joshua's pulse quickened . . . his pace increased. As a Jewish merchant, he had 'officially' made this trip for business reasons. But secretly Joshua had always longed for a reason to take the seven-week journey from Rome to Jerusalem and see the city of his dreams. Nearing the top of the last hill, he no longer noticed or nodded to travelers passing on the road. He was sure that on the other side of the hill . . . He broke into a run, sandals clapping against the cobblestones.

"Then, he saw it. He gazed transfixed. Joshua could not believe he was actually there. Across the valley, set among the surrounding hills, was Jerusalem . . . 'the perfection of beauty' in the words of Lamentations, 'the joy of all the world.'

"As Joshua approached the city, he could see how the massive stone wall which surrounded it had been damaged, repaired, and enlarged over the centuries. At intervals along the wall were located massive gateways where people streamed in and out of the city. Just inside each gate was a customs station where publicans collected taxes on all goods entering and leaving the city. Joshua explained his mission to the gatekeeper, and was told to report to the customs center near the temple where an officer would explain the regulations.

"Once inside the city, Joshua faced a bewildering maze of dusty winding streets and alleyways. As he pushed his way through the crowds, slowly making his way toward the temple, his senses were assaulted by the sounds of voices raised in bartering or in song, the braying of donkeys, odors of cooking bread, bleating of sheep soon to be sacrificed. In the excitement, Joshua nearly forgot to ask directions to his brother-in-law Benjamin's house where he would be staying while in Jerusalem.

"The next day Joshua spent as a tourist walking through the city. Since it was the holiday feast of Pentecost, most merchants were not doing business. As Joshua entered the

marketplace, he noticed a gathering on the far side of the court. It seemed to be a political meeting or a public debate.

"Walking closer, Joshua saw a large, bearded man standing above the others, speaking to the crowd. Suddenly Joshua's heart jumped. He couldn't believe what he was hearing. The Jewish man was speaking in perfect and fluent Latin, a language Joshua had not heard since he left the Roman ship on the coast of Israel. He listened.

"The man speaking called himself Peter, and spoke of strange but fascinating things. Peter spoke of the Messiah, foretold by the prophets, and that this Messiah had already come. In fact, Peter claimed that he had actually been with the Messiah only days before! Peter's message filled Joshua with a strange sense of intrigue. It was unthinkable that the Messiah had actually come. Everyone would know! Yet the story this man told sounded reasonable and compelling. Could the long awaited Messiah actually have come?

"Later that day Joshua responded to Peter's message about the risen Christ and His love. Joshua and 3000 others were baptized. He hurried home to tell Benjamin, his brother-in-law, and his family of this exciting new dimension to the Jewish faith. That night as Joshua, overflowing with joy, shared the events of the day, Benjamin, Benjamin's wife Miriam, and their whole family made the decision to follow Jesus, the Messiah.

"In order to learn more about his new faith, Joshua stayed in Jerusalem longer than he originally planned. He, Benjamin, and Miriam joined the other believers as they devoted themselves to the apostles teaching and to fellowship, to the breaking of bread and to prayer."

"Joshua wrote home to his wife Ruth and the children to explain his delay. He told them of his new faith, and sent the letter by Ananiah, a friend in Rome who was visiting Jerusalem and who also became a disciple at Pentecost.

"By the time Joshua himself returned to Rome, his family had already become disciples of Jesus the Messiah. Between Joshua's letter and Ananiah's personal testimony, they couldn't resist this faith that fulfilled and completed their Jewish beliefs. Joshua began sharing the apostles' teaching with family and with Ananiah. Soon Ananiah's family and servants also came to the Lord.

"Meanwhile, Joshua returned to his import-export business. He gathered his employees around to tell them of this new faith. Many of them believed and asked Joshua to help them share the Good News with their families.

"Whether he knew it or not, Joshua was part of a process of making disciples that would be the way the Christian movement would eventually become the most widespread faith and force on earth. And a key element in that process

was the communication of God's love through an established network of social relationships which the Greek New Testament calls 'oikos.'" (Arn, *The Master's Plan For Making Disciples*).

"An oikos was one's sphere of influence, his/her social system composed of those related to each other through common kinship ties, tasks and territory . . . Church historian Kenneth Scott Latourette has observed that, 'the primary change agents in the spread of faith . . . were the men and women who earned their livelihood in some purely secular manner, and spoke of their faith to those whom they met in this natural fashion.'" (Arn, above p.37-39) This will be a very important consideration in the second part of this study.

There are two more very important Biblical teachings to consider: The Public Ministry and its relationship to Church Growth and the Church as the Body of Christ.

The Public Ministry and the Body of Christ

Jesus said to Peter concerning Peter's confession that he was the Christ, "'on this rock I will build my church, . . .'" (Mt. 16:18) All Christians are to preach Christ in their lives wherever they may be or go. The universal priesthood by God's will gathers into congregations where pastors and teachers publicly proclaim the Gospel in Word and Sacrament. The work of the pastor in Church Growth is very important. In his life and in his words he is to be an example to the church of what it means to be Jesus' disciple. He is to guide and guard the evangelical ministry in the congregation. He is to be a teacher and an evangelist (Acts 20:28, I and II Timothy and Titus).

Ephesians 4 is a key chapter in understanding the pastor-teacher role in Church Growth in the congregation.

"It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, *to prepare God's people for works of service (ministry), so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

"Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the *Head*, that is, Christ. *From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*" (v. 11-16)

The Biblical picture of the Church as the body of Christ is very appropriate for understanding God's will for Church Growth. Romans 12 is a beautiful description of God's plan for his Body.

Paul wrote that "*in view of God's mercy* (that is always the motivating force for the willingness required), to offer your bodies as living sacrifices . . . *For by the grace given to me* I say to everyone of you . . . Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, *according to the grace given us*. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully." (see also I Cor. 12)

The priesthood of all believers as the body of Christ is to minister to the needs of the church and the world. Opportunities and gifts are the way God does this. Each Christian is given by God many opportunities to minister the Office of the Keys both to fellow Christians and non-Christians. Each Christian should become aware of the opportunities and gifts which God gives. "Now to each one the manifestation of the Spirit is given *for the common good* . . . all these (spiritual gifts) are the work of one and the same Spirit, *and he gives them to each man, just as he determines* . . . God has arranged the parts in the body, every one of them, *just as he wants them to be* . . . *Now you are the body of Christ, and each one of you is a part of it.*" (I Cor. 12)

Let us quickly review the Biblical points about Church Growth made in this first part of the study (these parts overlap each other):

1. *Our attitude is of supreme importance.* It is necessary to understand that it is God's will that his Church grow . . . that his lost children are found.
2. *Salvation comes with the word of proclamation.* "Proclaim" in Psalm 96 and elsewhere in the Bible means to announce the Good News of the Gospel. The word implies intensity and repetition.
3. *The willingness required of evangelists and missionaries* does not come from themselves but from God. Only through the power of his word can we be motivated to do his work.
4. *God calls us to discipleship.* "Go and make disciples . . ." A disciple is with Jesus, learns his teaching from his Word, sees his acts of compassion and perceives his will for the salvation of all nations.
5. *Discipleship begins at Baptism.* Here we learn *who we are* —children of God through faith in Christ Jesus; and here we learn *what we are to do*—to follow him and make disciples of the nations. "The Church needs dedicated men and women who desire deeply to get beyond nominal church membership to active discipleship, and in this way recover the dynamic power of the early Christians as described in

the Acts of the Apostles." (Oscar E. Feucht, *Everyone a Minister*, p. 8)

6. Part of the blessing of Baptism is *the gift of the Holy Spirit*. Jesus' emphasis in John 13-20 make this gift essential for evangelism and the whole Christian life.
7. *The Office of the Keys* and their use is essentially what evangelism is. Here is the basis for the Evangelical Lutheran Church.
8. *Our evangelism presentation will only be as clear as our understanding and proclamation of the Gospel is clear.*
9. Every Christian at Baptism is made a member and minister in the *Priesthood of all Believers*. Understanding this is as practical as knowing how to breathe. To be a Christian priest is to have all the privileges and obligations of the priesthood of all believers. These cannot be delegated away to anyone else.
10. *Oikos—Household—Evangelism* is basic to understanding New Testament evangelism. We are all members of four households.
11. *The Public Ministry and its relationship to evangelism*. Every pastor-teacher is a missionary to his community and "a preparer of the saints for the work of ministry."
12. The Church is the *Body of Christ*. "The diversity of gifts is given for the *mutual* profit and well-being of *all* Christians. *In this one body the interrelationships and mutual helpfulness are to be as cooperative and complimentary as the various members and organs of the human body.*" (Feucht, p. 38, emphasis his).

In 1960 our Synod convention theme was "Ye Shall Be Witnesses Unto Me." Professor M. H. Otto preached the sermon for the opening service basing his sermon on Mt. 28:18-20. In that sermon he said that:

"we are to share the truth of God's Word with our fellow men as Jesus commanded. We are both to preserve this truth from error and to be most aggressive in preaching it to others, remembering Who it is that has given us our task. He is our mighty, loving, sympathetic Lord and King; who can prevail over us and our work in His name? Shall we fear when our Savior is at our side? "Lo, I am with you alway even unto the end of the world." He promises that the gates of hell shall not prevail against His Church. Dare we think that Christ cannot defend us and prosper the work He has given us to do? Will Jesus be unable to free the Church under tribulations? Let us be confident our gracious Lord and King will give us the grace necessary for our task. 'The Lord is the strength of my life, of whom shall I be afraid?' Psalm 27:1. (emphasis mine. 1960 Convention Report, p. 3).

II. *The Skills required of Evangelists and Missionaries*

Church Growth is primarily a matter of attitude. If we accept the statement "It is God's will that his church grow . . . that his lost children are found," then we will act on it. "For the church lives by its theology . . . all theology is practical." (Robert Preus in the Foreword, *The Radical Nature of Christianity*, Waldo Werning)

This second part of our study will deal primarily with forming attitudes among our members that will foster Church Growth. Skills and methods will be discussed. It is important to understand that Church Growth methods are adoptable for local situations. But Church Growth principles are always true and never change.

"Churches grow as they respect Biblical principals" is the title of the second chapter in *Ten Steps for Church Growth*, by Donald McGavran and Winfield Arn. Let us begin our study today by looking at the seven principles from that chapter that a church needs to respect if it is to grow.

1. RESPECTING BIBLICAL PRINCIPLES MEANS ACCEPTING THE BIBLE AS FINAL AUTHORITY.

"Scripture is the major source for Church Growth thinking. The New Testament is a series of Church Growth documents. The Gospels, the Book of Acts, and the Epistles were written by missionaries for missionaries. They were written by Church Growth people to Church Growth people to help the church grow.

"When the Scriptures are read in this light, they are really understood. When a static church reads the New Testament, it misses many important truths; but as the Scripture is read through Church Growth eyes, one discovers that it bubbles with Church Growth information, illustrations, principles, and priorities."

Does Church Growth thinking go beyond Biblical principles, using methods or ideas not found in Scripture?

"We live in a day of a marvelous explosion of knowledge. This is in the providence of God; he intended it. God has given to man, particularly in the last few centuries, an amazing amount of knowledge about our world. He expects us to apply this knowledge in line with Biblical principles. When we use this knowledge—geography, anthropology, sociology, psychology, and many other areas—in line with Biblical principles, we are doubly right. We are using the tools God has given us, and we are using them for ends that he blesses."

2. RESPECTING BIBLICAL PRINCIPLES SEES PEOPLE OUTSIDE OF CHRIST AS LOST.

"This is the basic reason Christians press forward with the growth and multiplication of churches. We remind ourselves constantly that people without Jesus Christ are *really*

lost. This is the solid witness of Scripture, and it is amply supported from history, life, and experience. The only way people can come to the Father is by Jesus Christ. Every Christian needs to focus on this truth from Scripture. *Respecting Biblical principles means being convinced from Scripture that men are really lost unless they believe on Jesus.*

"Intellectually, most Christians and most churches believe that those outside Christ are lost, *but does that truth get into every practical aspect of thinking, planning and programming?* Many church members tend to see Saviorless and Masterless neighbors and friends as not lost, not condemned, not bound for a Christless eternity. But Christians who form their opinions in opposition to the scriptural view are mistaken; they need a Biblical conviction of mankind's lostness.

"Recognizing this basic principle means that we must take seriously both the lost in general and the lost in our ministry area. We must not believe we have already won all the lost who can be found. This produces a comfortable feeling and creates a "fog" through which those who are lost cannot be clearly seen.

"Sometimes the fog causes Christians to say that the lost are indifferent and so sinful they cannot possibly be saved; sometimes the fog causes Christians to say that they themselves need to 'get better' before those who are lost will listen. Both these excuses are rationalizations; God wants lost people found. Found people are the precious stones God uses to build his church."

3. RESPECTING BIBLICAL PRINCIPLES MEANS AFFIRMING THAT GOD'S LOVE AND CONCERN IS FOR ALL PEOPLE.

"Christians need to be certain that their affections are not narrowly limited to one small part of mankind but extend to all men and women. As members of the Body, we are co-workers with God in fulfilling his unswerving purpose to redeem men. God does not want any to perish. Scripture is clear on that! He wishes all men to be saved. God's desire must be our desire. While some will reject his invitation, our heavenly Father wants all to be saved.

"His concern is for salvation of multitudes—hundreds of thousands of different ethnic and language units, social structures, geographic locations, and economic entities, all of which will some day form a bewildering variety of churches. God loves them all; he is the God of all.

"The United States is not one monolithic population. It is a marvelous mosaic made up of thousands of pieces . . . all kinds of peoples, a pluralistic society. Understanding the various pieces of this mosaic helps us see God's overarching

concern. Often we are blind to other cultures, including those in our own country; yet discovering God's unwavering concern for *all* cures our blindness and extends our vision.

"Christians who form convictions on the sure rock of Biblical principles are just as concerned with men and women in other cultures as with those in their own. They realize that Caucasians are no more precious in the Lord's sight than Chinese, Japanese, Chicanos, Arabs, Blacks, and Amerindians. According to the Bible, we are all God's children, equally precious. God is no respecter of persons. The Lord Jesus died for all."

4. RESPECTING BIBLICAL PRINCIPLES MEANS BELIEVING THAT CHRIST IS THE ONLY WAY.

"The Good News is that God has provided *one way*, a beautiful way, the way of his Son, the way of the cross, the way through the tomb to joyful resurrection. This one way is "whoever believes on the Son will have everlasting life." This is the Gospel. Men and women cannot earn salvation by good deeds. Salvation comes by believing on the Savior. Believers are justified *by faith*. When they receive Jesus Christ as their Lord and Savior, their sins are really forgiven. This is foundational.

"No man-made religion offers a way of salvation, forgiveness of sins, peace with God, reconciliation with the Father, and the in-dwelling presence of the Holy Spirit. Christianity is unique."

5. RESPECTING BIBLICAL PRINCIPLES MEANS OBEDIENCE TO THE LEADING OF THE HOLY SPIRIT.

"The Holy Spirit commands; it is up to us to obey! The Christian's response is "Speak, Lord, for your servant hears" (see I Sam. 3:9). Such obedience is a major factor in the growth of any church.

"Involved in this obedience is the conscious desire for the Spirit's direction. When confronted with problems and uncertainties, the Christian seeks God's direction. A congregation or a Church Growth person faced with a problem prays, "Father, I've endeavored to gather all the facts available, and still I'm uncertain which is the best decision. I need your guidance and direction. I'm asking for your leading. I am listening for your instructions." Following such a prayer, action can be taken by faith in the confident assurance that the Holy Spirit will indeed lead.

"The same Holy Spirit who walked across the pages of the New Testament in glorious acts is present today."

6. RESPECTING BIBLICAL PRINCIPLES MEANS PRAYING INTELLIGENTLY AND SPECIFICALLY FOR THE GROWTH OF THE CHURCH.

"Churches have been praying for years, but in many cases they haven't seen growth because Christians seldom peti-

tion God for growth. They don't pray specifically for the conversion of close friends and loved ones. They don't pray for families by name. They don't pray that new churches might be planted. They don't pray specifically for the discipling of others. In other words, they don't pray intelligently for growth.

"What a transforming change might occur if, in church after church across America, sustained, passionate praying for growth might be part of every meeting, until such praying penetrated every Christian's conscience. God will hear and answer. Unprecedented growth of a magnitude hitherto unknown would take place."

7. RESPECTING BIBLICAL PRINCIPLES MEANS SEEING THE CHURCH AS THE BODY OF CHRIST.

"The Church Growth perspective takes a high view of the church. The church is absolutely essential. It is not just one organization among many through which God works. It is *the* Body of Christ, not just *a* Body of Christ. It is not just *a* Bride of Christ, but *the* Bride of Christ.

"Respecting Biblical principles means that we hold the church to be a necessary part of God's plan for the salvation and discipling of men and nations. They must not only believe in Jesus Christ but must become responsible members of his church. The Bible requires that. If we take the Bible seriously, we cannot hold any other viewpoint.

"It is definitely the purpose of God that his church become the instrument of salvation and discipling for the entire world. We must live in the light of that hope. We must be optimistic, not foolishly, unthinkingly optimistic, but realistically assessing the difficulties and, more importantly, the opportunities.

"Let the church be all that it was created capable of becoming. This calls for reproduction, part of the Church's basic function. A sound body is reproductive; reproduction is a normal God-given function of the human body. Reproduction of the church is also a God-given urge, and the church should not suppress it. *But we are expected to do so many things.*

"God expects his church to do many good things, but these must be arranged in order of priorities. The church needs to see its various options and then order its priorities. Any church sensitive to the leading of the Holy Spirit, taking the authority of the Bible seriously, praying intelligently and systematically about its mission, will be able to arrange its priorities in a way which will please God.

"The church serves in many different ways; however, it must never forget its primary and irreplaceable task—bringing lost children back to the Father's house. Winning the lost is a fundamental function through which the church

is re-created. The church, both as individuals and as organizations, is continually dying. Unless it is re-created by winning the lost, it fails in its greatest service to mankind, and soon there will be no church.

"Christians often mistakenly assume that their church is always going to be there. They have a beautiful building and wonderful Christian brothers and sisters. Of course, their church is always going to be there! But the church is always just one generation away from extinction. Unless there is continual reproduction, there isn't going to be any church. Evangelism is a top priority. God uses it to create the church. When the church is created, it does God's work in the world."

Is building the church man's work or God's?

"In answering that question, keep two concepts before you. First, God is immensely concerned that lost men be saved. He sent his Son to live and die that the lost be found and restored to communion with God. Second, our Lord left the carrying out of his program entirely to twelve men, and then to the church. We must *act* as though we alone were responsible and *pray* as though God alone were responsible.

"Paul's words are helpful. He wrote to the Corinthian church, "I . . . planted, Apollos watered; but God gave the increase." (I Cor. 3:6) When a church grows, God has given the increase. Yet man has planted, watered, and nurtured. God has given these tasks into men's hands, they are man's responsibility.

"There is a beautiful combination of God and man in the growth of his church. Churches intensely conscious of God's presence and God's passion for the salvation of men find they have all kinds of unsuspected resources in themselves. Conversely, churches in which the vision of God's concern for the lost world grows dim gradually wither and die.

"A good theology of the church should be fulfilled in day-to-day personal experience. In worship, in committee meetings and in home and business life Christians should think of their congregations in dynamic, not static, terms. We must see not only a church building on the corner but a church whose people are obedient to Christ in their daily lives.

"Yes, churches that wish to grow must respect Biblical principles. They will go astray in mere activism, statistical concern, or self-aggrandizement. But when they respect Biblical principles, they can press forth under our God to vigorous growth, conscious that they are in the will of God and that what they are doing is pleasing to God—the one thing that matters!"

The Unchurched American

Since it is God's will that "all man be saved and come to the knowledge of the Truth" (I Tim. 2:4), we need to ask ourselves who is that person out there that we are trying to reach? In order to acquire the necessary skills for evangelism we need to study and understand "the Unchurched American." A study by that title was published in 1978 by the Princeton Religion Research Center and the Gallup Organization, Inc. The information gathered and assessed in that study is helpful in understanding whom it is we are trying to reach in our mission work. The following is from their report.

—About 61 million American adults are not members of any church or religious organization. —Eight in ten Americans believe that a person can be a good Christian and not attend church.

In this study an "unchurched" person is *not* a member of a church or has not attended church in the last six months. In this number are deeply religious people "who do not happen to be drawn to the institutional church—or who, for some valid reason such as health problems—are unable to attend church regularly.

Using the above definition, 41 percent of all adults (18 years of age and older) can be classified as "unchurched" and 59 percent as "churched" (about 89 million).

Major Points

I. GENERAL ATTITUDES (abbreviated) (p. 5)

The results of this study show nationwide acceptance of traditional values.

The 1980's may come to be regarded as a "return to normalcy" period.

* Nine in 10 (89 percent) say they would welcome more respect for authority.

* 91 percent would welcome more emphasis on traditional family ties.

* 6 in 10 (62 percent) would oppose more acceptance of sexual freedom.

* 7 out of 10 (70 percent) would welcome *less* emphasis on money.

(These include both churched and unchurched.)

Younger adults (18 to 29 years old) and those with a college background tend to be more liberal in their outlook. *However, differences in terms of age groups and education level are not as marked as might be expected* (p. 6).

II. ATTITUDES TOWARD ORGANIZED RELIGION

A. *Public confidence in the Church or organized religion is higher than in eight other key institutions of society.* This is true of 80 percent of churched people but only 38 percent of the unchurched. (p 7)

B. *Organized religion is widely criticized by the unchurched as having lost "the real spiritual part of religion" and for*

being "too concerned with organizational as opposed to theological or spiritual issues." Large majorities of the unchurched believe that "most churches are not effective in helping people find meaning in life" and fail to be "concerned enough with social justice."

* Significantly, these criticisms are shared by large proportions of the *churched*, as well. (p. 8)

* Perhaps most telling of all is the finding that 86 percent of the unchurched—and 76 percent of the churched—agree that "an individual should arrive at his or her religious beliefs independent of any church."

* The churched and the unchurched are in close agreement that "commitment to a meaningful career is very important" and that "depending on how much strength and character a person has he can pretty well control what happens to him."

The churched, however, are much more likely than are the unchurched to say they have "discovered clear cut goals and a satisfying life purpose" and to say "facing my daily tasks is a source of pleasure and satisfaction."

* Can a person be a good Christian or Jew if he or she doesn't attend church or synagogue? Seven out of 10 of the churched segment, and eight persons in 10 of the unchurched, answer in the affirmative. (p. 9)

- C. While there has been little decline in the proportion of Americans who hold to basic beliefs, a smaller proportion of people today than in 1965 and in 1952 say religion plays a key role in their lives. About half (53 percent) of the current sample say religion is "very important" in their lives. The comparable percentages were 70 percent in 1965 and 75 percent in 1952.

Among the churched, 70 percent say religion is "very important" in their lives, while the proportion is considerably lower, 30 percent, among the unchurched.

III. RELIGIOUS COMMITMENT (p. 10)

- A. *The proportion of BELIEVERS has remained constant over the last quarter century.* Today, as in 1965 and 1952—

* About eight Americans in 10 believe that Jesus Christ is God or the Son of God.

* About seven in 10 say they believe in life after death.

* About nine in 10 say they pray to God (but not as often as in 1965 or 1952).

- B. *The unchurched are overwhelmingly "believers" and it is not a loss of faith, in most cases, that has caused people to become unchurched.*

"The proportion of Americans who are unchurched for philosophical reasons is not great. Other forces seem to be more determinative, such as interpersonal influence,

community relationships and life styles." (Dean Hoge, Catholic University of America)

IV. RELIGIOUS BACKGROUND (p. 12)

A. *Most of the presently unchurched have had a traditionally religious background—in fact, to about the same extent as the church.*

* About nine in 10 (88 percent) among the churched have received religious training of some sort as a child, compared to 77 percent of the unchurched.

* *The sharpest difference found between the churched and unchurched in terms of the KIND of training is "instruction by your parents at home," cited by the churched considerably more often than by the unchurched.*

* *Those comprising the churched segment are far more likely than the unchurched to say they have received some religious education as an adult, other than during a worship service, within the last two years.*

* Forty percent of the unchurched say they have been confirmed.

* An overwhelming majority of those in the "churched" category (95 percent) would want a child of theirs to receive religious instruction. Seventy-four percent of the unchurched give the same response.

In terms of the total sample, a decline is found in the percentage of Americans who say they have received religious training as a child, 94 percent in 1952 to 91 percent in 1965 to 83 percent today.

It is interesting to note that this down-trend in religious training parallels a down-trend in the percentage of Americans who say religion is "very important" in their lives. (p. 13)

B. *The basic reason why one half of the churched joined the Church is because they were brought up in the congregation.*

The other half joined because "I was invited to this church by a member, and I liked the people." (A most important Church Growth point.)

