



66th Annual Convention of the E.L.S.

Being Justified By Faith

Romans 5:1



ESSAY:

*The Birth That Gave Rebirth to the
Doctrine of Justification*
The Rev. Wilhelm W. Petersen

*Commemorating the 500th Anniversary
of the birth of Martin Luther*

BETHANY LUTHERAN COLLEGE

MANKATO, MINNESOTA

JUNE 19-24, 1983

**66th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
27th Annual Meeting of the**

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
“BEING JUSTIFIED BY FAITH”
Romans 5:1

Essay: “The Birth That Gave Rebirth to the
Doctrine of Justification”
Essayist: The Rev. Wilhelm W. Petersen

**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota 56001
June 19-24, 1983**

CONVENTION FOCUS

“Being Justified By Faith”

These words of the Apostle Paul in Romans 5,1 were the theme of the 66th Annual Convention of the Evangelical Lutheran Synod as it commemorated the 500th anniversary of the birth of Martin Luther who was born in Eisleben, Germany to Hans and Margaret Luther on November 10, 1483.

The essayist said: “As we commemorate the 500th anniversary of Luther’s birth, it is certainly fitting that we center our attention on the doctrine of justification. It is certainly true that Luther’s birth gave rebirth to this central doctrine of Scripture. Someone has observed that Luther was not an innovator, but a renovator, that is, he did not devise something new, but he simply restored what had always been there. The doctrine of justification by faith had been hidden under the rubbish of man-made doctrines for many years. But Luther, by the grace of God, gave rebirth to this doctrine by restoring it to the church in its pristine purity so that it continues to live in the hearts of all true believers in Christ. Of this doctrine Luther said: ‘It is this article alone which begets, nourishes, sustains, keeps, and defends the church. And without it the church could not subsist an hour.’ ”

The essayist was President Wilhelm Petersen of Bethany Lutheran Theological Seminary who entitled his essay “The Birth That Gave Rebirth to the Doctrine of Justification.” In the first part of the essay President Petersen shows how Martin Luther was the man God had chosen to uncover that gem of Christian doctrine which had been hidden under the

philosophical rubble of the middle ages. The second part of the essay is devoted to the discussion of the doctrine of justification itself and the correct terminology used in the presentation of this doctrine. The third part discusses the important role which the doctrine of justification has played in the history of the Evangelical Lutheran Synod.

This essay on this fundamental doctrine of Scripture is printed in its entirety in these proceedings for your edification.

THE CONVENTION DAY BY DAY

SYNOD SUNDAY June 19, 1983

The Lord's blessings provided a beautiful morning as worshippers gathered at the Mt. Olive Lutheran Church for Norwegian worship services on Synod Sunday June 19, 1983 at 9:30 a.m.

The Rev. H. A. Theiste, Golden Valley, Minnesota conducted the Norwegian Service. Pastor Theiste used Matthew 22,1-14 as his text and addressed himself to the theme "Inbydelse till Bryllups Maaltidet." (The Invitation to the Wedding Banquet.) He spoke of the invitation and how it was rejected by so many. What a tremendous warning. The King is none other than the Almighty God, the Son is the Savior Jesus Christ. God invites us to partake of the blessings, the forgiveness of sins, life and salvation, which Christ has won for us by His innocent suffering and death. To despise or neglect this invitation by paying more attention to our earthly affairs than to the invitation of the Gospel could mean eternal damnation. But God, in His grace, continues to extend the invitation; that is how the invitation comes to us: solely by His grace. We must be clothed with the wedding garment of Christ's righteousness if we are to be properly clad for the heavenly marriage feast. We receive this garment of Christ's righteousness by faith in Him.

A good crowd of worshippers assembled in the Bethany Lutheran College Gymnasium-Auditorium at 10:30 for the Synod Sunday English Worship Service.

The Rev. Larry Vinton, Marietta, Georgia served as the liturgist and the Rev. Wayne Dobratz, Ames, Iowa was the speaker.

Taking note of this 500th anniversary year of Luther's birth the speaker addressed himself to the theme "Some Birthday Reflections on a Golden Text," the text being Romans 5,1-2.

The "Birthday Reflections," following the framework of this text were 1) being justified through faith, 2) peace with God through Christ, 3) access through faith in Him, 4) the grace in which Christians stand, and 5) rejoicing in the hope of the glory of God.

The assurance of salvation through faith in Christ gives the Christian peace of mind while he awaits the glorious appearing of the Lord Jesus Christ. In the meantime Christians are to exercise their faith by preaching, working and suffering. As we do so, we are to "rejoice in the hope of the glory of God."

President Marvin Meyer, Bethany College, welcomed the worshippers, the pastors and delegates to the convention and presented President Orvick with the key to the college.

President 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 Graduating Class

Allen Quist, Martin Doepel, Glenn Obenberger, James Krikava, John Dukleth, and Thomas Petersen

At 2:30 p.m. on Synod Sunday the Graduation Service for Bethany Lutheran Theological Seminary was held in the Bethany College Chapel. The six graduates are pictured above. The president of the seminary, Wilhelm Petersen, based his message to the graduating class on Jeremiah 23,28 and developed the theme "Speak My Word Faithfully." Speak the message of God in its full truth and purity and with such utmost simplicity that anyone can understand the harshness of the law and the beauty of the gospel.

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

The Bethany College—Mt. Olive Choir under the direction of James Krikava provided special music for the English service and the graduation service.

MONDAY June 20

The devotions for this convention which were planned by Chaplain M. Krentz, were also structured around the convention theme: "Being Justified By Faith."

The devotion speaker for Monday morning, the Rev. John Moldstad, Jr. developed the theme "Justification by Grace—A Forensic Act." The word "justify" pictures for us God, the

Almighty Judge, handing down the verdict of "not guilty" to us sinners as a result of Christ's great redeeming work on Calvary. Though we have not earned or deserved it, Christ's righteousness has been credited to our account. This is the joy that moves us to go about His business.

After the president had welcomed the assembled pastors, delegates and visitors, the secretary called the roll to which 55 permanent voting members and 21 permanent advisory members responded. The Credentials Committee recommended the seating of 87 delegates that had been elected by their congregations as representatives to this convention. These were seated as voting members and President Orvick declared the 66th Annual Convention of the Evangelical Lutheran Synod and the 27th 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 committees and assigning the work of the convention.

The Rev. Richard Long conducted the afternoon devotion by reading 2 Corinthians 5,18-21 and leading the assembly in prayer.

Additional delegates were seated bringing the number to 95 and the convention recessed so that the convention committees could meet for the remainder of the afternoon and evening.

TUESDAY June 21

The speaker for the Tuesday morning devotion was Missionary Martin Teigen of Lima, Peru, South America. On the basis of Romans 3,28 he discussed the theme: "Justification by Grace Through Faith." The doctrine of justification is life, comfort and glory for us. There are also challenges presented to the Lutheran Church as it considers the close connection between justification and preaching. The Lutheran Church cannot let it be said that Luther and the Lutheran Church were not interested in missions. The fact is that Luther's understanding of justification by faith through the preaching of the Word led him to recognize that the Word must go out to all the heathen, near and far. New churches established through mission work must be taught to love this doctrine, understand its Biblical base and proclaim it to others so that they may come to know God as the one who justifies through faith in Christ without the deeds of the law.

During the morning session the convention considered the report of its Committee on Synodical Membership. Three new congregations, three teachers and eight pastors were accepted into membership in the Synod. The convention also completed its consideration of the report of the Committee on Christian Service.

The Rev. Kenneth Schmidt conducted the Tuesday afternoon devotion. He read Ephesians 2,1-10 and led the assembly in prayer.

Tuesday afternoon was mission afternoon. It was an inspiration to hear Missionary Martin Teigen speak and show slides about the Synod's work in Peru, South America. Pastor Paul Petersen also spoke and showed slides about the work in Faith Lutheran Church, Oregon, Wisconsin, the Synod's newest home mission station.

Committee work considered on Tuesday afternoon was: Committee on Publications, Committee on Doctrine, Committee on Education and Youth, Committee on Pastoral Conference Records and Committee on President's Message and Report.

WEDNESDAY June 22

The Wednesday morning devotion was conducted by the Rev. Nile Merseth, Bloomer, Wisconsin. Using James 2,17-26 as his text Pastor Merseth developed the theme "Justification and Good Works." There is a relationship between faith and good works. The Holy Spirit uses the Word of God to plant faith in our hearts. The same Spirit also brings forth good works from that Christian faith which He planted. True faith, therefore, is not merely belief in God's existence, but is a trust that God is the Triune God, the God of our salvation; it is such a faith which produces good works. Our faith must be evidenced by a life full of spontaneous works, fruits of faith, dedicated especially to the sharing of Jesus' name with the world.

The President of Bethany Lutheran Theological Seminary, Wilhelm Petersen, began reading his essay entitled "The Birth That Gave Rebirth to the Doctrine of Justification."

Stewardship Counselor, the Rev. Paul Schneider, spoke for the Board for Stewardship. And the convention began its consideration of the report of its Committee on Finances.

President Carl Mischke of the Wisconsin Evangelical Lutheran Synod was introduced and addressed the convention bringing greetings from our sister Synod and urging us to continue giving expression to the true doctrine that we find in God's inerrant Word.

During the Wednesday afternoon session the convention heard Mr. Eugene Schiller speak on behalf of Bethesda Lutheran Home, Watertown, Wisconsin. Consideration of the reports of the Committee on Miscellaneous Matters and Missions was begun. The consideration of the report of the Convention Committee on Finances was completed.

Before recess a special service was held honoring the Rev. Robert Carter and the Rev. Herbert Larson on the 25th anniversary of their ordination. The Rev. Richard Newgard



**St.: Janet Larson, Michael Schmitz, Marjorie Larson-Schmitz.
Seated: The Rev. & Mrs. Herbert Larson, The Rev. Robert Carter.**

used 1 Timothy 4,16 as his text and developed the theme "What God Expects of and Promises to His Pastors." God expects pastors to "take heed unto themselves," that is, to watch their own lives, fight against their own flesh, temptations and sins and flee to the cross of Christ for forgiveness and strength. They are also to "take heed unto the doctrine" by preserving and proclaiming the doctrines of Holy Scripture, to the end that pastors and hearers may be saved.

Before recessing for the evening the convention elected its Nominations Committee for the 1984 convention.

THURSDAY June 23

The speaker for the morning devotion was the Rev. Matthew Luttmann, Rochester, New York. Using 2 Corinthians 5,14-21 as his text, Pastor Luttmann reminded the assembly that "Sanctification must Follow Justification."

Before the morning coffee break the convention heard the conclusion of and discussed President Petersen's essay "The Birth That Gave Rebirth to the Doctrine of Justification."

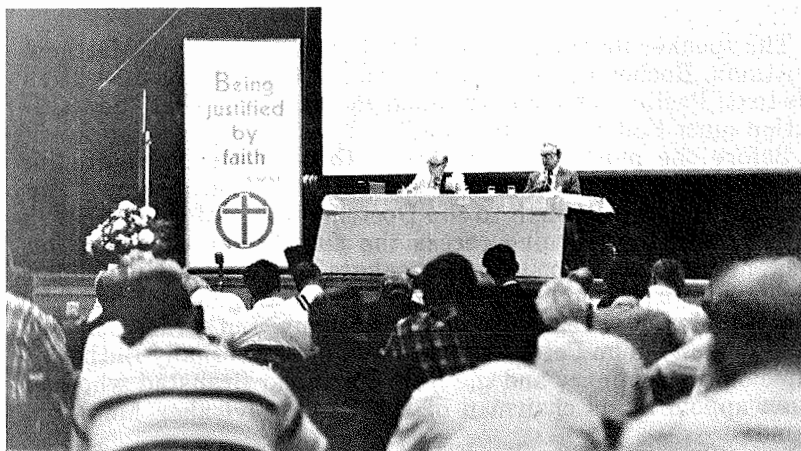
Following the morning recess the subject for consideration was higher education. The speakers were the Rev. John Moldstad, Sr., member of the Board of Regents, President Marvin Meyer, President of the Bethany Lutheran College, President Wilhelm Petersen, President of the Bethany Lutheran Theological Seminary and the Rev. Raymond Branstad who has been appointed as chairman of the S. C. Ylvisaker Memorial Fund.

The convention completed its work during the Thursday afternoon session by completing its consideration of the reports of the committees on Miscellaneous Matters, Missions, Higher Education, Resolutions, Credentials and Minutes.

Prof. J. B. Madson conducted the memorial service for Prof. M. H. Otto and the Rev. Willard Pultz who had been called home by the Lord since the last convention. He used 2 Corinthians 4,5 as his text and developed the theme "When Ministers are Worthy of our Remembrance." In this text the Apostle Paul sets forth two criteria of the ministry which help us to understand which members of that profession are worthy of our remembrance. They are they 1) who have proclaimed Jesus Christ as Lord, and 2) who have proclaimed themselves as servants of God's people. The Lordship of Christ is central to the Gospel, in fact, it is the whole sphere of the Gospel. Because He has redeemed us, Christ is our Lord. Since He is the only Lord, His ambassadors are not to be "lords over God's heritage," but bond-servants of Christ who serve His people with gladness because the love of Christ constrains them. When such a mind is found in the called servants of the Lord, they serve with blessing and are worthy of our remembrance.

President Orvick thanked the assembled pastors and delegates for a good convention and reminded all that we will have to work hard to implement the programs that we have set for ourselves at home and synodwide.

The resolution to adjourn the convention was passed at 4:55 p.m. on Thursday June 23 and President Orvick declared the 66th Convention of the Evangelical Lutheran Synod and the 27th Annual Meeting of the Bethany College Corporation to be adjourned in the name of the Father, and of the Son, and of the Holy Ghost. Amen.



Convention Session

Chaplain M. Krentz conducted the closing devotion. The assembly sang the hymn "The Gospel Shows the Father's Grace." Chaplain Krentz spoke briefly on the theme "Being Justified by Grace" basing his remarks on John 3,14-17 and led the assembly in a closing prayer.

Alf Merseth, secretary
Evangelical Lutheran Synod

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

P. Anderson, H. Behrens, R. Branstad, R. Carter, R. Dale, J. Dalke, W. Dobratz, E. Ekhoft, G. Faleide, D. Faugstad, R. Fehr, C. Ferkenstad, W. Frick, W. Granke, G. Guldberg, T. Gullixson, R. Halvorson, W. Halvorson, H. Handberg, N. Harstad, G. Haugen, P. Haugen, B. Homan, P. Jecklin, C. Keeler, M. Krentz, J. Krueger, H. Larson, R. Long, M. Luttmann, N. Madson, P. Madson, M. Marozick, R. Mathison, W. McCullough, D. McElwain, R. McMiller, A. Merseth, N. Merseth, J. Moldstad, Sr., J. Moldstad, Jr., R. Moldstad, D. Nelson, R. Newgard, J. Olsen, G. Orvick, J. Petersen, P. Petersen, S. Petersen, S. Quist, D. Schlicht, G. Schmeling, J. Schmidt, K. Schmidt, P. Schneider, J. Shep, T. Skaaland, J. Smith, E. Stubenvoll, F. Stubenvoll, F. Theiste, H. Theiste, D. Thompson, O. Trebelhorn, P. Vangen, H. Vetter, L. Vinton, W. Werling, J. Wilde, C. Wosje, R. Ziesemer

Absent: M. Elliott, A. Harstad, W. Kessel, C. Rusch, A. Wagner

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations or groups:

Present: J. Burkhardt, M. Teigen; Absent: T. Erickson, D. Lillegard, W. McMurdie

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

Pastors Emeriti: Present: G. Gullixson, W. Gullixson, A. Kuster, M. Tweit; Absent: L. Gerbhardt, H. Preus, N. Tjernagel, E. Unseth

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

C. TEACHERS, CHRISTIAN DAY SCHOOL

Present: E. Bartsch, D. Dahlke, R. Diepenbrock, L. Engel, L. Rude; Absent: S. Born, D. Madson, T. Quick, G. Treder

PASTORS, TEACHERS, ADMITTED INTO PERMANENT MEMBERSHIP

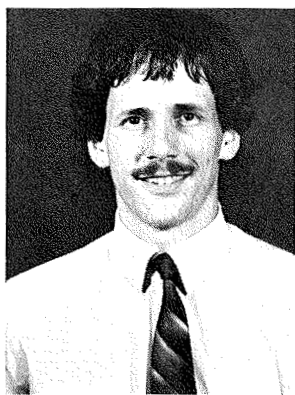
Pastors: The Rev. Roger Fehr, The Rev. Russell Halvorson, The Rev. Gregory Haugen, The Rev. Bradley Homan, The Rev. Richard Long, The Rev. David Thompson, the Rev. John Wilde, The Rev. Richard Ziesemer
Teachers: D. Dahlke, D. Madson, T. Quick



The Rev. Roger Fehr



The Rev. Russell Halvorson



The Rev. Gregory Haugen



The Rev. Bradley Homan



The Rev. Richard Long



The Rev. David Thompson



The Rev. John Wilde



The Rev. Richard Ziesemer



Mr. Dale Dahlke

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Bethel Lutheran Church, Live Oak, California

Grace Lutheran Church, Piedmont, Missouri

Hesperia Lutheran Church, Hesperia, Michigan

PASTORS EXCUSED FOR FULL-TIME ABSENCE

Pastors: T. Elliott, R. Honsey, G. Reichwald, D. Metzger, C. Rusch, W.

McMurdie, N. Tjernagel, E. Unseth, A. Harstad, W. Kessel

PASTORS EXCUSED FOR LATE ARRIVAL

Pastors: W. Granke, G. Faleide, K. Schmidt, W. McCullough, J. Petersen

PASTORS EXCUSED FOR EARLY DEPARTURE

Pastors: F. Schmugge, H. Behrens

DELEGATES EXCUSED FOR LATE ARRIVAL OR

EARLY DEPARTURE

Delegates: L. Engel, J. Rikhus, J. Schooler

CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES

Our Saviour's, Madison, WI; Good Shepherd, Richardson, TX; Faith, San Antonio, TX; Faith, Camarillo, CA; Our Savior's, Elderon, WI

1983 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
P. Anderson	Yelm, WA	Our Redeemer	Paul Nielson Steven Groening
H. Behrens	Chicago, IL	St. Mark's	Howard Uthene Michael Lindh
R. Branstad	Mayville, ND	First American	
R. Carter	East Jordan, MI	Faith	George Melke
R. Dale	Richardson, TX	Good Shepherd	
J. Dalke	Sutherlin, OR	Christ	Ronald Beam Dale Pospisil
W. Dobratz	Ames, IA	Bethany	
M. Doepel	Hartland, MN	Hartland	Harvey Bell Raymond Miller
	Manchester, MN		
J. Dukleth,	Scarville, IA	Center Scarville	Gordon Anderson Merle Albertson Nels Faugstad

E. Ekhoﬀ	Golden Valley, MN	King of Grace	Grant Ranstrom Odean Olsen
M. Elliott	Camarillo, CA	Faith	
D. Faugstad	Princeton, MN	Our Savior's	Robert Soule
R. Fehr	Oklee, MN	Clearwater	Oliver Hofstad
C. Ferkenstad	Trail Hesperia, MI Holton, MI	Mt. Olive Hesperia Holton	John Bezek Edwin Gibson Jeff Tillman
W. Frick	Parkersburg, IA	Faith	Henry Johnson
W. Granke	Madison, WI	Grace	Casjen Boelman Ed Schneider Arnold Kuster Delmar Aastrup
G. Guldberg	Thornton, IA	Richland	
T. Gullixson	Bishop, CA	Our Savior	
R. Halvorson	Alpena, MI	Faith	
	Hillman, MI	Faith	Daniel Basel
W. Halvorson	Jasper, MN Luverne, MN	Rose Dell Bethany	John Arends Jurgen Oeding Ronald Stennes Maxwell Dicks
H. Handberg	Tacoma, WA	Parkland	
N. Harstad	Ashland, WI	First English	
G. Haugen	Myrtle Creek, OR	St. Matthew	Harvey Ringen
P. Haugen	Belview, MN Belview, MN	Our Savior's Rock Dell	
B. Homan	Suttons Bay, MI	First	Ernie Johnson
P. Jecklin	Savannah, GA	Christ	
C. Keeler	Audubon, MN	Immanuel	Leslie Just Ron Sieling
W. Kessel	Hawley, MN Lake Havasu City, AZ	Our Savior's Our Saviour	Albert Rovey Alvin Wanderi Edward Bryant Raymond Sampson
M. Krentz	Tacoma, WA	Lakewood	
J. Krueger	Eau Claire, WI	Ascension	
H. Larson	San Antonio, TX	Faith	
R. Long	Eau Claire, WI	Pinehurst	
M. Luttman	Rochester, NY Scottsdale, NY	Indian Landing	Norman Wezler
N. Madson	Gaylord, MN	Norwegian Grove	Kenneth Skaro Elroy Wolle
	St. Peter, MN	Norseland	Conrad Kaupang Robert Olson Steven Rodning, (Alt.) Floyd Tungsvik, (Alt.)
P. Madson	Fertile, MN	First Evanger	Truman Opheim Marvin Scott
	Ulen, MN	Calvary	Loren Larson Joe Rikhus Norbert Rhinerson
M. Marozick	Burlington, MA	Pinewood	
R. Mathison	Minneapolis, MN	Hiawatha	
W. McCullough	Albert Lea, MN	Our Savior's	Martin Jordahl
D. Thompson			Ralph Olson
R. McMiller	Okauchee, WI	Holy Trinity	Dale Dahlke

A. Merseth	Lake Mills, IA Lake Mills, IA Lake Mills, IA	Lake Mills Lime Creek Somber	Lars Petersen Albin Levorson Sven Hanson Obert Harmon Marvin Gronwoldt Raymond Fehr Eugene Luech Wilbur Hage Gunnar Malmn Everett Schumacher Elroy Bartsch Ralph Sorenson Gordon Dally Julius Hammer- meister
N. Merseth	Northwood, IA Riceville, IA Bloomer, WI	First Shell Rock Immanuel Good Shepherd	
J. Moldstad, Jr.	Sioux Falls, SD	Bethel	
J. Moldstad, Sr.	Crookston, MN East Grand Forks, MN	Grace River Heights	
R. Moldstad	Bell Gardens, CA	Christ the King	
D. Nelson	Princeton, MN	Bethany	Emmanuel Wiese Gordon Scarping Ray Diepenbrock Norman Holte Kenneth Natvig Orin Vaala Harvey Roberson Arlo Johnson Jay Schooler M. Arnsmeier Howard Hougén Alton Erlandson
R. Newgard	Mankato, MN	Mt. Olive	
G. Obenberger	Lawler, IA New Hampton, IA	Saude Jerico	
J. Olsen	Vero Beach, FL	Grace	
G. Orvick G. Faleide	Madison, WI	Holy Cross	
J. Petersen P. Petersen S. Petersen	Colorado Springs, CO Oregon, WI Apple Valley, MN	St. Andrew Faith Heritage	Sherwood Knick John Pellingner Walter Friebe Edwin Merseth
T. Petersen	Bagley, MN Clearbrook, MN Lengby, MN Piedmont, MO	Our Savior's Concordia St. Paul's Grace	John Hardin Wilfred Kranung David Anderson David Higgins
C. Rusch			
S. Quist	Naples	Our Savior	
D. Schlicht	Thompson, IA Forest City, IA	Zion Forest English	
G. Schmeling	Cottonwood, MN Tracy, MN	Zion	Harold Bahn Dwayne Boerner Arthur Holstein Gordon Wendorff Julius Rialson, (Alt.) Rollo Pietan Leonard Engel Otto Henning Gerald Burt Norman Thede Phillip Nordlie Otto Blask
J. Schmidt K. Schmidt P. Schneider	Waterloo, IA West Bend, WI Midland, MI	Pilgrim Trinity Holy Scripture	
J. Shep	Cottage Grove, WI	Western Kosh- konong	
T. Skaaland	Amherst Jct., WI Elderon, WI	Our Savior's Our Savior's	
E. Stubenvoll F. Stubenvoll	Marinette, WI Calmar, IA New Hampton, IA	Trinity Trinity Redeemer	
F. Theiste	Eau Claire, WI	Concordia	Gary Kochan Nanian Thompson Rudolph Dehli Willard Leiran
O. Trebelhorn	Waterville, IA	East Paint Creek	

P. Vangen	Waukon, IA	West Paint Creek	
H. Vetter	Madison, WI	Our Saviour's	
	Portage, WI	St. Paul's	Chester Grossmann
	Wisconsin Dells, WI	Newport	
L. Vinton	Marietta, GA	Resurrection	Elmer Borgschatz
A. Wagner	Ventura, CA	Wayfarers' Chapel	Donald McElwain
			Whit Ulrich
W. Werling	Live Oak, CA	Bethel	Louis Schaefer
J. Wilde	Brewster, MA	Trinity	Paul Chamberlin
			Harold Muller
C. Wosje	Port Orchard, WA	Bethany	Larry Fisher
			Timothy Matthas
R. Ziesemer	Lombard, IL	St. Timothy	Leroy Meyer
VACANCIES	Iola, WI	Redeemer	Lenwick Hoyord
			John Mikels
	Mt. Vernon	St. Luke	

CONVENTION COMMITTEES AS ELECTED

1. PRESIDENT'S MESSAGE AND REPORT

Pastors—J. Petersen, C. Wosje, P. Anderson

Delegates—Ed Schneider (Grace, Madison), Dale Dahlke (Okauchee)

2. NOMINATIONS (Elected at the 1982 convention)

Pastors—G. Faleide, J. Moldstad, Jr., R. Newgard, R. McMiller

Delegates—Alton Erlandson, Orville Quist, Ron Younge, Lenwick Hoyord

3. CREDENTIALS

Pastors—M. Harstad, T. Aaberg, Jr., P. Madson

Delegates—Ray Diepenbrock (Mt. Olive, Mankato), Chester Grossmann (St. Paul's, Portage), Conrad Kaupang (Norseland)

4. PROGRAM

Pastors—G. Schmeling, C. Ferkenstad

5. PUBLIC PRESS AND CONVENTION SENTINEL

Pastors—W. Granke, R. Mathison

6. DOCTRINE

Pastors—N. Madson, P. Haugen, C. Keeler, T. Kuster, N. Merseth, R. Newgard, S. Petersen, G. Schmeling, M. Tweit, R. Ziesemer

Delegates—Obert Harmon (First Shell Rock), Raymond Fehr (Good Shepherd), John Pellingier (Heritage), Albert Rovey (Our Saviour, Lake Havasu), Harold Bahn (English), Delmar Aastrup (Richland), Loren Larson (Calvary), Gerald Burt (Holy Scripture), Ralph Olson (Our Savior's, Albert Lea), Paul Nielsen (Our Redeemer), Norman Holte (Mt. Olive, Mankato)

7. MISSIONS

Pastors—H. Larson, J. Burkhardt, G. Faleide, W. Granke, G. Haugen, R. Mathison, P. Schneider, P. Vangen

Delegates—Ronald Beam (Christ), Nels Faugstad (Scarville), Willard Leiran (East Paint Creek), Dan Basel (Faith, Hillman), David Anderson (Our Savior, Naples), Ed Schneider (Grace), Marvin Scott (First Evangel), Orin Vaala (Saude), Robert Olsen (Norseland), John Arends (Bethany, Luverne), Jay Schooler (Vero Beach), M. Arnsmeier (Vero Beach), Alvin Wanderi (Lake Havasu), Leroy Meyer (St. Timothy), Howard Hougan (Holy Cross)

8. HIGHER EDUCATION

Pastors—H. Handberg, J. Dalke, W. Halvorson, R. Long, P. Madson, J. Olsen, K. Schmidt, M. Teigen, P. Petersen

Delegates—Albin Levorson (Somber), Nanian Thompson (Concordia, Eau Claire), John Mikels (Redeemer, Iola), George Melke (East Jordan, Mich.), Paul Chamberlin (Trinity, Brewster), Otto Henning (Holy Scripture), Martin Jordahl (Our Savior's, Albert Lea), Odean Olsen (King of Grace), Steven Groening (Our Redeemer), Ray Diepenbrock (Mt. Olive, Mankato), Elroy Bartsch (River Heights), Whit Ulrich (Wayfarers' Chapel, Ventura), Harvey Ringen (St. Matthew, Myrtle Creek), Norbert Rhinerson (Pinewood), Larry Rude (Parkland)

9. EDUCATION AND YOUTH

Pastors—C. Wosje, D. Faugstad, T. Gullixson, B. Homan, J. Moldstad, Jr., R. Moldstad, J. Schmidt, J. Shep, D. Thompson, J. Wilde

Delegates—Robert Soule (Our Savior's, Princeton), Ron Sieling (Immanuel, Audubon), Gary Kochan (Concordia, Eau Claire), Dale Dahlke (Holy Trinity, Okauchee), Jeff Tillman (Holton), Gordon Scharping (Bethany, Princeton), Kenneth Natvig (Saude), Casjen Boelman (Parkersburg), Larry Fisher (Bethany, Port Orchard), Norman Thede (Western Koshkonong), Leonard Engel (Trinity, West Bend), Everette Schumacher (Grace, Crookston), John Bezek (Hesperia)

10. PUBLICATIONS

Pastors—F. Theiste, P. Anderson, R. Fehr, G. Guldberg, N. Harstad, M. Krentz, M. Luttman, D. Schlicht, F. Stubenvoll, L. Vinton

- Delegates**—Alton Erlandson (Holy Cross, Madison), Ray Miller (Hartland), Arthur Holstein (Zion, Tracy), Chester Grossmann (St. Paul's Portage), Otto Blask (Our Savior's, Amherst Junction), Gunnar Malmin (Bethel, Sioux Falls), Walter Friebeus (Our Savior's, Bagley), John Hardin (Grace, Piedmont, Mo.)
11. FINANCES
Pastors—Juul Madson, E. Bryant, W. Dobratz, R. Halvorson, P. Jecklin, W. McCullough, E. Stubenvoll, E. Teigen, E. Ekhooff
Delegates—Lars Petersen (Lime Creek), Marvin Gronwoldt, Sr. (Immanuel, Riceville), Les Just (Immanuel, Audubon), Rudolph Dehli (East Paint Creek), Gordon Wendorff (Zion, Tracy), Dwayne Boerner (English, Cottonwood), Elmer Borgshatz (Resurrection, Marietta), Ray Sampson (Lakewood), L. Hoyord (Redeemer, Iola), Wilfred Kranung (Piedmont), Michael Lindh (St. Mark's), Maxwell Dicks (Parkland), Henry Johnson (Faith, Parkersburg), Phillip Nordlie (Western Koshkonong).
12. CHRISTIAN SERVICE
Pastors—R. Dale, H. Behrens, R. Carter, M. Harstad, J. Krueger, D. McElwain, T. Skaaland
Delegates—Swen Hanson (Somber), Eugene Lueck (Good Shepherd, Bloomer), Oliver Hofstad (Clearwater, Oklee), Dale Pospisil (Christ, Sutherlin), Norman Wezler (Indian Landing), Conrad Kaupang (Norseland), Elroy Wolle (Norwegian Grove), Lewis Schaefer (Bethel, Live Oak), Ralph Sorenson (River Heights), Julius Hammermeister (Christ the King, Bell Gardens), Jurgen Oeding (Bethany, Luverne), Ed Merseth (Concordia)
13. MISCELLANEOUS
Pastors—J. Moldstad, Sr., R. Branstad, W. Frick, M. Marozick, D. Nelson, S. Quist, J. Smith, H. Vetter
Delegates—Sherword Knick (Heritage), Edwin Gibson (Holton), Harvey Bell (Hartland), Harvey Roberson (Jerico), David Higgins (Our Savior, Naples), Truman Opheim (First Evanger), Harold Muller (Trinity, Brewster), Grant Ranstrom (King of Grace), Ron Stennes (Parkland), Timothy Matthes (Bethany, Port Orchard), Ernie Johnson (First, Suttons Bay), Rollo Pietan (Pilgrim, Waterloo)
14. SYNODICAL MEMBERSHIP
Pastors—R. McMiller, C. Ferkenstad, G. Gullixson, A. Kuster, W. Petersen, B. Teigen
Delegates—Merle Albertson (Scarville), Arlo Johnson (Jerico), Joe Rikhus (Calvary), Emmanuel Wiese (Bethany, Princeton), Howard Uthene (St. Mark's), Gordan Dally (Christ the King, Bell Gardens), Kenneth Skaro (Norwegian Grove), Wilbur Hage (Bethel)
15. MINUTES
Pastors—W. Frick, M. Luttman
Delegates—Gordon Scharping (Bethany, Princeton), Leonard Engel (Trinity, West Bend)
16. PASTORAL CONFERENCE RECORDS
Pastors—W. Gullixson, H. Theiste
17. RESOLUTIONS
Pastors—J. Petersen, O. Trebelhorn, W. Werling
18. TELLERS
Pastor—D. Thompson
Candidates—M. Doepel, J. Dukleth, J. Krikava, G. Obenberger, T. Petersen
19. CHAPLAIN
Pastor—M. Krentz
20. HEAD USHER
Pastor—J. Wilde
21. PARLIAMENTARIAN
Pastor—M. Tweit
22. ORGANIST
Pastor—H. Vetter



PRESIDENT'S MESSAGE

President George Orvick

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

The year 1983 is certainly an historic and significant year as we observe the 500th anniversary of the birth of the great reformer, Dr. Martin Luther. It was at 11 o'clock at night on November 10th, 1483 that a son was born to Hans and Margaret Luther. The historian Carlyle says, "In the whole world, that day, there was not a more entirely unimportant looking pair of people, than this miner and his wife. And yet what were all Emperors, Popes, and Potentates in comparison? There was born here, once more, a Mighty Man; whose light was to flame as the beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man." Carlyle goes on in his description, "I will call this Luther a truly great man; great in intellect, in courage, affection, and integrity; one of the most lovable and precious men. Great, not as a hewn obelisk, but as an Alpine mountain. So simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great. Ah, yes, unsubduable granite, piercing far and wide into the heavens; yet in the clefts of its fountains green, beautiful valleys with flowers. A right spiritual hero and prophet; . . . for whom these centuries, and many that are to come yet, will be thankful to heaven."

The impact that Luther had upon his times and upon the succeeding centuries down to our present day is beyond description. First of all, of course, is the fact that he restored the Gospel to its rightful place in the church. Throughout the ages the dust and rubbish of tradition and superstition had accumulated to such a degree that the precious message of salvation by grace alone through faith in our Lord Jesus Christ had been buried and obscured. It was for Luther to rediscover and uncover the soul saving, life giving doctrine that a man is justified by grace alone through faith. He swept away the man made rules and regulations which had burdened the consciences of poor souls and set again upon its proper pedestal in the church the sweet message of salvation through Jesus Christ, our Saviour.

Justification by faith alone! This doctrine is the heart and center of our faith and is the article upon which the church stands or falls. The Apology of the Augsburg Confession, in the fourth article, calls this doctrine "the chief topic of Christian doctrine—an article which is of special service for the clear, correct understanding of the entire Holy Scriptures and alone shows the way to the unspeakable treasure and right knowledge of Christ and alone opens the door to the entire Bible." "Of this article" says Luther, in the Smalcald Articles, "nothing can be yielded or surrendered, even though heaven and earth and whatsoever will not abide should sink into ruin." Luther goes on to say that without this doctrine the Church cannot exist for one hour.

The true Lutheran Church therefore continues to confess before all the world the fourth article of the Augsburg Confession: "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."

One does not know where to stop in describing the great contribution of this man of God. Take, for example, the restoration of the authority of Holy Scripture as the only source and norm of doctrine and life. "The Word of God shall establish articles of faith and no one else, not even an angel" was his mighty confession in the Smalcald Articles and with that confession the power of the Roman Pope was broken. The Word of God is the authority and not the voice of the church, the councils, tradition or the Pope himself.

The three great principles: The Word Alone, Grace Alone, and Faith Alone, well summarize the return to the Bible and to the sweet message of salvation through the vicarious atonement of the Son of God on the cross.

Charles Porterfield Krauth in his "Conservative Reformation" describes some of the great legacies of the sixteenth century, but then he writes, "its grandest achievement was the giving of the Bible to the nations, and the center and throne of this achievement is Luther's translation of the Bible, the greatest single work ever accomplished by man in the department of theological literature. . . Had it been his sole labor, the race could never forget his name."

The tributes that have been paid to Luther are too numerous to begin to put into print. His co-worker, Philip Melancthon, states, "Luther is too great, too wonderful, for me to depict in words." Preserved Smith writes, "Every man in Western Europe and in America is leading a different life today from what he would have been had Martin Luther not lived." In addition to theology, he greatly influenced the fields of literature, government, education, and music. His influence upon the home, family and marriage are felt today.

And yet, great man that he was, he retained a strong sense of his own sinful nature and gave all glory to Christ. He writes, "I ask you to refrain from using my name and rather to be known as Christians, not as Lutherans. Who is Luther? The doctrine which I preach is not mine, nor have I been crucified for any one. Paul the Apostle did not permit the Christians at Corinth to call themselves by his own name or that of Peter. What is there in me, poor, decaying bag of corruption that I am, that should induce the children of Christ to be called after my worthless name? Not so, my friends. Let us put away these partisan names and be called Christians. But if you believe that Luther's teaching is Gospel-truth, while that of the Pope is not, you cannot altogether disown Luther; for in so doing you would also disown his doctrine, which you know to be the doctrine of Christ Himself. Rather say thus: Be Luther a knave or a saint, it does not matter; his Gospel, however, is not his, but Christ's."

This 66th annual convention of our Evangelical Lutheran Synod is therefore dedicated to the honor of the 500th anniversary of the birth of our great spiritual forefather, Dr. Martin Luther. The essay, entitled, "The Birth that gave Rebirth to the Doctrine of Justification" will deal with the central issue of the life and work of the Reformer. The devotions and hymns will also call to mind his teachings.

We would urge all the congregations of the Synod to set aside a Sunday for a special observance of this anniversary in connection with the Reformation Festival held in the fall. Three excellent bulletin inserts describing Luther's life and death are available at this convention for use in all congregations. They are authored by Dr. N. S. Tjernagel. The film "Where Luther Walked" is also available through my office. Various other programs and services are available through Northwestern Publishing House and Concordia Publishing House. May we plan truly distinctive and festive occasions for this memorable event in the history of Lutheranism!

But now let us ask ourselves, "What shall we as children of the Reformation be motivated to do in the life of our church as we look to the future?" First of all,

we can do no better than to see to it that we remain faithful to the teachings of the Holy Scriptures and the Lutheran Confessions. This will be done only as long as there sounds forth from the pulpits of our churches the wonderful message of Jesus Christ and Him crucified. Troubled souls must be led to find comfort in the fact that they have been declared righteous by a gracious God on account of the merit of Christ. The Explanation of our Catechism states it so beautifully that "God can declare sinners righteous because, on the basis of the redemptive work of Christ, He has acquitted all men of the guilt and punishment of their sins, and has imputed to them the righteousness of Christ; He therefore regards them in Christ as though they had never sinned." (Q. 207). We need to be faithful students of the Holy Scriptures, the Lutheran Confessions, and the writings of Luther so that we do not almost unconsciously slip into a Reformed theological emphasis, and fall away from the Lutheran theology of Word and Sacrament.

The age in which we live also calls upon us to be witnesses to historic confessional Lutheranism. We are seeing a major development amongst Lutherans in America, namely the merger of three large church bodies. This merger is characterized by indifference to the theology of Luther and the Confessions. The historical-critical method of Biblical interpretation is accepted without question in their seminaries and consequently the inerrancy and inspiration of Scripture is regarded as an outmoded relic of the past. The doctrine of church fellowship is negated to the point that inter-communion is practiced with the ultra liberal Episcopal Church and joint worship is common with the Church of Rome.

