

68th Annual Convention of the E.L.S.

THE CHRISTIAN AND THE TWO KINGDOMS

The Rev. Edward Bryant
ESSAYIST



BETHANY LUTHERAN COLLEGE

MANKATO, MN JUNE 16 TO 21, 1985

**68th REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
29th Annual Meeting of the**

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
**"THE CHRISTIAN AND
THE TWO KINGDOMS"**

Essay:
"The Cross and The Sword"
Essayist: The Rev. Edward Bryant

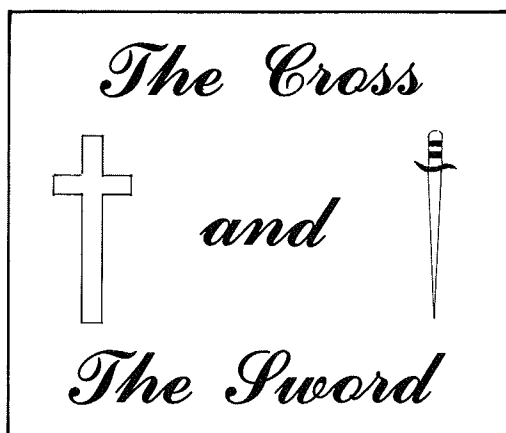
**Compiled by
Alf Merseth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota 56001
June 16-21, 1985**

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CONVENTION FOCUS



The essay and the devotions at the convention focused on the fact that the Christian lives and must bear responsibility in two kingdoms: namely, the kingdom of this world and the kingdom of God—the church.

The essayist, the Rev. Edward L. Bryant, in his essay entitled “THE CROSS AND THE SWORD, The Christian and the Two Powers” discussed how the Christian is to use the power that is basic to each of these kingdoms. In the kingdom of God that power is “the power of the keys,” or as it is also called, “the power of the cross.” In the world it is “the power of the sword.”

The essayist begins:

“Since the fall into sin, God in His wisdom, has ordained two powers to help remedy the situation into which sin has placed the world. These are the power of the keys, or, if you will, the power of the cross; and the power of the sword.

“The office or power of the keys ‘is the peculiar church power which Christ has given to His church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent as long as they do not repent.’

“The power of the sword is the rightful use of force by those in authority to protect the just and to punish the unjust.

“In a perfect world, neither power would be necessary. In our fallen world both are necessary. And the same sinful nature that makes them necessary also brings them into conflict.”

The essay is presented in its entirety in these proceedings.

The Rev. Gaylin Schmeling, the convention chaplain, had also planned the devotions around the same central thought. On the basis of appropriate Scripture passages the speakers at the morning devotions elaborated on the duties, the conflicts, the harmonies and the responsibilities that the Christian has as a citizen in both kingdoms.

Alf Merseth, secretary
Evangelical Lutheran Synod

THE CONVENTION

DAY BY DAY



Sec. Merseth, Pres. Orvick

SYNOD SUNDAY June 16, 1985

"IT IS WRITTEN." This was the focus of the Rev. E. Ekhoﬀ as he addressed a good assembly of worshippers at the Festival Service in the Bethany Auditorium on Synod Sunday morning, June 16, 1985, 10:30 a.m. His text was 2 Corinthians 4,13-14. This is the Word of God, written by Him, by inspiration, and must be the foundation stone for all the teaching of the church because it is the only word that will save. This Word teaches the threefold "Soli"; "Scripture alone," "Grace alone," "Faith alone." As individual Christians and as a church body we must defend the truth of this Word and teach it in all its truth and purity. This is also the Word that must be used in all our mission endeavors for it is the only word with the power to convert the unbelievers and to preserve them in the faith.

President Marvin Meyer of Bethany Lutheran College spoke a word of welcome to the assembled worshippers.

President G. Orvick, president of the Evangelical Lutheran Synod, thanked President Meyer for the welcome; thanked the principles in the morning service; and made some necessary announcements.

At 2:30 p.m. on Synod Sunday afternoon the Graduation Service for Bethany Lutheran Theological Seminary was held in the auditorium.

The Rev. John Moldstad, Sr. used Proverbs 4,23 as his text. From this text he showed "Excellent Advice for a Seminary Graduate."

The Rev. John Moldstad, Sr., chairman of the Board of Regents, presented diplomas to the following: Timothy Bartels, Markos DeGarmeaux, Donald Moldstad, John Petersen, Tom Rank.

President Orvick welcomed the graduates into the clergy of the Evangelical Lutheran Synod.



Standing: Markos DeGarmeaux, Timothy Bartels, Thomas Rank. Seated: John Petersen and Donald Moldstad.



Convention in session.

MONDAY June 17

Chaplain Gaylin Schmeling conducted the Monday morning devotion. Using as his text Philippians 3,20-21 he focused on the

theme, "Citizenship in the Spiritual Kingdom." Our citizenship is in heaven. How is that wonderful citizenship ours? We did nothing to obtain it. We were slaves in sin.

God redeemed us from the bondage through the blood of His Son. Now we are looking forward to the wonderful heavenly home, the heavenly Canaan.

We are traveling here, but heaven is our home. Therefore we will live as those bound for the promised land, citizens of heaven.

After President George Orvick had welcomed the assembled pastors, delegates and visitors Secretary Merseth called the roll to which 62 permanent members either responded or arrived by the close of the first working day; 25 permanent advisory members responded to the roll call.

In its first report the Credentials Committee recommended the seating of 99 delegates that had been elected and certified by their congregations. The assembly resolved that these be seated and President Orvick declared the 68th Convention of the Evangelical Lutheran Synod and the 29th 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 read his message to the convention and presented his report; greetings to the convention were read; and the convention elected its working committees.

For the afternoon devotion the Rev. John Moldstad, Jr. read Ephesians 3 and led the assembly in prayer. The convention seated eight additional delegates, bringing the number of delegates to 107. The work of the convention from the Book of Reports and Memorials and the Convention Handbook was assigned to the appropriate working committees and the convention recessed so that the committees could meet for the remainder of the afternoon and evening.

TUESDAY June 18

"Citizenship in the Earthly Kingdom" was the theme addressed by the Rev. Steven Petersen at the Tuesday morning devotion. He used Romans 13,1-7 as his text. Among all the blessings God showers on His world, one of the most important is government. The state is God's servant, Paul says, to do good and provide an atmosphere for His Church to flourish. Government is also a means through which the Christian serves God as an obedient citizen, which is the natural response to God's goodness.

After the necessary preliminaries the convention considered the report of its Committee on Synodical Membership. Six congregations were received into membership in the Synod. Eleven pastors and one professor were also received into membership.



Welcoming new members.

The Committee on Miscellaneous Matters presented its report on the revision of the Synod's Constitution. After adoption of certain individual amendments the Revised Constitution of the Evangelical Lutheran Synod and the By-Laws of the Evangelical Lutheran Synod were adopted by a vote of 141 to 9.

For the afternoon devotion the Rev. Thomas Fox read 1 Peter 2,13-25 and led the assembly in prayer.

The report of the Committee on Publications was completed. Partial reports from the Committee on Higher Education, the Committee on Miscellaneous Matters and the Doctrine Committee were considered. Amendments to the Synod's Articles of Incorporation were adopted and Guidelines for the Office of President of the Evangelical Lutheran Synod were approved.

WEDNESDAY June 19

Acts 5,29 was the text the Rev. Frederick Theiste used as he addressed himself to the theme, "Dual Citizenship Conflicts," at the Wednesday morning devotion. As Christians we are citizens of two kingdoms. These two citizenships act and react upon each other.

One of our precious freedoms is the biblical separation of church and state. The church has no right to invade the realm of the state and dictate its policies, nor has the state a right to prescribe to the church what she is to teach. The state cannot and should not be ruled with the Word of God, but should be organized and ruled according to natural reason. The church cannot and should not be built with force or coercion, but only with the Word of God.

When the Apostles were told that they were not to teach in the name of Jesus they replied, "We must obey God rather than men!" God takes priority over all things at all times. God must have first place in our hearts at all times, or He has no place at all.

After the customary preliminaries President Orvick introduced President Carl Mischke of the Wisconsin Evangelical Lutheran Synod who spoke to the convention emphasizing the fact that the Word of God is our "great heritage" and we must keep it pure and spread its light.



Pres. Orvick and Pres. Mischke

The Rev. Edward Bryant began the reading of his essay, "The Cross and The Sword."

Stewardship Counselor, the Rev. Paul Schneider addressed the convention and the assembly began consideration of the report of the Committee on Finance.

Before afternoon recess, President W. Petersen conducted a Memorial Service for the Rev. H. A. Theiste, the Rev. Robert Moldstad and Mrs. G. F. Guldberg. Using Revelation 7,9-17 as his text he invited the assembly to lift their eyes heavenward and see a glimpse of the Church Triumphant.

During the afternoon session consideration of the reports of the Committee on Miscellaneous Matters, the Joint Committee—Missions and Finance, the Committee on Pastoral Conference Records and the Committee on Education and Youth was completed.



Communion Service

The convention elected its Nominations Committee for 1985.

The convention Communion Service was held in the new sanctuary at Mt. Olive Lutheran Church at 8:00 p.m.

THURSDAY June 20

The Rev. Charles Keeler conducted the Thursday morning devotion. On the basis of Matthew 22,15-22 he spoke on the theme "Dual Citizenship Harmony." Joyfully Christians serve both the church and the state. The state protects the church. The church, in turn, teaches Christians to be good citizens because they, thereby, are serving the Savior.

The final seating of delegates brought the number of delegates seated to 120.

The Rev. Edward Bryant completed the reading of the convention essay. Time was allowed for discussion.

President M. Meyer and President W. Petersen addressed the assembly presenting the cause of Bethany Lutheran College and Bethany Lutheran Theological Seminary, respectively.

Missionary Martin Teigen was welcomed and addressed the convention on behalf of the Foreign Mission program in Peru, South America.

The reports of the Committee on the President's Message and Report and the Committee on Higher Education were considered.

For the afternoon devotion the Rev. Steven Sparley read Proverbs 8,1-22 and led the assembly in prayer.

During the afternoon the convention completed consideration of the reports of its working committees and considered any other unfinished business.

The resolution to adjourn was passed at 6:17 p.m. on Thursday June 20 and President Orvick declared the 68th Convention of the Evangelical Lutheran Synod and the 29th 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.

The Rev. Paul Petersen conducted the closing devotion. He used as his text Romans 12,1-2 and focused his closing remarks on the theme "Citizenship Responsibilities in the Spiritual Kingdom."



Pres. Orvick and Missionary Teigen

Alf Merseth, secretary
Evangelical Lutheran Synod

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

P. Anderson, D. Bakke, R. Branstad, J. Burkhardt, R. Dale, J. Dalke, M. Doepel, J. Dukleth, E. Ekhoft, D. Faugstad, R. Fehr, C. Ferkenstad, T. Fox, W. Frick, W. Granke, R. Gudgeon, G. Guldberg, T. Gullixson, D. Haeuser, R. Halvorson, W. Halvorson, H. Handberg, N. Harstad, G. Haugen, P. Haugen, B. Homan, C. Keeler, W. Kessel, M. Krentz, J. Krueger, D. Larson, H. Larson, R. Long, M. Luttmann, N. Madson, P. Madson, M. Marozick, R. Mathison, D. McMiller, R. McMiller, W. McMurdie, K. Mellon, A. Merseth, N. Merseth, J. Moldstad, Jr., J. Moldstad, Sr., H. Mosley, D. Nelson, R. Newgard, G. Obenberger, J. Olsen, G. Orvick, J. Petersen, P. Petersen, S. Petersen, T. Petersen, S. Quist, D. Schlicht, G. Schmeling, J. Schmidt, K. Schmidt, P. Schneider, T. Skaaland, J. Smith, R. Smith, S. Sparley, E. Stubenvoll, F. Stubenvoll, F. Theiste, D. Thompson, P. Vangen, H. Vetter, L. Vinton, R. Waldschmidt, W. Werling, J. Wilde, C. Wosje, O. Wraalstad

Absent:

H. Behrens, M. Elliott, P. Jecklin, J. Krikava, W. Mack
A. Wagner

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors serving non-member congregations:

Present: M. Teigen, G. Faleide

Absent: T. Erickson, D. Lillegard

Pastors not serving congregations at this time:

Present: T. Aaberg, E. Bryant, D. McElwain, F. Schmugge, J. Shep

Absent: E. Buhr

Pastors Emeriti:

Present: G. Gullixson, W. Gullixson, A. Kuster, B. Teigen, O. Trebelhorn, M. Tweit, E. Unseth

Absent: L. Gerbhardt, A. Harstad, H. Preus, C. Rusch, N. Tjernagel

Professors:

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

Absent: S. Reagles

Christian Day School Teachers:

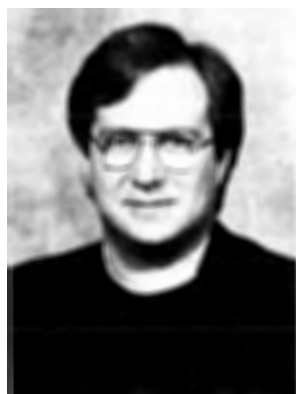
Present: E. Bartsch, D. Dahlke, R. Diepenbrock

Absent: S. Born, L. Engel, D. Madson, T. Quick, L. Rude, J. Treder

PASTORS, TEACHERS, ADMITTED INTO PERMANENT MEMBERSHIP: (Accepted at this convention)



The Rev. Darryl L. Bakke



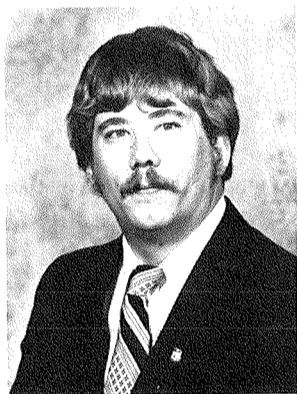
The Rev. Richard Gudgeon



Professor Dennis Marzolf



The Rev. Kenneth Mellon



The Rev. Richard Smith



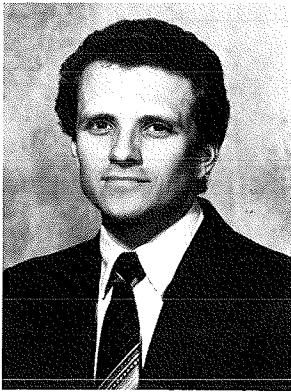
The Rev. Orlin E. Wraalstad



The Rev. Thomas H. Fox



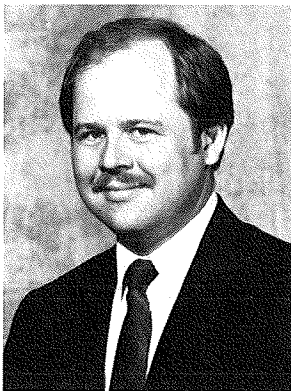
The Rev. Daniel J. Larson



The Rev. Daniel McMiller



The Rev. Homer Mosley



The Rev. Steven Sparley

The Rev. William C. Mack (no picture)

Pastors: D. Bakke, T. Fox, R. Gudgeon, D. Larson, D. McMiller, K. Mellon,
W. Mack, H. Mosley, R. Smith, S. Sparley, O. Wraalstad
Professor: Dennis Marzolf

CONGREGATIONS ADMITTED INTO MEMBERSHIP:

Our Savior Lutheran Church, Lakeland, Florida
Christ Evangelical Lutheran Church, Santa Rosa, California
Faith Evangelical Lutheran Church, Orange County, California
Bethany Evangelical Lutheran Church, The Dalles, Oregon
Christ The Cornerstone Lutheran Church, Phoenix, Arizona
Faith Evangelical Lutheran Church, Alpena, Michigan

***CREDENTIALS COMMITTEE
ACTION OF THE SYNOD***

**Resolution No. 1: Pastors' late arrival, early departure, and
absence**

WHEREAS, *Letters of excuse have been filed with the Credentials Committee by the following pastors for total or part-time absence from the 1985 Convention of the ELS: Matthew Luttman (early departure), Warren Granke (early departure), W. Werling (early departure), Daniel Larson (early departure), Steven Reagles (absence), Frederick Schmugge (late arrival and early departure), E. Unseth (early departure), Paul Madson (early departure), Roger Dale (late arrival), Harold Vetter (early departure), Larry Vinton (early departure), Carl Rusch (absence), James Krikava (absence), Paul Jecklin (absence), Howard Behrens (absence), Richard Long (early departure); and,*

WHEREAS, *Their excuses appear to be valid:*

BE IT RESOLVED, *That they be excused.*

Resolution No. 2: Delegates' late arrival or early departure

WHEREAS, *The following delegates have notified the Credentials Committee of their part-time excuse from the convention: Calvin Anderson (early departure), John Arends (early departure), Sig Lee (early departure), Mark Doering (early departure), Loren Larson (early departure), Basil Denison (early departure), Erwin Stoppelmann (early departure), Tom Russell (early departure); and,*

WHEREAS, *Their excuses appear to be valid,*

BE IT RESOLVED, *That they be excused.*

Resolution No. 3: Congregations having no representative at the convention

WHEREAS, *The following congregations have communicated to the convention their failure to send delegates: Our Savior Lutheran Church (Lakeland, FL); Manchester Lutheran Church (Manchester, MN); Faith Lutheran Church (Parkersburg, IA); St. Martin Lutheran Church (Shawano, WI); St. Paul Lutheran Church (Clintonville, WI); and,*

WHEREAS, *Their excuses appear to be valid:*

BE IT RESOLVED, *That they be excused from sending delegates this year; and,*

BE IT FURTHER RESOLVED, *That they be encouraged to have representation at future conventions.*

1985 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
P. Anderson	Yelm, WA	Our Redeemer	Darrel Munschenk Joseph Hagel
D. Bakke	Piedmont, MO	Grace	
T. Bartels	Eau Claire, WI	Pinehurst	
H. Behrens	Chicago, IL	St. Marks	
R. Branstad	Mayville, ND	First American	Earl Aasen Orlo Aasen Robert Bernard Elroy Bartsch
	East Grand Forks	River Heights	

Pastor	Address	Congregation	Delegates
J. Burkhardt R. Dale	Richardson, TX Apple Valley, MN	Good Shepherd Heritage	William Overn Tom Metcalfe Dan Malsch LeRoy Kofstad Edward Hendrickson
J. Dalke M. Doepel	Mt. Vernon, WA Hartland, MN	St. Luke Hartland	
J. Dukleth,	Manchester, MN Scarville, IA	Manchester Scarville	Nels Faugstad Arnold Faugstad Luther Oakland Clifford Olson
E. Ekhoﬀ	Golden Valley, MN	King of Grace	Norman Werner Gary Carlson
M. Elliott D. Faugstad R. Fehr	Camarillo, CA Princeton, MN Trail, MN	Faith Our Savior's Nazareth	Robert Soule Verner Arveson Henry Burrack Edwin Gibson Martin Tjernagel
C. Ferkenstad T. Fox W. Frick W. Granke	Holton, MI Ames, IA Parkersburg, IA Madison, WI	Holton Bethany Faith Grace	A. Kuster G. Faleide
R. Gudgeon G. Guldberg T. Gullixson D. Haeuser R. Halvorson	Rochester, NY Thornton, IA Bishop, CA Bell Garden, CA Sioux Falls, SD	Indian Landing Richland Our Savior Christ the King Bethel	Douglas Tyrrell Gordon Dally Adolph Jungemann Wayne Gregerson John Arends Robert Erickson
W. Halvorson	Luverne, MN	Bethany	Otto Haug Maxwell Dicks Herbert Cronk
H. Handberg	Jasper, MN Tacoma, WA	Rose Dell Trinity Parkland	Basil Denison
N. Harstad G. Haugen P. Haugen	Ashland, WI Sutherlin, OR Myrtle Creek, OR Belview	First English Christ St. Matthew Our Savior's Rock Dell	Karl Holt Earnest Johnson
B. Homan	Suttons Bay, MI	First	Gerhart Becker David Burley A. T. Bliss Edward Bryant Paul Chamberlin Ken Lingenfelter
P. Jecklin C. Keeler W. Kessel	Savannah, GA Audubon, MN Phoenix, AZ	Christ Immanuel Christ the Cornerstone	
M. Krentz J. Krikava	Tacoma, WA Brewster, MA	Lakewood Trinity	
John Krueger D. Larson	Eau Claire, WI Wisconsin Dells, WI Portage, WI	Ascension Newport St. Paul's	Wilbur Maves Chester Grossmann
H. Larson R. Long M. Luttman	San Antonio, TX Marietta, GA Lombard, IL	Faith Resurrection St. Timothy	Thomas Russell Leroy Meyer A. Jerry Stein Irvin Gunderson Robert Olson Ingvald Annexstad (alt.)
N. Madson	St. Peter, MN	Norseland	Howard Hanson Clayton Overson
	Gaylord, MN	Norwegian Grove	

Pastor	Address	Congregation	Delegates
P. Madson	Ulen, MN	Calvary	Loren Larson
M. Marozick	Hawley, MN	Our Savior's	
R. Mathison	Burlington, MA	Pinewood	Norbert Rhinerson
D. McMiller	Minneapolis, MN	Hiawatha	
	Fertile, MN	First Evangeler	Melvin Dale
R. McMiller	Crookston, MN	Grace	
	Okauchee, WI	Holy Trinity	Frederick Werner
			Patrick Tiffany
W. McMurdie	Tustin, CA	Faith	Paul Gallon
			Erwin Stoppelmann
K. Mellon	Lakeland, FL	Our Savior	
A. Merseeth	Northwood, IA	First Shell Rock	Gary Hartwig
	Lake Mills, IA	Lime Creek	Lars Petersen
			Paul Dahle
	Lake Mills, IA	Somber	Swen Hanson
			Albin Levorson
	Riceville, IA	Immanuel	Marvin Gronwoldt
	Lake Mills, IA	Lake Mills	Ingvald Levorson
			Harlan Levorson
			(alt.)
N. Merseeth	Bloomer, WI	Good Shepherd	Lawrence Levorson
			John Melby
J. Moldstad,	Lake Havasu City,	Our Saviour	Raymond Fehr
Jr.	AZ		Dale Kindelberger
J. Moldstad,	Vero Beach, FL	Grace	Gene Kershaw
Sr.			Ben Thompson
D. Nelson	Princeton, MN	Bethany	John Tippin
			Clifford Olson
R. Newgard	Mankato, MN	Mt. Olive	Emanuel Wiese
			Walther Gullixson
			Sig Lee
			Norman Holte (alt.)
G. Obenberger	Lawler, IA	Saude	Randy Anderson
			Marlowe Miller
		Jerico	Calvin Anderson
			Palmer Anderson
J. Olsen	Cottage Grove	W. Koshkonong	Phillip Nordlie
			John Shep
G. Orvick	Madison, WI	Holy Cross	Alton Erlandson
			Harold Kurth
J. Petersen	Colorado Springs, CO	St. Andrew	Walter Sack
P. Petersen	Oregon, WI	Faith	Sherman Orvick
T. Petersen	Bagley, MN	Our Savior's	Walter Friebus
			Melvin Johnson
	Clearbrook, MN	Concordia	Ed Merseeth
	Lengby, MN	St. Paul's	Walt
			Wandschneider
S. Quist	Naples, FL	Our Savior	Edward Williams
D. Schlicht	Thompson, IA	Zion	Reuben Sandell
	Forest City, IA	Forest	Irwin Erickson
G. Schmeling	Cottonwood, MN	English	Harold Bahn
			Dwayne Boerner
	Tracy, MN	Zion	Bryan Hayes
			Leo Makousky
J. Schmidt	Waterloo, IA	Pilgrim	Rollo Pietan
K. Schmidt	West Bend, WI	Trinity	Ellsworth Butt
P. Schneider	Midland, MI	Holy Scripture	Walter Bressler
			Otto Henning

Pastor	Address	Congregation	Delegates
T. Skaaland	Amhurst Jct., WI	Our Savior's	
J. Smith	Elderon, WI	Our Savior's	
	Clintonville, WI	St. Paul	
S. Sparley	Shawano, WI	St. Martin	
E. Stubenvoll	Trail, MN	Mt. Olive	
F. Stubenvoll	Marinette, WI	Trinity	
	Calmar, IA	Trinity	Dalos Hillesland
F. Theiste	New Hampton, IA	Redeemer	Wilmer Broer
	Eau Claire, WI	Concordia	Bernie Blaeser
D. Thompson	Albert Lea, MN	Our Savior's	Nanian Thompson
			John Jordahl
M. Tweit	Waterville, IA	East Paint Creek	Ralph Olson
			Rudolph Dehli
			Willard Leiran
	Waukon, IA	West Paint Creek	
P. Vangen	Madison, WI	Our Saviour's	
H. Vetter	Iola, WI	Redeemer	John Mikels
			Lenwick Hoyord
L. Vinton	Hillman, MI	Faith	Amos Basel
			Marlin Goebel
A. Wagner	Ventura, CA	Wayfarers' Chapel	R. Waldschmidt
			D. McElwain
W. Werling	Live Oak, CA	Bethel	Mark Doering
J. Wilde	Sebastian, FL	Trinity	Jay Schooler
			Carl Albers
C. Wosje	Port Orchard, WA	Bethany	Andrew Meyer
			Dennis Morrison
O. Wraalstad	Blythe, CA	Good Shepherd	

CONVENTION COMMITTEES

1. **PRESIDENT'S MESSAGE AND REPORT**
Pastors—H. Larson, G. Schmeling, J. Dukleth
Delegates—Sven Hanson (Somber), Robert Soule (Our Savior's, Princeton)
2. **NOMINATIONS (Elected at the 1984 Convention)**
Pastors—W. Granke, J. Olsen, G. Faleide, W. Petersen
Delegates—William Overn, Michael Butterfield, Conrad Faugstad, Gary Holman
3. **CREDENTIALS**
Pastors—W. Gullixson, M. Doepel
Delegates—Howard Hanson (Norwegian Grove), Bryan Hayes (Zion, Tracy), Loren Larson (Calvary, Ulen)
4. **PROGRAM**
Pastors—G. Haugen, D. Faugstad
5. **PUBLIC PRESS AND CONVENTION SENTINEL**
Pastors—G. Reichwald, T. Petersen
6. **DOCTRINE**
Pastors—W. Frick, J. Moldstad, Jr., D. Metzger, J. Smith, G. Obenberger, P. Madson, W. McMurdie, K. Schmidt, M. Tweit, R. Gudgeon
Delegates—A. Levorson (Somber), Raymond Fehr (Good Shepherd, Bloomer), Walt Wandschneider (St. Paul's, Lengby), Calvin Anderson (Jerico), LeRoy Kofstad (Hartland), Norman Werner (King of Grace), Emanuel Wiese (Bethany, Princeton), Gene Kershaw (Our Saviour, Lake Havasu City), Howard Hanson (Norwegian Grove), Sherman Orvick (Faith, Oregon), Clifford Olson (Center), Philip Nordlie (Western Koshkonong), Amos Basel (Faith, Hillman), David Burley (Christ the Cornerstone), John Tippin (Grace, Vero Beach), Jerry Stein (St. Timothy, Lombard), Ed Williams (Our Savior, Naples), Erwin Stoppelman (Faith, Anaheim)
7. **MISSIONS**
Pastors—R. Branstad, N. Madson, C. Keeler, D. Nelson, J. Petersen, J. Krueger, T. Gullixson, D. Haeuser, T. Skaaland, H. Vetter, G. Reichwald
Delegates—Marvin Gronwoldt, Sr. (Immanuel, Riceville), Wayne Gregorson (Bethel, Sioux Falls), Walter Friebe (Our Savior's, Bagley), Melvin Dale (First Evangelist), Joe Hagel (Our Redeemer, Yelm), Clifford Olson (Bethany, Princeton), Karl Holt (First, Suttons Bay), Arnold Faugstad (Scarville), Sigurd Lee (Mt. Olive, Mankato), Elsworth Butt (Trinity, West Bend), Nanian Thompson (Concordia, Eau Claire), Verner Arveson (Nazareth), Robert Bernard (River Heights)
8. **HIGHER EDUCATION**
Pastors—R. Newgard, J. Olsen, J. Schmidt, R. McMiller, K. Mellon, P. Anderson, R. Dale, E. Stubenvoll, L. Vinton
Delegates—Gary Hartwig (First Shell Rock), Adolph Jungemann (Bethel, Sioux Falls), Bryan Hayes (Zion, Tracy), John Mikels (Redeemer, Iola), Reuben Sandell (Zion, Thompson), Palmer Anderson (Jerico), The Rev. Donald McElwain (Wayfarers' Chapel, Ventura), Gary Carlson (King of Grace), Dale Kindelberger (Our Saviour, Lake Havasu City), Maxwell Dicks (Parkland), Marlin Goebel (Faith, Hillman), Earl Aasen (Mayville), Paul Gallon (Faith, Anaheim)
9. **EDUCATION AND YOUTH**
Pastors—N. Merseth, D. Schlicht, A. Kuster, D. McMiller, J. Dalke, M. Doepel, T. Fox, R. Halvorson, C. Wosje
Delegates—John Melby (Good Shepherd, Bloomer), Randy Anderson (Saude), Jay Schooler (Trinity, Sebastian), Patrick Tiffany (Holy Trinity, Okauchee), Mark Doering (Bethel, Yuba City), Andrew Maier (Bethany, Port Orchard), Basil Denison (Christ, Sutherlin), Leroy Meyer (St. Timothy, Lombard)
10. **PUBLICATIONS**
Pastors—W. Halvorson, D. Larson, T. Aaberg, Jr., J. Burkhardt, D. Faugstad, M. Harstad, F. Schmugge, F. Stubenvoll, R. Waldschmidt, O. Wraalstad