C. *Factors which led returnees (churched, unchurched and rechurched) to resume attending, include (1) self-need; (2) so that children could have religious instruction; (3) a matter of faith and (4) a personal religious experience.*

D. *A significant proportion (one in four) of the PRESENTLY CHURCHED indicate there was a period of two years or more when they were among the unchurched—that is, did not attend church.*

Reasons given—

* "I moved to a different community and never got involved in a new church." (p. 14)

* "I found other interests and activities which led me to

spend less and less time on church-related activities."

* The unchurched are most likely to say "when I grew up and started making decisions on my own, I stopped going to church."

(The outline points in the Study are followed, so, no E, etc.)

- F. *When those who have moved to a new community were asked why they never became reaffiliated with a new church, the chief reason given (42 percent) is that "seeking a new church was not a matter of urgency and I never got around to it."*

Other reasons—

* "none of the churches near my home was to my liking." (14 percent)

* "There were no churches of my preferred denomination at a convenient distance from my new home." (10 percent)

* *Of particular significance is the finding that about one individual in five is critical of the church because "I wanted deeper spiritual meaning than I found in the church."*

- I. *Many of the unchurched—while not drawn to organized religion—nevertheless have positive inclinations toward organized religion and feel that "religion is a good thing." For example, the overwhelming majority of the unchurched would like to have their children receive religious training. (p. 15)*

- J. *At least half of the unchurched, (52 percent or approximately 20 million adults) say they could see a situation where they could become a "fairly active member of a church now" and would be open to an invitation from the church community. (A most important Church Growth point.)*

- K. *Differences between the church and the unchurched also include the following:*

* Those who are church are more likely than the unchurched to have all or most of their closest friends living in the same community. *And they are four times more likely to say that all or most of their closest friends attend church on a regular basis. (A most important Church Growth Point.)*

* *The church are more likely to be men than women, young than old, single than married. Levels of formal education does not appear to be a major factor. Nor are sharp differences found between Protestants and Catholics.*

POSSIBLE STEPS TO HELP BRING ABOUT RENEWAL (p. 20)

1. *Re-evaluate your religious education.*

Survey evidence indicates that many adult Americans have a shocking lack of knowledge about the Bible and key factors of their religion.

"Are teachers of Christianity not only dealing with information about Christ but also with the formation of His character in today's youth? Are children putting their beliefs into actual life situations? Is belief followed by commitment? Is Christianity presented not only as a creed but also as a relationship with a living Christ? Is the teacher a dedicated Christian—or simply the only person available?"

2. *Strengthen your program of spiritual counseling.*

Among those who could be brought back to the church, most cite as an important motivation: "If I can find a pastor with whom I can openly discuss my religious doubts and my spiritual needs."

3. *Re-examine the status of religion in the home.* (p. 21)

One of the greatest differences between the church and unchurched found in the study is that the former are more likely to have had religious training in the home.

"It clearly behooves the clergy and others involved in religious education to gain insight into the conditions in the home in terms of religious training. Does the family talk about God and religion? Is the Bible read regularly? Does the family pray together? What is the nature of devotion in the home? Are efforts made to apply the Gospel precepts to the formation of character in the home?"

"What do parents themselves know about their faith? Do they practice their faith? How do they deal with the tough questions asked by their offspring? How many parents, particularly if they themselves do not go to church, can give a good answer to the child's question: 'Why should I go to church?'"

"What is called for is a 'team effort' between clergy and parents—to find out how churches can complement and reinforce what is taught in the home, to educate parents, to educate youngsters and to aid in their spiritual formation."

(p. 22)

4. *Develop an active program of evangelism. Clergymen should do more to encourage church members to feel that evangelism and witnessing are key aspects of religious commitment.*

Factors to consider in evangelism include

- * One of the key reasons given by those who joined a church is that someone invited them to do so.

- * Every church has some people who are particularly gifted in reaching others.

* Evangelism can also be understood in terms of a counseling relationship with those who wish to mature in Christ.

* Evangelism often fails because the particular spiritual or physical need of the unchurched is not recognized or met. (p. 23)

Those involved in evangelism should indicate how church involvement could help those presently unchurched to:

* Deal with the problems of life.

* Strengthen the religious and moral development of their children.

* Understand the meaning of life.

* Enrich their own spiritual lives.

Many of the unchurched—and church members as well—feel that churches are “spiritually dry.” This is particularly true among the young adults. People are looking for others who will share in their religious struggles.

5. *Reach out to new people in a COMMUNITY.*

Sometimes all that people need is an invitation. The study indicates that many people have never been asked to try a new church, but would do so if they received an invitation. The potential for new members may be more encouraging than in the past, since many people apparently are spiritually restless. In addition, denominational lines are not so strong as they have been in the past. (p. 24)

7. *Examine and evaluate the effectiveness of your mission.* Are you getting through to your congregation? What are the levels of religious practice, belief and knowledge?

What about the future?

While the challenges facing the churches of America in their efforts to reach the unchurched are immense, the study offers reason to be encouraged. Donald Kimick sums it up in these words:

“Look at this recent Gallup survey! I am a parish pastor and a social researcher and the results show me great opportunity for the church.

“Of the 61 million Americans who are not members of a church, 52 percent say they might see themselves becoming fairly active members now. What would bring these people into the Body of Christ?

—A church that would listen to religious doubts and spiritual need.

—A church with vital worship and preaching.

—A church with a real thirst for Christian education at its best.

—A church that will simply invite them to join.

May God help us achieve these worthwhile goals.” (p. 26)

WHAT'S AHEAD?

Lyle Schaller, one of the most respected church planners of to-

day, in an article entitled "What's Ahead?" subtitled "These seven emerging trends will have an important impact on your congregation and your life," speaks about the concerns that a long-range planning committee should consider. Four of these are:

1. *Christian Day Schools*

All over the country parents who are dissatisfied with the public schools are sending their children to Christian Day Schools. The question is not will there be a Christian Day School in your area but who will open it. The Princeton-Gallup Study emphasizes this interest again and again. The Christian Day School is today an important door for Church Growth.

2. *Decline of denominational loyalty*

In 1952 seven of eight adult members in the main-line denominations had been born into them.

Today the average protestant congregation is finding that of its last 20 new adult members, 3 are former Roman Catholics, 6 are from another Protestant denomination, 3 had no previous church affiliation, and only 8 are from the same denomination. *In general the younger the new adult member, the greater the chance he or she was not reared in the same denomination.*

"This trend has significant implications. We must learn to be open to 'church shoppers' from other denominational backgrounds. We have to recognize that many new members will not automatically be comfortable with our beliefs, traditions, customs, hymns, and order of service. And we will have to reshape our new-member orientation classes so they emphasize our church body's doctrine, policy, history, and worship tradition. Congregations that continue to look to transfers from other churches of the same denomination for 'replacement' members are likely to decline in membership."

3. *Whose needs?*

Another trend emerges when we ask new members, "Why did you pick this church?" As in the three most frequent responses are—

* "I was invited by a friend (or relative or neighbor)."

* "I married a member."

* "I'm here because of the pastor."

But when questioning goes beyond that first response, a new set of factors appears.

"During the '50s and '60s, many parents said they wanted a church with a good program for their children. Today, increasing numbers of young adults are shopping for churches on the basis of what the 'congregation can offer *them*.' They are seeking a church that can respond to the needs they encounter on their personal and spiritual journey in life. *Often this means that congregations with a strong evangelistic thrust must strengthen their adult ministries to attract such church shoppers.*"

4. *Adult Bible Study*

Growing churches have tremendously increased the number and variety of Adult Bible study groups that meet at times other than Sunday morning. The Princeton-Gallup Study emphasizes the interest in Bible Study for adults. A growing church must develop classes that meet individual needs.

CHARACTERISTICS OF GROWING CHURCHES

Growing churches believe that "it is God's will that His church grow—that His lost children are found." Biblical convictions direct believers to work for the growth of the church. *"Primarily, it is recognizing that God wants the church to grow; that the church was made for growth; that it is normal for the church to grow, and to bring people to the knowledge of salvation. The growth of the church is dependent upon men coming to feel about salvation the way God feels about it, and yielding themselves to God as ready instruments for His will."*

What can a congregation do to teach the skills necessary to be an evangelist and missionary? What can I take home to help me set up a mission program in my congregation? These are very complex questions. There are so many things that play into Church Growth. During this last part of our study let us consider three characteristics of growing churches that we can go home with and talk about and start to work on in our congregation.

1. *The necessary attitude for church growth.* Again, the most important point. Churches grow as they wish to grow and put growth (reaching people for Christ) as their number one priority. Waldo Werning says that we must understand that *"we are not called merely to do or give something, but we are called to a mission."* *"God calls not for mere talk but for a radical (route) nature and embodiment of divine power and Christ's voice in the world through His Church in the daily activities of the congregations."*

We need to understand spiritually—and only God can give this understanding—that *evangelism is the mission of the church.* As in Psalm 96:2—*Evangelizomoi* is "to bring or announce good news." This is a verb, an action word. We are to be in the process of evangelizing people. We are on the King's business. We have an authoritative, saving, and life-giving word to proclaim and Jesus Christ is the heart and center of that message. *Evangelism is presenting the Gospel in such a way that people are invited to take hold of Jesus Christ in faith.*

So—the necessary attitude that we must have for church growth is that *Evangelism is the task of the church.* All other aspects of church life and activity *must support this task* and are methods for carrying out the task. "The indispensable condition for a growing church is that it must want to Grow." McGavran.

Waldo Werning writes, "*Leaders of local churches, aware of the Great Commission, should be training, equipping, and leading people to become world Christians.*" (*Vision and Strategy for Church Growth*, p. 22) "This is not an expression for a foreign missionary. It means a believer committed to Jesus Christ and who, through personal witness, generous giving and prayer, evangelizes his community and missionizes the world. He is ready to do anything and go anywhere, anytime, as Christ leads."

"Unfortunately, most church members have a limited vision and a limited commitment, and a very narrow view of their responsibility. Such persons have a tunnel vision, seeing only themselves, their families, and their immediate surroundings. (Acts 1:8 requires us to be world Christians)."

World Christians means to serve the Lord with a world perspective whenever and wherever He wants us to work. The World Christian will give realistic answers to the questions: where is anywhere? when is anytime?

The World Christian will apply crucial tests to all that he is doing in order to determine the relevance and usefulness of his activities by asking: If not I, who? If not here, where? If not now, when?

The World Christian will ask, concerning both his evangelistic and mission responsibility in life, where am I going? What shall I do to get there? What does God's Word teach me concerning my task?

Leaders of local churches, aware of the Great Commission, should be training, equipping, and leading people to become World Christians who will help reach the three billion people yet to meet Christ through saving faith, starting in their own area and culture. Only world Christians can change that tragic statistic. That's the biblical perspective, not tunnel vision.

The World Christian considers himself to be a citizen of the world and gives loyalty to the total world community rather than to a single section of it. His eyes are wide open to the needs of his community and the world, and he has a sense of urgency about meeting those needs. He offers all human, material, and spiritual resources for Gospel outreach by the power of the Holy Spirit. He is concerned about the tragedy of people who spend their time and money on causes related to themselves while they are blind to their responsibility to help reach the three billion unreached people with the Gospel.

This necessary attitude means for our Synod that—

- A. A priority in teaching, in prayer and at worship is given to world missions. The Lord has called us into Peru. This is priority work. It deserves our best planning, our best manpower and our best publicity. No other thing we do as a Synod is more important than Peru. This is part of what it means to be a World Christian.

B. A second and equally important part of being a World Christian is the establishment of home mission congregations. A church body grows mostly through new congregations. A new congregation has its eyes set more on outreach than an older one does, it is not as plagued by the seven last words of the church, "We've never done it that way before." Our Synod must be a steward of the priorities of men, of money and of prayer for the opening of new home missions. Nothing is more spiritual for the church to do than open new home missions.

The future will require doing home mission work in new ways and among new people. It must take into very serious consideration the large ethnic groups, like the Hispanics in America. Our Seminary must have Church Growth as a priority in preparing our new pastors for the Lord's Work.

"Holiday Inn's" and restaurants will become more and more commonly the location for the new congregations. The following is an article by Pastor Daryl Fenton entitled "The Gospel Goes Downtown ("Leadership 100" March-April 1982, p. 5).

"I unlock the doors of the old building like I have a thousand other days. The night crew has gone. They have removed the traces of 4,000 people who passed through these oak-paneled rooms yesterday. The aroma of wiener schnitzel and tobacco, coffee and beer has largely been replaced by the smell of wood polish and glass cleaner. The silence is heavy in contrast to the symphony of china cups and saucers, glasses and ice that accompany waiters with 30 different accents who play these halls six days a week. It's Sunday, and The Berghoff Restaurant is closed.

"Passersby look hopefully at me, key in hand. I explain, 'No, the restaurant won't be open today, but we'll be having a church service soon. You're welcome to join us.'

"I've worked at The Berghoff, a half block off famous State Street, for 12 years. As each year passed, I became increasingly aware of my limited ability to meet the needs of the people with whom I rubbed shoulders each day. Christian friends, including Craig Burton (now our pastor), felt that same immediacy of need throughout all of downtown Chicago. So when I asked the Berghoff family if we could use their landmark building for a church, I witnessed a miracle in their wholehearted response.

"The Burtons were ready to move to the city and take the risk of starting a new work. Last summer we moved a few tables, told a few people, prayed a great deal—and Loop Evangelical Free Church was born.

"Why start a church in the heart of Chicago's business

district? Ten thousand people moved here to live during the last several years. Thirty thousand more residents are expected within the next five years. Tens of thousands work here each day. There aren't enough churches to meet a challenge this large. These people live out their lives, as do all city dwellers, in an intense, intemperate environment. The need for proclaiming and living a sin-deflating gospel in an atmosphere of care and warmth is great.

"For that reason, each Sunday morning finds us turning a dining room into a sanctuary. The entrance on the lower level becomes a nursery. Just around the corner, past the display table, you'll find the primary class. We roll the stage into the large west dining room and put it under the mirror. A music stand substitutes for a pulpit. Guitars, banjos, flutes and an electric piano stand in for more traditional instruments.

"Somehow, in the inimitable way the Holy Spirit always works, when we're all done it feels like a church. Even the stained-glass windows, with their beer steins and grapevine designs, lend pastel hues to the transformation.

"The people will be coming soon. The core group of committed Christians who began this adventure with us will arrive, some from forty miles away. There will also be those who week by week have joined us. City people for the most part, but not as many from the neighborhood as we first expected, they have enlarged Loop Church to about 60 people. Many are Christians, but more and more come who need Christ's love. Our reason for existing is beginning to emerge.

"The Berghoff is proving uniquely appropriate for the job God wanted done. Its familiar name and location simplify directions to Loop Church. The informal atmosphere, with its patina of old Chicago, provides a non-threatening place for people unaccustomed, or even hostile, to church. The solid oak tables automatically promote a sense of warmth and intimacy that greatly enhances a stranger's ability to worship.

"Because we can use The Berghoff only on Sunday, small groups must meet in homes. The place compels us to be the kind of church Craig believes we should be—a "go" church. We are forced to carry our faith and our church life into the various worlds in which we live. We don't have a place where all the activities of the church can take place. Therefore we must take those activities to the places we have.

"The informality of the surroundings spills over into the Sunday morning format. Worship and instruction

precede a coffee break. The break, made possible by gleaming stainless steel urns, introduces a discussion time. Small groups, using questions coordinated with the sermon, wrestle through incorporating a specific Biblical principle into their lives. Tables make for good and comfortable discussions. Topics like "making room in your schedule for prayer" and "how to live in the Kingdom of God if you're a Democrat" bring those discussions to life.

"By using a facility that isn't always a church, we have "invited" people into our church who might not otherwise come. We feel a responsibility to make cultural, though not theological, adjustments for those people. In a limited and modest way, we try to look at the culture of the neighborhood around us as missionaries would see it. We adapt as many of our church forms as we can and explain what we can't adjust.

"We are rank amateurs, of course, but the learning process has been exhilarating. The greatest beneficiaries have turned out to be those of us in the church who have been Christians for some time. Rethinking and reworking the ways in which we express our faith has forced us to deal very seriously with our own Christianity.

"Worshiping at our church in a restaurant produces one other benefit. We feel it most when a potential customer finds the restaurant closed but decides to stay and join us for church. There is a special pleasure in seeing the Holy Spirit transform Chicago's most famous saloon into a fit place for the King of Heaven."

A Biblical Church Growth attitude means that we will intend to find the lost not just be content in searching for them or letting them come and find us. By God's guidance some do come to our church. But for most of the lost sheep we need like Jesus' Shepherd in the parable of the "Lost Sheep" to go out and find them. Our lights have to get from underneath the bushel basket of our church building—the salt has to get out of the shaker—Church Growth is to be out spreading the seed of God's Word in the world, not being locked in a building or office. Jesus said, "I will make you to become fishers of men," not fisherman clubs for only sitting and discussing fishing—but to go out and do it!

The people in the New Testament expected that God would use them as they evangelized their world. They believed that God's Word was powerful and that some would become Christians. We need this same attitude. We live in this world so that we may share the Gospel with others and that through the Gospel some will become Christians. *That is what we are to do*, no matter what our vocational calling in life is. The church will never change its priorities unless

and until it realizes this. This is why we exist, this is what the body does—it grows! *A church is not a healthy church unless it is growing.*

2. *Effective Leadership for Church Growth*

A congregation that wants to grow will be building Church Growth leadership. The pastor is to be an “equipper of the saints for the work of the ministry.” This means in his sermons, in all the various Bible study classes, in his personal connections and example, he will be a missionary and teacher of missionaries. The pastor, as an effective leader in Church Growth, will understand and accept the Bible vision for evangelism. An efficient leader or manager knows how to do this in the best way.

The congregation’s leaders will set goals for Church Growth. They will see to it that the whole church “owns” the goals. They will monitor the progress of each group in achieving their part of the goal. Growing churches have Church Growth goals.

Church leaders will develop leaders who are particularly gifted in outreach. They will see to it that part of the time in each board meeting is devoted to outreach considerations. They will understand that the normal tendency for congregations is to spend almost all of their time and resources on “maintenance” and very little on outreach.

The pastor is the key in congregational leadership. He is by no means to be the only leader or do most of the work. But his vision, study, prayer and dedication to Church Growth are essential for the church to grow. Werning said: “The Good Shepherd, who gave his life for the sheep, is pleased only when we watch and work for the health and growth of the flock.”

3. *A congregation that wishes to grow will take Christian education very seriously.*

Jesus said that we should go and make disciples. . . . He didn’t say “go and gather decisions.” “Decisions” can be for the moment, disciples are for a lifetime. “A disciple is a person who has made a commitment to Jesus Christ as Lord and Savior, who is learning and practicing his teachings, and who maintains a meaningful relationship with His Body—the Church—and its mission of spreading the Gospel.” (McGavran).

Bible study is essential for making disciples. Teaching in the home is most important (Gallup Study). Then comes teaching in the church. We need many types of Bible study and on several levels of difficulty. We need lecture-type classes, we need discussion classes, we need them for youth, young adults, men and women, singles and families. We need to develop more lay Adult Bible Study teachers. We must expect adults in Bible class to do homework and to share questions and in-

sights with the class. This is essential if we wish to be properly motivated and teach the skills for evangelism.

The Christian Day School will become increasingly a most important element in Church Growth (Gallup Study and Lyle Schaller). Development of our Day School Teachers and Day School Program must be a most important aspect of our Synod's work.

4. *A congregation that wishes to grow will understand evangelism methods.*

A. We will understand that the primary Church Growth method is the Priesthood of all Believers and the natural framework of people God has placed each of us in. We all have four basic "OIKOS" or households: 1) our relatives and family, 2) our neighborhood, 3) our jobs, 4) our interest groups, (Senior Citizens, Athletic teams, PTA's, etc.). God has given gifts to each Christian to use in the opportunities for evangelism with our four "OIKOS's." Each of us know ten-twelve people well in our households. Some of them are not Christians. We must ask ourselves "If I do not talk to them, who will? If I don't do it now, when?" We must see those outside of Christ as truly lost and the Gospel as the only means for their salvation. Every Christian has a ministry to bring Christ to his various households. We must understand this as natural and normal and the only God pleasing discipleship life-style.

How many adults become active church members through this method of evangelism? Many surveys have been taken asking "why did you join this church?" The results are almost always the same. Here they are:

Special need	1-2%
Walk-in	2-3%
Pastor	5-6%
Visitation	1-2%
Sunday School	4-5%
Evangelistic Crusade	1/2 of 1%
Church Program	2-3%
Friend/Relative	75-90%

B. Congregations will need to understand that there will be many non-Christians in their ministry area of responsibility that do not have a Christian in their "Household" who will bring them the Gospel. The congregation will develop leaders and gifted members in this area of work. Our Synod's Evangelism Committee is working on this important area and will share evangelism program ideas with us.

Evangelism Programs will need to be adapted to the congregation and the community. They can be tailor made, none are perfect. What counts is not waiting until the perfect program comes along, because it probably never will, but getting to work in the best way that you can now with

a congregational outreach program. If you don't begin now, when will you begin? If you aren't willing to pay the price in prayer, time and training, who will?

God will not be pleased by the excuse that his servants are doing something more spiritual than seeking for and finding the lost sheep. Nothing is more spiritual than the actual reconciliation of the lost to God. The New Testament knows nothing of the comfortable doctrine that a Christian can be a witness without consciously intending to share the Gospel and bring the person to faith in Christ.

To be a healthy Christian, to be a healthy congregation, to be a healthy Synod we will imprint on our hearts and lives *"It is God's will that His Church Grow . . . that His lost children are found."* No other attitude will do.

TA ETHNE

Matthew 28:19 "Therefore go and make disciples of all nations . . ." (Ta ethne)

Romans 1:5 "Through him and for his name's sake ("Jesus Christ our Lord") we received grace and apostleship to call people from among all the Gentiles (Ta ethne) to the obedience that comes through faith."

The church has been directed by Jesus to disciple all tribes and peoples, (Rom. 16:25-27, Rev. 7:9)—the whole world!

The world's population now numbers four billion people; approximately three billion are non-Christians, and one billion, Christians. By the year A.D. 2000, a short time from now, there will be some six billion people; approximately four billion will be non-Christian. Against this backdrop the church of Jesus Christ must hear the Lord's command: 'Disciple the peoples of earth.' Against this backdrop the church of Jesus Christ must measure its obedience and see its enormous opportunities.

What does it mean to disciple "ta ethne" in America? What does it mean to our sixty-four million practicing, active Christians? For purposes of analysis we will divide the two hundred fifteen million Americans into three segments. Three different kinds of evangelism are needed to reach these multitudes.

1. *Assimilated Americans.* Those who view themselves in the mainstream of American culture. Many of them belong to some church or denomination but their commitment to Jesus Christ is vague and indifferent, they tend to grow more and more alienated and secular. Even though they consider themselves "Christians" they are living without Jesus and salvation. They feel uneasy about their relationship to God and think *they will do something about it—sometime!* *This group of nominal or marginal Christians number approximately seventy-one million!*
2. 36 million Americans are just like us—they are hard-core secularists and humanists.

There are about 107 million lost Americans in 1 - 2. Prayer is urgently needed for them. Every congregation must study ways to reach them. They are all around us and or in the churches.

3. *Culturally distinct Americans*. They are Americans who maintain a culture, and sometimes linguistic practice which arises from their ethnic heritage. These minorities—Koreans, Arabs, Lebanese, Chinese, Portuguese, Puerto Ricans, Argentineans, Mexicans, Japanese, Asian Indians, Africans, and on and on—are part of the rich and multistranded fabric of American Society. Many of these are faithful Christians—about 14 million are included in the 64 million active Christians.

	<i>Assimilated Americans</i>	<i>Culturally Distinct Americans</i>
Active, Practicing Christians	50 million	14 million
Nominal, Marginal Christians	71 million	34 million
No Claim To Be Christian	36 million	10 million

Total 157 million + 58 million = 215 million

How are the “active Christians” doing in reaching “the ethne?”

* In the U.S. it takes 1,000 Lutherans to win 1 person to Christ

* In some denominations it takes 5,000 members to send out 1 foreign missionary (we have 3, it takes 6,600 of us).

Church Growth is not optional; it is commanded by God. Growth must be our goal. Churches must grow by *expansion* of existing congregations and by *extension* in establishing new congregations. Churches must grow by winning to Christ:

1. Assimilated Americans who are nominal Christians.
2. Assimilated Americans who are confessed non-Christians.
3. Culturally distinct Americans who are not believing, practicing Christians.
4. Very different kinds of people, mostly in other lands, who have yet to hear and believe.