We have a real burden laid upon us to let the light of Reformation Theology shine brightly in such an age of general disregard for the doctrines held by Luther. We shall not pretend to be something that we are not, nor claim to be able to make a large impact upon the theological world. But the Lord only commands us to "let our light shine" and to be faithful. "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32). If there are those in other church bodies who feel in their consciences that they can no longer be a part of such a different spirit we must stand ready to help them in their struggle for the truth. We can not read the mind of God and we hesitate even to make such a reference but the words of Mordecai to Esther come to mind, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

In this connection we would ask the Synod to give earnest consideration to the proposal set before it for the formation of a "Lutheran Forum for Confessional Consultation." We believe that it is one way in which we could begin an organized effort to coordinate the witness of those who wish to be confessional Lutherans without compromising any of our fellowship principles. The former effort of the Lutheran Free Conferences resulted in many excellent presentations. But that effort produced no lasting contribution because there was no way of securing synodical approval of the essays presented nor was there any effort made to share those documents in an organized fashion, even though they were printed in booklet form.

Our proposal for a "Lutheran Forum for Confessional Consultation" must not be construed as any kind of attempt to resolve doctrinal differences by some new scheme or compromise. We must also be careful not to hold out any grandiose hopes for some speedy settlement of issues which have separated conservatives for years. But it is nevertheless an attempt to witness to the truth, to communicate with others who may be like-minded, and to build up over the years a body of confessional statements that may have some use in bringing confessional Lutherans in closer accord. Only the Lord knows if such an endeavor will be of any service to His church, but at least it would be an honest effort. We have for years passed resolutions seeking to make such an attempt but have not found the vehicle with which to proceed. We thank Dr. Tjernagel for authoring this proposal which I now present to you in my report, for your consideration.

As we celebrate this anniversary we would do well to let it motivate us to intensify our home mission efforts. The charge has been made in the past that the

reformers were not particularly mission minded. One writer says, "Notwithstanding the era of discovery in which the origin of the protestant church fell, there was no missionary action on her part in the age of the Reformation." This is a serious charge and it shows a real lack of understanding of the work of the reformers. Luther often preached on the subject of missions. In one sermon he writes about the heathen, saying, "Shall they believe? They must first hear the Word and by it receive the Holy Ghost, Who cleanses and enlightens their hearts through faith. Are they to hear His Word? Then preachers must be sent who shall declare unto them the Word of God." Luther and his co-workers had mission work to do right at home. In this sense we can truly say that the entire Lutheran Reformation was a missionary movement. It brought the Gospel to thousands who had little or nothing of the saving truth before. In fact, Luther and his disciples were fairly submerged in the mightiest mission undertaking since the days of the Apostles. They had to instruct the heathen who were at their very doorstep, to gather them into congregations, to preach, to establish evangelical schools, to translate the Scriptures, to write tracts and books in the effort to spread abroad the great but unknown Gospel truths. The Gospel spread from Wittenberg into all corners of Europe including the British Isles. So the Reformation was indeed a time of deep concern for the welfare of lost souls and for bringing them to a knowledge of the saving truth in Christ.

We therefore will certainly be following in the footsteps of Luther if we have a deep concern for mission expansion. Many opportunities are already presenting themselves to us. God has provided manpower for the work in that we have a good supply of candidates coming out of our seminary so that our vacancies are now pretty well covered. In order to undertake a program of mission expansion much planning needs to be done. The Synod should consider another campaign similar to the Anniversary Thank Offering and should devote such an effort entirely for home mission expansion. This may necessarily be several years down the road before such a campaign could begin. However, we should begin the planning phase before too long so that thorough preparations are made. If a church body wishes to remain a vital force it must never lose its love for souls. Zeal for the salvation of souls is the mission and lifeblood of the church. Carrying out the Great Commission of our Saviour to "make disciples of all nations" and to "preach the Gospel to every creature" is surely one of the chief ways that we can serve our blessed Saviour and at the same time honor the memory of him whose birth and life work made such an impact on the church and world.

May the Lord bless us as we gather here for the 66th annual convention of our Evangelical Lutheran Synod. May He bind us together in the unity of His holy love and cause us to work together hand in hand in all that we undertake. Let each congregation recognize its responsibilities for the larger work which we have undertaken together as a Synod. Let each pastor take to heart the seriousness of our synodical task and thus lead the congregations to a fuller commitment to the work away from home as well as that on our own doorsteps.

We join with the Psalmist in this glad refrain: "Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people." (Ps. 96:2-3).

In Jesus Name. Amen.

George M. Orvick, president
Evangelical Lutheran Synod

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology Richard C. Long was ordained and installed as pastor of Pinehurst Lutheran Church, Eau Claire, Wisconsin on June 27, 1982. The rite of ordination was performed by the Rev. John A. Krueger and the sermon was delivered by President Wilhelm Petersen of Bethany Lutheran Seminary.



Ordination

Left to right: The Rev. George M. Orvick
and The Rev. John R. Wilde

Candidate of Theology John R. Wilde was ordained and installed as pastor of Trinity Lutheran Church, Brewster, Massachusetts on July 4, 1982. Your synodical president performed the rite of installation and preached the sermon.

Candidate of Theology Gregory J. Haugen was ordained and installed as pastor of St. Matthew Lutheran Church, Myrtle Creek, Oregon on July 11, 1982. The rite of ordination was performed by Pastor Paul Anderson. The Rev. Jerrold Dalke preached the sermon.

Candidate of Theology David Thompson was ordained and installed as assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota on July 11, 1982. The rite of ordination was performed by the Rev. M. E. Tweit and the sermon was delivered by the Rev. Norman Madson.

Candidate of Theology Roger R. Fehr was ordained and installed as pastor of the Oklee Lutheran Parish, Oklee, Minnesota on July 18, 1982. The rite of ordination was performed by the Rev. John A. Moldstad, Sr. and the sermon was preached by the Rev. Warren Granke.

Candidate of Theology Bradley Homan was ordained and installed as pastor of First Evangelical Lutheran Church, Sutton's Bay, Michigan on July 18, 1982. The sermon was delivered by President Wilhelm Petersen of Bethany Lutheran Seminary and the rite of ordination was performed by the Rev. Paul Schneider.

The Rev. Steven P. Quist was installed as pastor of Our Savior Lutheran Church, Naples, Florida on July 18, 1982. The Rev. W. C. Gullixson, vacancy pastor, preached the sermon and performed the rite of installation.

On August 1, 1982, the Rev. Erwin Ekhoft was installed as pastor of King of Grace Lutheran Church, Golden Valley, Minnesota. President W. Petersen of Bethany Lutheran Seminary preached the sermon. The Rev. Norman Madson, visitor, performed the rite of installation.

Miss Jolene Lobeda and Mrs. Natalie Sebold were installed as teachers in Lakewood Lutheran School, Tacoma, Washington in August 1982.

Candidate of Theology Russell P. Halvorson was ordained and installed as pastor of the Hillman-Alpena, Michigan Lutheran parish on August 15, 1982. The rite of ordination was performed by the Rev. Paul Petersen. The sermon was delivered by the Rev. Paul Schneider.

On August 22, 1982 Mr. Daniel Madson and Miss Eileen Ausen were installed as teachers in Holy Cross Lutheran School, Madison, Wisconsin.

Mr. Thomas Quick was installed as teacher at St. Matthew Lutheran School, Myrtle Creek, Oregon in August 1982.

On August 29, 1982 Mrs. Sharon King and Miss Linda Matsche were installed as teachers in Parkland Lutheran School, Parkland, Washington.

The Rev. John Schmidt was installed as pastor of Pilgrim Lutheran Church, Waterloo, Iowa on September 5, 1982. The Rev. Adolph Harstad preached the sermon, the Rev. Elroy Buhr served as liturgist, and Circuit Visitor M. E. Tweit performed the rite of installation.

On September 5, 1982 Mrs. William Erickson was installed as teacher in Bethany Lutheran School, Port Orchard, Washington.

The Rev. James P. Olsen was installed as pastor of Grace Lutheran Church, Vero Beach, Florida on September 12, 1982. The Rev. L. C. Gerbhardt preached the sermon. The Rev. Steven Quist performed the rite of installation.

On September 12, 1982 Mr. Lee Fehr was installed as principal and Mrs. Linnette Fehr as teacher in Western Koshkonong Lutheran School, Cottage Grove, Wisconsin.

The Rev. Joseph Burkhardt was installed as pastor of St. Paul Lutheran Church (Independent), Escondido, California on November 7, 1982. The Rev. W. McMurdie preached the sermon. The Rev. Al Wagner performed the rite of installation.

The Rev. Daniel Metzger was installed as professor at Bethany Lutheran College on November 8, 1982. The Rev. M. E. Tweit, chairman of the Board of Regents, performed the rite of installation.

On November 9, 1982 Professor Marvin G. Meyer was installed as president of Bethany Lutheran College. The Rev. M. E. Tweit, chairman of the Board of Regents, preached the sermon. The Rev. Richard Newgard, secretary of the board served as liturgist.

The Rev. Richard Ziesemer was installed as pastor of St. Timothy Lutheran Church, Lombard, Illinois on December 5, 1982. The Rev. Howard Behrens preached the sermon. Circuit Visitor Warren Granke served as liturgist.

The Rev. Theodore Gullixson was installed as pastor of Our Savior Lutheran Church, Bishop, California on December 12, 1982. The Rev. W. McMurdie preached the sermon and performed the rite of installation.

The Rev. Craig Ferkenstad was installed as pastor of the Holton-Hesperia Lutheran Parish, Michigan on January 9, 1983. The Rev. Bradley Homan delivered the sermon. Circuit Visitor Paul Schneider performed the rite of installation. The Rev. Robert Carter and the Rev. Russell Halvorson served as liturgists.

On February 13, 1983 the Rev. Michael Krentz was installed as pastor at Lakewood Lutheran Church, Tacoma, Washington. The Rev. Paul Anderson served as liturgist. Circuit Visitor H. Handberg performed the rite of installation. The Rev. Carl Wosje preached the sermon.

The Rev. Paul Petersen was installed as pastor of Faith Lutheran Church, Oregon, Wisconsin on March 20, 1983. The Rev. Steven Petersen preached the sermon and performed the rite of installation. The Rev. W. Granke served as liturgist.

On April 10, 1983 the Rev. William McMurdie was installed as pastor of the Wayfarers' Chapel-Lutheran Church of Anaheim, California. The Rev. Arthur Schmitt preached the sermon. The Rev. Al Wagner performed the rite of installation.

The Rev. John Smith was installed as pastor of St. Martin's Lutheran Church, Shawano, and St. Paul Lutheran Church, Clintonville, Wisconsin on May 1, 1983. The Rev. W. Granke, circuit visitor, performed the rite of installation. The Rev. Gary Faleide preached the sermon.

ANNIVERSARIES

Our Savior's Lutheran Church, Amherst Junction, Wisconsin observed its 60th anniversary on June 27, 1982. Seminary president W. Petersen and the Rev. M. E. Tweit were guest speakers.



Our Savior's Lutheran Church, Amherst Junction, Wisconsin

The Rev. Herbert Larson observed the 25th anniversary of his ordination on July 7, 1982. Your synodical president preached the anniversary service.

The Rev. Robert Carter observed the 25th anniversary of his ordination on July 21, 1982.



The Rev. J. Herbert Larson



The Rev. Robert Carter

On Sunday, February 20, 1983 Western Koshkonong Lutheran Church celebrated the 60th anniversary of its Christian Day School with a special rededication service of the newly remodeled school building. The Rev. R. McMiller preached the sermon. Your synodical president spoke on behalf of the Synod.

Trinity Lutheran Church, Brewster, Massachusetts observed its 10th anniversary on February 28, 1983.

The Wayfarers' Chapel-Lutheran Church, Ventura, California observed the 10th anniversary of its organization on March 13, 1983. The Rev. William Kessel was the guest preacher and the Rev. Al Wagner, pastor of the congregation, was the liturgist.

The Saude Lutheran Church of Lawler, Iowa was organized by the Rev. U. V. Koren in the fall of 1857. Due to extenuating circumstances, the 125th anniversary celebration was not held until June 12, 1983. Former pastors, Dr. N. S. Tjernagel and the Rev. G. A. R. Gullixson preached at the anniversary services. The Saude Lutheran Church is the oldest congregation with continuous relationship with the Old Norwegian Synod and the Evangelical Lutheran Synod.



Saude Lutheran Church, Lawler, Iowa

GROUNDBREAKING

Groundbreaking ceremonies were held on June 12, 1983 for a fellowship center at Holy Cross Lutheran Church, Madison, Wisconsin. The center will include a gymnasium-auditorium and 2 classrooms.

DEATHS

The Rev. Willard Pultz passed away in July 1982. Funeral services were held on July 10 in Biloxi, Mississippi.

Professor Milton Otto, dean of our Seminary for many years, passed away on August 20. Funeral services were held at Mt. Olive Lutheran Church, Mankato, Minnesota on August 23, 1982. The Rev. Richard Newgard conducted the service. Your synodical president spoke on behalf of the Synod.

Miss Ella B. Anderson, faithful servant of the Lord and of our Bethany Lutheran College, died on December 29, 1982. Funeral services were held at Grace Lutheran Church, Piedmont, Missouri on January 1, 1983. Prof. B. W. Teigen conducted the service.

MEMBERSHIP REQUESTS

Bethel Lutheran Church, Live Oak, California, the Rev. W. Werling, pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

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

The Rev. Gregory J. Haugen, pastor of Saint Matthew Lutheran Church, Myrtle Creek, Oregon, has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Bradley Homan, pastor of First Lutheran Church, Sutton's Bay, Michigan, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Richard C. Long, pastor of Pinehurst Lutheran Church, Eau Claire, Wisconsin hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. John R. Wilde, pastor of Trinity Lutheran Church, Brewster, Massachusetts has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Richard D. Ziesemer, pastor of St. Timothy Evangelical Lutheran Church, Lombard, Illinois, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Dale R. Dahlke, principal of Holy Trinity Lutheran School, Okauchee, Wisconsin has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Grace Evangelical Lutheran congregation, Piedmont, Missouri, the Rev. Carl Rusch, pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Hesperia Evangelical Lutheran Church, Michigan, the Rev. Craig Ferkenstad, pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Mr. Daniel Madson, teacher at Holy Cross Lutheran School, Madison, Wisconsin, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

Mr. Thomas Quick, principal of St. Matthew Lutheran School, Myrtle Creek, Oregon has applied for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Russell P. Halvorson, pastor of the Hillman-Alpena Parish, Michigan hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. David Thompson, assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

CHURCH CLOSING

Oslo Lutheran Church, Volga, South Dakota dissolved as a congregation at the end of 1982.

RESIGNATIONS AND APPOINTMENTS

The Rev. John Schmidt tendered his resignation as alternate visitor of Circuit No. 3. The Rev. Howard Behrens was appointed to serve in his stead.

The Rev. Harold Vetter resigned as visitor of Circuit No. 3, upon accepting a

call to another circuit. The Rev. Paul Schneider was appointed to take his place.

Mr. William Rank has resigned from the Board for Christian Service. This position should be filled by election at this convention.

The Rev. Robert Yount has resigned from our Evangelical Lutheran Synod and has accepted a call into the Lutheran Church-Missouri Synod.

Dr. N. S. Tjernagel and the Rev. Al Wagner were appointed to an ad hoc committee to give thought to a plan whereby Lutheran church bodies who wish to remain faithful to the Lutheran Confessions might exchange doctrinal statements. A plan drawn up by Dr. Tjernagel is being proposed to the Synod.

The Rev. John Smith resigned as alternate visitor of Circuit No. 5.

ASSIGNMENT COMMITTEE

The Assignment Committee of the Synod has made the following assignments of candidates and vicars:

Candidate of Theology Martin Doepel to the Hartland-Manchester Parish, Minnesota.

Candidate of Theology John Dukleth to the Scarville Parish, Iowa.

Candidate of Theology James Krikiva to Bethany Lutheran College.

Candidate of Theology Glenn Obenberger to the Saude-Jerico Parish, Iowa.

Candidate of Theology Thomas Petersen to the Lengby Parish, Minnesota.

The following vicars were assigned:

Mr. Darryl Bakke to Norseland Lutheran Church, St. Peter, Minnesota.

Mr. Thomas Fox to King of Grace Lutheran Church, Golden Valley, Minnesota.

Mr. Daniel Larson to the Oklee Parish, Oklee, Minnesota.

Mr. Kenneth Mellon to the Luverne Parish, Minnesota.

Mr. Daniel McMiller to the Wisconsin Lutheran Chapel and Student Center, Madison, Wisconsin.

Mr. Steven Sparley to the Northwood Parish, Iowa.

TEACHER AVAILABILITY

With renewed emphasis upon quality education in our country and with a desire to "return to the basics," etc., it would seem that we can expect our Christian Day Schools to continue to grow and new schools to be opened. We are fortunate in having several excellent teacher candidates available for calls right now but as far as we know there are not many openings in our schools. We urge our congregations with schools to be certain to make their needs known as soon as possible to the Board for Education and Youth so that our fine new teacher candidates may be placed.

THE LUTHERAN CONFESSIONAL CHURCH

The Lutheran Confessional Church with congregations in Sweden, Norway and Finland and with whom we recently declared fellowship will hold its annual convention July 20-24 in Ørje, Østfold, Norway. Apparently we will not be able to have any representative at the convention although we would like to do so. Greetings will be sent to them on behalf of our Synod.

The following letter was received from President Per Jonsson last December:
Dear Brother Orvick,

Before the holy day, when we celebrate the birthday of our God and Saviour, I have the privilege of sending you and the Evangelical Lutheran Synod cordial greetings from the Lutheran Confessional Church and all its members in Sweden, Norway and Finland.

We remember with special joy, that during the year we have proclaimed fellowship with your church. May we more and more through the Holy Ghost be confirmed in this blessed fellowship on the basis of the Word!

Next year people all over the world will celebrate the 500th birthday of Dr. Luther. May we who are confessional Lutherans, in that year more than else

make Luther's pure doctrine known in our congregations and incite our lay people to study Luther's works.

May God bless your Christmas with Word and Sacrament and fill your hearts with peace and joy!

Yours sincerely,

Per Jonsson

THE EVANGELICAL LUTHERAN CHURCH- SYNOD FRANCE AND BELGIUM

Our Synod continues in fellowship with the ELC-Synod of France and Belgium. Personal greetings and correspondence was received from Dr. Wilbert Kriess in March. To my knowledge a synodical convention is not being held until 1984. The president of the church body is the Rev. Frederick Bohy. Our Doctrine Committee will continue to study our relationship.

OTHER OVERSEAS CHURCHES

We have not had any communication with SELK or with the Evangelical Lutheran Free Church of East Germany this year. Dr. Ernst Lerle visited here in the fall of 1981 and urged that efforts be made to establish more communication between the Lutheran churches which desire to remain true to the Scriptures and the Lutheran Confessions.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Wisconsin Evangelical Lutheran Synod will hold its 47th biennial convention August 1-6 at Dr. Martin Luther College in New Ulm. Plans are being made to have representatives from the Evangelical Lutheran Synod at the meeting. No joint doctrine committee meetings were held this past year although plans are being made for a meeting to discuss the LC-MS documents entitled "Nature and Implications of Fellowship." A joint Evangelical Lutheran Synod-Wisconsin Evangelical Synod pastoral conference of pastors in the Madison, Wisconsin area was held at Holy Cross Lutheran Church in Madison on February 22, 1983. Plans are being made to make this an annual event.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The sixteenth meeting of the Evangelical Lutheran Confessional Forum was held at the Astor Hotel Conference Center, Milwaukee, Wisconsin, October 25-26, 1982. Reports were exchanged by the Administrative, Doctrine, Missions, and Education and Youth Divisions. A paper entitled, "Considerations for Confessional Lutheran Bodies in Choosing and Entering Mission Fields" was presented by the Rev. Larry Zweig. Various essays delivered in the respective synods were reviewed. The next meeting of the Forum will be October 15-16, 1984. Plans were made that all divisions of the Forum shall exchange visits on a regular basis, particularly on the alternate year when the Forum does not meet. The Evangelical Lutheran Synod will host the next meeting.

THE LUTHERAN CHURCH-MISSOURI SYNOD

No meetings have been held this year with representatives of the Lutheran Church-Missouri Synod. We have had an exchange of correspondence with President Ralph Bohlmann on several subjects. One such subject was the proposal of Dr. Bohlmann for a new "Inter Lutheran Association" to replace LCUSA. The position of our Synod on prayer fellowship was explained and cited as one reason why we would not be able to participate. The Doctrine Committee has been reviewing the LC-MS document "The Nature and Implications of

Church Fellowship." The continuing problem seems to be that in the LC-MS document joint prayer between church bodies not in fellowship is not placed on the same level as altar and pulpit fellowship.

An article in the LC-MS paper called the "Reporter," Vol. 9, No. 17, was also referred to us for comment. The article was entitled "The Missouri Synod and Joint Worship." Our Doctrine Committee has examined this paper also and I have conveyed our conclusions to Dr. Bohlmann.

We can appreciate the efforts of the conservative leaders in the LC-MS to be faithful to the Scriptures and the Lutheran Confessions. We realize what a difficult task they have and we certainly remember them in our prayers. With the merger of the LCA-ALC-AELC and with the agreement to participate in communion with the Episcopal Church it is very apparent that the LCMS-ALC union was not based on doctrinal agreement. We are thankful for the fact that this was recognized and that the LC-MS broke the fellowship established with ALC in 1969. May the Lord now continue to strengthen their church body. The LC-MS convention will be held July 8-15. We plan to have two observers present.

OUR BETHANY LUTHERAN COLLEGE AND SEMINARY

The Lord continues to provide capable leadership for our schools. As a Synod we appreciate the service of Prof. Norman Holte who retired from the presidency this past year. We also are grateful to the Lord that He has provided another president for our school in the person of Prof. Marvin Meyer. He certainly has my confidence and also that of the Board of Regents and has already shown his capacity for good management in the administration of our school. We pray for him and all the members of the faculty and staff.

Our seminary continues to produce an abundant supply of pastors. What a joy it was to assign candidates and vicars this year and to fill the many vacancies in our parishes. How thankful the congregations ought to be that we have a "school of the prophets" to train young men for the pastoral office. It will be necessary to continue to open new missions so that this supply of workers can be sent forth to preach the Gospel of salvation.

HOME MISSIONS

The Lord continues to open doors for us in the area of home missions. The Board for Missions is very alert in trying to make the most of every opportunity. It is my feeling that the next major fund raising effort held throughout the Synod ought to be for the purpose of opening many new home missions and thus broadening our base. Before long we ought to begin planning for such a campaign. If we could accomplish what we did in the Anniversary Thank Offering it would be a wonderful step forward for our Synod's expansion and in keeping with our Lord's Great Commission.

FOREIGN MISSIONS

Reports from the Foreign Mission field indicate that we have gained a lot of experience in the operation of a foreign mission in the last 15 years since we began in Peru in 1968. Coordination and planning of the work is well integrated and resulting in steady progress. We are pleased to have Missionary Martin Teigen with us at this convention. His reports will be an inspiration to us all.

LUTHER ANNIVERSARY

Plans for the proper celebration of the 500th anniversary of the birth of the great reformer include the theme, devotions and essay at this convention. Three fine brochures written by Dr. N. S. Tjernagel on Luther's life, work and death are now ready for distribution to all of our congregations. We have two copies of the film "Where Luther Walked" which were made available to us by the Aid

Association for Lutherans. They may be booked for showing through my office. We would also like to suggest a Sunday such as October 30 or November 6 as the Festival of the Anniversary of Luther's Birth and ask all congregations to set the day aside for an appropriate celebration. Many programs, books, worship services, etc., are available from Northwestern and Concordia Publishing Houses.

BIBLE STUDY PROGRAM

Work is progressing on the Synod-wide Bible Study Program. Dr. William Kessel will complete the writing of the New Testament study this fall. Promotional material will soon be available. We would like to urge all pastors and congregations to plan to enroll in the program next summer and to begin the study in the fall (1984). We hope that an every member visit for the purpose of enrolling members in this study can be carried out in every congregation and that we will reach a majority of our members through this program. The committee is functioning well and is "on schedule" with the production of this series entitled "Christ the Cornerstone Bible Study." We were pleased to be notified that Aid Association for Lutherans has awarded a grant of \$11,700 for the publicity and promotion of this series and that another grant will be awarded for the production of the material itself.

LUTHERAN FORUM FOR CONFESSIONAL CONSULTATION

At last year's Synod convention the following resolution was passed:

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.

In response to this action I appointed a committee consisting of the Rev. Alvin Wagner and Dr. N. S. Tjernagel to work on a plan whereby those Lutheran Church bodies which wish to remain faithful to the Scriptures and the Lutheran Confessions might communicate with each other on doctrinal matters without compromising any of our fellowship principles.

Dr. Tjernagel has drawn up the following proposal for the consideration of the Synod. The proposal has been carefully reviewed by our Doctrine Committee and meets with their approval. The committee held a special meeting with Dr. Tjernagel and has spent a great deal of time examining the proposal.

I believe that the formation of such a "Lutheran Forum for Confessional Consultation" would provide the vehicle by which conservative Lutheran church bodies could share the results of their studies in a uniform way and thus hopefully compile a body of confessional statements which might draw the confessional bodies closer together. What the future results would be we leave to the Lord.

The plan does not call for meetings of joint committees. There would be no joint worship or prayers or any compromise of our doctrinal position. The documents would be produced by the various bodies, sent to the corresponding secretary, and distributed by him to the secretaries in other bodies for consideration by their appropriate committees.

If this plan is approved I have asked Dr. Tjernagel to serve as the corresponding secretary for the Lutheran Forum for Confessional Consultation. The Evangelical Lutheran Synod, through its president, would take the initiative and send invitations to the various bodies to participate in this endeavor. We plan to make application to Aid Association for Lutherans for funding.

PROPOSAL

For the Formation of A

LUTHERAN FORUM FOR CONFESSIONAL CONSULTATION (LFCC)

The Evangelical Lutheran Synod, acting on a resolution adopted at its annual convention in June 1982, and on informal overtures from members and officials of other Lutheran bodies, herewith, undertakes to initiate a long-term process through which a consortium of Lutheran bodies may come to terms with contemporary doctrinal issues not treated in the *Book of Concord* of 1580.

1. In the pursuance of this initiative the President of the Evangelical Lutheran Synod is inviting the participation of Lutheran bodies which have constitutional commitments to all of the confessions embodied in the *Book of Concord*, and which have demonstrated in their official doctrinal affirmations and the published writings of their theologians that they are in full agreement with the letter and the spirit of the Lutheran Confessions.
2. All Lutheran bodies which qualify under the confessional standard referred to above and have substantial memberships capable of maintaining at least one theological seminary with a full-time resident faculty are included in this approach to the world-wide community of Lutheran synodical bodies.
3. The initial objective of the Forum will be to discover and give verbal expression to confessional agreement on contemporary issues on which the Holy Scriptures provide guidance and through which God's will is made known to us. We believe that such formulations, shared by the participating bodies, will strengthen each of them in confessing their common faith. As we proceed with the work of the Forum we believe that in renewing and reinvigorating our historic commitment to the Holy Scriptures and the Lutheran Confessions we may approach a time when differences that may divide us now may be resolved.
4. We recognize that some doctrinal differences exist even among Lutherans with full acceptance of the doctrinal guidance of the *BOOK of Concord*. We have no desire to minimize or ignore those differences. We believe, however, that such differences, whatever the degree of their gravity, are best resolved within the framework of consultation between the synods involved. We envision the Lutheran Forum for Confessional Consultation as an agency or clearing house for joint formulations on areas where agreement now exists. The Lutheran Forum for Confessional Consultation will not be a forum for debate, nor will it be a referee in the resolution of differences between synods. The role of the Lutheran Forum for Confessional Consultation will be to consolidate our points of agreement in appropriate statements or formulas, and to heighten and enlarge our common agreement in the fundamentals of historic Lutheranism. It is our firm belief that we are strengthened in our commitment through the common confessions that we can make, we will be stimulated toward God-pleasing solutions of differences that do remain among us.
5. Taking our cue from the Epitome and the Solid Declaration of the Formula of Concord we suggest that the confessional statements prepared for the Forum appear in a dual form, a Summary Statement of from 500 to a thousand words in length, and a Comprehensive Statement long enough for a thorough documentation of the statements made in the Summary Statement. The Summary Statement should be written with both pastors and lay readers in view. Following the model of the Epitome it should avoid technical terminology as far as possible. Where antitheses are appropriate to the subject at hand they may be included.
6. The Comprehensive Statement, based on Scripture and available confirmation from the Confessions, should apply sound hermeneutical principles and they should evidence a mature theological scholarship.
7. The general principle determining subjects to be treated shall be that they have a contemporary significance and that they have not been treated in the Lutheran Confessions. Under that principle there would be no need, for example, for treatises on original sin, the virgin birth, the real presence, or

the doctrine of election. Exceptions to this guiding principle will be instances in which clear statements in the Confessions have been perverted in the literature and the practice of modern Lutheran bodies.

8. We invite proposals from the participants for subjects to be treated in present and future confessional statements of the Forum. A listing of these subjects will be on file in the office of the corresponding secretary and will be available at all times for the consideration of prospective authors.
9. We suggest the following simple structure for the Lutheran Forum for Confessional Consultation. The President of the Evangelical Lutheran Synod, the Rev. George Orvick, has appointed Dr. Neelak S. Tjernagel of Rochester, N.Y., a pastor emeritus of the Evangelical Lutheran Synod, to serve as corresponding secretary for the Lutheran Forum for Confessional Consultation. He will establish an office in his home, will attend to the correspondence involved in the Forum activity, and will be responsible for all mailings associated with Forum relations.
10. The presidents of the participating Lutheran synods will similarly appoint a Forum representative to serve their respective synods. These Forum representatives will function under the authorities of their own synods and in harmony with the structures and policies of their own synods. They will be responsible for all Forum correspondence emanating from their synods and will represent them in correspondence with the corresponding secretary of the Lutheran Forum for Confessional Consultation.

The Forum representatives will work through the established channels of their synodical organizations to determine the doctrinal issues which they may wish to promote for consideration as joint statements of the Lutheran Forum for Confessional Consultation. Having submitted these topics to the corresponding secretary at Rochester, N.Y. the Forum representatives will seek out mature scholars approved by their synodical presidents for the task of writing the confessional statements called for. When these authors accept their assignments the corresponding secretary will be formally notified in writing. He will inform all the Forum representatives that the composition of a given study is under way. This will forestall the possibility that two authors may write on the same subject. When these doctrinal statements are completed the Forum representative will seek approval of the completed statement from his synodical president who may, of course, seek counsel from established agencies or commissions in his synod. After securing presidential approval the completed doctrinal statement will be forwarded to the corresponding secretary.

11. It will be the responsibility of the corresponding secretary to make progress reports to all of the Forum representatives. He will keep before them a file of doctrinal issues that may be considered for inclusion in the list of topics before the Forum. He will notify the synodical representatives of articles that are in process of composition. When he receives the completed statements he will make copies and send one to each of the synodical presidents and one to the Forum representatives.
12. When the completed doctrinal statements are in the hands of the Forum representative he will expedite the process of review as it is considered by the appropriate members of his synod. These reviews may come to one or more of the following conclusions: (1) Acceptable; (2) Acceptable with indicated revision; (3) Acceptable if major changes are made in one or more of its parts; (4) Unacceptable by reason of inadequate scholarship; (5) Unacceptable for stated doctrinal reasons.
13. In reviewing the doctrinal statements submitted by the members of the Forum the corresponding secretary will use his editorial prerogatives in making minor changes in the manuscripts in the interests of an editorial consistency of the form and style of the Forum confessions. He will make no changes that affect the substance or the intent of an author's manuscript. He may consult with the author about possible emendations before copying the manuscript for distribution to all the members of the Forum. In no case will the corresponding secretary debate or challenge the substance of the doctrinal viewpoint of an author.

14. The corresponding secretary will inform each author of any substantial challenges, either in form or substance, relayed to him in the evaluation of the manuscript made by members of the Forum. In most instances we believe that these suggestions or even challenges may be resolved in a writer's revision of his own work. In other cases these challenges may represent a dead end. A given synod may have found itself in doctrinal disagreement with the document reviewed.
15. The underlying assumption of the Lutheran Forum for Confessional Consultation is that the participating bodies all have a firm commitment to the integrity and the authority of the Holy Scriptures and that they accept all of the Lutheran Confessions without reservation as a valid exposition of the Scriptures. This unity notwithstanding, the participating synods may not all be in fellowship with one another. Full cognizance will be taken of this fact in all the activities and relationships of the Forum.
16. Ultimately the documents produced through the Forum will have no formal standing except that which derives from their formal synodical adoption by a constituent body of the Forum. The Forum will not "adopt" a statement in behalf of its constituent members. It will merely be an agency for the promotion of confessional activity by its member bodies. It is our hope that through the years we may secure general assent to many of the confessional statements produced under the aegis of the Forum.
17. Each synod will agree to publish only the confessional documents that it has formally adopted. It may, of course, print them in a book of memorials or other suitable form for consideration by a church body. It is not the intention of the Forum that documents, produced by another synod, be published for polemical purposes. It will be free to give general circulation only to statements that it has formally endorsed. In such publication it may indicate the names of synods that have concurred in their assent.
18. The present structure and the *modus operandi* of the Lutheran Forum for Confessional Consultation may prove satisfactory for an indefinite period of time. At present no formal meetings or personal consultations of participants or writers are contemplated. The work of the Forum will be done within each of the participating bodies rather than through personal conferences. It goes without saying that the presidents of the participating bodies will, at any time in the future, have the prerogative of joint agreements to depart from the procedural pattern established in this initial overture of the Evangelical Lutheran Synod.

The Evangelical Lutheran Synod
The Rev. George M. Orvick, President

Compiled by N. S. Tjernagel

VISITORS CONFERENCE

On December 28-29, 1982 we were able to bring together the Circuit Visitors (or their alternates) for a Visitor's Conference held at Holy Cross Lutheran Church, Madison, Wisconsin. Presentations were made that were very helpful to the work of the visitor. "The Importance of Continuing Education" by President W. Petersen; reading and discussion of "Synodical Guidelines for Circuit Visitors"; "How Circuit Visitors Can Promote the Welfare of the Synod" by the Rev. M. E. Tweit; a report of each visitor of conditions in his circuit; "How Circuit Counselors Can Assist the Local Pastor and Congregation" by the Rev. S. Quist; "Arranging For and Conducting Congregational Visitations"; "Conducting Call Meetings and Installations" by the Rev. John Moldstad, Sr.

The entire cost of the conference was covered by a generous grant from Lutheran Brotherhood.

Another such conference is planned for September 20-21, 1983. It is hoped that such conferences may be conducted annually and that congregational visitations may thus be restored to their rightful place in the life of the church

and that both pastors and congregations may be encouraged to make use of the guidance and services of the Circuit Visitors.

SPECIAL COMMITTEE ON INSURANCE MATTERS

The Committee on Insurance Matters continues its study. The cost of health insurance is a growing concern. No recommendation has been forthcoming as yet.

SYNOD FINANCES

We rejoice in the fact that our income for 1982 was approximately \$50,000 more for our synodical budget than for the previous year. In 1983 income was poor for January but February, March and April were the best in our history. The trustees again took action to reduce the budget to what they considered was an attainable level. It was reduced from \$800,000 to \$764,000. We are sorry that such action had to be taken but it was necessary. We may still be compelled to have one or two special offerings to meet this goal. It will take considerable effort to reach the goal of \$810,000 set by the Stewardship Committee for 1984. The Board of Trustees rejoices in that it was able to reduce our indebtedness for current operating expenses and also to reduce our interest costs.

PRESIDENTIAL ACTIVITIES

During the past year we had the privilege of visiting many of our congregations. We visited the congregations at Lake Havasu City, Arizona and Blythe, California; Midland, Michigan; Richardson and San Antonio, Texas; Brewster, Massachusetts and Oregon, Wisconsin. We have attended the General Pastoral Conference, the Lake Michigan Pastoral Conference, the Madison Area Winkel Conferences. We would like to attend all the area pastoral conferences but time does not permit. The Circuit Visitors have been very faithful in conducting call meetings, ordinations, installations, etc.

CONCLUSION

The Lord has richly blessed our Evangelical Lutheran Synod, but He has also laid upon us an enormous responsibility. We have the pure doctrine of His holy Word and it is our task to share it with as many people as we can possible reach. We pray that the Lord may preserve unto us the rich heritage of the Lutheran Reformation and that we may be faithful in our adherence to sound Lutheran doctrine.

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

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

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

Soli Deo Gloria!

George M. Orvick, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD



Committee on President's Message and Report: Mr. Ed Schneider, Mr. Dale Dahlke, the Rev. Paul Anderson, the Rev. Carl Wosje.

Resolution No. 1: Special Observance of Luther's Birth

WHEREAS, *The 66th annual convention of our Evangelical Lutheran Synod is dedicated to the 500th anniversary of the birth of our great spiritual forefather, Martin Luther, and,*

WHEREAS, *The doctrine of justification made clear through the Lutheran reformation is the chief doctrine of the Christian faith, therefore,*

BE IT RESOLVED, *That the Synod urge all congregations of the Synod to set aside at least one Sunday for the special observance of this anniversary in connection with the reformation festival held this fall.*

Resolution No. 2: Printing of the President's Message

BE IT RESOLVED, *That the President's Message be printed in the 1983 Synod Report.*

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Application of Congregations

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

BE IT RESOLVED, *That the following congregations be received into membership in the Evangelical Lutheran Synod:*

1. *Bethel Lutheran Church, Live Oak, California*
2. *Grace Lutheran Church, Piedmont, Missouri*
3. *Hesperia Lutheran Church, Hesperia, Michigan*

Resolution No. 2: Membership Applications of Pastors

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

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

1. *The Rev. Roger Fehr, pastor of the Clearwater Lutheran Parish, Oklee, Minnesota*

2. *The Rev. Russell Halvorson, pastor of the Hillman-Alpena Lutheran Parish, Hillman, Michigan*

3. *The Rev. Gregory Haugen, pastor of St. Matthew Lutheran Church, Myrtle Creek, Oregon*

4. *The Rev. Bradley Homan, pastor of First Lutheran Church, Sutton's Bay, Michigan*

5. *The Rev. Richard Long, pastor of Pinehurst Lutheran Church, Eau Claire, Wisconsin*

6. *The Rev. David Thompson, assistant pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota*

7. *The Rev. John Wilde, pastor of Trinity Lutheran Church, Brewster, Massachusetts*

8. *The Rev. Richard Ziesemer, pastor of St. Timothy Lutheran Church, Lombard, Illinois.*

Resolution No. 3: Membership Application of Teachers

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

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

1. *Mr. Dale Dahlke, principal of Holy Trinity Lutheran School, Okauchee, Wisconsin*

2. *Mr. Daniel Madson, teacher at Holy Cross Lutheran School, Madison, Wisconsin*

3. *Mr. Thomas Quick, teacher at St. Matthew Lutheran School, Myrtle Creek, Oregon.*

Resolution No. 4: Church Closing

WHEREAS, *Oslo Lutheran Church, Volga, South Dakota, dissolved as a congregation at the end of 1982, therefore,*

BE IT RESOLVED, *That we thank the Lord for the many years of fellowship and support we have enjoyed with this congregation.*

Resolution No. 5: Constitution Approval

WHEREAS, *New or revised constitutions and by-laws of member congregations should be reviewed by the Evangelical Lutheran Synod, and,*

WHEREAS, *The committee has examined the revised constitution of our Saviour's Lutheran Church, Madison, Wisconsin, and has found it to be in harmony with the constitution of the Evangelical Lutheran Synod, therefore,*

A. BE IT RESOLVED, *That the Evangelical Lutheran Synod approve this constitution, but,*

WHEREAS, *It is felt that there are matters which deserve further study,*

B. BE IT FURTHER RESOLVED, *That the congregation be asked to re-study the constitution on the basis of the committee's notes submitted to the President of the Synod.*



**Trinity Lutheran Church
Brewster, MA**



**Bethel Lutheran Congregation
Live Oak, CA**



**Hesperia Lutheran Church (Interior)
Hesperia, MI**

ESSAY FOR THE 66TH CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



THE BIRTH THAT GAVE REBIRTH TO THE DOCTRINE OF JUSTIFICATION

by The Rev. Wilhelm W. Petersen

"Blessed be the day of Martin Luther's birth! It should be a festival second only to that of the nativity of Jesus Christ."