- Delegates**—Lars Petersen (Lime Creek, Lake Mills), Harold Bahn (English, Cottonwood), Rudolph Dehli (East Paint Creek), Paul Chamberlin (Trinity, Brewster), Darrell Mundschenk (Our Redeemer, Yelm), Robert Olsen (Norseland), Irwin Erickson (Zion, Thompson), Douglas Tyrrell (Richland, Thornton), Walter Sack (St. Andrew, Colorado Springs), Dan Malsch (St. Luke, Mt. Vernon), Gordon Dally (Christ the King, Bell Gardens)
11. **FINANCES**
Pastors—J. Moldstad, Sr., P. Petersen, M. Krentz, R. Mathison, J. Dukleth, E. Ekhoft, R. Fehr, P. Haugen, J. Wilde, H. Mosley
Delegates—Paul Dahle (Lime Creek, Lake Mills), Dwayne Boerner (English, Cottonwood), Marlow Miller (Saude), Otto Houg (Jasper), Martin Tjernagel (Bethany, Ames), Carl Albers (Trinity, Sebastian), Ken Lingenfelter (Trinity, Brewster), Walter Bressler (Holy Scripture), Irwin Gunderson (Norseland), Norman Holte (Bethany), Nels Faugstad (Scarville), Tom Metcalfe (Heritage), Henry Burrack (Nazareth)
12. **CHRISTIAN SERVICE**
Pastors—H. Larson, T. Petersen, M. Marozick, T. Kuster, D. Bakke, G. Faleide, N. Harstad, S. Sparley, E. Teigen, W. Werling, W. Gullixson, P. Vangen, G. Haugen, R. Smith
Delegates—Ed Merseth (Concordia, Clearbrook), Leo Makousky (Zion, Tracy), Rollo Pietan (Pilgrim), Robert Erickson (Bethany, Luverne), Loren Larson (Calvary, Ulen), Wilmer Broer (Redeemer, New Hampton), Frederick Werner (Holy Trinity, Okauchee), John Jordahl (Our Savior's, Albert Lea), Clayton Overson (Norwegian Grove), Ernie Johnson (First, Suttons Bay), Robert Soule (Our Savior's, Princeton), Luther Okland (Center), Ben Thompson (Grace, Vero Beach), Wilbur Maves (Newport, Wisconsin Dells), Gerhard Becker (Immanuel, Audubon)
13. **MISCELLANEOUS**
Pastors—W. Kessel, P. Schneider, R. Long, F. Theiste, G. Guldborg, M. Luttman, C. Ferkenstad, D. Thompson
Delegates—Ralph Olson (Our Savior's, Albert Lea), Edwin Gibson (Holton), Ingvald Levorson (Lake Mills), Norbert Rhinerson (Pinewood), John Arends (Bethany, Luverne), Otto Henning (Holy Scripture), Harold Kurth (Holy Cross, Madison), Marvin Meyer (Bethany), Herbert Cronk (Parkland), Tom Russell (Resurrection, Marietta), A. T. Bliss (Christ the Cornerstone), Orlo Aasen (Mayville)
14. **SYNODICAL MEMBERSHIP**
Pastors—W. Petersen, S. Quist, S. Petersen, W. Granke, B. Homan, J. Shep, O. Trebelhorn
Delegates—Melvin Johnson (Our Savior's, Bagley), Lenwick Hoyord (Redeemer, Iola), Edward Hendrickson (Hartland), Dalos Hillesland (Trinity, Calmar), Dennis Morrison (Bethany, Port Orchard), Swen Hanson (Somber), Chester Grossmann (St. Paul's, Portage), Alton Erlandson (Holy Cross), Bernie Blaeser (Concordia, Eau Claire), Elroy Bartsch (River Heights)
15. **MINUTES**
Pastors—C. Wosje, G. Haugen
Delegates—Paul Chamberlin (Trinity, Brewster), Wilbur Maves (Newport, Wisconsin Dells)
16. **PASTORAL CONFERENCE RECORDS**
PASTORS—W. Gullixson, H. Handberg, B. W. Teigen, E. Unseth
17. **RESOLUTIONS**
Pastors—E. Bryant, G. Gullixson
18. **TELLERS**
Pastor—C. Ferkenstad
Candidates—T. Bartels, M. DeGarmeaux, D. Moldstad, J. Petersen, T. Rank
19. **CHAPLAIN**
Pastor—G. Schmeling
20. **HEAD USHER**
Pastor—K. Mellon
21. **PARLIAMENTARIAN**
Pastor—M. Tweit
22. **ORGANIST**
Pastor—H. Vetter

PRESIDENT'S MESSAGE

June 1985

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

It is indeed a privilege to address a convention of the Evangelical Lutheran Synod and to offer some words of encouragement to the pastors and delegates. We are assembled in convention for the 68th time. From a very small and humble beginning the Lord has granted us a little strength whereby we are given the privilege of serving Him as a church body united about the pure means of grace. At last year's convention we pointed out what the goals and aims of our church body should be, namely, "to be a church body that remains faithful to the Word of God and gives a strong witness to our faith before the world"; secondly, "to be a church body that is firmly committed to the salvation of souls by winning and serving them"; thirdly, "to be a church body that is dedicated to the cause of Christian education at all levels"; and finally, "to be a church body that is faithful in its use of every gift which the Lord has given."

This year we should like to emphasize the spirit that we should have as we go about the Lord's work. The Holy Scriptures teach us that the believers should experience real joy in their hearts as they contemplate their own salvation and as they labor to bring that salvation to others.

It was such a message that the angels exclaimed on the plains of Bethlehem, "Behold I bring you good tidings of great joy which shall be to all people" (Luke 2:10). The reason for that joy is summarized in those familiar words, "For unto you is born this day in the City of David a Savior, which is Christ the Lord" (Luke 2:11). How can we as Christians have any other response when we consider how we have been rescued from the just condemnation which we have earned on account of our sins. We were indeed lost and condemned creatures who deserve nothing but God's wrath and displeasure, eternal death and punishment. We were by nature "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). We were "dead in trespasses and sins" (Eph. 2:1). But God looked down upon us in His great mercy. He had compassion upon us. It was not His will that a single one of us should perish. And thus in His great love He planned our salvation. There was only one way that our salvation could be accomplished. The Bible says, "without shedding of blood is no remission" (Heb. 9:22). And whose blood could be so effective, so all atoning as to pay one sacrifice for the sins of the whole world? Only the blood of the very Son of God Himself. And so He came to Bethlehem for us on a mission to redeem the whole world. He assumed our nature in order to take our place under the Law. And finally He went to the cross, bearing all our sins, our guilt, our condemnation, and there paid the penalty. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). Now we poor sinners have not only been redeemed from sin and rescued from hell itself, but we have been declared righteous by God the Father so that He now looks upon us as though we had never sinned. And, wonder of wonders, He gives us this salvation as a free gift which is made our own by faith alone.

Is it any wonder then that we should experience real joy and gladness as we consider how we personally have been given the gift of eternal salvation. The Apostle Paul prayed for the Roman Christians, "Now the God of hope fill you with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost" (Rom. 15:13). Peter writes, "Though now ye see him not (Christ), yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). The Old Testament likewise exhorts believers to rejoice in the Lord. "My soul shall be joyful in the Lord; it shall rejoice in his salvation" (Ps. 30:5).

Luther writes, "You should be joyful in Christ, your gracious Lord and Redeemer. Let Him take care of you. For he assuredly does take care of you. . . . He still lives. Expect the best from Him. This pleases Him as the best of sacrifices. For there is no sacrifice lovelier and more pleasing than a cheerful heart, joyful in the Lord" (*What Luther Says*, Vol. II, p. 690).

It should therefore be counted a great privilege to serve our Lord, Christ, the greatest Servant of all, found joy in His task and this strengthened Him as He suffered for us. We read in Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Likewise the angels rejoice in heaven as Jesus says, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). And the Psalmist exhorts us, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Ps. 100:1-2).

As we pastors, professors, teachers and laypeople go about our tasks of preaching, teaching and witnessing, it should be with hearts overflowing with gratitude for what Christ has done for us. The pastor should be glad when he finds the lost sheep as Jesus tells us in the parable "and when he hath found it, he layeth it on his shoulders rejoicing," and he says to his neighbors, "rejoice with me: for I have found my sheep which was lost" (Luke 15:5-6). When the teacher or professor sees the mind of the pupil light up because of a new truth that has been discovered and appreciated there should be a real sense of satisfaction. When the layperson sees some neighbor come to church because of his invitation, or when he or she is able to help accomplish some goal of the congregation or Synod, or to help someone in need there should likewise be gladness, remembering that Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The spirit that we demonstrate at this convention should be one that reflects our joy in the Lord. The story is told about a man who was driving his car down the highway on a journey one night. The night was beautiful. The stars lit up the sky. The moon shone brightly. The evidence of God's creation was everywhere. But a tiny bug splashed on his windshield. This little spot so attracted the man's attention. He so focused his eyes on this tiny blemish, that he missed the starry heavens and the grandeur of the Milky Way and the full glow of the moon. Let us not be so blinded by some small problems that we miss the joyful experience of working together to spread the greatest message in the world.

*Oh, rejoice, ye Christians, loudly,
For our joy hath now begun:
Wondrous things our God hath done.
Tell abroad his goodness proudly
Who our race hath honored thus
That He deigns to dwell with us.
Joy, O joy, beyond all gladness,
Christ hath done away with sadness!
Hence, all sorrow and repining,
For the sun of grace is shining!*
(Lutheran Hymnal 96)

The Christian life, however, is a paradox. Not only are we saints and sinners at the same time but we are also "sorrowful yet always rejoicing" at the same time. The reason that we suffer in this life is because of the temptation of the devil, the world, and our own sinful flesh, and the trials and sorrows of living in a fallen world. We labor in the church militant where we will surely face difficulties as we go about carrying on the Lord's work. The Holy Scriptures bring out the fact that God's people are often called upon to suffer for their faith. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). The Apostle Paul was no stranger to suffering and affliction. He was often in "stripes, in imprisonments, in tumults, in labours, in watchings, in fastings" (II Cor. 6:5). And the Lord often permits us to suffer in order to strengthen us thereby. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Luther writes, "Our joy

cannot become full until we see God's name fully hallowed, all false doctrines and sects extirpated, all tyrants and persecutors of His kingdom suppressed, all the godless and the will and schemes of the devil checked, and God's will alone done; until the cares of life, or hunger and thirst no longer assail us, no sin any longer oppresses us, no temptation any longer wearies the heart, and no death any longer holds us captive. But these things will happen in yonder life; there our cup will be full of joy and not a drop of sorrow will be in it any more" (*What Luther Says*, Vol. II, p. 691).

The Christian, however, knows that the sufferings and trials of this world will be used by God to turn out for our good as Paul tells us, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). He summarizes his courage and faith in these words, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:8-10). And again we are "As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things" (II Cor. 6:9-10). He even says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

As we go about the work in our congregations and in our beloved Synod we should then accept the fact that while our hearts are filled with joy at the opportunity to apply the blessed Gospel to ourselves, and to bring it to others, we will also at the same time experience trials, sorrows, and disappointments. But Luther again says, "One Christian who has been tried is worth a hundred who have not been tried, for the blessing of God grows in trials" (*What Luther Says*, Vol. III, p. 381). And so we sing with the hymnwriter,

*Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head.*

(Lutheran Hymnary 421)

Let us then undertake the important business of our convention in the right spirit. We have serious matters to consider. Our constitution needs revision and updating. We are a church body that has grown a great deal since our constitution was adopted and our operation is becoming more complex. The newly proposed document from the Self Study Committee is a vast improvement. There may be valid suggestions and ideas for changes and improvements and that is fine. But let us finally take the step and approve a document that will serve us better. I am continually getting requests from congregations outside our church body for copies of our constitution and one that is better organized and complete would represent us much more adequately.

In closing I would like to plead once again for a spirit of unity, trust and cooperation in our working together as a Synod. We need doctrinal unity above all. I hope that the report of the Doctrine Committee will be accepted so that our position may be clear before the world. But in addition to this we need to be united in our agreed upon work program or mission. A Synod exists in order to "carry out the command of Jesus Christ to preach the Gospel to every creature, to contend for the faith, and to promote the development of Christian life within its membership." After thorough discussion and debate over what we want to do as a Synod we then need to unite behind the whole program and work together for the entire cause which we have adopted. The Rev. Christian A. Moldstad said in his message to the Synod in 1937, "We are often tempted to despair because of the work, the expense, and the opposition encountered in the work of the church. But, my friends, the Lord has called us and sent us to carry out His orders, and promised to be with us and carry us through to victory, even though we must die

in battle. Let us ever remember that to be a co-worker with Christ is the greatest privilege and the greatest blessing, and the more we do the more the Lord of Harvest will give us to do. The fields are white for harvest, the opportunities are unlimited. We cannot therefore do too much. We need men and money, but above all we need faith and love, because without faith it is impossible to please God" (SR 1937).

Our dear brother, the Rev. H. A. Theiste, whom the Lord has called to his eternal home, encouraged the Synod in 1960 with these words, "And think what a joy it will be to see men and women and children in heaven who were brought there by our efforts, and who will eternally thank us that we told them about Jesus and invited them to hear His Word. Then, as we feel the thrill of having brought a soul to the 'pleasures forevermore,' no prayer, work, money, or blood that we spend for others here on earth will seem too much. 'He that wins souls is wise.'"

*When I enter that beautiful city,
And the saved all around me appear,
I want to hear somebody tell me,
"It was you who invited me here."*

In Jesus' Name. Amen.

George M. Orvick, president

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

Candidate of Theology Kenneth E. Mellon was ordained and commissioned as missionary-at-large in the Lakeland, Florida area on June 24, 1984. The service took place at Bethany Evangelical Lutheran Church of Luverne, Minnesota. The Rev. Paul Haugen conducted the ordination and commissioning. The Rev. Wayne Halvorson served as liturgist and Seminary President Wilhelm Petersen preached the sermon.

Candidate of Theology Darryl L. Bakke was ordained and installed as pastor of Grace Lutheran Church, Piedmont, Missouri on July 1, 1984. The Rev. Norman A. Madson preached the sermon and performed the rite of ordination. The Rev. Carl Rusch served as liturgist.

Candidate of Theology Thomas H. Fox was ordained and installed as pastor of Bethany Lutheran Church, Ames, Iowa on July 1, 1984. The rite of ordination was performed by the Rev. Wilfrid Frick and the sermon was delivered by Professor Erling Teigen.

Candidate of Theology Daniel J. Larson was ordained and installed as pastor of St. Paul's Lutheran Church, Portage, Wisconsin and Newport Lutheran Church, Wisconsin Dells, Wisconsin on July 1, 1984. The Rev. Frederick Theiste preached the sermon and performed the rite of ordination. The Rev. Philip Vangen conducted the liturgy.

The Rev. David Thompson was installed as pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota on July 10, 1984.

Candidate of Theology Steven R. Sparley was ordained and installed as pastor of Oak Park Lutheran Church, Oklee, Minnesota and Mt. Olive Lutheran Church, Trail, Minnesota on July 15, 1984. Prof. B. W. Teigen delivered the sermon. The rite of ordination was performed by the Rev. John Moldstad, Sr.

Candidate of Theology Daniel McMiller was ordained and installed as pastor of Grace Lutheran Church, Crookston, Minnesota and First Evanger Lutheran Church, Fertile, Minnesota on July 22, 1984. The Rev. Robert McMiller, father of the ordinand, preached the sermon and the Rev. Raymond Branstad performed the rite of ordination.

The Rev. Paul Madson was installed as pastor of Our Savior's Lutheran Church, Hawley, Minnesota on July 8, 1984. The Rev. John Moldstad performed the rite of installation.

The Rev. John Moldstad, Jr., was installed as pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona on July 22, 1984. The Rev. Joseph Burkhardt preached the sermon and the Rev. William Kessel, circuit visitor, performed the rite of installation. The Rev. Jerrold Dalke served as liturgist.

Mr. Nathan Radichel was installed as principal of Our Redeemer Lutheran School, Yelm, Washington on August 12, 1984.

The Rev. Russell Halvorson was installed as pastor of Bethel Lutheran Church, Sioux Falls, South Dakota on August 19, 1984. The Rev. Wayne Halvorson preached the sermon and performed the rite of installation.

Mrs. Mary Younge was installed as kindergarten teacher at Mt. Olive Lutheran School, Mankato, Minnesota on August 26, 1984.

Miss Sharon Fickau was installed as teacher of primary grades at Saint Matthew Lutheran School, Myrtle Creek, Oregon on August 26, 1984.

On August 26, 1984 Miss Debra Klessig was installed as teacher at Scarville Lutheran School, Scarville, Iowa.

The Rev. John Shep resigned as pastor of Western Koshkonong Lutheran Church, Cottage Grove, Wisconsin and was installed as full-time executive director of Thoughts of Faith Radio Ministry on August 30, 1984. The Rev. Warren Granke officiated.

The Rev. Gary M. Faleide, formerly assistant pastor at Holy Cross Lutheran Church, Madison, Wisconsin, accepted a call and was installed as assistant pastor at the Wisconsin Lutheran Chapel and Student Center (WELS) on the campus of the University of Wisconsin, Madison, Wisconsin.

On September 2, 1984 Miss Polly Browne was installed as teacher at Bethany Lutheran School, Port Orchard, Washington.

The Rev. James P. Olsen was installed as pastor of Western Koshkonong Lutheran Church on September 9, 1984. The Rev. John F. Sullivan, the Rev. Olsen's father-in-law, preached the sermon. The Rev. Kenneth V. Schmidt, circuit visitor, served as liturgist and performed the rite of installation.

The Rev. Matthew Luttmann was installed as pastor of St. Timothy Lutheran Church, Lombard, Illinois on September 23, 1984. The Rev. Philip Vangen preached the sermon. The Rev. Raymond Branstad conducted the rite of installation.

The Rev. Steven Petersen was installed as associate pastor at Holy Cross Lutheran Church, Madison, Wisconsin on October 7, 1985. Your synodical president preached the sermon and performed the rite of installation.

The Rev. William B. Kessel was installed as Area Mission Developer for the Arizona-California area on Tuesday, October 23rd at the General Pastoral Conference. The Rev. Philip Vangen served as liturgist. The Rev. Gary Faleide preached the sermon and your synodical president performed the rite of installation.

The Rev. Larry D. Vinton was installed as pastor of Faith Evangelical Lutheran Church, Alpena, Michigan and Faith Evangelical Lutheran Church, Hillman, Michigan on October 28, 1984. The Rev. James Olsen delivered the sermon. The rite of installation was performed by the Rev. Paul Schneider and the Rev. Brad Homan served as liturgist.

The Rev. Rodger Dale was installed as pastor of Heritage Lutheran Church, Apple Valley, Minnesota on November 11, 1984. The Rev. Ronald Mathison preached the sermon. The Rev. Norman Madson performed the rite of installation.

The Rev. Jerrold Dalke was installed as pastor at St. Luke Lutheran Church, Mt. Vernon, Washington on December 2, 1984. The Rev. Hugo Handberg, circuit visitor, preached the sermon. The Rev. Paul Anderson, alternate visitor, conducted the liturgy and the rite of installation.

The Rev. John A. Moldstad, Sr. was installed as pastor of Grace Lutheran Church, Vero Beach, Florida on January 20, 1985. The Rev. Steven Quist delivered the sermon and performed the rite of installation.

The Rev. Orlin Wraalstad was installed as pastor of Good Shepherd Lutheran Church, Blythe, California on February 24, 1985. The Rev. William McMurdie preached the sermon. The Rev. William Kessel, circuit visitor, performed the rite of installation.

The Rev. Joseph Burkhardt was installed as pastor of Good Shepherd Lutheran Church, Richardson, Texas on May 19, 1985. The Rev. M. E. Tweit preached the sermon and performed the rite of installation.

The Rev. Richard Long was installed as pastor of Resurrection Lutheran Church, Marietta, Georgia on May 12, 1985. The Rev. Steven Quist, circuit visitor, preached and performed the rite of installation.

Candidate of Theology Richard Gudgeon was ordained and installed as pastor of Indian Landing Lutheran Church, Rochester, New York and Redeemer Lutheran Church, Scottsville, New York on June 9, 1985. President W. W. Petersen preached the sermon and performed the rite of ordination.

MEMBERSHIP REQUESTS

Our Savior Lutheran Church, Lakeland, Florida, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Christ Evangelical Lutheran Church, Santa Rosa, California, the Rev. Homer Mosley, Jr., pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Bethany Evangelical Lutheran Church, The Dalles, Oregon, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Christ the Cornerstone Lutheran Church, Phoenix, Arizona, the Rev. William Kessel, Pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Faith Lutheran Church, Alpena, Michigan, the Rev. L. Vinton, pastor, has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Faith Evangelical Lutheran Church, Orange County, California has applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted. The Rev. William McMurdie is the pastor.

The Rev. Darryl L. Bakke, pastor of Grace Lutheran Church, Piedmont, Missouri, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Thomas H. Fox, pastor of Bethany Evangelical Lutheran Church, Ames, Iowa, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Daniel J. Larson, pastor of St. Paul's Lutheran Church, Portage, Wisconsin, and Newport Lutheran Church, Wisconsin Dells, Wisconsin, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Daniel McMiller, pastor of First Evanger Lutheran Church, Fertile, Minnesota and Grace Lutheran Church, Crookston, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Kenneth Mellon, missionary-at-large in the Lakeland, Florida area, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

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

The Rev. William C. Mack, pastor of Faith Evangelical Lutheran Parish, Kallangu, Mayborough, Queensland, Australia, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file.

The Rev. Richard Gudgeon, pastor of Indian Landing Lutheran Church, Rochester, New York and Redeemer Lutheran Church, Scottsville, New York, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends that he be accepted.

The Rev. Homer Mosley, Jr., pastor of Christ Evangelical Lutheran Church, Santa Rosa, California, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends that he be accepted.

The Rev. Richard Smith, LaCrescent, Minnesota, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Colloquy Committee recommends that he be accepted.

The Rev. Orlin E. Wraalstad, pastor of Good Shepherd Lutheran Church, Blythe, California, hereby makes request for permanent membership in the Evangelical Lutheran Synod. The proper letter of request is on file. The Rev. Wraalstad comes to us by transfer from the Wisconsin Evangelical Lutheran Synod.

DEDICATIONS



Trinity Lutheran Church

Trinity Lutheran congregation, Sebastian, Florida dedicated its worship facility on November 11, 1984. The Rev. L. C. Gerbhardt preached the sermon. The Rev. John Wilde served as liturgist and Vicar John Petersen as lector.



King of Grace Evangelical Lutheran Church

King of Grace Evangelical Lutheran Church, Golden Valley, Minnesota dedicated its new sanctuary on January 6, 1985 with a morning service of dedication. The Rev. Erwin Ekhoﬀ preached the sermon. Vicar Donald Moldstad served as liturgist. Guest speaker at the afternoon service of thanksgiving was the Rev. Steven Quist, former pastor. Serving as liturgists were the Rev. Erwin Ekhoﬀ, the Rev. Hans Theiste, and the Rev. Frederick Theiste.

ANNIVERSARIES



First Shell Rock Lutheran Church

On Sunday, September 16, 1984 the First Shell Rock Lutheran Church, Northwood, Iowa celebrated its 125th anniversary with an appropriate festival service. A former vicar, Prof. Daniel Metzger, preached the festival sermon. The local pastor, the Rev. Alf Merseth, served as liturgist. A history of the congregation was read as were many letters of greeting.



Somber Lutheran Church

On Sunday, September 16, 1984 the Somber Lutheran Church, rural Northwood, Iowa celebrated its 125th anniversary with an appropriate festival service at which a son of the congregation, the Rev. Wayne Halvorson, Luverne, Minnesota delivered the sermon and the local pastor, the Rev. Alf Merseth, served as liturgist. A history of the congregation was read as were many letters of greeting. Personal greetings were brought by former teachers, vicars and pastors who were present.

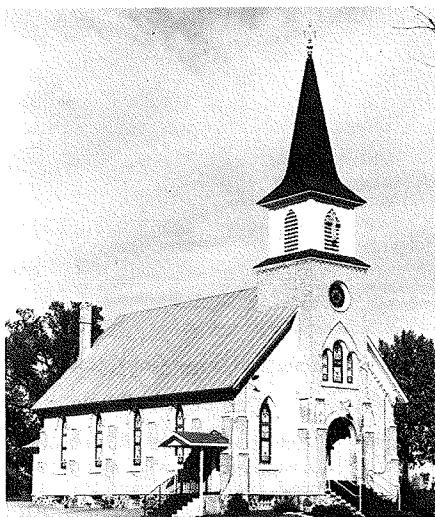
Pinewood Lutheran Church, Burlington, Massachusetts commemorated the 100th anniversary of its formal organization as the Boston Norwegian Lutheran Church of Roxbury, Massachusetts on Sunday, September 30, 1984. Your synodical president delivered the sermon with the Rev. Mark Marozick serving as liturgist.

On Sunday, October 14, 1984 the St. Martin Lutheran Church, Shawano, Wisconsin celebrated its 125th anniversary. A former pastor, the Rev. Paul Schneider, was the guest speaker for the day.

Faith Lutheran Church, San Antonio, Texas celebrated the 10th anniversary of its founding with a special service on Sunday, September 23, 1984. The Rev. Rodger Dale of Richardson, Texas was the speaker. Pastor Larson was the liturgist.



Pinewood Lutheran Church



St. Martin Lutheran Church



Faith Lutheran Church



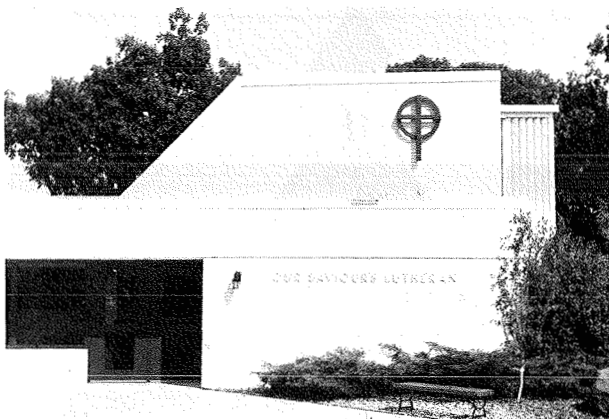
Trinity Lutheran Church

Trinity Lutheran Church, Calmar, Iowa celebrated its 40th anniversary on October 21, 1984. The Rev. M. E. Tweit preached the morning sermon with the Rev. E. C. F. Stubenvoll, Jr., serving as liturgist. Special guests at the afternoon program were the Rev. H. A. Preus and wife. The Rev. Preus was the founder of the congregation.



Saint Matthew Lutheran Church

Saint Matthew Lutheran Church of Myrtle Creek, Oregon celebrated its 35th anniversary on November 11, 1984. Pastor Greg Haugen delivered the sermon.



Our Saviour Lutheran Church

Our Saviour Lutheran Church, Madison, Wisconsin celebrated the 10th anniversary of its church building on December 8 and 9, 1984. Guest speaker for the occasion was the Rev. Arnold V. Kuster, former pastor.

On Sunday, March 24, 1985 recognition was given to Silas V. Born, principal of Holy Cross Lutheran School, Madison, Wisconsin for 25 years in the teaching ministry.



Silas V. Born,
principal of Holy Cross Lutheran School

RESIGNATIONS AND APPOINTMENTS

The Rev. Robert Carter resigned as pastor of Faith Lutheran Church, East Jordan, Michigan on April 30, 1985.

The Rev. Larry Vinton has resigned as alternate visitor for Circuit #1. This position should be filled at this convention.

The Rev. Matthew Luttmann resigned as circuit visitor for Circuit #2. This position should be filled at this convention.

The Rev. John Moldstad, Sr., resigned as circuit visitor for Circuit #7. This position should be filled at this convention.

RETIREMENTS

The Rev. Joseph Petersen retired as pastor at St. Andrew Lutheran Church, Colorado Springs, Colorado on June 1, 1985.

DEATHS

The Rev. Robert A. Moldstad passed away on January 15, 1985. The funeral service was held at Christ the King Lutheran Church, Bell Gardens, California on January 19. The Rev. David Haeuser officiated. Services were also held at Holy Cross Lutheran Church, Madison, Wisconsin on January 22. The Rev. John Shep preached the sermon and your synodical president officiated.

The Rev. Hans A. Theiste passed away on March 2, 1985. The funeral service was held at King of Grace Lutheran Church, Golden Valley, Minnesota on March 7. The Rev. Erwin Ekhooff preached the sermon. Your synodical president spoke on behalf of the Synod.

Mrs. Gottfred Guldberg, wife of the Rev. G. F. Guldberg of Thornton, Iowa, passed away on April 1, 1985. She had at one time been a teacher at Bethany Lutheran College. Christian burial services were held on April 4, 1985. The Rev. Wilfrid Frick officiated.