All four kinds of evangelism are required of all Christians by God’s unchanging mandate.

Establishing a congregation of the redeemed in every community, in every neighborhood, of every class and condition of people is what our Father has sent us here to do.

Let us be about his business!

From Chapter 3, *Ten Steps for Church Growth*, Donald A. McGavran.

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Pasadena, California 91101
- Win Arn/Donald McGavran, "Church Growth News" (free) Information on Seminars, Books, Movies.
- W. Charles Arn, "Church Growth: America" Magazine.
- The Princeton Religious Research Center
53 Bank Street
Princeton, New Jersey 08540
- PRPC and the Gallup Organization, Inc.,
The Unchurched American, 1978.

DOCTRINE COMMITTEE REPORT

During the past year the membership of the seven man doctrine committee changed only slightly as Professor Mark Harstad replaced Professor Erling Teigen in the convention elections. The committee is augmented at most of its four regular meetings by the presence of the Synodical president and vice-president. In fact, on certain occasions the committee spends a considerable amount of time on matters brought to its attention by the president, and on which, because of the doctrinal nature or implications of these matters, he desires advice from the committee.

This report to the convention will be particularly brief primarily because the committee is bringing no special resolutions or recommendations to the Synod. That is not the same as saying that there are no matters of doctrinal concern on the church's horizon. The defense of the faith is a permanent activity of the church militant, and in due time there may well be some statements forthcoming on issues that need doctrinal reaffirmation or doctrinal redefinition for our times.

One of the doctrines which has come in for considerable attention even in conservative Lutheran circles in recent days in the fundamental doctrine of justification, the doctrine on which, as our confessions assert, the church stands or falls. It has been contended, and it may well be true, at least in part the controversy has been engendered by the introduction of terminology which does not find universal acceptance. Though it has never been contended in the Lutheran church that every one must necessarily employ identical language in defining doctrine, it is of grave importance that in such an important doctrine of the Scripture the trumpets of the church not be permitted to blow an uncertain sound. It is therefore not of small moment that we all examine carefully the terminology being employed and that we approve only that which is consonant with Holy Scripture and its form of sound words.

Another matter under serious study is the role of men and women in the world and in the church, an issue which has generated considerable study, and possibly more discussion. In the study of both this issue and others the Doctrine Committee has consulted, for mutual enlightenment, with men who have been assigned the preparation of essays on these several topics for the General Pastoral Conference.

Yet another doctrine singled out for special attention is the doctrine of fellowship. Because, for example, the Synodical Conference, long a bulwark in confessional Lutheranism, came to an untimely end when its constituent members could not agree on the principles of church fellowship, it is extremely important that any possible restoration of such fellowship be on the basis of clearly enunciated, and agreed upon, Scriptural principles.

Just last summer the ELS declared itself to be in fellowship with the recently formed Lutheran Confessional Church of the Scandinavian countries. Word from the church council of this body revealed that it is recommending to its church's next convention a like declaration of fellowship with the ELS. We continue to thank God for raising up spiritual allies anywhere in the world, even though distance will prevent us from frequent outward expression of that fellowship.

The Evangelical Lutheran Free Church of France and Belgium has over the years been such an ally. However, the WELS has felt constrained officially to sever the ties of this fellowship primarily because of the failure of this overseas church to resolve the triangular relationships (the maintenance of fellowship with at least two other church bodies which are not in fellowship with each other) which have long existed. The Doctrine Committee has requested President Orvick to communicate with President Frederick Bohy concerning our awareness of the action taken by the WELS and also our fervent hope that the matters of concern may so be straightened out that we be not likewise compelled to sever relations.

Our ELS has also by resolution indicated its willingness and desire to help bring about an international conference of conservative Lutherans for the purpose of drawing up an addendum to the Formula of Concord. This project is still in the infancy stage, and the problems to be overcome in trying to bring this project to fruition are not inconsiderable. The undertaking has been of special concern to Dr. Ernest Lerle of the Evangelical Lutheran Free Church of East Germany, whose correspondence with President Orvick and the leaders of other church bodies involved has been instrumental in keeping hopes alive on this front.

In its efforts to keep informed on ecclesiastical developments in the European Lutheran Free churches, the Doctrine Committee has been appreciative of opportunities semi-formally to discuss with men such as Dr. Hans Kirsten and Pastor Karl Wengenroth of the Independent Evangelical Lutheran Church (SELK) of West Germany the issues that concern us. Only the Lord of the church knows what He has in store for His church here in its earthly existence. It behooves us but to seek earnestly to follow His Word of truth, speaking that truth in love. To that end may His Holy Spirit continue to guide and strengthen us.

Wilhelm W. Petersen, chairman
Juul B. Madson, secretary

MEMORIAL

Dear Rev. Merseth:

The congregation of the Wayfarers' Chapel-Lutheran Church, Ventura, California respectfully requests that the following overture be presented to the Overture Committee of the E.L.S. convention, June 20-25, 1982.

Subject: An Addendum to The Formula of Concord

Overture adopted by the Voters Assembly of the Wayfarers' Chapel-Lutheran Church, Ventura, California, May 23, 1982.

Whereas in its conventions of 1975 and 1976 the Evangelical Lutheran Synod has instructed its officials to take steps to join with confessional Lutherans in America and abroad to produce a Twentieth Century Formula of Concord that will deal, as the official synodical resolution specified, "in precise Biblical terms with the heterodoxies of our time and that will establish the truth in accordance with Holy Scripture and the Lutheran Confessions,"

And whereas there have been repeated calls for such an Addendum as the best means of preserving authentic Lutheranism and uniting those who in the various church bodies are still faithful to its apostolic Scriptural stance, viz., An Unexpected Plea Since 1977: Addenda to The Formula of Concord by the late Dr. William Oesch,

And whereas the Evangelical Lutheran Synod has been blessed with faithful theologians and leaders who have the expertise to begin and guide such a project,

Be it resolved that the Evangelical Lutheran Synod in its June 20-25, 1982 convention appoint a committee to take the needed initial steps by rallying the manpower and seeking the financial support for formulation of such an addendum to the Formula of Concord requires.

Pastor, Al Wagner
President, John Knapp

DOCTRINE

ACTION OF THE SYNOD

Resolution No. 1: Fellowship

WHEREAS, *The Synod treasures its present fellowship with the Evangelical Lutheran Church—Synod of France and Belgium and the Evangelical Lutheran Free Church—East Germany, and,*

WHEREAS, *However, the President of the Synod and the Doctrine Committee have made us aware of the problem of "triangular relationships" in these bodies, therefore,*

BE IT RESOLVED, *That we encourage the President of the Synod and the Doctrine Committee to continue to work patiently toward a God pleasing solution.*

Resolution No. 2: Memorial of Wayfarers' Chapel—Lutheran Church

WHEREAS, *The Synod has repeatedly expressed the hope that a consensus in all matters of doctrine might some day be arrived at among confessional Lutherans in the world, and,*

WHEREAS, *The Wayfarers' Chapel—Lutheran Church, Ventura, California, has submitted an overture to our convention, asking our Synod to take steps to initiate a study forum which could lead to such a consensus, and,*

WHEREAS, *The President of the Synod and the Doctrine Committee are currently involved in such efforts,*

A. BE IT RESOLVED, *That we encourage them to continue this work, and,*

B. BE IT FURTHER RESOLVED, *That this be an answer to the memorial at hand.*

Resolution No. 3: Doctrinal Studies

WHEREAS, *Also in conservative Lutheran circles considerable attention has been directed to the doctrines of justification, church fellowship and the role of men and women in the church and in society, and,*

WHEREAS, *The Doctrine Committee is addressing itself to these issues,*

BE IT RESOLVED, *That the Synod commend the Doctrine Committee for its continued study on these and other crucial issues and timely concerns.*

REPORT OF THE BOARD FOR MISSIONS

HOME MISSION REPORT

Our 1982 convention theme is in keeping with the well-known words of our risen Savior spoken to His frightened and timid disciples on the evening of the first Easter Sunday, "Thus it is written, and thus it behooved Christ to suffer,

and to rise again from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47)

In our attempt as congregations to jointly carry out our part of the Lord's great command to preach repentance and remission of sins in His name among all nations, we are pleased to report the progress wrought by the Lord through our mission efforts. As we do, we are ever mindful of the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." (Psalm 115:1)

1. An overall increase of 17% in membership of our mission congregations.
2. A 13% increase in church attendance in our mission congregations.
3. An average contribution of \$473 per communicant in our mission churches.
4. Total budget subsidy was reduced in 1981 by 22%—the highest ever. This was due to the board's careful planning together with excellent cooperation with our mission churches.
5. Mission congregations contributed 44% of its subsidy received from Synod toward Synod's budget.

Faith Lutheran congregation Oregon, Wisconsin, moved into its beautiful church building purchased from an ALC congregation at a total cost of \$155,000 on January 1, 1982. The building was dedicated on April 18, 1982.

The Lord in His wisdom and mercy called Missionary Bruce Bestervelt, pastor of Our Savior Lutheran Church, Naples, Florida, to his eternal home on March 6, 1982. His ministry, though brief in time, was, under God, very productive. The Lord used Pastor Bestervelt to reach many souls for Christ. His will and determination to serve the Lord to the end, including instructing adults from his sick bed, should be an encouragement and inspiration to us all. May God in His love preserve his memory in our midst.

HOME MISSIONARY SEMINAR

A seminar on church growth, stressing the Biblical foundation for the growth of the church, including evangelism and stewardship, is being planned for our home missionaries in October, 1982, pending approval of a grant from AAL to help cover the expense. Later on we plan to make this seminar available to all of our Synod pastors.

PERSONALIZING HOME MISSIONS

In order to acquaint and inform our ELS members to a greater extent about our home mission program, personal visits by a home missionary to the congregations in his circuit (wherever this is feasible) has been instituted by the board. A missionary will be available to preach and/or visit to tell the story of his mission work by word and pictures. This is a beginning in personalizing mission work among us.

MISSIONARIES' SALARY SCALE

The ELS Handbook, page 27, "Salaries of Missionaries," states: "The Board shall establish a minimum salary scale in keeping with the cost of living." Accordingly, the board has established the following salary scale for missions in fiscal 1983:

Base Salary	\$12,600
Car allowance	3,300
Annual increment up to 20 years	100
Housing	
All utilities	
One-half Social Security	
One-half hospitalization	
Retirement at 5% of salary	

LOOKING TO THE FUTURE

As we look ahead to the end of the moratorium on expansion of our ELS work, we pray and will attempt to move ahead in an aggressive manner to reach out to others in our country with the saving Gospel of Jesus Christ. Opportunities galore are available, particularly in the "sun states" of our nation. Predictions are that by the year 2,000, 43% of our nation's population will be living in these states. There is much work to do. The time is now for all congregations to plan, to organize and to begin a mission outreach in their local community. There are many unchurched in almost every community, some of whom are in your own backyard.

Furthermore, wherever opportunities to begin missions in local areas exist, congregations are encouraged to look into the possibilities of starting such work using their own resources.

God was willing to send His Son to save us. May He grant us the willingness and the ability to go forward in His name with His Gospel. The board is grateful to our ELS congregations, various organizations, and our women's missionary societies who have given their cooperation, prayers and gifts for the great and important work of missions. We ask for your continued generous support.

The Rev. Paul G. Petersen
Missions Counselor

FOREIGN MISSIONS

Our God has richly blessed us again this past year in our foreign mission. Our missionaries have baptized 291 souls in and around Lima Peru. The extension seminary continues to instruct the future leaders of the Peruvian Lutheran Church. Some of the men have been in the TEE program for ten years. These men conduct services and confirmation classes under the supervision of the missionaries Martin Teigen, David Lillegard, and David Skogen. At the present time we are serving in fourteen locations.

David Skogen will return home in August. We are very grateful for his many years of service in the mission field. He first served in Nicaragua as a self supporting volunteer and later in Peru at a subsistence salary and then as a called missionary. We also wish to thank the Women's Mission Societies of Wisconsin and Michigan for their gifts and prayers. Faith Mission Society continues to be a blessing to the foreign mission program of our Synod. In the past year they have contributed about \$10,000 to the work in Peru.

Due to the continued higher rate of inflation in Peru the Board for Missions has set the base salary for foreign missionaries at 10% above the rate for home missionaries.

A statement of principles and policies of the ELS Latin American Mission that came out of the Lima conference held in December of 1974 was presented to the 1976 convention. It was referred to the Doctrine committee for changes. It has now been re-worked to conform to their recommendations and we submit it once again for Synod approval.

Lloyd H. Miller
Foreign Field Secretary

PRINCIPLES AND POLICIES OF THE ELS LATIN AMERICAN MISSIONS

I. The Theological Base

A. Justification by grace through faith alone

As the result of the fall of Adam and Eve all men have been born in original sin. They have therefore lost the divine image of God in which they were created and have become totally corrupt in their human nature and subject to eternal death and damnation. (Rom. 5:12; Ps. 51:5)

However, out of pure grace and mercy, and on account of the vicarious atonement of our Lord and Savior Jesus Christ, God has declared the whole fallen race to be redeemed and justified. This is clearly taught in John 3:16; 1 Pet. 1:18-19; Rom. 4:25; 2 Cor. 5:19-20; Tit. 2:14; 2 Cor. 5:15.

God in His mercy would have all men to be saved and to come unto the knowledge of the truth. (1 Tim. 2:4) He therefore sends His Holy Spirit into the world Who through Word and Sacrament brings fallen man to the knowledge of his sins and to true faith in Jesus Christ. It is by this faith alone that man lays hold on the righteousness of Jesus Christ and is justified. (Rom. 3:28; Rom. 5:1; Gal. 3:6; 2:16)

Our Lutheran Church, in her confessions, sets forth this doctrine of justification by grace through faith alone as the chief and central doctrine of the Christian faith. "Our churches also teach that men cannot be justified before God by their own strength, merits, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by His death made satisfaction for our sins. This faith God imputes for righteousness in His sight." (A.C. IV) "This article concerning justification by faith is the chief article in the entire Christian doctrine without which no poor conscience can have any firm consolation or can truly know the riches of Christ." (F.C. Th. D., III,6)

B. The Holy Scriptures

We believe, teach and confess that the canonical books of the Bible, both the Old and New Testaments, in their original form as written by the prophets, evangelists and apostles, are given by inspiration of God and are without error. (John 10:35; 1 Cor. 13:2; 2 Tim. 3:16; 2 Pet. 1:20-21) They are therefore the only source and norm of doctrine, the sole authority in the matter of Christian faith and life. (1 Pet. 4:11; John 8:31-32) "The Word of God shall establish articles of faith and no one else, not even an angel." (S.A., par. II, Art. II,15)

The two main teachings of the Bible are the Law and the Gospel. The Law is that Word of God which tells us how we are to be, and what we are to do and not to do. (Lev. 19:2) The Gospel is that Word of God which tells us of the salvation Christ has won for all men. (John 3:1)

C. Sanctification and The Means of Grace

God calls, gathers, enlightens and sanctifies His people, (the church) by His Holy Spirit through special Means of Grace, i.e., the Word and Sacraments. (2 Tim. 1:9; 1 Pet. 2:9; 1 Thess. 4:3; Rom. 10:17; 1 Pet. 1:23; Tit. 3:5-8; Matt. 26:26-27) "That we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given." (A.C. V.) "And by this means, and in no other way, namely, through His holy Word, when men hear it preached or read it, and the holy Sacraments when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate, and sanctify them." (F.C., S.D., II, 50,53.)

D. The Public Ministry and The Universal Priesthood of All Believers

We believe that the Lord wills the establishment of the Office of the Ministry for the public administration of the Means of Grace, and that properly qualified men shall be called to this office. (Acts 20:28; Rom. 10:14-15; Ep. 4:11; 1 Tim. 3:1-7; Titus 1:5) "Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called." (A.C. XIV)

Our Lord Jesus Christ also chooses to employ the members of His church as witnesses because all Christians are royal priests before God. (1

Pet. 2:9) They should be witnesses to Christ, confess Him before men, teach His Word, reprove sin and error, admonish and comfort, pray and intercede for others and in cases of necessity baptize and absolve. (2 Cor. 5:20; Matt. 28:19-20; Mark 16:15-16; Luke 24:47-48; Acts 2:8)

II. The Objective

Our one objective is to preach the Gospel to all nations. (Mark 16:15)

- A. We seek to achieve our objective by rightly dividing the Word of Truth. The Law must be preached to lead men to a true knowledge of their sins. The Gospel must be preached to lead men to true faith in their Lord and Savior Jesus Christ. (Matt 28:19; Rom. 1:16; Rom. 10:17) Such evangelizing may be carried out in both a formal and an informal way.
- B. We seek to achieve our objective through establishing congregations with pastors and teachers "... to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ." (Eph. 4:12-13)
 1. Government of the congregation—The congregation shall govern itself under the authority of Christ through His Word and shall have the right and responsibility of administering discipline to its members.
 2. Leadership in the congregation—The spiritual leadership in the congregation is ideally carried on by a full-time pastor supported by the congregation(s). Spiritual leadership may also be exercised by a self-supporting pastor earning his living in secular work, until such time as he may receive his financial support from the parish he serves.

Congregations shall designate students from their midst who shall prepare themselves for the public ministry in the Extension Seminary program. The congregations shall seek the advice and counsel of the foreign missionaries in selection of seminary students. Pastoral leadership in the parish shall be expected from these students under the guidance of the theologically trained foreign missionaries.
 3. Financial support in the congregation—In order to avoid, as nearly as possible, dependency upon foreign funds, congregations shall seek to be self-supporting financially from the beginning, by using means, buildings and materials that are available to them and that are indigenous to the local culture. Thus, the pastors continue to work at their occupations until such time as a congregation or district of congregations can afford to pay the salary of a full-time pastoral worker; the first buildings used for worship and classes are homes or community buildings available; materials are produced in a way the congregation can at least eventually afford, etc., etc., and later when it can be afforded, the national church builds its own chapels, purchases materials, etc.
 4. Programs and institutions—Programs which do not hold the promise of being reproducible by the national church should not be started. Care should be taken in planning that institutions such as the Extension Seminary, Christian literature distribution and production, social programs, even the form of worship service and Bible Class be reproducible by the national church, at least with the passage of time and orderly instruction, so that these can be fully supported and managed by the national church.
- C. Again, we seek to accomplish our objective by operating an Extension Seminary for the training of nationals for the office of the public ministry. Such training shall be in accord with the Scriptures, (Acts 20:28; Rom. 10:14-15; Eph. 4:11; 1 Tim. 3:1-7; Titus 1:5) and shall be under the careful and constant scrutiny of the Board for Missions so that only properly qualified men are certified for the public ministry.

- D. Furthermore, we seek to accomplish our objective by the establishment of a truly confessional Lutheran Church body. Such a body will include in its own objectives the spreading of the Gospel, the proper supervision of doctrine, the preservation of the unity of the faith, the publication of literature, etc.
- E. We further seek to accomplish our objective by employing methods which produce genuine church growth. The test of such methods is, first of all, whether or not they are faithful to the pure marks of the church, adhering to the divine methodology God has given us in His Law and Gospel. We therefore will,
 - 1. Search out areas and concentrate resources where populations appear ripe unto spiritual harvest.
 - 2. Provide thorough instruction from God's word.
 - 3. Carefully manage social programs in such a way that they do not become ends in themselves.
 - 4. Provide opportunity for continued growth after confirmation through instruction.
 - 5. Concentrate where possible on the family, extended family, and clan because of society's emphasis on kinship.
 - 6. Provide simple instruction and yet hold to the goal of having people grow in knowledge that they may grasp and appreciate the more profound aspects of God's revelation.
 - 7. Provide emphasis on music and singing. Music used must be doctrinally correct. It should, wherever possible, adapt to indigenous forms and be didactically sound.

REPORT OF EVANGELISM COMMITTEE

The Evangelism Committee consisting of members Pastors Rodger Dale, Hans Theiste, and Mr. Paul Madson were able to hold only one meeting this past year. This meeting was made possible by the fact that Pastor Dale was attending a workshop in Mankato for which traveling expenses were paid by Aid Association for Lutherans. The Evangelism Committee then arranged to meet in Minneapolis at King of Grace Church on Monday, October 17, 1981. Mr. Paul Madson was elected chairman and Pastor Hans Theiste elected secretary.

It was resolved to contact Bethany Lutheran Theological Seminary regarding the status of the current evangelism course at the seminary and what plans are being made for the future. Chairman Paul Madson is to investigate this matter.

After lengthy discussion on programs and methods of evangelism it was resolved to communicate by letter with all congregations regarding motivation for evangelism. A teaching paper on evangelism is being prepared. We respectfully request an hour on Synod floor for discussion of points presented in this paper.

With one member living in Texas it was not deemed practical to schedule further meetings of the Evangelism Committee until the time of Synod convention since there was some question as to the amount of funds available for committee expenses. Synod should clarify this matter. Some business was transacted by mail.

Your Evangelism Committee believes all Christians are to be instruments in God's hands to spread the Christian faith and way of life. Each congregation is to be a training ground for this purpose and service. (cf. Ephesians 4:12-13)

The purpose of the Evangelism Committee is to help congregations prepare and carry out such a training program. But to carry out that purpose the committee needs to know the amount of funds available to meet expenses involved.

H. A. Theiste, secretary

MISSIONS ACTION OF THE SYNOD



Prof. M. Otto and Missionary T. Erickson and boys

Resolution No. 1: Home Missions

WHEREAS, *God has again in the past year blessed our Home Mission Program in many ways, as evidenced by the increase in membership, church attendance, and personal stewardship in our home mission congregations, and,*

WHEREAS, *The carrying out of the Great Commission through our mission program must ever remain one of the most important aspects of our synodical work, therefore,*

A. BE IT RESOLVED, *That we rejoice and thank God for His blessing on this work, and,*

B. BE IT FURTHER RESOLVED, *That the members of the Synod be continually encouraged to support this all important work with their prayers and monetary gifts.*

Resolution No. 2: Home Missionary Seminar

BE IT RESOLVED, *That we commend the Board for Missions for their forward looking attitude in helping to better prepare our twelve home missionaries for their work through a Home Missionary Seminar this fall and that we strongly encourage the board to make this program available to all the pastors and congregations of the Synod.*

Resolution No. 3: Personalizing Home Mission

WHEREAS, *The Board for Missions has instituted a program whereby our home missionaries will be available to acquaint our congregations with the work of home missions in their respective circuits, therefore,*

BE IT RESOLVED, *That we encourage our congregations to use this means of promoting mission work among our people.*

Resolution No. 4: Looking to the Future

WHEREAS, *The fields are still "white unto harvest," and the opportunities to win souls for the kingdom of God abound, and,*

WHEREAS, *The Board for Missions is finding it increasingly difficult to provide the financial backing to open and operate mission congregations, therefore,*

A. BE IT RESOLVED, *That all congregations be encouraged to plan, organize and carry on a mission outreach in their local community, and,*

B. BE IT FURTHER RESOLVED, *That wherever opportunities to begin missions in local areas exist, established congregations be encouraged to look into the possibilities of starting such work using their own resources, and to consult the Board for Missions for its advice, and,*

C. BE IT FINALLY RESOLVED, *That the Evangelism Committee and the Board for Missions make available to the congregations assistance in these areas.*

Resolution No. 5: Foreign Missions

WHEREAS, *Our Lord has richly blessed our foreign mission program, adding many baptized souls to the church during this past year, and,*

WHEREAS, *The Nationals who are being trained in the Theological Education by Extension (TEE) program make it possible for our missionaries to preach and teach the Gospel in 14 different locations, therefore,*

A. BE IT RESOLVED, *That we thank the Lord for the privilege of serving Him in and around Lima, Peru, and,*

B. BE IT FURTHER RESOLVED, *That we thank the missionaries and their families for the work they are doing in the foreign mission field, and,*

C. BE IT FINALLY RESOLVED, *That we commend the missionaries for the work they are doing through the TEE Program in preparing National Pastors to bring the Gospel to their people.*

Resolution No. 6: The Return of David Skogen

WHEREAS, *Mr. David Skogen is returning to the United States this summer to take up residence here, and,*

WHEREAS, *He has faithfully served in our foreign mission fields for 9 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 Mr. Skogen and his family to God's continued and faithful care.*

Resolution No. 7: Commissioning of the Rev. Timothy Erickson

WHEREAS, *The Rev. Timothy Erickson has been called to*

serve the Lord as a missionary in Peru, and,

WHEREAS, He has been commissioned at this convention for this service, therefore,

A. BE IT RESOLVED, That we thank God for leading Pastor Erickson to accept this call to serve Him in Peru, and,

B. BE IT FURTHER RESOLVED, That we ask God to bless Missionary Erickson's work in Peru and commend him and his family to God's gracious care and protection.