These words by the English poet, Robert Southey, express the profound significance of Martin Luther's birth. Aside from his religious significance, which will be the focus of this essay, historians have used superlatives to describe his influence. Preserved Smith holds that "no man in history has more completely dominated his time." The historian, D'Aubigne, said of him: "Luther proved, through divine grace, the living influence of Christianity, as no preceding Doctor perhaps, had ever felt it before. The Reformation sprang living from his own heart, where God himself had placed it." Speaking of the Lutheran Reformation, the Frenchman Taine said: "There was no province of human intelligence and action which was not refreshed and fertilized by this universal effort." The Catholic historian, Michelet, contends: "It is not incorrect to say that Luther has been the restorer of liberty in modern times." Even the German poet, Goethe, who was not exactly known for his interest in Lutheran theology said: "We do not know for how much, in a general way, we must thank Luther and the Reformation." And Gustav Freytag tells us: "Domestic devotion, marriage, and education of children, municipal life, and school affairs, manners, recreation, all sentiments of the heart, all social pleasures, were consecrated by his teachings and writings. Everywhere he strove to set new goals and to lay deeper foundations. His influence spread far and wide." Such tributes could be multiplied almost indefinitely. It is universally held that Luther's influence created a new order of things; his influence dominated his age

and it is still felt in our day. We would have to agree with Frederick von Schlegel, a Catholic critic, That "there are few, even of his own disciples, who appreciate him highly enough."

It has been said that great men are not born great. George Washington, whose birth and lowly childhood did not give any special signs of his future greatness, became the "Father of his country." Who would have dreamed that the infant Abraham Lincoln, born in a rude Kentucky cabin, would one day be hailed as the Great Emancipator! It is God, the Ruler of the destinies of this world, who makes men great. It was God who, near the close of the fifteenth century, caused a child to be born who was to be greater than Washington and Lincoln, greater than any other man in modern times, who was to change the course of history for all time to come. This child was not born in a king's palace, but in a humble home of a miner; not in some great metropolis, but in a small Saxon village. His birth was not heralded by the great and the mighty ones of the world, but it gladdened the hearts of only the parents and immediate relatives and friends. And yet this child—Martin Luther—had been chosen by Divine Providence to be his instrument for the reformation of the church and by that great work to bring untold and immeasurable blessings to the whole world, blessings which we enjoy in rich measure today. It is fair to say that it is because of Luther's birth that our Synod exists and that we at this convention are centering our attention on the doctrine of justification. One shudders to think what our lot would be if God had not raised up Martin Luther.

Martin Luther was born on November 10, 1483, in Eisleben, Germany, to Hans and Margaret Luther. He was baptized the day after his birth and since that day was St. Martin's Day, his parents named him after that saint. Young Martin attended grade school in Mansfeld and went to high school in Magdeburg and Eisenach. At the age of 17 he entered the University of Erfurt and graduated with a Master's Degree three years later, in 1509. His father wanted him to study law and entertained dreams of seeing his son become a great jurist. God, however, had different plans for this gifted young man and later he used him as his instrument in restoring the pure Gospel and reforming the church.

As young Luther grew and developed there was a cloud of fear and uneasiness hanging over his heart. He was not at peace with God. He was not sure that God was gracious to him. He was afraid that his weaknesses and shortcomings would condemn him before the judgment-seat of Christ. The thought of death and the judgment-to-come frightened him. Then two things happened which caused that cloud of fear to settle more firmly upon his tender heart. The sudden death of a dear friend came as a severe shock to him and it caused him to ask himself, "What if it had been I? What would become of me if I were thus called away

without warning?" Then a short time later he journeyed to visit his parents. On the way back to Erfurt a violent storm overtook him as he was walking through the woods. There was no shelter near. Suddenly a bolt of lightning flashed and crashed to the ground so close that Martin threw himself upon his knees, thinking his turn had come and that death was upon him. Terrors of hell gripped his soul. In his terror he cried out to his favorite saint, "Help, dear St. Anne, and I'll become a monk." He bid farewell to his friends and to the disappointment of his father he entered the monastery, thinking that he would surely find peace for his soul.

His entrance into the monastery really centered around a personal question: "What must I do to be saved?" Luther had been brought up to believe that salvation, in part, was due to man's own works. Consequently the question which haunted him was: "How can I be sure that I have done enough?" He struggled with this question to the point where it almost drove him out of his mind. Later he wrote in one of his hymns:

My good works so imperfect were,
They had no power to aid me;
My will God's judgment could not bear,
Yea, prone to evil made me;
Grief drove me to despair, and I
Had nothing left me but to die;
To hell I fast was sinking.

Lutheran Hymnary 526 v. 3

Then while studying St. Paul's epistle to the Romans in the monastery, the Holy Spirit led him to see that it was not what God demands of us that saves, but rather what he gives us in his Son and which becomes ours by faith. Then it was as though the gates of heaven were opened unto him.

As we commemorate the 500th anniversary of Luther's birth, it is indeed fitting that we center our attention on the doctrine of justification. It is certainly true that Luther's birth gave rebirth to this central doctrine of Scripture. Someone has observed that Luther was not an innovator, but a renovator, that is, he did not devise something new, but he simply restored what had always been there. The doctrine of justification by faith had been hidden under the rubbish of man-made doctrines for many years. But Luther, by the grace of God, gave rebirth to this doctrine by restoring it to the church in its pristine purity so that it continues to live in the hearts of all true believers in Christ. Of this doctrine Luther said: "It is this article alone which begets, nourishes, sustains, keeps, and defends the church. And without it the church could not subsist an hour."

In order to understand and better appreciate this we need to know what the church actually taught in Luther's day. In the fifteen centuries that intervened from the time of Christ and the apostles the visible church on earth had become sadly corrupted.

This deterioration had been a slow process and it had its beginnings in seemingly small things, as the history of error amply points out. In the course of time, false doctrines slowly crept into the church, which in time undermined the very foundation of the Christian faith. Instead of strictly adhering to the Gospel doctrine of salvation by faith through the grace of God, some in the church began to teach a doctrine of salvation by works. They did not deny Christ's redeeming work altogether, but argued that Christ's sacrifice on the cross had been for the purpose of removing the guilt of original sin and that man himself, by his good works, must atone for his actual sins. Since men could not live lives good enough to remove all their guilt, the doctrine of purgatory was developed. Purgatory was taught to be an intermediate state between heaven and hell, a place of suffering for those who in this life had not made sufficient satisfaction for their sins on earth. There they could make the necessary satisfaction by suffering the pangs of purgatory until they were purged of all guilt; and then they could pass into heaven.

The doctrine concerning the Mass, or Holy Communion, was also perverted. Instead of being regarded as a means of grace, it was changed into a sacrifice; that is, Christ's body was sacrificed by the priest in an unbloody manner for the sins of the living and the dead. The saying of masses for individuals, for which money was paid, was taught to be helpful even if the person did not have saving faith in his heart; and in the case of the departed, masses were supposed to assist their souls, so that they might pass through the fires of purgatory more rapidly.

Instead of preaching the Gospel of free grace for sinners, the priests taught the people to rely on the law, in part, for their salvation. Christ was presented to the people not as a loving Savior, but as a harsh Judge. It was held to be useless to approach him with a request, as he would not listen to it; so the people were told to pray to the Virgin Mary and other saints. When Luther was in school he had the mishap of cutting himself with his sword. He almost bled to death before the doctor arrived, and during the night the wound bled afresh. In his fear he prayed for help to the Virgin Mary. Afterwards he told his friends: "Had I died, then, I should have placed my trust for salvation in Mary."

In answer to the question: "What must I do to be saved?" the church taught that in order to obtain eternal life one must be worthy of it. And how does one become worthy of it? The church recognized that man does not have a good heart by nature, yet he has not completely lost his free will in spiritual matters and therefore he can to some extent choose to cooperate with God. It was held that if man does the best that he can, then God will give him grace. This is known as *meritum congrui*, a reward earned by the free will. Then after God has poured grace in his heart he

is capable of doing the works that merit eternal life. This is known as *meritum condigni*, a reward earned by a work prompted by the Holy Spirit.

This might sound like crass work-righteousness—and it is—but Rome also claims to teach “salvation by grace.” But by “grace” Catholicism means something completely different from the Biblical meaning of grace. According to Catholic theology “grace” is the God-given ability to keep God’s law and earn eternal life. This “grace” is said to be poured into the heart of man by the Holy Ghost. This is known as infused grace. In order to understand this we must realize that to Roman Catholic theology the word justify means to make someone just by giving him a new and holy nature. Thus, when God pours his grace into us, he gives us the kind of heart that can earn heaven. He is justifying us, or making us the kind of people that can be worthy of heaven.

Martin Chemnitz well understood this theology. In his *Examination of the Council of Trent* he says that “the church makes the distinction of a first and second justification. For they call that the first justification when an unregenerate man is first permeated with the inherent righteousness, when the first quality, or infused characteristic, of love has been received. And of this first infusion of love they say that no works merit it as a deserved reward. But they call that the second justification when the infused love exercises its operations, bringing forth good works. And this second justification, they say, can and should be obtained through good works. And these works, they think, merit a greater righteousness than the one which is infused freely, for Christ’s sake, in the first justification. Yes, they add that those works in which their second justification consists finally merit eternal life, which, they say, must be bestowed as a deserved reward upon our works performed in love.” Chemnitz concludes by saying, “Therefore they bring back into the church that scholastic figment that Christ merited only the first grace for us, with the help of which, while our own free will concurs, we can afterwards merit with our own good works that we become more pleasing to God, and are received into life eternal on account of our own good works.” (Ex. Vol. 1, pp. 540, 541).

It all boils down to this, then, that man can earn God’s grace when he does the best that he can and God rewards him for this. However, he is not yet saved. He has only gone half way, but now God will meet him with a gift of grace. But this offer of grace will not benefit unless man makes full use of his natural powers. This, then, is the merit that justifies him before God.

This was the conglomerate in Luther’s day. It was a mixture of works and grace. Consequently the question which Luther struggled with was: “How can I a poor sinner be justified in the sight of a holy, righteous God and be certain of my salvation?” It

was in hope of finding an answer to this question that he interrupted his studies at Erfurt and decided to enter the monastery to devote his life to the church, thinking that thereby he would find the peace he was yearning for. But inner peace he did not find. He even inflicted bodily harm upon himself, thinking that that would please God. But then one day while studying St. Paul's letter to the Romans the Holy Spirit led him to see that it was not the righteousness which God demands of us that saves, but rather the righteousness that he gives us in his Son. He wrote as follows:

I had indeed been captivated with an extra ardor for understanding Paul in the Epistle to the Romans. But up till then . . . a single word in Chapter 1:17, "In it the righteousness of God is revealed," stood in my way. For I hated that word "righteousness of God," which, according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they called it, with which God is righteous and punishes the unrighteous sinner. Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, and most ardently desiring to know what St. Paul wanted. At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.' " There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God by the gospel, namely, the passive righteousness with which a merciful God justifies us by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me. Thereupon I ran through the Scriptures from memory. I also found in other terms an analogy, as, the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God, with which he

makes us wise, the strength of God, the salvation of God, the glory of God.

And I extolled by sweetest word with a love as great as the hatred with which I had before hated the word "righteousness of God." Thus that place in Paul was for me truly the gate to paradise. (LW 34, pp. 336, 337)

The Nature of Man and the Nature of God

In order to understand and appreciate the doctrine of justification we must, first of all, know and believe what the Bible says about the nature of man and the nature of God. As a result of the Fall of Adam and Eve all men are born with original sin and are subject to death and eternal damnation. Scripture does not depict sin as merely a weakness or a deficiency as is the prevailing attitude in our day. Prof. Kurt Marquart described the situation well in the Reformation lectures here at Bethany in 1977: "One of the prime deficiencies of our underprivileged age is an almost total absence of the sense of sin. Luther's 'terrors of conscience' and his quest 'for a gracious God' are perceived today, patronizingly, as something comprehensible, something from another, and strangely antiquated world. The 'modern' instinct is to assign the problem to the level of chemo- or psychotherapy for guilt-feelings."

The Bible, however, teaches that sin is utter corruption, a complete falling away from God, that man is spiritually dead, blind, and an enemy of God. In the Smalcald Articles Luther writes: "this hereditary sin is so deep a corruption of nature that reason cannot understand. It must be believed because of the revelation of the Scriptures." Therefore by nature man is totally unable to save himself from his lost condition, and to complicate the situation the Bible describes God as holy and just and therefore must punish sin. Being holy, God cannot have fellowship with unforgiven sin and being just he must condemn the guilty sinner. His holy law demands perfection and will not settle for anything less. Therein lies man's dilemma. However, God is also loving and merciful and in his boundless mercy he has revealed a way whereby his wrath and justice have been satisfied and therefore he can and does forgive sin. The hymn writer Kingo expressed it strikingly in one of his hymns: "His grace and justice found a way, To save us from death's horror; And everlasting judgment stay, And give us joy for sorrow." Hymnary 434 v. 7b. This way, or plan, was conceived in eternity and revealed in time when sin entered into the world. Appearing to our first parents and Satan in the Garden of Eden the Lord God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) In time someone would be born of a woman who would destroy Satan's power over man. This

was fulfilled in the life, death and resurrection of Christ. Luther describes it eloquently in his hymn "Dear Christians, one and all, Rejoice":

Then God beheld my wretched state
With deep commiseration;
He thought upon His mercy great,
And willed by soul's salvation;
He turned to me a Father's heart;
Not small the cost! to heal my smart,
He gave His best and dearest.

He spoke to His beloved Son:
'Tis time to take compassion:
Then go, bright Jewel of my crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him, that he
May live with Thee forever.
Lutheran Hymnary 526 v. 4, 5

Terminology Used in the Doctrine of Justification

The following terminology is helpful in presenting the doctrine of justification properly and also in rejecting false doctrine:

"By Grace, For Christ's Sake, Through Faith"

The Formula of Concord says "the only essential and necessary elements of justification are the grace of God, the merit of Christ, and faith which accepts these in the promise of the Gospel." (Tappert p. 543) The term "by grace" is the favor Dei, that is, the undeserved favor of God. *Grace* denotes God's gracious disposition, which for Christ's sake he cherishes in himself toward sinful mankind and by which he in his heart does not charge men with their sins, but forgives them. Luther describes grace as follows: "Grace in the proper sense of the term, denotes God's favor and good will toward us which he cherishes in himself." (St. L. XIV 98) Grace in this sense has some synonyms in Scripture which also express God's feelings in Christ toward lost mankind, namely, God's love, mercy and kindness. These terms, as Luther says, "lead us into the Father's heart" and "make God sweet to us" and "we ought to go to sleep and arise with these words." Grace was the refrain of Luther's theology. He wrote: "A good song may well be sung often. Grace consists in this that God is merciful to us, shows himself gracious for the sake of the Lord Jesus Christ, forgives all sins, and will not impute them unto us for eternal death. This is grace: The forgiveness of sins for the sake of the Lord Jesus Christ, the covering up of all sins." (St. L. 7, 1692)

The term *grace* in Scripture sometimes signifies the gifts

which are conferred upon us by benevolence. It designates something in man, namely good qualities and good works, which God works in the believers. For example, the apostle Peter writes: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." (I Peter 4:10-11) Here the grace of God is the gift received; not the favor Dei forgiving sins, but the ability which God gives, the ability inhering in the Christian to teach what is right and to serve one another. Grace in this sense is a gift of grace, grace residing in the individual, infused grace.

But grace in this sense (infused) is never regarded in Scripture as a cause which moves God to save sinful man. For this, Scripture knows only one cause: *divine grace* and when Scripture speaks of this cause it clearly places the grace of God in opposition to all works of man. The sharp distinction between divine grace (favor Dei) and the gifts of grace (infused) is very important in the doctrine of justification. To base justification, in whole or in part, on grace in the sense of infused grace is really basing it on salvation by works and the Christian doctrine of salvation by grace is cast aside, as St. Paul wrote to the Galatians: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4) Luther repeats it over and over that the Papacy rests on the fundamental error of infused grace.

It is right here where many have departed from Christendom; they substitute divine grace for a good quality in man or combine the two. The church of Rome opposes the doctrine of divine grace so vehemently that it anathematizes all who exclude infused grace as a cause of justification. Philip Melanchthon stated the difference between divine grace and gifts of grace very clearly when he wrote: "Here one justly takes issue with the scholastics who so shamefully abuse the most holy term 'gratia' (grace) making it to mean a quality which is said to be in the souls of saints. . . . We however, following the usage of Scripture, take this disposition of gratia to mean favor, compassion, unmerited good will of God toward us. The donum (gift) is the Holy Spirit, which he pours out into the hearts of those on whom he has taken pity. The fruit of the Holy Spirit is faith, hope, love, and the rest of the virtues. So much for this term 'grace.' In sum, grace is nothing else than the condonation or remission of sin. The gift is the Holy Spirit, regenerating and sanctifying the heart." (Quoted in Pieper's Dogmatics, Vol II p. 15)

This saving grace is not an absolute grace, or a fiat of the divine will, but it is a grace in Christ, a grace gained by his vicarious satisfaction. "Being justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 3:24)

God's gracious disposition springs entirely from the redemption of Christ. Christ's merit and God's grace are indissolubly joined to each other. Outside of Christ, God is a consuming fire. Grace without Christ's satisfaction is a non-ens (no such thing). Luther says that whoever believes in such a grace "is living in an air castle" and is dealing with heathen concepts. A characteristic of heathen religions is that they would believe in God without "the cost," without the redemption that is in Christ Jesus. Regarding the cost Luther says: "I have often said before that faith in God alone is not sufficient, but the cost must also be there. The Turks and Jews also believe in God, but without the means and the cost. What, then, is the cost: That the Gospel shows . . . Christ here teaches us that we are not lost, but have eternal life, that is, that God so loved us that he was ready to pay the price of thrusting his only, his dearest Child into our misery, hell, and death, and having him drink that up. In that way we shall be saved." (St. L. XI 1085f)

We cannot, therefore, speak of the grace of God and our salvation apart from the price which our Saviour paid for it. This is the very basis of our salvation and the forgiveness of our sins. "Without the shedding of blood is no remission." (Heb. 9:22b) The apostle Peter speaks of the cost in these words: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-20) It was, no doubt, this passage which Luther had in mind when he wrote the explanation of the Second Article of the Creed: "Not with gold or silver, but with his holy precious blood and with his innocent sufferings and death." The prophet Isaiah also wrote of the cost. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:5) Commenting on this passage Luther writes: "On his shoulders, not on mine, lie all my sins. For 'the Lord has laid on him the iniquity of us all' and 'for the transgressions of his people he was stricken.' Therefore when you say that I am a sinner, you do not frighten me; but you bring me immense consolation." (LW Vol. 26, p. 37)

In order to accomplish this work of redemption Jesus had to be both God and man in one person, true man in order to fulfill God's law in man's stead and to suffer the punishment which we deserved to suffer, and true God in order that his atoning work might be sufficient for all men. We speak of his perfect life in fulfilling the law as his active obedience, and his voluntary suffering and death for the punishment of our sins as his passive obedience. St. Paul sums it up in these words: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law,

that we might receive the adoption of sons." (Gal. 4:4-6)

The saving grace concept fails if Christ and his work do not occupy the center of our theology and that is why Paul wrote to the Corinthians: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I Cor. 2:2) To speculate as to whether God could be gracious by virtue of his divine sovereignty is foolish. Here again Luther has good advice: "Will you prescribe to God how he should do things? You should leap for joy that he does it, in whatever manner he will, only that you obtain it." (St. L. XX 882ff) All who teach a grace of God apart from Christ's work have renounced the Christian faith. The Christian Church is the communion of all those who believe that they have a gracious God for Christ's sake "in whom we have redemption through his blood, the forgiveness of sins." (Eph. 1:7) Article IV of the Augsburg Confession teaches "that men cannot be justified before God by their own strength, merits, or works, but are justified freely for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by his death, has made satisfaction for our sins. This faith God imputes for righteousness in his sight."

It is on the basis of Christ's redemptive work that God the Father has declared the world forgiven and this declaration is apart from and prior to faith. Our faith has absolutely nothing to do with this universal declaration. We have been forgiven whether we believe it or not. True, the forgiveness will not benefit us unless we believe it, but the fact remains that we have been declared forgiven. What God told Isaiah to proclaim to the people of his day will be true until the end of time: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sin." (Is. 40:1,2) Paul echoes the same truth when he writes: "Where sin abounded, grace did much more abound." (Rom. 5:20) Refusal to believe that you have been forgiven forfeits making it your personal possession, but it does not change the fact that you have been forgiven. The worst thing you can do to yourself is to reject this precious gift, for in so doing you deprive yourself of that salvation which has been obtained for you. Luther: "A king gives you a castle; if you do not accept it, then it is not the king's fault, nor is he guilty of a lie. But you have deceived yourself and the fault is yours. The king certainly gave it to you." (LW 40, p. 367) In our ELS Explanation of Luther's Catechism under the chapter heading *The Forgiveness of Sins* we have this question and answer which sums it up well:

How can God declare sinners righteous?

God can declare sinners righteous because, on the basis of the redemptive work of Christ, he has acquitted all men of the guilt and punishment of their sins, and has imputed to them the righteousness of Christ;

He therefore regards them in Christ as though they had never sinned (general or objective justification).

(ELS Catechism p. 154)

"Through faith" designates faith as the empty hand that reaches out and accepts the forgiveness of sins. We do not say that we are saved on account of our faith, for that would make faith a cause of our justification, but we are saved through faith. Faith is the instrument which accepts what God offers and this faith is also a gift of God's grace, worked in our hearts by the Holy Spirit. As Lutherans we confess in Article V of the Augsburg Confession: "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, who works faith, where and when it pleases God, in them that hear the Gospel." This article treats of the means by which God works the justifying faith in our hearts. In his Large Catechism Luther reminds us that "although the work was accomplished and forgiveness of sins was acquired on the cross, yet it cannot come to us in any other way than through the Word" that is, the written and spoken Word and also the visible Word in the Sacraments. Luther's doctrine of the means of grace is eloquently expressed in the Smalcald Articles where he writes: "For God is surpassingly rich in grace: first, through the spoken word, by which forgiveness of sin is preached to the whole world; second, through Baptism; third, through the holy Sacrament of the Altar; fourth, through the power of the keys; and finally, through the mutual conversation and consolation of brethren." Not only are the blessings of salvation brought to us through these means, but it is also through these means that they are made our own; the Holy Spirit works in our hearts the faith to accept them. The Word, whether spoken, read, or brought to us in the Sacraments bears in itself the gift and heavenly blessing, and thereby works the faith which says, "Be it unto me according to thy word" and which thus appropriates and possesses the gift. All of his rich grace and gifts are in the Word and Sacraments. They are the hands of God by which he brings and offers to us the forgiveness of sins, life, and salvation. Faith is the hand which accepts what the grace of God in Christ has won for us. Again in our Catechism we have this question which follows the one on objective justification:

How do you receive this forgiveness or justification?

I receive this justification when the Holy Ghost through the means of grace leads me, the sinner, to believe that God has forgiven all my sins for Christ's sake (personal or subjective justification).

(ELS Catechism p. 155)

This triad "by grace, for Christ's sake, through faith" affirms that "we must seek our entire righteousness apart from our own and all other human merits, works, virtues, and worthiness and that our righteousness rests solely and alone on the Lord Christ." (Tappert p. 549) This truth must be maintained against the Roman Catholic theology which makes "infused grace" together with Christ's merit the cause of justification and against all enthusiasm and decision theology which bases justification on the "Christ in us" rather than the "Christ outside us," and against modern theology which would eliminate Christ's vicarious satisfaction.

Justification is a Judicial, or Forensic Act

Edward Preuss in his monumental treatise on *Justification on the Sinner Before God* observes that the verb justify occurs thirty-eight times in the New Testament and in all these thirty-eight passages it signifies a forensic act. It means to regard as righteous, to declare righteous, not to infuse righteousness. Justification, therefore, is not a physical or medical act by which the unrighteous man is changed by an inward transformation into a righteous man, but it is a judicial act by which a person who is in himself unrighteous is declared righteous.

While justification is a judicial act it differs from declarations handed down in human courts wherein the judge pronounces the innocent man innocent and the guilty man guilty. If a human judge pronounces the guilty righteous, then he is an abomination in the sight of God. But this very thing which the judge does not do God does when he justifies a man through the Gospel and faith. God pronounces the "ungodly" righteous, as St. Paul says in Romans 4:5. Our Confessions also call attention to the difference between the forensic act in the divine justification and in the civil courts. Commenting on Romans 5:1 the Apology says: "In this passage 'justify' is used in a judicial way to mean 'to absolve a guilty man and pronounce him righteous,' and to do so on account of someone else's righteousness, namely Christ's, which is communicated to us through faith. Since in this passage our righteousness is the imputation of someone else's righteousness, we must speak of righteousness in a different way here from the philosophical or judicial investigation of a man's own righteousness." (Tappert p. 154) Righteousness here

is the basic difference between the theology of the Lutheran Confession and Roman Catholic theology. Catholic theology says that God can declare only such people righteous as are righteous in themselves, having kept the Law or at least have done the best they can. According to Scripture God pronounces "the ungodly" righteous "without the law" therefore without making any moral demands whatsoever on men. Roman 4:5 says: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." This proves conclusively that justification is a forensic, declaratory act.

The reason a holy and just God can do this is because of the redemptive work of his Son. Jesus willingly placed himself under the law, became our substitute, was made the one great Sinner by imputation and therefore as Luther says "he became the greatest of all sinners for he took the place of all sinners and thus became guilty of all sins of the world," was cursed and condemned in our stead, paid the penalty of the law for us by suffering and dying on the cross, even suffered the torment of hell for us. And when all this was done, when divine justice was satisfied, he was released again. God raised him from the dead thus putting the divine stamp of approval upon his work. And because of this saving work of his Son, God has justified the ungodly; he has pronounced every sinner to be guiltless and holy, or, in other words, he has forgiven all sin.

Note that the justifying does not follow the believing. If it did, it would be a conditional justification, and the meaning would be that if the ungodly believes, then God will justify him. But that is not what the text says. Besides, how can I depend or rely on anything that is not a fact, that has not taken place. No, first God justifies the ungodly, and then the ungodly has something to believe. Without a justification before faith there can be no justification by faith.

The statement "God justifies the ungodly" is not cumbered with any conditions; there are no if's or provided's, none whatever. God justifies the ungodly regardless of his behavior and therefore the ungodly is justified whether he believes it or not. Justification is an accomplished fact. Therefore Jesus uses the past tense: "For God so *loved* the world" and "The Son of Man *came*." Likewise, St. Paul: "God *was* in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:9) So when the ungodly believes "his faith is counted to him for righteousness." He is in possession of the righteousness which God demands, the perfect righteousness that opens the door of heaven. With the apostle Paul he can say that he is in possession of "the righteousness that comes from God and is by faith." (Phil. 3:9b NIV)

It is therefore Scriptural to say "God justifies" and "faith

justifies." These two statements denote the same thing, only from different viewpoints. God, on the basis of Christ's saving work, pronounces and declares the ungodly righteous and faith accepts that declaration. Thus he applies it to himself and now faith has that righteousness for its own. So faith justifies, as Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28)

An illustration from our national history will help to put this in perspective: On January 1, 1863 President Abraham Lincoln issued the Emancipation Proclamation, which set all the slaves free. This was an objective fact and it took on subjective dimensions as each slave received the benefit of this proclamation. In this announcement we have a telling parallel to what God the Father accomplished by way of his proclamation that all men are righteous on account of the work of Jesus Christ. That decision, validated by the raising of his Son from the dead, is known as objective justification. The fact of universal reconciliation or objective justification is a clear teaching of Scripture. It could not be expressed more clearly than in these words of St. Paul: "God was in Christ reconciling the world unto himself." The benefits of this reconciliation are extended to everyone in the world, and when they are appropriated by faith then the individual is personally justified before God. This is known as subjective justification. (Condensed from an article on justification in the *Luth. Witness*)

It is this central doctrine of Scripture which Rome officially condemned at the Council of Trent, a Council which began in 1545. In the Sixth Session which deals with justification it is stated in canons 11 and 12:

If anyone says that men are justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema. (Session 6, Canon 11)

If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema. (Session 6, Canon 12)

In Luther's day there was a man named Osiander who denied justification by faith. He called it a "horrible doctrine" to teach that justify means "to declare righteous." He held that it means "to make righteous" and in so doing he was teaching Catholic doctrine, even though he called himself a Lutheran. Like Rome, he based the assurance of forgiveness of sin on sanctification and good works. Luther's doctrine of justification was based on the Christ "outside us" while Osiander based it on the Christ "in us,"

the indwelling of Christ's divine nature. Luther summed it up as follows: "It is certain that Christ, or the righteousness of Christ, since it is outside and foreign to us, cannot be apprehended by our works; but faith, which is poured into us by the Holy Spirit through hearing Christ, this faith apprehends Christ." (St. L XIX, 1452)

Sola Fide

Scripture emphasizes the truth that the justification of sinners before God is by faith alone, apart from the works of the law. Hence justification is not partly by faith and partly by works, as the Roman Catholic church claims, but by faith alone, as the Lutheran church teaches.

The term "by faith alone" does not exclude God's grace, Christ's merit, means of grace, but on the contrary, includes these as prerequisites. But because we are justified by grace, for Christ's sake, therefore we are justified by faith alone, to the exclusion of works. Faith is always the instrument that receives what God gives. Faith is the poor sinner's hand which merely grasps and makes one's own what is already prepared and at hand.

In Luther's day the Catholics charged him with falsifying Scripture by adding the word "alone" to Romans 3:28. Luther's translation of this passage is: "Therefore we conclude that a man is justified without the deeds of the law, by faith alone." The Roman theologians stated that Lutherans and Catholics could come to an agreement on justification if only the Lutherans would strike the word *sola*.

To those who protested against this translation that the word "alone" is not found in the original text, Luther replied: "I am surprised at the opposition in this manifest manner. Do tell me whether the death and resurrection of Christ is our work. It certainly is not our work nor the work of any law. Now, alone the death and resurrection of Christ makes us free from sin, as St. Paul says. Furthermore, tell me, which is the work by which we take hold of the death and resurrection of Christ. It certainly must be no external work, but solely and only faith in the heart. This faith alone, yea, all alone, without all works, apprehends the death and resurrection of Christ where it is preached through the Gospel. . . . Now, if this is manifest, why, then, should we not also speak thus." (St. L. XIX, 980) Article XX of the Augsburg Confession uses the language four times and the Apology advises those who are not pleased with the little word *sola* to erase in so many places in the epistles of St. Paul these words, "by grace," "not of works" "gift of God," "lest any man should boast." (Tappert p. 117) It must be stressed that no intrinsic value dares be ascribed to justifying faith. This is precisely the meaning of the statement that faith is merely the instrument of receiving the grace of God. That is what Scripture

teaches when it says: "By faith, without the deeds of the law." (Rom. 3:28) The Lutheran Confessions declare repeatedly: "Faith's sole office and property is to serve as the only and exclusive means and instrument with and through which we receive, grasp, accept, apply to ourselves, and appropriate the grace and the merit of Christ in the promise of the Gospel." (Tappert p. 546) "Faith does not justify or save because it is a good work in itself, but only because it accepts the promised mercy." (Tappert p. 114)

This "faith alone" which justifies the sinner in the sight of a holy God is also a gift of God's grace worked in the heart by the Gospel. The Gospel is a powerful means of grace, for it is not only an invitation, but also a transportation, that is, it actually brings us to faith and in possession of the righteousness of Christ which covers all our sins. This is of great comfort to the individual. If salvation depended in the least upon the works of the law we could never be certain of it. One of the greatest sins of the Catholic Church is that by its doctrine of justification it keeps distressed consciences in perpetual doubt, hindering them from being sure of salvation. In a letter to an Augustinian friar named Spenlein, who was in great agony concerning his state of grace, Luther wrote as follows: "Therefore, my dear friar, learn Christ and him crucified. Learn to praise him, and despairing of yourself, say, 'Lord Jesus, you are my righteousness, just as I am your sin. You have taken upon yourself what is mine and have given to me what is yours. You have taken upon yourself what you were not and have given to me what I was not.' Beware of aspiring to such purity that you will not wish to be looked upon as a sinner, or to be one. For Christ dwells among sinners. Meditate on this love of his and you will see sweet consolation. For why was it necessary for him to die if we can obtain a good conscience by our works and afflictions? Accordingly you will find peace only in him and only when you despair of yourself and your own works. Besides, you will learn from him that just as he has received you, so he has made your sins his own and has made his righteousness yours." (LW Vol. 48, p. 12)

What Luther wrote to his troubled friend is the most beautiful Gospel that can be preached. For it declares that Christ has come in behalf of everybody, that he has borne every man's sins, that he calls every one to believe on him, to rejoice and rest assured that his sins are forgiven and that in the hour of death he will depart saved.

"Not of Works"

While it is true that good works are always present with faith—for faith without works is dead—yet to say that the presence of good works is necessary to obtain justification is an outright disavowal of the Scriptural doctrine. To say that justification requires the presence of good works transfers

justification to the sphere of the law. In his epistle to the Galatians St. Paul is very explicit when he writes: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. 2:16) Then referring to Abraham who believed God and it was counted to him for righteousness he says: "So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." (Gal. 3:9-11)

In this connection some might say that there is a contradiction between Paul and James. James asks: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21) and then concludes: "Ye see then how that by works a man is justified, and not by faith only." (James 2:24) Really, there is no contradiction. The thrust of James' argument is that a dead faith is no faith and a dead faith never has, nor ever will, save anyone. Our confessions correctly explain when they say that "James calls that faith dead where all kinds of good works and fruits of the Spirit do not follow. James is speaking of the good works of those who are already justified through Christ, who are reconciled with God, and who have obtained forgiveness of sins through Christ." (Tappert p. 547) Good works do not precede justification, rather they follow it, since a person must first be righteous before he can do good works.

Luther explains the distinction between works and faith in his commentary on Galatians:

We certainly grant that we must teach about love and good works too. But it must be done at the time and place where it is necessary, namely, when we deal with good works apart from this matter of justification. At this point the main question with which we have to do is not whether a person should also do good works and love, but how a person may be justified before God and be saved. And then we answer with St. Paul that we are justified alone through faith in Christ, and not through the works of the law or through love-not in such a way as if we thereby utterly rejected works and love (as the adversaries falsely slander and accuse us) but so that we may not be diverted (as Satan would very much like) from the main issue with which we here have to do into another extraneous matter which does not belong in this article at all. Therefore, while and as long as we have to do with this article of justification, we reject

and condemn works, since the very nature of this article cannot admit any treatment or discussion of works. For this reason we summarily cut off every reference to the law and the works of the law in this conjunction. (Tappert p. 544)

Again we let Luther speak: "There is a beautiful agreement between faith and good works; nevertheless, it is faith alone which apprehends the blessing without works. And yet faith is at no time ever alone." And, finally in his preface to the Romans:

Faith is a divine work in us that transforms us and begets us anew from God, kills the Old Adam, makes us entirely different people in heart, spirit, mind, and all our powers, and brings the Holy Spirit with it. Oh, faith is a living busy active, mighty thing, so that it is impossible for it not to be constantly doing what is good. Likewise, faith does not ask if good works are to be done, but before one can ask, faith has already done them and is constantly active. Whoever does not perform such good works is a faithless man, blindly tapping around in search of faith and good works without knowing what either faith or good works are, and in the meantime he chatters and jabbars a great deal about faith and good works. Faith is a vital, deliberate trust in God's grace, so certain that it would die a thousand times for it. And such confidence and knowledge of divine grace makes us joyous, mettlesome, and merry toward God and all creatures. This the Holy Spirit works by faith, and therefore without any coercion a man is willing and desirous to do good to everyone, to serve everyone, to suffer everything for the love of God and to his glory, who has been so gracious to him. It is therefore as impossible to separate works from faith as it is to separate heat and light from fire. (Tappert p. 552, 553)

Ironically, on Judgment Day the Saviour will call attention to the works of believers as evidence that they had true faith, though their works were in no way the cause of their faith and salvation. The hymnist correctly describes the relationship between faith and works in these words:

Faith to the cross of Christ doth cling
And rests in Him securely;
And forth from it good works must spring
As fruits and tokens surely;
Still faith doth justify alone,
Works serve thy neighbor and make known
The faith that lives within thee.
(Lutheran Hymnary 205, v. 10)

"No Degrees in Justification"

Justification is not a gradual process, as Rome teaches. According to Catholic theology justification is a process extending throughout man's life on earth and beyond that into purgatory. Faith is merely the beginning or root of justification and belongs with numerous other acts merely to the preparation for justification. According to Rome, justification is accomplished as follows: First, the preparation for justification and this is made up of several parts or steps. This preparation is followed by justification which is not remission of sins merely, but also sanctification. And in all of this man must cooperate and when a man has finally completed justification itself, then he must ever remain in doubt whether he has obtained the grace of God. Not until a person has gone through purgatory will he be fully justified. The Roman doctrine of justification may be summarized as follows: Christ's merit enables man to earn his own salvation, first *de congruo* (a reward earned by free will), later *de condigno* (a reward earned by a work prompted by the Holy Ghost.)

Because the Roman Catholics confound justification with sanctification they teach that there are degrees of justification. While there are degrees of sanctification, there are no degrees of justification. God does not forgive partially, but the Bible teaches that when God justifies a man, he justifies him completely. If God forgives only partially, then all the texts which speak of the all-sufficient atonement through the blood of Christ become uncertain. If there is anything taught clearly in God's Word it is God's full and free forgiveness. I John 1:7 says, "The blood of Jesus Christ, his Son, cleanseth us from all sin." The blood of Christ is always our garment and it always covers us completely.

Our confessions also teach a complete justification, "Justification is the approval of the entire person." (Tappert p. 137) The Smalcald Articles say: "By faith we get a new and clean heart and that God will and does account us altogether righteous and holy for the sake of Christ, our mediator. Although the sin in our flesh has not been completely removed or eradicated, he will not count or consider it." (Tappert p. 315) Luther: "Now we well know what forgiveness of sins means. If he forgives, he forgives everything altogether and leaves nothing unforgiven. Now, if I am rid of, and free from sin, then I am also rid of death, devil, and hell and am a son of God and a lord of heaven and earth." (St. L. XX 75)

Dr. Edward Preuss in his monograph on JUSTIFICATION has some excellent quotations regarding this matter of full forgiveness. We would like to share some of these with you:

"Forgiveness of sins has no plus and no minus; God freely forgives all, exhibiting to all the same fulness of mercy. Therefore, Scripture testifies that all who are justified,

Jews and Gentiles, men and women, those of little faith and those of strong faith, are just as righteous as Abraham, the father of all them that believe." (Henry Hoepfner)

"The forgiveness of sins in this life is perfect, so that no condemnation remains. Consequently also justification is perfect, it being nothing else than the forgiveness of sins." (Scherzen)

"Just as the merit of Christ is conveyed to the believers in its entirety and at the same time, so also all sins are forgiven at the same time." Again: "Now Christ and his righteousness are indivisible. Whoever has him has him wholly. . . . Hence it follows without contradiction that he must be wholly righteous because his Savior brings him his entire righteousness." (Fresenius)

Phillipi: After all, the fact remains that justification, as the imputation of the perfect righteousness of our Lord Jesus Christ, is incapable of growth, grades, or degrees, but from beginning to end is perfect in itself. There are indeed degrees of faith, but no degree of justification, because also the infirm faith, if it be but upright, apprehends the righteousness of Christ, which verily needs no perfecting through our faith or our works.