THE LUTHERAN CONFESSIONAL CHURCH (Sweden and Norway)

On September 6, I traveled to Upsala, Sweden for the celebration of the 10th anniversary of the Lutheran Confessional Church. Over 200 people attended the events on the weekend of September 7-9. It was a very joyous, festive occasion which demonstrated a real love for the pure Word of God. A festival service was held on Friday evening with President Per Jonsson preaching the sermon. After the service I was privileged to bring greetings on behalf of our Synod, and President Mischke spoke on behalf of the Wisconsin Evangelical Lutheran Synod. President Gerhard Wilde and Prof. Dr. Gottfred Wachler were able to attend from the Evangelical Lutheran Free Church of East Germany and also spoke. On Saturday there were three lectures: Dr. Ingemar Furberg on "Election by Grace"; Dr. Seth Erlandsson on "Bible View and Bible Faith"; and Prof. Carl Lawrenz on "The Doctrine of Pulpit, Altar and Prayer Fellowship." At a social hour I was again invited to speak and tell about the work of our Evangelical Lutheran Synod. On Sunday there was a Festival Service with Holy Communion. The afternoon gave time for informal social activities followed by a closing service with the Rev. Lars Engquist as the speaker. Three pastors from Norway were present, representing three congregations there. Two were present from the Evangelical Lutheran Free Church of Denmark. One was the new president of the church, the Rev. Leif Jensen.

On Monday a free conference was held and we were joined by Dr. Manfred Roensch and the Rev. Karl Wengenroth of the SELK (the Independent Ev. Lutheran Church—West Germany), as well as President Markku Särelä from Finland. A total of 28 pastors and professors were in attendance at the free conference. The doctrines of Church Fellowship and Holy Scripture were discussed for most of the meeting. I was given the opportunity to present our proposal for the Lutheran Forum for Confessional Consultation.

These small church bodies in Europe which are struggling against the errors of the state churches are working under the most difficult circumstances. They need all the encouragement and friendship that we are able to provide. Our fellowship means a great deal to them and it is our obligation to strengthen true brethren wherever we find them.

THE EVANGELICAL LUTHERAN FREE CHURCH (East Germany)

There are two "free churches" in East Germany. One is the Evangelical Lutheran Free Church and the other is the Altlutherische Kirche, the "Old Lutheran Church." We reported last year that the Evangelical Lutheran Free Church has suspended fellowship with the Altlutherische Kirche because of their toleration of error and use of the historical critical method in Scripture interpretation. I had the opportunity to meet with President Gerhard Wilde of the Free Church twice in the past year—at the Upsala meeting and again at the ILC meeting in Nigeria, and also to discuss matters with Dr. Gottfred Wachler, the president of their seminary in Leipzig. I did my best to encourage them in their stand against the encroachment of liberalism. Our Doctrine Committee has all of

the documents and is aware of this situation. We shall have to await further word from President Wilde to learn what their action will be over towards SELK and the LC-MS.

THE EVANGELICAL LUTHERAN CHURCH— SYNOD OF FRANCE AND BELGIUM

Our Synod continues in fellowship with the ELC—Synod of France and Belgium. I spoke to President Frederic Bohy at the ILC Conference in Obot Idim about their continued fellowship with the LC-MS and about the removal of their state of protest. If the body continues in fellowship with SELK and the LC-MS we will soon be compelled to withdraw the hand of fellowship.

THE INTERNATIONAL LUTHERAN CONFERENCE

In accordance with the resolution of the Synod last year I attended the International Lutheran Conference held in Obot Idim, Nigeria, November 2-11. We met at the seminary campus of the Lutheran Church of Nigeria and had very comfortable quarters in a new dormitory. Taking part in the sessions were 21 church body presidents who were members of the ILC plus two guests—the Rev. Markku Särelä of Finland and me. The theme of the conference was: "The Sacraments in the Life of the Church." Essays were presented which dealt with this subject. A great deal of time was spent discussing the matter of membership in the Lutheran World Federation. Six member churches (formerly LC-MS mission churches but now independent) had been led to join the LWF by the liberal LC-MS mission board of years past. Now that the LWF has decided that all members are "in altar and pulpit fellowship" the church bodies are beginning to re-evaluate their membership. They all have to go back to their church bodies assembled in convention and make decisions regarding their membership. Strong testimony against the LWF was given by several members present, particularly F. Bohy of France, M. Särelä of Finland, and D. Piso of New Guinea (whose church belongs to the LWF). I was also given the opportunity to speak to all the essays and to warn against the rank modernism of the LWF. The ILC consists of church bodies from around the world, primarily the daughter churches of the LC-MS, now called partner-churches. They hold a conference every three years which is attended by the presidents of the bodies. The next meeting will be in Oberursel, Germany in 1987. We are not members of the ILC and this is the first time we have attended one of their meetings. I do believe that attendance as a guest and observer helps us to know what is going on in the world of Lutheranism and also to bear witness to the truth. The liberal ALC-LCA-AELC bodies are not members of the ILC.

It was very inspiring to visit the mission field in Nigeria and to see the results of the mission work begun in 1936 by the Synodical Conference of which our Synod was an active member. Several of our pastors served there, such as the Rev. Paul Anderson, the Rev. Carl Rusch, the Rev. Gerhard Becker, and the Rev. Don McElwain. The LCN now has some 45,000 members, 230 congregations, and 32 active pastors as well as evangelists and missionaries. The president is Dr. Nelson Unwene, a graduate of Concordia, St. Louis. He was most gracious and expressed deep appreciation for the part played by our Synod and the WELS in beginning the work in Nigeria. Since the LCN is also a member of the Lutheran World Federation it will be interesting to see what course they take in the future.

(Both my trips to Sweden and to Africa were made at no cost to the Synod due to a generous grant from AAL for the promotion of the LFCC.)

THE LUTHERAN FORUM FOR CONFESSIONAL CONSULTATION

Our proposal for the formation of a "Lutheran Forum for Confessional Consultation" is not meeting with success. I presented it to a meeting of LC-MS representatives in St. Louis in August; again at Upsala, Sweden in September; to the ILC meeting in Nigeria in November; and also at a meeting of representatives of WELS-ELS-LC-MS in December. While several smaller bodies have spoken very encouragingly and even appointed representatives, this is about as far as it has gone.

In Obot Idim I distributed copies of our proposal to all who were present and also read and explained our proposal. Some were sympathetic and interested but most felt the ILC was already serving such a purpose. Dr. Ralph Bohlmann then presented several objections, namely that "it was too much from one church body," provided no "opportunity for face-to-face discussions," and was not the "result of any process of planning" on the part of other bodies. It soon became apparent that, while our Synod's proposal is still before the church bodies and they themselves may act upon it, we were not going to achieve the cooperation necessary to make the LFCC work as now structured (see 1983 Synod Report). I, therefore, made another proposal to the ILC as follows:

BE IT RESOLVED,

1. That specially prepared theological essays be submitted to the ILC churches and other confessional church bodies for consideration and discussion.
2. That such essays be structured along the lines suggested in the original ELS proposal.
3. That any confessional church body be encouraged to suggest topics.
4. That the Continuation Committee of the ILC choose the essayists from a list approved by church body presidents and assign the topics.
5. That these essays be given to the presidents of all confessional church bodies for study and consideration by their doctrinal committees and conventions.
6. That criticisms, suggestions, approvals or disapprovals be reported to the ILC and to all churches involved and to the essayist.

This proposal met with more acceptance and was referred to the Continuation (executive) Committee for consideration and action. The chairman of the committee is Dr. Johannes Gedrat of Brazil. He promised to take some action in regard to this matter. I felt that this at least kept our proposal alive and might prompt some action along the lines conceived of in our original proposal. Even though we did not achieve the success we had hoped for, I believe our proposal did serve the purpose of testifying to other Lutherans that the Evangelical Lutheran Synod has a real interest in preserving and promoting the cause of confessional Lutheranism. I wish to thank Dr. Tjernagel for his work in authoring the proposal and the Aid Association for Lutherans for providing the funding.

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

Our sister synod will hold its 48th Biennial Convention August 5-9 at Saginaw, Michigan. I will attend in order to represent our Synod. Members of our Synod's Committee on Worship have attended meetings with the WELS committee for the publication of a new hymnbook. The Rev. Kurt Eggert has been called as full-time director. Our committee has the opportunity to provide input on our hymnology and liturgical heritage. It will undoubtedly be six to eight years before such a book is ready.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The 18th meeting of the Evangelical Lutheran Confessional Forum in which representatives of the ELS and WELS meet was held on October 15-16, 1984 with the ELS as hosts. The Rev. K. Eggert presented the topic, "The Shaping of the New Hymnal." Essays presented in both synods were reviewed. One concern that was addressed was the matter of pastors who are on the clergy lists of both synods. It was RESOLVED that the Forum instruct the WELS and ELS presidents to address the problem of dual synodical membership. The matter of the guidelines for the establishment of home missions was also a topic for discussion.

JOINT MEETING OF WELS-ELS-LC-MS REPRESENTATIVES

The WELS invited representatives of the ELS and the LC-MS to a joint meeting in Milwaukee on December 18, 1984. Subjects discussed were the formation of the new Lutheran Church (ALC-LCA-AELC); the future of LCUSA; the

role of women in the church; free conferences; and the matter of church fellowship. It is on the subject of church fellowship that our differences are most apparent. No dates were set for future meetings.

CIRCUIT VISITORS' CONFERENCE

The ELS Circuit Visitors' Conference met at Holy Cross Lutheran Church, Madison, Wisconsin on November 26-27. It is very strengthening and encouraging for the visitors to be able to discuss circuit matters and to counsel with one another. The following subjects were discussed: "How can we help pastors and congregations with challenges and problems they encounter?" "How can we promote the work of the Synod in our circuits?" "How can we achieve better unity of spirit and brotherly cooperation in our church body?" "How can we guard against the intrusion of false doctrine?"

The circuit visitors have been of invaluable assistance to the president. They have performed many installations, ordinations, etc., and have provided for vacancies and special needs of their circuits. A special thank you is due to these workers who assume much responsibility. We urge congregations to call upon the circuit visitor for help and advice in any time of need.

Another Visitors' Workshop is planned for October 21-22, 1985. We have usually been able to fund these meetings with special grants.

CHRIST THE CORNERSTONE BIBLE STUDY SERIES

About 80% of our congregations are using the new Bible Study series or intend to use it in the future. Many have reported that they have more people in Bible classes than ever before. Surely this will strengthen our people in the faith and unite them more closely with their Saviour. The second volume, which is an introduction to all the books of the New Testament, is now ready for the press. We commend the committee highly for its work.

SPECIAL OFFERING FOR MISSIONS

Last year the Synod asked the Committee for Synod-wide Mission Offering to report their plans to this convention. The committee has had a difficult time reaching a conclusion as to the best plan. They now come with a recommendation for the Synod to consider. All are persuaded that such an offering is vital to the cause of spreading the Gospel. The question arises as to when to begin the offering. The committee now consists of the Rev. M. E. Tweit, chairman; the Rev. S. Petersen, secretary; the Rev. E. Ekhoft; the Rev. J. Olsen; the Rev. P. Schneider; Mr. Wilber Lieske; Mr. Robert Deering; and the Rev. Norman Madson.

FOREIGN MISSION PLAN

The Board for Foreign Missions has proceeded with a plan to provide a fourth missionary in Peru. They have extended a call to the Rev. Daniel McMiller and he has accepted the call. The board did this on the basis of a resolution adopted by the Synod in 1983 which reads, "Whereas, The 'fields are white and the harvest waiting,' therefore, BE IT RESOLVED, That a fourth missionary be called within the next three years" (cf. Synod Report, 1983, p. 79). The board plans to raise the money outside of the budget by special mailings, etc. The plan includes a mailing to raise \$10,000 in July, \$4,000 in October, and \$8,000 in December. In addition to this the missionary and board members are to raise an additional \$10,000 by personal appeals and another \$10,000 from certain individuals. I strongly advised the board not to proceed with this plan without the approval of the convention. We are, at the end of April, \$37,000 behind in our regular budget and will have to be sending out special appeals for these needs. In addition to this we are laying the groundwork for a special offering for home missions. The calling of a fourth man also commits our Synod to the support for many years to come. It is true the convention approved the calling of a man, but it had never approved the funding in the budget. I believe that we will have to adopt a system whereby a list of priorities are adopted by the Synod and then approval is given when the funds are available. Such a system is being proposed to this convention.

We indeed welcome special gifts for any of our work, but these gifts should be used to fund our ongoing program or they should be held in reserve until new programs are adopted by the Synod.

In my opinion, if each board goes its own way and seeks to raise funds outside the budget from our Synod's regular constituency we will become so divided that we will not be able to carry out a synodical work program. We need to be united not only in doctrine, but also in what we wish to accomplish by way of carrying out the Lord's great commission. There should be healthy debate over our priorities. How much money should go for home missions? How much for foreign? How much for education? But after such debate we should agree on a work program, adopt it, and all get behind it. For future work we should arrange and agree on a list of priorities. All that we do is the Lord's work and, especially in a small Synod, there needs to be commitment to the whole program by all members.

Since some people have a special "love for missions" or a "love for Bethany," a way should be found whereby special gifts may be given. These gifts should be over and above the giving of the congregation for the regular Synod budget. Such gifts should be used to help our present program, put into our Synod's foundation and the interest designated for special phases of the Synod's program, or accumulated until some project which has the approval of the Synod can be funded. A committee could be appointed to examine and develop such a possibility.

While I commend the Board for Foreign Missions for their zeal and a love for the great cause of winning souls in the foreign field, I believe that the newly adopted approach will be detrimental to the total work program of the Synod. May the Lord guide us as we reason together in the development of an orderly procedure for expanding our work.

ASSIGNMENT COMMITTEE

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

Candidate of Theology Timothy Bartels to Pinehurst Lutheran Church, Eau Claire, Wisconsin.

Candidate of Theology Markos DeGarmeaux to East Paint Creek Lutheran Church, Waterville, Iowa and West Paint Creek Lutheran Church, Waukon, Iowa.

Candidate of Theology John Petersen to River Heights Lutheran Church, East Grand Forks, Minnesota.

Candidate of Theology Donald Moldstad to be associate pastor at King of Grace Lutheran Church, Golden Valley, Minnesota.

Candidate of Theology Thomas Rank to the Oklee Parish, Oklee, Minnesota.

Candidate of Theology Richard Gudgeon to Indian Landing Lutheran Church, Rochester, New York; and Redeemer Lutheran Church, Scottsville, New York.

The following vicars were assigned:

David Hoyord to the Northwood Iowa Parish.

Harvey Abrahamson to Holy Scripture Lutheran Church, Midland, Michigan.

Jonathan Madson to Grace Lutheran Church, Vero Beach, Florida.

Robert Lawson to the Norseland-Norwegian Grove Parish, St. Peter, Minnesota.

Frank Fiedler to Bethany Lutheran Church, The Dalles, Oregon.

THE COLLOQUY COMMITTEE

The Colloquy Committee met with the following men who applied for membership in our Synod and found them to be in doctrinal agreement with us. The committee recommends them for membership.

The Rev. Richard Smith, LaCrescent, Minnesota

The Rev. Homer Mosley, Pastor of Christ Evangelical Lutheran Church, Santa Rosa, California

Prof. Dennis Marzolf, professor at Bethany Lutheran College
Candidate of Theology Richard Gudgeon, called to be pastor at Indian Land-
ing Lutheran Church, Rochester, New York; and Redeemer Lutheran Church,
Scottsville, New York.

SYNOD FINANCES

Progress was made from 1983 to 1984 on our giving for the Lord's work. In 1983 we received \$692,000 and in 1984, \$718,000. We are grateful to the Lord for moving the hearts of our people to respond in this way. The Board of Trustees again felt compelled to reduce the 1985 budget from \$770,500 to the present figure of \$743,400. Right now we are running behind last year in our giving and have a sizeable deficit. Congregations are urged to remember that as members of a Synod we have the responsibility of working together to carry out our total program. We cannot adopt large budgets and then go home and forget about them. I am also concerned about having so many special appeals that our current needs are not met. A small synod such as ours needs the cooperation of every congregation, every society and organization, and every member in order to carry out our large program. We should take the matter to the Lord in prayer and then earnestly resolve to work together to carry out the Lord's command to preach and teach His holy Word.

PRESIDENTIAL ACTIVITIES

It is always a pleasure to visit the various congregations of our Synod and share with them the message of the Gospel and to encourage them in their work. This year we have preached or spoken at functions at Pinewood Lutheran Church, Burlington, Massachusetts; Our Saviour, Madison, Wisconsin; St. Paul's, Escondido, California; Christ the Cornerstone, Phoenix, Arizona; Faith Lutheran, Oregon, Wisconsin; Our Saviour Lutheran, Santa Rosa, California; Bethany Lutheran, Princeton, Minnesota; Scriptural Lutheran, Cape Girardeau, Missouri; Grace Lutheran, Piedmont, Missouri; St. Paul's Lutheran, Lewiston, Wisconsin; Parkland Lutheran, Parkland, Washington; Bethany Lutheran College Chapel services; and helped organize Bethany Lutheran Church, The Dalles, Oregon. We have attended the General Pastoral Conference, the Lake Michigan Pastoral Conference, the California-Arizona Pastoral Conference; the Madison area pastoral conferences, the Wisconsin Women's Missionary Society Meeting, a meeting with Aid Association for Lutherans; and as many board and committee meetings of the Synod as possible. We have already reported on the inter-synodical meetings that were attended.

CONCLUSION

When I attended the California-Arizona Pastoral Conference I was impressed by the fact that 10 or 11 years ago we had no pastors and no congregations in those states and now we have 13. Likewise in Florida where we had none some 10 years ago we now have four and prospects for another. The same can be said for Georgia and Texas. In 1970 our Synod had 87 congregations and this year, after welcoming six new churches, we will have 116. We thank and praise the Lord for His continued blessings upon us.

We will sorely miss our dear brothers, the Rev. H. A. Theiste and the Rev. Robert Moldstad at this convention. Their voices were always encouraging to us to get on with the Lord's work of spreading the Gospel. But now the Lord has called them to be with him in the eternal mansions of heaven. He has also called a faithful pastor's wife, Mrs. G. F. Guldberg. Their work on earth is finished. "They now enjoy their sabbath rest, the paschal banquet of the blest; The Lamb, their Lord, at festal board Himself is host and guest."

May the Lord continue to bless our dear Synod and fill us with zeal for His work.

Christ is our cornerstone!
On Him alone we build;
With His true saints alone
The courts of heaven are filled:

On His great love
Our Hopes we place,
Of present grace
And Joys above. (L.H. 130)

Soli Deo Gloria!

George M. Orvick, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: President's Message and Report

WHEREAS, *The President's Message and Report has drawn attention to many important areas of interest and concern for the Evangelical Lutheran Synod; and,*

WHEREAS, *The continued blessing of the Lord upon our Synod's work is evident; and,*

WHEREAS, *The president has urged that the Synod's work proceed in a spirit of true Christian unity;*

BE IT RESOLVED, *That we all praise and thank the Lord for His blessings, while also heeding the counsel to work together in entirety; and,*

BE IT FURTHER RESOLVED, *That the President's Message and Report be printed in its entirety in the 1985 Synod Report.*

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Applications 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,*

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

1. *Our Savior Lutheran Church, Lakeland, Florida*



2. *Christ Evangelical Lutheran Church, Santa Rosa, California*

3. *Faith Evangelical Lutheran Church of Orange County, California*
4. *Bethany Evangelical Lutheran Church, The Dalles, Oregon*



5. *Christ the Cornerstone Lutheran Church, Phoenix, Arizona*
6. *Faith Evangelical Lutheran Church, Alpena, Michigan*

Resolution No. 2: Membership Applications of Pastors

WHEREAS, *The following pastors have been recommended by the faculty and approved by the Board of Regents of Bethany Lutheran Theological Seminary; and,*

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

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

1. *The Rev. Darryl Bakke, pastor of Grace Lutheran Church, Piedmont, Missouri*
2. *The Rev. Thomas Fox, pastor of Bethany Evangelical Lutheran Church, Ames, Iowa*
3. *The Rev. Kenneth Mellon, pastor of Our Savior Lutheran Church, Lakeland, Florida*
4. *The Rev. Steven Sparley, pastor of St. Andrew Lutheran Church, Colorado Springs, Colorado*
5. *The Rev. Daniel Larson, pastor of St. Paul's Lutheran Church, Portage, Wisconsin and Newport Lutheran Church, Wisconsin Dells, Wisconsin*
6. *The Rev. Daniel McMiller, who has been called and has accepted the call to be missionary to Peru.*

Resolution No. 3: Membership Applications of Pastors

WHEREAS, *The Colloquy Committee of the Evangelical Lutheran Synod has approved the Rev. Richard Smith of LaCres-*

cent, Minnesota; the Rev. Homer Mosley, Jr., pastor of Christ Evangelical Lutheran Church, Santa Rosa, California; the Rev. Richard Gudgeon, pastor of Indian Landing Lutheran Church, Rochester, New York and Redeemer Lutheran Church, Scottsville, New York; and Prof. Dennis Marzolf, professor of music at Bethany Lutheran College, Mankato, Minnesota; and,

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,

A. BE IT RESOLVED, That the Rev. Richard Smith, the Rev. Homer Mosley, and the Rev. Richard Gudgeon be received into permanent membership in the Evangelical Lutheran Synod; and,

B. BE IT FURTHER RESOLVED, That Prof. Dennis Marzolf be received into permanent advisory membership in the Evangelical Lutheran Synod.

Resolution No. 4: Membership Application of Pastor

WHEREAS, It has been established that in the application for synodical membership of the Rev. Orlin Wraalstad, pastor of Good Shepherd Lutheran Church, Blythe, California, the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the Rev. Orlin Wraalstad be received into permanent membership in the Evangelical Lutheran Synod by transfer from our sister synod, the Wisconsin Evangelical Lutheran Synod.

Resolution No. 5: Membership Application of Pastor

WHEREAS, The Rev. William Mack is pastor of Faith Evangelical Lutheran Parish, Kallangu, Mayborough, Queensland, Australia, a church in fellowship with Grace Lutheran Church, Hillsboro, Oregon; and,

WHEREAS, The Rev. William Mack has been found to be in doctrinal agreement with the Evangelical Lutheran Synod; and,

WHEREAS, It has been established that in the application for synodical membership of the Rev. William Mack the requirements of the constitution of the Evangelical Lutheran Synod have been met,

BE IT RESOLVED, That the Rev. William Mack be received into permanent membership in the Evangelical Lutheran Synod.

ESSAY FOR THE 68TH CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD



THE CROSS AND THE SWORD

The Rev. Edward Bryant

INTRODUCTION

Since the fall into sin, God, in His wisdom, has ordained two powers to help remedy the situation into which sin has placed the world. These are the power of the keys,¹ or, if you will, the power of the cross; and the power of the sword.²

The office or power of the keys "is the peculiar church power which Christ has given to His church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent as long as they do not repent."³

The power of the sword is the rightful use of forces by those in authority to protect the just and to punish the unjust.⁴

In a perfect world, neither power would be necessary. In our fallen world both are necessary. And the same sinful nature that makes them necessary also brings them into conflict. At present, more than 2000 cases involving apparent conflict between the two powers are pending in courts. Many such cases quite directly involve us. In fact our sister synod went all the way to the Supreme Court within the last few years. One city in Washington was removed by the courts for using its building codes to keep Christian schools out of the city. Several cases are pending which involve personal Christian expression on the campuses of state-owned schools. A judge in Michigan faces removal from office because his refusal to order an abortion for a pregnant thirteen year old was ethically based. Ethics have been equated with religion in some cases, as subscription to codes of ethics have been opposed as qualification for public office. It goes on and on.⁵

When we see opponents of Christianity dominate our culture

and bring about death and unbelief, it is natural to look for an earthly power sufficient to reverse this. This is what introduces the question of the two powers.

How does God intend that the two powers be used?

THE CHURCH'S POWER AND THE GOVERNMENT'S POWER

The Power of the Cross

Each Christian has the power of the keys, individually.⁶ We also follow Christ's command and gather together for the purpose of worship and work, and for the broader reach of the gospel. Our objective in this part of our Christian lives is to apply the remedy for sin to souls everywhere. This power of the keys is the power to apply law and Gospel; on the one hand to retain sins, to confront a person with his lost condition; and, on the other hand, to forgive sins, to comfort the repentant sinner with the good news of Christ's redeeming work.⁷ The Office of the Keys is at the heart of the daily life of Christians in their relationships with each other; it is the power behind all evangelism, and it is at the heart of the public ministry. Christians call pastors and teachers in the church to exercise the Office of the Keys on their behalf.

Having been given this power of the keys, we are to use it properly. Individually, and when gathered together as a church, there are things we *must* do, things we *must not* do, and things we *may* do, relative to the use of this power.⁸ This is because God's Word commands some things, forbids some things, or leaves some things open. It is through His Word alone that He governs and directs the power of the cross.

Because the power of the cross lies purely in the Word, it is useless to coerce a person to behave morally as a means of converting him. A well-behaved unbeliever is no closer to the Kingdom than the most corrupt rogue.

The Power of the Sword

While each of us bears this power of the keys wherever we are in society, and uses that power by rightly using law and gospel, there is another power wherever we are in society, ordained by God, but for a different purpose, namely, for the protection of people from the gross outbursts of sin. This power involves the use of force and other means of coercion to control the outward behavior of people.⁹ In a very real way, this power is held by parents and their representatives, such as teachers, school administrators, college deans, etc.; by employers; and by any who are in authority over others in such a way as to be responsible for their behavior.¹⁰ But in its most basic form, as the power of life and death, it belongs to the government.¹¹

The identifying feature of the power of the sword is the use of

force by authority.¹² What that force is used for determines whether or not it is a *right* use of the power of the sword.¹³

Having ordained this power, God in His Word tells us what governments *must* do, *must not* do, and *may* do.¹⁴ But unlike the church, God does not direct the government by His Word. Instead the government is directed by reason and the natural law.¹⁵

But reason and the natural law are clouded by sin;¹⁶ and sin may at various times so capture the hearts of people that government is powerless to prevent it. Even worse, government may at such times promote sin, rather than protect people from it; this last situation God permits as a judgement upon a people.¹⁷

The Church a Blessing to a Country

When government permits, protects, and promotes sin, we Christians are likely to be frustrated, for many of the ethical questions people try to grope through, using the natural law and reason, are crystal clear to people who know their Bible. God did not give the Bible as a handbook for governments, but Christians who govern can certainly use it to test their understanding of what is right.¹⁸ Because of the corrective influence this has on the way reason and the natural law are used in society, truly, "Blessed is that nation whose God is the Lord."¹⁹

The Church Does Not Have the Sword

But while any Christian is in a position even to judge governments,²⁰ God does not give him authority over the government, or the authority to use force to correct the course of a government. In the business of dispensing vengeance upon the unjust, God has placed only Himself above the government. It is He who thrones and dethrones kings and topples empires, and it is to Himself, not to us Christians, that God holds governments and rulers accountable.²¹

Scripture Not per se Enforced

But when a nation's God is the Lord, and many of the people are Christian, then many of the rulers will surely be Christian. What then? Should Christians use Scripture as the basis for government? The answer is "no."

The purpose of the Scriptures is to lead people to Christ, our Savior.²² The purpose of Government is to enforce justice²³ (not "social justice," by the way). The basic principles found in Scripture and the premises that the Scriptures reflect about such things as justice and the nature and imperfectibility of man, and property rights and rights to life and freedom etc. COULD be of great help in the government of a country.²⁴ But that is not what God gave the Scriptures for. The guidance of Scripture is most practical for Christians, not governments, for Christians are free

of the condemnation of the law,²⁵ and their behavior is (imperfectly) a function of internal motivation prompted by the love of Christ. Governments, on the other hand, rely on the coercion of the law.²⁶

A Scriptural Example

Even so, when a Christian can tell from Scripture that his reasoning is right, that does not necessarily determine what government does. An oft-referred-to example of this is divorce. According to Scripture, divorce is wrong. Man is not to break what God has joined.²⁷ Even a valid Scriptural divorce only recognizes the divorce, or break, that occurred when the other party deserted or committed adultery.²⁸ The church therefore knows nothing of “no-fault” divorce, and will discipline a member who divorces a spouse without Scriptural cause.²⁹

The government, on the other hand, is not bound to enforce Scripture. Government, (by reason and the natural law) can surely recognize the immorality of adultery, and to preserve the fabric of society could surely make every effort to preserve its families.³⁰ So much the more, if legislators are Christians who see the validity of such reasoning confirmed in Scripture.³¹

Yet Moses, in the same situation, granted divorce, and that in divinely inspired law.³² Why? Jesus explained that: “Moses, because of the hardness of your hearts suffered you to put away your wives.”³³ The government does not rule only Christians, even in Moses’ theocracy. So government may do much to discourage divorce, while finally relenting because the hardness of man’s heart is so great. People *will* sin after all, and government may have to regulate divorce to keep track of who the car and the kids belong to. We therefore conclude that, while Scripture may enable some individuals to correctly evaluate moral conclusions reached on the basis of natural law and reason, still Scripture is not as such a basis for law.³⁴

This is easier to understand when we consider two things. First, no law can force two people to love each other. The law is not apt to lead people to want to do what is right;³⁵ it can only hope to prevent or to punish the wrong.³⁶ Second, the obedience to God, for the Christian, does not require civil laws. True obedience to Scripture is a matter of faith and the heart, not a result of coercion.³⁷ The power of the sword is altogether incompetent to achieve such obedience.