Resolution No. 8: Evangelism

WHEREAS, There is a great need to promote Biblically sound evangelism in the congregations of the Synod, and,

WHEREAS, The nature of the work of the Board for Missions and of the Evangelism Committee calls for a sharing of responsibilities, therefore,

A. BE IT RESOLVED, That the Synod direct the Evangelism Committee and the Board for Missions to work together to assert themselves even more in the promotion of evangelism in the work of the church, and,

B. BE IT FURTHER RESOLVED, That their chairmen implement a closer working relationship.

Resolution No 9: Evangelism

WHEREAS, There has been some question as to the source of funding for the expenses of the Evangelism Committee, therefore,

BE IT RESOLVED, That the Board of Trustees be asked to clarify the matter of funding for the work of the Evangelism Committee.

Resolution No. 10: Principles and Policies of the Latin American Missions

WHEREAS, The statement of "Principles and Policies of the Latin American Missions" will be helpful as a guideline for the Board for Missions and for our missionaries in carrying out our foreign mission program, and,

WHEREAS, This statement has been re-worked to conform to the recommendations of the Doctrine Committee, therefore,

BE IT RESOLVED, That the Synod approve this statement as presented.

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

The Board of Regents met at its regularly scheduled times with the executive committee and other committees 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. John Moldstad, East Grand Forks, MN; the Rev. Richard Newgard, secretary, Mankato, 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, Lawler, IA; Dr. William Wood, Mankato, MN.

THE FACULTY AND ADMINISTRATIVE STAFF

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

Theodore E. Aaberg, Social Sciences
Judy Albert, Physical Education, Volleyball, Basketball Coach
Rachel Anthony, Home Economics
Louella Balczak, Business
Helen Baumgartner, Music
Jean Benson, English
Mary Birmingham, Librarian
Dan Bruss, Chemistry (on leave of absence)
William Bukowski, Art
Michael Butterfield, Director of Admissions, Health Science, Soccer Coach
Greg Costello, Business Office, Wrestling Coach
Randi Ellefson, Music, Choirs
Ernest Geistfeld, Deferred Giving Counselor, Director of Development
Mark Harstad, Religion, Seminary
Peter Harstad, Development Officer
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
Ernest Lillo, Superintendent of Buildings and Grounds
Juul B. Madson, Greek, Religion, Seminary
Marvin G. Meyer, Dean of Student Services, Mathematics
Dennis O. Natvig, Treasurer, Business Manager
Emmett Norell, Superintendent of Buildings and Grounds
Wilhelm Petersen, Religion, Seminary
Allen Quist, Psychology, Religion, Speech
Oren Quist, Physics, Mathematics
Glenn E. Reichwald, Geography, History, Greek, Religion
Dean Shoop, Business
Kathy Stresman, Biology
Bjarne W. Teigen, Religion, Seminary
Erling T. Teigen, Philosophy, English, Religion, Seminary
Paul B. Tweit, Associate Director of Admissions
Cynthia Weberg, Chemistry
Ronald J. Younge, Biology, Basketball Coach

THE STAFF

Dan Bruss was granted a leave of absence to pursue an advanced degree, and Cynthia Weberg was engaged to teach the chemistry courses. Dean Shoop is teaching the business courses and Paul Tweit has moved into admissions. Mary Birmingham resigned as librarian as of October 1, 1981, to accept another position. Professor Erling Teigen serves as acting director of the library. The administration is in the process of finding a full-time librarian. On December 15, 1981, Ernest Lillo replaced Emmett Norell as Superintendent of Buildings and Grounds. Mr. Norell continues to serve on the custodial staff. Judy Albert has submitted her resignation; the administration is in the process of finding a replacement for her. The Rev. Daniel Metzger has accepted the call to serve in the areas of English and Religion.

The Board and administration appreciate very much the faithful services of the entire faculty and staff. We thank God for supplying Bethany with such dedicated workers.

It is the policy of the Board and administration to fill vacancies that occur on the faculty with people who are committed to confessional Lutheranism, to Christian education, and who are academically qualified and have the potential to be excellent teachers.

Fifty thousand dollars of Bethany's share of the Thankoffering has been allocated for faculty development. The Board and faculty are still in the process of establishing guidelines for its use. Only the earnings of this will be used, but it should provide motivation for further development of the faculty.

ENROLLMENT

The 1981-1982 enrollment was as follows:

	<u>1st semester</u>	<u>2nd semester</u>
Freshmen	125	123
Sophomores	107	104
Specials	12	10
Part-time	12	15
	<u>256</u>	<u>252</u>

These enrollment figures show a decline again for the second successive year. They also show a further decline in the number of students from our Synod's congregations. In last year's report to the Synod we expressed grave concern over this trend. In addition to the decreased income from a declining enrollment of the students we are also faced with drastic cuts in the financial aids available. Several actions have been taken to increase enrollment and income.

We held two seminars for pastors, presenting them with information about the background of the college, the importance of our church relatedness, the values of Christian liberal arts education, the financial aids available to students and how the pastors can be of help in the recruiting process. The feedback and evaluation of the seminars were very positive. We believe a continuing effort must be made at Synod conventions and pastoral conferences by keeping before us constantly the Lord's command "to teach all things whatsoever I have commanded you," and to place a high priority on the opportunity offered at Bethany for our young people to "grow in grace and knowledge of the Lord and Savior, Jesus Christ, by means of His Gospel, the power of God unto salvation."

We have also encouraged the establishment of endowment scholarships to offset the financial aids cut. We have, as of June 1, 1981, \$36,345 in such funds. Additional endowment funds have been added since that time totaling approximately \$15,000. These are the Ellsworth Zahl, Meyer-Salomon, Younge and Susan Anderson Natvig Scholarship Funds. Also we have received \$115,000 from the Thankoffering, the earnings of which are available to students. We are also exploring the establishment of our own student loan program, possibly in conjunction with a local bank.

In addition, the Admissions Department has established the *Beacon* program. This consists of selecting and training alumni who will assist in the recruitment process. Those participating are enthusiastic and are willing to provide names of prospective students, make calls, home visits and encourage prospects to visit Bethany.

We had a very good retention rate the past year with our second semester enrollment being only four below that of the first semester. Our applications from new students are well ahead of previous years at this point. If applications continue to keep coming and if our retention of students remains high, we may have an increase in enrollment next year. It is also encouraging that we have a larger number of applications for our Synod's congregations than last year.

The reduction in governmental aids and increased secularization of higher education place a greater responsibility on parents to provide for the right and proper education of their youth. This will serve as a blessing if parents follow the Scriptural injunction to bring up their children "in the nurture and admonition of the Lord" by sending them to Christian schools.

CURRICULUM

Each year the faculty, through the curriculum committee and the divisions, studies some aspect of the curriculum. After careful evaluation the faculty suggested to the administration the addition of two courses in computer science and dropping some business education and home economics courses because of a decrease in demand for these particular classes. Upon the recommendation of the administration, the Board adopted the proposals.

We have purchased Apple Computers for use in various courses. A large portion of the funding has been given by the Bethany Women's Auxiliary.

SUMMER WORKSHOP FOR CHRISTIAN DAY SCHOOL TEACHERS

Plans are progressing for a summer workshop in the summer of 1983 (cf. 1981 S.R., p. 103, #IV, Res. D). We have had preliminary meetings with members of the Board for Education and Youth. The administration will consult with them further as plans develop. The supply of qualified teachers is more than adequate for 82-83.

The Synod's certification program is in operation, with Ray Deipenbrock and Prof. Paul Helland serving on the committee with Pres. Orvick (cf. 1981 S.R., p. 103, #III). The Board of Regents and the administration feel strongly that if we are to have a Christian Day School teacher training program at Bethany, our congregations must turn to these first when they are in need of teachers. If the congregations turn to other sources for their teachers so that those who have gone through our programs and have faithfully fulfilled all the requirements are left without calls, our program will not attract students and it will serve no useful purpose.

PHYSICAL PLANT

It is a number of years since any major improvements have been made on the physical plant. Several projects have been in the talking stage but have not been undertaken because of the moratorium on starting new projects which is in effect until the 1983 convention. Some of these are: tuckpointing, replacing roof of the classroom building, replacing windows, remodeling area beyond the chapel and providing an area for fine arts. Definite plans regarding these projects will be submitted to the 1983 convention.

BOOKSTORE

The Lutheran Synod Book Company has been operating at a deficit for several years. The reasons are complex. The matter has been receiving considerable attention and will continue to come under study. We believe the Lutheran Synod Book Company operates as a service to our Synod as well as our college. It

handles all of our Synodical publications, many of which have not enjoyed appreciable sales in our own Synod. Soon our new ELS Catechism will be available through our bookstore.

Plans are underway to provide greater publicity regarding the books, materials and services available to our pastors and congregations. We plead with you to make greater use of your bookstore.

FINANCES

The cost of operating Bethany Lutheran College has increased along with inflation. The board and administration have sought to operate in an efficient and frugal manner. Further cuts, however, would be detrimental to the quality of education and show poor stewardship of the facilities. The problem has become more difficult because of decreased income due to declining enrollment. In addition, while the dollar amount of the Synodical subsidy has increase somewhat, the percentage of the Synod's budget allocated to Bethany Lutheran College has decreased. For example, the subsidy received from the Synod in 1978 was \$175,000, 36% of the Synod's budget. In 1981 the subsidy was \$190,000, or 28% of the Synod's budget. If this percentage decrease of the budget allocated to Bethany continues, it will be necessary to increase the cost to the student. This will very likely lead to pricing ourselves out of the market. Experience also shows that where church bodies have materially reduced their support, the church relatedness of the college has suffered.

We are, however, most grateful to the Synod for its continued support and to the many individuals for their generous gifts to Bethany. And above all we are grateful to our Lord for His blessings in permitting another year of operating our Bethany Lutheran College.

The following is a summary statement of receipts and expenditures for the fiscal year ending June 30, 1981.

1980-81

	Actual	Nov Budget	Over (Under)
Revenues			
Tuition and Fees	620,084	608,000	12,084
Government Grants	36,585	30,000	6,585
Private Gifts and Grants	463,646	344,000	119,646
Sales and Services of Educational Act.	11,954	2,000	9,954
Other Services	84,197	31,000	53,197
	<u>1,216,466</u>	<u>1,015,000</u>	<u>201,466</u>
Sales and Services Auxiliary Enter.	519,773	536,520	(16,747)
	<u>1,736,239</u>	<u>1,551,520</u>	<u>184,719</u>
Expenditures			
Educational and General			
Instruction	359,371	366,617	(7,246)
Academic Support	73,444	62,982	10,466
Student Services	217,098	205,450	11,648
Institutional Support	263,219	258,765	4,454
Operation Maintenance of Plant	112,193	138,660	(26,467)
Scholarships and Grants	106,723	107,250	(527)
	<u>1,132,048</u>	<u>1,139,724</u>	<u>(7,672)</u>
Auxiliary Enterprises			
Transfers	399,732	394,000	5,732
Equipment	17,565	19,481	(1,916)
	<u>1,549,345</u>	<u>1,553,205</u>	<u>(3,856)</u>
Transfer to Funds			
Function as Endowment & Plant	186,894		

CONCLUSION

We are planning to memorialize the 100th anniversary of Dr. S. C. Ylvisaker's birthday in 1984. It therefore seems fitting to close with quotations from the October 1940 Bulletin of Bethany Lutheran College. The thoughts he expressed 42 years ago are as appropriate today as they were then.

These are not days when we need to be in doubt, nor can anyone of us find an excuse for our unconcern in the signs of the times. If you still need to know the fruits of an education without Christ and His blessed gospel, study again the revelation of the heart and mind of man through present conditions in the world at large and in this fair country of ours in particular. Is it lack of education that has brought the world to this pass? Whether we blame modern educational methods and systems for the vicious fruits we see on all hands, no one can deny that these methods have failed signally in restraining or changing the human heart from the sinful course its vile nature dictates and prefers. So long as God has given us one and one only means of so educating men that they will love and do what is "true, honest, just, pure, lovely, of good report" (Phil. 4, 8), namely the Gospel of Christ, we as Christians have one recourse, one privilege, one great cause in behalf of our youth, the establishing and maintaining of Christian schools that their hearts and minds, their character and whole life might grow in grace and in the knowledge of our Lord Jesus Christ, the fountain of every good, every strength, every hope.

Viewed in that light no truly Christian school can be despised or neglected, and on that same ground Bethany has a right to expect the earnest consideration, the earnest prayer, the zealous support of our church. But none of this can be either earnest or honest without deep-seated convictions and sympathetic Christian understanding. We pray the Lord of the church to imbue our members with such conviction and such understanding.

N. S. Holte, president
M. E. Tweit, chairman
R. A. Newgard, secretary

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

This school year marks the 35th anniversary of Bethany Lutheran Theological Seminary and the fourth year in our new building, which we continue to appreciate as we carry out our God-given task. We would indeed be ungrateful this anniversary year if we did not pause to give special thanks to our gracious God for the many blessings which he has showered upon our seminary. At present, well over 50% of the pastors serving congregations of our Synod are graduates of our seminary and that percentage will steadily increase in the future.

A special blessing of our Lord this anniversary year was a record enrollment, and prospects for the future look encouraging. This bodes well for an ample supply of pastors in the future. As we thank our gracious Lord for these blessings we also pray that He will continue to open the hearts of young men to prepare for the ministry and that He will bless the instruction in His Word, to the end that those who go forth from this institution to proclaim the Gospel will not only be faithful to that Word but that they will also be filled with a real love for souls and thus be effective instruments of the Holy Spirit in building Christ's Kingdom.

BOARD OF REGENTS

The Board of Regents which is responsible for the operation of the seminary consists of the following: the Rev. Milton Tweit, Lawler, IA; the Rev. Richard Newgard, Mankato, MN; the Rev. John Moldstad, East Grand Forks, MN; the Rev. John Schmidt, Lombard, IL; Mr. Holger Ausen, Jasper, MN; Dr. Donald Peterson, Madison, WI; Dr. William Wood, Mankato, MN; Mr. William Overn, Minneapolis, MN; and Mr. Donald Larson, Minneapolis, MN. The board met quarterly and the president of the seminary submitted a report to the board at each meeting.

FACULTY

The following professors taught in the seminary during the 1981-82 school year: M. O. Harstad, J. B. Madson, B. W. Teigen, R. E. Honsey, and W. Peterson. Professor Mark Harstad was granted a leave of absence during the second semester in order to complete his doctoral program at the University of Wisconsin.

ENROLLMENT

The school year began with a total enrollment of twenty-five, nineteen in the classroom and six serving their vicarage. One student dropped out at the end of the first semester thus leaving an enrollment of twenty-four at the end of the school year. The six students who served their vicarages this year were: Roger Fehr in the Oklee Parish, Oklee, MN; Russell Halverson, Hillman, MI; David Thompson, Norseland, MN; Bradley Homan, Luverne, MN; Gregory Haugen, Northwood, IA; and John Wilde, Brewster, MA. The student body was divided as follows: six seniors, seven middlers, six juniors and six vicars.

ACTIVITIES

Two summer institutes for pastors were held during the summer of 1981. The first one was held at the seminary in Mankato the last week in July. Professor Mark Harstad lectured on the major and minor prophets in the Old Testament during the morning sessions. Pastors Erwin Eckhoff and Paul Peterson led Evangelism and Stewardship workshops in the afternoons. The other institute was held for the pastors of the Northern Circuit at First American Lutheran Church, Mayville, ND, with Professor Juul Madson leading an exegetical study of I John and Pastors Paul Peterson and Raymond Branstad lecturing on Stewardship and Liturgics in the afternoons. Both seminars were well attended and much interest was expressed for a continuation of the same. Similar institutes are planned for the summer of 1982. We encourage our pastors to make use of these opportunities for continued study. We are also grateful to Aid Association for Lutherans and Lutheran Brotherhood for funding these seminars and thus making it easier for our pastors to bear the financial burden of travel, lodging, and meals.

President Petersen promoted the work of the seminary by preaching in several parishes of our Synod on the importance and the beauty of the Gospel ministry. He also conducted a Bible Study on *The Making of a Pastor*.

The Reformation lectures, which are co-sponsored with the college, were postponed this year due to the illness of the lecturer. However, three guest lecturers did appear at various times through the school year. Pastor Gary Faleide lectured on 20th century modern theology and on a particular phase of church history, giving a resume of the theology of Thomas Aquinas and Gabriel Briel. The Rev. Otto Abrams, who had done extensive research in counseling, lectured on pre-marital counseling and ministering to singles. Mr. Larry Monson, Director of Bureau for Alcoholism and other Drug Abuse for the State of Wisconsin, held a seminar on alcoholism and drug abuse which are growing social problems in our society and in our congregations. All of these lectures were well received by the students.

President Petersen conducted a course in *Basic Lutheran Doctrines* for the wives of the seminarians. He also held a workshop for the wives of the senior seminarians on *The Role of a Pastor's Wife* in the congregation, parsonage, and community.

RETIREMENTS

Dr. B. W. Teigen and Professor Milton Otto, who had been retired for some time but have continued to teach on a part-time basis, have announced their retirement from teaching at the end of this school year. Both of these men have been associated with the seminary for many years. Dr. Teigen served as president of the seminary from 1950-1960 in conjunction with his being president of Bethany College and he has taught courses in Symbolics and Liturgics in the seminary over the years. Professor Otto was called to the seminary in 1957 and has served as dean and has also taught courses in Dogmatics, Homiletics, and Pastoral Theology. We are grateful to the Lord for their many years of faithful service and wish them God's blessing in their retirement.

SCHOLARSHIP FUNDS

We are truly grateful for the interest and support given to our scholarship funds. Several funds have been set up in memory of individuals and dividends from these are used for needy students. Then there are gifts from individuals and organizations from within and outside our Synod, all of which made it possible for us to give all of our students a scholarship this year. With increased tuition costs and living expenses the students are most appreciative of this financial assistance and they want the donors to know this. Most of our students are married and in special need of funds. It is our concern that no one desiring to study for the ministry be denied the opportunity due to a lack of funds. Our scholarship monies serve that purpose.

FURNISHINGS

Thanks to our many benefactors our seminary is well furnished. Our latest purchase was a Baldwin piano which will serve our needs for many years. Two substantial gifts, one in the amount to \$500 from the Margaret Overn estate and another of \$700 in memory of Mrs. Arthur (Palma) Jordahl, made it possible for us to make this purchase. Several smaller gifts from organizations were also received for the piano. Even though our seminary building is well furnished for the present we want to keep this fund open. Needs do arise and equipment wears out, especially office equipment. Our next goal is to purchase some audio-visual equipment for student preaching.

FINANCES

Included in this report is a brief financial statement. You will notice that we ended the year with a shortage of \$8,140. However, a surplus from former years made it possible for us to operate without borrowing. It is going to cost more to operate our seminary in the future, but we are confident that our members will respond to those needs.

REVENUES

	Unrestricted	Restricted
Tuition and Fees	\$18,465	\$ 3,150
Subsidy, Gifts and Grants	73,373	11,747
Other Sources	7,611	843
	<hr/> \$99,449	<hr/> 15,740

EXPENDITURES

Educational and General		
Instruction	\$ 85,341	
Academic Support	1,238	\$ 3,190
Student Services		1,523
Institutional Support	13,164	295
Operation and Maintenance of Plant	7,846	
Scholarships and Grants		10,732
	<hr/>	<hr/>
	\$107,589	\$15,740
Net Increase - Decrease	(8,140)	

CONCLUSION

The seminary plays an important role in the carrying out of the Great Commission. Those of us who are charged with the responsibility of preparing students for the public ministry of the Word are aware of the importance of this task and it is our fervent desire to train pastors who will faithfully preach the Word, rightly divide Law and Gospel, and thus edify the flocks to which they have been called. To that end we solicit the prayers of our people so that God be glorified, His people edified, and His kingdom extended.

Wilhelm W. Petersen, president
M. E. Tweit, chairman
R. A. Newgard, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Bethany Lutheran College Enrollment

WHEREAS, *The Board of Regents has reported a decline in Bethany Lutheran College enrollment for the second successive year and has expressed its grave concern over the further decline in the number of ELS students attending Bethany (61 out of 256 enrolled in 1981-82), and,*

WHEREAS, *Bethany Lutheran College was founded to provide Christian higher education for the members of our ELS, and,*

WHEREAS, *It has come to the attention of this committee that members of our Synod may not be aware of Bethany's academic excellence as an accredited two-year college, and,*

WHEREAS, *Some concern has been expressed about the difficulty in maintaining high standards of Christian discipline in Bethany campus life, and,*

WHEREAS, *The Bethany Admissions department is presently addressing the enrollment problem through its BLC informational seminars for pastors and the Beacon program resulting in an increase in applications from ELS young people, therefore,*

A. BE IT RESOLVED, *That the Synod commend the college for its informational seminars for pastors and for establishing the Beacon program, and,*

B. BE IT FURTHER RESOLVED, *That the Board of Regents, Administration and Staff of BLC make every effort possible to insure a campus environment characterized by adherence to the highest Christian principles, and,*

C. BE IT FINALLY RESOLVED, *That the pastors and delegates at this convention work in their congregations to present the benefits of Christian higher education and to promote Bethany Lutheran College to their young people.*

Resolution No. 2: Book Store Deficit

WHEREAS, *The Lutheran Synod Book Company has been operating at a deficit for several years for reasons which are complex, and,*

WHEREAS, *No immediate solution to this problem has been suggested by the Board of Regents in its report, therefore,*

BE IT RESOLVED, *That the Synod request the Board of Regents to continue its study of this problem and to report its findings and proposed solutions to this problem at the next Synod convention.*

Resolution No. 3: Thirty-sixth Anniversary of Bethany Lutheran Theological Seminary

WHEREAS, *This year, marks the thirty-sixth anniversary of Bethany Lutheran Theological Seminary and the fourth year in our new seminary building, and,*

WHEREAS, *A special blessing of our Lord in this anniversary year was a record seminary enrollment, therefore,*

A. BE IT RESOLVED, *That we give thanks to the Lord for His blessings on our seminary and its work by remembering the seminary in a special prayer in our congregations, and,*

B. BE IT FURTHER RESOLVED, *That we ask the Lord to continue to open the hearts of young men to prepare for the Gospel ministry.*

Resolution No. 4: Seminary Continuing Education Program

WHEREAS, *The seminary continues to broaden the scope of its educational offerings through such activities as summer institutes for pastors, guest lectures dealing with contemporary problems in the pastoral ministry and courses and workshops for the wives of seminary students, therefore,*

BE IT RESOLVED, *That the Synod commend the administration and the faculty of Bethany Lutheran Theological Seminary for its willingness to ascertain and meet the educational needs of the parish ministry in our Synod.*

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth is a multi-faceted board expressing concerns in the areas of Christian Day Schools, working with the youth of our Synod and providing for parish education. This report contains the subcommittee reports from each of these facets of work. The Board for Education and Youth met three times since the last Synod convention, accomplishing much work. Members of the Board for Education and Youth are: Subcommittee on Christian Day Schools—Raymond Diepenbrock and Larry Rude with one vacancy to be filled; Subcommittee on Youth—Charles Keeler, Timothy Erickson, Gary Carlson and Richard Bjelland; Subcommittee on Parish Education—Ted Aaberg Jr., Steven Petersen and Nile Merseeth. The chairman is Raymond Branstad.

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. Our Synod assisted three schools with subsidies during the past school year: Scarville, Iowa, \$750; Port Orchard, Washington, \$1,500; Yelm, Washington, \$2,000. A total of 50 teachers staffed our Christian Day Schools, a number up five from last year.

The ELS Teachers' Conference was held October 29-30 at Holy Trinity Lutheran Church, Okauchee, Wisconsin. One teacher represented the Pacific Northwest schools. Those teachers from the West Coast who were unable to attend the conference met jointly with Wisconsin Synod teachers at Grace Lutheran School, Seattle, Washington.

Ten of our Synod's teachers were assisted in attending summer school by means of small subsidies through the Teacher Continued Education Grant Program. This past year forty-five high school students took advantage of our Synod's High School Subsidy Program.