It is indeed comforting that a weak faith justifies as completely as strong faith. Luther: "Therefore we are all equal in Christ through faith. Though St. Peter had a stronger faith than I, still it is the very same faith in Christ. The Father has given the same Christ to all men, asking them to lay hold of him. Whoever receives him, receives him entirely, no matter whether he receives him with a strong or a weak faith." (St. L. XI 1840)

It is this truth that the Formula of Concord has in mind when it says: "We also believe, teach and confess that, although the genuinely believing and truly regenerated persons retain much weakness and many shortcomings down to their graves, they still have no reason to doubt either the righteousness which is reckoned to them through faith or the salvation of their souls, but they must regard it as certain that for Christ's sake, on the basis of the promises and the Word of the holy Gospel, they have a gracious God." (Tappert p. 474)

Therefore, the Christian; no matter how weak his faith, can joyfully and confidently sing with Paul Gerhard:

He canceled my offenses
Delivered me from death;
He is the Lord who cleanses
My soul from sin through faith
In Him I can be cheerful,
Bold, and undaunted aye;
In Him I am not fearful
Of God's great Judgment Day

Naught, naught can now condemn me
 Nor set my hope aside
 Now hell no more can claim me
 Its fury I deride.
 No sentence e'er reproves me,
 No ill destroys my peace;
 For Christ, my Savior, loves me
 And shields me with his grace.
 Lutheran Hymnal, 528, v's 5, 6

A Prominent Role

A cursory reading of the history of our Synod reveals that the doctrine of Justification has played an important role in the history of our Synod. In the *Foreword of Grace For Grace*, the anniversary book commemorating the 90th anniversary of the Synod and the 25th anniversary of its reorganization, the purpose of the book is stated in these words: "As an *historical* presentation it endeavors to show how 'grace and truth came by Jesus Christ' to our fathers and to us; and as a *confessional* statement it declares unhesitatingly the allegiance of our Synod to the central doctrine of an unconditioned Gospel of grace as this is clearly taught in the Scriptures, in the Lutheran Confessions, and in the official statements of our church since 1853."

In his presidential address to the Synod in 1866 President H. A. Preus draws a parallel between the book of Nehemiah and the situation of Lutheranism in the 1860's. The builders of the wall at Jerusalem were beset by enemies who tried to keep them from building; so they had a sword in one hand and a trowel in the other. When he has reminded the convention of the facts of Nehemiah's time, he says:

So far the account in Nehemiah! I sat and thought about our Lutheran Church, how it was in the days now passed, in the golden era of the Reformation and in the century which followed; I thought of how it is now; then I went back to Nehemiah's description of the situation in Jerusalem, and among its people, and it seemed to me to be a true picture of our Lutheran Zion; but it also contains so many words which were rich in instruction and comfort for me and especially suited to lead and strengthen the despondent heart to faithfulness and dauntlessness in the work of building our beloved Zion. Therefore, brethren I have directed your attention to it.

How beautifully situated, as a city set on a hill, our Lutheran Zion was in the days of the Reformation, resplendent with its excellent confession, with the faith, testimony, struggle and death for the truth, of its citizens. Securely, though always watchful, they dwelt there in the city which the Lord had built, protected by the walls which

were as solid as rock—the pure, incomparable, glorious Confessions, grounded solely in the Word of God revealed in the Scriptures. No enemy was able to leap over those walls or tear them down; because the men who stood behind them entertained no doubt of the truth and the firmness of their confession, they looked upon it not as a human creation which they could confess for a while and later give up, no, they confessed because they believed, and in the power of faith, died and triumphed for their confession. And the core of this confession is that Jesus Christ, God and Man, by his suffering and death has atoned for all the world's sin, overcome death, crushed Satan, burst hell asunder, and by his resurrection has become the righteousness of us all in the sight of God. How precious it was for their faith—it was their comfort, their power, their everything. It was the iron gate through which the devil's fiery darts could not pierce, the gates of hell could not break through them.

In that same address President Preus said:

And it is especially important that we urge the chief article of our faith, that God justifies the unrighteous, that God, reconciled to all the world by the blood of Jesus, in the Gospel offers to everyone who hears it, the forgiveness of sins and out of undeserved grace and without setting up the slightest condition which we are supposed to fulfill, so that he who hears need only believe in his heart and be fully assured of it that it is the earnest desire and truth of God which hears, so that he has forgiveness of sins and is saved. It is important to present this costliest pearl among the articles of faith in all its purity: that sinners are justified by the grace of God alone by faith without the deeds of the law. (translated from the Norwegian by Pastor Herbert Larson)

President Preus goes on to show how the Synod had to contend against false brethren. Professors Weenaas and Oftedal, members of the Norwegian-Danish Conference who also served on the faculty of Augsburg Seminary, authored a lengthy article under the title "Wisconsinism" in which they accused the Synod of teaching "Universalism" of abolishing all personal responsibility "looses justification from its logical and organized connection with faith and therewith from its connection with Christ himself" and that justification thus becomes only "a logical conclusion," "a mere supposition of the 'pure doctrine'" "something in the blue which cannot be caught," but "not a personal act of God, who with his real contents brings an actual, new, personal relationship." Weenaas coined the word "Wisconsinism," as a term of derision against the staunch, scriptural,

orthodox, Lutheran, confessional, theology taught and confessed and defended by the old Norwegian Synod. Since its president and leading spokesman was President Preus, who lived in Wisconsin, Weenaas apparently felt that "Wisconsinism" was the best word to use. Preus responded with an article entitled "Rejoinder" in which he responds to the charges of Weenaas and Oftedal and ably defends the doctrine of justification.

At the request of the Norwegian Synod the doctrine of justification was made the subject of discussion at the organizational meeting of the Synodical Conference in 1872. At the 50th anniversary of the Synod at Luther College, Decorah, Iowa, June 18-24, 1903, one of the papers read and discussed was "The Doctrine of Holy Scripture Concerning the Justification of a Sinner Before God." When the reorganized Synod gathered for the first time in its own spacious and commodious quarters at Bethany Lutheran College, again the doctrine of justification was one of the essays. In the years that have followed we note that the doctrine of justification has been prominent among the topics discussed.

Dr. Koren, one of the leaders of the Synod, delivered an essay in 1890 entitled "WHAT THE NORWEGIAN SYNOD HAS WANTED AND STILL WANTS." In this essay he speaks of the two main pillars of truth upon which the Synod was built, the first one being that Holy Scripture is the only sure and perfect rule of our faith and life, and the second, the great truth that Jesus Christ is the way to salvation for all believing souls, in other words, that a man is justified and saved for Christ's sake by faith alone without the works of the law. Regarding justification Koren says that "one cannot keep this, the most precious treasure and greatest comfort of God's Word, unless he in sincere obedience clings to the chief truths of the Scripture which are inseparably connected with said doctrine."

Thus we see that the doctrine of justification has played an important role in the history of our Synod. It has been taught, confessed, defended, and by the grace of God, preserved. This doctrine, taught so clearly in Scripture and revived through the Lutheran Reformation, has lived throughout our history and has survived the many attacks which have threatened to abort this life-giving doctrine. For this we thank our gracious God and implore his grace to preserve this precious truth in our midst.

As we commemorate the quincentenary of Luther's birth, we should indeed be grateful that this heritage has been handed down to us in its truth and purity. It is due to his unmerited grace that we are in possession of his soul-saving truth, and let us never forget it. The longer we possess it the greater the tendency to take it for granted and permit it to diminish in importance. May God preserve us from growing lukewarm toward this central teaching of God's Word. Instead, as this doctrine lives in our hearts through faith may a spirit of

gratitude burn in our hearts to our gracious God for revealing unto us how poor sinners are justified in his sight, namely through faith in the atoning merits of his Son, Jesus Christ. Let us also resolve to grow in our understanding and appreciation of this doctrine. We would do well to heed what our synodical president said in his message to the Synod at our last synodical convention when he spoke of the needs of the Evangelical Lutheran Synod as we go forward in the service of the Lord: "We need, first of all, continued instruction on the central doctrine of the Christian religion, the doctrine of justification by grace alone through faith in Christ."

Martin Luther would second this for he reminds us that no one has "completely mastered the article of justification and that therefore we need to study and restudy every phase of it." Dr. Koren also gave good advice when he reminded the Synod in his day of the wonderful grace of God that we have and encouraged the pastors and laity to study again and again and be established in this truth. That is good advice to us in our day too. The doctrine of justification must be central in all of our preaching and teaching, for as our Confessions say: "it is the chief article of the entire Christian doctrine without which no poor conscience can have any abiding comfort or rightly understand the riches of the grace of Christ." In the same vein Luther declared: "Where this single article remains pure, Christendom will remain pure, and without any schisms. But where it does not remain pure, it is impossible to repel any error or heretical spirit." (Tappert p. 540)

As we look around in Lutheranism today, we see a growing indifference, confusion, and outright disregard for this doctrine. Going back to 1963 the Lutheran World Federation, which embraces most Lutherans in the world, could not agree on the doctrine of justification at its Helsinki meeting causing the secular *Time* magazine in its August 23, 1963 issue to say: "The doctrine of justification by faith alone was the keystone of the Reformation. . . But at Helsinki justification and its meaning for modern man came in for some questioning." Dr. Gerhard Gloege of Bonn University was quoted as saying: "It is an open secret that today neither the church nor the world knows what to do with this doctrine of justification. For the fathers it was the fountain and rule of faith and life. For the church today it is clearly an embarrassment." From the official proceedings of the Assembly we read: "Justification by faith remains a difficult and obscure doctrine. We may be impressed by the fact that the Lutheran Church has confessed it loyally and unswervingly through the centuries since the Reformation. But we still have difficulty in comprehending it, interpreting it, in seeing its relevance for the situation in which we live."

Dr. Warren Quanbeck, a spokesman for the American Lutheran Church, is quoted as saying, "Today biblically

informed theologians in both traditions can agree on the teaching of the New Testament concerning justification by grace alone through faith, and can agree on theological formulations of the doctrine without denying or betraying their theological heritage." In other words there is a Roman Catholic/Lutheran convergence today on justification. This is also evidenced by Dr. Hans Kung, a Roman Catholic theologian, who says "that neo-Lutheran doctrine is quite compatible with that expressed by Trent."

Dr. Robert Preus in the July 1981 issue of the Concordia Theological Quarterly reminds us of the problems which keep cropping up, "problems which have perennially in the church tended to obscure that brilliant light of justification by grace, to mitigate the doctrine, to deny it, to corrupt it, to ignore it, or to relegate it to the vast limbo of meaninglessness." Listed among those problems is the attempt "to define justification as something other than a divine forensic act or acquittal" and "to make faith a condition for justification." We might also add still another danger, namely "neo-universalism" that is the teaching that since God has declared everyone forgiven that therefore in the end all will be saved. This is the universalism which holds to objective justification, but not to subjective justification through which man appropriates this forgiveness and eternal salvation.

Bringing it even closer to home two surveys have been conducted this past decade which reveal that all is not well in the Lutheran Church, including our own ELS, so far as the right understanding of the doctrine of justification is concerned. The first survey, conducted by Dr. Merton Strommen and his associates, shows that "about two out of five Lutherans believe in salvation by works." (A Study of Generations p. 289) The other survey, entitled "Profiles of Lutherans" revealed that in response to the statement that the main emphasis of the Gospel is God's rules for right living, "49.9 of the ELS respondents and 62.1 of the laity of all synods accepted the false statement as it was presented or said they were not sure" causing Dr. Tjernagel to remark: "There can be no doubt that all Lutherans need to turn their minds toward a serious effort toward a full and mature understanding of the doctrine of justification, the key and central doctrine of the Lutheran faith." (Lutheran Sentinel, March, 1982, p. 8)

Coupled with a desire to preserve and defend this doctrine must be a burning zeal to spread it and share it with others. While conservative Lutherans are known to devote much time and energy to the defense of the truth—and that is important—we should be just as concerned about giving equal time and energy to spreading it and sharing it with others. May we truly mean what we love to sing: "To spread its light from age to age Shall be our *chief* endeavor" remembering that the Great Commission to make disciples of all nations is in effect until the

end of time and that therefore it is our business to be about this work with all diligence and zeal. We cannot and must not relax our efforts in proclaiming the doctrine of justification to the salvation of blood-bought souls. Ten new missions within the next five years, as suggested by our Mission Board, is certainly within the realm of possibility. We would also do well to heed Dr. Tjernagel's suggestion that "an ultimate aim might be the establishment of an evangelism program in every ELS congregation."

In conclusion, we would remind ourselves once more of the importance of the doctrine of justification. It is by this doctrine that the Church lives. It is this spiritual life-giving air which the Christian breathes. It tells me that my God is gracious to me, a poor sinner, and saves me, not because I have done anything to deserve it, but for the sake of his incarnate Son, Jesus Christ, my dear Savior, who came down from heaven and shed his holy blood on the cross. Because of his redemptive work the holy and righteous God has imputed to me the righteousness of Christ and has acquitted me of the guilt and punishment of sin so that he regards me as holy and righteous and through the power of the Holy Spirit he works in my heart the faith to believe this and thus make his righteousness my personal possession.

Yes, the doctrine of justification is the chief doctrine of the Christian religion. It distinguishes the Christian religion from all other religions, all of which teach salvation by works. This big difference has been strikingly spelled out by Max Mueller, an expert in comparative world religions, in a lecture before the British Bible Society some years ago in which he said:

In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one keynote, the diapason so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zen-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in that sacred Book of the East; but they are only the outcome of a grateful heart—they are only a thankoffering, the fruits of our faith. They are never the ransom money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus,

Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.” (Pieper, Vol. II p. 4)

As we commemorate this anniversary of Luther's birth may we thank and praise our gracious God for using this servant to give rebirth to the doctrine of justification. May we say with Luther: “In my heart there reigns, and shall ever reign, this one article, namely, faith in my dear Lord Jesus Christ, which is the sole beginning, middle, and end of all spiritual and godly thoughts which I may have at any time, day or night.” And may this faith give birth to a warm spirit of gratitude to our God for his grace and a fervent desire to preserve, defend, and share this faith, sparing no effort, but willing to make any sacrifice to advance its cause. May our Evangelical Lutheran Synod always be known as a church that teaches justification by grace through faith as its chief tenet, and thus continue to hold high the flag of the blessed Reformation. And now “unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.” (Rev. 1:5, 6)

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DOCTRINE COMMITTEE REPORT

The Doctrine Committee of the Evangelical Lutheran Synod met regularly each quarter of the past year. The composition of the committee was unchanged from the preceding year. The committee has carried on correspondence with congregations and individuals on various matters and has continued to study areas of special concern to the church in these days. In response to Resolution No. 2, p. 72 of the 1982 Convention Report, it has spent considerable time in discussion and evaluation of plans for a Lutheran Forum for Confessional Consultation, for the results of which we direct you to the report of President Orvick to this convention.

The 1982 convention by resolution encouraged the Doctrine Committee, along with the president, to continue to work patiently toward a God-pleasing solution to the present triangular fellowship relationship under which we now live with both the Ev. Luth. Free Church of East Germany and the Ev. Luth. Church-Synod of France and Belgium. While we cannot report any progress in this effort, we can relate some official developments in the Synod of France and Belgium as reported from their 1982 general synodical convention:

1) That their general synodical convention, while agreeing on the first six of seven theses presented to it on the role of women in the church, could not come to agreement on the seventh thesis, which deals with application of the biblical principles set forth in the first six theses. This synod is agreed on the denial of the pastoral office to women on the basis of interdictory Bible passages, but it founders on such questions as women's suffrage in the church and eligibility for membership in church councils. The church is currently communicating with other confessional Lutheran churches to learn how they have resolved the question.

2) That their desire is to restore normal relations with the LC-MS as quickly as possible. Having maintained a state of "protesting and vigilant fellowship" with the LC-MS since 1969, the Church of France and Belgium now acknowledges several developments such as the severance of formal fellowship of the LC-MS with the ALC that have been encouraging toward the restoration of "normal relations." Nevertheless, the church does not assume that all is now well, and therefore, it encourages the LC-MS to move forward even further in the restoration of "orthodoxy and confessionalism."

3) That it expresses sadness, especially in light of recent hopeful developments, at the synodical resolution of the WELS to break pulpit and altar fellowship with the Ev. Luth. Church—Synod of France and Belgium because of unsatisfactory triangular fellowship relations, and prays God again to restore church fellowship with the WELS, "whose confessional position we appreciate very much."

4) That it continues to take a strong position against maintaining fellowship with any church group joining the Lutheran World Federation. From this position it expresses strong desire that the International Lutheran Conference pursue the question of LC-MS church partners' affiliation with the LWF.

Among the domestic matters considered by the Doctrine Committee is a proposal by Pres. Ralph Bohlmann of the LC-MS for a new Lutheran association to replace the Lutheran Council in the USA. While appreciative of Pres. Bohlmann's concerned awareness of theological differences in the new amalgamation of ALC-LCA-AELC, and also his recognition of the lack of effectiveness of the present LCUSA; while recognizing also that there may be legitimate need for an association to provide for cooperation in externals, the Doctrine Committee understands that, unless the matter of fellowship is faced squarely and settled satisfactorily, there is no reason to entertain hopes for membership in such an association.

The committee is aware of the fact that in our confessional commitment we are all confronted, perhaps as never before, by a host of problems, from crass worldliness and secular humanism to the misguided efforts of the moral majority—to say nothing about the constant presence of our unregenerate old

Adam. As we strive to hold fast the confession of our faith, may we strengthen one another "to hold fast the form of sound words . . . in faith and love which is in Christ Jesus." (II Tim. 1, 13)

Wilhelm Petersen, chairman
Juul Madson, secretary

DOCTRINE COMMITTEE

ACTION OF THE SYNOD

Resolution No. 1: Proposal for the Formation of a Lutheran Forum for Confessional Consultation (LFCC)

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

WHEREAS, *The President of the Evangelical Lutheran Synod and the Doctrine Committee have presented a plan for working toward this goal, which would be called "Lutheran Forum for Confessional Consultation," and,*

WHEREAS, *Dr. Neelak Tjernagel has agreed to serve as the corresponding secretary for this new forum, therefore,*

BE IT RESOLVED, *That the Evangelical Lutheran Synod initiate the Lutheran Forum for Confessional Consultation according to the following proposal, as soon as the availability of funding makes it feasible.*

Proposal for the Formation of a Lutheran Forum for Confessional Consultation (LFCC)

The Evangelical Lutheran Synod, acting on a resolution adopted at its annual convention in June 1982, and on informal overtures from members and officials of other Lutheran bodies, herewith, undertakes to initiate a long-term process through which a consortium of Lutheran bodies may come to terms with contemporary doctrinal issues not treated in the Book of Concord of 1580.

1. *In the pursuance of this initiative the President of the Evangelical Lutheran Synod is inviting the participation of Lutheran bodies which have constitutional commitments to all of the confessions embodied in the Book of Concord, and which have demonstrated in their official doctrinal affirmations and the published writing of their theologians that they are in full agreement with the letter and the spirit of the Lutheran Confessions.*

2. *All Lutheran bodies which qualify under the confessional standard referred to above and have substantial memberships capable of maintaining at least one theological seminary with a full-time resident faculty are included in this approach to the world-wide community of Lutheran synodical bodies.*

3. *The initial objective of the Forum will be to discover and*

give verbal expression to confessional agreement on contemporary issues on which the Holy Scriptures provide guidance and through which God's will is made known to us. We believe that such formulations, shared by the participating bodies, will strengthen each of them in confessing their common faith. As we proceed with the work of the Forum we believe that in renewing and reinvigorating our historic commitment to the Holy Scriptures and the Lutheran Confessions we may approach a time when differences that may divide us now may be resolved.

4. We recognize that some doctrinal differences exist even among Lutherans with full acceptance of the doctrinal guidance of the Book of Concord. We have no desire to minimize or ignore those differences. We believe, however, that such differences, whatever the degree of their gravity, are best resolved within the framework of consultation between the synods involved. We envision the Lutheran Forum for Confessional Consultation as an agency or clearing house for joint formulations on areas where agreement now exists. The Lutheran Forum for Confessional Consultation will not be a forum for debate, nor will it be a referee in the resolution of differences between synods. The role of the Lutheran Forum for Confessional Consultation will be to consolidate our points of agreement in appropriate statements or formulas, and to heighten and enlarge our common agreement in the fundamentals of historic Lutheranism. It is our firm belief that we are strengthened in our commitment through the common confessions that we can make and we will be stimulated toward God-pleasing solutions of differences that do remain among us.

5. Taking our cue from the Epitome and the Solid Declaration of the Formula of Concord we suggest that the confessional statements prepared for the Forum appear in a dual form, a Summary Statement of from 500 to a thousand words in length, and a Comprehensive Statement long enough for a thorough documentation of the statements made in the Summary Statement. The Summary Statement should be written with both pastors and lay readers in view. Following the model of the Epitome it should avoid technical terminology as far as possible. Where antitheses are appropriate to the subject at hand they may be included.

6. The Comprehensive Statement, based on Scripture and available confirmation from the Confessions, should apply sound hermeneutical principles and they should evidence a mature theological scholarship.

7. The general principle determining subjects to be treated shall be that they have a contemporary significance and that they have not been treated in the Lutheran Confessions. Under that principle there would be no need, for example, for treatises on original sin, the virgin birth, the real presence, or the doc-

trine of election. Exceptions to this guiding principle will be instances in which clear statements in the Confessions have been perverted in the literature and the practice of modern Lutheran bodies.

8. We invite proposals from the participants for subjects to be treated in present and future confessional statements of the Forum. A listing of these subjects will be on file in the office of the corresponding secretary and will be available at all times for the consideration of prospective authors.

9. We suggest the following simple structure for the Lutheran Forum for Confessional Consultation. The President of the Evangelical Lutheran Synod, the Rev. George Orvick has appointed Dr. Neelak S. Tjernagel of Rochester, N.Y., a pastor emeritus of the Evangelical Lutheran Synod, to serve as corresponding secretary for the Lutheran Forum for Confessional Consultation. He will establish an office in his home, will attend to the correspondence involved in the Forum activity, and will be responsible for all mailings associated with Forum relations.

10. The presidents of the participating Lutheran synods will similarly appoint a Forum representative to serve their respective synods. These Forum representatives will function under the authorities of their own synods and in harmony with the structures and policies of their own synods. They will be responsible for all Forum correspondence emanating from their synods and will represent them in correspondence with the corresponding secretary of the Lutheran Forum for Confessional Consultation.

The Forum representatives will work through the established channels of their synodical organizations to determine the doctrinal issues which they may wish to promote for consideration as joint statements of the Lutheran Forum for Confessional Consultation. Having submitted these topics to the corresponding secretary, the Forum representatives will seek out mature scholars approved by their synodical presidents for the task of writing the confessional statements called for. When these authors accept their assignments the corresponding secretary will be formally notified in writing. He will inform all the Forum representatives that the composition of a given study is under way. This will forestall the possibility that two authors may write on the same subject. When these doctrinal statements are completed the Forum representative will seek approval of the completed statement from his synodical president who will, of course, seek counsel from established agencies or commissions in his synod. After securing such approval the completed doctrinal statement will be forwarded to the corresponding secretary.

11. It will be the responsibility of the corresponding secretary to make progress reports to all of the Forum representatives. He will keep before them a file of doctrinal issues that may be con-

sidered for inclusion in the list of topics before the Forum. He will notify the synodical representatives of articles that are in process of composition. When he receives the completed statements he will make copies and send one to each of the synodical presidents and one to the Forum representatives.

12. When the completed doctrinal statements are in the hands of the Forum representative he will expedite the process of review as it is considered by the appropriate members of his synod. These reviews may come to one or more of the following conclusions: (1) Acceptable; (2) Acceptable with indicated revision; (3) Acceptable if major changes are made in one or more of its parts; (4) Unacceptable by reason of inadequate scholarship; (5) Unacceptable for stated doctrinal reasons.

13. In reviewing the doctrinal statements submitted by the members of the Forum the corresponding secretary will use his editorial prerogatives in making minor changes in the manuscripts in the interests of an editorial consistency of the form and style of the Forum confessions. He will make no changes that affect the substance or the intent of an author's manuscript. He will consult with the author about possible emendations before copying the manuscript for distribution to all the members of the Forum. In no case will the corresponding secretary debate or challenge the substance of the doctrinal viewpoint of an author.

14. The corresponding secretary will inform each author of any substantial challenges, either in form or substance, relayed to him in the evaluation of the manuscript made by members of the Forum. In most instances we believe that these suggestions or even challenges may be resolved in a writer's revision of his own work. In other cases these challenges may represent a dead end. A given synod may have found itself in doctrinal disagreement with the document reviewed.

15. The underlying assumption of the Lutheran Forum for Confessional Consultation is that the participating bodies all have a firm commitment to the integrity and the authority of the Holy Scriptures and that they accept all of the Lutheran Confessions without reservation as a valid exposition of the Scriptures. This unity notwithstanding, the participating synods may not all be in fellowship with one another. Full cognizance will be taken of this fact in all the activities and relationships of the Forum.

16. Ultimately the documents produced through the Forum will have no formal standing except that which derives from their formal synodical adoption by a constituent body of the Forum. The Forum will not "adopt" a statement in behalf of its constituent members. It will merely be an agency for the promotion of confessional activity by its member bodies. It is our hope that through the years we may secure general assent to many of the confessional statements produced under the aegis of the Forum.

17. *Each synod will agree to publish only the confessional documents that it has formally adopted. It may, of course, print them in a book of memorials or other suitable form for consideration by a church body. It is not the intention of the Forum that documents, produced by another synod, be published for polemical purposes. Each synod will be free to give general circulation only to statements that it has formally endorsed. In such publication it may indicate the names of synods that have concurred in their assent.*

18. *The present structure and the modus operandi of the Lutheran Forum for Confessional Consultation may prove satisfactory for an indefinite period of time. At present no formal meetings or personal consultations of participants or writers are contemplated. The work of the Forum will be done within each of the participating bodies rather than through personal conferences. It goes without saying that the presidents of the participating bodies will, at any time in the future, have the prerogative of joint agreements to depart from the procedural pattern established in this initial overture of the Evangelical Lutheran Synod.*

Resolution No. 2: Fellowship

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

WHEREAS, *The Doctrine Committee reports that the "triangular relationships" involving these overseas brethren has been further complicated by the action of The Wisconsin Evangelical Lutheran Synod in breaking relations with The Evangelical Lutheran Church-Synod of France and Belgium*

WHEREAS, *The Evangelical Lutheran Synod wishes to maintain fellowship relations that are Scripturally based, therefore,*

BE IT RESOLVED, *That the Doctrine Committee and the President of the ELS make a concerted effort in 1983-1984 to resolve this issue.*

REPORT OF THE BOARD FOR MISSIONS

HOME MISSIONS REPORT

The words of the Psalmist, "Praise the Lord for his goodness, and for his wonderful works to the children of men," describes exactly our sentiments regarding our mission work together. We do praise Him for the unconditioned Gospel. We praise Him for the glorious opportunity to be partners with Him in proclaiming His grace to others in our country and in far off Peru.

God has blessed us with faithful and effective pastor/missionaries for our home and foreign mission fields. Under their leadership God granted success in our home missions as noted by the following:

- A. An overall membership gain of 12% in 1982.
- B. Increased church attendance in most of our mission churches.

- C. An average contribution of \$455 per communicant.
- D. Our mission congregations returned 47.8% of their subsidy as their contributions to the Synod budget.
- E. Two mission congregations have become self supporting, Christ, Savannah, Georgia, and St. Andrew, Colorado Springs, Colorado, the latter made possible by a generous legacy from a member that wiped out the entire debt to the Synod.
- F. Serious effort was made by our mission and subsidized congregations to decrease their dependence on the Synod subsidy.

HOME MISSIONARIES' SEMINAR

A successful two-day seminar was held for our missionaries at Heritage Lutheran Church, Apple Valley, Minnesota, in October. An Aid Association for Lutherans grant of \$4,800 made it all possible. Our missionaries were given a fresh and intensive study on biblical church growth and stewardship principles and techniques. The OIKOS concept of disciple making, emphasizing the natural method of reaching out to others within a Christian's normal sphere of influence, was studied. The attendees all left the seminar with renewed zeal and many practical helps for their work.

NEW WORK

The board authorized the beginning of mission work in the Oxnard-East Ventura, California, area in 1983. The board has extended two calls; in both cases declined. Hopefully by summer's end we will have a man placed in this attractive area with promising growth potential.

In partnership with St. Luke's congregation located in northwest Washington, the board is attempting to help secure a pastor. The congregation owns church property and has potential for further growth. Pastor emeritus G. A. R. Gullixson is presently serving this small congregation.

LONG-RANGE PLANNING

The Board for Missions is seriously proposing a plan calling for ten new home missions over the next five years, beginning in 1984. Statistics point out that our nation's population is shifting to the so-called "sun states." Accordingly Florida, Arizona, California, and Texas are areas that provide great opportunities for establishing mission churches. The board, in proposing this bold plan, is conscious of our Lord's will that His church grow. The success of the early church was, under God, a strong home base from which to extend outward. His mandate to begin mission work at home, Acts 1:8, Luke 24:47, as well as on a world wide basis, is clear. Our home mission efforts show an average of 15% increase over the past two years which demonstrates the Lord's blessing on these labors.

LOCAL MISSION WORK

It pleases us to report that in accord with last year's resolution No. 4, A and B, page 79, 1982 Synod Report, more congregations have planned and carried out a mission outreach in their own community. We should not overlook, in our local mission work, the reclaiming of members who have become delinquent. Most congregations find this a problem. Experience shows that the congregation that is not concerned about evangelizing their own delinquents through inreach will have little desire to outreach.

It is encouraging to report that since our last convention several congregations have seized upon opportunities for initiating exploratory services in nearby areas using their own resources. We commend the following congregations for beginning such work: the Luverne-Jasper parish at Worthington, Minnesota; the Hillman-Alpena parish at Atlanta, Michigan; Our Saviour mission congregation, Lake Havasu City, Arizona, in Blythe, California; Wayfarers' Chapel, Ventura, in Fillmore, California; and the Madison area pastors for beginning work in Dodgeville, Wisconsin.



The Wayfarers' Chapel - Lutheran Church, Fillmore, California

MISSIONARIES' SALARY SCALE

The Evangelical Lutheran Synod 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 1984:

Base Salary	\$ 13,200
Car Allowance	3,300
Annual Increment (up to 20 years)	100
Housing	
All utilities	
1/2 Social Security	
1/2 Hospitalization	
Retirement at 5% of salary	

A THANK YOU

Once again, this past year has brought special gifts for missions from individuals, congregations, various organizations, and our women's missionary societies. We gratefully acknowledge these special gifts. God bless you richly. Your continued prayers and gifts are solicited. May our Lord, the Head of the Church, bless all our labors to His glory and the extension of His church.

Paul G. Petersen, missions counselor

FOREIGN MISSIONS REPORT

Our Lord has richly blessed us again in this past year in our foreign mission. Fifteen adults and eleven youth were confirmed in the Christian faith. Most of these people received their basic Christian instruction from two of our Peruvian student pastors working under the guidance of our missionaries. This work by Peruvian nationals indeed shows the progress of our mission. One of our chief goals is that the Peruvian Lutheran Church become self-sustaining and progress toward that goal is clear. One adult and 26 children were received into the Christian faith thru the rite of Holy Baptism. Again, we are encouraged! The baptized membership at present stands at 423 in our Peruvian Lutheran Church. The communicant membership is 254. These figures represent real increases in the number of souls in our care over the past few years.

A wonderful blessing God provided us this past year was the ownership of a centrally located building to serve as our center of mission operations. Office space, formerly rented is provided us in this building along with seminary classroom and library space. A further use of the building is for a meeting place for lone, individual scattered families around Lima for worship. Cost of the building was only \$44,840. The Board for Missions paid half of this amount from extra-budgetary gifts on hand. The board has worked out an agreement with the Synod Board of Trustees to amortize the other half of the cost at the monthly rate of \$335 at 8% interest, virtually the same figure necessary for earlier rental of office space. The legal owner of the building is Synod's Peruvian arm, the entity known as "Mision del Sinodo Evangelico Luterano del Peru," (Mission of the Evangelical Lutheran Synod of Peru). No contractual agreements reach across national boundaries in this case. The group referred to above known as MSEL P, (acronym of the 1st letters of the Peruvian name) is made up of our missionaries. MSEL P is a legally organized entity under Peruvian law and as such can legally own property. The government considers the organization as Peruvian not foreign. Careful study of the matter of property ownership was carried on by the board, other missions working in Peru were consulted, and the history of the Peruvian government's treatment of mission property was reviewed. Our conclusion was that the Peruvian government has never expropriated property either owned directly by foreign missions or owned by a group such as MSEL P. However, it was felt the safest procedure would be that MSEL P be the owner in the legal sense since it is considered Peruvian in the eyes of the government.

A five-year plan was worked out this past year. One part of the plan includes serious consideration be given to ownership of missionary residences by MSEL P. We believe this would reduce housing costs to Synod's budget. We believe it would be especially good stewardship since funds directed towards high house rental now might then be re-directed toward a fourth missionary. Private funding is encouraged for the purchase of three missionary residences and one avenue suggested is "The Gift that Keeps on Giving" plan of our Board for Stewardship, (see green brochure of that title, published in 1982). It is clear that only via the means of extra-budgetary giving can this goal be reached. It is something for individuals and groups to prayerfully consider for it would be of inestimable help.

The goals, curriculum, and organization of our Peruvian seminary program have been carefully reviewed this past year by our field staff and board. We are also working together on these matters with our Bethany Seminary faculty. Progress in development of the seminary program in Peru has been excellent and we are grateful to our Lord.

The Rev. Timothy Erickson was called by the Synod and commissioned at last year's convention to serve as missionary in Peru. Other missionaries serving there the past year have been the Rev. David Lillegard and the Rev. Martin Teigen. Missionary Teigen, will be with us at our 1983 convention, God-willing.

We wish to thank the women's missionary societies of Wisconsin, Michigan, Washington, Oregon, and Florida who have supported the work in special offerings the past year. Faith Mission Society has once again been a blessing to the foreign mission program of the Synod. In the past year they contributed about \$12,000 to the work in Peru. Special gifts of Synod members, outside the synodical budget, totaled about \$6,000. The latter permitted funding of the furlough of the David Lillegard family and provided needed furnishings for the new building. We are grateful to our missionaries, a staff of men which has worked together very well and in most able fashion. For all these matters, and not least of all for the many prayers of our members, we are most grateful to our Lord.

Finally, in view of the fact that there are people in Peru crying out for the Gospel, whom we cannot now reach, it would be good and God-pleasing that Synod members prayerfully consider calling a fourth missionary to Peru sometime during the next three years. "Fields are white and harvest waiting." One way of helping was suggested above, namely, the purchase of missionary

residences thru private gifts and/or loans. But this would not take care of the total need. We would still need to increase our foreign mission budget. But let us take care of this need in prayerful, orderly fashion and with everyone's support over a period of time.

James, Olsen, field secretary, foreign missions

REPORT OF EVANGELISM COMMITTEE

The Evangelism Committee met once during the 1982-83 year in Minneapolis, Minnesota. The committee also participated in an evangelism workshop with the Eau Claire area churches in May 1983. Emphasis at this workshop was placed upon the very ripe evangelism field which exists within each person's sphere of influence, namely friends, business associates and the extended family. Suggestions were also presented on specifically how responsibilities might be distributed within a congregation to more effectively utilize the various talents of its members in an outreach program.

It is the intention of the committee this next year to seek out more of these opportunities to participate with synodical churches in implementing evangelism programs. We intend to work on a presentation along with written supportive material and aids which can be used in introductory evangelism presentations in the future. We encourage requests and suggestions on how we might better serve our member congregations as an effective resource in promoting evangelism work.

Evangelism Committee
The Rev. Daniel Faugstad
The Rev. Rodger Dale
Paul M. Madson, chairman

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Home Missions

WHEREAS, God has blessed us with faithful and effective pastors for our home mission fields, and,

WHEREAS, Under their leadership, God has granted success in our home missions therefore,

A. BE IT RESOLVED, *That in the words of the Psalmist, we "Praise the Lord for His goodness and for His wonderful works . . . " in our home congregations.*

B. BE IT FURTHER RESOLVED, *That we commend the two mission congregations that have become self-supporting in the past year (Christ, Savannah, Georgia; and St. Andrew, Colorado Springs, Colorado).*

Resolution No. 2: Home Missionaries' Seminar

WHEREAS, A successful two-day seminar on "biblical church growth and stewardship principles and techniques" was held for our home missionaries at Heritage, Apple Valley, Minnesota in October 1982, and,

WHEREAS, *Funds were provided for this by Aid Association for Lutherans, therefore,*

A. BE IT RESOLVED, *That we commend the Board for Missions for conducting this seminar, and,*

B. BE IT FURTHER RESOLVED, *That we express our thanks to Aid Association for Lutherans for funding this seminar, and,*

C. BE IT FINALLY RESOLVED, *That we encourage the Board for Missions to hold similar seminars in the future.*

Resolution No. 3: Synod-wide Special Offerings for Home Missions

WHEREAS, *The Board for Missions is seriously proposing a plan calling for ten new home missions over the next five years, beginning in 1984, and,*

WHEREAS, *There is an urgent need for money to start and sustain home missions, therefore,*

A. BE IT RESOLVED, *That the Board for Missions be encouraged to go ahead with its five-year plan, and,*

B. BE IT FURTHER RESOLVED, *That the president of the Synod appoint a special committee to plan a Synod-wide special offering for home missions in support of the five-year plan, and that this committee report to the Synod next year with a proposal to implement a special offering.*

Resolution No. 4: Local Mission Work

WHEREAS, *Several congregations have begun a mission outreach in their own communities using their own resources, therefore,*

A. BE IT RESOLVED, *That we thank God and commend those congregations for these efforts, and,*

B. BE IT FURTHER RESOLVED, *That all synodical congregations be ever alert to the possibility of such an outreach.*

Resolution No. 5: Missionaries' Salary Scale

BE IT RESOLVED, *That the minimum salary scale for fiscal 1984, as established by the Board for Missions, be adopted.*

Resolution No. 6: Position of Called Stewardship-Missions Counselor

WHEREAS, *The Rev. Paul Petersen has so effectively served our Evangelical Lutheran Synod as its first full-time Stewardship-Missions Counselor for the past two years, and,*

WHEREAS, *Although he is no longer serving the Board for Stewardship, the Board for Missions still wishes to use his expertise and experience in the area of new mission exploration, and,*

WHEREAS, *His acceptance of a call to Faith Lutheran Church, Oregon, Wisconsin (a home mission of the Evangelical Lutheran Synod), has changed his status, and,*

WHEREAS, *The long-range plan of the Board for Missions anticipates opening two new missions each year for the next five*

years will require careful exploration of new sites for home missions, therefore,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod express its sincere thanks to Pastor Petersen for the effective work he accomplished as our first Stewardship-Missions Counselor, and,

B. BE IT FURTHER RESOLVED, That the Board for Missions continue to call upon the Rev. Paul Petersen to assist it in the area of site locations, research of potential communities, and suitable areas for opening future home missions as Pastor Petersen's time and present pastoral duties will allow, and,

C. BE IT FINALLY RESOLVED, That the Evangelical Lutheran Synod in its 1984 convention consider once again providing funds in its budget to provide the Board for Missions with the resources and skills of an able mission counselor to help it select suitable and promising locations for new home missions.