SUMMARY

1. The church is not coercive, but can only preach the truth.
2. The state coerces, uses force.
3. The church is not concerned with controlling behavior, but does identify what is right or wrong behavior, that people

might be forgiven of the wrong and be free to do the good, out of love.

4. The state is not concerned with the eternal consequences of behavior, but with the temporal ones, so that what is bad will be prohibited, as much as can be by force, and so that people will be free to do what is good.
5. The church is directed by God through His Word.
6. The government is directed by reason and the natural moral law.

POWERS OF REALMS

Different Uses of Words Noted

As we continue our study of the two powers, it is appropriate that we clarify just what we mean when we speak of the two kingdoms or the two powers. B. W. Teigen, in his 1976 Reformation Lectures on the two kingdoms, noted the significance of the fact that the two kingdoms are two powers, not just two areas of activity.³⁸

In theology we use the term "kingdom" in different ways, as does Scripture (See Appendix II). In one sense, we speak of it as a power (The powers that be are ordained of God).³⁹ In another sense we use it as referring to a realm, an area or sphere of activity which includes the governed (Christ's kingdoms of grace, power, glory).⁴⁰ In still another sense, we speak of it as a condition common to certain people (The kingdom of God is within you).⁴¹

The Differences are Significant

The way in which we think of Christ's kingdom will affect the way we approach the issues that confront the church in the latter half of the twentieth century. For example, if we say that the church is not to take control of the secular kingdom, and by "secular kingdom" we mean government authority, then this is certainly a correct statement. If, on the other hand, we accept the same proposition, but by "secular kingdom" we mean the world at large, then the statement would be incorrect. The way we use the term "kingdom" makes all the difference.

(Further discussion of terms is found in Appendix II.)

Christ's Word on the Two Kingdoms

For us Christians, the guide for the distinction between the two kingdoms is Christ's succinct statement, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The law and the gospel apply to Caesar and to all his subjects. The law judges the works of governments, for the works of governments are the works of men.⁴⁷ The preaching of law and gospel has the power to lead any and all to repentance and faith,

Caesars and magistrates and senators and congressmen. But while the preaching may judge them or lead them to repentance and faith, it does not coerce them, nor usurp what is Caesar's (government's) alone: The authority to govern.

What is owed to Caesar is obedience to his authority, for he is God's avenger of the just. What is owed to God is faith and obedience of the heart. Where I may obey Caesar, perfunctorily, just because he is Caesar, and be critical of his misgovernment, obedience to God is a matter of the heart. "Obedience" to God resulting from the force of government is no obedience so far as God is concerned.⁴⁸

The Term "Secular" as it Relates to the Two Kingdoms

The question may be asked, "Is the kingdom of the sword secular and the kingdom of the cross religious?" To begin with, the question really makes no sense if we think of it in terms of realms. If by "secular" we mean "non-religious," then to have a secular realm (area or group) is to have a realm in which religion is not to be applied, or about which Scripture says nothing. Such an area does not exist. There is no secular part of the world.⁴⁹ There is no intrinsically secular activity.⁵⁰ All parts of life are approached by the Christian in a Christian way, including government.^{51, 52}

On the other hand, there is a secular *power*. This is power exercised not on behalf of the church, not on behalf of the Gospel, not on behalf of religion. This is the only way it is secular, for it is still ordained by God,⁵³ used by God for His purposes,⁵⁴ intended to provide a good climate for the Gospel,⁵⁵ and judged by His Word.⁵⁶

SUMMARY

We, the members of that portion of the kingdom of Grace which is on earth, (the church militant) exercise the power of the keys in the world, Christ's kingdom of power. In this same kingdom of power we pursue all of our activities in a Christian way. Also, within this kingdom of power the kingdoms of men (governments) exercise the power of the sword. Our purpose for living in this kingdom of power is to (1) proclaim the law and the gospel so that we and others might eventually enter the kingdom of glory, (2) glorify God in our lives, (3) be good stewards of the gifts of God, and (4) do good to our neighbors.

THE POWER OF THE SWORD

With the Fathers First

The State is Divinely Ordained

The state, although it is a divine ordinance, was not ordained in

a direct way by God; rather it gradually developed from the family.⁵⁷ Fathers have the authority to regulate and control the behavior of their families.⁵⁸ As these families developed in size and the natural course of sin led to disagreements and to crime, a greater authority had to be invested in one person or entity. In various cultures this took various forms. In some there was the tribal chief; in others there was king; in others a ruling council, etc. It really made no difference what form there was, for in all, God's sanction was placed upon the ultimate expression of this power of the sword, "Whoso sheddeth man's blood, by man shall his blood be shed."⁵⁹

It makes no matter that these developments followed different paths, or that they were apparently the works of men, for behind it all was God. By His providence and by the law written in the hearts of men, God accomplished His objective of hindering the work of evil people without personal vengeance.⁶⁰ The general principle referred to in the Apology shows how this natural development is consistent with divine ordination: "A natural right is truly a divine right, because it is an ordinance divinely impressed upon nature."⁶¹

There is No Divinely Ordained Form

In the same way, there is no divinely ordained form of government. A Christian would not judge a government morally good or bad on the basis of its form, but on the way that it carries out God's intent for it. It is to be "the minister of God to thee for good"; "the minister of God, a revenger to execute wrath upon him that doeth evil."⁶² Some forms of government more naturally lend themselves to this.

As there is no divinely ordained form, so there is no strict definition of legitimacy for a government. In Romans 13 Paul directs our obedience to "the powers that be." There were serious questions about the legitimacy of the government of Nero, who was emperor at that time. His way to the throne had for generations been doused in blood, the Roman conquests had often been without justification, and the whole empire was built on the ruins of the presumably more legitimate republic. But he was, tyrant and all, still the one in authority.⁶³

Back to the Father—an Analogy

An analogy could here be drawn between the power of the sword in the hand of the government and the power in the hand of a father in a household. Fathers do not hold the ultimate power of the sword, the right of life and death, because now there are governments. Nevertheless, there are many times when there is no appeal from an unreasonable decision of a parent. For the child, the father is the end of the line, and the fact that the child

may judge the father unreasonable is no excuse in the eyes of God or of the state for overthrowing the father.⁶⁴ The father is analogous to the state. God has established its authority and has instituted no higher power to which appeal can be made.

But the analogy can be drawn further. There are fathers who make such unreasonable demands that they lose the respect of their families; then rebellion sets in. Rightly or wrongly, such fathers are subverted and run out of power. Their children run away, their wives divorce them, and they may even face charges of child abuse. So it is with the state. As Theodore Hoyer wrote:

There may come a time when a government violates all principles of right and justice, so that they cease to be revengers to execute wrath upon him that doeth evil and become a terror to good works and not to evil. Governments have not only rights, but duties and responsibilities; when they totally fail to meet these, there may come a time when Christians may join with their fellow citizens to call the government to account and bring about reform. *When that time comes is a question which must be considered and decided in every individual instance.*⁶⁵ (Emphasis his.)

Whether Scripture leaves any room at all for a Christian to rebel is moot for our purposes. The point is that in God's providence evil governments are, after all, overthrown. It is certain that at least some aspects of the power of the sword remain with the individual.⁶⁶

Judged, Not Overthrown

The Christian Judges Government. But how, in any case are governments or the actions of governments to be judged evil? This is a serious question for many Christians today, and it is more important all the time as governments permit and promote more and more of what is forbidden by God. The accommodation by so many churches to divorce, state-sponsored gambling, and even state-supported abortion is chilling to think about.⁶⁷ We should know in what way we should judge governments if (1) we are not to join in sin sponsored by or approved by our government, if (2) we are to preach the law unto repentance in a concrete and specific way, and if (3) we collectively as a church, and individually, are to uphold what is good for our neighbor.⁶⁸

There are really two questions here. In the first place, "How are we to judge a government?" In the second place, "On what basis are we to appeal to a government, lobby, apply pressure or what have you?"

We (Christians) know what is right and wrong for governments by the revealed Word of God. But it is on the basis of natural law that we appeal to government.

The Christian Appeals to Government. This difference between revealed and natural law created no problem for our predecessors. What they knew on the basis of God's Word could easily be appealed on the basis of the natural law. A good example of the

situation in the past is to be found in Hoyer's essay, "Church and State." In this essay he considers the matter of public and parochial schools; he remarks:

Before leaving this subject, we should note that any legislation aiming at the suppression of religious schools is a violation of the principle of separation. In such a case we rightly go back to the original rights of parents, they have the responsibility for the children and the right to decide where to send them so that they may be trained to be good citizens.⁶⁹

Earlier in the essay he laid a basis for his claim: "It is now perhaps universally accepted in our land that education of children is the duty of parents, not the state."⁷⁰

So, in the past, it was easy for the Christian to know when the state had overstepped its bounds in the matter of Christian education. In one stroke we knew that the state was wrong if it suppressed Christian schools and also had a basis of appeal to the state—the universal acceptance of a basic principle which reflected the natural law.

In 1985 we Christians still know that the state is wrong to suppress Christian education, whether by overburdening regulation or by prohibiting the free exercise of our religion. But gone is the "universally accepted" idea that education is the duty of parents, not of the state. So while we know the state is wrong on one basis, we must argue the case before government on a different basis. In the first place, we can judge the government that usurps the rights of parents, for Scripture says, "Ye fathers, . . . bring them up in the nurture and admonition of the Lord."⁷¹ But how shall we argue the case before a government which cares nothing for Scriptures? Let us look at some of the alternatives.

The Nature of the Alternatives

There are three main alternatives presented today by which an appeal can be made to government; an appeal from sociological consensus, an appeal from natural law and reason, and an appeal from Scripture.

An Appeal from Sociological Consensus

At present there are several cases under consideration that hinge upon a sociological consensus. In these cases parents are objecting to state intrusion into their exercise of their parental responsibilities. The focus of the cases is the issue of state teacher certification. The reason this is such a sticking point is that in certain states a thorough indoctrination in a naturalistic (secular humanist) credo is a requirement for the certificate.⁷² Parents who are opposed to the influence of this philosophy in their child's classroom then purposely select those teachers for their schools which are NOT certifiable by the state.

The contention of the state is that if the state does not have

control over teacher certification, it cannot guarantee the desired educational results; the implication is that the parents can not be expected to select teachers as well as the state can. The state's argument is one of sociological consensus. It does what it does because it appears to bring the greatest good to the greatest number from the viewpoint of the social planners.

Our Appeal from Natural Law and Reason

This appeal is two-fold. On the one hand, it makes an appeal on the basis of the knowledge of right and wrong in the human heart. On the other hand, it makes an argument on the basis of practicality.

The Christian knows that the state should not oppress the Christian schools with humanistically-oriented teachers. But the Christian also knows that the state is blinded toward appeals from Scripture. So, the Christian is going to appeal to conscience and plead the rights and responsibilities of parents over their own offspring. The Christian will also appeal from reason, showing the practicality of parents being free to select standards for their children and to select schools that meet those standards. After all, studies show that parents with children in non-public schools are most likely to have the best interests of their children at heart, and are most likely to make the schools accountable, since they pay the bills directly.⁷³

An Appeal from Scripture

Another route to follow is to appeal from Scripture. Those who urge this point out that reason, after all, is fallible. It was perverted reason that gave rise to the social planners and that replaced the moral law with a sociological consensus. There are many who firmly believe that Scripture alone can provide the basis of absolutes necessary to guide government, and that Scripture must be the basis of any appeal to government. They would argue that it was a Scripture-based consensus that resulted in the earlier "unanimous agreement" that parents are responsible for educating their children. Further, Scripture is the only source and norm of truth about God and His will, and therefore gives us certainty that our positions, based on the clear Word of Scripture, are the right ones. At the very least, people who would make this appeal to government believe that the Christian should present the appropriate Scripture passages as a testimony to a rebellious government. Others would go farther and use whatever coercive measures are at hand to force the government to relent.⁷⁴

A Critique of the Alternatives

Of the three bases of appeal to government, only the appeal on the basis of natural law and reason is correct. The establishment

of law on the basis of sociological consensus is, of course, a deplorable reality. No doubt many would equate this with true democracy. So, as the number of homosexuals and abortionists increase, they are treated with greater and greater regard by the courts. But Christians are not given the same treatment even if the majority is "moral." Sociological consensus makes decisions without reference to an absolute.

The establishment of law on the basis of Scripture has more appeal, but as we have seen earlier in the paper, that is not what God intended Scripture to be used for. A rigorous application of Scriptural principles of law and gospel, such as God expects us to use in the church, would not serve the cause of justice, for in the church the goal is forgiveness of sins, not justice. It is not important whether the previous generation had a sound basis of law because they were moral people according to civic righteousness, or because they were Christians in tune with the Word of God; either route establishes the same principles of common law. The role of the church is still to proclaim the law and the gospel. If enough people believe the law, then once again a sound basis of civil law will be established. (Note that this is not to say that the civilization even is "Christian.")

Those who would oppose reason and the natural law in favor of either Scripture on the one hand or sociological consensus on the other miss an essential feature of the natural law—its universality. Scripture plainly teaches that man has no excuse for being ignorant of the law. Even though conscience is only the capacity to distinguish right from wrong, and may be mistrained, it can still be trained well enough by our own judgements of the way others treat us. This is how principles of basic morality become universal, and why man is without excuse.⁷⁵ These principles of morality are discoverable apart from Scripture, as the confessions plainly teach.⁷⁶ So it is perfectly appropriate to demand morality from government, without feeling that we are imposing religion on government. As a case in point, one does not have to be a Christian, or indeed profess any religion, to be appalled at a society engaged in wholesale slaughter of its own offspring.

Those who oppose a moral standard for law, however, often do so on the basis that morality and religion are equivalent. To such people, creationism is essentially religious, evolution essentially scientific; condemnation of abortion is essentially religious, abortion a matter of personal privacy; opposition to pornography is essentially religious, obscenity essentially freedom of expression. They label a particular position on an issue "religious," so that it is out of bounds as public policy.⁷⁷

But the equation is not reflexive; religion expresses morality, but morality does not necessarily establish religion, because religion requires revelation, while natural law does not. Christians

need not be shy espousing what is moral just because God's Word says it is moral. To refuse to urge government to be moral is to deny the reason for which God ordained it.

SUMMARY

God ordained a power that ultimately possesses the option of life or death over people. Since it is an ordinance of God, we are not at liberty to overthrow it, for even when perverted, it serves His purposes. We are not, on the other hand, at liberty to enforce Scripture with the sword.

THE POWER OF THE CROSS

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”⁷⁸

Christ's Conquest is Inexplicable to the World

There are two commonly observed situations that help illustrate the relationship of the two powers.

The first of these occurs quite commonly during recruitment for the Christian day school. Quite commonly prospective parents are very concerned about our rules and the way we enforce them. Some of them question the ability of the school to function when we emphasize other things (especially Christian instruction) so much more than rules.

The second situation, probably observed by many pastors, is that when someone is under church discipline there is much concern about reforming the behavior of the person, but much less concern about seeing the person forgiven.

The common denominator in both of these cases is the idea that if we are to succeed in our mission as a church, we must DO something to MAKE people do what they are supposed to. Even a cursory glance at religious news will show the extent to which this idea has overtaken the liberal church bodies. Picketing the South African consulate, giving sanctuary to illegal aliens, bishops' letters to put pressure on congress for more social programs and less defense—time and again the social gospel entails a predominance of (selected) law and coercion by the church to MAKE others do good.⁷⁹

The Power of the Cross: Law and Gospel

For this paper I have been using the terms “Power of the Cross” and “Power of the Keys” interchangeably. The cross is a symbol for the forgiving work of Christ: The Office of the Keys is that part of Christian doctrine regarding the personal remission or retention of sin. Both are names for the power of God that brings people into the kingdom of Heaven. They are the means

whereby God answers our prayer that His kingdom come. They can be summarized in two words, "law" and "gospel."⁸⁰

Christ's commission of His disciples in the upper room after His resurrection straightforwardly emphasized the centrality of law and gospel in the work of His disciples,

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.⁸¹

And Paul's encouragement to Timothy followed the same theme, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."⁸²

It is this power alone that the Church has to call sinners to repentance and faith and to guide them in the Christian life.⁸³

The Power of the Cross is Great

It is typical of man to think that the cross has no power. For to speak of sin and grace is not to coerce or to force or to enjoin any one to do anything. What kind of power is that? How could it possibly do all that people want it to do?

That, of course, is part of the problem. What God accomplishes by the preaching of the Word is not all that people want to accomplish. Reforms in government, cures for disease, economic well-being are all worthy goals, and are often by-products of Christianity. But they are not the main objective.⁸⁴ For "What does it profit a man if he should gain the whole world, but lose his own soul?"⁸⁵

In his dealings with the congregation at Corinth, Paul wrestled with the tendency of the Corinthians to think lightly of the power of the cross. Paul upbraided them, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."⁸⁶ "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."⁸⁷

Just how powerful is the power of the keys?

Most importantly, it is powerful enough to give spiritual life to beings spiritually dead. It is powerful enough to make people who were blind, dead, and enemies of God to see, to have life, and to become friends and children of God. And as a result, creatures who deserved hell inherit heaven. This power is there because the Holy Ghost uses such preaching. Describing all manner of iniquity, Paul says, "And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."⁸⁸

History attests to this power. From a quivering handful of frightened disciples to a church numbering billions over the cen-

turies, this seemingly weak declaration of sin and grace has brought life and salvation and transformed the world in the process.

The Power of the Cross in its Proper Contexts

As Exercised by the Churches. But while the exercise of the keys is the primary function of the church, the visible, corporate body of the church may, due to its corporate nature, take upon itself additional functions as well, from ministration to the sick, relief of the poor, and education of the young; to fielding a state champion volleyball team.⁸⁹ In addition, as a corporate body in the state, it may call upon the power of the sword to preserve its property and to protect its people.⁹⁰ These corporate functions of the church are secondary, but some of them are important if the church is to proclaim the law and the gospel. Thus the church body itself may wield both the cross and (indirectly at least) the sword. It is in this situation that the temptation may grow to make use of the sword to do what the cross alone can do. We will explore this more in the next chapter.

The activities which the corporate body of the church may be urged to undertake are numerous. Some are "musts" some are "mays" and some are "must not's."⁹¹ Good judgement is needed if the church is not to lose sight of what it is to be doing and what power it has to accomplish it. The church is to be preaching the law and the gospel and it has the power that is in the keys for that preaching to be effective.⁹² This is why activities that are not centered around the Word are not so important in church bodies that value the gospel, and conversely, why activities not centered around the Word are important in churches which subscribe to a social gospel.

As Exercised by Individuals. In the life of the Christian the cross is at the center. Christians rebuke and absolve (especially absolve) each other all the time. In this alone they exercise great power. But they also have power as they reach out and establish the kingdom of God in the world. As Peter tells us and all Christians, "Ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."⁹³ We are royalty, with great power, for as we, on the basis of the Word of God declare a soul to be damned, he stands condemned; as we, on the basis of the Word of God declare a soul forgiven, he is forgiven. This is, in essence, what we do when we follow the Lord's great commission to make disciples of all nations and to baptize and to teach—we confront people with the law so that they become aware of their lost condition, and we reassure those who are repentant with the good news of God's grace and forgiveness.

To proclaim the law and the Gospel to others is like being the personal representatives of a monarch, with the power to express the monarch's will in matters of life and death. That is power indeed.⁹⁴

If the Christian properly appreciates this power he will use it as a means of warning and (especially) as a means to comfort many, and he will use it in all aspects of his life. For as Luther pointed out, we must all apply God's Word according to our estate of life, as father, mother, citizen, subject, magistrate, employer, employee, professional, husband, wife, son, daughter, etc.⁹⁵

SUMMARY

1. The power of the cross is a meager power by man's estimation.
2. Yet the power of the cross is truly great, giving life in place of death.
3. The power of the keys is the business of the church and at the heart of the Christian's life.
4. In practice, the corporate assembly of Christians does other things by which it participates in the power of the sword, and the individual Christian, too, participates in this power. From this there is a temptation to confuse the use of the two powers.

THE SCRIPTURAL GUIDE

How the Christian Avoids Misusing the Cross and the Sword

In one old history book is a picture of a Crusader holding aloft a two-handed broadsword. He held it by the blade so that it looked like a cross. Under the picture, incongruously, is the phrase which had supposedly been heard by Constantine several hundred years before—"In this sign conquer." The sign meant was the sign of the cross, but the Crusader was holding a sword. This little scene is a fitting symbol of the confusion that exists with regard to the power of the Christians in the Gospel and the power of the government, the power of the cross and the power of the sword. How is such confusion to be avoided?

The Doctrine of Law and Gospel is the Touchstone

If we are to avoid misusing the sword as a church, we must avoid misusing it in our own lives. To that end we will look at some basic principles and then apply them to some cases. In doing so we will see that *the way we use the law and Gospel will affect the way we view the cross and the sword in relation to each other.*

Show me a person who is more interested in correcting, condemning, or changing the behavior of his fellow Christian than in

forgiving him, and I will show you someone who is easily tempted to get the power of the sword into the hand of the church and “make some real changes.” The fundamental problem is a misunderstanding of the proper use of law and Gospel.

People Naturally Emphasize the Law

Perhaps one source of the confusion is that in both the cross and the sword the law is involved. Both law and Gospel are under the cross. Both must operate on our hearts if we are to come to faith. Both must be part of our Christian life.⁹⁶ Only the law, however, is involved with the sword.⁹⁷

In our daily lives at the workplace and in society, coercion of force, together with the law, is the basis of motivation. It is therefore natural for us to rely on the law for motivation in the Christian life as well. This is a grave error. Even though the law is necessary to put down the old man in us, it is not the motivation of the new man in us. It is the Gospel that the Holy Spirit uses to convert us, and by which He motivates the new man in us Christians. For the Christian, then, the law is not the motive to do good.⁹⁸

A person who properly understands the working of law and Gospel will recognize the uselessness of the power of the sword, any exercise of authority, force, or coercion, to bring a person to faith. The best that can be hoped for is that the power of the sword would create a situation in a society in which the Gospel would, as we pray, “have free course and be preached.” In order to illustrate how the powers of the cross and the sword work side by side, we will look at a number of situations which will show the interrelationships of the right use of the law and the Gospel and proper separation of the two powers.

The Question: Which Applies—The Cross or the Sword?

As Individuals

SITUATION I: I come home in the middle of the afternoon while my wife is gone and find a stranger carrying off the family silver. I pull in behind the thief’s car and corner him in the garage.

SOME THINGS TO REMEMBER: Jesus said, “. . . and him that taketh away thy cloak forbid not to take thy coat also.”¹⁰⁶ Paul wrote to Timothy, “neither be partaker of other men’s sins.”¹⁰⁷ Paul also wrote, “For he [the power] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: For he is the minister of God, a revenger to execute wrath upon him that doeth evil.”¹⁰⁸

POSSIBLE ALTERNATIVES: I could evangelize him and let him go, not forbidding him to take my TV set also. I could use the

minimum force necessary to hold him for the sheriff. I could grab a piece of pipe and bash his head in.

ANALYSIS: The confessions give us a clear answer as to what is right in this case: "... private redress [beating up the thief] is prohibited not by advice, but by a command Matt: 5:39; Rom. 12:19. Public redress, which is made through the office of the magistrate, is not advised against, but is commanded, and is a work of God, according to Paul, Rom. 13:1 sqq."¹⁰⁹

CONCLUSION: I would hold the thief, which is an exercise of the power of the sword that I as a citizen hold, until the sheriff arrives. He will then exercise the power of the sword on the public behalf. This does not rule out the obligation to evangelize, an obligation which I owe the thief as much as any person. (Every so often we hear of some person who refuses to prosecute a criminal, but forgives "*instead*." Such a person confuses the two powers; one does not rule out the other.)

The principle demonstrated here is the difference between the power of the cross (evangelism) and the power of the sword (citizen's arrest). Both involve the use of the law. The former uses no force; the object is repentance. The second uses force; the object is to control behavior.

SITUATION II: The creation/evolution controversy has made headlines in the local papers. I am invited to a biology class to explain the Scriptural position regarding creation. Do I accept?

SOME THINGS TO REMEMBER: "... and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." (I Peter 3:15) On the other hand, we have already shown that government (in this case government schools) are not to be used as an instrument to enforce Scripture.

ANALYSIS: There are several considerations that would prompt a particular course of action. (1) The schools teach on the issue of origins, which is a religious issue. (2) Orthodoxy, adherence to evolution, is required, often by law. (3) To speak to a biology class does not involve coercion, because as a guest speaker I would have no power to grade or to otherwise discipline those who did not agree with me.

CONCLUSION: I would most certainly accept the invitation. In the first place, it gives an opportunity to proclaim my faith. Secondly, I really have more right than the teacher to speak on the subject. While the teacher is in a position to enforce agreement with his doctrine, I would rely only on the proclamation of the Word. While the police power of the state enforces attendance at class for the vast majority of students, I would have no power to require that my voice be heard.

Compulsion to pay respect at least to a particular belief is the responsibility of parents and of those in the place of parents.¹¹⁰

But it is wrong for government to do so. For in the final analysis, the power of the sword cannot control the conviction of the heart. **SITUATION III:** In our parochial school a child is caught with drugs, and there is evidence that he uses them or sells them or both.

SOME THINGS TO REMEMBER: The principal of the school is an agent of the state (depending on various states' laws), an agent of the parents/congregation, and a servant of the Word.

ANALYSIS: The principal's relationship to the child is at least three-fold. He has an obligation to the state and to the community to see that drug pushers and users are prosecuted. He has an obligation to the congregation/parents to see that their school is not a harbor for drug users and pushers.¹¹¹ He has a spiritual responsibility for the child according to his call as the child's principal. The first circumstance involves the power of the sword, proper. The second involves the power of the sword in a limited way, the third involves the power of the cross. All involve the law (And the last one the Gospel, too).

CONCLUSION: How the principal carries out the obligations to the state will depend largely upon the statutory requirements of the state; but the principal is not at liberty to simply ignore the fact that he carries the power of the sword just because he also carries the power of the cross. A similar situation exists with regard to the congregation. Circumstances and good judgement will dictate whether the child remains in the school. The third obligation of the principal still remains; here again, he is not at liberty to ignore that he carries the power of the cross just because he carries the power of the sword.^{112, 113}

As Churches

The role of the church in society is more limited than the role of the individual. It is analogous to the role of a pastor toward his members. The pastor will not arrest me or imprison me for my sins; he will reprove, rebuke, exhort, and absolve me if I am repentant. So, too, the church will not set out to right the wrongs of society, but will, as it preaches the law, reprove all those wrongs, and absolve all who repent of them. Teaching "All things whatsoever I have commanded you" (Matt. 28:20) makes up the substance of the church's activity.

Not so with the individual. As a citizen, the individual shares in the power of the sword. As a Christian who is "good Samaritan" to his fellow man, he will right whatever wrongs that he can. He will not expect society, which may not give a fig for God's Word, to follow his lead for the Word's sake. But the Word will enable him as a Christian to have a basis for wise citizenship. But along with being a citizen, the Christian is a member of the church militant, an evangelist, bearing the power of the cross.

As we have examined how the individual uses the power of the cross and of the sword, let us also take a look at different kinds of situations in which the church today finds herself.

When the State Fosters Immorality

SITUATION I: The issue of abortion is on the ballot in the State of Washington in the early seventies. To what extent should the church take a position?

ALTERNATIVES: (1) The church should take no position because protecting people born or unborn, is a matter of secular realm. (2) The church should take no position, because if the state law reflected the position of the church, then in essence the power of the sword would be in the hands of the church. (3) The church should take a position on abortion, just so far as Scripture does. It should teach the obligation to do good to our neighbor, born or unborn, with "problem pregnancies," or whatever. (4) The church takes a position in the ballot issue and organizes projects which coerce the "wrong people" to stay home and the "right people" to vote.

ANALYSIS AND CONCLUSION: The first position is in error because it neglects to teach the Christian how he is to live in the world, and what God would have governments do. The second alternative is in error because the concern about the church's position being enforced by law is misplaced: If government does what it should, even on the basis of natural law and reason, it will frequently concur with Scripture. The fourth position is also in error. Although it demonstrates a laudable concern for human life, it is assuming authority which God has not given it, and resorts to force, which is reserved for government. It is analogous to braining the thief in my garage: If I do not, the state might not punish him and he might get away scot free. That still does not give me the right to act for the state.

The third position is the appropriate one. (A) God's law about abortion is part of the whole council of God, which the church is to proclaim. This is enough justification to address abortion. (B) Legalized abortion presents greater opportunity for sin; so a wise pastor will carefully instruct his members in those matters where popular opinion is contrary to Scripture. This is the same problem faced when "no-fault" divorce was first permitted, or when gambling and lotteries were legalized, or if marijuana should be completely decriminalized. Making it legal makes it more of a temptation. (C) It is a terrible sin of omission to keep silent while others are being appointed for destruction.¹¹⁴

When the State Establishes Religion or Philosophy Contrary to Scripture

SITUATION: The establishment of certain features of secular

humanism within the public schools and, in some cases, within the non-public schools is required by law.

ANALYSIS: A religion has taken the power of the sword in hand, a religion that, due to its background and development, is at odds with the moral law. The law requires that teachers are taught that it is wrong to make absolute moral distinctions, and the teachers pass this on to the children. The law forbids certain ideas in the schools on the grounds that being in agreement with Christianity, they are religious and thus by definition contrary to reason.