CHRISTIAN DAY SCHOOL STATISTICS

1981-82

1. Teachers

50 total—15 men, 35 women (30% of total are men, 70% are women)

Degrees: 2 or 3 year—8; B. S. Degrees—40; M. A. Degrees—2

Average tenure at present school: 3.1 years (1980: 2.2); Range: 1-11 years

Average number of grades for each teacher: 3.1 (1980: 3.7); Range: 1-9 years

Average class size (students per teacher): 16.1 (1980: 15.9)

2. Schools

Total number: 17

Enrollment:	K	1	2	3	4	5	6	7	8	
	112	113	185	79	83	90	100	81	66	Total: 809 (1980 - 767)

Budget: Average for school operation - \$42,200

Range: \$10,000 to \$100,000 (1980 - \$36,083)

% of total congregation budget: 45% (1980 - 40%)

Range: 20 to 79% (1980 - 40%)

Cost per child: \$901 Range: \$600 - \$1250 (1980 - \$994)

% of congregations children enrolled: 54% Range: 17.5% - 88%: (1980 - 62%)

Our sub-committee considered these concerns since last year's convention: implementing the school visitor program, continuing grants to teachers who wish to return to summer school sessions to improve their professional skills, what information should be kept on file and made available to calling congregations for both new teacher candidates as well as those already in the field, the implementing of the approved teacher certification program, the rebates on undergraduate tuition due to many of our younger teachers, and the advisability of establishing a placement committee to aid in placing an ever-increasing number of new teacher candidates in congregations in our Synod.

YOUTH WORK

In 1981 the Youth Committee of the Board for Education and Youth worked especially in the areas of youth leadership, LYA assistance and camps.

Regarding youth leadership, the seminar of the Wisconsin Synod was considered. It was thought impractical for 1981, but three members of the board will attend the 1982 seminar to be held in Wisconsin. Members of the board have also subscribed to several publications in the area of youth work in order to gain more expertise in this area, and also to gain abilities to communicate ideas to our churches and youth workers.

A Lutheran Youth Association convention was held in July 1981 at Bethany College. Approximately 30 were in attendance. The program consisted of talks by Prof. Allen Quist, Dr. William Wood, and the Rev. Steven Quist. It was well received by those present. There was a serious discussion with the young people on whether to continue to have conventions, and then when and where to have them. The board is seeking an invitation to host or sponsor a 1983 convention. Retreats are being encouraged for the winter months of 1982, when there will be no convention.

The board sponsored Camp Indianhead North at Squaw Point, Minnesota, in 1981. Attendance was 75. There were also camps in Wisconsin, Iowa, Washington, and Michigan which were available for our children to use. The camp in Wisconsin had 90 children and the Iowa camp 30. Each of these camps has been successful.

Camp Indianhead North will again be sponsored by the board in 1982. It will be at a new site. Efforts continue to be made to hold costs for each camper to a minimum. The future of camping and the possibility of obtaining a camp for our use year round has been brought up and discussed.

In other areas of work, research is being done on what efforts are being made in our congregations to work with young adult groups, a job description for a

Synod youth advisor is being worked on, the possibility of a youth newsletter had been discussed, and the use of the Sentinel for youth work has been brought up.

PARISH EDUCATION

1. The administration of the "High School Subsidy" funds for ELS students attending Lutheran high schools of our fellowship was transferred to the subcommittee on Parish Education, from the subcommittee on Christian Day Schools.

2. Noting the limited use of the tape library, the subcommittee decided to publicize more aggressively the benefits available to Synod members through its tapes. Also, funds, were designated to upgrade the quality of our tape library materials.

3. The subcommittee is presenting to the pastors, Sunday Schools, and Christian Day Schools of our Synod a "Parish Education Resource Booklet." The booklet will contain an inventory of our tape library, an evaluation of the Sunday School material available from several publishing houses, an annotated bibliography of Sunday School reference books and materials, evaluations of Bible study material in several areas of interest, and a co-relation of topics and speakers from various Sunday School Institutes.

The resource booklet is scheduled to be available at the 1982 Synod convention. Continuing evaluation of new material in the field of parish education will also be conducted, and the results shared with the members of the Synod.

Nile Merseeth, recording secretary
ELS Board for Education and Youth

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Teacher Certification Program

WHEREAS, *The Board for Education and Youth has been authorized to initiate a Teacher Certification Program (Synod Report, 1981, pages 101-103), and,*

WHEREAS, *The Board has begun to fulfill this task,*

A. BE IT RESOLVED, *That the Synod thank the Board for Education and Youth for its effort to implement the resolutions of the 1981 Synod Convention, and,*

B. BE IT FURTHER RESOLVED, *That the Board continue to implement and review the Teacher Certification Program, and,*

C. BE IT FURTHER RESOLVED, *That the congregations of the Synod be encouraged to require Synod certification of all their Christian Day School Teachers.*

Resolution No. 2: Christian Day School Teacher's Summer Workshop

WHEREAS, *The Teacher Summer Workshops are important in implementing the Synod Teacher Certification Program,*

A. BE IT RESOLVED, *That the Board for Education and Youth be encouraged to hold a Summer Workshop, and,*

B. BE IT FURTHER RESOLVED, *That the congregations of the Synod be encouraged to send their teachers to this workshop, and,*

C. BE IT FINALLY RESOLVED, *That those congregations be encouraged to pay the costs of the Summer Workshop.*

Resolution No. 3: Lutheran Youth Association Convention

WHEREAS, *The conventions of the Lutheran Youth Association afford our young people an opportunity to grow in Christian doctrine and life, and,*

WHEREAS, *Such conventions also provide an opportunity for Christian fellowship, and,*

WHEREAS, *A greater awareness of the Synod is fostered among the young people,*

A. BE IT RESOLVED, *That the Board for Education and Youth be encouraged to carry out its present plan for promoting LYA activities, and,*

B. BE IT FURTHER RESOLVED, *That the pastors and delegates promote the objectives of the LYA in their congregations.*

Resolution No. 4: High School Student Subsidy

WHEREAS, *The one-hundred dollar subsidy granted to students attending area or synodical Lutheran high schools of*

our fellowship have encouraged attendance at such schools by the Evangelical Lutheran Synod young people, and,

WHEREAS, These subsidies, while modest, have had a positive effect in promoting Christian education on the high school level, therefore,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod continue to provide grants to eligible students, and,

B. BE IT FURTHER RESOLVED, That more Evangelical Lutheran Synod young people be encouraged to enroll in Lutheran high schools of our fellowship and thus make use of these subsidies.

Resolution No. 5: Tape Library

WHEREAS, The Board for Education and Youth has assembled a tape library which is available for use by Synod members, and,

WHEREAS, Limited use has been made of these materials, and,

WHEREAS, The subcommittee on Parish Education has decided to "publicize more aggressively the benefits available to Synod members" through these materials, therefore,

A. BE IT RESOLVED, That the Board for Education and Youth aggressively publicize these useful materials, and,

B. BE IT RESOLVED, That all Synod congregations be encouraged to make use of this tape library.

Resolution No. 6: Christian Day Schools

WHEREAS, Interest has been shown in beginning Christian Day Schools, and,

WHEREAS, Christian Day Schools are a blessing to many congregations of the Synod,

BE IT RESOLVED, That the Board for Education and Youth continue to assist the congregations of the Synod to start and support Christian Day Schools.

Resolution No. 7: Commendation

WHEREAS, The Board for Education and Youth has accomplished much this past year,

BE IT RESOLVED, That the Board continue its efforts to promote and strengthen the work of Christian education in the Synod.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

Two meeting 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. William Rank is the other member of the board.

The following actions were taken by the board during the past year.

1. Re: Needs of Retired Pastors and Pastors' widows. The Board for Christian Service did not grant the 10% increase in subsidies that were supposed to go into effect January 1, 1982. When the board's financial situation allows, such an increase will be considered.

2. Re: Board deficit in 1982. The board resolved to give the treasurer of the Synod the authority to use money from the Christian Service Fund to pay the 1982 board deficit.

3. Re: Payment of Term Insurance. The board encourages all congregations who do not pay the premium for the Term Insurance to begin doing so. The cost is the same as last year. \$52.20 per year for pastor or teacher. This is an a \$15,000 policy. The board is happy to report that an increasing number of congregations are paying the premiums for their pastor and teachers.

4. Re: World Needs Fund. During this past year the board sent \$3,000 through Lutheran World Relief to help the starving people of Somalia, Africa. Again this year \$4,000 of the World Needs Fund was sent to our Peru Mission to be used to help some T.B. patients with medication and nutrition. At the present time, March 1, 1982, we have about \$2,000 in our emergency fund.

5. Re: Time Insurance. Because some have expressed dissatisfaction with our present Time Insurance Policies, President Orvick has appointed a committee to study the matter of group medical insurance for the pastors and teachers of our Synod.

6. Re: Reviewing of Board Guidelines. The board has spent some time this past year reviewing its guidelines.

7. Re: Proposed Budget for 1983. The following budget was prepared, adopted and sent to the Board for Stewardship for its consideration.

Subsidies for pastors and pastors' widows	\$13,687.20
Retirement Fund	9,060.00
Group Life Insurance	1,500.00
Board expenses	600.00
	<hr/>
	\$24,847.20

John E. Smith, secretary
Board for Christian Service

CHRISTIAN SERVICE ACTION OF THE SYNOD

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

WHEREAS, Some retired pastors and pastors' widows need financial assistance to supplement their incomes, and,

WHEREAS, *The Board for Christian Service was unable to grant the 10% increase in subsidies approved at the 1981 Synod convention because of insufficient funds, (Synod Report 1981, p. 105, Res. 2)*

BE IT RESOLVED, *That the Synod direct the Boards for Christian Service and Stewardship to budget adequate funds to meet the increased needs of retired pastors and pastors' widows.*

Resolution No. 2: Retirement Fund

WHEREAS, *The present minimum retirement payment is \$121.00 per month, and,*

WHEREAS, *This is deemed to be inadequate, therefore,*

BE IT RESOLVED, *That the Synod guarantee a minimum of \$130.00 per month, beginning July 1, 1982.*

Resolution No. 3: Support Payments

WHEREAS, *The present support payments to needy pastors and pastors' widows range from \$71.00 to \$128.00, and,*

WHEREAS, *A percentage increase may prove inequitable, therefore,*

BE IT RESOLVED, *That the Board for Christian Service increase the support payments by \$10.00 per month retroactive to January 1, 1982.*

Resolution No. 4: Christian Service Fund

WHEREAS, *There are sufficient unexpended monies in the Christian Service Fund Savings Account to cover the above increases, therefore,*

A. BE IT RESOLVED, *That these funds be used to pay these additional costs, and,*

B. BE IT FURTHER RESOLVED, *That the Board for Christian Service assure itself that the minimum needs of the above recipients are being met.*

Resolution No. 5: World Needs Fund

WHEREAS, *The Board for Christian Service sent \$4,000.00 of the World Needs Fund to the Peruvian Mission in 1982 to be used to help tuberculosis patients, therefore,*

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

Resolution No. 6: Review of Pastors and Teachers Health Plan

WHEREAS, *The present coverage of the Time Insurance Health Policy may be inadequate, and,*

WHEREAS, *President Orvick has appointed a committee to study the Synod's pastors and teachers Group Health Insurance Plan,*

A. BE IT RESOLVED, *That the Synod approve of this study, and,*

B. BE IT FURTHER RESOLVED, *That the president of the Synod be commended for this initiative, and,*

C. BE IT FURTHER RESOLVED, *That the presidentially appointed Ad Hoc Committee, which has been studying the pastors' medical insurance report to the Board for Christian Service, who, in consultation with the Synod's Board of Trustees, is hereby authorized to act if this is deemed advisable.*

REPORT OF THE BOARD FOR PUBLICATIONS

"Gegraptai" is a word used repeatedly in the original Greek language in the New Testament. It means "It is written." This is the motto of our *Lutheran Sentinel* since its beginning. And it serves well to highlight the activity of the Board for Publications.

The responsibilities of the board center on the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, *Christian literature* and *Synodical promotion*. Members of the board are Mr. Daniel Browning, Mr. Robert Deering, Prof. Sigurd Lees, the Rev. Wayne Dobratz, the Rev. Walther Gullixon, secretary, and the Rev. Arnold Kuster, chairman. The board met at the regular times (August 10, 1981; November 9, 1981; February 9, 1982; May 10, 1982) and in a special meeting (September 14, 1981). In addition, members of the board's subcommittees met several times with subcommittees of other boards.

LUTHERAN SENTINEL

The *Lutheran Sentinel* appeared in new format with the January 1982 issue. The size was increased from 5½ by 8½ inches to 8½ by 11 inches and more color was introduced. The frequency of publication was decreased from twice a month to once a month. The contents include more features and the staff has been enlarged. This represents the first major change in format in 65 years. But the motto has not changed. "It is written" still guides every word and purpose. The Synod approved these changes at its 1981 convention. It is the desire of the board that the *Lutheran Sentinel* will better serve its readership and the Synod in its work. This is the prayer of the re-appointed editor for 1982, Prof. Erling Teigen, and the appointed editorial staff: the Rev. Paul Madsen, associate editor. Prof. Daniel Metzger, managing editor, and contributing editors the Rev. Gary Faleide, Prof. Mark Harstad, Prof. Paul Helland the Rev. David Nelson and the Rev. Paul Peterson. Additional contributing editors are being sought.

All congregations, except nine, in the Synod are using the special blanket subscription plan or a bulk mailing of the *Lutheran Sentinel*. Of course there are individual subscriptions in the nine congregations, and the board has sent letters to these congregations urging introduction of the blanket subscription or bulk mailing plan. As Dr. Neelak Tjernagel points out in his review of "Profiles of Lutherans," a greater percentage of our people are reading their church paper in comparison to the percentage in other church bodies. This is encouraging. The board is excited about the new format and its potential for even greater readership and inspiration.

No increase in subscription price has been made this year. Individual subscriptions are \$3.25 per year and the blanket subscription rate is \$3.00. Our *Lutheran Sentinel* is subsidized each year from the treasury of the Synod. Throughout its history the *Lutheran Sentinel* has been subsidized by the Synod to a lesser or greater degree.

PUBLICATIONS

The newly revised catechism has been published as of February, 1982. The most careful and painstaking effort has gone into this revision. It is a most valuable tool for indoctrinating young and old in the true Christian faith. The catechism sells for \$7.50 per copy. However in dozen lots the price is \$84.00 or \$7.00 each. Pastors and congregations are urged to make the changeover and to save by ordering in dozen lots. The Lutheran Synod Book Company is handling the sale. 6,000 copies have been printed, a supply that is estimated to fill the need for ten to twelve years.

The *I Believe* series is still in demand, some numbers more than others. Reprinting will be authorized when there is a sufficient demand for a specific study guide.

No special Christmas service program was published in 1981, but the sale of the surplus supply from previous years has been and will continue to be promoted, in keeping with the 1981 convention resolution. Appeals are made in the *Lutheran Sentinel* and to the delegates in convention. Samples were sent out by the Lutheran Synod Book Company. Several orders were filled.

Bible study guides on the Gospel of St. Mark and on St. Paul's Epistles to the Galatians and Ephesians, in mimeographed form, are on hand and may be ordered from the secretary of the Board for Publications, undersigned. Also, President Orvick has informed the board that a special committee is at work on a new series of Bible study guides.

Sunday bulletin inserts for use by the congregations are produced by the board according to a planned schedule. These inserts explain and promote the Synod's work in its various aspects.

The *Synod Report* appears annually edited by the secretary of the Synod. The board in consultation with the secretary has set the price at \$4.00 per copy, which is still below the cost of production.

A well-received publication has been the *Convention Echo*, appearing shortly after each Synodical convention, featuring news briefs and pictures from the convention. We encourage its wide distribution along with the *Synod Report* in the congregations of the Synod. The *Convention Echo* has been edited by Dr. Thomas Kuster for the past ten years.

The board continues to promote the sale of Synod publications from previous years at special discount prices.

ANOTHER CONCERN

The board is dealing with the problem of storage of books and periodicals according to the following plan: the *Lutheran Sentinels*, *Synod Reports*, and *Lutheran Synod Quarterlies* from 1917 through 1981 are being bound in two sets of volumes and placed in the archives for preservation of our priceless heritage. Also a microfilm of the same periodicals is being considered for the same purpose and use. The remaining printed copies will be dispensed or destroyed. (A few numbers are in short supply. If anyone has *Lutheran Sentinels* and *Synod Reports*, especially before 1950, and wishes to donate these items, please contact the secretary of the Board for Publications, undersigned.)

The board proposes the following budget for its operations in 1983:

Lutheran Sentinel	\$2,500
Inventory	200
Board expenses	1,400
Advertising	1,000
Binding and microfilming	2,600
Total Proposed budget for 1983	\$7,700

Walther C. Gullixson, secretary
Arnold V. Kuster, chairman

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: New Sentinel Format

WHEREAS, *The new format of the Lutheran Sentinel has been generally well received,*

BE IT RESOLVED, *That the editor and staff be encouraged to continue developing the potential for interesting and edifying reading in this valuable and attractive publication.*

Resolution No. 2: The Convention Echo

WHEREAS, *The Convention Echo has proved to be a valuable source of information on the Synod convention for the past ten years.*

BE IT RESOLVED, *That the Synod thank the Convention Echo editor, the Rev. Tom Kuster, and those who assist him, for their much appreciated efforts.*

Resolution No. 3: Successful Publications

WHEREAS, *The first printings of the Koren and Walther translations, and the "I Believe" series, have virtually sold out,*

BE IT RESOLVED, *That the Synod take note of the careful planning and promotion by the Board for Publications that has helped make these projects a success.*

Resolution No. 4: Publications Marketing

WHEREAS, *Selling more books is a key to fulfilling the Board for Publication's mission for the Synod, and,*

WHEREAS, *Doing so will also help alleviate perennial problems of storing unsold publications, and,*

WHEREAS, *Regular Sentinel advertising, as urged by the 1981 convention (SR 1981, page 108), is only a part of an effective overall marketing program,*

BE IT RESOLVED, *That the Board for Publications be encouraged to continue seeking and developing expertise to formulate even more effective and imaginative strategies for marketing the excellent materials the Synod has produced.*

Resolution No. 5: Use of Publications

BE IT RESOLVED, *That individuals and congregations throughout the Synod be encouraged to take note of, purchase and use the newly revised Catechism, the "I Believe" series, the Harmony and Resource Book of the Lutheran Confessions and all the other high quality publications that have been produced by the Synod.*

REPORT OF THE COMMITTEE ON WORSHIP

The Worship Committee held three meetings in 1981-82—on October 12, January 25, and April 26. R. M. Brandstad, chairman, Gary M. Faleide, and Erling T. Teigen, secretary, are members of the committee.

The committee has noted several tasks for which it is responsible, each of which has been dealt with in the committee's meetings: 1) the committee is engaged in an ongoing study of the Lutheran theology of worship, beginning with Scripture, Luther and the Lutheran Confessions. This study is undertaken with a view towards producing a position paper on worship and providing resources to members of the Synod; 2) the committee is seeking to develop forums by which the pastors and lay people of the Synod can renew themselves to the Lutheran theology of worship and be made aware of the liturgical and hymnological resources available; 3) the committee is studying the possibility of producing a liturgical and hymnological supplement for the congregations of the Synod (cf SR 1981, p. 151, Resolution #7); and 4) to evaluate *Lutheran Worship*, the recently published hymnal of the Lutheran Church-Missouri Synod.

Items 3) and 4) above are not completed at the time of this report. The committee expects to have a supplementary report on these points before the June convention.

Erling T. Teigen, secretary

REPORT OF THE SELF-STUDY COMMITTEE

The Self-Study Committee composed of the following members:

The Rev. M. E. Tweit

The Rev. Alf Merseth

The Rev. Richard Newgard

The Rev. Nile Merseth

met twice since the 1981 Synod convention to closely consider many things that affect the operation of our Synod. Areas of specific study during the past year included the revising of the ELS Constitution, the election procedures used at the ELS convention, guidelines for a Long-range Planning Committee, guidelines for operating the Synod convention and guidelines of Board of Trustees and the Board for Missions. As a result of our work we submit the following resolutions to the 1982 Synod convention.

ELECTION PROCEDURES:

Regarding page 55 of the Synod Handbook and page 149 #1 of the 1981 Synod Report,

B. Elections of Board and Committee Members:

1. 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.
2. 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. Additional nominations may be made from the floor. These nominations shall be written in the proper spaces on the election ballots. Ballots shall be gathered before the afternoon recess. Results of this election ballot shall be announced by the Nominating Committee immediately following recess.
3. The same procedure shall be followed for each succeeding session when elections are held until all vacancies are filled.

*Note that these paragraphs numbered 1, 2 and 3 replace numbers 1, 2 and 3 in the present election procedures in the Synod Handbook p. 55

CONSTITUTION REVISION:

WHEREAS, The Self-study Committee presented a revision of the Synod's constitution to the 1979 and again to the 1981 convention of the Synod, and

WHEREAS, This revised constitution was "recommitted for further study, clarification and emendations," (SR 1981 p. 148 #1) and

WHEREAS, "Altering or improving the basic structure of the Synod through constitutional change is always a serious matter." (SR 1981 p. 148 #6)

RESOLVED, That the president of the Synod appoint a Constitution Review Committee to review the revised constitution proposed by the Self-study Committee as well as the action of the 1981 convention, (SR 1981 p. 147-8)

BE IT FURTHER RESOLVED, That in its review this committee consult with the Self-study Committee and with representatives of the 1981 Convention Committee on Constitutional matters. (SR 1981 p. 15)

BE IT FINALLY RESOLVED, That this Constitution Review Committee bring its recommendations to the 1983 Synod convention.

LONG-RANGE PLANNING COMMITTEE:

WHEREAS, The Self-study Committee was instructed by the 1981 Synod convention to bring guidelines for the Long-range Planning Committee,

BE IT RESOLVED, That the following guidelines be adopted.

Name: Planning and Coordinating Committee.

I. Personnel and organization:

A. The Committee shall consist of the officers of the Synod, the chairman (or his representative) of the Board for Christian Service, the Board for Education and Youth, the Board for Missions, the Board for Publications, the Board of Regents and six (6) laymen elected by the Synod at its convention. (These shall be elected according to the Synod's regular election procedure.)

B. The president and secretary of the Synod shall serve as the president and secretary of the committee.

C. The time and frequency of meetings shall be determined by the committee itself.

II. Duties:

A. Planning

1. At the request of the committee, each board of the Synod shall provide detailed plans as to its future work, expansion and costs covering a five year period.

2. The committee shall carefully review and evaluate these reports on the basis of the Synod's purposes and objectives.

3. On the basis of such evaluation the committee shall recommend a unified plan to the Synod.

4. The committee shall review and update these plans and report to the Synod on an annual basis.

5. The committee shall be responsible for the periodic review and implementation of the plans adopted by the Synod.

B. Budget:

1. On the basis of information that it may gather from various sources the committee shall strive to determine the financial capabilities of the Synod.

2. On the basis of the cost proposals received from the boards and taking into account the Synod's financial capabilities the committee shall propose a budget for the ensuing fiscal year which shall not exceed an-

anticipated receipts, and shall project budget estimates for the following four years.

3. The committee shall review and update these budgets and report to the Synod on an annual basis.
4. Any board or division of work may appeal to the convention for a review of the decisions of the Planning and Coordinating Committee if, in its judgement, its needs are not being provided for.

C. Promotion:

1. The committee shall keep the Synod's constituency informed of the plans adopted by the Synod at its convention.
2. The committee shall keep the Synod informed regarding its financial needs throughout the year.
3. The committee shall coordinate and approve all appeals for fund raising in the Synod.
4. The committee shall disseminate among the Synod's constituency information, programs and suggestions which promote Christian Stewardship of the "manifold gifts of God."

WHEREAS, The Planning and Coordinating Committee will be doing the work of the Board for Stewardship, and

WHEREAS, This committee will be better able to analyse the needs of each board, having received their detailed plans,

BE IT THEREFORE RESOLVED, That the Board for Stewardship be disbanded and its function be assumed by the Planning and Coordinating Committee.

CONVENTION GUIDELINES:

WHEREAS, The Convention Guidelines proposed by the Self-Study Committee were tried at the 1981 Synod convention, (SR 1980 p. 144) and

WHEREAS, The Self-Study Committee has reviewed the Convention Guidelines and has made certain revisions,

THEREFORE BE IT RESOLVED, That the following guidelines be adopted:

1. Prior to the convening of the convention, the president of the Synod, in consultation with its secretary, shall appoint the convention's credentials committee, chaplain, tellers, head usher, organist, public press and parliamentarian who shall serve throughout the convention.
2. Prior to the convening of the convention, the vice-president of the Synod, in consultation with its secretary, shall present nominations for the committee on the president's message and report. Further nominations may be made from the floor.
3. Nominations for all other convention committees shall be presented by the president, in consultation with the secretary. Further nominations may be made from the floor.
4. If there are reports, memorials or other matters which are not printed in the convention handbook such shall be presented in written form to the president of the Synod who shall bring them before the Synod convention for their acceptance and assignment to the appropriate convention committee.
5. All convention committee reports should, if possible, be duplicated and distributed prior to the close of the session previous to the session in which the report is to be acted upon.
6. Scheduling of convention business:

MONDAY (first working day)

1. The credentials committee will be on duty on Sunday, 4:30-5:00 p.m. and on Monday 8:30-10:00 a.m. to receive the delegates' credentials and to prepare its first report.
2. Pastors are to report changes regarding delegates to the credentials committee during these periods. The committee is to prepare such a list of changes for the president and secretary.