Resolution No. 7: Ownership of a Centrally Located Building by MSEL P

WHEREAS, Our Lord has richly blessed us again in the past year in our foreign mission, and,

WHEREAS, God has provided our foreign mission with the ownership of a centrally located building to serve as our center of mission operations, and,

WHEREAS, The legal owner of the building is Synod's Peruvian arm, "Mission del Sinodo Evangelico Luternano del Peru," (MSEL P), therefore,

BE IT RESOLVED, That we thank God for His blessings and ask for His continual blessings on our mission work.

Resolution No. 8: Ownership of Missionary Residences

WHEREAS, One part of the five-year plan of the Board for Missions includes serious consideration be given to ownership of missionary residence by MSEL P, and,

WHEREAS, The Board for Missions believes this would reduce housing costs to Synod's budget, therefore,

BE IT RESOLVED, That Synod encourage the Board for Missions to follow through with the implementation of that part of the five-year plan.

Resolution No. 9: Special Offerings for Foreign Mission Field

WHEREAS, The women's missionary societies of Wisconsin, Michigan, Washington, Oregon and Florida, who have supported the foreign mission work with special offerings the past year, and,

WHEREAS, Faith Mission Society has once again been a blessing to the foreign mission program of the Synod, and,

WHEREAS, Special gifts of Synod members have been a blessing to the foreign mission program, therefore,

BE IT RESOLVED, That the Synod thank these groups and individuals for their special gifts and offerings.

Resolution No. 10: Fourth Missionary to Peru

WHEREAS, *The "fields are white and the harvest waiting," therefore,*

BE IT RESOLVED, *That a fourth missionary be called within the next three years.*

Resolution No. 11: Evangelism Workshops

WHEREAS, *The Evangelism Committee reports having participated in an evangelism workshop with the Synod's Eau Claire, Wisconsin area churches in May 1983, and,*

WHEREAS, *The blessings to be gained from more congregations participating in evangelism workshops are obvious, therefore,*

A. BE IT RESOLVED, *That our congregations and Evangelism Committee seek out more such opportunities, and,*

B. BE IT FURTHER RESOLVED, *That the Evangelism Committee be encouraged in its intention to develop appropriate materials for use in its presentations.*

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

The Board of Regents met five times during the year, its four regularly scheduled meetings plus a special meeting on September 27, with the executive committee and other committees functioning between each regular meeting.

THE BOARD OF REGENTS

Members of the board during the past year: 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, Waterloo, IA; 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:

Rachel Anthony, Home Economics

Louella Balczik, Business

Helen Baumgartner, Violin

Jean Benson, English

William Bukowski, Art

Michael Butterfield, Director of Admissions, Soccer Coach

Greg Costello, Business Office, Wrestling Coach

Randi Ellefson, Music, Choirs

Ernest Geistfeld, Deferred Giving Counselor, Director of Development

Mark Harstad, Religion

Peter Harstad, Religion

Paul A. Helland, Dean of Academic Affairs, Physics, Education, Mathematics

Arlene Hilding, Music, Organ, Piano

Norman S. Holte, President, Political Science, Sociology

Rudolph E. Honsey, Hebrew, Humanities, Religion

Calvin K. Johnson, Financial Aids Director, Registrar

James Krikava, Instrumental Music, Religion

Richard Lammert, Librarian, Computer Science

Sigurd K. Lee, English, Drama, Humanities

Ernest Lillo, Superintendent of Buildings and Grounds

Juul B. Madson, Greek, Religion

Daniel Metzger, English, Religion

Marvin G. Meyer, Dean of Student Services, Mathematics, President

Dennis O. Natvig, Treasurer, Business Manager

Ruth Nyhus, Physical Education, Volleyball and Basketball Coach

Wilhelm Petersen, Religion

Allen Quist, Psychology, Religion

Oren P. Quist, Physics, Mathematics, Director of Computer Services

Glenn Reichwald, Geography, History, Greek, Religion

Dean Shoop, Business

Kathy Stresman, Biology

Bjarne W. Teigen, Religion

Erling T. Teigen, Philosophy, English, Religion

Paul B. Tweit, Associate Director of Admissions

Cynthia Weberg, Chemistry, Mathematics

Mark Wiechmann, Psychology

Nancy Wiechmann, Piano

Ronald J. Younge, Biology, Basketball Coach

THE STAFF

During the 1981-82 school year President Norman Holte resigned as president of the college, effective at the time a replacement could be found. After calling for nominees from the Synod for the office of President of Bethany Lutheran College, the regents on September 27, 1982, called Professor Marvin Meyer to be president. Professor Meyer accepted the call and assumed the office of president on November 1, 1982, being officially installed at a special service in the college chapel on November 9, 1982. The Rev. M. E. Tweit, chairman of the Board of Regents, preached the sermon and the Rev. Richard Newgard, secretary, performed the act of installation.

We are pleased with addition of Mr. Richard Lammert as librarian and professor of computer science, Miss Ruth Nyhus as professor of physical education and health and women's volleyball/basketball coach, and the Rev. Daniel Metzger as professor of english and religion.

Professor Allen Quist was granted a leave-of-absence to run for the State Legislature and has since decided to resign so as to devote full time to his elective office. We wish him well in his new calling. We want to express our thanks to him for his many years of service to Bethany. Mr. Mark Wiechmann filled the vacancy in psychology the second semester created by the successful campaign of Professor Quist.

Professor Arlene Hilding was granted a leave-of-absence the second semester to travel with her husband to Germany where she plans several recitals. We know this experience by Professor Hilding will be brought back to her classroom. Mrs. Nancy Wiechmann stepped in and assumed the keyboard lessons of Professor Hilding.

The college has been fortunate to have James Krikava vicaring on the campus this year. He has been teaching religion and music and directing the instrumental groups. Professor Randi Ellefson has been granted a leave-of-absence to begin work on his doctoral program at the University of Arizona. Mrs. Rhea Bejda is retiring as housemother at the end of the year. Mrs. Luella Jurgenson will assume the position of housemother and work in the library beginning July 1, 1983.

The administration and Board of Regents have been working to fill the vacancy of Dean of Students created when Professor Meyer accepted the call to be president. Professors Ron Younge, Dean Shoop, and Erling Teigen have been sharing that responsibility. Other positions to be filled are those in psychology and the temporary vacancy in music and choral directing. We are confident these positions will all be filled by early summer. It is the policy of the board and administration to fill vacancies that occur on the faculty with persons who are committed to confessional Lutheranism, to Christian education, and who are academically qualified and have the potential to be excellent teachers.

The board and administration appreciate very much the faithful and dedicated service of the entire staff and faculty. We thank our Lord and Savior for supplying Bethany with such workers.

It should be noted that the fifty thousand dollars from the Thankoffering allocated to faculty development has been earmarked for a sabbatical program. Beginning in the fall of 1984, Bethany will be offering one one-semester sabbatical each year. This program will serve to motivate and broaden the faculty.

ENROLLMENT

The 1982-83 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	139	126
Sophomores	85	84
Specials	11	11
Part-time	11	7
	<u>246</u>	<u>228</u>

The enrollment figures show a decline again for the third consecutive year. The administration with the admissions department are actively reassessing our ap-

proach to recruitment. We were delighted with the increase in Evangelical Lutheran Synod students this past fall but are concerned with our present Evangelical Lutheran Synod figures for fall of 1983. The college needs the support of the pastors and laymen in our Synod in promoting the programs and other opportunities available at Bethany. It is important when analyzing the enrollment trends that we keep in mind the demographics regarding college-age students in the upper midwest. These figures are not too encouraging as we look into the mid 1990's.

The college, through a grant from Aid Association for Lutherans, is just completing the production of a slide presentation on opportunities available at Bethany. This will be part of a continuing effort to keep the college in the minds of our people. As has been stated before, 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," by means of His Gospel, "the power of God unto salvation."

It should be mentioned that the Beacon program, reported in last year's report, has begun to function under the direction of Paul Tweit, Associate Director of Admissions, and we are seeing some positive developments. There are plans to expand that program much beyond its present scope.

The endowed scholarship funds continue to grow. The present funds have in excess of \$170,000 and with the plans to develop a major scholarship fund during the next school year in honor of Dr. S. C. Ylvisaker, as we memorialize the 100th anniversary of his birth, these funds should exceed \$300,000 by fall of 1984. These scholarship funds demonstrate to our students and also to prospective students our commitment to help finance the cost of education at Bethany.

CURRICULUM AND OTHER ACADEMIC PROJECTS

This past year we saw the beginning of a computer science curriculum and the installation of a new computer to support the new program. The addition of these new courses was extremely popular among the students. Approximately half of our students were enrolled in at least one of these classes. Thanks to the Women's Auxiliary for their work in helping to finance the new computer.

Through a grant from Aid Association for Lutherans, Paul Helland, Academic Dean, has begun and will continue to lead the "General Education Study Project." The committee, of faculty, is studying all aspects of general education. There is no doubt that the study project will improve the quality and effectiveness of teaching at Bethany. Part of this study includes a program (College Outcomes Measurement Program) to measure student gains in knowledge over the two years of study at the college.

Our faculty continues to grow and develop through various workshops, conferences, and summer school. To help this professional growth and also develop further commitments to Bethany, we have received a grant from Aid Association for Lutherans to fund a retreat in Central Minnesota, August, 15, 16, 17. We are extremely excited about the opportunity to gather together away from the campus to study and discuss Christian higher education.

A unique opportunity arose last fall when through an endowed chair at Southwest State University, Bethany was able to offer a new course, Economics 105, about the American Business System. The course was offered in the evening by Professor Al Hattis of Southwest State University.

PHYSICAL PLANT

This past summer work was begun on the roofs of the dormers of Old Main. Hopefully, that work will continue and be completed by late summer. The classroom building needs to be reroofed and will be done during the summer. The area to the east of the chapel, the portion that has served as a music classroom, music studio, office area, and practice rooms, will be renovated by removing most of the interior walls and then redecorating. This will include new ceiling, new lighting and new flooring. The room then will function as a practice area for the choir and the band.

As in past years, plans exist to do interior painting and clean up the campus. Our campus has been kept in good repair the last few years and we are committed to continue in this direction.

The one main project slated to be completed this summer is the president's home on the campus. It has been fifty years since the house was built and during that time little attention has been given to modernizing the home. When the project is complete the home will have an enlarged kitchen, new laundry and bath on first floor, family room, a fourth bedroom, and a two-car garage. The home has not been used to house the president of the college for several years. President and Mrs. Meyer plan to move into the home in late July.

BOOKSTORE

The bookstore is in the process of widening the base from which it draws patrons. A local Christian bookstore has closed and sent much of its business to the bookstore. It appears, at the time of the writing of this report, that the bookstore will end the year in the black.

We would like to encourage the congregations of the Evangelical Lutheran Synod to make more use of the bookstore and if there are ways in which it can be of better service to the members of the Synod and others, please notify Carl Seebach. The bookstore does have in stock the newly revised Evangelical Lutheran Synod Catechism.

FINANCES

The cost of operating Bethany Lutheran College continues to increase, as does the cost of every institution of higher learning. We must continually be aware of the commitment necessary to operate Bethany. That commitment allows Bethany to continue to offer an excellent liberal arts education, an education that will remain a vital part of our students, an education that will continue to deliver to our Synod individuals who will be leaders and serve as the cornerstones of a church that is truly Lutheran.

We have found, due to a number of reasons the last few years, that the financial commitment to Bethany Lutheran College from the Synod has slipped. We are confident that the newly formed Planning and Coordinating Committee will once again steer the Synod in the direction of a strong commitment to education. This is not to say that we are not grateful to the Synod for its support this past year. And above all, we are grateful to our Lord for the blessings He has permitted to be showered upon our institution this past year.

At this point in the year we are looking at making our budget. This year has been an excellent year in gifts from friends and alumni of Bethany. We are thankful that our Lord has given these individuals the willingness to support Bethany.

The following is a summary statement of receipts and expenditures for fiscal year ending June 30, 1982.

REVENUES		81-82
Tuition and Fees		\$ 640,844
Synod Subsidy		191,400
Private Gifts and Grants		122,174
Other Sources		103,478
Auxiliary Services		513,927
		<u>\$1,571,823</u>

EXPENDITURES		
Educational & General		\$ 966,876
Maintenance of Campus		
Buildings and Grounds		124,105
Scholarships & Grants		106,823
Auxiliary Services		406,139
Transfers		7,119
		<u>\$1,611,062</u>

Deficiency	(\$39,329)
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CONCLUSION

We are so grateful that our Heavenly Father has given us the opportunity to operate an institution such as Bethany. An opportunity to offer a Christ-centered environment for our young people to develop intellectually, spiritually, and socially. The philosophy, as found in our 1983-84 catalog states this best.

"Bethany Lutheran College is a church-related Christian College of the liberal arts.

"The church (the Evangelical Lutheran Synod) and the college are committed to the Lutheran Confessional principles: Scripture Alone, Grace Alone; Faith Alone; Christ Alone.

"Specifically, the college confesses that through faith in Jesus Christ we receive the forgiveness of sins and eternal life. Further, that the Holy Spirit through the Word and the Sacraments as instrument produces this justifying faith in the heart. Scripture is not regarded as a mere source book of religious precepts for legalistic application, but rather it is a Living Book that leads to a living Christ. At the same time, all matters taught in the Scriptures are accepted as authoritative.

"Education is a complex process; fundamental religious principles govern it at every point. Education implies a specific view of the past, of the present, and of the future. It implies a specific view of mankind, of the relationship of people to one another, and of the relationship of the human race to God. The college is committed to the position that these relationships are to be understood in the light of the knowledge that Jesus Christ is the Savior and Lord of the universe."

May our Lord continue to shower blessings on us through the ability to operate Bethany as truly our college, an institution committed to the Lutheran Confession—Scripture Alone; Grace Alone; Faith Alone; Christ Alone, in much the same way as He has done the last 56 years.

Marvin G. Meyer, president
M. E. Tweit, chairman
R. A. Newgard, secretary

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

"When we are dead and gone, whence would come our successors if not from the schools? For the sake of the Church we must have and maintain schools."

While these words of Martin Luther refer to Christian schools in general we can certainly apply them to our seminary too. The seminary exists for the purpose of training pastors to serve our congregations and therefore it is necessary that we maintain it, for where would we get our pastors if we did not have a training school?

The Lord continues to bless our seminary. You will recall that last year we graduated seven candidates, all of whom have their calls and are serving congregations ranging all the way from the state of Oregon to the eastern tip of Massachusetts. This year five more candidates present themselves for service in the church. We thank and praise our gracious Lord for moving the hearts of these men to prepare for the ministry. May He continue to use our "school of the prophets" to further His Kingdom.

BOARD OF REGENTS

The Board of Regents which is responsible for the operation of the seminary consists of the following: Mr. Holger Ausen, Jasper, MN; Mr. Donald Larson, Golden Valley, MN; Dr. Donald Peterson, Madison, WI; Dr. William Wood, Mankato, MN; Mr. William Overn, Minneapolis, MN; the Rev. Milton Tweit,

Lawler, IA; the Rev. Richard Newgard, Mankato, MN; the Rev. John Moldstad, East Grand Forks, MN; and the Rev. John Schmidt, Waterloo, IA. The board met quarterly and the president of the seminary submitted a report at each meeting.

FACULTY

The following taught in the seminary during the 1982-83 school year: M. O. Harstad, J. B. Madson, B. W. Teigen, W. Petersen, Erling Teigen, Norman A. Madson, Jr., and Paul Petersen.

PROFESSOR MILTON OTTO DEATH

Professor Milton Otto, who faithfully served the seminary for a quarter of a century, was called to his eternal rest on August 20, 1982. We are truly grateful to the Lord for his many years of service. Professor Otto will long be remembered by his students for his pastoral approach to theology and by his colleagues for his theological acumen, balanced judgment, and Christian friendship. Blessed be his memory.

OTTO MEMORIAL

A memorial fund has been set up in memory of Professor Otto. With the approval of and a generous donation from his family, the Weimar edition of Luther's works has been ordered. This is certainly a fitting memorial to a man who served the seminary for so long and who was vitally interested in the seminary library. The Weimar Ausgabe, as it is called, will greatly enhance the theological stature of our library and provide an added opportunity for Luther research. Others wishing to give memorials may send them to the seminary and designate it "Otto Memorial-Luther's Works."

ENROLLMENT

The school year began with a total enrollment of twenty-two, eighteen in the classroom and four serving their vicarage. One student dropped out at the end of the first semester for reasons of health; he plans to return in the fall. The four who served their vicarages were: Glenn Obenberger, Northwood, IA; John Dukleth, Scarville, IA; Thomas Petersen, Oklee, MN; James Krikava, Mankato, MN where he served at Mt. Olive Lutheran Church and Bethany College. The student body was divided as follows: five juniors, six middlers, seven seniors, and four vicars. One of the seniors, Mr. Martin Doepel, will graduate this year and be eligible for a call. The seminary faculty has waived his vicarage since he taught Christian Day school for twenty-four years and has also done considerable parish work under the direction of Pastor Paul Schneider.

ACTIVITIES

Two summer institutes for pastors were held during the summer of 1982. The first one was at the seminary in Mankato the last week in July. Pastor Gary Faleide of Madison, Wisconsin taught a course in modern theology during the morning sessions and the Rev. Otto Abrams of Oregon, Wisconsin lectured on marital counseling and ministering to singles in the afternoon. The other institute was held for the pastors in the Madison, Wisconsin area at Holy Cross Lutheran Church the third week in August. Prof. Mark Harstad lectured on the major and minor prophets in the Old Testament during the morning session and the Rev. Abrams repeated his lectures in the afternoons. Both seminars were well attended. Two similar institutes are planned for this summer, the one at the seminary the last week in July, and the other in Tacoma, Washington the second week in August for the pastors in that area. These institutes are designed to help pastors in their continuing education and we encourage our pastors to make use of these opportunities. We are grateful to the Aid Association for Lutherans and Lutheran Brotherhood for funding these seminars, thus making it possible for our pastors to attend at a minimum of expense.

The seminary, together with Bethany College, sponsored the annual Reformation lectures on October 28-29, 1982. The lecturer was Dr. Raymond Surburg,

professor of Biblical Hermeneutics and Old Testament Interpretation, at Concordia Seminary, Fort Wayne, IN. His topic was *Luther and the Christology of the Old Testament*.

Dr. Neelak Tjernagel of Rochester, New York, lectured at the seminary the first week in November on *The English Reformation*. Dr. Tjernagel is a recognized authority in this phase of Reformation history. His lectures were well received by the students. We are grateful to Lutheran Brotherhood for funding these lectures.

A vicar workshop was held for the returning vicars and for the seniors who were about to begin their vicarage. The returning vicars delivered brief papers on a certain phase of their vicarage and Pastor Paul Schneider of Midland, Michigan delivered a paper entitled *Setting Goals for Your Ministry*.

President Petersen held a workshop for the wives of the seminarians on *The Role of a Pastor's Wife* in the parsonage, congregation, and community.

SCHOLARSHIP FUNDS

Due to our scholarship funds and gifts from individuals and societies we were able to give all of our students a scholarship, which was applied to their tuition. We are pleased to announce that another endowment fund has been set up in memory of Dr. Norman A. Madson, Sr. by an anonymous donor. Dr. Madson served as the first dean of the seminary when it was established in 1946. We are truly grateful for this memorial and the dividends from it will be used for student scholarships.

LIBRARY

Our seminary has been blessed with an excellent library. Much work has been done this year in cataloging, accessioning, and preparing for a new com-catalog. Subject tracings were given to many books which previously were not listed. An updated com-catalog is in the process of being made by the Amigos Bibliographic Council, Inc., Dallas, TX. The catalog will contain 12,000 volumes.

RARE BOOK LIBRARY

In addition to our regular library we have our Rare Book Library which contains over one thousand books. Most of these books have now been cataloged and entered into the OCLC database. The Theodore A. Aaberg Memorial Fund was established in May 1980 by the Board of Regents to finance the development of this Rare Book Collection. Gifts are always welcome to the development of this library.

FINANCES

The following is a summary statement of budget receipts and expenditures for the past two fiscal years:

REVENUES	1981-82	1980-81
Tuition and Fees	\$21,315	\$18,465
From Synod Budget	46,125	63,375
Private Gifts and Grants	22,385	9,998
Miscellaneous Income	6,714	7,611
	<u>\$96,539</u>	<u>\$99,449</u>
 EXPENDITURES		
Educational and General	\$101,791	\$ 99,743
Maintenance of Campus	7,235	7,846
Building and Grounds		
Scholarships and Grants	<u>(10,500)</u>	<u>(10,732)</u>
	\$109,026	\$107,589
Net Increase (Decrease)	(12,487)	(8,140)

CONCLUSION

We continue to solicit the prayers and gifts of our people as we seek to carry out our important task of training pastors to go forth to proclaim the saving Gospel of our Lord and Savior Jesus Christ. The Great Commission is in effect until the return of our blessed Lord. As we await that day, may we heed the exhortation and encouragement spoken by the apostle Paul: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58)

Wilhelm W. Petersen, president
Milton E. Tweit, chairman
Richard A. Newgard, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Resignations

WHEREAS, *President Norman Holte has resigned as president of Bethany Lutheran College but remains as a faculty member, and,*

WHEREAS, *Professor Allen Quist has resigned from the Bethany faculty to serve in the Minnesota State Legislature, therefore,*

A. BE IT RESOLVED, *That the Synod extend its heartfelt thanks to both of these men for their years of dedicated service to our college, and,*

B. BE IT FURTHER RESOLVED, *That the Synod wish these men, God's richest blessings as they continue to serve Him in other endeavors.*

Resolution No. 2: President of Bethany Lutheran College

WHEREAS, *The Board of Regents has called Professor Marvin Meyer to be president of Bethany Lutheran College and,*

WHEREAS, *Professor Meyer has accepted that call and was officially installed as president on November 9, 1982, therefore,*

A. BE IT RESOLVED, *That the Synod commend the Board of Regents for its diligent efforts to continue to provide strong and effective Christian leadership for Bethany Lutheran College, and,*

B. BE IT FURTHER RESOLVED, *That the Synod give its wholehearted support to President Meyer through its prayers and encouragement as he continues his dedicated service to Bethany in his new office.*

Resolution No. 3: College Enrollment

WHEREAS, *Our college reports a further decline in enrollment for the third consecutive year, and,*

WHEREAS, *The projected enrollment of students from our ELS for 1983-84 has decreased by 50% from the preceding school year, and,*

WHEREAS, *The primary purpose of our Synod's maintaining a college ought to be to provide the best possible Christ-centered higher education for the young people of our Synod, therefore,*

A. BE IT RESOLVED, *That the Board of Regents be directed to conduct a survey of Evangelical Lutheran Synod members and Bethany alumni to seek to discover the reasons why they do or do not determine to support Bethany by sending their children to our college and to begin studying the West Coast area and the Southeast area of the United States for the purpose of determining the feasibility of establishing high schools and colleges in these areas.*

B. BE IT FURTHER RESOLVED, *That the college seek additional means to raise the profile of Bethany Lutheran College, especially among our elementary and high school age children in*

concrete, visual ways such as promoting the distribution of Bethany T-shirts, banners, book covers and the like, and,

C. BE IT FINALLY RESOLVED, *That the Synod commend the college for its work in developing recruitment tools such as the Beacon Program and the new slide presentation.*

Resolution No. 4: Endowed Scholarship Funds

WHEREAS, *The Board of Regents and the president of Bethany Lutheran College report that significant contributions have been made recently to the college's Endowed Scholarship Program, and,*

WHEREAS, *Plans to develop such a scholarship fund in honor of the 100th birthday of former Bethany president, Dr. S. C. Ylvisaker are well underway, therefore,*

A. BE IT RESOLVED, *That the Synod commend the college for its diligence in seeking out and developing these major financial contributions, and,*

B. BE IT FURTHER RESOLVED, *That members of our Synod be encouraged to support the college by adding to these scholarship funds with bequests, memorials and other gifts.*

Resolution No. 5: Physical Plant Improvements

WHEREAS, *There has been a moratorium on starting new physical plant improvement projects until the 1983 Synod convention, and,*

WHEREAS, *The Board of Regents reports that a \$65,000 improvement project has been started on the Bethany campus president's home, and,*

WHEREAS, *The regents found this project to be absolutely essential in fulfilling their obligation to provide adequate housing for the Bethany staff, and,*

WHEREAS, *The regents and the trustees determined to finance this project through the sale of properties rather than from the Bethany's Synod subsidy, therefore,*

BE IT RESOLVED, *That the Synod support the Board of Regents and Trustees in their decision to undertake this project as part of their assigned responsibilities.*

Resolution No. 6: Otto Memorial

WHEREAS, *Professor Milton Otto faithfully served Bethany Lutheran Seminary for a quarter of a century before being called to his eternal rest on August 20, 1982, and,*

WHEREAS, *The seminary has set up a memorial fund to purchase the Weimar edition of Luther's works in memory of Professor Otto, therefore,*

A. BE IT RESOLVED, *That the Synod give thanks to God for blessing our seminary through the dedicated service of Professor Otto, and,*

B. BE IT FURTHER RESOLVED, *That we encourage our members to make contributions to the Milton Otto memorial.*

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth actually deals with three different concerns. It is divided, therefore, into three subcommittees. Raymond Branstad serves as chairman. Charles J. Keeler serves as recording secretary. The Board is divided into the following subcommittees: Christian Day Schools—Larry Rude, Elroy Bartsch, Ray Diepenbrock and Richard Bjelland. Youth—Charles Keeler, Gary Carlson and Steven Petersen. Parish Education—Joseph Burkhardt, Nile Merseth and Craig Ferkenstad. The board meets three times during the year.

CHRISTIAN DAY SCHOOLS

The congregations of our Synod presently operate fifteen Christian Day Schools, providing their children with a Christian education. Two schools ceased operation for 1982-83. Other congregations are sending children to schools of the Wisconsin Evangelical Lutheran Synod. The Synod provided subsidies for two schools in the past school year: Scarville, Iowa, \$750; Yelm, Washington, \$2,000. This is a reduction both in the number of schools on subsidy and the amount of total subsidy. A total of 52 teachers staffed our Christian Day Schools.

Due to the increasing number of schools on the west coast, the Evangelical Lutheran Synod Teachers' Conference has been divided into two districts. The Midwest district held its conference on October 28 and 29 at King of Grace, Golden Valley, Minnesota. The newly formed Pacific Northwest conference was held on February 18th at Lakewood School, Tacoma, Washington. The teachers from the west coast also continue to meet in a joint teachers' conference with those teachers of the Wisconsin Synod.

Ten teachers requested and were granted funds for continuing education for the fiscal year 1982. The Board for Education and Youth established the following policies for future grants: 1. A maximum of \$300 per teacher per calendar year will be available unless there are extenuating circumstances. 2. Applications must be made before class begins. 3. Verification of completion of the class shall be made to the Board for Education and Youth. Fifty-five high school students took advantage of the Synod's High School Subsidy Program.

Five Synod graduates and one Wisconsin Evangelical Lutheran Synod graduate were placed in Synod schools. Wisconsin Evangelical Lutheran Synod format for providing information to calling congregations will be used by our placement committee. The Synod shall provide assistance to congregations planning schools through Wisconsin Evangelical Lutheran Synod. Information concerning Evangelical Lutheran Synod policies shall be included.

Our Christian Day School visitation program is working well. Nearly every school in our Synod has been visited at least once in the last two years. The teacher certification program is still in its developmental stages.

CHRISTIAN DAY SCHOOL STATISTICS 1982-83

1. Teachers

52 total—16 men, 36 women.

Degrees: 0 to 3 years—5; B. S. Degrees—42; M. A. Degrees—5

Average tenure at present school: 3.42 years (1980: 2.2); Range: 1-12 years

Average number of grades for each teacher: 2.5 (1980: 3.7); Range: 1-12 years

Average class size (students per teacher): 15.1 (1980: 15.9)

2. Schools

Total number: 15

Enrollment:	K	1	2	3	4	5	6	7	8	
	114	94	108	81	65	67	91	84	81	Total: 790 (1980-767)

Budget: Average for school operation—\$47,365

Range: \$10,000 to \$96,885 (1980—\$36,083)

% of total congregation budget: 45%

Range: 23-80%

Cost per child: \$915 Range: \$500-\$1300

% of congregations children enrolled: 60% Range: 25%-93% (1980-62%)

This subcommittee considered these concerns as well: school visitation programs, teacher information files, implementation of the teachers certification program.

YOUTH WORK

In 1982 the Youth Committee of the Board for Education and Youth worked especially in the areas of youth leadership, Lutheran Youth Association assistance, retreats and camps.

Two members of the committee attended the Youth Leadership Seminar of the Wisconsin Evangelical Lutheran Synod. The subcommittee hopes to provide a similar seminar for youth leaders of Synod congregations. The Wisconsin Evangelical Lutheran Synod seminar is also recommended.

No Lutheran Youth Association convention was held in 1982. Instead, the Synod's circuits were encouraged to conduct area retreats and many such retreats were held. For example, the Northern Circuit sponsored two weekend retreats. Over 50 young people attended each of them. The topics included: "The Cults" and "The Doctrine of the Church." It is hoped that regular retreats will be able to reach more young people than is possible with one annual convention. Youth Association Convention, September 16, 17 and 18. The Rev. Steven Petersen, a member of this committee, will present the topic, "Christian Relationships."

The board sponsored Camp Indianhead in Minnesota in 1982. Due to rising costs, the board provided \$500 subsidy for this camp, and still the attendance was only 38. Area circuits in Wisconsin, Iowa, Washington and Michigan also sponsored camps, but no reports are available.

The board will again sponsor Camp Indianhead North in 1983. A new site has been found near Brainerd and the cost has been reduced substantially. The future of camping and the possibility of obtaining our own camp grounds continues to be discussed.

The board is sponsoring a canoe trip to the Boundary Waters Canoe area of Minnesota. This event is directed to older teens. If it is successful, this will become an annual event.

The board has drawn up a job description for the position of Synod Youth Leader. Such a leader is being sought.

PARISH EDUCATION

Having completed an evaluation of Sunday School material, the committee has started a similar evaluation of Vacation Bible School material. The committee published and distributed the "Parish Education Resource Book." One book has been given to each pastor, each Christian Day School teacher and each Sunday School superintendent. In addition, congregations are being encouraged to use this book.

Research was conducted in the area of Sunday School Teachers Institutes. Such institutes are held regularly in circuits 5, 10, and 7. Some circuits have difficulty because of distance between congregations. The committee is considering ways to encourage and aid all Sunday Schools in conducting such institutes.

The tape library has been publicized more aggressively, but there has been a low number of inquiries for tapes. Also some problems have developed concerning use of tapes owned by individual congregations. The committee continues to work on these problems.

Charles J. Keeler, recording secretary

ADDENDUM TO THE REPORT OF BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth recommends the following changes in Resolution No. 2: "Teacher Certification and Training" as adopted at the 1981 Synod convention.

Signed
(Larry A. Rude)

Resolution No. 2: Teacher Certification and Training

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

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

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

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

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

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

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

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

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

A. Earn an Associate of Arts degree at Bethany including the Christian Day School curriculum with specified religion courses, earn a Bachelor's degree, and present credentials which, by a record of preparation and experience, demonstrate the candidate's ability to teach effectively in the schools of the Synod, and successfully complete either the Bethany summer workshop or the evening doctrine courses at Bethany during the school year.

B. Earn the Bachelor's degree in elementary education from Dr. Martin Luther College.

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

A. Automatically, by

1. Having earned the Associate of Arts degree from Bethany Lutheran College, having earned a Bachelor's degree, and having presented credentials which, by a record of preparation and experience, demonstrate the candidate's ability to teach in the schools of the Synod, and by having taught for three years in a Christian Day School of our fellowship prior to June 30, 1984. Or,

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

B. Through post-degree work, specifically by

1. Having earned the Bachelor's degree and having presented credentials which, by a record of preparation and experience, demonstrate the candidate's ability to teach effectively in the schools of the Synod, and

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

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

1. Earning a Bachelor's degree and presenting credentials which, by a record of

preparation and experience, demonstrate the candidate's ability to teach effectively in the schools of the Synod, and

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

D. By colloquy, specifically by

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

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

3. By demonstrating faithfulness to the confessional standards of the Evangelical Lutheran Synod.

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

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

V. The credential by which the teaching ability of a candidate is to be judged shall be composed by the Board for Education and Youth.

VI. All candidates shall be examined as to their faithfulness to the confessions of the Evangelical Lutheran Synod according to procedures drawn up by the Board for Education and Youth. These procedures shall provide for at least oral examination, but may include provisions for written profession of faith. These procedures shall specify who is responsible for conducting the examination and the circumstances under which the examination is to be given.

The purpose of this examination is not to determine the extent of factual knowledge, but of faithfulness to the Holy Scriptures.

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

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

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

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

RECOMMENDED:

3. Suggested Salary Schedule for ELS Teachers

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

Class 2 (Consisting of teachers who hold a Bachelor's Degree)

Minimum base salary: \$10,700 plus housing

Annual increments: \$200 per year of service up to 15 years

Class 1 (Consisting of teachers who hold a Master's Degree or its equivalent)

Minimum base salary: \$11,900 plus housing

Annual increments: \$225 per year of service up to 15 years

Additional recommendations

1. To the above should be added $\frac{1}{2}$ of social security, $\frac{1}{2}$ of health insurance, and some consideration for retirement.
2. Other duties assigned a teacher (but not those expected because of his regular congregational membership) such as principalship, should also be adequately remunerated.
3. Adequate housing, including utilities, should be provided, in addition to the figure in the schedule above, if the teacher is single or the primary wage earner in a family unit.

4. Salary increases are to be made at the beginning of each teaching year (August 15). Notice of increments must be brought to the attention of the local Board for Christian Education before the summer quarterly voters' meeting.
5. The congregation sanctions that part of each called teacher's salary which is legally exempt from federal income taxes.
6. Teachers forfeit any increase in salaries if they do not take at least three hours of undergraduate or graduate work during each three-year period. The cost for such additional education is subsidized by the Synod, and should be further subsidized by the congregation.
7. Each year one month before the annual voters' meeting, the local Board for Christian Education shall review the salary schedule. However, any revisions or changes are subject to the decision of the voters' assembly at any time.
8. The congregation should assist the teacher financially to attend the annual teachers' conference, and if possible, the Synod convention.
9. A sick leave of 8 days shall be granted each year; these may be accumulated to a maximum of 50 days. For any sick leave beyond the accumulated amount, the cost of substitute teaching may be deducted from the salary of the teacher who is absent.
10. Emergency leaves are not to exceed 3 days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over 3 days.
11. In the event of a death or serious illness in the immediate family, a leave shall be granted, its extent determined by the Board for Christian Education.
12. Each substitute teacher is to be paid \$30 per day.

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Christian Day Schools

WHEREAS, *It is encouraging that the President of the Synod said in his annual report, "We can expect the Christian Day Schools to grow and new schools to be opened."* and,

WHEREAS, *There are many teacher candidates available for such schools,*

A. BE IT RESOLVED, *That the congregations of the Synod be encouraged to further support and expand their existing Christian Day Schools, and,*

B. BE IT RESOLVED, *That other congregations of the Synod be encouraged to open Christian Day Schools in their midst, and,*

C. BE IT RESOLVED, *That use be made of the Wisconsin Evangelical Lutheran Synod planning materials for beginning new schools.*

Resolution No. 2: Continuing Education Policy for Teachers

WHEREAS, *The Board for Education and Youth has established a policy for granting funds to teachers for continuing their education,*

A. BE IT RESOLVED, *That the policy of the board be adopted, and,*

B. BE IT RESOLVED, *That the Christian Day School teachers of the Synod be encouraged to make use of these funds, and,*

C. BE IT RESOLVED, *That the Board for Education and Youth be commended for their work in upgrading Christian Education in the Synod.*

Resolution No. 3: Teacher Information File

WHEREAS, *The teacher information file would be of great benefit to both the teacher and the congregation, and,*

WHEREAS, *The needs of the congregations can best be fulfilled from such a file,*

BE IT RESOLVED, *That the Board for Education and Youth be encouraged to make information available to the congregations of the Synod from the teacher information file.*

Resolution No. 4: Teacher Certification and Training

WHEREAS, *The 1981 (Synod Report, p. 101-103) resolution on teacher certification and training needed revision, and,*

WHEREAS, *The Board for Education and Youth has made suggestions for such changes in its report to the Synod convention,*

A. BE IT RESOLVED, *That the changed policy on teacher certification and training be adopted as printed in the Report of the Board for Education and Youth and,*

B. BE IT RESOLVED, *That the Board for Education and Youth be commended for their conscientious work in this matter.*

Resolution No. 5: Recommended Salary Schedule for ELS Teachers

WHEREAS, *The recommended salary schedule has not been revised for three years, and,*

WHEREAS, *The needs of the Synod's teachers should be met,*

A. BE IT RESOLVED, *That the recommendations of the Board for Education and Youth be adopted as printed in their report, and,*

B. BE IT RESOLVED, *That the congregations of the Synod be encouraged to use it as a guide for their teacher's adequate compensation.*

Resolution No. 6: Youth Leadership Seminars

WHEREAS, *Youth leadership seminars conducted in our fellowship are very beneficial, and,*

WHEREAS, *Not all youth leaders of the congregations can attend the youth leadership seminars,*

A. BE IT RESOLVED, *That the Board for Education and Youth publicize such seminars, and,*

B. BE IT RESOLVED, *That the Board for Education and Youth be encouraged to make the materials and information available to the youth leaders who are unable to attend.*

Resolution No. 7: Youth Retreats

WHEREAS, *Weekend youth retreats are well attended, and,*

WHEREAS, *Such retreats have proven to be successful in the past,*

BE IT RESOLVED, *That the circuits of the Synod be encouraged to sponsor such youth retreats.*

Resolution No. 8: Sunday School Teacher Institutes

WHEREAS, *Sunday Schools are an important part of strengthening the faith of our youth, and,*

WHEREAS, *There seems to be a decline in Sunday School Teacher Institutes in the circuits of the Synod,*

A. BE IT RESOLVED, *That the Board for Education and Youth be encouraged to promote regular Sunday School Teacher Institutes in the Synod's circuits, and,*

B. BE IT RESOLVED, *That the congregations of the Synod be encouraged to continue their regular Sunday School teachers' meetings.*

Resolution No. 9: Synod Youth Leader

WHEREAS, *A Synod youth leader has not been found to date, and,*

WHEREAS, *There is a great need for such a leader,*

BE IT RESOLVED, *That the Board for Education and Youth be encouraged to publish in the Lutheran Sentinel the need for, as well as a job description of the position of youth leader.*

Resolution No. 10: Devotion Materials

WHEREAS, *There is a continual need for edifying devotional materials for children of all ages for use in the church, school and home,*

BE IT RESOLVED, That the Board for Education and Youth research, evaluate and report on the availability of such materials, and consult with the Board for Publications concerning the publication of new materials.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

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

The board was organized by re-electing the Rev. Gottfred Guldberg as chairman, the Rev. John Smith was re-elected secretary. Mr. Paul Tweit was re-elected Insurance Manager. (He cares for pastor's and Christian day school teacher's Term Life Insurance.) Mr. Bill Curtis and Mr. Bill Rank are the other members of the board.

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

1. Re: Needs of the retired pastors and pastors' widows. Pursuant to the resolution of the 1982 Synod convention, the board increased the support payments by \$10.00 per month retroactive to January 1, 1982. Those receiving monthly payments from the Retirement Fund were guaranteed a minimum of \$130.00 per month beginning July 1, 1982.