The entrenchment of naturalistic religion in the schools highlights several important considerations for the church in society. (1) The Lutheran church has long recognized that education without religion is an impossibility.¹¹⁵ (2) There is therefore an intrinsic danger in the state's going beyond simply requiring that parents prepare their children for life with a proper education. (3) Requiring prayer and Bible reading in the schools is no solution, that just places the sword in the hands of the church.

CONCLUSION: The approach of the church to this situation is basically the same as with the institutionalization of the abortion, for both situations involve the power of the sword protecting the evil rather than the good. It is necessary for church members to be instructed in the errors of the various philosophies and religions, perhaps even more than before, because the information explosion sets a thousand false ideas before us all the time. The Christian must be prepared to avoid being deceived, even if the false religion is government sponsored.¹¹⁶

When the Church is Urged to Take Positions on Mere Public Policy

SITUATION: A leading church figure asks the conservative churches to urge their people to support the XYZ weapons system (or a *specific* abortion amendment, or tuition tax credits, or a Middle East policy favorable to Israel, etc.).

ANALYSIS: There are two facets to this situation. One has to do with the relationship between application and principle under Christian liberty. The other has to do with knowing which power and which office we are exercising.

In the first case, it is not always the responsibility of pastors and teachers to apply a principle. When God speaks through His Word, He provides a principle. It is a principle of God that government is instituted to protect its citizens. He does not specify how this is to be done, and the choice of the XYZ weapon system or some other is an exercise in Christian liberty.¹¹⁷ This is a case in which there are various ways to carry out God's will.

There are other cases in which it *is* the responsibility of the teachers in the church to make applications, namely when some

applications proposed violate the principle. Gambling is one example, abortion is another. Such application requires vigilance and study on the part of our pastors and teachers because issues are not always obvious. For example, there is a new generation of birth-control pills on the market that works primarily by preventing the implantation of the new life, the fertilized ovum, and not by preventing ovulation in the first place. It takes real diligence in applying God's Word for our people to be adequately prepared to live in this age of the world. Birth-control methods that actually cause very early abortions are just one example. The areas of genetic engineering, bio-ethics, artificially-maintained life, changes in family structure, all are areas in which the application of the principles of God's Word to life is essential if our people are to be guided by that Word. There are many other areas as well. The second aspect of this situation has to do with recognizing the office in which God has placed us. For example, the individual citizen may lobby for the XYZ missile, because that is a prerogative of his office as a citizen. The church normally does not hold such an office. Rendering judgements on weapons systems is not part of its purpose.

At times the church's office DOES require that it be active on "secular" issues. In its position as corporate citizen the Wisconsin Synod recently took a case to the Supreme Court to protect its schools (and ours) from an unwarranted intrusion and tax. In that case, holding the office of corporate citizen, and being affected by a certain law, the synod was free to directly pursue remedy at law.

CONCLUSION: The church does not normally involve itself in matters of public policy. But it does (1) apply God's word in matters not involving Christian liberty and (2) exercise its prerogatives as a corporate citizen.

SUMMARY

1. As individuals we must frequently consider whether our office dictates that we exercise the power of the sword or of the cross.
2. The power of the sword is to control behavior. The power of the cross is to lead to repentance and faith.
3. The church's role is much more narrow, to exercise the power of the cross.
4. Because the church exists in visible, corporate bodies, it has some prerogatives due to its corporate nature which may involve the power of the sword.

CONCLUSION

In the world today governments are using the power of the sword to bind people to one creed or another. At the same time

churchmen clamor for governments to MAKE people do this or that good. As Christian citizens we carry both swords, directly or indirectly. Which shall we use when? As we have shown, the ability to answer that question comes with the ability to rightly divide law and Gospel.

If we realize that the law has no power to save, we will know better than to use the power of the sword to try to build the church. If we know that the Gospel works entirely by the power of the Holy Ghost in the Word, then we will know better than to try to rule unruly humankind with it.

We have seen that the power of the sword was ordained by God for all nations, Christian or otherwise, and since He has not given us dominion over them we cannot expect the "powers that be" to rule on behalf of the Word. By appealing to government on the basis of natural law and reason, we can do much to encourage justice and to spare our neighbor injustice. And by prayer and by diligent attention to being a true salt in the earth, we can, by God's grace, enjoy the blessings of good government.

May God grant us the wisdom, individually and collectively, to so regard the two powers that the grace and mercy of our loving God might shine forth to the world through us and through our churches.

SOLI DEO GLORIA

NOTES

1. Martin Luther, *An Explanation of Luther's Small Catechism* (St. Louis: Concordia, 1943), p. 18.
2. Romans 13:4.
Apology to the Augsburg Confession XVI, *Triglotta*, p. 331.
3. Luther, op. cit.
4. I Peter 2:13-17. Large Catechism, Commandment IV, par. 141 ff., *Triglotta*, p. 621.
5. Kenneth S. Kantzer, "The Issue at Hand: 'The Christian as Citizen,'" *The Christian As Citizen* (Christianity Today Institute. NC., N.D.), p. 2.
6. John 20:22-23.
7. A. L. Graebner, *Outlines of Doctrinal Theology* (St. Louis: Concordia, 1910), p. 212.
Apology Art. XII, *Triglotta*, p. 265.
8. Ibid., p. 213.
9. Romans 13:4-7
Theodore Hoyer, "Church and State," *The Abiding Word, Vol. II* (St. Louis: Concordia, 1947), pp. 564-565.
10. Large Catechism, Commandment IV, pars. 145-148, *Triglotta*, p. 623.
11. Genesis 9:6; Romans 13:4.
12. Hoyer, op. cit., p. 569.
13. Matt. 26:52.
14. See Appendix 1.
15. Bjarne W. Teigen, "The Lutheran Doctrine of the Two Kingdoms and Its Significance for the American Bicentennial," *Lutheran Synod Quarterly*

(Mankato, Evangelical Lutheran Synod), Vol. XVI, No. 1. Fall, 1975. pp. 38-39, par. 72.

16. Apology, Art. IV, 7, *Triglotta*, p. 121.

17. Romans 1:24.

18. Graebner, op. cit., p. 11.

19. Psalm 33:12.

20. Teigen, op. cit., pp. 21-22, par. 39-40.

21. Psalm 2; Romans 13:2.

22. Graebner, op. cit., p. 13.

23. Teigen, op. cit., p. 22, par. 40.

24. Small Catechism, Preface, pars. 17-18, *Triglotta*, pp. 535-537.

25. I Timothy 1:8-11

Formula of Concord, Epitome, VI, 6, *Triglotta*, p. 807

Augsburg Confession, XXVIII, 51, *Triglotta*, p. 91

Epitome X, 12, *Triglotta*, p. 831.

26. Epitome VI, 5, *Triglotta*, p. 807.

27. Matthew 19:6.

28. R. C. H. Lenski, *Interpretation of I & II Corinthians* (Minneapolis: Augsburg Publishing House, 1937), p. 295.

29. Ibid.

30. A good example of the fact that reason and the natural law lead people to positions similar to those of Scripture is the book *Sexual Suicide* (George F. Gilder, New York: Bantam Books, 1975).

31. Teigen, op. cit., p. 21.

32. Deuteronomy 24:1-4.

33. Matthew 19:8.

34. This position is one that creates a problem for many today. With the ascendance of relativism, sociological law, and naturalism (secular humanism) in government, the natural law has been rudely dismissed from consideration. Reasoning from a naturalistic premise, there is no basis for any absolute law. John Warwick Montgomery and others [John Warwick Montgomery, *The Law above the Law*, (Minneapolis, Dimension Books, 1975), pp. 37-45] therefore also find natural law wanting as a basis for governmental law. Because it comes through men, natural law lacks absolute authority. Since Scripture is the only absolute authority on morals, they reason, it must be the basis for law if law is to be just. They are too quick to dismiss the natural law, however, for even though natural law does not derive from a naturalistic premise, even though it is not inevitably a product of man's philosophy, still even naturalists, generally speaking, know what it is and even hold to it. This is because it is written in the heart of man [An Explanation of Luther's Small Catechism, op. cit., p. 44, Q. 19] as Paul explains in the first chapters of Romans.

The existence of natural law is very well expressed by C. S. Lewis in *The Abolition of Man* (New York: MacMillan, 1947) and discussed by Teigen [op. cit., pp. 35-36, par. 68].

35. Romans 4:15.

Dr. C. F. W. Walther, *Law and Gospel*, tr. W. H. T. Dau (St. Louis: Concordia, n. c.), Thesis XXIII, pp. 381-392.

36. It is a point well taken that good laws are the negative ones, preventing the evil, not the positive ones, compelling the good.

37. Hebrews 11:6

Walther, op. cit.

38. Teigen, op. cit., pp. 20-21, par. 37.

39. Romans 13:1.

40. An Explanation . . . op. cit., p. 155.

41. Luke 17:20, 21.

An Explanation . . . op. cit., p. 133.

42. An Explanation . . . op. cit., p. 155-156.

43. Ibid., p. 108.

44. Robert Young, *Analytical Concordance to the Bible* (Grand Rapids: William B. Eerdmans Publishing Co., Repr. 1969), pp. 573, 574, Index-Lexicon pp. 6, 24.

45. Romans 13:1.
46. Teigen, op. cit., p. 21.
47. Ibid., p. 22.
48. Hebrews 11:6.
49. Romans 8:22.
50. I Corinthians 10:31.
51. I Timothy 4:5.
52. I Timothy 4:8.
53. Romans 13:1.
54. Acts 17:26-28.
55. Galatians 4:4; Romans 8:28; Matthew 24:14.
56. Psalm 2; Revelation 12:5.
57. Large Catechism, Commandment IV, *Triglotta*, p. 621.
Hoyer, op. cit., p. 563.
58. Colossians 3:20.
59. Genesis 9:6.
60. Apology XVI, 59, *Triglotta*, p. 331.
Formula of Concord, IV, 1, *Triglotta*, p. 805.
Apology IV (II), *Triglotta*, p. 127.
61. Apology, XXIII, 12, *Triglotta*, p. 367.
62. Romans 13:4.
63. Paul L. Maier, *First Christians* (New York: Harper and Row, Publishers, 1976), p. 148.
64. "Third let me provide the results of our recent investigative report on the subject of 'parent abuse.' As you recall, we devoted an entire week of programming to actual incidents wherein child protective service workers took boys and girls away from their parents for spanking their children. These loving parents were charged with child abuse, and in some cases, lost their children without an opportunity to defend themselves in court. After these parent abuse broadcasts were aired each day, our telephones rang off the wall! The common theme among callers was, 'You think you've heard it all; let me tell you what happened to us!' The mail is now pouring in with the same message expressed by parents from across America and Canada. It is obvious that we have uncovered a problem of enormous dimension.
" . . . Some social workers are taking advantage of that situation to impose their child rearing philosophies on good parents." (*Focus on the Family Newsletter*, P.O. Box 91006, Arcadia, CA: March 15, 1985).
- The basic principle of parental authority is coming under severe attack through the abuse of the child abuse laws. There is a certain element that wants all aspects of the power of the sword to be renounced or to be placed exclusively in the hands of the state. While we must express outrage at the incidents of this abuse, it must also be recognized that the rights of parents must be firmly guarded.
65. Hoyer, op. cit., p. 566.
66. The relationship between the power of the sword in the hands of the state and the power of the sword in the hands of individuals is an interesting study. In the absence of a representative of the government, the power of the sword reverts to the individual, primarily in the matter of self-defense, but beyond that, too. To underscore this, consider the fact that in 1981 (the last year for which figures are available) fewer than 400 people were shot by police officers in the course of their duties, but more than 1,200 people were justifiably shot by individuals [Fred Kavey, "Knowledge, Your Best Anti-gun Defense," *Guns & Ammo* (Los Angeles: Petersen Publishing Co.; May, 1985), Vol. 29, No. 5, pp. 84-85].
- The extension of the individual's possession of the power of the sword is also seen in the development of law in the American West, in which, though preferring to wait for the established order, citizens themselves seek out to protect themselves against oppression by lawless elements.
67. *The Christian News Encyclopedia*, ed. Herman Otten (Washington, MO: Missouriian Publishing Co.; 1982), pp. 88, 951, 1287, 1290.
68. Teigen, op. cit., p. 42.

69. Hoyer, op. cit., p. 602.
70. Ibid., p. 600.
71. Ephesians 6:4.
72. (WAC 180-80) The Washington Administrative Code serves as an example.
73. Dan Ayrault, for Washington Federation of Independent Schools, Testimony before the House Education Committee, Session of 1984.
74. Many Christians today actively promote this view because they observe the uselessness of appealing to relativists on the basis of principle. A relativist denies absolutes; indeed, arguing from a naturalistic base he can demonstrate that there are no absolutes. The only dependable basis for absolutes is the revelation of God. For this reason Montgomery (op. cit.) questions the use of anything other than Scripture as a basis for law. Pleading vagueness, inconsistency, and human origination of natural law, those who adopt this view argue that only God's Word is a sufficient basis for law.
- What these critics miss, however, is the fact that even those relativists who deny any basis for moral law still have it. John Dewey, the American pragmatist is a good example of a man who debunked every basis of morality—but who himself led an impeccable life. Paul tells us why this paradox can exist, in his epistle to the Romans (Romans 2:1), "Thou art inexcusable oh man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself."
75. Romans 2:1.
76. Apology, IV (II), 7, *Triglotta*, p. 121.
77. When we speak of creationism, or the right to life, or opposition to pornography as not essentially religious, we mean that we can expect people to arrive at these positions on the basis of the natural law and reason, apart from revelation. Of course, since Christianity applies to all of life, and speaks more clearly on these issues, they are religious in that sense.
- Creationism is an issue that is especially prone to being labeled religious; this is what the courts are presently trying to determine. It should not be that creation is labeled religious and evolution scientific, while they are really the same. Both begin with a postulated answer to a question such as, "Is the universe eternal or finite in existence?" From a scientific viewpoint, "finite" is just as legitimate a postulate as "infinite" because in neither case can an observation be made for confirmation. The best that can be done is to observe natural laws in effect and then to argue their implications.
78. I Corinthians 1:18.
79. The Religious Newswriters Association picked the top ten stories of 1984. Of the ten, only one had to do strictly with the power of the cross [Christian News (New Haven, MO: Lutheran News, January 7, 1985)], Vol. 23, No. 1, p. 1.
80. *An Explanation* . . . op. cit., pp. 42, 185.
81. John 20:21-23.
82. II Timothy 2:15.
83. Graebner, op. cit., p. 12.
84. Ibid., p. 13.
85. Matthew 16:26.
86. I Corinthians 1:21.
87. I Corinthians 1:25.
88. I Corinthians 6:11.
89. Acts 6:1 ff.
90. *St. Martin's Evangelical Lutheran Church vs. South Dakota* (451 US 772) (449 US 950).
- In this case the Wisconsin Synod took a case all the way to the Supreme Court in order to protect their schools (and ours) from improper taxation.
91. See Appendix 1.
92. Apology, Art. XII (V), 40, *Triglotta*, p. 261.
93. I Peter 2:9.
94. Smalcald Articles, Of the Power and Jurisdiction of Bishops, *Triglotta*, p. 523.

95. There are many examples of this, but his "Christian Questions and their Answers" and his section on confession in the catechism will serve as good examples.

96. Formula of Concord, Thorough Declaration; Art. V, Of the Law and the Gospel; Article VI, Of the Third Use of the Law. Especially p. 963 in the *Triglotta* emphasizes the freedom of the Christian.

97. Augsburg Confession, Art. XXVIII, *Triglotta*, p. 85.

98. Thorough Declaration, Art. VI, *Triglotta*, p. 963.

98a. We can pursue this further. The purpose of the law is three-fold: to curb the outbursts of sin that are naturally prompted by the old Adam, to show us our sin and need for a Savior, and to guide us in Christian living.⁹⁹ The purpose of the Gospel is to bring the good news of the forgiveness of sins and thus to kindle faith and trust in Christ and in His promise of salvation.¹⁰⁰ The law is common to all men, all know that there is right and wrong, that there is a God to whom they are accountable, and who is wise and powerful; so all men know the law, even though it is dimmed and twisted by sin.¹⁰¹ The Gospel is known only by revelation, however, for it is the account of what God has done for us at a certain place and time, distant to us. Without an account from something outside ourselves, we could not know of it. Scripture is the only sure record of the Gospel. We can sum up the two by saying that the law tells us what we are to do and not do; the Gospel tells us what God has done to keep that law and suffer punishment for us in the person of Jesus Christ.¹⁰²

The effects of the law are self-knowledge and conviction of sin which work wrath and rebellion in the old man¹⁰³ and guide the new man;¹⁰⁴ the law cannot provide any spiritual life, faith, or motivation. The Gospel alone works faith in the promises of God and motivation for the Christian life. Repentance and faith are the result of the work of the Holy Ghost so that by the law we are brought to a knowledge of sin, by the Gospel we are given saving faith, and motivated in the sanctified life.¹⁰⁵

99. Epitome, Art. VI, 1, *Triglotta*, p. 805.

100. Apology, Art. IV (II), *Triglotta*, p. 121.

101. Apology, Art. IV (II), 7, *Triglotta*, p. 121.

102. Thorough Declaration, Art. V, *Triglotta*, p. 951.

103. Walther, op. cit., pp. 13-14 ff.

104. Walther, op. cit., pp. 89 ff.

Thorough Declaration, Art. VI, *Triglotta*, p. 965 ff.

105. Epitome, Art. II, *Triglotta*, p. 787.

Small Catechism, Creed, Art. III, *Triglotta*, p. 545.

106. Luke 6:29.

107. I Timothy 5:22.

108. Romans 13:4.

109. Apology, Art. XVI, 60, *Triglotta*, p. 331.

110. Edward L. Bryant, "Are You Teaching Behavior Mod or Law and Gospel?" *The Lutheran Synod Quarterly*, Vol. XXIV, No. 4, Dec., 1983, pp. 68-89.

111. Ibid.

112. Ibid.

113. If we put the pastor in the same case, we would observe a different array of responsibilities. The pastor has only one relationship to the student—and that under the Office of the Keys. It is not of primary importance to the pastor what punishment the child receives; of primary importance to the pastor is the matter of sin and grace. Thus it appears wise to me that when the church, to carry out its responsibility in one sphere (training of the young), is involved in another (discipline of students), that it apportion responsibility among staff accordingly.

114. Proverbs 31:8.

115. Hoyer, op. cit., pp. 600-602.

116. We can point out in passing that the church, too, as a corporate entity, has every Scriptural right to appeal to the government as a citizen, and on the same basis of natural law and reason.

117. Augsburg Confession XXVIII, 51, *Triglotta*, p. 91.

Epitome, Art. X, 12, *Triglotta*, p. 831.

APPENDIX I

The Power of the Cross

MUST

Preach the law	
—to all men	Luke 24:47; Acts 17:22-31; Acts 24:25
—to government	Dan. 4:27; Dan. 5:18-28; John 19:8-11
—to unbelievers	Luke 24:47; Acts 24:45
—to Christians	Matt. 5-7; Eph. 1:1; Eph. 4:1-3; Eph. 5:1-6; Eph. 6:1-18
Preach the Gospel	
—to all who repent	Prov. 18:13; Luke 11:28; Acts 16:30, 31; I John 1:9
—to all Christians	Eph. 1:1-7; Col. 1:2, 13; Col. 14:20-23

MAY

Make use of the corporate body to . . .	
Promote common goals, e.g.	
—schools	Matt. 28:18-20
—relief of the poor	I Cor. 16:1
—good of the family	Gal. 6:10
—the arts	
—the humane letters	

MUST NOT

Attempt to use force to convert people	Zech. 4:6; John 10:27; Rom. 10:17
Resort to force to prevent evil	Zech. 4:6; Luke 9:51-56; John 18:36; II Cor. 10:4
Equate morality and wisdom	Prov. 9:10
Submit to laws condemning what God commands	Acts 5:29

The Power of the Sword

MUST

Defend the innocent	Gen. 9:5, 6; Rom. 13:f; Aug. Conf. Art. XVIII 10-12, <i>Trigl.</i> p. 85
Punish the guilty	Gen. 9:5, 6; Rom. 13:4
Protect life	Gen. 14; Rom. 13:4; Aug. Conf. Art. XXVIII 10-12, <i>Trigl.</i> p. 85
Use force to prevent manifest injury insofar as is possible	Rom. 13:4; supra, <i>Trigl.</i> p. 85
Base its judgements upon reason and the natural law	Matt. 19:8; Apology, Art. XXIII 12, <i>Trigl.</i> p. 367

MAY

Make use of the organization of government to . . .	
Promote common goals, e.g.,	All of these: Rom. 13:4; I Tim. 2:2
—schools	
—relief of the poor	

- good of the family
- the arts
- the humane letters

MUST NOT

Put innocent people to death	I Kings 21:17-19; John 19:10-11
Deprive people of their property to distribute to others	I Kings 21:17-19; Matt. 19:18
Further any injustice	Rom. 13:3, 4
Use force to foster faith in a god or gods	Acts 18:12-17; Aug. Conf., Art. XXVIII 10-12, <i>Trigl.</i> p. 85
Use force to remove religion from society	Romans 13:3, 4
Refuse to encourage morality	Romans 13:3, 4

APPENDIX II

These various kingdoms to which Scripture refers, either by name or otherwise are these:

KINGDOM OF GOD KINGDOM OF HEAVEN

These are, with some exceptions, the same as the kingdom of grace and the kingdom of glory. These are what we speak of when we pray, "Thy kingdom come," namely, that God would extend the Holy Christian Church, the communion of saints, and hasten His coming in glory.⁴²

KINGDOM OF POWER KINGDOM OF GRACE KINGDOM OF GLORY

These three refer to Christ in His office of king. As king, He rules His kingdom of power, which is all creation, over which He has dominion. As king, He rules His kingdom of grace, which is all believers, both here and in heaven. Also as king, He rules His kingdom of glory, which is heaven.⁴³

KINGDOMS OF THIS WORLD

I have found no place in which Scripture uses the word "kingdom" to refer to the world in general. (MELUKAH, MALEKUTH, MAMLAKAH, MAMLA-KUTH, BASILEIA, are all words which are translated "kingdom.") The term "kingdomS" of the world is used.⁴⁴ Scripture does not, therefore, speak of a realm or area that is secular, but is referring to powers, that is, governments.

POWER

A very significant word in this context is the word "power" which is also used synonymously for "authority," (EXOUSIA). This is the word used in Romans 13 in reference to government authority.⁴⁵

Because Scripture does not present the world in general and the holy Christian Church as mutually exclusive areas of activity, it would be an error to conclude that there are any areas of life in which the church is not to apply the Office of the Keys, the law and the Gospel. There is no realm set aside in which the members are beyond the reach of God's Word. By the same token, by virtue of being active in the world at large, one is not to be less active in the church.⁴⁶

DOCTRINE COMMITTEE REPORT

The Doctrine Committee of the Evangelical Lutheran Synod held its four regular meetings during the past year, alternating its site between Madison, Wisconsin and Mankato, Minnesota. The changes in committee personnel resulting from the convention elections were as follows: The Rev. William B. Kessel was elected to replace the Rev. W. V. McCullough, and Mr. Harvey Bell was elected to replace Mr. Ernest Geistfeld. Both Pastor McCullough and Mr. Geistfeld had served faithfully on the committee for several years. The terms of Mr. Willis Anthony and the Rev. Paul Haugen expire at the 1985 convention. Election is ordinarily for a three-year term. The synodical president and vice president also regularly attend the meetings of the Doctrine Committee as *ex officio* member and advisory member respectively.

COMMITTEE STUDY

The committee has continued to study many areas of doctrine and practice as they affect us in our life before God, and has regularly advised the synodical president on synodical problems which he has brought to the committee's attention. The study of the theology of Martin Chemnitz, in particular the doctrine of our justification before God as the "Second Martin" clarifies it in his Examination of the Council of Trent, has helped to alert us to the fact that the recent document resulting from the Lutheran-Catholic dialogue does not really attempt to resolve the historical basic differences on that important doctrine.

ROLE OF WOMEN

Another continuing study has found the committee grappling with the exegetical study of passages dealing especially with the role of women in the church. In that study it has given consideration also to presentations of individuals outside the committee. The 1984 Synod convention instructed the committee "to report on the progress of its study to each Synod convention until a suitable resolution of this problem is achieved" (Synod Report, p. 62). In obedience to that resolution the Doctrine Committee presents the following statement as its initial response:

1. The 1984 Synod convention instructed the Doctrine Committee to make the matter of the role of women in the church "its highest priority" and "to report on the progress of its study to each Synod convention until a suitable resolution is achieved" (cf. Synod Report 1984, Res. 3, p. 62).
2. Throughout its history the Synod has taught that only qualified men are to occupy the office of the public ministry and that only male members are to vote at formal voters' assemblies (cf. Ch. 2, Par. 4 of Synod Constitution). The Synod has based this position chiefly on the following passages: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35); and "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp (exercise) authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:11-14). It is clear from these passages that God has established an order which He wants to be observed in the church.
3. It is to be noted that these passages are in a liturgical, or worship setting and refer to the public administration of the office of the keys, the public preaching of the Word and the administration of the Sacraments. Thus they forbid women to hold the office of the public ministry. Regarding this Dr. Martin Luther says: "The Holy Ghost has barred women from the public ministry" (St. L. XVI, 2280). Notice that Luther says *public* ministry. Women are part of the universal priesthood of all believers (Gal. 3:27-28; 1 Peter 2:9) and as such are involved in the ministry of the Word. They have

not only the privilege but also the duty to speak and teach the Word in their home and whenever and wherever opportunities present themselves in their daily lives. However, in the public preaching of the Word they are to be silent; yes, "they are commanded to be under obedience" (1 Cor. 11:34). The silence which Scripture imposed does not concern participation in the worship service, such as the singing of hymns, the confession of faith, and joining in prayers, but in the leading of the worship service, the preaching of the word and the administration of the Sacraments.

4. While it is unlikely that the early church had voters' assemblies such as we have in our churches today, yet the principle "not to usurp authority over the man" does apply to these assemblies, for if the woman is permitted to vote, she has the potential to exercise authority over the man, an exercise which Scripture expressly forbids.
5. However, these passages do not forbid consultation between men and women in the church. Just as husbands consult with their wives in the home before making a decision, so it is also proper in the church for the men to consult with the women. To that end meetings may be held at which both men and women have opportunity to seek information and express their views. But final decisions are to be by the men. The Lord Himself has placed this responsibility upon the men and they are to carry out this responsibility and exercise this God-given authority, not in a dictatorial fashion, but in a manner that is sensitive to the feelings and wishes also of the women.
6. Nor do these passages forbid the women from using their talents in areas of church work which do not conflict with the public administration of the means of grace. Here, too, the church today can learn from the early New Testament church. There are many examples of women who served the Lord with their talents. Lydia offered the apostles the use of her home. Priscilla, together with Aquila, expounded to Apollos "the way of God more perfectly" (Acts 18:26). Paul commends Timothy's mother and grandmother for the Christian instruction in the home and reminds Timothy that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). In Romans 16 the apostle sends greetings to women who were his "helpers in Christ Jesus" (v. 3). In his epistle to the Philippians the apostle mentions "those women which labored with me in the gospel" (Phil. 4:3). From these examples we learn that women used their talents in the Lord's service and St. Paul commended them for it. The church today should also be grateful for talents that God has given to women and should encourage them to use these talents in Christ's service, but always within the boundaries which God Himself has established.
7. After restudying these passages which speak of the role of women in the church it is our conviction that they forbid women's ordination and women's suffrage in the church. Therefore we reaffirm our traditional position to be scriptural. At the same time we encourage more discussion between men and women in our churches and urge that this be done in a spirit of Christian love and orderliness. Then God will be glorified and the church edified!

THE LUTHERAN FORUM FOR CONFESSIONAL CONSULTATION

The Evangelical Lutheran Synod at its 1983 convention endorsed the proposal of the Doctrine Committee to attempt to establish The Lutheran Forum for Confessional Consultation (LFCC) and at the 1984 convention encouraged the president of the Synod to attend the International Lutheran Conference to "present and promote the matter of the LFCC" (Synod Report, p. 61). The Doctrine Committee has sought to aid and support the president in this endeavor. Because external response to this proposal has not been strongly favorable, however, the president presented an alternate proposal to the ILC, which conference in turn referred it to its own executive committee (cf. 1985 President's Report).

The 1984 convention also referred the convention essay by Neelak Tjernagel, *Holy Scripture Is the Word of God*, to the Doctrine Committee for review (Synod

Report, p. 59) because of the generally acknowledged need for clarification of the first part of the essay. In light of the above report on the LFCC, however, the Doctrine Committee reports as follows to the 1985 Synod convention:

WHEREAS, The Doctrine Committee of the Evangelical Lutheran Synod acknowledges that the convention essay of 1984 needs further clarification; and,

WHEREAS, It is apparent at this point that the proposed LFCC will not materialize; therefore,

BE IT RESOLVED, That the Doctrine Committee concludes that there is no immediate need for revision of the document for use as a confessional statement.

SPECIAL MEETING

On December 19, 1984 three representatives of the Doctrine Committee met with a like number of representatives of the WELS and the LC-MS to discuss several items from an agenda mutually agreed upon. Of special interest in the discussion was the matter of prayer fellowship, particularly because the recent document on church fellowship produced by the LC-MS Commission on Theology and Church Relations does not include any statement on this type of fellowship. Recognizing that it was disagreement in this area that precipitated the breakoff in talks between the LC-MS on the one hand and the WELS and ELS on the other a generation ago, there appeared to be consensus on the suggestion of establishing prayer fellowship as a topic of study for some possible future meeting of representatives of the same church bodies.