3. Coffee 9:30-10:00
4. Opening devotion 10:00-10:15
5. Roll Call
6. Report of credentials committee
7. Preliminaries
8. President's message and report (the president shall not read his report, but shall give additions and corrections only.)
9. Reading of greetings
10. Closing devotion 11:55-12:00

NOON RECESS

11. Opening devotion 1:30-1:40
12. Committee elections 1:40-
13. Adoption of program
14. Coffee
15. Committee work for the remainder of the afternoon and evening.

TUESDAY

1. Committee meetings 8:00-9:30 a.m.
 2. Coffee 9:30-10:00
 3. Opening devotion 10:00-10:15
 4. Committee on minutes, credentials, program, preliminaries
 5. Committee on synodical membership
- The president and secretary shall arrange the proposed program for the remainder of the day, and for each succeeding day.

TUESDAY EVENING

6. Committee meetings 7:00-10:00 p.m.
7. Starting time of the convention's sessions shall be 8:30 a.m. on Wednesday, Thursday and Friday.
8. The reading and discussing of the convention essay(s) shall be scheduled immediately after the necessary preliminaries at the beginning of the Wednesday and Thursday a.m. session.
9. The convention communion service shall be scheduled for Wednesday, 8:00 p.m. with registration beginning at 7:30 p.m.

Nile Merseth, secretary
ELS—Self-study Committee

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance on Hand 5/1/81		\$ 2,945.63
Receipts: Church Assessments		
44 @ \$100.00	\$ 4,300.00	
44 @ \$110.00	4,840.00	
1 @ \$ 80.00	80.00	
Interest Income	194.43	
		<u>9,414.43</u>
		\$12,360.06
Disbursements:		
Delegates		
Air Fares	\$ 5,953.40	
Mileage (37,605 miles)	3,475.90	
Printing and Postage	23.53	
		<u>9,452.83</u>
Balance on Hand 4/30/82		2,907.23

Stan Reinholtz, chairman

REPORT OF THE BIBLE STUDY COMMITTEE

At the 1981 Synod convention the following resolution was passed (cf. 1981 Synod Report, p. 37, Resolution No.2)

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.

In accordance with this resolution President Orvick, shortly after the convention, appointed the following men to serve on the special Bible Study Committee: the Rev. Erwin Ekhoft, Prof. Mark Harstad, the Rev. William Kessel, the Rev. Norman Madson, Pres. George Orvick, the Rev. Steven Quist, the Rev. Steven Petersen, President Wilhelm Petersen and the Rev. Ronald Mathison.

President Orvick is serving as chairman of the committee and the Rev. Norman Madson as the secretary. The committee has met three times during the year, each time in Minneapolis, since that location is best suited for those who attend.

It is the committee's plan to produce a two-year Bible survey course; one year devoted to the New Testament and one year to the Old Testament. It hopes to have the first year study guides available for use in the congregations by early fall, 1984.

The theme for this Bible study series is Christ The Cornerstone. The Rev. William Kessel has been chosen to author the New Testament study and Prof. Mark Harstad the Old Testament study. The NIV translation of the Bible will be used in the materials.

The materials will be both doctrinal and practical, and geared toward leading our people to understand and appreciate the Bible more and more and to strengthen them in their faith. By means of this Bible survey course our people will be helped in getting a better understanding of the broad picture of Bible history. Each chapter of the study guide will have these, or similar, divisions: "Introduction," "Scripture References," "Content," "Summary," "Maps and Pictures." The materials will be in attractive form and layout. Artists have been asked to produce a logo that will be descriptive of this new Bible study series.

The committee is planning an extensive publicity campaign in the congregations to make sure that as many of our people as possible become enrolled in this Bible study program. The publicity will include Sentinel articles, bulletin inserts, bulletin covers, colorful brochures, posters, special enrollment cards, a special kick off Sunday in the fall of 1984. A grant from AAL is being requested for publicity costs.

We of the committee are truly excited about this new Bible study series and we hope in the coming months to excite our pastors and congregations with regard to the same. May God bless our efforts in producing Bible study materials that will be a blessing to our people and will bring honor and glory to His name.

Norman A. Madson, recording secretary

REPORT OF THE BOARD FOR STEWARDSHIP

"It is good to give thanks to the Lord, to sing praises to thy name, O Most High." (Ps. 92:1)

The Board for Stewardship, consisting of Mr. Leslie Enter, Mr. Dale Helm, Mr. Howard Hougan, the Rev. William Kessel, the Rev. Paul Schneider, and Advisory Members Treasurer Leroy Meyer, President George Orvick, and Stewardship Counselor Paul Peterson, met once for a two-day meeting and conducted one telephone conference. Under the direction of the board, the day by day affairs were executed by the Stewardship Counselor.

It is with gratitude to Almighty God who gave His blessing upon our efforts in stewardship of money that all but \$1,800 of our reduced 1981 budget of \$661,000 was raised. This amounts to an average of about \$44 per communicant per year. This is an increase of \$4.00 per year over 1980. About one-third of a million dollars was received during the last three months of 1981. We rejoice in this outpouring of love for our Lord who loved us with an everlasting love. At the same time we pray and hope for the day when special budget offerings are not needed. This can and will be accomplished when we follow the Lord's way of regular, systematic and generous weekly giving as St. Paul instructs in 1 Cor. 16:2, "On the first day of every week, each one of you should set aside a sum of money in keeping with his income."

Our congregations were encouraged to use the Personal Visitation Stewardship training program. A growing number of our congregations employed this method with blessed results. This program stresses the Biblical principles of stewardship, especially the instruction St. Paul gives Christians in 1 Cor. 8-9. This approach emphasizes the management of all that our gracious Lord has given us such as time, talents, abilities, means, mind, body, yes, life itself. It reminds us that everything we are and everything we have are gifts of God, entrusted to us to manage wisely for Him and for the benefit of others. Our board heartily recommends a thorough study of stewardship in all our congregations.

To assist congregations and pastors in stewardship work, two sermon studies were sent to pastors; two brochures were prepared for congregational use; two pastors' institutes were conducted; several pastoral conferences were visited by the stewardship counselor; and a stewardship workshop for pastors and laymen was held in the Madison, Wisconsin area.

The Stewardship Counselor stands ready and eager to assist congregations in stewardship planning by providing regular information, stewardship programs and workshops for pastors and lay people. We hope to hold a weekend workshop for lay leaders who live within reasonable driving distance of Mankato, Minnesota, this summer. Congregations in outlying areas will be reached in alternate ways.

A recent analysis based on the study, *Profiles of Lutherans*, reveals that among all Lutheran families the average family contribution for all church purposes is about 2.6% of their income. There is reason to believe our ELS families contribute a bit more; nevertheless we believe there is much room for improvement in stewardship of money as well as in all other areas of our lives.

God bless our efforts together. Let us work while it is day. Let us be reminded of the sure promises that God gives faithful stewards. God has promised to bless us. Let us be busy doing His will and His work.

Paul G. Peterson
Stewardship Counselor

The following is a tabulated list of congregational budget contributions for the year 1981.

CONGREGATION	ADDRESS	AMOUNT
Ascension—Eau Claire, WI		\$ 513
Bethany—Ames, IA		1,298
Bethany—Luverne, MN		20,650
Bethany—Port Orchard, WA		14,952
Bethany—Princeton, MN		12,043
Bethel—Sioux Falls, SD		4,856
Christ—Sutherlin, OR		1,023
Christ—Savannah, GA		840
Christ the King—Bell Gardens, CA		2,688
Calvary—Ulen, MN		5,714
Center—Scarville, IA		3,835
Clearwater—Oklee, MN		807
Concordia—Clearbrook, MN		1,297
Concordia—Eau Claire, WI		5,147
Cross Lake—Fosston, MN		918
Faith—Alpena, MI		1,204
Faith—Camarillo, CA		599
Faith—East Jordan, MI		1,139
Faith—Hillman, MI		2,276
Faith—Oregon, WI		1,899
Faith—Parkersburg, IA		2,172
Faith—San Antonio, TX		2,308
Faith—St. Edward, NE		525
East Paint Creek—Waterville, IA		8,307
English—Cottonwood, MN		14,288
First—Suttons Bay, MI		2,949
First American—Mayville, ND		5,637
First English—Ashland, WI		1,633
First Evanger—Fertile, MN		2,682
First Shell Rock—Northwood, IA		3,266
First Trinity—Marinette, WI		5,080
Forest—Forest City, IA		783
Good Shepherd—Bloomer, WI		5,705
Good Shepherd—Richardson, TX		4,839
Grace—Crookston, MN		5,849
Grace—Madison, WI		7,700
Grace—Piedmont, MO		542
Grace—Vero Beach, FL		28,091
Hartland—Hartland, MN		4,746
Heritage—Apple Valley, MN		4,101
Hiawatha—Minneapolis, MN		1,240
Holton—Holton, MI		4,697
Holy Cross—Madison, WI		31,024
Holy Scripture—Midland, MI		6,617
Holy Trinity—Okauchee, WI		12,867
Immanuel—Aububon, MN		3,345
Immanuel—Riceville, IA		1,244
Indian Landing—Rochester, NY		2,870
Jericho—New Hampton, IA		16,148
King of Grace—Golden Valley, MN		42,629
Lake Mills—Lake Mills, IA		3,115
Lakewood—Tacoma, WA		2,965

Lime Creek—Lake Mills, IA	2,461
Manchester—Manchester, MN	1,480
Mt. Olive—Mankato, MN	29,881
Mt. Olive—Trail, MN	3,290
Nazareth—Trail, MN	3,903
Newport—Wisconsin Dells, WI	2,530
Norseland—St. Peter, MN	11,859
Norwegian Grove—Gaylord, MN	5,716
Oak Park—Oklee, MN	4,383
Oslo—Volga, SD	622
Our Redeemer—Yelm, WA	1,342
Our Savior's—Albert Lea, MN	19,555
Our Savior's—Amherst Junction, WI	3,324
Our Savior's—Bagley, MN	729
Our Savior's—Belview, MN	2,049
Our Savior's—Bishop, CA	2,730
Our Savior's—Elderon, WI	1,420
Our Savior's—Hawley, MN	2,592
Our Saviour—Lake Havasu City, AZ	4,398
Our Saviour—Madison, WI	2,472
Our Savior—Naples, FL	7,058
Our Savior's—Princeton, MN	10,297
Parkland—Tacoma, WA	11,763
Peace—Belgrade, NE	630
Pilgrim—Waterloo, IA	6,030
Pinehurst—Eau Claire, WI	3,400
Pinewood—Burlington, MA	5,484
Redeemer—Iola, WI	1,015
Redeemer—New Hampton, IA	2,673
Redeemer—Scottsville, NY	591
Resurrection—Marietta, GA	626
Richland—Thornton, IA	15,024
River Heights—East Grand Forks, MN	24,321
Rock Dell—Belview, MN	5,120
Rose Dell Trinity—Jasper, MN	3,950
Saude—Lawler, IA	6,368
Somber—Northwood, IA	6,106
St. Andrew—Colorado Springs, CO	1,440
St. John—Cedar Rapids, NE	1,207
St. Luke—Mt. Vernon, WA	778
St. Mark's—Chicago, IL	3,668
St. Martin—Shawano, WI	15,025
St. Matthew—Myrtle Creek, OR	258
St. Paul—Clintonville, WI	4,457
St. Paul—Escondido, CA	333
St. Paul's—Lengby, MN	2,533
St. Paul's—Portage, WI	3,401
St. Petri—Grygla, MN	922
St. Timothy—Lombard, IL	20,329
Scarville—Scarville, IA	12,074
Trinity—Brewster, MA	3,504
Trinity—Calmar, IA	2,171
Trinity—West Bend, IA	16,904
Wayfarers' Chapel—Anaheim, CA	160
Wayfarers' Chapel—Ventura, CA	1,225
Western Koshkonong—Cottage Grove, WI	7,285
West Paint Creek—Waukon, IA	2,832

Zion—Thompson, IA	1,185
Zion—Tracy, MN	6,634
Miscellaneous	9,950

1983 Budget

The Board for Stewardship recommends that the Synod certify the proposed budget for 1983:

BOARD	PROPOSED BUDGET
Bethany Lutheran College	\$205,000
Bethany Lutheran Seminary	60,000
Christian Services	24,000
Education and Youth	15,000
Foreign Missions	118,000
Home Missions	103,000
Publications	5,000
Synod Fund	<u>270,000</u>
Total Proposed Budget	800,000

Synod Fund (itemized)

Interest

Mission properties and other churches	\$48,800	
Loans for operating	60,400	
Residences and improvements	25,900	135,100
2. Maintenance on residences		25,000
3. Deferred Giving Counselor		22,000
4. Stewardship-Missions Counselor		16,000
5. Bethany College improvements		25,000
6. Administration expenses:		
Officers' expense	8,000	
Officers' allowance	5,400	
Officers' assistance	15,000	28,400

7. Expenses of boards, committees, conventions		30,300
--	--	--------

***281,800**

*The Board for Stewardship recommends that this request for the Synod Fund be reduced by \$11,800 to \$270,000 in the 1983 budget with the hope that lowered interest rates may reduce the interest item.

The Board recommends that \$800,000 be the maximum budget figure for 1983. If any reallocation of funds is to be made, it should be made within the total budget figure recommended.

Dale Helm, secretary
Board for Stewardship

REPORT OF THE LONG-RANGE PLANNING COMMITTEE

The Long-range Planning Committee which was established by the Synod at its 1981 convention (Synod Report 1981, p. 147, Res. 3) had one meeting on November 10, 1981.

Present besides the officers of the Synod were: M. E. Tweit—Regents; G. Guldborg—Christian Service; R. Branstad—Education and Youth; A. Kuster—Publications; S. Quist—Missions. Also the following resource people had been invited to be in attendance: P. Haugen and R. Sorenson—Trustees; L. Miller—Missions; W. Petersen—Seminary; N. Holte—College; P. Petersen—Stewardship-Missions Counselor.

The president and secretary of the Synod serve as chairman and secretary of this committee.

At this, which was its first meeting, the committee heard a report on the condition of the Synod's finances for 1981 by Treasurer Meyer. This was discussed, but since the fiscal year was almost over it was not feasible to take any action.

The budget figure of \$740,070 which the Synod adopted for 1982 was discussed at length and an alternate figure was discussed. The Board of Trustees will monitor the condition of the Synod's finances at the time one fiscal year closes and another begins and make any adjustments it feels are necessary at that time.

The committee also discussed the need for long-range budget planning and the need for clear and effective stewardship promotion.

Guidelines establishing the committees' duties and responsibilities are being submitted, by the Self-study Committee, to this convention for its consideration and action.

Alf Merseth, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held regular quarterly meetings on the following dates in 1981: February 10-11; May 19-20; August 11-12; and November 10-11. The board held a special meeting, together with representatives of all the other major boards of the Synod, on January 12-13, 1981, for the purpose of discussing the 1981 budget. The action of that meeting was reported to the 1981 convention. The board also held special meetings on June 22, 23 and 25 during the 1981 Synod convention.

A subcommittee of the board meets with a subcommittee of the Board of Regents to consider matters which concern both boards and have been referred to it. This Trustee-Regents Subcommittee met on February 3; September 14; October 19 and October 26.

During the year a subcommittee of the Board of Trustees and the Board for Missions was also organized to discuss and coordinate the work in the mission field where both the boards become involved and to study and update the guidelines for both boards so that these agree in all areas of activity. This Trustee-Missions Subcommittee met on September 14 and November 16, 1981, and on February 22, 1982.

A subcommittee of the Board of Trustees, the Board of Regents and the Board for Publications meets regularly to discuss matters of common concern such as the Lutheran Synod Book Company and the storage and promotion of the Synod's publications. This Trustee-Regents-Publications Subcommittee met on February 10; May 19; August 11; and November 10, 1981, and on February 9, 1982.

ARCHIVES

A fair amount of material was received for the archives during 1981. Bethany College Scrolls, Bulletins, catalogs, recital programs, concert programs, lecture programs, Synod Sunday programs, and church anniversary booklets. Subject access had been made for the Torald N. Teigen collection and an index for the Torald N. Teigen sermon file has been compiled. The archives have Synod convention tapes for the years from 1959 to the present.

The archivist, the Rev. T. E. Aaberg, Jr., and the student assistant, Daniel Larson, have been working on the cataloging of these new materials so that they will be readily accessible.

The Committee on Archives and History reports to the Board of Trustees quarterly.

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTY

No major capital improvements were undertaken at Bethany College or at Bethany Lutheran Theological Seminary during 1981. Minor necessary maintenance to keep the buildings in good operational repair was cared for. The Board of Trustees hears a report from a representative of the Board of Regents at each of its quarterly meetings.

GENERAL

The Board of Trustees authorized expenditures to the Holy Cross Lutheran Church, Madison, Wisconsin, and to the Northwood-Lake Mills Lutheran Parish, Northwood, Iowa, for the purpose of helping these congregations provide assistance for the president and secretary of the Synod.

The Board of Trustees hears a report from the Synod's Deferred Giving Counselor, E. Geistfeld, at each of its quarterly meetings and is satisfied that the work in this field is progressing well.

The Board of Trustees also hears a report from the Stewardship-Missions Counselor at each of its quarterly meetings and discusses with him the areas of his work which are of concern to the Board of Trustees.

ORGANIZATION OF THE BOARD

The president of the Synod, the Rev. G. Orvick, serves as chairman of the board and the secretary of the Synod, the Rev. A. Merseth, serves as secretary of the board.

The Evangelical Lutheran Synod Foundation Committee, a committee elected by and responsible to the Board of Trustees, consists of Mr. Harvey Bell, Mr. Lars Petersen, Mr. Bernard Bogeskov and Mr. Tom Arends.

The Committee on Archives and History, a committee elected by and responsible to the Board of Trustees, consists of the Rev. A. M. Harstad, Prof. R. Honsey and the Rev. H. A. Theiste.

The members of the board elected to serve on the Trustee-Regents Subcommittee and on the Trustee-Missions Subcommittee are A. Levorson, A. Merseth and R. Olson.

The president, secretary and treasurer of the Synod serve the Board of Trustees on the Trustee-Regents-Publications Subcommittee.

The board's Administrator of Housing is D. Natvig.

SYNOD PROPERTIES

As custodians of the Synod's properties the Board of Trustees hears quarterly reports from its administrator of housing regarding necessary maintenance on the residences. This gives the board the opportunity to discuss and approve any major maintenance items before they are undertaken. Expenditures for maintenance and other expenses relative to the residences in 1981 was \$21,182.06.

The board also is concerned that the Synod's affairs are handled in a businesslike way. Therefore the board requests, receives and discusses quarterly financial and progress reports from all congregations where the Synod owns the property, has made loans to the congregation or has co-signed with the congregation for a loan. The financial condition of all these loans can be seen in Schedule C of the Auditor's Report. The board keeps in contact with all these congregations through regular correspondence by its secretary.

The Synod purchased a church edifice in Oregon, Wisconsin, from St. John's Lutheran Church of that city for \$155,000. The Faith Lutheran Congregation of Oregon, Wisconsin, began using this as its church home on January 3, 1982. To pay for this purchase the Synod negotiated a loan of \$140,000 from the Western Koshkonong Lutheran Church of Cottage Grove, Wisconsin, as of July 1, 1981. The terms of this loan are as follows: 4 years, at 15% interest (to be reviewed an-

nually), interests payments to be made monthly and principal payments of at least \$12,000 to be made annually or more often if desired. The Faith Congregation was recommended for a Lutheran Brotherhood Program Subsidy Grant. This is being received in the amount of \$67,500 over a five year period, June 1980 - May 1985. The president and secretary of the Synod had a meeting with the Faith Congregation on September 11, 1981.

WILLS

The following income from estates, gifts and trusts has been received and, where necessary, acknowledged.

Mr. and Mrs. A. T. Bliss, Jr. - 140 shares of Dow Chemical Stock; ½ to Bethany Lutheran Theological Seminary and ½ to foreign missions. These stocks were transferred to the Evangelical Lutheran Synod Foundation at book value and the Bethany Seminary share was forwarded to the seminary and the foreign mission share was credited to the mission reserves.

Oscar Huso trust	\$11,938.27
Laura Meyer estate	2,418.92
Martin Robinson trust	10,000.00
Elling Ellingson estate	9.92
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, 1981 and the related summary of financial activities and statements of changes in fund balances and changes in financial position for the year then ended have been compiled by us.

A compilation is limited to presenting in the form of financial statements information that is the representation of the Trustees. We have not audited or reviewed the accompanying financial statements and, accordingly, do not express an opinion or any other form of assurance on them.

We are not independent with respect to the Evangelical Lutheran Synod.

A handwritten signature in cursive script that reads "Roy & Meyer".

Chicago, Illinois
February 1, 1982

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1981

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	1981 TOTAL	1980 TOTAL
Cash	\$ 75,716.45	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 75,716.45	\$ 45,233.52
Accounts receivable - Contributions and other income	44,063.76	-	-	-	-	-	-	44,063.76	42,395.82
Prepaid expenses - Foreign missions 1982 budget expenditures paid in advance	5,500.00	-	-	-	-	-	-	5,500.00	8,271.93
Investments:									
Savings accounts	556.93	10,793.22	-	-	-	-	-	11,350.15	17,814.31
Money Market Funds	12,821.06	-	-	-	-	-	12,851.75	25,672.81	-
Contracts for deed	26,846.34	-	-	-	-	-	-	26,846.34	29,960.89
Loans receivable from congregations	-	-	988,514.20	-	-	-	-	988,514.20	903,568.52
Stocks (Note B)	-	-	-	-	-	-	72,874.96	72,874.96	67,066.62
Real estate and buildings	-	-	-	3,735,135.30	344,698.23	491,990.44	-	4,571,823.97	4,158,674.51
Due from Foundation	457.58	-	-	-	-	-	-	457.58	-
Due from General Fund	-	-	109,631.35	-	-	-	-	109,631.35	33,628.07
Total assets	<u>\$ 165,962.12</u>	<u>\$ 10,793.22</u>	<u>\$1,098,145.55</u>	<u>\$3,735,135.30</u>	<u>\$ 344,698.23</u>	<u>\$ 491,990.44</u>	<u>\$ 85,726.71</u>	<u>\$5,932,451.57</u>	<u>\$5,306,614.19</u>
				(NOTE C)		(NOTE D)			

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, 1981

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	1981 TOTAL	1980 TOTAL
Liabilities:									
Notes payable: (Note E)									
Working capital	\$ 250,000.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 250,000.00	\$ 100,000.00
Bethany Lutheran College									
Reserve Fund	50,000.00	-	-	-	-	-	-	50,000.00	68,500.00
Investment program	-	-	190,297.76	-	-	-	3,000.00	193,297.76	158,956.34
Accounts payable	7,744.89	-	-	-	-	-	-	7,744.89	30,328.82
Accrued interest payable	14,303.71	-	-	-	-	-	-	14,303.71	13,253.86
Unexpended restricted									
contributions (Note F)	91,714.95	-	-	-	-	-	-	91,714.95	233,029.35
Mortgages payable	-	-	629,107.22	158,586.41	123,011.44	89,019.64	-	999,724.71	850,674.83
Deferred income - future									
payments on donated									
contract for deed	11,742.50	-	-	-	-	-	-	11,742.50	14,282.14
Due to other funds	109,631.35	-	-	-	-	-	457.58	110,088.93	33,628.07
Total liabilities	535,137.40	-	819,404.98	158,586.41	123,011.44	89,019.64	3,457.58	1,728,617.45	1,502,653.41
Fund balances (deficit):									
Unrestricted:									
Designated for investment	-	-	278,740.57	-	-	-	67,169.13	345,909.70	337,002.76
Undesignated	(369,175.28)	10,793.22	-	-	-	-	-	(358,382.06)	(356,918.85)
	(369,175.28)	10,793.22	278,740.57	-	-	-	67,169.13	(12,472.36)	(19,916.09)
Restricted (Note G)	-	-	-	-	-	-	15,100.00	15,100.00	15,000.00
Net investment in real									
estate and buildings	-	-	-	3,576,548.89	221,686.79	402,970.80	-	4,201,206.48	3,808,876.87
Total fund balances									
(deficit)	(369,175.28)	10,793.22	278,740.57	3,576,548.89	221,686.79	402,970.80	82,269.13	4,203,834.12	3,803,960.78
Total liabilities and									
fund balances	\$ 165,962.12	\$ 10,793.22	\$ 1,098,145.55	\$ 3,735,135.30	\$ 344,698.23	\$ 491,990.44	\$ 85,726.71	\$ 5,932,451.57	\$ 5,306,614.19