2. Re: Board deficit 1984. The board resolved not to give the treasurer of the Synod the authority to use money from the Christian Service Fund to help meet the 1984 board deficit. The board might reconsider this action if a repayment plan was offered.

3. Re: Raising the pastors and Christian day school teachers Term Life Insurance Policies from \$15,000 to \$30,000. The board recommends that this be done. It also realizes that this will increase the amount that the Synod is already paying toward the premium. This would raise the individual premium for each policy from \$52.20 to approximately \$104.40 per year.

4. Re: World Needs Fund. During this past year the board sent \$7,000.00 through Lutheran World Relief to help the starving people of the world. Again this year \$3,000 of the World Needs Fund was set aside to help some of our own members in the Peruvian Mission who have T.B. This money is used for medication and nutrition.

5. Re: Family health insurance for Evangelical Lutheran Synod pastors and Christian day school teachers. The president's committee working on this matter is presently waiting to see what the Wisconsin Synod does concerning its insurance program. The Wisconsin Synod is studying its health insurance program under-written by Time Ins. Company. They are studying whether it would be feasible to underwrite the program themselves. A decision on this matter should be reached by June 1, 1983. At this time it would be best for our Synod to wait to see what transpires from this study.

6. Re: Reviewing of board guidelines. The board has the following guidelines to submit to the Synod for its approval.

GUIDELINES FOR THE BOARD FOR CHRISTIAN SERVICE

I. Personnel and Organization:

- A. The board shall consist of two (2) clergy and three (3) laymen elected for three year terms.
- B. The board shall elect its own chairman and secretary, annually, at its meeting following the Synod convention.
- C. The meetings of the board shall, ordinarily, be held quarterly.

II. Duties of the Board:

A. Support for retired workers, widows, etc.

1. It is the Synod's duty to give adequate support to its retired pastors and teachers, other retired career workers in our Synodical institutions, and their widows.
2. It shall be the duty of the Board for Christian Service to administer this support.
 - a. To carry out this work the board shall take the initiative in contacting eligible persons through a prompt personal visit by a member of the board or its appointed representative.
 - b. It shall regularly contact each person receiving support to insure that adequate care is being provided.
 - c. In case of immediate needs the officers of the board shall be authorized to grant temporary aid and seek the approval of the full board at its next meeting (i.e., conference phone call).
 - d. Normally, persons eligible for support are those who are working in the Synod at the time such support becomes necessary.
3. It shall be the duty of the board to grant aid in any other case which it deems worthy.

B. Christian Service

The board shall vigorously encourage all congregations in the Synod to be active in Christian service in their local communities. Opportunities for such charitable work are readily found within the congregations and local agencies or institutions.

C. Pension Plan

1. The board shall administer the Pension Plan. (See Synod Report 1972, page 78, Res. #4.)
2. The board shall seek to enroll the new pastors and teachers in the Pension Plan.

D. Pension Fund

1. The board shall administer the Pension Fund in accordance with the following guidelines: (See Synod Report, 1972, page 78, Res. #4 and Synod Report, 1971, page 65-66.) Guidelines for the administration of the Evangelical Lutheran Synod Pension Fund for those 51 years of age or older as of June 30, 1969.
 - a. Regarding independent contributions by a pastor: Added contributions by the pastor, made through his congregation (in order to be tax exempt), to the existing plan will not reduce the payment of the Pension Board to guarantee an income of \$60 per month.
 - b. The \$60 guaranteed monthly income is for life for the pastor with ten years certain to the widow only as regarding contributions by the Synod. This in no way effects the contract with the annuity carrier.
 - c. For a pastor to be eligible a congregation must pay in for the pastor 5% of his annual income, and
 - d. Must enter the plan at 5% by February 1, 1972.
 - e. Those congregations who pay in less than 5% will be dealt with individually as regarding contributions by the Synod.
 - f. To be eligible for the \$60 guaranteed by the Synod, the pastor must have served the Synod eight consecutive years prior to retirement.
 - g. If through disability the pastor should be unable to comply with the above requirements for contributions or participation in the plan, the benefits would not be reduced.
 - h. Payments are to commence one month after the pastor's 68th birthday.
 - i. If a pastor continues to serve a congregation full time after annuity payments have begun, his annuity shall not be reduced by earned income and his congregation shall continue to subsidize the Pension Fund at the same rate.

- j. The board recommends that all congregations contribute to the Evangelical Lutheran Synod Pension Fund, e.g., during a vacancy, etc., to relieve the burden upon the Synod.
 2. The treasurer of the board shall submit an annual treasurer's report to the Convention.
- E. The board shall plan a budget suitable for conducting its work.

RETIREMENT PROGRAM FOR PASTORS OF THE EVANGELICAL LUTHERAN SYNOD

Our retirement program was adopted at the 1970 Synod Convention and was implemented by the Board for Christian Services (then Board of Charities and Support) on November 1, 1970. The plan adopted was a tax sheltered Retirement Annuity Plan. The carrier chosen was National Life Insurance Company. Since that time Aid Association for Lutherans has also become a carrier. It is a voluntary plan in that each pastor and his congregation determine whether or not they will adopt the plan. Retirement was established at age 68. Check your policy for specific provisions and consult with your attorney on your specific situation.

- 1) Eligibility: All pastors and teachers of the Evangelical Lutheran Synod.
- 2) Contribution: This may be determined by the congregation. The Synod's resolution recommends 5% of the pastor's gross salary to be withheld by the congregation treasurer and paid on a quarterly or annual basis. This is not taxable for federal and state income taxes (tax sheltered). However, it is taxable when received as retirement income. The amount of the contribution may be changed from time to time or even suspended.
- 3) Ownership: It is fully owned by the pastor/teacher at all times. Should he leave the Synod, he can continue to pay into this plan, he can leave it to accumulate earnings, or he can withdraw the cash value. Each participant is issued his own policy.
- 4) Benefits: These will depend on the amount paid in and the length of time the contributions have been earning interest.
- 5) Options available on retirement: The individual tax shelter annuity contract will dictate how the proceeds may be received at retirement. (Please refer to your contract for options.)
- 6) Payments: Payments are due on November 1, February 1, May 1, and August 1. Checks should be made payable to National Life Insurance Company or Aid Association for Lutherans and sent to:
National Life Insurance Company
Marvin B. Blair, General Agent
6301 Wayzata Boulevard
Minneapolis, MN 55416
or
Aid Association for Lutherans
Pension Department
Appleton, WI 54919

SUPPLEMENTAL RETIREMENT PROGRAM FOR OLDER PASTORS

Since approximately one-third of our pastors as of June 30, 1969 were 51 years or older, many would receive a very small annuity. The Synod resolved that they should receive a pension of at least \$60 per month (this has since been increased to \$150 per month). The difference between the \$60 minimum and the annuity from National Life would come from the pension fund. The pension fund is a budgeted item of the Synod and is administered by the Pension Board (Board for Christian Service).

- 1) Increase in payment will be calculated in dollars and not by percentage to avoid miscalculation and misunderstanding.
- 2) Those pastors who become 68 in 1985 or thereafter shall no longer receive

automatic supplemental payment even if their annuity awards do not equal the standard set by the board. After 1986 any financial support given to new applicants shall be based on need.

- 3) Retiring pastors who lack necessary substance may request aid from the Christian Service Board. In response, the board shall determine eligibility by providing the applicant with a questionnaire to help the board make a determination as to need.

WISCONSIN EVANGELICAL LUTHERAN SYNOD GROUP COMPREHENSIVE CALENDAR YEAR MAJOR MEDICAL INSURANCE PLAN

1. WHO IS ELIGIBLE FOR THE SYNOD SPONSORED PLAN?

All active pastors, professors, teachers, and seminary students. The plan is also available to active full-time layworkers who work 30 hours per week and are paid a salary or wage.

2. WHAT IS THE DEFINITION OF DEPENDENTS?

Dependents are defined as the spouse and unmarried children up to age 19, or age 23 if a full-time unmarried student.

3. OF THE PASTORS, PROFESSORS, TEACHERS, AND LAYWORKERS WHO DIE, WILL THEIR SPOUSES BE ELIGIBLE TO ENROLL IN THE PLAN?

Yes, if they were covered as a dependent of the worker. Such dependent will be insured for life or until remarriage.

4. ARE PRE-EXISTING CONDITIONS COVERED?

Yes, all members who apply for coverage during the eligibility period are covered regardless of their present health condition. The eligibility period is within two months from the date employment begins.

5. HOW DO I MAKE APPLICATION FOR COVERAGE?

Complete an enrollment card and return it to the Group Insurance Board at the WELS Office. Enrollment cards are available upon request from the Group Insurance Office in Milwaukee, Wisconsin.

6. DO I PAY MY FIRST PREMIUM WHEN I SEND IN MY ENROLLMENT CARD?

No. You will be billed by the Group Insurance Office.

7. ARE THERE ANY WAITING PERIODS IF I ENROLL DURING MY ELIGIBILITY PERIOD?

No, except for maternity benefits, for which family coverage must be in effect prior to conception. All other pre-existing conditions are covered.

8. IF I AM A FEMALE TEACHER, MAY I INSURE MY HUSBAND AND MY CHILDREN UNDER THE FAMILY PLAN?

Yes.

9. IF I DO NOT APPLY FOR COVERAGE DURING MY ELIGIBILITY PERIOD, CAN I APPLY AT A LATER DATE?

Yes, but only on the basis of a complete medical application and that the applicants health meets the underwriting requirements. Benefits *will not* be provided for any condition that pre-dated the application.

10. WHERE DO I FILE CLAIMS?

Directly with Time Insurance Company, 515 West Wells, Milwaukee, WI 53202

11. HOW ARE CLAIMS PAID?

Benefits can be paid directly to the hospital or doctor upon assignment of the insured; or the insured may pay his own bills, submit the statements to the insurance company, and the check will be forwarded directly to him.

12. ARE BENEFITS PAYABLE REGARDLESS OF WHERE HOSPITALIZED OR WHERE MEDICAL EXPENSES ARE INCURRED?

Yes, benefits are provided on a world-wide basis. There are no territorial limits.

13. ARE BENEFITS PAID IF I HAVE OTHER INSURANCE?

Your coverage contains a non-duplication of benefits provision which will not permit a duplication of benefits payable by any other health insurance carrier. "Other Insurance" does not include automobile medical payments nor third party liability coverage.

14. IS THERE ANY PAYMENT FOR AMBULANCE CHARGES?

Yes, limited to one trip to and from the hospital during a calendar year.

15. IF I HAVE SUCCESSIVE PERIODS OF HOSPITALIZATION DUE TO THE SAME SICKNESS OR INJURY, WILL THESE BE SEPARATE PERIODS OF DISABILITY?

No. All confinements for sickness or injury in one calendar year are considered one disability, and are paid according to the schedule of benefits after the \$200 deductible has been satisfied.

16. ARE SURGICAL BENEFITS PAID IN OR OUT OF THE HOSPITAL?

Yes.

17. IS THERE A TIME LIMIT ON THE \$500,000 BENEFIT UNDER MAJOR MEDICAL?

No. It is a life-time maximum benefit.

18. WILL I RECEIVE A POLICY SETTING FORTH THE BENEFITS?

Yes, each insured person will be issued a Group Comprehensive Calendar Year Major Medical Policy.

19. CAN I BE TERMINATED BECAUSE OF POOR HEALTH OR AGE?

No. As long as you remain an eligible person, coverage will be continued.

20. WHAT HAPPENS IF I LEAVE THE SYNOD?

You will become ineligible for coverage in the group plan, unless you accepted a call with a sister synod, but you would be eligible for a conversion policy regardless of your age or health.

21. IS THE CONVERSION POLICY THE SAME COVERAGE AS THE GROUP PLAN?

No. Conversion Policy information is available directly from the insurance company.

22. IS THERE COVERAGE WHEN I BECOME AGE 65 AND ENROLL IN MEDICARE FOR BOTH THE HOSPITAL AND MEDICAL INSURANCE?

Yes. The coverage is called our "Complementary Plan." The coverage is patterned after the major medical plan with no deductible except for prescription drugs. The insured must inform the Synod's Group Insurance Board and request a transfer from the Regular Plan to the Complementary Plan.

For this coverage there is a reduction in premium. Please see page 4 of the brochure for further information.

For further information and brochure write to:

Mr. Paul Unke, Administrator
Group Insurance Board
3512 West North Avenue
Milwaukee, WI 53208

EVANGELICAL LUTHERAN SYNOD GROUP TERM INSURANCE

The 1974 Synod Convention resolved to provide a group term life insurance for the Synod's church workers. The Board for Christian Service took bids from several insurance companies. The bid from State Farm Life Insurance Company was accepted. The term insurance became effective on January 1, 1975. The board again took bids in 1980 from several companies. The bid from Western State Insurance Company was accepted.

The specific terms and conditions governing your coverage are contained in the Group Policy issued to you.

General Information:

The premium for your insurance is paid by the Synod. All Evangelical Lutheran Synod congregations are requested to reimburse the Synod for this amount. The premium is currently \$52.50 per year for \$15,000 of insurance.

Any benefits provided in the policy will be paid immediately after receipt of proof of loss and the proceeds of your insurance will be paid to the person you have named as beneficiary. Any amount payable in the event of your death will be made in one sum unless an installment method of settlement has been chosen.

You should name your beneficiary at the time of enrollment. You may change your beneficiary at any time without the beneficiary's consent by giving written notice to the plan administrator. This change will become effective as of the date you sign the notice.

Procedures:

Forms for change of beneficiary, disability claim forms, and death claim forms are available from the plan administrator.

Persons eligible to participate in the plan should notify the administrator immediately upon becoming eligible, and also of the date of cessation of employment and eligibility.

The plan administrator is:

Paul B. Tweit
734 Marsh Street
Mankato, Minnesota 56001

7. Re: Long-range planning. The board feels that with a situation like we have it is hard to project very far into the future.

8. Re: Proposed budget for 1984. The following budget was prepared and sent to the Board for Stewardship for its consideration:

Subsidies for Pastors and Pastors' Widows	\$15,715.20
Support Fund for Retirement Fund	\$ 9,937.20
Group Life Insurance	\$ 1,200.00
Board Expenses	\$ 500.00
	<hr/>
	\$27,352.40

This budget for 1984 projects a \$10.00 increase per month for each person receiving a subsidy or a pension payment.

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Group Term Life Insurance

WHEREAS, *The Board for Christian Service recommends an increase of term life insurance coverage to \$30,000 for the pastors and teachers of our Synod,*

BE IT RESOLVED, *That the Synod increase this life insurance coverage to \$30,000, to begin in January 1985.*

Resolution No. 2: Group Term Life Insurance

WHEREAS, *Many congregations are not paying the premiums for their pastors' and teachers' group term life insurance,*

BE IT RESOLVED, *That the Board For Christian Service encourage the congregations of our Synod to include this item in their annual budget.*

Resolution No. 3: Guidelines for the Board for Christian Service

WHEREAS, *The Board for Christian Service has prepared revised guidelines, and*

WHEREAS, *The Self-Study Committee has responsibility for such revisions,*

BE IT RESOLVED, *That the Synod refer these guidelines to the Self-Study Committee for study.*

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 serves equally well as the motto of the Board for Publications.

The responsibilities of the board centers on the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, Christian literature, and Synodical promotion.

Members of the board are Robert Deering, chairman; Daniel Browning, secretary; Howard Siewert, the Rev. W. C. Gullixson, the Rev. Arnold Kuster, and the Rev. Wayne Dobratz. The board met in regular sessions four times in 1982-83: August 2, 1982 (Madison, WI), November 8, 1982 (Mankato), February 14, 1983 (Mpls), and May 23, 1983 (Mpls). In addition, members of the board's subcommittees met several times with subcommittees of other boards.

LUTHERAN SENTINEL

The new format of the *Lutheran Sentinel* continued in 1982-83 to draw unanimous approval from pastors and laypeople—both from within and outside of the Synod membership. The board is encouraged by this response of approval and is hopeful that this is an accurate indication that the *Lutheran Sentinel* is being read, studied and appreciated by more of its readers than ever before.

The board is indeed grateful to Professor Erling Teigen for his many years of dedicated service to the Synod as editor of the *Lutheran Sentinel*. It was under the guidance of Editor Teigen that the new format was organized, designed, developed and implemented during 1982. The Board for Publications thanks Editor Teigen, his staff, and contributors for their obviously successful efforts in breathing new life into the Synod's main publication, while carefully retaining

the primary Christ-centered theme present from the very first *Lutheran Sentinel* issue many decades ago.

Editor Teigen's last function of 1982 was to prepare for the transition of the editorship to the Rev. Paul Madson. Due to careful and thoughtful planning by Editor Madson, the January 1983 and successive issues continued to arrive in our homes and churches monthly. Editor Madson is aided by the Rev. John Smith as managing editor, the Rev. Herbert Larson as associate editor and by numerous appointed contributing editors submitting suitable material for monthly issues. Mrs. Signe Gran serves as business manager.

The Board for Publications found it necessary to raise the subscription rate of the *Lutheran Sentinel* effective in January 1983. The new yearly rate is \$4.00 (individual), or \$3.50 per year per household under the congregation or "blanket" subscription plan.

The Board for Publications and the editors welcome written comments and suggestions regarding the *Lutheran Sentinel*, as well as suitable photographs or articles to be considered for publication.

OTHER PUBLICATIONS

In response to 1982 Synod Convention Resolution No. 4 (Publications Marketing) the board has placed new emphasis on the promotion and marketing of Synod publications. A special subcommittee was formed to better formulate plans to meet that objective. Several methods are under consideration at this time. The use of reply card order forms in the *Lutheran Sentinel* will be the first implementation of new marketing techniques being explored. Use of catalog methods and distribution channels are also being investigated.

No new publications were commissioned during the 1982-83 synodical year, however the newly revised Catechism was released for sale, and the highly successful "I Believe" series was reprinted. Both publications are for sale through the Lutheran Synod Book Company.

Limited quantities of the *Lutheran Confessions: A Harmony and Resource Book*, by N. S. Tjernagel and *Truth Unchanged, Unchanging*, by U. V. Koren remain in stock at the Lutheran Synod Book Company. *The Word of His Grace* by Walther is out of stock while the board attempts to cost justify its reprinting.

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, undersigned.

Sunday bulletin inserts for use by the congregations are produced by the board according to a planned yearly schedule. Four inserts are distributed on behalf of other Synod boards (Education & Youth, Christian Stewardship, Evangelism, and Worship).

The *Synod Report* appears annually edited by the Synod secretary, who's consistently excellent effort in this regard is much appreciated by the board. Likewise, the board thanks Dr. Thomas Kuster for his faithful publication of the *Convention Echo* newspaper after each Synod convention.

The approximately two hundred subscribers to the *Lutheran Synod Quarterly* continue to benefit by this publication under the editorship of Seminary President W. Petersen. The board thanks President Petersen and his contributors for their devotion in putting out this inexpensive, but edifying and interesting publication. The board is exploring ways to expand the readership of the *Lutheran Synod Quarterly*.

To help relieve a persistent storage problem, and to adequately preserve and archive the Synod's publications, the board took action during 1982 to assemble and bind two complete sets of *Synod Reports* (1918-1980), *Luthersk Tidende* and *Lutheran Sentinel* (1917-1981). Plans are also underway to microfilm the same volumes. The board wishes to thank the Rev. W. C. Gullixson, board member, for his extra efforts on this project.

The board welcomes any suggestions from Synod pastors and laymen with ideas for new publications suitable for the board's sponsorship or publication.

PROPOSED BUDGET

To more accurately reflect the necessary annual expenditures of the Board for Publications in performing its assigned duties, the board respectfully proposes the following budget for 1984:

Lutheran Sentinel	\$ 7,240.
Inventory	210.
Board Expenses	1,800.
Advertising	1,050.
Binding/Microfilming	1,700.
Total	<u>\$12,000.</u>

Daniel Browning, secretary

PUBLICATIONS

ACTION OF THE SYNOD

Resolution No. 1: Lutheran Sentinel

WHEREAS, *Erling Teigen has dedicated many years of faithful service to the Synod as editor of the Lutheran Sentinel, and,*

WHEREAS, *Under the guidance of Editor Teigen a new format was organized, designed, developed and implemented,*

BE IT RESOLVED, *That the Synod thank Editor Teigen, his staff and contributors for their faithful service.*

Resolution No. 2: Lutheran Sentinel Contents

WHEREAS, *The Board for Publications and the Lutheran Sentinel editors welcome congregational human interest articles and photographs for publication,*

BE IT RESOLVED, *That the members of our congregations continually be encouraged to make more such contributions.*

Resolution No. 3: Lutheran Sentinel Subscriptions

WHEREAS, *The Lutheran Sentinel is instructive, edifying and informative,*

BE IT RESOLVED, *That all congregations of the Synod be encouraged to subscribe to the Lutheran Sentinel by means of the blanket subscription plan.*

Resolution No. 4: Convention Essay

WHEREAS, *The synodical convention essay is edifying and instructive and should receive as wide circulation as possible, and,*

WHEREAS, *Circulation of the essay is restrictive because it is published only in the Synod Report,*

BE IT RESOLVED, *That the Board for Publications seek ways and means to make the essay more readily available for distribution in a less costly format.*

REPORT OF THE COMMITTEE ON WORSHIP

The Committee on Worship met three times during 1982, 83—August 9, 10, November 15, 1982, and February 1, 1983. Members of the committee are R. M. Branstad, chairman, E. T. Teigen, secretary, and G. M. Faleide.

The general work of the committee in carrying out the guidelines established for it is as follows:

- 1) The committee is involved in an ongoing study of the Theology of Worship, working toward the development of a position paper on the matter of worship.
- 2) A newsletter will be published, with the first number appearing around Easter, 1983. The newsletter is expected to appear semi-annually. Through this newsletter, the committee will attempt to keep the pastors and church-musicians of the Evangelical Lutheran Synod aware of resources and developments in worship and liturgical studies.
- 3) A church music bibliography will be shared with the college and seminary libraries, as well as with pastors and church musicians. The first installment of the bibliography has been developed and sent to the college and seminary librarians.
- 4) The Committee on Worship, in cooperation with the chaplain's office at Bethany Lutheran College, will present a Church Music Workshop for church musicians on Monday of the 1983 convention.

In keeping with two specific directives of the 1982 convention (SR 1982, p. 132) the Committee on Worship has

- 1) prepared an evaluation of the new Lutheran Church-Missouri Synod hymnal, *Lutheran Worship*. A detailed evaluation should have appeared in the worship newsletter before the publication of this report. A summary evaluation is included with this report.
- 2) A table of contents for the hymnal supplement (SR 1982, p. 133) is also attached to this report.

EVALUATION OF *LUTHERAN WORSHIP*

The general consensus of the Committee on Worship is that it does not find anything in *Lutheran Worship* to militate against its use in any of the congregations of the Evangelical Lutheran Synod. At the same time, it does not recommend its adoption by the Synod.

Liturgically, *Lutheran Worship* offers a very wide ranging set of resources not only for the Sunday morning services, but also for other services, as well as for private devotions. The latter resources are, in fact, a feature found in few previous hymnals. The doctrinal objections to various elements in *Lutheran Book of Worship* (including, for example the so called "Eucharistic Prayer" in which the Words of Institution are set in the form of prayer, as well as the commemoration of "saints" including some who ought not be so honored) have been removed. Various other aspects of the liturgy and some hymns which were distinctly unLutheran do not appear in *Lutheran Worship*.

There are certain elements in *Lutheran Worship* which should not be included—for example, the hymn "How Great Thou Art" and other less than edifying hymns which are not characteristically Lutheran. The same, however, can be found in the Hymnary (see for example Hymnary 245) or the Hymnal.

Musically, the *Lutheran Worship* is quite good. Some of the forced matching of music and language found in The Lutheran Hymnal is removed, although one sometimes wonders what modern hymnal committees have against J. S. Bach, when they automatically select the oldest available music for a hymn over the much more excellent settings worked out by Bach. Initially, some liturgical settings and hymn settings may be too sophisticated for the tastes of some, but will become familiar and seem easier. There are a few cases where we wonder whether or not the music people of the *Lutheran Worship* committee were really keeping the average parish organist in mind.

So far as the language is concerned, some legitimate questions can be raised

about the adequacy of *Lutheran Worship*. In our more extensive review, we cite some specifics. In a few cases, efforts to modernize the language results in unclarity and inferior poetry. Many will be bothered by the inconsistent, but prevailing exclusion of the Thee and Thou forms. The Committee on Worship is not convinced that such a principle was really necessary. But nevertheless, the quality of the language and the modernization of language, not always with happy results, is not sufficient reason to reject *Lutheran Worship*.

In summary, we do not find sufficient reason to recommend against usage of *Lutheran Worship* in congregations of our Synod. But at the same time, we are not prepared to recommend its adoption either.

We believe that one other question needs to be raised concerning *Lutheran Worship*. While consciences should not be bound in such a matter, we believe that this question should at least be taken into account by anyone who would wish to adopt *Lutheran Worship* for use in a congregation.

Assuming that any hymnal has no doctrinally objectionable elements in it, use of such a book of worship is an external matter, a matter of adiaphora, or an indifferent matter. As such, there can be no dictate against usage of any form of worship or worship resource.

However, the question of confession does enter in. Article X of the Formula of Concord deals with such matters of indifference or adiaphora.

After 1989, a new Lutheran Church body will come into existence comprising about two-thirds of American Lutherans. A prevailing portion of the liturgical resources found in *Lutheran Worship* are identical or nearly identical to the Lutheran Book of Worship which will be used by the churches of the new denomination.

In both cases, we need to ask whether or not the use of such liturgical resources does not create the illusion of unity where such outward unity does not exist.

Again, we do not believe that consideration of the above automatically excludes the use of *Lutheran Worship* under the present circumstances. But we do believe that it must be taken into account in any decision making process concerning *Lutheran Worship*. And as we anticipate the future, we must likewise be aware of this question.

PROPOSED CONTENTS OF HYMN SUPPLEMENT

- I. Index
- II. "Bugenhagen Order of Service" as found in The Lutheran Hymnary with minor revisions. 12-16 pages.
- III. 50 Hymns
- IV. (space permitting) Church year lessons as found in Hymnary

Proposed Hymn list

Hymnary No.	First line
194	A Babe is born in Bethlehem
270	A Mighty Fortress
51	And now we must bid one another farewell
390	Author of faith
321	Beneath the cross of Jesus
407	Brethren called by one vocation
81	Christ Alone is our salvation
202	Come Thou long expected Jesus
535	Crown with Thy benediction
558	Darkness o'er the earth is stealing
37	Dearest Jesus
337	Faith is a living power
529	For the beauty of the earth
110	Fear, my child, thy God and Lord
589	From place to place the Christian goes

137	God's Word is our great heritage
376	Gracious Spirit, Dove divine
527	Had God not come may Israel say
578	Heavenly Father, send Thy blessing
377	Heavenly Spirit
50	How Blessed is the little flock
406	How fair the church of Christ shall stand
229	In house and home where man and wife
247	In Jesus' Name
185	In this our happy Christmastide
154	Jesus the very thought is sweet
360	Lord teach us how to pray aright
29	May God bestow on us His grace
64	My God! How wonderful Thou art
320	Near the cross was Mary weeping
287	O bread of life from heaven
379	O Day full of grace
52	O Happy day when we shall stand
—	O Jesus at Thy altar now
383	O Light of God's most wondrous love
470	O Lord, turn not Thy face away
298	On my heart imprint Thine image (with Praise to Thee and adoration)
227	One Thing needful
49	Peace to soothe our bitter woes
571	Savior like a shepherd lead us
193	The happy Christmas comes once more
280	The Kingdom Satan founded
554	The Sun has gone down
274	Thou to whom the sick and dying
179	Thy little ones dear Lord are we
160	Wake the welcome day appeareth
277	When afflictions sore oppress you
344	Whene'er we contemplate the grace
579	Who knows how near my life's expended

Erling Teigen, secretary

MEMORIAL TO THE SYNOD

- WHEREAS,** The Lutheran Hymnary has not been available for a number of years and many congregations are using rebound copies which cannot continue indefinitely, and
- WHEREAS,** The market for the Lutheran Hymnal has become greatly reduced by the publication of the new hymnal, Lutheran Worship, which will affect the availability of the Lutheran Hymnal, and
- WHEREAS,** The Wisconsin Evangelical Lutheran Synod is currently studying the possibility of using Lutheran Worship or publishing its own new hymnal, be it
- RESOLVED,** That our Evangelical Lutheran Synod ask the Wisconsin Evangelical Lutheran Synod to work together on this common problem toward a mutual solution and that our Synod be kept informed of the progress.

MT. OLIVE LUTHERAN CHURCH
1123 Marsh Street
Mankato, MN 56001

REPORT OF THE SELF-STUDY COMMITTEE

Members of the Evangelical Lutheran Synod Self-Study Committee are the Rev. Richard Newgard, the Rev. Alf Merseth, chairman, the Rev. Nile Merseth and the Rev. Milton Tweit. The Self-Study Committee met four times since the last Synod convention in 1982. The following resolutions are brought to the 1983 annual convention of the Evangelical Lutheran Synod.

I. THE CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

WHEREAS, It was resolved by the 1981 convention of the Evangelical Lutheran Synod "That the Proposed Revised Constitution of the Evangelical Lutheran Synod be recommitted for further study, clarification and emendations," and,

WHEREAS, According to this directive the Self-Study Committee has thoroughly restudied the proposed constitution in light of recommendations made by the 1981 floor committee on the constitution, and has made various changes, therefore, it herewith presents for the Synod's consideration the following revised constitution:

REVISED CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER I—Name, Confession and Church Rites

Paragraph 1

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

Paragraph 2

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

Paragraph 3

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

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

Paragraph 4

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

CHAPTER II—Membership

Paragraph 1

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

Paragraph 2

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

- a) a copy of the congregation's constitution and by-laws, which must require:
 - 1) acceptance of the Holy Scriptures as the inspired and inerrant Word of God, revealed in the canonical books of the Old and New Testaments;
 - 2) acceptance of all the symbolical books of the Lutheran Church, because they are a correct statement of the teaching of Scripture;

- 3) that only male members be given the right to speak and vote in formal congregational meetings;
 - 4) that only those shall be called to preach and teach who subscribe to the confessions and teachings of the Synod;
 - 5) that members of unchristian and false teaching organizations shall not be admitted as members of the congregation;
- these, as evidences of the fact that its doctrine, confession, rites and practices are genuinely evangelical Lutheran;

b) a properly certified declaration that the congregation has subscribed to the constitution of the Synod at a legal meeting of the congregation. These documents shall be presented to the Synod for action at its convention. Paragraph 3

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

- a) pastors who are serving member congregations;
- b) pastors who are serving non-member congregations;
- c) pastors who are serving independent congregations, the confessions and teachings of which are in agreement with those of the Synod;
- d) male teachers who serve schools of member congregations;
- e) male professors who serve educational institutions of the Synod;
- f) male professors and teachers who serve educational institutions of its fellowship;
- g) men and women in special circumstances.

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

CHAPTER III—Purpose and Activities

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

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

CHAPTER IV—Conventions

Paragraph 1

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

Paragraph 2

Synodical conventions are to be held annually.

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

Paragraph 3

Member congregations should make every effort to be represented at the synodical conventions by their pastor(s) and by two duly elected delegates if possible. These delegates shall be elected by their congregations and shall present their credentials to the convention. These pastors and delegates constitute the voting members of the convention. A quorum, a majority of the voting members, shall be necessary for the conducting of business.

Paragraph 4

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

CHAPTER V—Sphere of Jurisdiction of the Conventions

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

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

Paragraph 2

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

Paragraph 3

With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a (Synod) decision is in conflict with the Word of God, or finds that it does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation, and it shall strive to implement it.

CHAPTER VI—Governance between Conventions

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

Paragraph 1

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

Paragraph 2

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

Paragraph 3

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

CHAPTER VII—Officers and Their Sphere of Jurisdiction

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

Paragraph 1—President

To the office of president only such pastors may be elected and may serve as have the right to vote.

The duties of the president shall be:

- a) to call the conventions of the Synod in accordance with the provisions of Chapter IV, paragraph 2;
- b) to preside at the conventions of the Synod;
- c) to select the theme and essayist for the convention;
- d) to present a slate of nominations for the convention committees;
- e) to report to each regular convention on his work, as well as on the condition of the Synod in general;
- f) to supervise the work of the Synod (cf. Constitution-Chapter III) and of its elected boards and committees (of which boards and committees he is *Ex Officio* an advisory member);
- g) to appoint replacements to the Synod's boards and committees when vacancies occur; such appointees shall serve until the next regular convention;
- h) to ascertain that candidates for the office of the ministry have been properly examined;
- i) to arrange for the colloquies of pastors who desire to join the Synod;
- j) to be present at least at the larger pastoral conferences;
- k) to mediate in controversies; and,
- l) to represent the Synod in all other areas of its concern.

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

Paragraph 2—Vice-president

To the office of vice-president only such pastors may be elected and may serve as have the right to vote.

The duties of the vice-president shall be:

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

Paragraph 3—Secretary

Only men who are members of a congregation holding membership in the Synod shall be elected to the office of secretary.

The duties of the secretary shall be:

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

Paragraph 4—Treasurer

Only men who are members of a congregation holding membership in the Synod shall be elected to the office of treasurer.

The duties of the treasurer shall be:

- a) to receive and disburse the funds of the Synod according to its direction and the directions of its Board of Trustees;

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

CHAPTER VIII—Election of Officers and Trustees

Paragraph 1

The president, vice-president, secretary and treasurer of the Synod shall be nominated and elected by ballot for a term of two years and shall enter upon the duties of their respective offices immediately after the conclusion of the convention at which they are elected.

Paragraph 2

In electing the other trustees, the normal procedure for nominations shall be followed and the vote shall be by ballot. These shall be elected for a term of three (3) years; two (2) being elected at each annual convention of the Synod.

Paragraph 3

For the election of officers and trustees a majority of votes cast is required.

Paragraph 4

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

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

CHAPTER IX—Amendments

With the exception of Chapter I, paragraphs 2 and 3 (the contents of which must not be changed), amendments to this constitution may be made in the following manner:

Resolutions for amendments are to be presented to a regular convention, and if adopted by a two-thirds majority vote, be published, so that the congregations may review such amendments and respond to the president of the Synod prior to the next regular synodical convention, which convention shall consider the proposed amendment(s) again, and if ratified by a two-thirds majority vote, shall become amendments to the constitution.

II. PLANNING AND COORDINATING COMMITTEE:

WHEREAS, It is desirable that no Synod board or committee be doubly represented on the Planning and Coordinating Committee, therefore

BE IT RESOLVED, That the three (3) laymen elected to the Planning and Coordinating Committee do not hold a position on any board or office in Synod during their tenure on the Planning and Coordinating Committee, and

BE IT ALSO RESOLVED, That the Guidelines for the Planning and Coordinating committee (SR 1982, p. 135) be amended to reflect this change.

III. VICARS AND CANDIDATES ASSIGNMENT COMMITTEE:

WHEREAS, The make-up of the Assignment Committee has not been reviewed recently, and

WHEREAS, The Assignment Committee ought to have wider representation from the Synod, therefore,

BE IT RESOLVED, That the Assignment Committee be composed of the president of the Synod, the secretary of the Synod, the president of the seminary and the academic dean of the seminary.

IV. CHRISTIAN DAY SCHOOL TEACHERS ASSIGNMENT COMMITTEE:

WHEREAS, The need for a Christian Day School Assignment Committee is increasing, therefore,

BE IT RESOLVED, That the secretary of the Christian day schools, the academic dean of Bethany College and the president of the Synod compose the Christian Day School Assignment Committee.

V. VICARS AND CANDIDATES AS DELEGATES TO THE CONVENTION:

WHEREAS, Seminary students, vicars and candidates have usually been absent from the services and meetings in their local congregations for a long period of time and are therefore not acquainted with concerns of their congregations, therefore,

BE IT RESOLVED, That these not be eligible to serve as delegates to the Synod convention.

VI. CIRCUIT VISITORS

BE IT RESOLVED, That changes be made in the guidelines for the Circuit Visitors on page 32 of the Synod Handbook as follows:

II paragraph 1 be changed to read: "Since it is the president's duty to exercise supervision over the pastoral work of the members of the Synod and over the church conditions in the congregations (cf. Constitution-Chapter IV) the visitors shall serve as assistants to the president in these areas."

II paragraph 3 be changed as follows: Delete the words "and alternate visitors" and add the following, "The secretary of the Synod serve as the secretary of the visitor's workshop."

III be changed as follows: Following the heading add "as assistants to the president, the visitors, under the president's supervision shall." In each of the subdivisions delete the word "to". Change subdivision B, sentence 1 to read: "Disseminate information to the pastors and to the congregations concerning their joint work in the Synod."

IV, E, 3, e add the following immediately after the words 'troublesome sects': "(cults)".

VII. EQUALIZATION RULES:

BE IT RESOLVED, That the following, "RULES FOR EQUALIZATION FOR THE EVANGELICAL LUTHERAN SYNOD ANNUAL CONVENTION AND GENERAL PASTORAL CONFERENCE" be adopted.

1. The following shall be included in equalization for both the convention and conference whether present or not:
 - a. Pastors serving member congregations;
 - b. Pastors serving non-member congregations;
 - c. Theologically trained professors.
2. If present, the following shall be included in equalization for the convention only:
 - a. Male teachers serving schools of member congregations;
 - b. Male professors serving educational institutions of the Synod.

(All persons included in equalization are expected to attend the sessions unless properly excused)

3. If requested, the following may be included in equalization for both the convention and conference:
 - a. Vicars;
 - b. Pastors Emeriti;
 - c. Professors Emeriti.
4. The Synod shall pay the equalization for:
 - a. All male professors serving educational institutions of the Synod;
 - b. All theologically trained professors.
5. Each congregation is asked to pay the equalization for:
 - a. Its pastor(s);
 - b. Its male teacher(s). (cf. SR-1979, pp. 136-137)
6. The Synod shall pay registration, equalization and lodging and meals figured according to the convention handbook charges, for retired Evangelical Lutheran Synod pastors to both the convention and the conference.
7. The equalizer shall write to all pastors not in attendance requesting equalization payment from them.
8. Subscription fees for the Lutheran Synod Quarterly shall be included in the pastoral conference equalization.

VIII. GUIDELINES FOR THE BOARD FOR STEWARDSHIP

WHEREAS, The guidelines for the Board for Stewardship have been studied by the Self-Study Committee, therefore,

BE IT RESOLVED, That the following changes be made:

1. Personnel—Reverse points “c” and “d”.
2. Change point “a” to read: “It shall constantly promote Christian stewardship within the Synod.”

Nile Merseth, secretary

LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

Dear Brethren:

As chairman of the LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE it is my privilege and responsibility to contact the congregations of our Synod for funds to carry on the work of this committee for the annual convention of the Synod. The convention will be held at Mankato, Minnesota, in June. It is our hope that your congregation will respond right away with a check for the fund so that our committee may render the best possible service to the laymen delegates.

In order to better acquaint our congregations with the operations of this committee, we are submitting a statement of cash receipts and disbursements for the 1982 convention period as follows:

Statement of Cash Receipts and Disbursement		
Balance on Hand 5/1/82		\$ 2,907.23
Receipts:		
Church Assessments		
37 at \$100.00	\$3,700.00	
52 at \$110.00	5,720.00	
Interest Income	217.18	9,637.18
Total		\$12,544.41

Disbursements:

Delegates		
Air Fares	(\$4,222.00)	
Mileage (46,514 miles)	(4,975.52)	
Printing and Postage	(25.80)	(9,223.32)
Balance on Hand 4/30/83		\$3,321.09

For the 1983 convention we will pay the following rates. Mileage payments will be at the rate of 15¢ per mile up to 600 miles and 10¢ per mile over 600 miles (round trip) to a layman delegate who drives his own car. Air travel and bus fares are also accepted. These will be reimbursed in full if funds permit. Otherwise a pro ration of available funds will be made.