TWO STATEMENTS

The Bethany Lutheran Theological Seminary Faculty had earlier drawn up two documents in response to a directive from its Board of Regents. These are entitled simply "A Statement on Apologetics" and "A Statement on the Natural Knowledge of God." These statements were also submitted to the Doctrine Committee for its consideration. After studying these two documents, the Doctrine Committee "resolved to acknowledge the two faculty statements as clear and concise summaries of how confessional Lutherans understand these matters." The statements follow:

A STATEMENT ON APOLOGETICS

1. Apologetics is that branch of theology which deals with a defense of the truth and historicity of Scripture, including certain external aspects of the Gospel, through the use of human reason and common sense working with the rules of logic and the principle of cause and effect. While there is a connection between polemics and apologetics in theology, they differ in that polemics has to do with controversies that arise within the church, while apologetics is engaged in defending Christianity against the attacks of unbelievers, who do not recognize the authority of Scripture.
2. While it can have a preparatory function of clearing away obstacles which keep unbelievers from giving serious consideration to the claims of Scripture, apologetics does not in any way effect conversion. That is accomplished only by the power of the Holy Spirit through the Word of the Gospel. Apologetics falls in the realm of the law, and since there is a natural knowledge of God, it is perfectly valid to reason from the common ground of natural and historical information which the unbeliever too must acknowledge.
3. Apologetics must be kept in its proper place and its limitations must be recognized. In order to do so the proper boundaries must be maintained between the things which belong under the theologically useful headings: the Light of nature and the Light of grace. The former has to do with human reason and life in this world. In this area a person employs the rules of thought and logic and the principle of cause and effect. The Light of Grace is the light of God's revelation, which for us is Scripture alone. That the Scriptures possess the quality of inerrancy is a theological axiom which is

accepted *a priori* by the orthodox theologian, not *a posteriori* on the basis of apologetics.

4. We overestimate apologetics if we say that one is converted by human argumentation. Lutheran theology clearly teaches: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." On the other hand, we underestimate apologetics if we declare rational arguments to be worthless. Such rational arguments serve to show how frivolous are the judgments of unbelief against the divinity of Scripture. These arguments may be used to good advantage also in the case of Christians who are afflicted with doubts as to the divine character of Scripture (cf. Pieper, Vol. 1, p. 311).
5. We reject the contention that apologetics can effect conversion. We also reject the contention that apologetics has no value in demonstrating the historicity of Scriptural events.

A STATEMENT ON THE NATURAL KNOWLEDGE OF GOD

1. The natural knowledge of God is that knowledge which all people have of God from the creation of the world and the testimony of their conscience (cf. Rom. 1:20 & Rom. 2:15). However, this knowledge does not tell man who the true God is nor how he can enter into fellowship with Him and be saved. That knowledge comes only from the Bible, which is God's revealed knowledge.
2. There are two things we should keep in mind when discussing the natural knowledge of God: 1) its value, and 2) its utter insufficiency in bringing man to salvation. The natural knowledge of God is valuable in that it serves as a point of contact when we preach the law. From the law written into the heart of all men God confronts man directly within man's nature (Rom. 1:32). Man's conscience is God's tribunal within man and is recognized as such by man. Regarding the value of natural knowledge, Luther writes: "If the natural law were not written and given in the heart by God, one would have to preach to an ass, horse, ox, or cow for a hundred thousand years before they accepted the law, although they have ears, eyes and hear as a man. They too can hear it, but it does not enter their heart. Why? What is wrong? Their soul is not so formed and fashioned that such a thing might enter it. But a man, when the law is set before him, soon says: Yes, it is so, he cannot deny it. He could not be so quickly convinced were it not written in his heart before" (WA, XVI, 447).
3. The value of the natural knowledge of God and its corollary, the natural knowledge of the law, is correctly expressed by Martin Chemnitz when he writes as follows: "We gratefully acknowledge the blessing that God did not permit the light of the law to be totally extinguished through the fall, but wanted certain remnants of it to remain, so that among men there might be a political society in which God through the Gospel could gather His Church. The terms employed by Paul show that these remnants are indeed to be considered highly" (Loci, II, 103). Thus the natural knowledge of the law also has positive value in that it is the foundation of civil righteousness in society, and this righteousness is of benefit to the Church as it carries out its mission in an evil and corrupt world.
4. The natural knowledge of God, however, is utterly insufficient in bringing man to salvation. It does not enable man to keep the law; it leaves man with an evil conscience and under the curse (cf. Rom. 1:19, 21 & 2:14-15). The natural knowledge of God is therefore totally inadequate and insufficient in bringing man to salvation. This knowledge comes only through the revealed knowledge in the book of Scripture. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31); also (cf. 1 Cor. 2:9, 10).
5. We reject the view that the natural knowledge of God can lead one to a true and saving knowledge of God (cf. 1 Cor. 2:14). We also reject the assertion

that there is no such thing as a natural knowledge of God, and that it does not serve as a point of contact when we preach the law.

As we seek to remain faithful to the Lord's Great Commission to His Church, may we be given the grace to speak the same thing, to be free from divisions, and to be united in the same mind and the same judgment (1 Cor. 1:10).

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

MEMORIAL

April 30, 1985

The Rev. Alf Merseth, Secretary
The Evangelical Lutheran Synod
106 - 13th Street South
Northwood, Iowa 50459

Dear Rev. Merseth:

At our Madison Area Winkel today, April 30, 1985, the following memorial was adopted for submission to the 1985 Convention of the Evangelical Lutheran Synod to be held in Mankato in June:

WHEREAS, The ministry of women in the life of the church is of primary importance; and,

WHEREAS, Questions have arisen concerning our doctrine and practice in this regard; and,

WHEREAS, Congregations are faced with these questions with greater frequency; and,

WHEREAS, Members of our congregations are being forced to re-think and make decisions concerning this matter; and,

WHEREAS, Any alternatives that do not address the question of suffrage directly are inadequate; and,

WHEREAS, Congregations of the Synod have a right to expect counsel and guidance in these matters from the proper agencies of the Synod;

BE IT RESOLVED, That the Doctrine Committee of the Synod be instructed to pursue aggressively a clear resolution of the questions that have arisen in this area for the mutual benefit of the congregations and members of the Synod; and,

BE IT FURTHER RESOLVED, That the Doctrine Committee present a summary report and recommendations at the 1986 synodical convention.

Best wishes to you in this season of Easter.

Fraternally,

Philip Vangen
chairman, Madison Area Winkel
Matthew Luttman
secretary, Madison Area Winkel

DOCTRINE ACTION OF THE SYNOD

Resolution No. 1: Lutheran Confessional Church

WHEREAS, *The Lutheran Confessional Church (Sweden and Norway)* is “struggling against the errors of the state church” and “are working under the most difficult circumstances,”

BE IT RESOLVED, *That the Synod herewith express its oneness with them in their struggle to uphold the sacred truths of Holy Scripture and encourage them to remain steadfast and unmoveable, abounding in the work of the Lord, knowing that their labors are not in vain in the Lord.*

Resolution No. 2: Fellowship with the Altlutherische Kirche

WHEREAS, *The Synod is in fellowship with the Altlutherische Kirche, with which the Evangelical Lutheran Free Church has suspended fellowship “because of their toleration of error and use of the historical critical method in Scripture interpretation; and,*

WHEREAS, *The Synod should be steadfast and consistent in our stand against error,*

BE IT RESOLVED, *That the Doctrine Committee study the matter of our fellowship with the Altlutherische Kirche and advise us at the next convention as to what step to take toward this body.*

Resolution No. 3: Evangelical Lutheran Free Church (East Germany)

WHEREAS, *The Evangelical Lutheran Free Church (East Germany) has suspended fellowship with the Altlutherische Kirche because of their toleration of errors and use of the historical critical method in Scripture interpretation and yet remains in fellowship with SELK and LC-MS; and,*

WHEREAS, *Their fellowship with SELK and the LC-MS is a danger to their spiritual well-being,*

BE IT RESOLVED, *That the Synod herewith encourages them to be steadfast and persist in their stand against errors.*

Resolution No. 4: The Evangelical Lutheran Church—Synod of France and Belgium

WHEREAS, *The Evangelical Lutheran Church—Synod of France and Belgium, with whom the Synod presently is in fellowship, still remains in fellowship with SELK and LC-MS (with whom we are not in fellowship); and,*

WHEREAS, *The Synod in brotherly love is concerned about sounding a clear trumpet in the doctrines of Scripture and consistency in church fellowship,*

A. BE IT RESOLVED, *That the Synod strongly urges the ELC Synod of France and Belgium to terminate church fellowship with SELK and the LC-MS, and,*

B. BE IT FURTHER RESOLVED, *That the President of our*

ELS keep in contact with the overseas brethren, and inform them of our above resolutions.

Resolution No. 5: Doctrine Committee Report on Role of Women and the Madison Winkel Memorial

WHEREAS, The Doctrine Committee has presented its initial response to the subject of the role of women in the church,

A. BE IT RESOLVED, That the Synod accept its response, as reaffirming our traditional scriptural position, and,

B. BE IT FURTHER RESOLVED, That the Doctrine Committee continue to study the entire subject of the role of women and report to a subsequent convention as soon as possible, and,

C. BE IT FURTHER RESOLVED, That this be the response of this convention to the Madison Winkel Memorial.

Resolution No. 6: A Statement on Apologetics

BE IT RESOLVED, That the Synod adopt this statement, with the addition of the phrase "and the natural knowledge of God" at the end of line 4, paragraph 3.

Resolution No. 7: A Statement on the Natural Knowledge of God

BE IT RESOLVED, That the Synod adopt this statement.

REPORT OF THE BOARD FOR HOME MISSIONS

"PRAISE THE LORD, O MY SOUL; ALL MY INMOST BEING, PRAISE HIS HOLY NAME!" (Psalm 103:1). These words of the Psalmist come to mind as we think of all the many blessings the Lord has granted our Synod in the area of home missions this past year!

MISSION GROWTH

Our Savior Lutheran Church, Naples, Florida, became self-supporting January 1, 1985. This was slightly ahead of the board's expectations. A lot of exciting things are happening for the Lord through the Our Savior congregation. Our Savior is probably the fastest growing congregation in our Synod. May the Lord of the Church continue to bless its ministry.

By action of the board Faith Lutheran Church, Camarillo, CA; Our Redeemer, Yelm, WA; Faith, Alpena-Hillman, MI; and Redeemer, Scottsville, NY; are now self-supporting congregations. We pray that the Lord will continue to bless the efforts of these congregations in carrying out the Great Commission of our Lord.

Overall, our home mission congregations experienced a net gain of over 225 souls. The average contribution per communicant member was close to \$490.00.

We praise the Lord for the dedication and commitment on the part of the pastors and members of our mission congregations.

NEW WORK

In keeping with the board's five-year plan to plant ten new missions, missions in East Phoenix, AZ, and Lakeland, FL, have been started since the last synodical convention. January 20, 1985, was a really "Super Sunday" for our Synod as Christ the Cornerstone Lutheran Church, Phoenix, and Our Savior Lutheran Church, Lakeland, chartered as congregations. Both congregations are growing and will be making application for membership in our Synod at this convention. Christ the Cornerstone congregation has moved from meeting in the

parsonage to renting space at a local school. And Our Savior congregation has expanded from one to two rooms in the Huntly Inn.

The board continues to explore mission growth possibilities in Minnesota, Georgia, Florida, California, and other "Macedonias" throughout our country.

BI-VOCATIONAL MINISTRY

It is probably still too early to know all of the effects of the bi-vocational ministry begun in Lakeland, FL, but the board certainly feels that this type of ministry to plant churches has had its blessings. Our bi-vocational missionary has been able to gain secular employment and has gathered a group of concerned Christians into a congregation. The board has had little financial outlay in the project and as the group continues to grow they will assume more of the financial support of the missionary. The Lord has granted success to the board's experiment in this area. The board is discussing experimenting more with this procedure for planting and starting new missions. Budget cuts and lack of financial resources is a great concern of the board and so the board is continuing to seek new ways of expanding our home mission program.

AREA MISSIONS DEVELOPER

The Rev. William Kessel was installed as Area Missions Developer at the October, 1984, Pastors Conference of our Synod. He has been exploring mission expansion in the South and Southwestern states and has organized Christ the Cornerstone congregation, East Phoenix, AZ.

HOME MISSIONARIES SEMINAR

The board is planning to conduct another seminar for our home missionaries. The first one was successfully conducted a few years ago. The purpose of this seminar will be to discuss the basic approach and steps to church growth and renewal in our congregations. The board is concerned that we maximize the use of energy and other resources available to us to expand our home mission base and bring people who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership.

SYNOD-WIDE SPECIAL OFFERINGS FOR HOME MISSIONS

The special Synod-wide offering for Home Missions Committee has been meeting and will be reporting at this convention. The Board for Home Missions has designated the special offering to be used for manpower and capital outlay.

SALARY SCALE FOR HOME MISSIONARIES

The board has adopted the following salary scale for home missionaries for 1986, in accord with the Evangelical Lutheran Synod *Handbook* (p. 27 1.):

Base Salary:	\$14,700.00
Car Allowance:	\$ 3,000.00
Yearly Increment (up to 20 years):	\$ 100.00
Pension:	6% of base salary, car allowance, & increment
Health Insurance:	All of the premium is to be paid (Synod plan is Blue Cross-Blue Shield)
Housing:	To be provided
Utilities:	To be paid in full

THANK YOU

The board expresses its gratitude to all of those individuals, congregations, organizations, and mission societies for their special gifts toward our home mission ministry with emphasis this year on the bi-vocational ministry. May the Lord continue to bless your interest, prayers, and support of home missions. A special thanks to Lutheran Brotherhood for the generous subsidy grant program which has been made available to many of our home missions.

In the 16th chapter of Acts we read, "DURING THE NIGHT PAUL HAD A VISION OF A MAN OF MACEDONIA STANDING AND BEGGING HIM, 'COME OVER TO MACEDONIA AND HELP US.' AFTER PAUL HAD

SEEN THE VISION, WE GOT READY AT ONCE TO LEAVE FOR MACEDONIA, CONCLUDING THAT GOD HAD CALLED US TO PREACH THE GOSPEL TO THEM" (vv. 9, 10). Our "Macedonia" is in Texas, Minnesota, Wisconsin, Florida, wherever we are throughout our country. We have what people need—the proclamation of the Gospel of the risen and living Savior for all mankind. The Lord has called and is calling each of us to share this message with others. A lot of people are "calling" for us to "come over and help us." The opportunities are there for mission expansion in our Synod. It is estimated that at least 100 million people in the United States do not know Jesus as their personal Lord and Savior. What is needed is people who take seriously the command of Christ to make disciples of all nations. We need people, congregations, and a Synod who are sold out for God.

Lord of Harvest, great and kind,
Rouse to action heart and mind;
Let the gathering nations all
See Your light and heed Your call.

(Lutheran Worship 321:6)

Frederick Theiste, field secretary
Erwin Ekhoﬀ, chairman

REPORT OF THE BOARD FOR FOREIGN MISSIONS

Once again, as a Synod, we wish to send our thanks and praise heavenward for the opportunity we have in our world mission outreach. We are strengthened when Christ's mission doctrine is taken seriously. Reaching across cultural and linguistic barriers means lost souls being found who even now are thanking God for their brothers and sisters in the ELS. And in heaven we can meet these people of Peru who have been brought to their Savior in true faith even if we never meet them in this life. We think of the blessed lot of those who once were lost and without hope but who now are comforted by the Gospel of pardon in Christ's blood. But there is also advantage for us as a Synod because in focusing on the need of others we are helped. Obedience to the world mission command brings its inherent blessings. Given the fact of Christ's sacrificial love, we are reminded by our mission effort that the Gospel's very nature calls for its outward direction and not merely an introverted, inward looking set of goals.

1. The 1984 convention directed that the organization of our Synod's mission effort be re-structured. The former Board for Missions which had charge of both home and foreign work was to be divided into two boards. This reorganization took place. The Board for Foreign Missions consists of the following personnel: Mr. Loyd Miller, chairman; the Rev. James Olsen, field secretary; the Rev. Steven Quist, recording secretary; Prof. Steven Reagles, chaplain; Mr. Marlin Goebel, vice chairman; the Rev. Robert McMiller, information officer; and Mr. Ben Thompson, treasurer.
2. The board held regular meetings in August, November, February and April.
3. The work in Peru has perhaps never flourished more than it has the past year. We think the reasons are as follows: the increasing amount of work the Peruvian student pastors are doing; the growing experience of our missionary staff; more calls from Peruvians to come to harvest in white fields; and the continued development of the seminary.
4. Soul-care has increased by approximately 50 people. Membership is up from 445 souls to about 470 while the total number of souls being cared for (including a number who are receiving adult instruction) numbers about 500.
5. Expansion is a goal of the board. The chief reason is that people in Peru are calling for us to come to them with the preaching of the Gospel. To offer

but two examples: in one case a man whom our missionaries instructed several years ago in Lima returned to his home town to live. This past January he wrote a letter to Missionary David Lillegard saying that he had gathered a group of 65 people around the Gospel. Each of the names of these people was included in the letter. And Missionary Lillegard was asked by this Peruvian if he could make occasional visits and if he could mail instructional materials and Bibles. In another case, one of our members who is an elementary school teacher was offered a new position. He moved and in time gathered a group around the Gospel. He invited Missionary Tim Erickson to visit and at that visit 95 people showed up to hear the missionary preach. The Gospel is on the move in Peru! When people move who are our members they take the Gospel along with them.

A second reason for expansion planning is opportunity for radio work. We are considering regular weekly broadcasts over a local Lima station for the purpose of spiritually nourishing our members and for outreach. There may be further opportunity for us. We are investigating use of a powerful radio station in Ecuador which serves a very wide area. Smaller, regional stations which are very low cost, located in the Andes, also hold promise.

A third reason for planning to expand our effort is opportunity to plant churches along the Peruvian north coast up into Ecuador. A focus on a new country would stimulate interest in our ranks in the board's opinion. Because this would mean work in a country that is a neighbor of Peru it could, in a positive way, stimulate interest in foreign missions among our Peruvian brethren. The goal of this work is to plant a chain or circuit of congregations in northern Peru and southern Ecuador. One link of the chain is already in place, namely, the congregation in Chimbote, Peru.

6. A Fourth Missionary: On earlier occasions the Synod has directed the calling of a fourth missionary to supplement our present staff of three men, most recently in 1983 (cf. Synod Report, 1983, p. 79, res. #10). Because our present staff of missionaries is over-worked and because the Lord has challenged us with several white harvests, we as a board feel we must seek this expansion of our South American work. Therefore, the board is seeking ways of funding a fourth called missionary's position.
7. Furlough Policy Change: "Each missionary and his family shall normally receive a one-month furlough each year. Travel expenses to Miami from Peru and return shall be provided by the board. All other costs are the responsibility of the missionary" (Board Handbook, p. 18). This policy is temporary and is being tried for a three-year period. In the meantime it replaces the older policy of one furlough of three months in the U.S. every three years. The object of this plan is to see if it may benefit our missionaries through more frequent opportunity for time with family and loved ones.
8. Policy Handbook: The board has long felt the need for a handy reference tool regarding policy. This past year such a booklet was prepared through a generous grant from Aid Association for Lutherans. The work was done through compilation of policy from board minutes and through some new writing. A representative selection of titles from the handbook is as follows: Board Personnel, Duties, Meetings; Theological Base of Our Work; Objectives; Identifying, Selecting and Orienting Missionary Candidates; Information on Travel, Shipping To and From the Field; Field Assignment; Re-assignment, Recall; Health Insurance; Salaries etc.
9. Memorial Re: Church Related Organizations
WHEREAS, the following organizations are active in the Evangelical Lutheran Synod: Faith Mission Society, Lutheran Youth Association, Bethany College Ladies Auxiliary, ELSingles, Project Cristo Rey, Thoughts of Faith, Northern Minn. Women's Missionary Society, Southern Minn. Women's Missionary Society, Wis. Women's Missionary Society, Western Wisconsin Women's Missionary Society, Michigan Women's Mission Society, Pacific Northwest Women's Mission Society, Madison Area Youth Council; and,

WHEREAS, These organizations have submitted to the doctrinal authority of the Evangelical Lutheran Synod; therefore,

BE IT RESOLVED, That these be designated as "Church Related Organizations" and be listed in the Synod Report as such.

10. The Seminary: The spring 1985 intensive session was held in February and March with daily classes. Eight student pastors were in attendance. Three other men are in the program but could not attend. During the remainder of this year, a special effort will be made to help the students become prepared to complete the seminary's first level of studies in early 1986. Costs for the past year totaled \$1,800. Since the students are away from gainful employment at school two months out of the year, grants are offered to help in their support. The seminary facilities were improved during the past year, notably the water system and bathroom facilities. And since the students in some cases must bring their families along with them for the intensive session, more room was made available at the center for family privacy.

Seminary Director Martin Teigen reports several encouraging things in terms of the students' progress. Further, he notes the need for new students and that we must become prepared to deal with the needs of educating a second generation of pastors.

Teigen writes: "We should be quite pleased that we have a group of students, however small that group might be. . . . These students and workers are studying and preaching the Word and give every evidence that they do so because they believe that the Word is important and powerful to save. May God preserve them and us so that we value the Word as our treasure and as the divinely appointed means to accomplish the work of the church. And God protect them and us so that we do not go off on side roads that appear to be more effective ways of doing the work assigned to us" (letter of April 18, 1985).

11. Our Thanks: The Board for Foreign Missions continues to be grateful for the seminary-office center which was purchased by the Synod for our work in Lima two years ago. The board and Synod surely wish to thank Faith Mission Society for its support the past year. Faith Mission Society directed \$15,741 to our Peru effort out of its receipts of \$21,534. This together with support of the other mission societies enabled a variety of programs and projects such as operation of a preschool program for 45 children where reading readiness and Gospel stories and hymns are taught, the feeding of 100 children in a breakfast program at one of our churches, needed expansion of our seminary curriculum and library etc. Our thanks also to the Board for Christian Service whose support enabled continuation of the TB program. May God bless us each as we continue to pray and work for the lot of many in far off places who desperately need our continued support.

James Olsen, field secretary

ADDENDUM TO THE REPORT OF THE BOARD FOR FOREIGN MISSIONS

SUBJECT: Fourth Missionary to Peru

WHEREAS, The urgent need for a fourth trained missionary has existed for several years (cf. Synod Report 1983, p. 75, par. 6 & 1984, p. 65, par. 6); and,

WHEREAS, The Synod resolved in 1983 "that a fourth missionary be called within the next three years" (Synod Report, 1983, p. 79, Res. 10); and,

WHEREAS, The Synod adopted the Board's 5-year plan of 1984, encouraging the board "to work toward the full implementation of the plan" which includes the calling of a fourth missionary (Synod Report 1984, p. 70-71); and,

WHEREAS, The Board has extended a call to the Rev. Daniel McMiller to fill the office of the fourth missionary; and,
 WHEREAS, The Rev. McMiller has accepted this call; and,
 WHEREAS, Gifts have come to us from extra-budgetary sources for funding this position; and,
 WHEREAS, Future such gifts are anticipated;
 A. BE IT RESOLVED, That the Synod join in thanking God for having moved brother McMiller to accept this call as our "Apostle to South America;" and,
 B. BE IT FURTHER RESOLVED, That the Synod join in thanking those donors whose gifts of faith have helped the Synod carry out its resolve to expand our world mission program through a fourth called missionary; and,
 C. BE IT FURTHER RESOLVED, That the Synod assume half the financial responsibility for the fourth missionary's call beginning in 1990 by incrementing one-fifth of the cost each year until fiscal 1996. (Note: This would mean 5 increments of approximately \$4,500 each so that the 1996 synodical budget would carry an estimated \$22,550 of the fourth man cost. Cost of living estimates are factored into this plan.)

James Olsen, foreign field secretary

REPORT OF THE EVANGELISM COMMITTEE

The Evangelism Committee, consisting of Paul Madson, chairman, the Rev. Dan Faugstad, secretary, and the Rev. Rodger Dale, met twice during the past year.

We received no response to our May 1984 letter to all pastors. The letter solicited comments about the "Church Growth" presentation and offered assistance to congregations and pastors in keeping with the Synod guidelines for the board.

We are planning to have a display and booth at the convention (1) to make known the existence and purpose of the committee, (2) to seek input from both pastors and lay delegates, and (3) to make available various materials.

Rodger Dale, secretary

MISSIONS

ACTION OF THE SYNOD

Resolution No. 1: Board for Home Missions

A. BE IT RESOLVED, *That the Synod accept the report of the Board for Home Missions and commend it for its faithful work and effort to spread the Gospel, and,*

B. BE IT FURTHER RESOLVED, *That the Synod thank God for the open doors placed before us, and,*

C. BE IT FURTHER RESOLVED, *That the Synod thank God for the congregations which have become self-supporting, and,*

D. BE IT FURTHER RESOLVED, *That the Synod recommend that the benefits of the home mission seminar also be made available to pastors of self-supporting congregations, and,*

E. BE IT FURTHER RESOLVED, *That the Synod encourage the Board for Home Missions also to explore mission opportunities of self-supporting congregations.*

Resolution No. 2: Home Missions Seminar

WHEREAS, *Evangelism is an important tool of home mission work,*

BE IT RESOLVED, *That the Board for Home Missions be encouraged to use the resources of the evangelism committee in its home mission seminars.*

Resolution No. 3: Salary Scale for Home Missionaries

BE IT RESOLVED, *That the Synod approve the salary scale for missionaries adopted by the Board for Home Missions.*

Resolution No. 4: Evangelism

BE IT RESOLVED, *That the Synod encourage the Board for Evangelism to take the initiative in encouraging evangelism programs throughout the Synod.*

Resolution No. 5: Foreign Mission Planning

WHEREAS, *God has given the Board for Foreign Missions the opportunity to work in South America,*

A. BE IT RESOLVED, *That the Board for Foreign Missions study the possibilities for work along the coast of Peru and in Ecuador, and the possibilities for the radio ministry, and,*

B. BE IT FURTHER RESOLVED, *That the board report the financial details and logistics to the next convention.*

Resolution No. 6: Memorial, Re: Church Related Organizations

WHEREAS, *Thoughts of Faith has requested official recognition from the Board of Foreign Missions, and,*

WHEREAS, *The other organizations referred to in the memorial regarding church related organizations on page 13 of the Book of Reports and Memorials have not sought such recognition and are already under the supervision of circuits and congregations of the Synod,*

BE IT RESOLVED, *That the Self-Study Committee study the relationship between Thoughts of Faith and the Evangelical Lutheran Synod and come with a report and recommendations to the Synod next year.*

Resolution No. 7: Memorial, Re: Church Related Organizations

WHEREAS, *Project Cristo Rey and Faith Mission Society solicit funds throughout the membership of the Evangelical Lutheran Synod and outside it,*

BE IT RESOLVED, *That the Self-Study Committee consult with Project Cristo Rey and Faith Mission Society as to their relationship with the Synod.*

JOINT—MISSIONS AND FINANCE ACTION OF THE SYNOD

Resolution No. 1: Fourth Missionary to Peru

WHEREAS, *The Board for Foreign Missions has called a fourth missionary to Peru; and,*

WHEREAS, *The Board for Foreign Missions expects to support this missionary through subscription offerings outside the budget; but,*

WHEREAS, *This concept is relatively untried among us except in small, independent undertakings; and,*

WHEREAS, *There is grave concern on the part of many that a proliferation of such appeals could adversely affect the giving for the regular Synod budget; and,*

WHEREAS, *There is a substantial budget deficit this year,*

A. BE IT RESOLVED, *That the fourth missionary to Peru be funded by subscription offerings for two years as a trial of the usefulness of the concept; and,*

B. BE IT FURTHER RESOLVED, *That all boards and independent projects within the Synod in the future obtain the permission of the stewardship board for any Synod-wide extra-budgetary appeal as stated in the guidelines for the Board for Stewardship; and,*

C. BE IT FURTHER RESOLVED, *That pastors, congregations and boards of the Synod remember and place their major emphasis on sustained giving for the unified budget to carry out the Synod's total mission; and,*

D. BE IT FURTHER RESOLVED, *That the Synod ask the Lord's blessing on Missionary Dan McMiller's work.*

Resolution No. 2: Subscription Offerings

BE IT RESOLVED, *That the Planning and Coordinating Committee study the entire matter of fund-raising appeals and bring back a recommendation to the next convention.*

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

The Board of Regents held its four regularly scheduled meetings 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, chairman, Vero Beach, FL; the Rev. Raymond Branstad, secretary, Mayville, ND; Mr. William Overn, vice-chairman, St. Paul, MN; Dr. Donald Peterson, Madison, WI; the Rev. Ed Bryant, Tacoma, WA; the Rev. Warren Granke, Madison, WI; Mr. Harold Theiste, Wayzata, MN; the Rev. M. E. Tweit, advisory member, Lawler, IA.