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, 1981

	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, 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
ADD:								
Interest earned	-	551.99	-	-	-	-	-	551.99
Contributions received	-	-	-	-	-	-	289.00	289.00
Appropriated from General Fund - portion of unrestricted estates	-	-	-	-	-	-	7,947.65	7,947.65
Capital gains dividends	-	-	-	-	-	-	770.29	770.29
Prior year excess Seminary construction costs recovered	12,096.73	-	-	-	-	-	-	12,096.73
Bethany Lutheran College net value adjustment at June 30, 1981 (Note C)	-	-	-	398,065.00	-	-	-	398,065.00
Payments on liabilities by General Fund	(24,764.61)	-	-	2,603.46	10,757.99	11,403.16	-	-
	(12,667.88)	551.99	-	400,668.46	10,757.99	11,403.16	9,006.94	419,720.66
	(379,827.96)	10,793.22	278,740.57	3,576,548.89	221,686.79	433,470.80	82,269.13	4,223,681.44
DEDUCT:								
Excess of expenditures and appropriations over income for the year ended December 31, 1981	19,847.32	-	-	-	-	-	-	19,847.32
New mortgage on residence	(30,500.00)	-	-	-	-	30,500.00	-	-
	(10,652.68)	-	-	-	-	30,500.00	-	19,847.32
BALANCES (Deficit) - December 31, 1981	\$ (369,175.28)	\$ 10,793.22	\$ 278,740.57	\$3,576,548.89	\$ 221,686.79	\$ 402,970.80	\$ 82,269.13	\$4,203,834.12

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, 1981

Total income available for current purposes - brought forward	\$705,636.20
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EXPENDITURES

Bethany Lutheran College		\$190,000.00
Bethany Lutheran Seminary		48,000.00
Home missions		94,882.72
Foreign missions		91,802.93
Education and youth		15,646.62
Christian service	\$ 636.25	
Pension plan and payments	20,381.92	
Group insurance	<u>6,456.78</u>	27,474.95

Publications	3,019.80	
Lutheran Synod Quarterly	169.23	
Lutheran Sentinel	17,998.57	
Synod Report and "Echo"	<u>7,639.42</u>	28,827.02

Synod funds:

Bethany College improvements	19,197.36	
BLC residences	21,182.06	
Interest	148,724.20	
Other	<u>78,813.87</u>	267,917.49
"World Needs"		2,883.17
Anniversary Thankoffering expenses		768.94
Profiles of Lutherans		<u>2,474.98</u>

Total expenditures - carried forward	770,678.82
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SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

Total income available for current purposes - brought forward		\$705,636.20
Total expenditures - brought forward	\$770,678.82	
Less expenditures financed by special funds:		
Anniversary Thankoffering:		
Foreign missions	\$ 4,253.13	
Promotion expenses	768.94	
Bethany College improvements	20.00	
Foundation interest for missions	600.00	
Group insurance	4,878.98	
Lutheran Synod Quarterly subscriptions	415.00	
Lutheran Sentinel subscriptions	14,344.68	
Annual report and "Echo"	6,666.00	
Publications - general	10,888.27	
Profiles of Lutherans grant	2,474.98	
"World Needs"	5,933.17	
Foreign missions special	<u>1,899.80</u>	<u>53,142.95</u>
Expenditures financed by income available for current purposes		<u>717,535.87</u>
(Deficiency) of income over expenditures		(11,899.67)
<u>APPROPRIATED BY BOARD OF TRUSTEES</u>		
To Evangelical Lutheran Synod Foundation - portion of unrestricted estates		<u>7,947.65</u>
(Deficiency) of income over expenditures and appropriations - decrease in General Fund balance		<u>\$ (19,847.32)</u>

NOTES:

- (A) The accompanying notes are an integral part of this statement.
- (B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FINANCIAL POSITION

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

	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	\$ -	\$ 551.99	\$ -	\$ -	\$ -	\$ -	\$ 9,006.94	\$ 9,558.93
Mortgage proceeds for residence	30,500.00	-	-	-	-	-	-	30,500.00
Increase in due to Church Extension and Loan Fund	77,625.77	-	-	-	-	-	-	77,625.77
Decrease in prepaid expenses	2,771.93	-	-	-	-	-	-	2,771.93
Decrease in savings account	-	-	-	-	-	-	7,573.08	7,573.08
Contract for deed payments	574.91	-	-	-	-	-	-	574.91
Payments received on loans receivable from congregations	-	-	60,758.34	-	-	-	-	60,758.34
Increase in investment program notes payable	-	-	34,341.42	-	-	-	-	34,341.42
Increase in accrued interest payable	1,049.85	-	-	-	-	-	-	1,049.85
Increase in unexpended restricted contributions	8,685.60	-	-	-	-	-	-	8,685.60
Increase in mortgages payable	-	-	128,230.03	-	-	49,096.84	-	177,326.87
Increase in due to General Fund	-	-	-	-	-	-	2,080.07	2,080.07
Advances by General Fund	-	-	-	2,603.46	10,757.99	11,403.16	-	24,764.61
Prior year excess Seminary construction costs recovered	12,096.73	-	-	-	-	-	-	12,096.73
TOTAL SOURCES OF FUNDS	\$ 133,304.79	\$ 551.99	\$ 223,329.79	\$ 2,603.46	\$ 10,757.99	\$ 60,500.00	\$ 18,660.09	\$ 449,708.11
DISPOSITION OF FUNDS								
Excess of expenditures and appropriations over income	\$ 19,847.32	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 19,847.32
Increase in cash	30,482.93	-	-	-	-	-	-	30,482.93
Increase in money market funds	12,821.06	-	-	-	-	-	12,851.75	25,672.81
Increase in savings accounts	556.93	551.99	-	-	-	-	-	1,108.92
New loans to congregations	-	-	145,704.02	-	-	-	-	145,704.02
Purchase of residence	-	-	-	-	-	30,000.00	-	30,000.00
Increase in stocks	-	-	-	-	-	-	5,808.34	5,808.34
Increase in due from General Fund	-	-	77,625.77	-	-	-	-	77,625.77
Advances for other funds	24,764.61	-	-	-	-	-	-	24,764.61
Increase in accounts receivable	1,667.94	-	-	-	-	-	-	1,667.94
Increase in due from Foundation	2,080.07	-	-	-	-	-	-	2,080.07
Decrease in accounts payable	22,583.93	-	-	-	-	-	-	22,583.93
Decrease in mortgages payable	-	-	-	2,603.46	10,757.99	-	-	13,361.45
Decrease in notes payable	18,500.00	-	-	-	-	-	-	18,500.00
Mortgage proceeds to General Fund	-	-	-	-	-	30,500.00	-	30,500.00
TOTAL DISPOSITION OF FUNDS	\$ 133,304.79	\$ 551.99	\$ 223,329.79	\$ 2,603.46	\$ 10,757.99	\$ 60,500.00	\$ 18,660.09	\$ 449,708.11

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, 1981

(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.

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1981

(B) Stocks:		COST OR DONATED	12-31-81 MARKET	1981 INCOME
	<u>SHARES</u>	<u>VALUE</u>	<u>VALUE</u>	
Dow Chemical Company - Common	140	\$ 4,742.50	\$ 3,675.00	\$ 126.00
Metro Machine & Engineering Corp. - preferred at par value	400	20,000.00	20,000.00	1,200.00
Sears, Roebuck & Company - Common	516	8,965.50	8,320.50	526.32
St. Paul Capital Fund	438.1229	4,866.96	5,980.38	1,065.84
Wisconsin Power & Light Co. - Common	1,568	<u>34,300.00</u>	<u>30,184.00</u>	<u>3,198.72</u>
		<u>\$72,874.96</u>	<u>\$68,159.88</u>	<u>\$ 6,116.88</u>

- (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, 1981. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,735,135.30 was determined as follows:

Per audit report of the College as of June 30, 1981:		
Total invested in plant		\$4,150,506.00
Less obligations of the plant fund (including \$11,105.00 shown as "Notes payable - Evangelical Lutheran Synod")		<u>418,894.00</u>
Total net investment in plant - June 30, 1981		3,731,612.00
December 31, 1981 value of obligation to Synod for mortgage on Memorial Library		<u>3,523.30</u>
		<u>\$3,735,135.30</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.

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1981

(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
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Merle R. Aasen Seminary Scholarship Fund - Original principal (to be invested 15 years from January, 1975 with income for scholar- ships; principal available to Seminary as needed after 15 years)	\$ 5,000.00
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Additions	<u>100.00</u>	<u>5,100.00</u>
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\$ 15,100.00

(H) See Accountants' Compilation Report.

SUPPLEMENTARY SCHEDULES

SEE ACCOUNTANTS' COMPILATION REPORT

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

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	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLI- CATIONS	SYNOD FUND	OTHER
Subsidies and payments:										
Direct	\$325,751.12	\$174,318.40	\$ 48,000.00	\$ 80,127.02	\$ -	\$ 12,562.30	\$ 10,743.40	\$ -	\$ -	\$ -
Mortgage:										
Principal	14,915.54	14,915.54	-	-	-	-	-	-	-	-
Interest	766.06	766.06	-	-	-	-	-	-	-	-
Annual reports and										
"Convention Echo"	7,639.42	-	-	-	-	-	-	7,639.42	-	-
Automobile allowances, etc.	10,703.88	-	-	-	10,703.88	-	-	-	-	-
Bethany College improvements	19,197.36	-	-	-	-	-	-	-	19,197.36	-
Board meetings and officers' expenses - administrative	20,749.01	-	-	2,346.20	2,629.04	3,084.32	636.25	1,358.26	10,694.94	-
Education allowances - children	3,950.00	-	-	-	3,950.00	-	-	-	-	-
Group insurance	6,651.78	-	-	-	195.00	-	6,456.78	-	-	-
Lutheran Sentinel	17,998.57	-	-	-	-	-	-	17,998.57	-	-
Lutheran Synod Quarterly	169.23	-	-	-	-	-	-	169.23	-	-
Miscellaneous	1,115.97	-	-	-	1,115.97	-	-	-	-	-
Missions - Stewardship										
counsellor - salary and expenses	22,018.98	-	-	11,009.50	-	-	-	-	11,009.48	-
Pension plan	12,333.52	-	-	-	2,695.00	-	9,638.52	-	-	-
Rent and utilities - office	2,820.00	-	-	-	2,820.00	-	-	-	-	-
Travel and moving	8,227.54	-	-	1,400.00	6,827.54	-	-	-	-	-
Printing or office expense	4,661.54	-	-	-	3,000.00	-	-	1,661.54	-	-
Salaries and allowances	58,116.50	-	-	-	54,516.50	-	-	-	3,600.00	-
Seminary allocation	300.00	-	-	-	300.00	-	-	-	-	-
Synod fund - other -										
Schedule B	223,415.71	-	-	-	-	-	-	-	223,415.71	-
Other:										
"World Needs"	5,933.17	-	-	-	3,050.00	-	-	-	-	2,883.17
Anniversary Thankoffering expenses	768.94	-	-	-	-	-	-	-	-	768.94
Profiles of Lutherans	2,474.98	-	-	-	-	-	-	-	-	2,474.98
Total expenditures - carried forward	770,678.82	190,000.00	48,000.00	94,882.72	91,802.93	15,646.62	27,474.95	28,827.02	267,917.49	6,127.09

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

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	<u>TOTAL</u>	<u>BETHANY LUTHERAN COLLEGE</u>	<u>BETHANY LUTHERAN SEMINARY</u>	<u>HOME MISSIONS</u>	<u>FOREIGN MISSIONS</u>	<u>EDUCATION AND YOUTH</u>	<u>CHRISTIAN SERVICE</u>	<u>PUBLI- CATIONS</u>	<u>SYNOD FUND</u>	<u>OTHER</u>
Total expenditures - brought forward	\$770,678.82	\$190,000.00	\$ 48,000.00	\$ 94,882.72	\$ 91,802.93	\$ 15,646.62	\$ 27,474.95	\$ 28,827.02	\$267,917.49	\$ 6,127.09
Restricted receipts:										
Anniversary Thankoffering:										
Foreign missions	4,253.13	-	-	-	4,253.13	-	-	-	-	-
Promotion expense	768.94	-	-	-	-	-	-	-	-	768.94
Bethany College improvements	20.00	-	-	-	-	-	-	-	20.00	-
Foundation interest for missions	600.00	-	-	-	600.00	-	-	-	-	-
Group insurance	4,878.98	-	-	-	-	-	4,878.98	-	-	-
Lutheran Synod Quarterly	415.00	-	-	-	-	-	-	415.00	-	-
Lutheran Sentinel	14,344.68	-	-	-	-	-	-	14,344.68	-	-
Publications - general	10,888.27	-	-	-	-	-	-	10,888.27	-	-
Annual report and "Echo"	6,666.00	-	-	-	-	-	-	6,666.00	-	-
Profiles of Lutherans	2,474.98	-	-	-	-	-	-	-	-	2,474.98
Foreign missions grant	1,899.80	-	-	-	1,899.80	-	-	-	-	-
"World Needs"	5,933.17	-	-	-	3,050.00	-	-	-	-	2,883.17
	<u>53,142.95</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>9,802.93</u>	<u>-</u>	<u>4,878.98</u>	<u>32,313.95</u>	<u>20.00</u>	<u>6,127.09</u>
Expenses to be financed by budgetary contributions - carried forward	717,535.87	190,000.00	48,000.00	94,882.72	82,000.00	15,646.62	22,595.97	(3,486.93)	267,897.49	-

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

	<u>TOTAL</u>	<u>BETHANY LUTHERAN COLLEGE</u>	<u>BETHANY LUTHERAN SEMINARY</u>	<u>HOME MISSIONS</u>	<u>FOREIGN MISSIONS</u>	<u>EDUCATION AND YOUTH</u>	<u>CHRISTIAN SERVICE</u>	<u>PUBLI- CATIONS</u>	<u>SYNOD FUND</u>	<u>OTHER</u>
Expenses to be financed by budgetary contributions - brought forward	<u>\$717,535.87</u>	<u>\$190,000.00</u>	<u>\$ 48,000.00</u>	<u>\$ 94,882.72</u>	<u>\$ 82,000.00</u>	<u>\$ 15,646.62</u>	<u>\$ 22,595.97</u>	<u>\$ (3,486.93)</u>	<u>\$267,897.49</u>	<u>\$ -</u>
Budgetary contributions:										
Restricted	<u>24,764.46</u>	<u>599.00</u>	<u>3,378.35</u>	<u>18,375.01</u>	<u>2,191.17</u>	<u>110.93</u>	<u>110.00</u>	<u>-</u>	<u>-</u>	<u>-</u>
Unrestricted - allocated	<u>634,361.10</u>	<u>189,401.00</u>	<u>44,621.65</u>	<u>76,507.71</u>	<u>79,808.83</u>	<u>15,535.69</u>	<u>22,485.97</u>	<u>-</u>	<u>206,000.25</u>	<u>-</u>
	<u>659,125.56</u>	<u>190,000.00</u>	<u>48,000.00</u>	<u>94,882.72</u>	<u>82,000.00</u>	<u>15,646.62</u>	<u>22,595.97</u>	<u>-</u>	<u>206,000.25</u>	<u>-</u>
Excess or (deficiency) of budgetary contributions over expenditures	<u>(58,410.31)</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ -</u>	<u>\$ 3,486.93</u>	<u>\$ (61,897.24)</u>	<u>\$ -</u>
Other income available for current purposes:										
Reserves - undesignated special contribution	<u>1,904.73</u>									
Estates and trust income - unrestricted	<u>24,065.27</u>									
Income from investments	<u>20,540.64</u>									
	<u>(11,899.67)</u>									
Less appropriations	<u>7,947.65</u>									
Decrease in General Fund Balance	<u>\$ (19,847.32)</u>									

NOTE: See Accountants' Compilation Report.

SCHEDULE B

EXPENDITURES - SYNOD FUND - OTHER

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

Archives committee	\$	844.80	
Audit and legal		1,847.26	
Coin folders		3,100.00	
Evangelical Lutheran Synod Convention		1,632.81	
Deferred giving counselor salary and expenses		17,612.96	
Doctrine committee		1,760.78	
ELS and WELS Forum		378.68	
Evangelism committee		243.00	
Nominating committee		650.80	
Officers' assistance		13,512.00	
Other committees, etc.		3,460.30	
Professors' equalization		3,355.00	
Self study committee		376.90	
Stewardship expenses		3,703.98	
Visitors' expenses		1,030.18	
Bethany College residences and real estate expenses:			
Insurance	\$	2,668.00	
Repairs and improvements		15,352.55	
Taxes and special assessments		2,561.51	
Management		<u>600.00</u>	21,182.06
Interest expense:			
Bethany College residences		8,522.38	
Church properties		53,509.56	
Investment program		25,735.50	
Bethany College (for working capital)		22,875.00	
Bethany College Reserve Fund		7,486.47	
Bethany College improvements		17,190.79	
Seminary building (for working capital)		<u>13,404.50</u>	<u>148,724.20</u>
Total - As shown on Schedule A			<u>\$223,415.71</u>

NOTE: See Accountants' Compilation Report.

LOANS RECEIVABLE

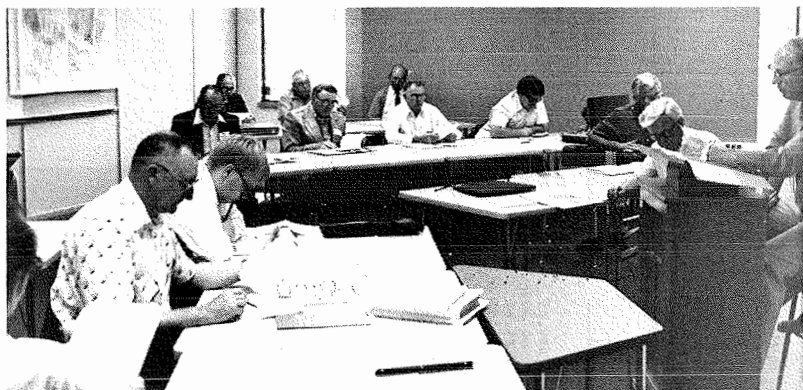
Church Extension and Loan Fund

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1981

CONGREGATION	TOTAL LOANS	BALANCE 12-31-80	NEW LOANS 1981	PAID 1981	TOTAL PAID	BALANCE 12-31-81
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ 2,691.50	\$ -	\$ -	\$ 1,308.50	\$ 2,691.50
Christ - Sutherlin, Oregon	18,195.28	14,991.56	-	499.21	3,702.93	14,492.35
Concordia - Traverse City, Michigan	9,000.00	1,382.90	-	1,382.90	9,000.00	-
Faith - Oregon, Wisconsin	140,000.00	-	140,000.00	6,948.97	6,948.97	133,051.03
Faith - San Antonio, Texas	40,000.00	32,100.00	-	4,341.00	12,241.00	27,759.00
First - Suttons Bay, Michigan	10,000.00	5,279.88	-	875.87	5,595.99	4,404.01
First English - Ashland, Wisconsin	33,500.00	25,329.35	-	900.00	9,070.65	24,429.35
Good Shepherd - Richardson, Texas	380,453.69	348,334.80	4,351.77	9,767.00	37,534.12	342,919.57
Grace - Crookston, Minnesota	20,000.00	19,188.04	-	534.47	1,346.43	18,653.57
Heritage - Apple Valley, Minnesota	157,569.25	139,865.68	-	4,604.20	22,307.77	135,261.48
Mount Olive - Mankato, Minnesota:						
No. 1	15,000.00	4,000.00	-	1,000.00	12,000.00	3,000.00
No. 2	18,000.00	7,000.00	-	1,000.00	12,000.00	6,000.00
Our Savior - Bishop, California	8,100.00	5,000.00	-	-	3,100.00	5,000.00
Our Saviour - Lake Havasu City, Arizona	84,602.25	83,100.00	1,352.25	10,440.48	10,590.48	74,011.77
Our Saviour - Madison, Wisconsin	21,247.00	19,247.00	-	5,665.00	7,665.00	13,582.00
Our Savior - Naples, Florida	47,167.16	37,688.34	-	2,016.17	11,494.99	35,672.17
Pilgrim - Waterloo, Iowa:						
No. 1	50,000.00	50,000.00	-	1,600.00	1,600.00	48,400.00
No. 2	79,821.67	35,154.67	-	7,687.37	52,354.37	27,467.30
St. Andrew - Colorado Springs, Colorado	61,994.07	58,700.00	-	1,200.00	4,494.07	57,500.00
St. Paul's - Chicago, Illinois	15,000.00	14,514.80	-	295.70	780.90	14,219.10
	\$1,213,650.37	\$ 903,568.52	\$ 145,704.02	\$ 60,758.34	\$ 225,136.17	\$ 988,514.20

NOTE: See Accountants' Compilation Report.



Convention Committee on Finances at work.

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: 1981 Budget

WHEREAS, *The Board for Stewardship reports that all but \$1800 of the reduced 1981 budget was raised by the congregations and individuals of the Synod,*

BE IT RESOLVED, *That the Synod express its gratitude to Almighty God for His blessings upon our efforts.*

Resolution No. 2: 1983 Budget

WHEREAS, *The Synod, at its 1979 convention, stated its belief that three missionaries are necessary in the Peru field, and,*

WHEREAS, *The Board for Missions has requested the Synod to provide the necessary budgetary allocation to support the third missionary during 1983,*

BE IT RESOLVED, *That the Synod adopt the following budget for 1983:*

<i>Bethany Lutheran College</i>	<i>\$200,000</i>
<i>Bethany Lutheran Theological Seminary</i>	<i>58,000</i>
<i>Christian Service</i>	<i>24,000</i>
<i>Education and Youth</i>	<i>15,000</i>
<i>Foreign Missions</i>	<i>133,000</i>
<i>Home Missions</i>	<i>100,000</i>
<i>Publications</i>	<i>5,000</i>
<i>Synod Fund</i>	<i>265,000</i>
	<i>800,000</i>

Resolution No. 3: Report of the Long-Range Planning Committee

WHEREAS, *The committee reports that it has discussed the need for long-range budget planning and the need for clear and effective stewardship promotion, and,*

WHEREAS, *The Synod's Stewardship-Missions Counselor and its Board for Stewardship are working toward these ends,*

BE IT RESOLVED, *That the congregations and pastors of the Evangelical Lutheran Synod encourage them in their labors, by utilizing the stewardship programs and materials suggested by them and by inviting the Stewardship-Missions Counselor to address them.*

Resolution No. 4: Long-Range Planning

WHEREAS, *There is need for mutual encouragement in the study and practice of Christian stewardship both in our congregations and Synod, and,*

WHEREAS, *Our Lord's Great Commission remains in effect till the end of time, and,*

WHEREAS, *Our Synod needs to make greater use of the many talents of its lay people, therefore,*

BE IT RESOLVED, *That the Board for Stewardship be encouraged to consider the appointing of a lay visitor in each of the circuits of our Synod to work together with our Stewardship Counselor to promote the study and practice of Christian stewardship.*

Resolution No. 5: Report of the Board of Trustees

BE IT RESOLVED, *That the Synod adopt the Report of the Board of Trustees.*

Resolution No. 6: Special Gifts

WHEREAS, *Income has been received during fiscal year 1981 from estates, gifts, and trusts from Mr. and Mrs. A. T. Bliss, Jr., the Oscar Huso trust, the Laura Meyer estate, the Martin Robinson trust and the Elling Ellingson estate,*

BE IT RESOLVED, *That the Synod express its gratitude to Almighty God also for these gifts.*

Resolution No. 7: Treasurer's Report

BE IT RESOLVED, *That the Synod adopt the Treasurer's Report.*

Resolution No. 8: Report of the Laymen's Delegates Equalization Fund

BE IT RESOLVED, *That the Synod adopt the Report of the Laymen's Delegates Equalization Fund.*

Resolution No. 9: Per Mile Rate for Laymen's Equalization

WHEREAS, *"The consideration of appropriate per mile figures for laymen's equalization" (1981 Synod Report, p. 147,*

Res. 8B) was referred "to the Board of Trustees for study and action," and,

WHEREAS, The Board of Trustees has not reported the results of its study and action to the 1982 convention,

BE IT RESOLVED, That the Board of Trustees be asked to complete its assignment prior to the 1983 convention.