We are asking each congregation to contribute to the fund as follows: We request that you send \$110 for one delegate or no delegates, and \$125 from each congregation which sends two delegates and who submit separate mileage expense statements.

Please send the remittance from your congregation as soon as possible using the enclosed remittance form. It is necessary to have the funds by convention time if we are to pay the delegates at the convention.

Yours in Christ,

Stan Reinholtz, chairman
5026 Bayfield Terrace
Madison, WI 53705 (608) 238-1184

REPORT OF THE BIBLE STUDY COMMITTEE

"CHRIST THE CORNERSTONE" is the title chosen for the Bible study materials being prepared by the Synod's Bible Study Committee. Dr. Bill Kessel of Lake Havasu City, Arizona, is the author of the New Testament survey course being prepared for use in our congregations for the fall of 1984. The committee had originally planned to produce materials for both an Old Testament and New Testament survey course for use in 1984. But, realizing that this was a project larger than what it was able to handle, the committee decided to start out with the New Testament survey course, and to have only those materials ready for the fall of 1984. If these materials are well received, then it is very possible that the Old Testament survey course will follow at a later date.

The committee has also taken note of the Synod's resolution regarding the preparation of Bible studies in the areas of justification, missions, and Christian marriage and family. It is, however, the committee's concern that it do a good job on its present project—the New Testament survey course—before it undertakes any others. Once the New Testament survey course is completed the committee will be happy to do work in these other suggested areas of Bible study as well.

A schedule for publicizing the forthcoming New Testament survey course has been worked out by the committee, and contains the following:

June, 1983—Report by the committee to the Synod convention

October, 1983—Timetable will be explained to the pastoral conference

November, 1983—All materials will be ready for the printer

January, 1983—Materials will be brought to the printer

February, 1984—Sentinel article by President Orvick introducing the new Bible study

March, 1984—A letter to the pastors, posters to the congregations, Sunday bulletin insert

May, 1984—Letter to the pastors stressing pastoral teaching responsibility, special Sunday bulletin cover, a large brochure

June, 1984—Presentation of one lesson by a committee member at the Synod convention, speech by President Orvick, short brochure distributed, another letter to the pastors

July, 1984—Letter to each family in the Synod, Synod-wide "every-member-visit"

August, 1984—Bulletin inserts, special Sunday bulletin cover, Sentinel article, August 15th the cut-off date for congregations to order materials

September, 1984—Sunday, September 9th, "kick-off Sunday" with a special sermon on Bible study, special Sunday bulletin cover

It is the committee's hope that a maximum number of families in our congregations will avail themselves of this Bible study program, when it begins in the fall of 1984. A generous grant from Aid Association for Lutherans will greatly help to offset the cost.

Members of the committee are: the Rev. Ervin Ekhoft, Dr. Bill Kessel, the Rev. Norman Madson, the Rev. Ronald Mathison, Pres. George Orvick, the Rev. Steven Petersen, Pres. Wilhelm Petersen, the Rev. Steven Quist.

Norman A. Madson, recording-secretary

REPORT OF THE BOARD FOR STEWARDSHIP

We give Thee but Thine own,
What-e'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

(The Lutheran Hymnal 441)

How clearly these words express the Christian perspective on stewardship. Since God has created us and given us all things, our life and all that we have belong to Him. We hold these in trust and are privileged to use our God-given time, talents, and treasures in His service.

The Board chosen by the Evangelical Lutheran Synod to promote Christian stewardship in our congregations was composed of clergymen Paul Schneider, chairman, and William Kessel, secretary; and laymen Leslie Enter, Howard Hougan and Dale Helm. Since the time the board last reported to Synod it convened five times: June 19, 1982 with the Wisconsin Synod's representative of LACE (The Lutheran Association for Church Extension); on June 20, 1982, to modify the proposed 1983 budget; a regular two-day meeting August 23-24, 1982; a similar meeting January 11-12, 1983; and a March 21 phone conference to set the 1984 budget.

A Synod budget is a spending guide. The budget for 1982 adopted by the Synod was \$740,070. Our Evangelical Lutheran Synod people responded to God's love by contributing \$710,689.11 leaving a budget deficit of \$29,380.89. In spite of this deficit the Board hastens to add that the \$710,689.11 figure shows an increase in giving in excess of \$51,000 over the previous year. This increase has come at a time when the number of Evangelical Lutheran Synod communicants has actually declined (from 14,968 in 1980 to 14,904 in 1981 with 1982 figures not available at the time this report was written).

The Board for Stewardship would like to think that this improved stewardship of money is a direct result of improved stewardship education. To this end our Stewardship-Missions Counselor, Paul Petersen, visited several congregations expounding the Scripture passages treating Christian stewardship. The stewardship program "Following the Good Shepherd" by Steve Petersen was made available to our Synod and was reportedly used in many of our congregations. A

series of articles on stewardship was begun in the *Lutheran Sentinel*. Sermon notes over I Cor. 16:1-2a were sent to each pastor. The pamphlet "The Gift that Keeps on Giving" was disseminated throughout our Synod. And a project designed to select and train laymen in each circuit to promote stewardship was begun.

Looking ahead, the board has proposed certain changes in the Evangelical Lutheran Synod Handbook Guidelines for the Board for Stewardship. Such alterations will allow the board to fulfill its responsibilities more efficiently. This matter has been referred to the Self Study Committee.

Finally, the board officially would like to thank the Rev. Paul Petersen for his tireless efforts as Stewardship Counselor. Recently he has accepted a call back into the parish ministry to serve a mission congregation. The Rev. Paul Schneider, Chairman of the Board for Stewardship, temporarily has taken over the responsibilities of Stewardship Counselor.

CONTRIBUTIONS SUMMARY—1982

	Budget	Non-budget	Total
Aid Association for Lutherans	\$ -	\$ 17,381.39	\$17,381.39
Ascension, Eau Claire, WI	320.00	-	320.00
Bethany, Ames, IA	775.00	20.00	795.00
Bethany, Luverne, MN	17,770.55	181.00	17,951.55
Bethany, Port Orchard, WA	17,205.18	253.07	17,458.25
Bethany, Princeton, MN	11,029.07	-	11,029.07
Bethel, Sioux Falls, SD	5,600.00	189.00	5,789.00
Calvary, Ulen, MN	2,547.75	76.00	2,623.75
Center, Scarville, IA	3,961.15	-	3,961.15
Christ, Savannah, GA	800.00	-	800.00
Christ, Sutherlin, OR	842.03	-	842.03
Christ the King, Bell Gardens, CA	2,683.25	-	2,683.25
Clearwater, Oklee, MN	880.00	-	880.00
Concordia, Clearbrook, MN	743.58	33.00	776.58
Concordia, Eau Claire, WI	768.00	-	768.00
East Paint Creek, Waterville, IA	8,542.85	106.00	8,648.85
English, Cottonwood, MN	14,836.16	100.00	14,936.16
Faith, Alpena, MI	300.00	-	300.00
Faith, Camarillo, CA	747.27	-	747.27
Faith, East Jordan, MI	1,122.39	-	1,122.39
Faith, Hillman, MI	1,081.00	-	1,081.00
Faith, Oregon, WI	2,189.75	35.00	2,224.75
Faith, Parkersburg, IA	2,254.86	-	2,254.86
Faith, San Antonio, TX	2,774.77	-	2,774.77
First, Suttons Bay, MI	3,067.50	70.00	3,137.50
First American, Mayville, ND	4,211.75	59.00	4,270.75
First English, Ashland, WI	766.61	53.00	819.61
First Evangel, Fertile, MN	2,714.63	103.00	2,817.63
First Shell Rock, Northwood, IA	4,289.70	-	4,289.70
First Trinity, Marinette, WI	4,507.42	-	4,507.42
Forest, Forest City, IA	538.95	35.00	573.95
Good Shepherd, Bloomer, WI	3,771.12	55.00	3,826.12
Good Shepherd, Richardson, TX	4,493.05	22.00	4,515.05
Grace, Crookston, MN	5,228.93	37.00	5,265.93
Grace, Madison, WI	9,975.00	-	9,975.00
Grace, Piedmont, MO	1,241.71	-	1,241.71
Grace, Vero Beach, FL	49,403.71	8,488.00	57,891.71
Hartland, Hartland, MN	6,201.74	86.00	6,287.74
Heritage, Apple Valley, MN	4,075.76	-	4,075.76
Hiawatha, Minneapolis, MN	3,557.04	-	3,557.04

Holton, Holton, MI	4,456.80	20.00	4,476.80
Holy Cross, Madison, WI	33,500.00	536.08	34,036.08
Holy Scripture, Midland, MI	8,951.34	10,000.00	18,951.34
Holy Trinity, Okauchee, WI	14,331.86	3,494.00	17,825.86
Immanuel, Audubon, MN	4,673.19	-	4,673.19
Immanuel, Riceville, IA	1,225.97	29.00	1,254.97
Indian Landing, Rochester, NY	3,344.25	329.65	3,673.90
Jerico, New Hampton, IA	20,440.98	384.00	20,824.98
King of Grace, Golden Valley, MN	49,426.87	384.00	49,810.87
Lake Mills, Lake Mills, IA	2,817.60	-	2,817.60
Lakewood, Tacoma, WA	2,996.21	-	2,996.21
Lime Creek, Lake Mills, IA	2,032.27	-	2,032.27
Manchester, Manchester, MN	1,682.00	47.00	1,729.00
Mt. Olive, Mankato, MN	31,428.85	1,639.71	33,068.56
Mt. Olive, Trail, MN	3,032.50	47.00	3,079.50
Nazareth, Trail, MN	2,831.82	-	2,831.82
Newport, Wisconsin Dells, WI	1,958.03	-	1,958.03
Norseland, St. Peter, MN	10,078.07	-	10,078.07
Norwegian Grove, Gaylord, MN	5,477.81	-	5,477.81
Oak Park, Oklee, MN	3,600.00	-	3,600.00
Oslo, Volga, SD	721.00	305.00	1,026.00
Our Redeemer, Yelm, WA	1,711.90	-	1,711.90
Our Savior's, Albert Lea, MN	22,366.66	12.00	22,378.66
Our Savior's, Amherst Junction, WI	3,105.78	140.00	3,245.78
Our Savior's, Bagley, MN	1,989.96	139.27	2,129.23
Our Savior's, Belview, MN	5,264.23	-	5,264.23
Our Savior, Bishop, CA	2,672.00	15.00	2,687.00
Our Savior's, Elderon, WI	1,250.00	-	1,250.00
Our Savior's, Hawley, MN	2,985.55	-	2,985.55
Our Saviour, Lake Havasu City, AZ	4,479.58	124.40	4,603.98
Our Saviour, Madison, WI	507.20	-	507.20
Our Savior, Naples, FL	6,735.28	-	6,735.28
Our Savior's, Princeton, MN	15,683.72	10.00	15,693.72
Parkland, Tacoma, WA	7,654.65	567.09	8,221.74
Pilgrim, Waterloo, IA	6,999.96	102.00	7,101.96
Pinehurst, Eau Claire, WI	4,180.70	267.72	4,448.42
Pinewood, Burlington, MA	5,858.92	70.00	5,928.92
Redeemer, Iola, WI	735.00	-	735.00
Redeemer, New Hampton, IA	2,345.50	30.00	2,375.50
Redeemer, Scottsville, NY	819.50	-	819.50
Resurrection, Marietta, GA	1,141.25	-	1,141.25
Richland, Thornton, IA	17,639.98	529.00	18,168.98
River Heights, East Grand Forks, MN	38,613.40	991.00	39,604.40
Rock Dell, Belview, MN	4,864.70	-	4,864.70
Rose Dell Trinity, Jasper, MN	1,661.75	-	1,661.75
Saude, Lawler, IA	9,521.50	156.00	9,677.50
Somber, Northwood, IA	3,864.80	-	3,864.80
St. Andrew, Colorado Springs, CO	1,136.00	127.00	1,263.00
St. John, Cedar Rapids, NE	1,316.85	-	1,316.85
St. Luke, Mount Vernon, WA	610.50	-	610.50
St. Mark's, Chicago, IL	3,512.78	95.00	3,607.78
St. Martin, Shawano, WI	15,862.95	547.00	16,409.95
St. Matthew, Myrtle Creek, OR	712.39	-	712.39
St. Paul, Clintonville, WI	3,320.75	205.00	3,525.75
St. Paul, Escondido, CA	458.00	-	458.00
St. Paul's, Lengby, MN	2,339.00	-	2,339.00
St. Paul's, Portage, WI	4,902.60	79.00	4,981.60
St. Petri, Grygla, MN	575.75	107.30	683.05
St. Timothy, Lombard, IL	19,433.98	10.00	19,443.98

Synod, Scarville, IA	16,154.36	320.00	16,474.36
Trinity, Brewster, MA	3,664.25	-	3,664.25
Trinity, Calmar, IA	1,338.60	-	1,338.60
Trinity, West Bend WI	18,990.01	426.58	19,416.59
Wayfarers Chapel, Anaheim, CA	827.00	-	827.00
Wayfarers Chapel, Ventura, CA	1,230.00	-	1,230.00
Western Koshkonong, Cottage Grove, WI	3,610.00	25.00	3,635.00
West Paint Creek, Waukon, IA	2,136.30	-	2,136.30
Zion, Thompson, IA	1,857.00	-	1,857.00
Zion, Tracy, MN	7,139.92	134.00	7,273.92
Miscellaneous	8,080.00	33,202.82	41,282.82
Totals	\$710,689.11	\$ 83,030.08	\$793,719.19

W. Kessel, secretary

The proposed 1984 budget is as follows:
BETHANY LUTHERAN COLLEGE

Operations	\$200,000	
Interest on residences and improvements	\$ 25,000*	
Maintenance on residences	\$ 23,000*	
Improvements—college facilities	\$ 25,000*	\$273,300
SEMINARY		
Operations	\$ 60,000	
Interest and maintenance on residence	\$ 2,000*	\$ 62,000
CHRISTIAN SERVICE		\$ 27,650
EDUCATION AND YOUTH		\$ 19,350
FOREIGN MISSIONS		\$140,000
HOME MISSIONS		
Operations	\$ 90,000	
Interest on mission properties	\$ 34,200*	\$124,200
PUBLICATIONS		\$ 8,000
SYNOD FUND		
Interest on loans	\$ 45,800*	
Deferred Giving Counselor	\$ 18,500*	
Stewardship—Missions Counselor	—	
Administration expenses	\$ 32,400*	
Boards, committees and convention	\$ 33,800*	\$130,500
DEBT REDUCTION		\$ 25,000
TOTAL		\$810,000

(*All funded from Synod fund—total \$240,000)

MEMORIAL

WHEREAS, The president of the Synod shall:

- inspect the Synod's institutions of learning and supervise the work of the permanent committees elected by the Synod (of which committees he is ex officio an advisory member);
- so far as possible be present at least at the larger pastoral conferences;

- c) mediate in controversies, when his services are requested by both parties to the controversy;
- d) call the conventions of the Synod in accordance with the rules laid down in Chapter III, par. 2 (ELS Constitution);
- e) preside at the conventions of the Synod;
- f) appoint committees and essayists prior to the convention of the Synod as well as during the sessions of the Synod, to prepare in troductory reports on important matters, unless the Synod specially decides to appoint them itself;
- g) report to each regular synodical convention on his work, as well as on the condition of the church body in general; to which end the pastors shall send him annually statistical reports and reports on the conditions in their congregations;
- h) arrange for the examination of candidates to the office of the ministry and, where it is necessary, of pastors from other church bodies who desire to enter the Synod;
- i) if exceptional circumstances demand it, call special conventions of the Synod, when at least one-third of the congregations of the Synod request it and,

WHEREAS, The president of the Synod is also the president of the Board of Trustees, and,

WHEREAS, These duties and responsibilities are very time consuming and require extensive travel, and,

WHEREAS, It is impossible for a pastor to also perform his parish duties without the assistance of a vicar, and,

WHEREAS, The current cost of the vicar assistant and resident's honorarium totals \$12,000 per year and of secretarial services is \$2,400 per year, and,

WHEREAS, Much benefit could be derived by the president's full time efforts to perform the duties of the office,

BE IT RESOLVED, The office of president be a full time paid position effective when feasible.

BE IT FURTHER RESOLVED, That Chapter VI, par. 2 of the constitution of the Evangelical Lutheran Synod shall be amended as follows:

To the office of president and vice-president only such pastors may be elected and may serve as permanent members of the Synod, and

BE IT FURTHER RESOLVED, That Chapter VII, par. 1 of the Constitution of the Evangelical Lutheran Synod shall be amended as follows:

The president and the vice-president of the Synod are to be elected by ballot for a term of four years beginning on the first day of the month following the convention at which they are elected. The secretary and the treasurer are to be elected by ballot for a term of two years and are to enter upon the duties of their respective offices immediately after the conclusion of the convention at which they are elected. The other trustees shall be elected by ballot at the annual meeting of the Synod. The term of office of these trustees shall be three years and two trustees shall be elected at each yearly meeting of the Synod, and,

BE IT FURTHER RESOLVED, That the Rules and Regulations for the Board of Trustees, 1. Personnel, second paragraph (Synod Handbook, p. 4) be amended as follows:

There shall not at any time be more than five (5) nor less than three (3) clergy on the board of Trustees, and,

There shall not at any time be more than five (5) nor less than three (3) clergy on the board of Trustees, and,

BE IT FURTHER RESOLVED, That the Board of Trustees shall develop a remuneration package for the president and shall include it as part of the Synod Fund.

The Board for Stewardship

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee had a one-day meeting on January 31, 1983.

Present besides the officers of the Synod were: M. E. Tweit—Regents; J. Olsen and P. Petersen—Missions; W. C. Gullixson—Publications; G. Guldberg—Christian Service; P. Schneider—Stewardship; R. Branstad—Education and Youth; E. Schumacher, P. Tweit, N. Werner—Lay Representatives; and W. Petersen and M. Meyer were present for the presentation of the report from the Board of Regents.

The president and secretary of the Synod serve as chairman and secretary of the committee.

The duties of the Planning and Coordinating Committee as adopted by the 1982 Synod convention were read and discussed. (cf. Synod Report, 1982, p. 135, Res. 7)

It is obviously the function of this committee to concern itself not only with the financial aspects of budgeting for the Synod's work; but also to study the overall work of the Synod and to determine its future potential.

The proposing of and the promotion of the Synod's budget was discussed briefly. A revision of the 1983 budget proposed by the Synod's officers, to be discussed by the Board of Trustees at its meeting on February 1-2, was also discussed.

The representatives of all the boards had prepared and presented reports which focused on the board's present work and projected possible expansion of its work for the next five years. These reports were duplicated and distributed to all the members of the committee. These reports are on file with the official minutes of the secretary.

Time was allotted for discussion of these reports and of each phase of the Synod's work represented by these reports.

It became obvious that the committee would not be able to analyze the voluminous amount of material presented to it and prepare long range plans for the Synod's work and expansion to present to the 1983 convention. Therefore, with the view toward presenting a well prepared report to the 1984 convention, the committee asked the president to appoint a committee to analyze the material presented to this meeting and report to a future meeting. To this committee the president appointed M. E. Tweit, R. M. Branstad, N. Werner and N. A. Madson.

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 1982: February 9-10; May 20-21; August 24-25; and November 9-10. The board also held a special meeting on June 24, 1982, during the Synod convention; and conducted business via a conference telephone call on September 22, 1982. The business conducted at the regular quarterly meeting of the board on February 1-2, 1983 and at a special meeting of the board on March 8, 1983 will also be included in this report.

The president, secretary and treasurer of the Synod met at Holy Cross Lutheran Church, Madison, Wisconsin on July 20, 1982 and again on January 7, 1983 to discuss several concerns which the board had referred to them.

The Trustee-Regents Subcommittee, consisting of three members from each of those boards, has met on the following dates since the last convention: October 15, 1982; January 18 and March 18, 1983; and the chairman and secretary of this committee met with the Bethany College administration on February 28, 1983. This committee considers matters of common concern that are referred to it by the boards and brings its recommendations to the boards for their consideration. M. E. Tweit serves as chairman of this subcommittee and the undersigned as secretary.

The Trustee-Missions Subcommittee, consisting of three members from each of those boards, met on November 15, 1982. At that meeting common concerns in certain mission stations were discussed and guidelines coordinating the work of these two boards were finalized. These have been referred to the Self-study Committee and will be reported out for the Synod's consideration at its 1984 convention. E. Ekhoft serves as the chairman of this subcommittee and the undersigned as secretary.

The Trustee-Regents-Publications Subcommittee which concerns itself with the Synod's publications, their storage, and their marketing through the Lutheran Synod Book Company has held a meeting at the time of each regular meeting of the Board of Trustees. President G. Orvick serves as chairman of this subcommittee and W. C. Gullixson of the Board for Publications is its secretary.

ARCHIVES

The Committee on Archives and History requested the Board of Trustees to appoint additional members especially to help in the identifying and housing of materials pertaining to Bethany College and Bethany Seminary. The Board of Trustees responded by appointing Dr. Peter Harstad and Prof. J. B. Madson.

Some materials continue to be received for the archives; but we again ask that congregations continue submitting materials of historic value and significance. Recent acquisitions include a number of books from the library of the sainted Pastor I. Blakkan, donated by his daughter-in-law Mrs. John Blakkan, Holton, Michigan. Two bound sets of Luthersk Tidende and Lutheran Sentinels 1917-1980 and Annual Synod Reports 1918-1980 were funded by the Board of Trustees from the Synod Fund and were prepared by the Board for Publications.

The Ottesen collection is being studied and meticulously described.

Select items from the Ottesen collection and from the Nils A. Anderson collection have been displayed in the entrance hallway of Old Main during the year.

The Rev. T. E. Aaberg, Jr. has served as archivist.

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTY

During the summer of 1982, twelve of the dormers on Old Main were reroofed with a plywood base and an elastic roofing material at a cost of \$2,000. The work was done by the college custodians. If this proves to be satisfactory, more of this work will be done in the summer of 1983.

The board has also discussed the tuckpointing of Old Main, which is very much needed but this has been postponed until the work on the roof can be completed.

The board has also approved the repairing of the roof on the classroom building and the renovating of the music room as projects that will be done during 1983. These will be done within the amount budgeted for Bethany College improvements.

The Bethany College Auxiliary has contributed toward the cost of renovating the music room.

BUDGET

The Board of Trustees studied the method used in the allocation and presentation of the budget. It prepared a way to present the budget figures which places

expenditures in their proper categories, thus showing only real administrative expenditures in the Synod Fund. The Board for Stewardship is using this new format for presenting the 1984 budget to this convention.

In view of the \$29,380.89 shortfall in the 1982 budget. The Board of Trustees reconsidered the 1983 Synodical Budget and adjusted it to a total of \$764,000 to be allocated as follows:

Bethany Lutheran College	\$195,000
Bethany Lutheran Theological Seminary	55,000
Christian Service	24,000
Education and Youth	19,000
Foreign Missions	131,000
Home Missions	90,000
Publications	10,000
Synod Fund	240,000
	764,000

GENERAL

The Board of Trustees took the necessary action to establish the Life Loan Plan. The brochure prepared to publicize this is entitled "The Gift that Keeps on Giving." This has been distributed through the Lutheran Sentinel subscription list and each pastor has been provided with an extra supply.

The Board of Trustees hears a report from the Stewardship-Missions Counselor at each of its quarterly meetings and discusses with him items of common concern.

The Board of Trustees hears a report of the activities of the Deferred Giving Counselor at each of its quarterly meetings. The secretary of the Synod was designated by the board as the one member of the board, who is to be acquainted with the files of the Deferred Giving Counselor.

The Board of Trustees applied for a Lutheran Brotherhood Program subsidy Grant for St. Andrew Lutheran Church, Colorado Springs, Colorado. This was granted in the amount of \$50,000 and is being received by the congregation over a five year period. This grant and a legacy received locally made it possible for the St. Andrew congregation to repay its loan from the Synod and become a self-supporting congregation.

The Board of Trustees authorized funds for the binding of two complete sets of the Lutheran Sentinel, the Synod Report and the Lutheran Synod Quarterly. This work is being done under the supervision of the Board for Publications.

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 prepared a legal instrument which can be used when congregations make loans from the Church Extension and Loan Fund. Most of the congregations with loans have completed and signed such a legal instrument.

In order to have a uniform policy, the Board of Trustees resolved that unskilled labor hired by the boards of the Synod should be paid a minimum wage and skilled labor should be paid \$4.50 per hour.

Pursuant to the Synod's instructions (cf. Synod Report, 1982, p. 131, Res. 9) the Board of Trustees recommends the following:

RESOLVED, That the Laymen's Equalization mileage be set at 15¢ per mile when traveling alone and 20¢ per mile with passengers.

Pursuant to the Synod's instructions (cf. Synod Report, 1982, p. 80, Res. 9) the Board of Trustees took the following action, to wit:

WHEREAS, The expenses of other committees such as the Board for Stewardship and Doctrine Committee are paid from the Synod Fund,

BE IT RESOLVED, That the expenses of the Evangelism Committee continue to be paid out of the Synod Fund, and

BE IT FURTHER RESOLVED, That if the Evangelism Committee plans projects that require more than normal expenses, it is to get approval for such expenditures from the Board of Trustees.

The Board of Trustees authorized the expenditure of \$2000 from the interest on the Foundation Fund for promotion of the 500th anniversary of Luther's birth.

ORGANIZATION OF THE BOARD

The president of the Synod, the Rev. G. Orvick serves as the chairman and the secretary of the Synod, the Rev. A. Merseth, serves as secretary of the board.

Mr. Harvey Bell and Mr. Lars Petersen were reelected to the Evangelical Lutheran Synod Foundation Committee for a two-year term. The other members of this committee are Mr. B. Bogeskov and Mr. T. Arends. This committee is elected by and is responsible to the Board of Trustees.

To the Committee on Archives and History, a committee which is elected by and is responsible to the Board of Trustees, Prof. B. W. Teigen and the Rev. W. C. Gullixson were elected to serve with Prof. R. E. Honsey who was reelected. These are one-year terms.

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 were elected to serve on the Trustee-Regents-Publications Subcommittee.

The board's Housing Committee is made up of A. Levorson and R. Olson, and the board's Administrator of Housing is D. Natvig.

SYNOD'S PROPERTIES

As custodians of the Synod's properties, the Board of Trustees hears quarterly reports from its Housing Committee and its Administrator of Housing. The board, thus has the opportunity to discuss and approve the necessary maintenance items to keep the Synod's residences in good repair.

The Board of Trustees requests quarterly financial and progress reports from all the congregations to which loans have been made, where Synod owns the property, where the Synod has co-signed on behalf of the congregation, or where the Synod has recommended the congregation for financial assistance. These reports are analyzed and discussed by the board at its meetings. The board keeps in contact with all these congregations through regular correspondence from the secretary.

The Board of Trustees resolved to sell the residence at 5 Edgewood, Mankato, Minnesota for \$22,000. \$4000 of this will be paid in May, and the remaining \$18,000 will be paid in September 1983. The contract is being prepared at the time of this writing.

The loan from the Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin, which was used to purchase the church edifice in Oregon, Wisconsin (cf. Synod Report 1982, p. 110) was renegotiated at 9% interest as of July 1, 1982. The loan is now \$88,000.

The Board of Trustees authorized the installing of acrylic protective windows on the Faith Lutheran Church building, Oregon, Wisconsin. The Faith congregation assumed the cost.

The Board of Trustees sold 206 feet of frontage of Lot 12 on Campbell Road, Richardson, Texas, a total of 32,960 square feet, to J. Mont Moore, Jr. for \$6.37 per square foot; a total contract price of \$210,000. The contract was signed by the president and the secretary of the Synod on September 27, 1982. A 20% down payment (\$42,000), was made. The balance, \$168,000, is carried on a ten year contract at 11% interest with a \$23,000 payment to be applied to interest and principal, due on December 1 each year. The purchaser has agreed to begin no construction or improvement on the property until the contract is paid in full or the seller grants permission. To get a release of mortgage the Synod made a \$65,000 payment to AAL. This represents the original cost of the land at the time of purchase, 1978. After reconciliation of the gain of the sale with the cost

of purchase and owning the land, the net gain was \$97,486.04; this gain is shared equally by the congregation and the Synod, \$48,743.02 each. (cf. ELS Handbook, Guidelines for Board for Missions, p. 28,0,7).

The Board of Trustees approved the purchase of a building in Lima, Peru for \$41,850, an extra \$3,000 was allocated for upgrading and improving the building for a total of \$44,850. One half of this cost, \$22,425, was funded out of the Foreign Mission Thankoffering funds and the Synod made a loan of a like amount to the Foreign Mission Fund. This loan is being paid back to the Synod on a monthly basis with moneys budgeted in the Foreign Mission budget for rent for office space and classrooms, which is what the building is being used for. When the San Gabriel mission house is sold, the income from the sale will be applied against the cost of this new property.

The Board of Trustees authorized the construction of a parsonage for the Faith Lutheran Church, Oregon, Wisconsin, at a cost not to exceed \$60,000 including lot and appliances. A loan for this is being arranged with the Community National Bank, Oregon, Wisconsin at 11.3/4% interest on a 20 year amortization plan. This cost will be a loan to the congregation and monthly payments from the congregation to the Synod will begin as soon as the parsonage is ready for occupancy.

The Board of Trustees authorized a remodeling plan for the president's residence on the Bethany College Campus at a cost not to exceed \$65,000. This cost to include also the residing of the present structure. Tri-Co. Builders, Inc., Anoka, Minnesota, has been engaged to do the remodeling. The proceeds from the sale of the residence at 5 Edgewood, will be applied to the cost of the remodeling.

WILLS

The following income from estates and legacies has been received and, where necessary, acknowledged.

Martin Robinson Estate	\$10,000.00
Oscar Huso Trust, Final settlement	7,597.41
Alf Merseth, secretary	

TREASURER'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, 1982 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.

Roy & Meyer

Chicago, Illinois
March 27, 1983

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1982

<u>A S S E T S</u>									
	<u>GENERAL FUND</u>	<u>FUND FOR CHRISTIAN SERVICE</u>	<u>CHURCH EXTENSION AND LOAN FUND</u>	<u>BETHANY LUTHERAN COLLEGE</u>	<u>BETHANY LUTHERAN THEOLOGICAL SEMINARY</u>	<u>RESIDENCES AND REAL ESTATE</u>	<u>EVANGELICAL LUTHERAN SYNOD FOUNDATION</u>	<u>1982 TOTAL</u>	<u>1981 TOTAL</u>
Cash	\$ 12,809.75	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 12,809.75	\$ 75,716.45
Accounts receivable -									
Contributions and									
other income	54,798.68	-	-	-	-	-	-	54,798.68	44,063.76
Inventory of publications	29,622.03	-	-	-	-	-	-	29,622.03	-
Prepaid expenses - Foreign									
missions budget									
expenditures paid in									
advance	9,700.00	-	-	-	-	-	-	9,700.00	5,500.00
Investments:									
Savings accounts	586.95	11,374.96	-	-	-	-	-	11,961.91	11,350.15
Money Market Funds	13,127.28	-	-	-	-	-	14,478.16	27,605.44	25,672.81
Contracts for deed	23,543.94	-	-	-	-	-	-	23,543.94	26,846.34
Loans receivable from									
congregations	-	-	779,722.06	-	-	-	-	779,722.06	988,514.20
Notes receivable	-	-	190,425.00	-	-	-	-	190,425.00	-
Stocks (Note B)	-	-	-	-	-	-	84,936.65	84,936.65	72,874.96
Real estate and buildings	-	-	-	3,845,498.00	356,198.23	442,490.44	-	4,644,186.67	4,571,823.97
Due from (to) other funds	(16,637.90)	(2,730.41)	14,192.41	-	-	-	5,175.90	-	-
Total assets	\$ 127,550.73	\$ 8,644.55	\$ 984,339.47	\$ 3,845,498.00	\$ 356,198.23	\$ 442,490.44	\$ 104,590.71	\$ 5,869,312.13	\$ 5,822,362.64

NOTES:

(A) The accompanying notes are an integral part of this balance sheet.

(B) See Accountants' Compilation Report.

BALANCE SHEET - CONTINUED

EXHIBIT I
(page 2 of 2)

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1982

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	1982 TOTAL	1981 TOTAL
Liabilities:									
Notes payable: (Note E)									
Working capital	\$ 225,000.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 225,000.00	\$ 250,000.00
Bethany Lutheran College									
Reserve Fund	50,000.00	-	-	-	-	-	-	50,000.00	50,000.00
Investment program	-	-	204,849.78	-	-	-	3,000.00	207,849.78	193,297.76
Life Loan Plan	31,000.00	-	-	-	-	-	-	31,000.00	-
Accounts payable	27,969.34	-	-	-	-	-	-	27,969.34	7,744.89
Accrued interest payable	11,384.96	-	-	-	-	-	-	11,384.96	14,303.71
Unexpended restricted									
contributions (Note F)	57,692.04	-	-	-	-	-	-	57,692.04	91,714.95
Mortgages payable	-	-	500,449.12	152,158.38	111,166.29	86,495.09	-	850,268.88	999,724.71
Deferred income - future									
payments on donated									
contract for deed	9,050.48	-	-	-	-	-	-	9,050.48	11,742.50
Total liabilities	412,096.82	-	705,298.90	152,158.38	111,166.29	86,495.09	3,000.00	1,470,215.48	1,618,528.52
Fund balances (deficit):									
Unrestricted:									
Designated for investment	-	-	279,040.57	-	-	-	86,478.71	365,519.28	345,909.70
Undesignated	(284,546.09)	8,644.55	-	-	-	-	-	(275,901.54)	(358,382.06)
	(284,546.09)	8,644.55	279,040.57	-	-	-	86,478.71	89,617.74	(12,472.36)
Restricted (Note G)	-	-	-	-	-	-	15,112.00	15,112.00	15,100.00
Net investment in real									
estate and buildings	-	-	-	3,693,339.62	245,031.94	355,995.35	-	4,294,366.91	4,201,206.48
Total fund balances									
(deficit)	(284,546.09)	8,644.55	279,040.57	3,693,339.62	245,031.94	355,995.35	101,590.71	4,399,096.65	4,203,834.12
Total liabilities and									
fund balances	\$ 127,550.73	\$ 8,644.55	\$ 984,339.47	\$ 3,845,498.00	\$ 356,198.23	\$ 442,490.44	\$ 104,590.71	\$ 5,869,312.13	\$ 5,822,362.64

NOTES:

- (A) The accompanying notes are an integral part of this balance sheet.
 (B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FUND BALANCES

EXHIBIT II

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	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, 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
ADD:								
Excess of income over expenditures and appropriations for the year ended December 31, 1982	25,433.78	-	-	-	-	-	-	25,433.78
Interest earned	-	581.74	-	-	-	-	-	581.74
Contributions received	-	-	300.00	-	-	-	11,677.00	11,977.00
Appropriated from General Fund - portion of unrestricted estates	-	-	-	-	-	-	5,865.80	5,865.80
Capital gains dividends	-	-	-	-	-	-	1,778.78	1,778.78
Prior year excess Seminary construction costs recovered	178.58	-	-	-	-	-	-	178.58
Bethany Lutheran College net value adjustment at June 30, 1982 (Note C)	-	-	-	75,886.00	-	-	-	75,886.00
Payments on liabilities by General Fund	(17,274.43)	-	-	2,904.73	11,845.15	2,524.55	-	-
Transfer value of land	-	-	-	38,000.00	11,500.00	(49,500.00)	-	-
Gain on sale of Texas land	48,743.02	-	-	-	-	-	-	48,743.02
Prior years' interest costs recovered	20,866.75	-	-	-	-	-	-	20,866.75
Prior years' interest income recorded	6,681.49	-	-	-	-	-	-	6,681.49
	84,629.19	581.74	300.00	116,790.73	23,345.15	(46,975.45)	19,321.58	197,992.94
	(284,546.09)	11,374.96	279,040.57	3,693,339.62	245,031.94	355,995.35	101,590.71	4,401,827.06
DEDUCT:								
Appropriated for excess Christian service expenses	-	2,730.41	-	-	-	-	-	2,730.41
BALANCES (Deficit) - December 31, 1982	\$ (284,546.09)	\$ 8,644.55	\$ 279,040.57	\$ 3,693,339.62	\$ 245,031.94	\$ 355,995.35	\$ 101,590.71	\$ 4,399,096.65

NOTES:

(A) The accompanying notes are an integral part of this statement.

(B) See Accountants' Compilation Report.

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

INCOME

Contributions:			
Budgetary:			
Restricted	\$ 49,171.33		
Unrestricted	<u>661,517.78</u>	\$710,689.11	
Reserves - undesignated special contribution		2,019.02	
Estate and trust income - unrestricted		17,597.41	
For special purposes:			
Bethany Lutheran College Student Fund	200.00		
Bethany Lutheran College Reserve Fund	25.00		
Bethany Lutheran College special	3,362.14		
Bethany Lutheran Seminary Library Fund	1,000.00		
Bethany Lutheran Seminary Student Aid Fund	2,500.00		
Bethany Lutheran Seminary Scholarship Funds	228.00		
Bethany Lutheran Seminary special	4,030.00		
Fire escape	9,904.86		
Third man in Peru	3,871.06		
Bethesda Lutheran Home	966.65		
The Lutheran Home, Belle Plaine	88.00		
Evangelical Lutheran Synod Foundation	11,677.00		
Faith Mission Society	521.07		
Foreign missions special	11,411.79		
Home missions special	310.00		
Aid Association for Lutherans grants:			
Language study	3,000.00		
Profiles of Lutherans	176.53		
Home missions seminar	4,800.00		
Church Extension Fund	300.00		
"World Needs"	7,924.25		
Anniversary Thankoffering	446.46		
The Lutheran Hour	16.00		
American Bible Society	8.00		
Ukraine radio	<u>15.00</u>	<u>66,781.81</u>	
Total contributions		797,087.35	
Income from investments:			
General Fund - interest	21,580.11		
E.L.S. Foundation:			
Interest	\$ 1,626.41		
Dividends	<u>6,465.05</u>	<u>8,091.46</u>	<u>29,671.57</u>
Total income from all sources			826,758.92
Less income for special purposes			<u>69,466.95</u>
Total income available for current purposes - carried forward			757,291.97

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

Total income available for current purposes - brought forward		\$757,291.97
<u>EXPENDITURES</u>		
Bethany Lutheran College	\$193,500.00	
Bethany Lutheran Seminary	45,000.00	
Home missions	90,662.74	
Foreign missions	152,129.55	
Education and youth	19,878.31	
Christian service	28,547.38	
Publications	42,344.48	
Synod fund	262,218.41	
"World Needs"	3,000.00	
Profiles of Lutherans	1,266.55	
Debt reduction	<u>15,899.32</u>	
Total expenditures	854,446.74	
Less expenditures financed by special funds:		
Bethany Lutheran College	\$ 9,909.86	
Home missions	4,800.00	
Foreign missions	52,129.55	
Christian service	7,847.38	
Publications	33,601.69	
"World Needs"	3,000.00	
Profiles of Lutherans	<u>1,266.55</u>	<u>112,555.03</u>
Expenditures financed by income available for current purposes		<u>741,891.71</u>
Excess of income over expenditures		15,400.26
Add back debt reduction charged to budget		<u>15,899.32</u>
		31,299.58
<u>APPROPRIATED BY BOARD OF TRUSTEES</u>		
To Evangelical Lutheran Synod Foundation - portion of unrestricted estates		<u>5,865.80</u>
Excess of income over expenditures and appropriations - increase in General Fund balance		<u>\$ 25,433.78</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, 1982

	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
<u>SOURCES OF FUNDS</u>								
Excess of income over expenditures and appropriations	\$ 25,433.78	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 25,433.78
Income for year	-	581.74	300.00	-	-	-	19,321.58	20,203.32
Prior years' interest costs recovered	20,866.75	-	-	-	-	-	-	20,866.75
Decrease in due from General Fund	-	-	95,438.94	-	-	-	-	95,438.94
Prior years' interest income recorded	6,681.49	-	-	-	-	-	-	6,681.49
Decrease in cash	62,906.70	-	-	-	-	-	-	62,906.70
Increase in due to Foundation	5,633.48	-	-	-	-	-	-	5,633.48
Contract for deed payments	610.38	-	-	-	-	-	-	610.38
Payments received on loans receivable from congregations	-	-	221,476.39	-	-	-	-	221,476.39
Increase in investment program notes payable	-	-	14,552.02	-	-	-	-	14,552.02
Increase in accounts payable	20,224.45	-	-	-	-	-	-	20,224.45
Gain on sale of Texas land	48,743.02	-	-	-	-	-	-	48,743.02
Life Loan Plan notes	31,000.00	-	-	-	-	-	-	31,000.00
Increase in due to General Fund	-	2,730.41	-	-	-	-	-	2,730.41
Advances by General Fund	-	-	-	2,904.73	11,845.15	2,524.55	-	17,274.43
Prior year excess Seminary construction costs recovered	178.58	-	-	-	-	-	-	178.58
TOTAL SOURCES OF FUNDS	\$ 222,278.63	\$ 3,312.15	\$ 331,767.35	\$ 2,904.73	\$ 11,845.15	\$ 2,524.55	\$ 19,321.58	\$ 593,954.14

NOTES:

(A) The accompanying notes are an integral part of this statement.