THE FACULTY AND ADMINISTRATIVE STAFF

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

Rachel Anthony, Home Economics
Louella Balcziaik, Business
Jean Benson, English
William Bukowski, Art
Michael Butterfield, Director of Admissions, Soccer Coach
Greg Costello, Comptroller, Wrestling Coach
Richard Daniels, History
Ernest Geistfeld, Deferred Giving Counselor, Director of Development
Mark Harstad, Religion, History
Paul A. Helland, Dean of Academic Affairs, Physics, Education,
Mathematics
Arlene Hilding, Music, Organ, Piano
Norman S. Holte, Political Science, Sociology
Rudolph E. Honsey, Hebrew, Humanities, Religion
Calvin K. Johnson, Financial Aids Director, Registrar
Richard Lammert, Librarian, Computer Science
Sigurd Lee, English, Humanities, Drama
Carol Lehtola, Mathematics
Ernest Lillo, Superintendent of Buildings and Grounds
Timothy Lindemann, Piano
Juil B. Madson, Greek, Religion
Dennis Marzolf, Music, Choral groups, Voice
Daniel Metzger, English, Religion, German, Greek, Latin
Marvin G. Meyer, President, Mathematics
Dennis Natvig, Treasurer, Business Manager
Ruth Nyhus, Physical Education, Volleyball, Basketball and Tennis Coach
Wilhelm Petersen, Religion
Oren P. Quist, Physics, Mathematics, Director of Computer Services
Steven L. Reagles, Dean of Students, English, Religion
Glenn Reichwald, Geography, History, Greek, Religion
Susan Rosoff, Instrumental Music
Dean Shoop, Business
Erling T. Teigen, Philosophy, English, Religion
Paul B. Tweit, Associate Director of Admissions
Cynthia Weberg, Chemistry
Art Westphal, Admissions, Baseball Coach
Mark Wiechmann, Psychology, Vocational Counseling
Ronald J. Younge, Biology, Basketball Coach

THE STAFF

Late in our last school year Dr. Peter Harstad resigned his position in development to head the State of Indiana Historical Society; and this spring our Admissions Director, Mr. Michael Butterfield, resigned his position to take a similar position at Wisconsin Lutheran College. Both of these men served Bethany well and we wish them success in their new positions.

Professor Dennis Marzolf, Professor Susan Rosoff, and Mr. Art Westphal joined our staff the past fall. Prof. Marzolf directs our concert choir and other choral groups, teaches music, and gives voice lessons. Prof. Rosoff is a part-time staff member involved in instrumental music. Mr. Art Westphal works in admissions and has been busy redeveloping our baseball program—after twelve years of absence.

Professor Mark Harstad has accepted a call to the college from the seminary. This will help the seminary's financial problem; but more importantly, it will give a much-needed burst to our Social Science Department.

Our college faculty continues to grow professionally through additional formal education as well as attending national and regional seminars and conferences. It is important to the development of the staff that we allocate ample resources to this area so that the staff continues to grow. Prof. Sig Lee has applied for a Sabbatical during the spring semester of the 85-86 school year. He plans to spend the time in London studying theater and the Humanities.

During a special chapel service on February 12, the college observed the following anniversaries:

15 years	Delores Fisher	Administrative Secretary
15 years	Juul Madson	Professor
20 years	Paul Helland	Academic Dean, Professor
25 years	Sigurd Lee	Professor
25 years	Marvin Meyer	President, Professor
25 years	Justin Petersen	Custodial
40 years	Norman Holte	President, Professor

The Board and Administration greatly appreciates the faithful and dedicated service of the entire staff and faculty. We thank our Lord and Savior for supplying Bethany Lutheran College with such workers.

ENROLLMENT

The 1984-85 enrollment was as follows:

	1st Semester	2nd Semester
Freshman	145	132
Sophomores	84	75
Specials	6	6
Part-time	<u>11</u>	<u>12</u>
	246	225

The enrollment figures show a slight gain over last year. This has stopped a four-year decline. We are hopeful that the enrollment for the upcoming fall will again show a modest gain.

The college administration is busy attempting to fill the vacancies created by Mr. Butterfield's resignation. There are several alternatives that are possible. We are confident that whatever direction is taken, the Admissions Department will continue as in the past to have as one of its goals not just numbers of students but those students who have a strong desire to acquire a Christian liberal arts education.

The college continues its effort to become more visible throughout the constituency. By the time of the convention the results of a poll of all the ELS pastors and principals regarding Bethany will be available. It is our hope that this will aid Bethany in becoming the choice of synodical young people for part of their undergraduate education. We *all* need to work with our youth so that they may be steered in Bethany's direction.

CURRICULUM AND OTHER ACADEMIC PROJECTS

A new church-music curriculum will be offered beginning in the fall of 1985. The purpose of the additions is to assist the small parish by providing professional training in church music. The courses that will be offered are: Hymnody & Liturgics, Organ History and Literature, Service Playing and Repertoire, and Choral Conducting and Repertoire. It is our hope that many of our young people will take advantage of this offering.

To meet the needs of many of our students in the area of mathematics, an intermediate algebra course will be offered in the fall. This course is intended to develop the algebraic skills necessary to take college algebra.

Through the leadership of Prof. Paul Helland, Academic Dean, the Curriculum Committee continues to study and evaluate the academic offerings of Bethany. This process allows us to meet the needs of our students in a changing world but yet maintains a commitment to a quality Christian liberal arts program.

PHYSICAL PLANT

Tuck-pointing of Old Main was completed this spring. It had been over thirty years since it was done the last time. Plans have been approved to renovate the chapel during the summer. The plan includes—new floor covering, window cover, lighting, new entry and seating. The project will greatly enhance the chapel and make it more usable as a recital hall. Once again the Women's Auxiliary has played a major role in this project, as they have undertaken the cost of the new seating. Our thanks to the women for their support.

The trustees and regents took advantage of two opportunities which arose during the year. First, the U.S. Government offered approximately a sixty percent discount on our dormitory's outstanding bonds if they were redeemed by mid-September. Needless to say, we now have a debt-free dormitory. Second, a piece of land adjacent to our campus known as Loyola Field became available. Through a legacy from Agnes Nygaard and other projected gifts, the purchase was possible. Taking advantage of both of these allows us to look at the future with renewed excitement and enthusiasm.

GRANTS

Two grants, totaling \$15,000, were received from Aid Association for Lutherans during the school year. The proposals which were awarded are "Developing a Faculty Evaluation" and "Improving Computer Competency." The college is most grateful to A.A.L. for these grants as they give Bethany the means to undertake programs that would not be possible otherwise.

FINANCES AND AUXILIARY SERVICES

Late in the summer of 1984 David Wiechmann replaced Carl Seebach as manager of our bookstore. We are most grateful for Mr. Seebach's eighteen years of service to our school and Synod. Mr. Wiechmann has made some changes in the operation of the bookstore that hopefully will eliminate our operational deficits.

Bethany, for the second consecutive year, is looking at a deficit. The deficit for this year may approach \$50,000. The outlook for 1985-86, however, is much better, due mainly to a sizeable increase in tuition. We can't continue with these increases without affecting our enrollment. It is our hope and prayer that the Synod's budget will allow for an increased subsidy in the year ahead.

The following is a summary statement of receipts and expenditures for the fiscal year ending June 30, 1984.

REVENUES

Tuition & Fees	\$ 714,306
Synod Subsidy	183,000
Private Gifts & Grants	138,809
Other Sources	65,302
Reserve Fund	45,000
Auxiliary	540,513
	<hr/>
	\$1,686,930

EXPENDITURES

Educational & General	\$1,090,858
Maintenance of	
Buildings & Grounds	125,093
Scholarships & Grants	96,125
Auxiliary	423,099
	<hr/>
	\$1,735,175

Deficit (\$48,245)

CONCLUSION

It may seem we take for granted the labor and gifts of individuals who have given so much of themselves; however, we do appreciate the sacrifices of each and every one. We ask for your continued support and prayers.

As we close the fifty-eighth year of the operation of Bethany Lutheran College by our Synod, let our prayer be one of thanksgiving for the opportunity to serve the church of our Lord here on this earth preparing our youth for this world and the world to come. May our Lord continue to bless our efforts.

Marvin G. Meyer, president
John A. Moldstad, Sr., chairman
Raymond M. Branstad, secretary

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

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) These words by the prophet Isaiah describe the beauty of the gospel ministry. This ministry is beautiful because of the message which it proclaims. It tells sinful man the good news that in Christ Jesus we have peace with God, the forgiveness of sins, and eternal life, and it also creates the faith to believe. The Apostle Paul refers to these words of Isaiah in the 10th chapter of Romans where he writes: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written" and then Paul quotes the above words from Isaiah.

Our Bethany Lutheran Theological Seminary plays a vital role in the life of our Synod, in preparing men to go forth to proclaim the beautiful message of the Gospel which alone can bring true peace and joy to troubled souls. Each year we continue to send forth more workers who have been trained to preach the blessed truths of God's word. Again the Lord permitted us another school year when men were trained for this blessed ministry. Those who served their vicarage stand ready to answer the call: "Here am I; send me."

BOARD OF REGENTS

The Board of Regents is responsible for the operation of the seminary. It met quarterly and the seminary president submitted a report at each meeting. He also met with the Executive Committee of the board to discuss matters pertaining to the seminary. Members of the board are: Holger Ausen, Jasper, MN; the Rev. Raymond Branstad, Mayville, ND; the Rev. Ed. Bryant, Tacoma, WA; The Rev. Warren Granke, Madison, WI; the Rev. John Moldstad, Sr., Vero Beach, FL; Mr. William Overn, St. Paul, MN; Mr. Don Larson, Golden Valley, MN; Dr. Donald Peterson, Madison, WI; and Mr. Harold Theiste, Wayzata, MN.

FACULTY

The following professors taught in the seminary during the 1984-85 school year: J. B. Madson, M. O. Harstad, N. A. Madson, Jr., and W. Petersen.

ENROLLMENT

The enrollment at the seminary this school year was fourteen, which included the five vicars. The vicars who served their vicarages were: Timothy Bartels, Northwood, IA; Donald Moldstad, Golden Valley, MN; John Petersen, Vero Beach, FL; Markos DeGarmeaux, Waterville, IA; and Thomas Rank, Luverne, MN.

Our enrollment over the years has fluctuated. In 1982 we peaked with an all time high enrollment of twenty-five and since then it has steadily declined to our present enrollment of fourteen. It could continue to decline even further. However, there are some pre-seminary students who will be enrolling in the near future and there have been several inquiries, especially from older men who are interested in studying for the ministry. We would encourage pastors and laity to speak to promising men, young and older, about studying for the ministry. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." (Matthew 9:37-38)

ACTIVITIES

Our annual vicar workshop was held last spring at the end of the school year for the returning vicars and seniors who are about to begin their vicarages. The returning vicars reported on certain phases of their vicarages. Representatives of our Synod's Board for Missions spoke to the students about our home and foreign mission work, thus acquainting them further with our synodical mission program.

Two summer institutes for pastors were held during the summer of 1984. The first one was at the seminary in Mankato the week of July 23-27. Dr. John Lawrenz, president of Michigan Lutheran Seminary, lectured on the era of the Judges in the Old Testament and Mr. Fred Matzke of Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin, on FAMILY PROBLEMS CONFRONTING PASTORS IN THE 80's. The second institute was held at Holy Scripture Lutheran Church, Midland, Michigan, July 30-Aug. 4. Dr. Lawrenz repeated his lectures on the era of the Judges and President Petersen led a study on preaching. Both institutes were well attended. Similar institutes will be held this summer. We are grateful to Aid Association for Lutherans and Lutheran Brotherhood for funding these institutes, 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, October 25-26. The guest lecturer was Prof. Armin Schuetze, president of Wisconsin Lutheran Seminary, Mequon, WI. His topic was LAW AND GOSPEL IN LUTHER AND THE CONFESSIONS (with special reference to sanctification and the third use of the law).

SCHOLARSHIPS

The seminary has been blessed with several Scholarship Endowment Funds. These funds are invested and the dividends are used for student scholarships. In addition to these funds gifts for scholarships were also received from organiza-

tions and individuals throughout our Synod. This means that each year we are able to give the students a substantial scholarship, which helps them with their tuition costs. The students are extremely grateful for this financial assistance as they pursue their theological education.

FINANCES

The following is a summary of budget receipts and expenditures for the past fiscal year, July 1, 1983 to June 30, 1984:

REVENUES	
Tuition & Fees	\$ 21,130
Synod Subsidy	52,200
Gifts & Grants	32,009
Miscellaneous	823
Restricted Scholarships & Grants	23,181
	<hr/> \$129,343
EXPENDITURES	
Educational & General	\$120,184
Maintenance	10,971
Restricted Scholarships & Grants	23,181
	<hr/> \$154,282
Decrease	(\$24,939)

The seminary also received a legacy from the Agnes Nygaard estate which amounted to \$18,062.65. Agnes was a member of Hartland Synod Lutheran Church.

It was reported to the Synod last year that a deficit in operational expenses had been building at the seminary, due largely to budget cuts over the last few years. In order to eliminate this deficit the board has authorized the president of the seminary to solicit funds from members and friends of the seminary. The board also extended a call to Prof. Mark Harstad to teach in the college. At the same time he will continue to teach some courses at the seminary. However, his salary will be paid by the college and the seminary will reimburse the college for his services, as it does with the other theologically trained professors in the college who teach courses at the seminary. This arrangement will ease the financial strain considerably and thus make it possible for the seminary to operate within its income.

CONCLUSION

In these last days as we heed the words of our Saviour "Occupy till I Come," may we continue the important work of training pastors to proclaim the saving Gospel of Jesus Christ in all of its truth and purity, and to that end we solicit the prayers and financial support of our people always remembering,

"And as the cause and glory Lord
Are Thine not ours, do Thou afford
Us help and strength and constancy,
And keep us ever true to Thee."

Wilhelm W. Petersen, president
John A. Moldstad, Sr., chairman
Raymond M. Branstad, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Memorial Concerning Frank Fiedler's Graduation and Ordination

WHEREAS, *We have carefully considered all information shared with this committee pertaining to the memorial concerning Frank Fiedler's graduation and ordination,*

A. BE IT RESOLVED, *That Synod direct the Board of Regents to grant Frank Fiedler a diploma, thereby declaring him a candidate of theology and qualified for ordination,*

B. BE IT FURTHER RESOLVED, *That the Board of Regents carry out this directive during the 68th convention of the Evangelical Lutheran Synod.*

On Thursday morning, June 20, the Rev. John Moldstad, Sr., chairman of the Board of Regents, announced that the Board of Regents had met and had carried out the directive of the convention in granting Frank Fiedler a diploma from the seminary and approving his ordination.

Resolution No. 2: The Staff

WHEREAS, *Dr. Peter Harstad, Professor Michael Butterfield and Professor Paul Helland have resigned their positions on the faculty of Bethany Lutheran College,*

BE IT RESOLVED, *That the Synod thank them for their faithful service.*

Resolution No. 3: Enrollment

WHEREAS, *Our college reports an increase in enrollment after a four-year decline,*

BE IT RESOLVED, *That the Synod commend the college for its successful efforts to promote Bethany Lutheran College among our young people, and thanks be to God for blessing their efforts.*

Resolution No. 4: Enrollment

WHEREAS, *The survey of our Synod's pastors and principals regarding Bethany Lutheran College has been completed but is not yet available;*

A. BE IT RESOLVED, *That the college be commended for the manner in which the poll was conducted; and,*

B. BE IT FURTHER RESOLVED, *That the results be disseminated to the congregations as soon as possible.*

Resolution No. 5: Curriculum and Other Academic Projects

WHEREAS, *New courses are being offered this fall by Bethany Lutheran College in an effort to meet the growing needs of both students and parishes,*

A. BE IT RESOLVED, *That the Synod thank the Curriculum Committee for these endeavors; and,*

B. BE IT FURTHER RESOLVED, *That the committee con-*

tinue striving to improve Bethany College's academic program for the purpose of further equipping our students as disciples of their Lord and Savior, Jesus Christ.

Resolution No. 6: Physical Plant

WHEREAS, Our trustees and regents have continued to improve and enlarge Bethany campus,

A. BE IT RESOLVED, That the Synod commend them for their stewardship and foresight; and,

B. BE IT FURTHER RESOLVED, That the Synod thank the Bethany Women's Auxiliary for their support.

Resolution No. 7: Grants

WHEREAS, Two grants were received last year by Bethany Lutheran College from Aid Association for Lutherans,

BE IT RESOLVED, That the Synod express its gratitude to Aid Association for Lutherans.

Resolution No. 8: Finances and Auxiliary Services

WHEREAS, Carl Seebach faithfully served as manager of the Lutheran Synod Book Company for eighteen years,

BE IT RESOLVED, That the Synod thank him for his service.

Resolution No. 9: Finances and Auxiliary Services

WHEREAS, Budgeted synodical subsidy for Bethany Lutheran College has remained relatively static for the past decade, while operating costs have increased; and,

WHEREAS, Tuition has been increased to help offset these increased costs; and,

WHEREAS, It is our goal that more of our youth will benefit from what Bethany has to offer as a Christian liberal arts college;

A. BE IT RESOLVED, That the Synod encourage our congregations to establish scholarship funds;

B. BE IT FURTHER RESOLVED, That Bethany develop and disseminate plans and guidelines to help congregations establish such scholarship funds; and,

C. BE IT FURTHER RESOLVED, That the Synod continue to keep in mind Bethany's needs (and therefore the needs of our children) when establishing budgets.

Resolution No. 10: Enrollment

WHEREAS, "The harvest is plenteous and the laborers few,"

A. BE IT RESOLVED, That we do indeed "pray the Lord of harvest to send forth laborers into His harvest"; and,

B. BE IT FURTHER RESOLVED, That members of Synod be urged to encourage promising men, both young and older, to study for ministry of the Gospel of our Lord Jesus Christ; and,

C. BE IT FURTHER RESOLVED, That our congregations be reminded to include Bethany Lutheran Theological Seminary when establishing scholarship funds.

Resolution No. 11: Activities

WHEREAS, The "summer institutes for pastors," sponsored

by *Bethany Lutheran Seminary*, have proven to be of great value to our pastors and congregations,

A. BE IT RESOLVED, *That Bethany Seminary be commended for its efforts in providing such service; and,*

B. BE IT FURTHER RESOLVED, *That Bethany Seminary be encouraged to continue providing these institutes.*

Resolution No. 12: Activities

WHEREAS, *Aid Association for Lutherans and Lutheran Brotherhood have provided funding for the "summer institutes for pastors,"*

BE IT RESOLVED, *That the Synod express its gratitude to Aid Association for Lutherans and Lutheran Brotherhood for their financial support.*

Resolution No. 13: Activities

WHEREAS, *Bethany Seminary and Bethany College have sponsored annual Reformation Lectures for the instruction and edification of our teachers, pastors and lay people,*

BE IT RESOLVED, *That the Synod thank them for this valuable service and encourage them to provide similar lectures in the future.*

Resolution No. 14: Scholarships

WHEREAS, *Bethany has been blessed with several scholarship endowment funds for financial assistance to students pursuing a theological education,*

BE IT RESOLVED, *That the Synod thank its Lord for making these provisions.*

Resolution No. 15: Finances

BE IT RESOLVED, *That the Synod commend the Board of Regents for all its efforts to eliminate the seminary's deficit in operational costs and that we urge it to continue these endeavors.*

Resolution No. 16: Finances

BE IT RESOLVED, *That Synod continue to keep in mind Bethany Lutheran Theological Seminary's needs when establishing budgets.*

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. Craig A. Ferkenstad serves as recording secretary. The board is divided into the following subcommittees: Christian Day Schools—Elroy Bartsch, Dale Dahlke, Ray Diepenbrock and Larry Rude. Youth—Gary Carlson, Charles Keeler, and Steven Petersen. Parish Education—Joseph Burkhardt, Craig Ferkenstad and Ronald Mathison. The board meets twice during the year.

YOUTH WORK

The committee for youth work concentrated its efforts in three major areas: Camp Indianhead, Youth Leadership Seminar and LYA Convention planning.

Camp Indianhead was run successfully at the JIM camp near Brainerd, Minnesota. Seventy-eight campers were in attendance under the direction of the Rev. Roger Fehr. The 1985 Camp Indianhead is scheduled for June 9-15, at JIM camp near Brainerd. No reports were available from other camps conducted throughout the Synod.

A Youth Leadership Seminar was conducted at Bethany Seminary, Mankato, Minnesota, on October 24, 1984. The Rev. C. Keeler and Mr. Dale Dahlke presented information on managing youth work in the congregation. Other circuits are encouraged to sponsor such seminars in their midst.

The 1985 LYA Convention is planned for Sky Lodge near Montello, Wisconsin, October 11-13, 1985. Synod Counselor Dale Dahlke is in charge. Early registration is encouraged for this convention.

The committee continues to encourage its members to attend training seminars for youth work, and supports them in this endeavor.

PARISH EDUCATION

The parish education committee of the Board for Education and Youth serves to assist our congregations in the advancement of all part-time agencies for religious instruction. As such a reevaluation of Sunday School curriculums was completed and provided to each parish. The board was highly impressed with the new Northwestern Publishing House curriculum entitled "God So Loved The World." The board recommends that our congregations seriously consider using this curriculum for the following reasons:

- 1) the student manuals are very attractive and appealing,
- 2) the teachers' manuals are enlarged and improved from the previous Northwestern materials,
- 3) the story of salvation in the printed word is very clear.

Presently a survey of youth confirmation materials used in the Synod is being prepared.

A Video-Cassette Recording (VCR) is being formulated to aid with in-service training for Sunday School teachers. When produced it will be available for loan to the congregations.

CHRISTIAN DAY SCHOOLS

The congregations of our Synod presently operate fourteen Christian Day Schools, providing their children with a Christian education. Other congregations are sending children to schools of the Wisconsin Evangelical Lutheran Synod. Our Redeemer, Yelm, WA, is the only Synod school receiving Synod subsidy at this time.

The Midwest district held its teachers' conference on October 18 at River Heights Lutheran Congregation, East Grand Forks, MN. Presentations given at this conference centered around topics dealing with how to handle false doctrine in the classroom, availability of computer software, and an update on our Peru Mission. The Pacific Northwest teachers' conference was held on January 25 at Bethany Lutheran Church, Port Orchard, WA. At this conference presentations centered around the teacher's relationship with students from outside our fellowship and the problems of chemical dependency. The teachers from the west coast also met in a joint teachers' conference with the teachers of the Wisconsin Synod.

A total of forty-nine teachers staffed our Christian Day Schools. Nine teachers requested and were granted funds for continuing education. One Synod graduate was placed in Synod schools. Our Christian Day School visitation program is working well. All schools in our Synod have been visited at least once in the last two years.

Four teachers were recognized by the Board for Education and Youth for twenty-five or more years of faithful service in Christian education as teachers in

Christian Day Schools. Those honored with an inscribed plaque were: Leonard Engel of Trinity, West Bend, WI; Elroy Bartsch of River Heights, East Grand Forks, MN; Silas Born and Ruby Hougan of Holy Cross, Madison, WI. We thank our gracious God for providing these tireless workers for the purpose of "feeding His lambs."

The Board for Education and Youth would recommend the following salary schedule for ELS teachers.

Teachers who hold a Bachelor's Degree

Base Salary	\$12,000
Yearly Increment	200 per year of service up to 20 years

Teachers who hold a Master's Degree or its equivalent

Base Salary	\$12,600
Yearly Increment	225 per year of service up to 20 years

To both of the above add the following:

- Pension to be figured at 6% of the above
- Health Insurance to be paid (Synod Blue Cross-Blue Shield Plan)
- Housing is to be furnished
- Utilities are to be paid in full.

Additional Recommendations:

- Other duties assigned to a teacher (but not those expected because of his regular congregational membership) such as principalship, should also be adequately remunerated.
- Congregations are encouraged to provide financial support for the teacher's continuing education and teachers should be encouraged to take at least three hours of graduate or undergraduate work during each three year period.
- The congregation should insist that the teachers attend the annual teachers' conference, and if possible, the Synod convention and should provide ways and means to do so.
- A sick leave of 10 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.
- Personal emergency leaves are not to exceed 5 days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over 5 days. In the event of a death or serious illness in the immediate family, an additional leave shall be granted, its extent to be determined by the Board for Christian Education.
- Each substitute teacher is to be paid a minimum of \$35 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1984-85

Teachers:

Total = 49 Men = 15, Women = 34

Degrees: 0-3 Years = 2
 B.S. = 40
 M.A. = 7

Average grades per teacher = 2.4 (1980 was 3.7)

Average class size (students per teacher) = 15.9 (1980 was 15.9)

Schools:

In Operation = 13

Enrollment:

Pre.K.	K	1	2	3	4	5	6	7	8	
42	121	99	84	69	94	64	58	60	73	= 764 total (1980 was 767)

Budget:

Average for school operation = \$56,784 (1980 was \$36,083)

Range = \$15,000 to \$154,794

Average % of congregation's budget = 35%

Range = 26% to 72%

Average cost per child = \$1,175

Range = \$729 to \$2,000

Craig Ferkenstad, secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Youth Camp Reports

WHEREAS, *Youth camps serve the youth of our Synod by providing an avenue for developing spiritual growth, Christian fellowship, and synodical identity; and,*

WHEREAS, *The programs of one camp can provide valuable information and insight for the operation of other camps; and,*

WHEREAS, *Sharing of such information through reports to the Board for Education and Youth would serve to benefit other camps,*

BE IT RESOLVED, *That each area camp director be encouraged to share information by sending a report to the Board for Education and Youth to increase awareness of opportunities available and results achieved.*

Resolution No. 2: Youth Leadership

WHEREAS, *The Board for Education and Youth conducted a Youth Leadership Seminar in Mankato, Minnesota on October 24, 1984, to help area pastors and youth leaders develop skills in youth leadership; and,*

WHEREAS, *This seminar was very informative and expertly conducted,*

A. BE IT RESOLVED, *That the Board for Education and Youth be commended for conducting this youth leadership seminar; and,*

B. BE IT FURTHER RESOLVED, *That each circuit be encouraged to invite the Board for Education and Youth to conduct such a seminar in its area; and,*

C. BE IT FURTHER RESOLVED, *That each congregation encourage its pastor(s) and youth leader(s) to attend.*

Resolution No. 3: Sunday School Curriculum

WHEREAS, *The Board for Education and Youth is to assist congregations in their search for good teaching materials which are doctrinally sound; and,*

WHEREAS, *The Board for Education and Youth has re-evaluated several Sunday School curricula available and has found the new curriculum (God So Loved The World) from North-*

western Publishing House to be excellent and has recommended its use,

A. BE IT RESOLVED, *That the Synod commend the Board for Education and Youth for its re-evaluation of Sunday School curricula; and,*

B. BE IT FURTHER RESOLVED, *That congregations be encouraged to follow this recommendation for future Sunday School material choices.*

Resolution No. 4: Video Cassette Recording

WHEREAS, *The Board for Education and Youth is currently formulating a video cassette recording to aid with in-service training of Sunday School teachers; and,*

WHEREAS, *The use of video cassette recordings will allow a greater utilization of the expertise of those presenting the in-service training,*

A. BE IT RESOLVED, *That the Board for Education and Youth be commended for using this economical method to provide in-service training for Sunday School teachers; and,*

B. BE IT FURTHER RESOLVED, *That the Board for Education and Youth be encouraged to explore the use of video cassette recordings in other areas of parish education.*

Resolution No. 5: Christian Day School Teachers' Anniversaries

WHEREAS, *We should give honor to whom honor is due,*

A. BE IT RESOLVED, *That the Synod commend these Christian Day School teachers, each of whom has faithfully served 25 years or more: Elroy Bartsch, Silas Born, Leonard Engel, and Ruby Hougan; and,*

B. BE IT FURTHER RESOLVED, *That the Synod thank our gracious God for providing these tireless workers for the purpose of "feeding His lambs."*

Resolution No. 6: Recommended Salary Schedule for ELS Teachers

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

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

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

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

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 pastors' and teachers' Term Life Insurance.) Prof. Norman Holte was elected pension fund officer. Mr. Bill Curtis is the other member of the board.

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

1. Re: Needs of Retired Pastors and Pastors' Widows. The Board for Christian Service granted a \$10.00 increase in subsidies January 1, 1985. Those receiving monthly payments from the Retirement Fund are guaranteed a maximum of \$150.00 per month.
2. Re: The Pastors and Christian Day School Teachers Term Life Insurance. It was resolved at the 1983 convention of our Synod to raise this coverage from \$15,000 to \$30,000 beginning January 1, 1985. The board carried out this resolution. The new coverage went into effect January 1, 1985. This raises the individual premium for each policy from \$52.20 to \$104.40 per year. Will each congregation please take note of this increase in premium and help meet the cost of the increased coverage by paying the premium for your pastor and Christian day school teachers.
3. Re: The World Needs Fund. This year \$3,000.00 of the World Needs Fund was set aside to help some of our students in our Peruvian Mission who have T.B. This money is used for medication and nutrition. \$5,500.00 of the fund was sent through Lutheran World Relief to help the starving people of Ethiopia. \$1,000.00 was sent to a family in the St. Paul-Clintonville, WI congregation who lost nearly all of their earthly possessions in a fire in January. At the present time there is around \$2,000.00 in the fund.
4. Re: World Needs Fund Survey. In compliance with the Synod's instruction (Synod Report, 1984, p. 86, Res. #2), the board took a survey concerning the World Needs Fund at the General Pastoral Conference in October of 1984. The following results were compiled.

THE RESULTS OF THE CHRISTIAN SERVICE BOARD SURVEY TAKEN AT THE GENERAL PASTORAL CONFERENCE IN MANKATO, MN. REGARDING PARTICIPATION IN THE WORLD NEEDS FUND COLLECTION.