Resolution No. 10: Finances

WHEREAS, The President of the Synod reports that though the 1982 giving of our congregations is considerably ahead of last year at this time, we still have a long way to go, and,

WHEREAS, One of our problems is the high cost of borrowing money,

A. BE IT RESOLVED, That in order to alleviate at least to some extent the need to borrow money, all congregations of the Synod be encouraged to make an annual commitment toward the Synod's budget, and,

B. BE IT FURTHER RESOLVED, That they make earnest efforts to honor their commitments with regular monthly contributions, and,

C. BE IT FURTHER RESOLVED, That congregations encourage their members to remember the Synod in their wills and/or estate planning, and where possible, with loans to the Synod, and,

D. BE IT FINALLY RESOLVED, That the Synod's congregations continually be encouraged to use the services of the Synod's Deferred Giving Counselor.

MISCELLANEOUS MATTERS ACTION OF THE SYNOD

Resolution No. 1: Report of the Bible Study Committee

WHEREAS, Our president recommended a unified Bible study program throughout our Synod, and,

WHEREAS, A Bible Study Committee has been appointed and is working on this project,

BE IT RESOLVED, That we commend the Bible Study Committee for its work and encourage it to complete the first year's study guide by 1984.

Resolution No. 2: Report of the Committee on Worship on its Ongoing Work

WHEREAS, The Committee on Worship is engaged in an ongoing study of the Lutheran theology of worship,

A. BE IT RESOLVED, That we encourage the Committee on Worship to produce a position paper on worship and to provide resources to members of the Synod, and,

B. BE IT FURTHER RESOLVED, *That the committee continue to seek to develop forums by which the pastors and lay people can renew themselves to the Lutheran theology of worship.*

Resolution No. 3: Report of the Committee on Worship on hymnal supplement.

WHEREAS, *The preparation and publication of a reprint-revision of a hymnbook combining the best qualities of the Lutheran Hymnal and the Lutheran Hymnary is not practical or workable, and,*

WHEREAS, *The Committee on Worship now is studying the possibility of producing a liturgical and hymnological supplement for the congregations of the Synod,*

BE IT RESOLVED, *That we encourage the Committee on Worship to continue its work of producing such a supplement, reporting its findings to the Synod as soon as possible.*

Resolution No. 4: Report of the Self-Study Committee on Election Procedures

WHEREAS, *The Self-Study Committee has studied the election procedures used at the ELS convention, and proposes some slight additions to the same,*

BE IT RESOLVED, *That future ELS conventions 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. Additional nominations may be made from the floor. These nominations shall be written in the proper spaces on the election ballots. Ballots shall be gathered before the afternoon recess. Results of this election ballot shall be announced by the convention chairman after recess.*

C. *The same procedure shall be followed for each succeeding session when elections are held until all vacancies are filled.*

Resolution No. 5: Report of the Self-Study Committee on Constitution Revision

WHEREAS, *The Self-Study Committee has done much work in preparing a revision of the Synod's constitution, and,*

WHEREAS, *The appointment of a new Constitution Review Committee would necessitate duplications of previous effort,*

A. BE IT RESOLVED, *That the Synod thank the Self-Study Committee for its earnest efforts in this matter, and,*

B. BE IT FURTHER RESOLVED, *That the Synod exhort the Self-Study Committee to bring to completion its work on the revision of the Synod's constitution.*

Resolution No. 6: Report of the Self-Study Committee on Convention Guidelines

WHEREAS, *The convention guidelines proposed by the Self-Study Committee were tried at the 1981 Synod Convention, and,*

WHEREAS, *The Self-Study Committee has reviewed the convention guidelines and has made certain revisions,*

BE IT RESOLVED, *That the following guidelines be adopted:*

1. *Prior to the convening of the convention, the president of the Synod in consultation with its secretary, shall appoint the convention's credentials committee, chaplain, tellers, head usher, organist, public press and parliamentarian who shall serve throughout the convention.*

2. *Prior to the convening of the convention, the vice-president of the Synod, in consultation with its secretary, shall present nominations for the committee on the president's message and report. Further nominations may be made from the floor.*

3. *Nominations for all other convention committees shall be presented by the president, in consultation with the secretary. Further nominations may be made from the floor.*

4. *If there are reports, memorials, or other matters which are not printed in the convention handbook, such shall be presented in written form to the president of the Synod who shall bring them before the Synod convention for their acceptance and assignment to the appropriate convention committee.*

5. *All convention committee reports should, if possible, be duplicated and distributed prior to the close of the session previous to the session in which the report is to be acted upon.*

6. *Scheduling of convention business*

Monday (First working day)

1. *The Credentials Committee shall be on duty on Sunday, 4:30-5:00 p.m. and on Monday 8:30-10:00 a.m. to receive the delegates' credentials and to prepare its first report.*

2. *Pastors are to report changes regarding delegates to the Credentials Committee during these periods. The committee is to prepare such a list of changes for the president and secretary.*

3. *Coffee 9:30-10:00*

4. *Opening devotion 10:00-10:15*

5. *Roll Call*

6. *Report of Credentials Committee*

7. *Preliminaries*

8. *President's message and report (The president shall not read his report, but shall make additions and corrections only.)*

9. *Reading of greetings*

10. *Closing devotion 11:55-12:00*

NOON RECESS

11. *Opening devotion 1:30-1:40*

12. *Committee elections 1:40-*

13. *Adoption of program*

14. *Coffee*

15. *Committee work for the remainder of the afternoon and evening*

Tuesday

1. *Committee meetings 8:00-9:30*

2. *Coffee 9:30-10:00*

3. *Opening devotion 10:00-10:15*

4. *Committee on Minutes, Credentials, Program, Preliminaries*

5. *Committee on Synodical Membership*

The president and secretary shall arrange the proposed program for the remainder of the day, and for each succeeding day.

Tuesday evening

6. *Committee meetings 7:00-10:00 p.m.*

7. *Starting time of the convention sessions shall be 8:30 a.m. on Wednesday, Thursday, and Friday.*

8. *The reading and discussing of the convention essay(s) shall be scheduled immediately after the necessary preliminaries at the beginning of the Wednesday and Thursday a.m. sessions.*

9. *The convention communion service shall be scheduled for Wednesday, 8:00 p.m. with registration beginning at 7:30 p.m.*

Resolution No. 7: Report of the Self-Study Committee on Long Range Planning Committee

WHEREAS, The goal of the church and the ELS is to follow the command of the great commission (Matt. 28:19,20) and,

WHEREAS, This goal can be better attained with the help of a long range planning committee,

BE IT RESOLVED, That the following guidelines for this committee be adopted.

Name: Planning and Coordinating Committee

I. Personnel and organization

A. The committee shall consist of the officers of the Synod, the chairman (or his representative) of the Board for Christian Service, the Board for Education and Youth, the Board for Missions, the Board for Publications, the Board of Regents, the Board for Stewardship, and three (3) laymen elected by the Synod at its convention. (These shall be elected according to the Synod's regular election procedures.)

B. The president and secretary of the Synod shall serve as the president and secretary of the committee.

C. Time and frequency of meeting shall be determined by the committee itself.

II. Duties

- A. At the request of the committee each board of the Synod shall provide detailed plans for its projected work, expansion and costs for a five year period.*
- B. The committee shall carefully review and evaluate all these reports on the basis of the Synod's purposes and objectives, as well as on the basis of the Synod's perceived financial capability.*
- C. On the basis of such evaluation the committee shall recommend to the Synod unified long range plans for the Synod's work and expansion.*
- D. The committee shall annually review and update these plans and report to the Synod.*
- E. Any synodical board or division of work which concludes that its needs are not being given adequate consideration by the Planning and Coordinating Committee may appeal to the synodical convention for a review of the pertinent recommendations, or lack of same, of said committee.*

Resolution No. 8: Time of 1983 Convention

BE IT RESOLVED, That the Sixty-Sixth Annual Convention of the Evangelical Lutheran Synod and the Twenty-Seventh Annual Meeting of the Bethany Lutheran College Corporation be held June 19 through June 24, 1983 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

The minutes of the General Pastoral Conference held June 17 and 18 at Bethany Lutheran College have been examined and found to be in good order. The essays presented dealt with the Doctrines of Justification and the Lord's Supper, the practical subject of the Role of Women in the Church, and the Christology of Article 8 of the Formula of Concord and are on record with the secretary.

Circuits #3 and 4 met at Lombard, Illinois, October 6 and 7, 1981. The minutes have been reviewed and found to be in order. Subjects treated in their conference: Old Testament: Exegesis Jer. 31:31-34; New Testament: Col. 2:6-12; Historical: The Life, Thought and Work of John Huss; The Lutheran Pastor and the Christian Rights and The Pastor as Steward.

The minutes of Circuits #6 and 8 held September 29 and 30, 1981, at Mankato, were reviewed and found to be in order. Subjects dealt with: Exegesis of Acts 20:17-35; the Liturgy; "Fundamentalism and Pietism;" The Office of the Ministry; and Sermon and Critique.

The minutes of Circuit #9, Arizona-California, October 19 and 20 at Garden Grove, California were read and found to be in order. An Exegesis of 1 Cor. 1 was studied; The Pastor and His Personal Stewardship; A Study of Justification was presented; the matter of Evolution in the Public Schools; the Genesis of Religious Cults.

Circuit #10, Pacific N.W. met eight times in various locations during the year. The minutes have been examined and found to be in order. They have continued their study in Walther's Law and Gospel, as well as the Exegesis of various passages. They also have made a study of the Philosophy of Education and the Formula of Concord, Article VIII, besides studying the mission possibilities of the area.

Circuit #5 reported that they have studied Law and Gospel: Exegesis in Genesis; The Pastors Attitude Toward the Call, and studied "Profiles of Lutherans."

In all cases sermonizing was studied and case questions were asked and answered with due pastoral care.

No minutes or reports were presented by Circuits #1, #2, and #7.

MINUTES

ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, The Committee on Minutes has heard the minutes of the secretary of the Evangelical Lutheran Synod for Synod Sunday, June 20, 1982, 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 Committee on Minutes has heard the minutes of the secretary of the Evangelical Lutheran Synod for Monday morning and afternoon sessions, June 21, 1982, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 3: Secretary's Minutes

WHEREAS, The Committee on Minutes has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday morning, June 22, 1982, 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 Committee on Minutes has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 22, 1982, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 5: Secretary's Minutes

WHEREAS, The Committee on Minutes has heard the minutes

of the secretary of the Evangelical Lutheran Synod for Wednesday morning, June 23, 1982, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 6: Secretary's Minutes

WHEREAS, The Committee on Minutes has heard the minutes of the secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening, June 23, 1982, and found them to be correct,

BE IT RESOLVED, That the Synod adopt the minutes as read.

Resolution No. 7: Secretary' Minutes

BE IT RESOLVED, That the president and vice president of the Synod read and approve the minutes of the secretary of the Evangelical Lutheran Synod for Thursday, June 24, 1982.

RESOLUTIONS ACTION OF THE SYNOD

Resolution No. 1: Condolences

WHEREAS, During the past year Pastors Ahlert Strand, Victor I. Theiste and Bruce Bestervelt and also Mrs. Paul Ylvisaker have departed from this life,

BE IT RESOLVED, That the convention address letters of condolence to the immediate survivors.

Resolution No. 2: Greetings

WHEREAS, Letters of greeting have been received from Missionaries David Lillegard, Martin Teigen and David Skogen of the Peruvian mission field; from the Minnesota District of the Wisconsin Synod, the Rev. G. Birkholz, president; from the Rev. F. Bohy, president of the Evangelical Lutheran Church—Synod of France and Belgium; and from the Lutheran Confessional Church, the Rev. Per Jonsson, president, and,

WHEREAS, The last named church has recently declared itself in fellowship with our Evangelical Lutheran Synod,

BE IT RESOLVED, That the convention address letters of greeting to these individuals and church bodies.

Resolution No. 3: Representation at Convention of Lutheran Confessional Church

WHEREAS, The Lutheran Confessional Church which is represented in the three Scandinavian countries Sweden, Norway and Finland, expresses the desire that a representative of the

Evangelical Lutheran Synod may at some time attend the convention of their church body, and,

WHEREAS, Pastor Adolph M. Harstad, God willing, will pay a visit to Norway in the month of June, 1983 and has expressed the desire to attend the convention of the said church body at his own expense,

BE IT RESOLVED, That Pastor Adolph M. Harstad be commissioned to represent the Evangelical Lutheran Synod at the convention of the Lutheran Confessional Church in 1983, if time and circumstance permit.

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.	9:15	S. Quist
Vero Beach—Grace	17th Ave., 21st St.	10:00	J. Olsen
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	J. Wilde
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	

MICHIGAN			
Alpena—Faith	233 Cavanaugh	9:00	R. Halvorson
E. Jordan—Faith	3 E 1½ N on Wilson Rd.	*	R. Carter
Hillman—Faith	R. 1, Box 218 M 32 E	11:00	R. Halvorson
Holton—Holton	7594 Brickyard Rd.	10:00	
Midland—Holy Scripture	4525 Cook Rd.	9:00	P. Schneider
Suttons Bay—First	321 St. Mary's Ave.	10:00	B. Homan

CIRCUIT NO. 4

WISCONSIN			
Amherst Junction—Our Savior's	4 NE	11:00 S 10:30	T. Skaaland
Ashland—First English Vaughn Ave. and 7th St.		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 SW	10:00 S 9:00	J. Shep
Eau Claire—Ascension	1500 Peterson Ave., R. 1	9:00	J. Krueger
		S. 7:30 p.m. Mon.	
Concordia	3715 London Rd.	10:00 S 9:00	F. Theiste
Pinehurst	3304 Fern Court	8:30 & 10:45 S. 9:00	R. Long
Elderon—Our Savior's	Highway 49 N	9:00	T. Skaaland
Iola—Redeemer	Iola Nursing Home, Washington St.	9:00	
Madison—Grace	1 S. Rosa Rd.	9:30 S 9:00	W. Granke
Holy Cross	2670 Milwaukee St.	9:00 & 11:00 S 8:30 & 10:00	G. Orvick G. Faleide

Our Saviour	1201 Droster Rd.	10:00 S 9:00 Wed. 7:00 p.m.	P. Vangen
Marinette—First Trinity	920 Wells St.	8:00 & 10:00	E. Stubenvoll
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15 S 7:45 & 9:30	R. McMiller
Oregon—Faith	143 Washington St.	9:00	C. Ferkenstad
Portage—St. Paul's	6 NW on Hwy. 127	9:00	H. Vetter
Shawano—St. Martin	R. 1	9:00	M. Krentz
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00 S. 9:30	K. Schmidt
Wisconsin Dells—Newport	5 SE on Hwy. 16	10:30	H. Vetter

CIRCUIT NO. 5

IOWA			
Ames—Bethany	3109 Diamond	10:00	W. Dobratz
Calmar—Trinity	Charles & Clark	*	F. Stubenvoll
Forest City—Forest	546 West M	9:00	D. Schlicht
Lake Mills—Lake Mills	1st N. 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	*	
New Hampton—Jerico	9 N., 2 E.	*	
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	608 6th St., Hwy. 14 & 20	10:15	W. Frick
Riceville—Immanuel	Riceville	9:00	A. Merseth
Scarville—Center	5 S., ¼ E.	*	J. Dikleth, Vicar
Scarville	Scarville	*	J. Dikleth, Vicar
Thompson—Zion	Thompson	10:30	D. Schlicht
Thornton—Richland	300 Elm St.	10:30 S 9:30	G. Guldberg
Waterloo—Pilgrim	3815 Ansborough	9:30	J. Schmidt
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.	8:00 & 10:45 S 9:00	W. McCullough D. Thompson
Hartland—Hartland		11:00 S 9:15	J. Smith
Manchester—Manchester		9:45 S 10:30	J. Smith

MISSOURI

Piedmont—Grace	114 E. Green St.	10:30	C. Rusch
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CIRCUIT NO. 6

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	10:30 S 9:30	S. Petersen
Gaylord—Norwegian Grove	7 S.	*	N. Madson
Golden Valley—King of Grace	6000 Duluth St.	8:30 & 10:45 S 9:30	E. Ekhooff
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45 S 8:30 & 10:00	R. Newgard
Minneapolis—Hiawatha	1420 E. 43rd St.	10:00 S 9:00	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	10:45	C. Keeler
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, Sr.

East Grand Forks— River Heights	2214 10th Ave. N.W.	11:00 S. 9:00	J. Moldstad, Sr.
Fertile—First Evanger	Washington & Elm	*	P. Madson
Fosston—Cross Lake	9 N.E.	8:15	J. Burkhardt
Gully—Nazareth	13 N. 2 W.	*	R. Fehr
Grygla—St. Petri	2 W.	*	R. Fehr
Hawley—Our Savior's	6th & Joseph	9:00	C. Keeler
Lengby—St. Paul's		10:45	J. Burkhardt
Oklee—Clearwater	6 N., 4 E.	*	R. Fehr
Oak Park	9 N., 4 E.	*	R. Fehr
Trail—Mt. Olive		*	R. Fehr
Ulen—Calvary		*	P. Madson

NORTH DAKOTA

Mayville—First American	2nd St. at 3rd Ave. N.E.	11:00 S 10:00	R. Branstad
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CIRCUIT NO. 8

COLORADO

Colorado Springs—St. Andrew	2215 Paseo Rd.	9:30	J. Petersen
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MINNESOTA

Belview—Our Savior's	Belview	*	P. Haugen
Rock Dell	5 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 S 10:00	J. Moldstad, Jr.
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TEXAS

Richardson—Good	650 W. Campbell Rd.	10:30	R. Dale
Shepherd			
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
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CALIFORNIA

Anaheim—Wayfarers'	The Inn,	10:30	W. McMurdie
Chapel Lutheran	1855 S. Harbor Blvd.		
Bakersfield—The Wayfarers'	Bakersfield	6:00 p.m. 4th Sun.	A. Wagner
Chapel Lutheran Church		of month	W. McMurdie
Bell Gardens—Christ	6541 So. Eastern Ave.	9:00 Sp. 11:30	R. Moldstad
The King			
Bishop—Our Savior	162 Sneden St.,	11:00	R. Yount
Camarillo—Faith	Somis Women's Club,	10:30	M. Elliott
	5380 Bell St. at Somis Lewis Rd.		
Ventura—Wayfarers' Chapel—	Holiday Inn,	10:30	A. Wagner
Lutheran Church	450 E. Harbor Blvd.		

CIRCUIT NO. 10

OREGON

Myrtle Creek—St. Matthew	R. 1, Box 162A	11:00	G. Haugen
Sutherlin—Christ	161 W. 2nd St.	11:00	J. Dalke

WASHINGTON

Mt. Vernon—St. Luke	1524 E. Blackburn Rd.	11:00	
Port Orchard—Bethany	719 Sidney St.	8:15 & 11:00	C. Wosje
Tacoma—Lakewood	10202 112th St. S.W.	11:00	T. Gullixson
Parkland	12309 S. Pacific Ave.	10:30 S 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 Jordon, MI 49727
Tel. 616-582-6121

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
Tel. 608-249-3101

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

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

INDEPENDENT CONGREGATIONS IN FELLOWSHIP WITH THE ELS

St. Paul Lutheran Church
Birch & Bear Valley Parkway
Escondido, California
Time of Worship 10:00 a.m.
Sunday School
Pastor Arthur E. Schmitt
1811 Iris Way
Escondido, California 92027
(714) 746-3800

Good Shepherd Lutheran Church
1030 Redwood St.
Vallejo, California 94590
(707) 691-0115
Time of Worship 8:30 a.m. & 11:00 a.m.
Sunday School 9:45 a.m.
Pastor Edward W. Halvorson
149 Bret Harte Way
Vallejo, California 94590
(707) 642-7260

Grace Lutheran Church
4435 S.E. Tualatin Valley Hwy.
Hillsboro, Oregon 97123
(503) 648-1393
Time of Worship 10:00 a.m.
Sunday School 9:00 a.m.
Pastor Thos. E. Dudley
Rt. 3, Box 178
Cornelius, Oregon 97113
(503) 640-2001

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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

PAROCHIAL REPORT FOR THE YEAR 1981

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members			Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools		Other Schools Enrollment		Summer Camp	Students		Contributions		Value of Property	Debt on Property	Legacies		
							Baptized	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	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	79	56	18	11	1	4	5	474	2		14	38	52	56			15	15	4	30					19,454	4,202	90,000	81,250		
2	Calif.	Anaheim	9	Wayfarers' Chapel	3	W. McMurdie	37	24	10					180			9	15	60	18								1				14,913	4,495			
3	Calif.	Bakersfield	9	Wayfarers' Chapel	3	A. Wagner	13	10																												
4	Calif.	Bell Gardens	9	Christ the King	1	W. McMurdie	55	45	17			1		579			18	30	93	47		3	25	20	8	195					39,601	5,145	70,000	17,174		
5	Calif.	Bishop	9	Our Savior	1	R. Moldstad	59	49	10	1		1		607	2	1	10	23	52	31			4	11	2	15					26,256	3,029	170,000	7,000		
6	Calif.	Camarillo	9	Faith	1	M. Elliott	38	33	11					245			8	17	52	22			12	6	3						9,504	766				
7	Calif.	Ventura	9	TheWayfarers' Chapel	2	A. Wagner	145	120	29	5	1	1	5	450	2		9	80	73	75			20	45	4						32,462	5,685	55,000			
8	Colo.	Colorado Springs	8	St. Andrew	1	J. Peterson	80	58	18	3	2	3	2	376	1	2	9	38	53	41			12	10	3	8					18,405	1,440	165,000	91,000		
9	Fla.	Naples	1	Our Savior	1	B. Bestervelt	111	85	20	3		11	6		3		15	48	53	85			24	22	5	32					34,739	8,478	377,500			
10	Fla.	Vero Beach	1	Grace Lutheran	1	L. Gerhardt	310	270	25	3		4	6	3,818	4	6	12	120	52	202			50	35	9	40					70,000	40,500	400,000			
11	Ga.	Marietta	1	Resurrection	1	L. Vinton	86	57	12	1			4	323	1		17	33	52	42											23,921	626	125,000	5,000		
12	Ga.	Savannah	1	Christ	1	P. Jecklin	46	32	11	6			3	444	1		4	36	52	43		1	14	18	5						19,814	2,700	92,000			
13	Ill.	Chicago	3	St. Mark's	1	H. Behrens	98	95	23					360		5	5	24	52	50			9	25	2						22,593	4,415	225,000			
14	Ill.	Lombard	3	St. Timothy	1	J. Schmidt	372	301	35	10	1	6	4	1,800	7	3	15	100	103	205			42	38	11						72,330	23,094	483,000	231,000		
15	Iowa	Ames	5	Bethany	1	W. Dobratz	85	51	16	2		2	3	765	2		18	42	52	62			25	15	8	42					20,946	1,310	213,600	114,994		
16	Iowa	Calmar	5	Trinity	1	F. Stubenvoll	75	68	29			1		318	1	1	8	24	52	36			6	12	3						15,800	2,100	80,000			
17	Iowa	Forest City	5	Forest	1	D. Schlicht	132	110	30	2				533	1	2	9	41	51	52			24		5	19					14,863	2,157	44,000			
18	Iowa	Lake Mills	5	Lake Mills	1	A. Merseeth	142	114	30	4		2		417	3	1	11	70	51	53			18	15	4	31					9,997	4,133	65,500			
19	Iowa	Lake Mills	5	Lime Creek	1	A. Merseeth	72	59	15					321	2	2	3	53	51	31			9		3						9,524	2,294	60,000			
20	Iowa	Lawler	5	Saude	1	T. Erickson	126	99	38	4			2	763	1	2	6	74	50	69			8	6	2						20,414	8,099	189,000			
21	Iowa	New Hampton	5	Jerico	1	T. Erickson	232	182	76	5	1	3	1	1,104	2		7	110	50	108		7	21		3						28,072	18,272	207,000			
22	Iowa	New Hampton	5	Redeemer	1	F. Stubenvoll	167	122	41	5		4		405	1	2	8	42	52	61			31		5	32					18,500	2,700	115,000			
23	Iowa	Northwood	5	First Shell Rock	1	A. Merseeth	145	114	32	1		2		356	1	1	12	53	51	44			27	12	5	22					17,390	4,025	100,000			
24	Iowa	Northwood	5	Somber	1	A. Merseeth	50	42	17	1				309			3	35	51	29			1		1						5,918	6,487	75,000			
25	Iowa	Parkersburg	5	Faith	1	W. Frick	157	127	30	4		2		415		3	11	60	52	81			26	3	7	22					29,900	2,250	204,000	23,000		
26	Iowa	Riceville	5	Immanuel	1	A. Merseeth	36	25	11					205			10	18	51	29			11	13	3	11					6,940	1,226	35,000			
27	Iowa	Scarville	5	Center	1	Vacant	100	76	26	2				396	1	1	4	45	51	32			13		3	13					17,358	3,533	85,000			
28	Iowa	Scarville	5	Scarville	1	Vacant	94	69	26	1		4		426	1		6	68	51	68			3	20	2	3					30,028	11,110	160,000			

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