(B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FINANCIAL POSITION - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	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
<u>DISPOSITION OF FUNDS</u>								
Increase in notes receivable	\$ -	\$ -	\$ 190,425.00	\$ -	\$ -	\$ -	\$ -	\$ 190,425.00
Appropriation to General Fund	-	2,730.41	-	-	-	-	-	2,730.41
Increase in prepaid expenses	4,200.00	-	-	-	-	-	-	4,200.00
Increase in money market funds	306.22	-	-	-	-	-	1,626.41	1,932.63
Increase in savings accounts	30.02	581.74	-	-	-	-	-	611.76
New loans to congregations	-	-	12,684.25	-	-	-	-	12,684.25
Working capital loans paid	25,000.00	-	-	-	-	-	-	25,000.00
Increase in stocks	-	-	-	-	-	-	12,061.69	12,061.69
Increase in due from General Fund	-	-	-	-	-	-	5,633.48	5,633.48
Advances for other funds	17,274.43	-	-	-	-	-	-	17,274.43
Increase in accounts receivable	10,734.92	-	-	-	-	-	-	10,734.92
Increase in due from Christian Service Fund	2,730.41	-	-	-	-	-	-	2,730.41
Decrease in accrued interest payable	2,918.75	-	-	-	-	-	-	2,918.75
Decrease in mortgages payable	-	-	128,658.10	2,904.73	11,845.15	2,524.55	-	145,932.53
Decrease in unexpended restricted contributions	34,022.91	-	-	-	-	-	-	34,022.91
Increase in inventory	29,622.03	-	-	-	-	-	-	29,622.03
Decrease in due to Church Extension and Loan Fund	95,438.94	-	-	-	-	-	-	95,438.94
	<u>\$ 222,278.63</u>	<u>\$ 3,312.15</u>	<u>\$ 331,767.35</u>	<u>\$ 2,904.73</u>	<u>\$ 11,845.15</u>	<u>\$ 2,524.55</u>	<u>\$ 19,321.58</u>	<u>\$ 593,954.14</u>

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, 1982

(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 as the Synod directs.

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, 1982

(B) Stocks:

	<u>SHARES</u>	<u>COST OR DONATED VALUE</u>	<u>12-31-82 MARKET VALUE</u>	<u>1982 INCOME</u>
Dow Chemical Company - Common	140	\$ 4,742.50	\$ 3,622.50	\$ 252.00
Metro Machine & Engineering Corp. - preferred at par value	600	30,000.00	30,000.00	-
Sears, Roebuck & Company - Common	516	8,965.50	15,544.50	701.76
St. Paul Capital Fund	668.8555	6,928.65	8,501.15	2,061.69
Wisconsin Power & Light Co. - Common	1,568	<u>34,300.00</u>	<u>37,632.00</u>	<u>3,449.60</u>
		<u>\$84,936.65</u>	<u>\$95,300.15</u>	<u>\$ 6,465.05</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, 1982. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,845,498.00 was determined as follows:

Per audit report of the College as of June 30, 1982:	
Total invested in plant	\$4,235,959
Less obligations of the plant fund	<u>390,461</u>
Total net investment in plant - June 30, 1982	<u>\$3,845,498</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, 1982

- (D) Residences and real estate have been stated at cost of acquisition in 1966 and subsequent years. Acquisitions prior to 1966 are recorded at appraisal values. The values may be summarized as follows:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	9	\$205,490.44
Appraisal:		
Outside	7	147,200.00
Internal	<u>4</u>	<u>89,800.00</u>
TOTALS	<u>20</u>	<u>\$442,490.44</u>

- (E) Notes Payable:

Working Capital:

Demand loan from a congregation at 5 points under prime rate; rate adjusted every six months	\$ 75,000.00
Loan from Bethany Lutheran College at 5 points under prime rate; rate adjusted every six months	<u>150,000.00</u>
	<u>\$225,000.00</u>

Bethany Lutheran College Reserve Fund -
Dated June 14, 1979 at 10-1/2%

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 8%.

Life Loan Plan notes are amounts loaned by individuals at interest rates from 2% to 5-1/2%.

- (F) Unexpended Restricted Contributions:

"World Needs"	\$ 10,570.04
Home Missions Fund	30,125.00
Missions Fund	5,692.21
Anniversary Thankoffering - foreign missions	4,199.58
Other	<u>7,105.21</u>
	<u>\$ 57,692.04</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1982

(G) Fund Balances - Restricted:

Merle R. Aasen Estate (to be invested 25 years from January, 1975 with income used for missions; no restriction on principal after 25 years)	\$ 10,000.00
Merle R. Aasen Seminary Scholarship Fund - 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
Additions	<u>112.00</u> <u>5,112.00</u>
	<u>\$ 15,112.00</u>

(H) See Accountants' Compilation Report.

SUPPLEMENTARY SCHEDULES

SEE ACCOUNTANTS' COMPILATION REPORT

EXPENDITURES AND INCOME

SCHEDULE A
(Page 1 of 3)

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Direct subsidies	\$310,477.31	\$193,500.00	\$ 45,000.00	\$ 68,393.96	\$ -	\$ 3,583.35	\$ -	\$ -	\$ -	\$ -
Board meetings and officers' expenses - administrative	25,956.33	-	-	2,397.31	3,744.40	3,641.96	550.21	1,938.88	13,683.57	-
Other administrative expenses - Schedule B	58,876.52	-	-	-	-	-	-	-	58,876.52	-
Missions-stewardship counselor - salary and expenses	25,142.91	-	-	12,571.47	-	-	-	-	12,571.44	-
Travel and moving	14,078.54	-	-	2,500.00	11,578.54	-	-	-	-	-
Home missions seminar	4,800.00	-	-	4,800.00	-	-	-	-	-	-
Automobile allowances, etc.	14,374.74	-	-	-	14,374.74	-	-	-	-	-
Education allowances - children	4,842.51	-	-	-	4,842.51	-	-	-	-	-
Group insurance	6,355.35	-	-	-	156.60	-	6,198.75	-	-	-
Miscellaneous	865.38	-	-	-	365.38	500.00	-	-	-	-
Pension plan	15,902.62	-	-	-	3,319.00	-	12,583.62	-	-	-
Rent and utilities - office	3,620.00	-	-	-	3,620.00	-	-	-	-	-
Printing or office expense	6,774.25	-	-	-	3,250.00	-	-	3,524.25	-	-
Salaries and allowances	73,079.25	-	-	-	69,479.25	-	-	-	3,600.00	-
Seminary allocation	839.22	-	-	-	839.22	-	-	-	-	-
Furnishings allowance	3,000.00	-	-	-	3,000.00	-	-	-	-	-
Building purchase	22,425.00	-	-	-	22,425.00	-	-	-	-	-
Word processor	3,824.91	-	-	-	3,824.91	-	-	-	-	-
Language study	2,560.00	-	-	-	2,560.00	-	-	-	-	-
High school subsidies	6,900.00	-	-	-	-	6,900.00	-	-	-	-
Teacher rebates and education allowances	5,253.00	-	-	-	-	5,253.00	-	-	-	-
Support fund	9,214.80	-	-	-	-	-	9,214.80	-	-	-
Annual reports and "Convention Echo"	8,291.54	-	-	-	-	-	-	8,291.54	-	-
Lutheran Sentinel	28,569.81	-	-	-	-	-	-	28,569.81	-	-
Lutheran Synod Quarterly	20.00	-	-	-	-	-	-	20.00	-	-
Bethany College improvements	23,971.75	-	-	-	-	-	-	-	23,971.75	-
Residences and real estate expenses - Schedule B	25,948.44	-	-	-	-	-	-	-	25,948.44	-
Interest expense - Schedule B	123,566.69	-	-	-	-	-	-	-	123,566.69	-
Other:										
"World Needs"	7,750.00	-	-	-	4,750.00	-	-	-	-	3,000.00
Profiles of Lutherans	1,266.55	-	-	-	-	-	-	-	-	1,266.55
Debt reduction	15,899.32	-	-	-	-	-	-	-	-	15,899.32
Total expenditures - carried forward	854,446.74	193,500.00	45,000.00	90,662.74	152,129.55	19,878.31	28,547.38	42,344.48	262,218.41	20,165.87

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Total expenditures - brought forward	\$854,446.74	\$193,500.00	\$ 45,000.00	\$ 90,662.74	\$152,129.55	\$ 19,878.31	\$ 28,547.38	\$ 42,344.48	\$262,218.41	\$ 20,165.87
Allocations:										
Bethany College improvements	-	23,971.75	-	-	-	-	-	-	(23,971.75)	-
Residences and real estate expenses	-	22,923.83	3,024.61	-	-	-	-	-	(25,948.44)	-
Interest expense	-	22,130.84	-	37,784.33	-	-	-	-	(59,915.17)	-
Total expenditures - after allocations	854,446.74	262,526.42	48,024.61	128,447.07	152,129.55	19,878.31	28,547.38	42,344.48	152,383.05	20,165.87
Restricted receipts applied:										
Third missionary:										
Special contributions	8,842.31	-	-	-	8,842.31	-	-	-	-	-
Anniversary Thankoffering	2,508.32	-	-	-	2,508.32	-	-	-	-	-
Other reserves	5,779.79	-	-	-	5,779.79	-	-	-	-	-
Foundation interest for missions	600.00	-	-	-	600.00	-	-	-	-	-
Anniversary Thankoffering - building purchase - Peru	22,425.00	-	-	-	22,425.00	-	-	-	-	-
Bethany College improvements	9,909.86	9,909.86	-	-	-	-	-	-	-	-
Group insurance	5,116.97	-	-	-	-	-	5,116.97	-	-	-
Language study grant	2,560.00	-	-	-	2,560.00	-	-	-	-	-
Lutheran Synod Quarterly	415.00	-	-	-	-	-	-	415.00	-	-
Lutheran Sentinel	16,169.66	-	-	-	-	-	-	16,169.66	-	-
Publications - general	9,387.78	-	-	-	-	-	-	9,387.78	-	-
Annual report and "Echo"	7,629.25	-	-	-	-	-	-	7,629.25	-	-
Profiles of Lutherans	1,266.55	-	-	-	-	-	-	-	-	1,266.55
Home missions seminar grant	4,800.00	-	-	4,800.00	-	-	-	-	-	-
"World Needs"	7,750.00	-	-	-	4,750.00	-	-	-	-	3,000.00
Word processor	3,824.91	-	-	-	3,824.91	-	-	-	-	-
Seminary fund	839.22	-	-	-	839.22	-	-	-	-	-
Christian service fund	2,730.41	-	-	-	-	-	2,730.41	-	-	-
	112,555.03	9,909.86	-	4,800.00	52,129.55	-	7,847.38	33,601.69	-	4,266.55
Expenses to be financed by budgetary contributions										
- carried forward	741,891.71	252,616.56	48,024.61	123,647.07	100,000.00	19,878.31	20,700.00	8,742.79	152,383.05	15,899.32

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Expenses to be financed by budgetary contributions - brought forward	\$741,891.71	\$252,616.56	\$ 48,024.61	\$123,647.07	\$100,000.00	\$ 19,878.31	\$ 20,700.00	\$ 8,742.79	\$152,383.05	\$ 15,899.32
Budgetary contributions:										
Restricted	49,171.33	485.00	4,194.05	35,169.96	9,015.12	302.20	5.00	-	-	-
Unrestricted - allocated	661,517.78	252,131.56	43,830.56	88,477.11	90,984.88	19,576.11	20,695.00	8,742.79	137,079.77	-
	<u>710,689.11</u>	<u>252,616.56</u>	<u>48,024.61</u>	<u>123,647.07</u>	<u>100,000.00</u>	<u>19,878.31</u>	<u>20,700.00</u>	<u>8,742.79</u>	<u>137,079.77</u>	<u>-</u>
142 Excess or (deficiency) of budgetary contributions over expenditures	(31,202.60)	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ (15,303.28)	\$ (15,899.32)
Other income available for current purposes:										
Reserves - undesignated special contribution	2,019.02									
Estates and trust income - unrestricted	17,597.41									
Income from investments	<u>26,986.43</u>									
	15,400.26									
Add back debt reduction charged to budget	15,899.32									
Less appropriations	<u>(5,865.80)</u>									
Increase in General Fund Balance	<u>\$ 25,433.78</u>									

NOTE: See Accountants' Compilation Report.

SCHEDULE B

OTHER EXPENDITURES - SYNOD FUND

Evangelical Lutheran Synod - Mankato Minnesota

Year ended December 31, 1982

Other administrative expenses:

Archives committee	\$ 1,067.24
Audit and legal	1,399.55
Coin folders	3,589.78
Evangelical Lutheran Synod convention	1,642.93
Deferred giving counselor salary and expenses	17,781.46
Doctrine committee	2,007.56
ELS and WELS Forum	1,440.15
ELS brochures - printing	3,000.00
Life Loan Plan expenses	2,270.64
Nominating committee	842.80
Officers' assistance	15,623.50
Other committees, etc.	2,279.29
Professors' equalization	2,370.00
Self study committee	815.09
Stewardship expenses	1,844.15
Visitors' expenses	902.38

TOTAL - As shown on Schedule A

\$ 58,876.52

Residences and real estate expenses:

Insurance	\$ 2,478.00
Repairs and improvements	20,868.56
Taxes and special assessments	2,001.88
Management	600.00

TOTAL - As shown on Schedule A

\$ 25,948.44

Interest expense:

Residences	\$ 9,373.28
Church properties	41,405.83
Investment program	21,437.79
Bethany College (for working capital)	16,687.50
Bethany College Reserve Fund	5,250.00
Bethany College improvements	16,886.77
Seminary building (for working capital)	12,249.86
Life Loan Plan	275.66

TOTAL - As shown on Schedule A

\$123,566.69

NOTE: See Accountants' Compilation Report.

LOANS RECEIVABLE

Church Extension and Loan Fund

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1982

	TOTAL LOANS	BALANCE	NEW LOANS	PAID	TOTAL PAID	BALANCE
		12-31-81	1982	1982		12-31-82
<u>CONGREGATION</u>						
Ascension - Eau Claire, Wisconsin	\$ 4,000.00	\$ 2,691.50	\$ -	\$ 100.00	\$ 1,408.50	\$ 2,591.50
Christ - Sutherlin, Oregon	18,195.28	14,492.35	-	-	3,702.93	14,492.35
Faith - Oregon, Wisconsin	141,670.62	133,051.03	1,670.62	8,531.21	15,480.18	126,190.44
Faith - San Antonio, Texas	40,000.00	27,759.00	-	3,038.84	15,279.84	24,720.16
First - Suttons Bay, Michigan	10,000.00	4,404.01	-	1,511.79	7,107.78	2,892.22
First English - Ashland, Wisconsin	34,615.59	24,429.35	1,115.59	3,550.00	12,620.65	21,994.94
Good Shepherd - Richardson, Texas	382,317.99	342,919.57	1,864.30	124,607.36 (B)	162,141.48	220,176.51
Grace - Crookston, Minnesota	20,000.00	18,653.57	-	573.13	1,919.56	18,080.44
Heritage - Apple Valley, Minnesota	157,569.25	135,261.48	-	4,583.09	26,890.86	130,678.39
Mount Olive - Mankato, Minnesota:						
No. 1	15,000.00	3,000.00	-	1,000.00	13,000.00	2,000.00
No. 2	18,000.00	6,000.00	-	1,000.00	13,000.00	5,000.00
Our Saviour - Bishop, California	8,100.00	5,000.00	-	-	3,100.00	5,000.00
Our Saviour - Lake Havasu City, Arizona	85,954.50	74,011.77	1,352.25	5,086.84	15,677.32	70,277.18
Our Saviour - Madison, Wisconsin	27,928.49	13,582.00	6,681.49	594.80	8,259.80	19,668.69
Our Saviour - Naples, Florida	47,167.16	35,672.17	-	2,336.82	13,831.81	33,335.35
Pilgrim - Waterloo, Iowa:						
No. 1	50,000.00	48,400.00	-	1,700.00	3,300.00	46,700.00
No. 2	79,821.67	27,467.30	-	5,347.51	57,701.88	22,119.79
St. Andrew - Colorado Springs, Colorado	61,994.07	57,500.00	-	57,500.00	61,994.07	-
St. Paul's - Chicago, Illinois	15,000.00	14,219.10	-	415.00	1,195.90	13,804.10
	<u>\$1,217,334.62</u>	<u>\$ 988,514.20</u>	<u>\$ 12,684.25</u>	<u>\$ 221,476.39</u>	<u>\$ 437,612.56</u>	<u>\$ 779,722.06</u>
NOTES:						
(A) See Accountants' Compilation Report.						
(B) Cost of land sold	\$ 65,920.00					
Real estate taxes and closing costs on						
land sold - from proceeds	3,644.34					
Gain on sale of land	48,743.02					
Payments by congregation	6,300.00					
	<u>\$ 124,607.36</u>					

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Stewardship-Missions Counselor

WHEREAS, *Pastor Paul Petersen has faithfully served the Synod in the capacity of Stewardship-Missions Counselor, and*

WHEREAS, *He has now been guided by God to accept a call into the parish ministry,*

BE IT RESOLVED, *That the Synod thank him for his many faithful efforts on our behalf.*

Resolution No. 2: Report of Laymen's Delegates Equalization Fund

BE IT RESOLVED, *That the Synod adopt the report.*

Resolution No. 3: Laymen's Equalization Mileage

BE IT RESOLVED, *That the laymen's equalization mileage be set at 15¢ per mile when traveling alone and 20¢ per mile with passengers who would otherwise be covered by equalization.*

Resolution No. 4: Treasurer's Report

BE IT RESOLVED, *That the Synod adopt the treasurer's report.*

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: 1984 Budget

BE IT RESOLVED, *That the Synod adopt the following budget*

Bethany Lutheran College

Operations	\$200,000	
Interest on residences and improvements	\$ 25,300*	
Maintenance on residences	\$ 23,000*	
Improvements—college facilities	\$ 25,000*	\$273,300

Seminary

Operations	\$ 60,000	
Interest and maintenance on residences	\$ 2,000*	\$ 62,000

Christian Service

\$ 27,650

Education and Youth

\$ 19,350

Foreign Missions

\$140,000

Home Missions

Operations	\$115,000	
Interest on mission properties	\$ 34,200*	\$149,200

Publications

\$ 8,000

Synod Fund

Interest on loans	\$ 45,800*	
Deferred Giving Counselor	\$ 18,500*	
Stewardship-Missions Counselor	\$ 0*	
Administration expenses	\$ 32,400*	
Boards, committees and convention	\$ 33,800*	\$130,500

Debt Reduction

\$ 0

Total

\$810,000

*(All funded from Synod Fund-total \$240,000)

Any income over the budgeted amount of \$810,000 is to be used for debt retirement.

Resolution No. 7: Reduction and Reallocation of 1983 budget

WHEREAS, *The offerings of our people have increased over the years, and,*

WHEREAS, *These offerings still did not meet the total need of the Synod,*

BE IT RESOLVED, *That the Synod endorse the action of the Board of Trustees in reducing and reallocating the 1983 budget.*

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution No. 1: Revised Constitution of the Evangelical Lutheran Synod

WHEREAS, *After a study of the revision of the Synod's constitution, we find ourselves in general agreement on the proposed revisions, and,*

WHEREAS, *However the proposed revised constitution contains many items which would be better incorporated into a section on by-laws, which can be more easily amended (such as specifying the number of pastoral conferences, duties of officers, election of officers, etc.) and,*

WHEREAS, *Such a division of the document into constitution and by-laws would better serve the Synod in the future, therefore,*

A. BE IT RESOLVED, *To commend the Self-Study Committee for its work, and,*

B. BE IT FURTHER RESOLVED, *To refer the proposed revised constitution to the Self-Study Committee for the suggested separation into Articles for the constitution and by-laws.*

Resolution No. 2: Mt. Olive Memorial to the Synod

WHEREAS, *We share the concern of Mt. Olive Lutheran Church regarding our future hymnal needs,*

BE IT RESOLVED, *That we direct our Committee on Worship to endeavor to work together with the corresponding committee of the Wisconsin Evangelical Lutheran Synod in finding a mutual solution to this problem.*

Resolution No. 3: Planning and Coordinating Committee

WHEREAS, *It is desirable that no Synod board or committee be doubly represented on the Planning and Coordinating Committee, therefore,*

A. BE IT RESOLVED, *That the three (3) laymen elected to the Planning and Coordinating Committee do not hold a position on any board or office in Synod during their tenure on the Planning and Coordinating Committee, and,*

B. BE IT FURTHER RESOLVED, *That the guidelines for the Planning and Coordinating Committee (Synod Report 1982, p. 135) be amended to reflect this change.*

Resolution No. 4: Vicars and Candidates Assignment Committee

WHEREAS, *The make-up of the Assignment Committee has not been revised recently, and,*

WHEREAS, *The Assignment Committee ought to have wider representation from the Synod, therefore,*

BE IT RESOLVED, *That the Assignment Committee be composed of the president of the Synod, a representative of the Board for Missions, the president of the seminary and a circuit visitor.*

Resolution No. 5: Christian Day School Teacher Assignment Committee

WHEREAS, *The need for a Christian Day School Assignment Committee is increasing, therefore,*

BE IT RESOLVED, *That the secretary of the Christian Day Schools, the academic dean of Bethany College and the president of the Synod compose the Christian Day School Assignment Committee.*

Resolution No. 6: Vicars and Candidates as Delegates to the Convention

WHEREAS, *This proposal would unnecessarily restrict the right of congregations of the Synod in choosing qualified delegates to synodical conventions, therefore,*

BE IT RESOLVED, *That this recommendation be declined.*

Resolution No. 7: Circuit Visitors

BE IT RESOLVED, *That changes be made in the guidelines for the circuit visitors on page 32 of the Synod Handbook as follows: II paragraph 1 be changed to read: "Since it is the president's duty to exercise supervision over the pastoral work within the Synod and over the spiritual conditions in the congregations (cf. Constitution-Chapter IV) the visitors shall serve as assistants to the president in these areas." II paragraph 3 be changed as follows: add the following, "The secretary of the Synod serve as the secretary of the visitor's workshop."*

III be changed as follows: Following the heading add "as assistants to the president, the visitors, under the president's supervision shall." In each of the subdivisions delete the word "to." Change subdivision B, sentence 1 to read: "Disseminate information to the pastors and to the congregations concerning the joint work in the synod." IV, E, 3, e add the following immediately after the words "troublesome sects": (cults)"

Resolution No. 8: Equalization Rules

BE IT RESOLVED, *That the following, "RULES FOR EQUALIZATION FOR THE EVANGELICAL LUTHERAN SYNOD ANNUAL CONVENTION AND GENERAL PASTORAL CONFERENCE" be adopted.*

1. The following shall be included in equalization for both the convention and conference whether present or not: a. Pastors serving member congregations; b. Pastors serving non-member congregations; c. Theologically trained professors.

2. If present, male teachers serving schools of member congregations shall be included in equalization for the convention only. (All persons included in equalization are expected to attend the sessions unless properly excused).

3. If they request, the following may be included in equalization for both the convention and conference. a. Vicars; b. Pastors Emeriti; c. Professors Emeriti.

4. The Synod shall pay the equalization for all theologically trained professors.

5. Each congregation is asked to pay the equalization for: a. Its pastor (s); b. Its male teacher (s) (cf. SR 1979, pp. 136-137).

6. The Synod shall pay registration, equalization and lodging and meals figured according to the convention handbook charges, for retired Evangelical Lutheran Synod pastors to both the convention and the conference.

7. The equalizer shall write to all pastors not in attendance requesting equalization payment from them.

8. Subscription fees for the Lutheran Synod Quarterly shall be included in the pastoral conference equalization.

Resolution No. 9: Memorial from the Board for Stewardship

WHEREAS, The memorial submitted by the Board for Stewardship concerning a full-time synodical president is a complex matter requiring more study,

BE IT RESOLVED, That we refer this memorial to the Self-Study Committee which shall report its progress to the next convention.

Resolution No. 10: Report of the Bible Study Committee

A. BE IT RESOLVED, That we commend the committee for the fine work which it has done so far,

B. BE IT FURTHER RESOLVED, That we encourage the committee to carry through with its plans.

Resolution No. 11: Time of the 1984 Convention

BE IT RESOLVED, That the 67th Annual Convention of the Evangelical Lutheran Synod and the 28th Annual Meeting of the Bethany Lutheran College Corporation be held June 17 through June 22, 1984 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

The minutes of the following Circuit Pastoral Conferences have been examined: Washington-Oregon Circuit #10; the Michigan-Illinois and Wisconsin Circuits #3 and #4; the Northern

Minnesota Circuit #7; the Iowa Southern Minnesota Circuit #5; the Central Circuits #6 and 8 and the California Circuit #9.

Exegesis of both Old and New Testament passages, doctrinal theology, church history, homiletics, practical matters pertaining to the office of the ministry, also items concerning local Circuits and Synod affairs were studied and reported. These minutes are complete and show that the conferences are planned and are dedicated to benefit the spiritual growth of the clergy and their parish ministry.

No minutes or reports were presented by Circuits #1 and 2.

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 19, 1983, 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 the Monday morning and afternoon sessions, June 20, 1983, 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 21, 1983, 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 21, 1983, 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 22, 1983, 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 22, 1983, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 7: Secretary's Minutes

BE IT RESOLVED, *That the president and vice president of the Synod read and approve the minutes of the secretary of the Evangelical Lutheran Synod for Thursday, June 23, 1983.*

RESOLUTIONS

ACTION OF THE SYNOD

Resolution No. 1: Condolences

WHEREAS, *During the past year Pastor Willard Pultz, Professor Milton H. Otto, and also Miss Ella B. Anderson were taken from this world to Himself by our Lord and Savior,*

BE IT RESOLVED, *That the convention address letters of condolence to the immediate survivors of these brothers and sister in Christ.*

Resolution No. 2: Greetings

WHEREAS, *Greetings to this convention have been received from Missionaries David Lillegard, Timothy Erickson, and from Martin Teigen, personally at this convention; from the Wisconsin Evangelical Lutheran Synod, the Rev. Carl H. Mischke, President; from the Evangelical Lutheran Church of France and Belgium, the Rev. F. Bohy, President; from the Lutheran Evangelical Christian Church of Japan; from the Lutheran Confessional Church represented in Sweden, Norway and Finland, Per Jonsson, President; from the Evangelical Lutheran Free Church of Germany.*

BE IT RESOLVED, *That the convention address letters of gratitude, and return greetings to these individuals and the groups they represent.*

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	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	10:00	R. Ziesemer
MICHIGAN			
Alpena—Faith	9th & Cavanaugh	9:00	R. Halvorson
E. Jordan—Faith	3 E. 1½ N. on Wilson Rd.	*	R. Carter
Hesperia—Hesperia	2 W., 2 N.	8:30	C. Ferkenstad
Hillman—Faith	R. 1, Box 218 M, 32 E.	*	R. Halvorson
Holton—Holton	7594 Brickyard Rd.	10:00	C. Ferkenstad
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 N.E.	11:00 S 10:30	T. Skaaland
Ashland—First English	701 Vaughn Ave.	10:00	N. Harstad
Bloomer—Good Shepherd	1504 Vine St.	10:30 S 10:00	N. Merseth
Clintonville—St. Paul	N. Park & Anne	10:30	J. Smith
Cottage Grove—Western Koshkonong	8 S.W.	10:00 S 9:30	J. Shep
Eau Claire—Ascension	1500 Peterson Ave., R. 1	9:00	J. Krueger
Concordia	3715 London Rd.	10:00 S 9:00	F. Theiste
Pinehurst	3304 Fern Court	8:15 & 10:45	R. Long
		S. 9:00 & 7:30 Mon. p.m.	
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	W. Granke
Holy Cross	2670 Milwaukee St.	9:00 & 11:00	G. Orvick
		S 8:30 & 10:00	G. Faleide
Our Saviour's	1201 Droster Rd.	8:00 & 10:15	P. Vangen
		S 9:00 & 7:00 Wed. p.m.	
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	P. Petersen
Portage—St. Paul's	6 N.W. on Hwy. 127	9:00	H. Vetter
Shawano—St. Martin	R. 1	9:00	J. Smith
West Bend—Trinity	1268 Pleasant Valley Rd.	10:00 S. 9:30	K. Schmidt
Wisconsin Dells—Newport	5 S.E. on Hwy. 16	10:30	H. Vetter

CIRCUIT NO. 5

Ames—Bethany	3109 Diamond	10:00	W. Dobratz
Calmar—Trinity	Charles & Clark	*	F. Stubenvoll
Forest City—Forest	546 West M	10:45	D. Schlicht
Lake Mills—Lake Mills	1st N. and Grant St.	9:45	A. Merseth
Lime Creek	4 N., 1 W.	11:00	A. Merseth
Lawler—Saude	10 N., 1 W, R. 1	*	G. Obenberger
New Hampton—Jerico	9 N., 2 E.	*	G. Obenberger
Redeemer	Sherman & Court	*	F. Stubenvoll
Northwood—First Shell Rock	Central & 15th	8:30	A. Merseth
Somber	10 W., 1 S.	8:30	A. Merseth
Parkersburg—Faith	608 6th St.,	10:15	W. Frick
Riceville—Immanuel	Riceville	10:30	A. Merseth
Scarville—Center	5 S., ¼ E.	*	J. Dukleth
Scarville	Scarville	*	J. Dukleth
Thompson—Zion	Thompson	9:00	D. Schlicht
Thornton—Richland	300 Elm St.	10:30 S 9:30	G. Guldberg
Waterloo—Pilgrim	3815 Ansborough	9:30	J. Schmidt
Waterville—East Paint Creek	2 N.	10:30 S 9:30	O. Trebelhorn
Waukon—West Paint Creek	6 E.	10:30 S 9:30	O. Trebelhorn

MINNESOTA

Albert Lea—Our Savior's	320 W. College St.	8:00 & 10:45	W. McCullough D. Thompson
Hartland—Hartland		10:45 S 9:00	M. Doepel
Manchester—Manchester		9:30 S 10:15	M. Doepel

MISSOURI

Piedmont—Grace	114 E. Green St.	10:30	C. Rusch
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CIRCUIT NO. 6

MINNESOTA

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	8:30 & 10:30 S 9:30	S. Petersen
Gaylord—Norwegian Grove	7 S.	*	N. Madson
Golden Valley—King of Grace	6000 Duluth St.	8:15 & 10:45 S 8:15 10:00	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	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	T. Petersen
Clearbrook—Concordia	8 S.W.	8:15	T. Petersen
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
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	T. Petersen
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	224 2nd St. N.E.	11:00 S 9:00	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	220 N. Poorbaugh	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	10:15	H. Larson

CIRCUIT NO. 9

ARIZONA

Lake Havasu City—Our Saviour	3163 Maricopa	10:00	W. Kessel
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CALIFORNIA

Bakersfield—The Wayfarers'	Holiday Inn,	6:00 p.m.	A. Wagner
Chapel	Hwy. 99 at 2700 White Lane		
Bell Gardens—Christ	6541 So. Eastern Ave.	9:00 Sp. 11:30	R. Moldstad
The King			
Bishop—Our Savior	162 Sneden St.	11:00	T. Gullixson
Blythe—Good Shepherd	601 N. 6th St.	1:00 p.m., 2:00 p.m.	W. Kessel
Camarillo—Faith	Somis Women's Club,	10:30	M. Elliott
	5380 Bell St. at Somis Lewis Rd.		
Escondido—St. Paul	1418 Bear Valley Parkway	10:00	A. Schmitt
			J. Burkhardt
Fillmore—Sanctuary	461 Third St.	8:45	A. Wagner
Live Oak—Bethel	Live Oak	9:30	W. Werling
Ventura—Wayfarers'	450 E. Harbor Blvd.	10:45	A. Wagner
Chapel			

CIRCUIT NO. 10

OREGON

Myrtle Creek—St. Matthew	R. 1, Box 162A	11:00	G. Haugen
Sutherlin—Christ	161 W. 2nd St.	9:45	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	M. Krentz
Parkland	12309 S. Pacific Ave.	10:30 S 9:30	H. Handberg
Yelm—Our Redeemer	10325 Hwy. 507 S.E.	10:30	P. Anderson

*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

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

Our Redeemer Lutheran School

P.O. Box 758
Yelm, WA 98597
Tel. 206-458-7310

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

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

Pastor Joseph P. Burkhardt
1225 Armstrong Circle
Escondido, California 92027
(489-9490)
(619) 743-4440

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

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

Wayfarers' Chapel—Lutheran
Church of Anaheim

1855 S. Harbor Blvd.

Hilton at the Park

Anaheim, California

Time of Worship 10:30 a.m.

Sunday School 9:30 a.m.

Pastor William F. McMurdie
5200 Irvine Blvd. #83
Irvine, California 92714
(714) 832-0447

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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 1982

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members							Communed	Marriages	Burials	Services				Day Schools		Sunday Schools			Other Schools			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	3	W. Kessel	90	70	21	7	2	1	6	616	1	1	14	57	52	69			15	17	6	25			1	11	27,764	5,237	90,000	67,812			
2	Calif.	Bakersfield	9	Wayfarers' Chapel	3	A. Wagner											15	26	25	31			25	20	8	180			1	3	29,573	5,919	70,000	15,000			
3	Calif.	Bell Gardens	9	Christ the King	1	R. Moldstad	56	45	18					610		1		Spanish 42	20	20	4																
4	Calif.	Bishop Blythe	9	Our Savior Good Shepherd	1	T. Gullixson	54	45	11					437	1	9	22	52	24	17			5	11	3					8	29,660	3,000	170,000	71,212			
						W. Kessel								15																							
6	Calif.	Camarillo	9	Faith	1	M. Elliott	36	31	11				1	227			8	10	52	21			12	6	3					3	9,011	628					
7	Calif.	Escondido	9	St. Paul	2	A. Schmitt	174	133	39	5	3		1	839	5	4	12	60	52	76	7			15	7		29			13	46,345	521	191,054	17,000			
						J. Burkhardt																															
8	Calif.	Fillmore	9	Wayfarers' Chapel	3	A. Wagner											2	25	52	20			7	11	3												
9	Calif.	Live Oak	9	Bethel	1	W. Werling	35	21	8	2	1			118			2	25	52	20					3												
10	Calif.	Ventura	9	Wayfarers' Chapel	1	A. Wagner	175	135	29	3		1		550	3	6	18	40	64	85			20	45	3			1		9	35,500	6,000	30,000	70,000			
11	Colo.	Colorado Springs	8	St. Andrew	1	J. Petersen	91	71	23	4	2	2	5	412	2	3	8	31	51	44			14	10	3	15					97,131	1,200	218,000	37,000	58,616		
12	Fla.	Naples	1	Our Savior	1	S. Quist	118	90	23	2	7			704	3	2	13	48	52	88			24	12	6	40				11	50,815	4,778	384,148	120,109			
13	Fla.	Vero Beach	1	Grace Lutheran	1	J. Olsen	320	275	25	4		3		3,850	3	7	12	125	52	210			55	35	8					4	76,830	44,036	500,000				
14	Ga.	Marietta	1	Resurrection	1	L. Vinton	91	58	11	7		1	1	375	1		17	27	52	41			17	9	5						25,546	1,246	140,000				
15	Ga.	Savannah	1	Christ	1	P. Jecklin	44	30	11	1				504	1		9	31	52	48			16		16	4					23,554	2,150	92,000				
16	Ill.	Chicago	3	St. Mark's	1	H. Behrens	97	94	22	1	1	1		403	1	1	6	36	52	39			8	25	3						34,682	4,051	375,000				
17	Ill.	Lombard	3	St. Timothy	1	R. Ziesemer	372	301	35	6		3	1		7	2														33	71,484	19,223					
18	Iowa	Ames	5	Bethany	1	W. Dobratz	101	60	17	5	1	2	2	809	1		12	34	51	67			25	15	5	49	2			6	22,881	795	223,000	226,440			
19	Iowa	Calmar	5	Trinity	1	F. Stubenvoll	91	77	15					346	1	1	8	38	52	45			14	10	4					4	17,215	1,876		111,738			
20	Iowa	Forest City	5	Forest	1	D. Schlicht	110	85	25	1				348		2	8	51	49	45			25		6	31				4	16,104	1,200	30,000				
21	Iowa	Lake Mills	5	Lake Mills	1	A. Merseth	142	112	32	5		2		459			11	62	49	51			21	12	4	30				1	6	11,949	3,011	65,500			
22	Iowa	Lake Mills	5	Lime Creek	1	A. Merseth	70	58	15	1				318			3	53	48	32			7		3					2	2	8,852	2,247	60,000			
23	Iowa	Lawler	5	Saupe	1	Vacant	130	100	39	2		2	2	717	1	2	10	68	51	75			16	7	4					1	8	25,455	8,552	210,000			
24	Iowa	New Hampton	5	Jerico	1	Vacant	205	165	68	4		1		1,028	2	4	13	85	50	92			18		4					12	30,440	20,690	225,000				
25	Iowa	New Hampton	5	Redeemer	1	F. Stubenvoll	160	118	23	5		8		560		4	8	49	52	67			31	14	5	34	5	1		17	16,236	2,220					
26	Iowa	Northwood	5	First Shell Rock	1	A. Merseth	143	110	33		3			375	1	1	12	51	49	44			23	6	5	25					8	19,926	4,033	110,000			
27	Iowa	Northwood	5	Somber	1	A. Merseth	48	39	17	2		1		278	1	3	3	32	48	28			1		1						1	7,020	3,882	75,000			
28	Iowa	Parkersburg	5	Faith	1	W. Frick	160	127	30	4	1	4	4	430	1	5	12	55	51	78			30	7	7	21				1	5	27,750	2,300	210,000	18,00</		

EDUCATIONAL INSTITUTIONS

Bethany Lutheran Theological Seminary

447 N. Division St.
Mankato, Minnesota 56001
Wilhelm Petersen, President

FOR CATALOG: WRITE TO REGISTRAR

Bethany Lutheran College

734 Marsh St.
Mankato, Minnesota 56001



LIBERAL ARTS JUNIOR COLLEGE

Marvin G. Meyer, President

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