Fifty-seven pastors answered the questionnaire.

Fifty were using the materials made available by the Christian Service Board.

Seven were not using the materials or participating in any way.

Reasons for not participating in the collection:

1. Wanted to be sure of the recipients of the collection.
2. Afraid of the organizations that disperse our funds.
3. One didn't take the collection because the materials did not arrive on time.
4. One said the Synod's money has been used for rebel arms.
5. One congregation took the collection but didn't use the materials offered.
6. One was not using the materials as of this time as his church was new in the Synod.
7. The leaders of one congregation did not want to use the materials because they disapproved of how we used their money.

To sum it up:

The congregations that do not use our materials are afraid of how we will use their money.

Some suggestions that were given to make our collection larger:

1. More advertising—Stating where money would be used.
2. State where the money will be used on the envelope.
3. Get the material out much sooner. (Remembering that it takes bulk mail from 3 to 4 weeks to get from Mankato to Florida.)
4. One wanted to know if it would be possible to hold back a percentage of the money collected in each congregation for a "home emergency fund."
5. Re: E.L.S. Pastor's Pension Fund. The board has questioned the low percentage of our pastors enrolled in our Synod Pension Plan. We cannot force anyone to be in our Synod Plan or any other, for that matter. We encourage every pastor in our Synod to be in some kind of retirement plan.
6. Re: Workshops. The Board for Christian Service has had two workshops last year. The switch from the Time Insurance Company to Blue Cross and Blue Shield Insurance Company seemed to be smooth with very few problems. Our pastors and teachers are still welcome to be in this group.
8. Re: Proposed Board Budget for 1986. 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 or Retirement Fund	\$10,404.00
Group Life Insurance	\$ 2,500.00
Board expenses	\$ 500.00
	<hr/>
	\$29,119.20

(*These figures represent a \$10.00 increase per month for each person receiving subsidy.)

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

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

WHEREAS, *The Board for Christian Service granted a \$10 per month increase in subsidies as of January 1, 1985 to retired pastors and pastors widows,*

BE IT RESOLVED, *That the Synod approve of this action.*

Resolution No. 2: Pastors and Christian Day School Teachers Term Life Insurance

WHEREAS, *The 1983 Synod Convention resolved to increase the amount of coverage on the policies for pastors and CDS teachers,*

BE IT RESOLVED, *That the congregations be urged to include funds for these policies in their annual budgets.*

Resolution No. 3: World Needs

WHEREAS, *The Board for Christian Service has been instructed by the Synod to receive an offering for world needs, and,*

WHEREAS, *The Lord has moved the members of the Synod to give generously for this offering, and,*

WHEREAS, *The Board for Christian Service has disbursed this offering, meeting emergency needs of persons in the U.S., giving assistance to students at our seminary in Peru afflicted with tuberculosis, and giving food aid to persons in starving areas of the world,*

BE IT RESOLVED, *That the Board for Christian Service be commended for its work.*

Resolution No. 4: World Needs Guidelines

WHEREAS, *One of the fruits of the Spirit is the desire of God's people to contribute toward the relief of suffering people throughout the world, and,*

WHEREAS, *The ELS, through the Board for Christian Service, solicits from its membership and disburses funds for that purpose, and,*

WHEREAS, *Concerns have been raised regarding the dispersal by the Board for Christian Services of some of the monies given to the World Needs Fund,*

A. BE IT RESOLVED, *That the Board for Christian Service be instructed to draft policy guidelines that address these concerns, specifically with respect to:*

a) the selection of groups to receive these monies, and,

b) the selection of the agency to disburse these monies.

B. BE IT FURTHER RESOLVED, *That the Board for Christian Service report on these guidelines to the 1986 convention.*

Resolution No. 5: World Needs Fund

BE IT RESOLVED, *That the St. Luke Congregation express its concern regarding the use of the World Needs Fund to the Doctrine Committee of the Synod.*

Resolution No. 6: ELS Pastors Pension Fund

WHEREAS, *Concern has been expressed over the low number of pastors enrolled in the ELS Tax Sheltered Annuity Plan, and,*

WHEREAS, *The rate of participation is declining,*

BE IT RESOLVED, *That the Board study this matter and take steps to increase the rate of participation.*

Resolution No. 7: Workshops

WHEREAS, *The Board for Christian Service has held two workshops since the last convention, and,*

WHEREAS, *Funding for these workshops was provided by a grant from AAL,*

A. BE IT RESOLVED, *That we commend the Board for Christian Service for presenting these workshops and encourage them to hold more such workshops in the future, and,*

B. BE IT FURTHER RESOLVED, *That we thank AAL for their funding of these workshops.*

REPORT OF THE BOARD FOR PUBLICATIONS

The responsibilities of the board include the publication of the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, Christian literature, and synodical promotional materials.

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. Nile Merseth. The board met in regular sessions three times in 1984-85: August (Lake Mills, IA), November (Mankato), and February (Minneapolis). In addition, members of the board's subcommittees met several times with subcommittees of other boards.

LUTHERAN SENTINEL

At its regular August 1984 meeting, the board reappointed the Rev. Paul Madson as editor of the *Lutheran Sentinel*, and the Rev. John Dukleth to serve another term as managing editor. The talented leadership of these men, along with the valuable assistance of business manager Mrs. Louise Lien, brings the *Lutheran Sentinel* into the homes of 5,400 families twelve times a year. The *Lutheran Sentinel* is considered to be one of the finest publications of its type in the country. The board regards the balance of historical/instructional articles with timely/contemporary materials to be one of the significant accomplishments of Editor Madson this past year. The board is grateful for the many, many hours of volunteer effort put into the publication of the *Lutheran Sentinel* by Editor Madson, his staff and contributing editors.

Special recognition is given to a faithful contributor of children's stories to the *Lutheran Sentinel*, the Rev. David Nelson. After nearly a decade of submitting the popular children's stories, the Rev. Nelson has requested a much deserved respite. The board thanks the Rev. Nelson for his years of dedication to the *Lutheran Sentinel*, and looks forward to his contributions once again when his creative writing batteries have been recharged.

The board plans to devote itself to increasing the total subscription count of the *Lutheran Sentinel*. The board encourages all congregations of the Synod to take advantage of the blanket subscription rate for their respective memberships. The *Lutheran Sentinel* is the primary publication of the Synod and worthy of your continued support. The editors and the board welcome written comments and suggestions regarding the *Lutheran Sentinel*, in addition to submission of suitable photographs or articles to be considered for publication.

OTHER PUBLICATIONS

During 1984 the board negotiated a special bulk sale of older publications in the Synod inventory to the Lutheran Synod Book Company.

Other than the new small catechism (*Enchiridion*), no new publications were produced by the board in the past year. Several projects are under study, but the board has adopted a cautious approach in choosing what to publish by paying special attention to marketability and the financial subsidy/investment necessary from Synod funds. The board feels this is the appropriate stance in consideration of the pressures on the Synod budget and the high costs associated with publishing and storage of printed materials. However, the board does not wish to stifle submission of materials or suggestions for publication, but welcomes and encourages the same.

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

Seminary President W. Petersen acts as editor of the *Lutheran Synod Quarterly*. The board has taken action to raise the publication quality of this periodical. In order to accomplish this a modest increase in the yearly subscription to \$6.00 is now in effect. The board is grateful to President Petersen and his contributors for their devotion in publishing the periodical for the benefit of its 200 subscribers.

Bulletin inserts on behalf of other Synod boards and projects are produced and distributed six times a year to Synod congregations. The theme for 1985 will be a series highlighting the role of Synod boards to increase awareness of the many facets of synodical work.

The board has assumed control of the remaining stock of the *Christ the Cornerstone* Bible study booklet. This highly successful publication can be purchased through the Lutheran Synod Book Company for \$4.00 each copy.

PROPOSED BUDGET

The Board for Publications respectfully requests the following budget for 1986 in order to carry out its assigned duties and responsibilities:

<i>Lutheran Sentinel</i> subsidy	\$10,000
<i>Synod Report</i> and <i>Echo</i> subsidy	850
Synodical Promotions	1,000
<i>Synod Quarterly</i> subsidy	1,300
Binding and Microfilming	1,900
Board Meeting Expenses	1,200
Miscellaneous Expenses	50
Total	<hr/> \$16,300

Daniel E. Browning, secretary

PUBLICATIONS ACTION OF THE SYNOD

Resolution No. 1: Commending Pastor David Nelson

WHEREAS, *The Rev. David Nelson has contributed popular children's stories to The Lutheran Sentinel for nearly a decade; and,*

WHEREAS, *Pastor Nelson has requested a much deserved respite from this work,*

BE IT RESOLVED, *That the Synod thank Pastor Nelson for his years of dedication to The Lutheran Sentinel.*

Resolution No. 2: Encouraging Increased Sentinel Subscriptions

WHEREAS, *The Lutheran Sentinel is now brought into the homes of 5,400 families twelve times a year; and,*

WHEREAS, *The cost of this excellent periodical is only \$4.00 per year for individual subscription and \$3.50 per year for blanket subscription; and,*

WHEREAS, *Many more families in the Synod could benefit from reading The Lutheran Sentinel,*

BE IT RESOLVED, *That the Synod encourage all pastors and laymen at this convention to familiarize themselves with The Lutheran Sentinel and to promote individual and blanket subscriptions in their home congregations.*

Resolution No. 3: Christ the Cornerstone Bible Study

WHEREAS, *The creation of a special committee to produce the Christ the Cornerstone Bible Study series bypassed the procedure established in the Synod guidelines for the production and distribution of Christian literature in the Evangelical Lutheran Synod (see Synod Handbook, p. 46); and,*

WHEREAS, Such a procedure creates a precedent which could impinge on the authority and working of many Synod boards and committees,

BE IT RESOLVED, That the Synod direct that future publication of such material be produced under the supervision of the Board for Publications and distributed through the Lutheran Synod Book Company.

REPORT OF THE WORSHIP COMMITTEE

The Worship Committee has been composed, during this past year, of the Rev. Walther Gullixson, the Rev. Paul Madson, and Prof. Erling Teigen. The Rev. Madson was appointed to serve for the year to fill the position vacated by the Rev. Gary Faleide. During the past year, the committee has participated in three meetings of the WELS Commission on Worship which is in the beginning stages of preparing a "New Revised" Lutheran Hymnal. In March, Prof. Teigen read a paper at the commission meeting in Milwaukee on the history of the worship tradition in the Old Norwegian Synod and the Evangelical Lutheran Synod. The paper included a sketch of the history of the Lutheran Hymnary and an evaluation of the hymns and liturgy contained therein.

The WELS commission has made no decisions at the present time as to the extent of liturgical and hymnological revisions or the content of the new hymnbook, nor have they made any promises to our committee as to the extent of materials from our tradition to be included in the hymnal.

The new hymnbook is not conceived of as a joint ELS/WELS project; it has rather been commissioned by the WELS for its congregations. But the WELS commission has been most gracious in opening their commission and sub-committee meetings to the members of our committee and have invited our active participation in their discussions. The Worship Committee intends to continue meeting with the WELS commission and looks forward to a fruitful association with this project. At the present time, the new hymnbook is scheduled to appear around 1990.

Erling T. Teigen, secretary

REPORT OF THE SELF-STUDY COMMITTEE

The Self-Study Committee, composed of four members, the Rev. Alf Merseth, chairman, the Rev. Nile Merseth, secretary, the Rev. Richard Newgard, and the Rev. Milton Tweit met four times in plenary session and several times in sub-committee since the last Synod convention to conduct the business before it. The following report contains the resolutions resulting from that work. We present them for your consideration and ratification.

SELF-STUDY COMMITTEE GUIDELINES:

WHEREAS, The Self-Study Committee has operated for several years without established guidelines,

BE IT RESOLVED, That the following be adopted as guidelines for the operation of the Self-Study Committee.

I. Personnel and Organization

A. The Self-Study Committee shall consist of five

members appointed by the president of the Synod to six year terms, subject to reappointment.

- B. The president of the Synod shall appoint one member as chairman.
- C. The committee shall elect a secretary from its own midst.
- D. The committee shall meet as necessary.

II. Duties

- A. Matters for study and consideration by the Self-Study Committee shall be assigned to it by the Synod, by its Board of Trustees or by its president.
- B. The Self-Study Committee shall make a report to each regular convention of the Synod.

COMPENSATION PACKAGE FOR THEOLOGICAL CANDIDATES:

The 1984 convention of the ELS resolved that the Self-Study Committee should study the matter of compensation for theological candidates and report to the next convention (cf. Synod Report, 1984, p. 138, Res. #7). The following resolution results from that study.

WHEREAS, "The Lord has commanded that those who preach the Gospel should receive their living from the Gospel" (I Cor. 9:14 NIV) and,

WHEREAS, This command requires an adequate compensation, and,

WHEREAS, The living costs vary greatly throughout the areas served by the pastors of our Synod, and,

WHEREAS, The Synod is concerned that its workers are adequately compensated, and,

WHEREAS, The circuit visitor is the Synod's representative in each circuit, and,

WHEREAS, The circuit visitor is in the best position to know what would be an adequate compensation in that area,

THEREFORE BE IT RESOLVED, That the calling congregation with the circuit visitor establish an adequate compensation when issuing a call.

CLERGY, TEACHERS AND PROFESSORS SERVING ON SYNOD'S BOARDS

WHEREAS, There has been an increased number of teachers and professors in our Synod in the last several years, and,

WHEREAS, The classification of professors and teachers in the structure of the boards and committees of the Synod has never been clearly defined,

THEREFORE BE IT RESOLVED, That for election to the boards and committees of the Synod these three categories shall be followed:

1. Ordained pastors—2. Professors and teachers—3. Laymen, and,

BE IT FURTHER RESOLVED, That the boards and committees be constituted as follows:

Brd. or Comm.	Pastors	Prof.	Laymen	Brd. or Comm.	Pastors	Prof.	Laymen
Trustees	3	1	5	Regents	4	1	4
Doctrine	3	1	2	Worship	2	1	0
Home Miss.	3	1	3	For. Miss.	3	1	3
Ed. and Youth	4	3	4	Chr. Ser.	2	1	2
Publication	3	1	2	Stewardship	2	1	2
Equalization	1	0	2	Evangelism	2	0	1, and,

BE IT FURTHER RESOLVED, That the Nominations Committee put this schedule into effect as soon as vacancies allow, and,

BE IT FINALLY RESOLVED, That the Synod Handbook be amended to reflect these changes.

THE REVISED CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD

(As amended by the Convention)

The 1984 convention of the ELS resolved that the Self-Study Committee report to the 1985 convention its recommendations concerning the revised constitution (cf. Synod Report, 1984, p. 140, Res. #4). The committee presents the following for adoption.

CHAPTER I—Name and Confession

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 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

CHAPTER II—Membership (cf. By-laws Chapter II)

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

CHAPTER III—Purpose (cf. By-laws Chapter III)

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.

CHAPTER IV—Conventions (cf. By-laws Chapter IV)

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.

CHAPTER V—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 established by the Synod.

CHAPTER VI—Officers (cf. By-laws Chapters VI and VII)

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

CHAPTER VII—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.

BY-LAWS OF THE EVANGELICAL LUTHERAN SYNOD

CHAPTER I—Liturgical Forms and Ceremonies

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—Application for Membership

Paragraph 1

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; 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, confessions, rites and practices are truly scriptural and evangelical Lutheran;

b) a properly certified declaration that the congregation has subscribed to the constitution and by-laws of the Synod at a legally called meeting of the congregation.

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

Paragraph 2

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 confessions and teachings, and to its constitution and by-laws.

a) Such application may be made by:

- 1) pastors who are serving member congregations;
- 2) pastors who are serving non-member Lutheran congregations;
- 3) pastors who are serving independent congregations, the confessions and teachings of which are in agreement with those of the Synod;

- 4) male teachers who serve schools of member congregations;
- 5) male professors who serve educational institutions of the Synod;
- b) The Synod recognizes that there are men and women in special circumstances. These may also make applications. Such applications shall be reviewed and acted on by the Synod on an individual basis.

CHAPTER III—Activities

The Synod shall through its elected boards, and committees under the supervision and coordination 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) promote 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) serve to mediate in controversies which may arise in the Synod or within its membership.

CHAPTER IV—Conventions

Paragraph 1

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 2

Member congregations should make every effort to be represented at the synodical conventions by their pastor(s) and by two duly elected delegates. These delegates shall be elected by their congregations and shall present their credentials to the convention for action. The pastors serving member congregations who are in attendance at the convention and the properly seated delegates constitute the voting membership of the convention. A quorum, a majority of the voting members, shall be necessary for the conducting of business. The president shall have the right to vote only to break a tie vote.

Paragraph 3

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 Convention

Paragraph 1

The synodical conventions shall work to attain the purposes outlined in Chapter III of the constitution 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—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 four years and shall enter upon the duties of their respective offices on the first day of the second month following the conclusion of the convention at which they are elected. At the regular convention at which these by-laws are ratified the president and vice-president shall be elected for terms of four years and the secretary and treasurer shall be elected for terms of two years. Thereafter all officers shall be elected to four year terms as their terms expire. To the office of president and vice president only such men who are ordained members of the clergy of the Evangelical Lutheran Synod and who have served in the parish ministry of the Synod may be elected and may serve. To the office of secretary and treasurer only such men may be elected and may serve as are members of a congregation holding membership in the Synod.

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, resignation or 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 until the Synod's next regular convention, when any unexpired portion of the president's term shall be filled by election.

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 regular convention when a successor shall be elected for any 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 VII—Jurisdiction and Duties of the Officers

Paragraph 1—President

The duties of the president shall be:

- a) to call the conventions of the Synod in accordance with the provisions of Chapter IV, paragraph 2 of the constitution;

- 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 and of its elected boards and committees (cf. Chapter III of these by-laws) (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 and teachers who desire to join the Synod;
- j) to be present at least at the regular pastoral conferences;
- k) 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

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

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;
- d) to keep a record of all transactions of the Board of Trustees and have the custody of the Corporate Seal; and,
- e) to serve as statistician for the Synod and compile a Parochial Report based on data annually submitted by the congregations.

Paragraph 4—Treasurer

The duties of the treasurer shall be:

- a) to receive and disburse the funds of the Synod according to its direction and the direction 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—Amendments

Amendments to these by-laws 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, shall become amendments to the by-laws.

GUIDELINES FOR HOME AND FOREIGN MISSIONS

The Self-Study Committee was unable to complete guidelines for these respective boards. We urge these boards to function under the present guidelines for the Board for Missions. The Self-Study Committee will continue its study of these guidelines and will strive to report to the 1986 convention.

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 a must that your congregation respond with a check to the fund so that our committee may render the best possible service to the laymen delegates as well as pay back funds advanced from the Synod in the prior year. The purpose of the fund is to defray transportation costs of the delegates.

We are submitting a statement of cash receipts and disbursements for the 1984 convention period. The fund still owes the Synod general fund \$2,000.00 at this time for funds advanced to pay delegates in full at the 1984 convention.

Statement of Cash Receipts and Disbursements

Balance on Hand 4/1/84		\$ 2,095.69
Receipts:		
Church Assessments—		
56 @ \$110.00	\$ 6,160.00	
35 @ \$140.00	4,900.00	
Interest Income	119.91	
Delegate Refunds	441.00	
Synod Advance	2,500.00	
Total Receipts		14,120.91
Disbursements:		
Delegates		
Air Fares	\$ (8,455.16)	
Mileage	(6,242.00)	
Printing, Postage & Expenses	(34.13)	
Synod Repayment	(500.00)	
Total Disbursements		(15,231.29)
Balance on Hand 3/31/85		\$ <u>985.31</u>

For the 1985 Convention we will pay the following rates: Mileage payments will be at the rate of 15 cents per mile up to 600 miles and 10 cents 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 hope delegates ride together where possible.

We are asking each congregation to contribute to the fund as follows: We request that you send \$140 for one delegate *or no delegates*, and \$170 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 from all congregations 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

The committee is pleased to report that the first volume of the CHRIST THE CORNERSTONE Bible Study series, which came out last fall, was well received in most of our congregations. From a survey taken by our committee it would appear that Bible class attendance was increased considerably in most congregations, and in some cases as much as 50 percent. For that we are grateful, and feel that our main goal as a committee is being accomplished, since we were most concerned that Bible study in our congregations take on new life.

The second volume of the series will be available this fall. It will be a study of the Book of Acts and the Epistles of the New Testament, and will be entitled: THE LIVING CHURCH. Dr. William Kessel, the author of the first volume, has also written this study guide. Arrangements for the advertising and marketing of this second volume are being made.

We understand that some congregations may not have finished the first volume, and may continue their study of the LIFE OF CHRIST volume this fall until it is finished. Others may have finished volume I and will be ready for the second volume when the new fall classes begin. In either case the new study guide will be available for use whenever the congregations want it.

May God continue to bless our Evangelical Lutheran Synod through renewed Bible Study. And may the CHRIST THE CORNERSTONE series be an aid toward that end.

Norman A. Madson, secretary

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship was able to accomplish its business by conducting two meetings, one on August 27, 1984, in Madison, Wisconsin, and the other on March 23, 1985 which was a phone conference to set the proposed budget. All other goals were achieved by individual members through personal assignment.

The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, secretary; the Rev. David Nelson; Mr. Leslie Enter; and Mr. A. T. Bliss, Jr. The Rev. M. Tweit has also served the board as a resource-consultant.

In an attempt to carry out the Synod Handbook guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod, the following has been done by the board since the last convention:

- 1) Regular letters are sent out to all the pastors of the Synod providing stewardship encouragement along with a monthly listing of contributions from the congregation.
- 2) Coin folders and special offering envelopes were provided for each congregation for the Advent and Lenten seasons.
- 3) A stewardship program "LIVING FOR CHRIST" has been provided to each pastor serving congregations within our Synod. By means of sermons, Bible studies and personal member visitation this material will serve to present a biblical message teaching how Christ's love compels us to an obedient life, to grow in grace and knowledge, to grow in serving, giving and telling. Properly used, it should serve to continue instructing our members in the biblical truths of Christian stewardship.
- 4) A congregation stewardship survey was sent out to each pastor requesting information which should help this board evaluate the needs and then meet them as it continues to serve the congregations of the ELS in promoting good, biblical stewardship.
- 5) The Rev. David Nelson is responsible to provide articles to the LUTHERAN SENTINEL. He is working together with the Board for Publications to harmonize a series of SENTINEL articles and bulletin inserts which will

keep our people informed on the Synod's activities and thus remind them that, together, we ARE doing the Lord's work.

- 6) The board made various approvals for special "fund raisings" at the request of the Board for Foreign Missions and the Seminary President. There still remains a certain amount of "special appeals" by various boards or organizations which are made without the approval of this board. This is in conflict with the SYNOD HANDBOOK.
- 7) This board remains concerned over the General Fund deficit, which on December 31, 1984 amounted to \$389,924.55. It would be good to include "something" in the budget to begin reducing this debt. The board is reluctant, however, to propose an amount in the 1986 budget due to the tendency of the convention to remove it and increase some other area of work. Although such increases are needed, yet it remains a reality we CANNOT spend more than we receive without sinking further into debt. In view of our past performance, it would be extremely unwise to adopt a budget amounting to more than the suggested one included in this report.
- 8) It was resolved by the board that another Pastor's Stewardship Seminar should follow-up on the last one and should again be led by the Rev. Paul Schneider. As plans were being made to carry out this resolution, Chairman Schneider was asked to serve as the Director of the Special Offering for Home Missions. At the time of preparation of this report, plans are in the process of being formulated to combine the special offering with a Spiritual Life and Growth Process called "NEW STEPS OF FAITH." An informational presentation will be given at the convention in June of 1985. This Total Stewardship Program will include seminars for pastors and laypeople as well as provide materials for an inspirational stewardship program within each local congregation. This will be the means by which this board carries to completion the action taken at the 1984 synodical convention which requested that the Board for Stewardship consider further avenues of presenting its materials to the Synod's congregations. (Synod Report, 1984, page 137, Resolution no. 1 C.)
- 9) An Endowment Fund has been established to assist in supporting the funding of a full time synodical president. A special gift of \$100,000.00 has been received to "begin" this fund. It would be good if more donations were received to increase this special endowment fund. It is obvious that the time has come when our Synod needs a full time president. It is impossible for a parish pastor to adequately serve a local congregation as pastor and a Synod as president. This board feels strongly that with a full-time president, the Synod will grow stronger and this board will be assisted in accomplishing its intended goals. (Note memorial submitted to the 1983 convention, Synod Report, 1983, page 120.)
- 10) Mr. A. T. Bliss, Jr. is to be commended for his fine work in compiling the statistics relating to the contributions from the congregations. Not only does he provide the chairman with monthly listings, together with an accumulated total for the year, but also a listing for the past six years. A copy of this information is included in this report.
- 11) There is a concern that at times the Synodical Budget does not include ample funds to support the work the convention has resolved to do. This either forces the various boards and committees to deficit spend or to "raise funds" themselves. Either direction could result in problems within our Synod. It would be much better for all to "work together" and support the "total program" together as a Synod. We must guard against various groups engaging in war to "battle" for their "piece of the pie." The convention is encouraged to "fund" what it decides to do but at the same time to "count the cost" before it builds any new tower.

The Evangelical Lutheran Synod has certainly been blessed by the use of the new Bible study CHRIST THE CORNERSTONE written by Dr. William Kessel. The second series should continue to foster spiritual growth throughout our Synod and thus provide an excellent means to continue total stewardship training. Stewardship does not just mean money. It involves the total life. As our

previous Stewardship Counsellor wrote in the questionnaire he returned to this board, an excellent definition of Stewardship is: "The believer's response to God's love in creating, preserving, redeeming, and sanctifying him. It can be called the Christian's management of his redeemed life and possessions, by the Spirit's power and direction through the Word—to God's glory and for man's benefit. Christian stewardship is the fruit of saving faith. It is faith in action, the expression of the Christian faith, the evidence of how sincerely the child of God believes the truths he embraces. A Christian steward is a person who is entrusted with a life redeemed by Christ. To be a steward is to follow where God leads by the abilities and the strength He gives." (*THE STEWARDSHIP CALL* by Waldo J. Werning, page 18)

It is the goal of this board to use the means of grace so that the Holy Spirit implants such a definition into the hearts and minds of our people so that they do become good Christian stewards, truly living with this motto: "And that he (Christ) died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Corinthians 5:15) May God's will be done and to Him be all the glory!

The Board for Stewardship submits the following proposed budget for 1986 for synodical approval:

BETHANY LUTHERAN COLLEGE

Operations	\$171,000	
Interest on residences and improvements	\$ 31,100	
Maintenance on residences	\$ 25,000	
Improvements—college facilities	\$ 25,000	
Faculty housing rental	<u>\$ 12,000</u>	\$264,100

SEMINARY

Operations	\$ 62,000	
Interest and maintenance on residences	<u>\$ 3,000</u>	\$ 65,000

CHRISTIAN SERVICE \$ 29,000

EDUCATION AND YOUTH \$ 10,000

FOREIGN MISSIONS \$130,000

HOME MISSIONS

Operations	\$108,000	
Interest on mission properties	<u>\$ 45,600</u>	\$153,600

PUBLICATIONS \$ 12,000

SYNOD FUND

Interest on loans	\$ 27,900	
Deferred Giving Counselor	\$ 14,800	
Administration expenses	\$ 51,500	
Boards, committees and convention	<u>\$ 33,000</u>	\$127,200

DEBT REDUCTION 0

Total 790,900
 Less Earnings from Pres. Endowment Fund (\$11,375)
 GRAND TOTAL \$779,525

CONTRIBUTIONS SUMMARY—1984

	Budget	Non-budget	Total
Ascension, Eau Claire, WI	\$ 115.00	\$ 13.33	\$ 128.33
Bethany, Ames, IA	—	—	—
Bethany, Luverne, MN	18,003.20	310.28	18,313.48
Bethany, Port Orchard, WA	18,535.04	235.05	18,770.09
Bethany, Princeton, MN	12,366.28	—	12,366.28

Bethel, Live Oak, CA	676.00	183.00	859.00
Bethel, Sioux Falls, SD	3,109.99	143.00	3,252.99
Calvary, Ulen, MN	3,464.95	61.00	3,525.95
Center, Scarville, IA	3,406.60	—	3,406.60
Christ, Savannah, GA	3,000.00	—	3,000.00
Christ, Sutherlin, OR	1,333.50	65.00	1,398.50
Christ the Cornerstone, Phoenix, AZ	1,864.88	—	1,864.88
Christ the King, Bell Gardens, CA	3,386.90	60.00	3,446.90
Clearwater, Oklee, MN	805.00	—	805.00
Concordia, Clearbrook, MN	1,305.50	60.00	1,365.00
Concordia, Eau Claire, WI	3,247.00	124.61	3,371.61
East Paint Creek, Waterville, IA	6,564.65	186.00	6,750.65
English, Cottonwood, MN	13,671.00	—	13,671.00
Faith, Alpena, MI	150.00	—	150.00
Faith, Camarillo, CA	30.00	—	30.00
Faith, East Jordan, MI	535.15	—	535.15
Faith, Hillman, MI	—	—	—
Faith, Oregon, WI	2,269.00	268.50	2,537.50
Faith, Parkersburg, IA	2,383.61	—	2,383.61
Faith, San Antonio, TX	3,482.21	—	3,482.21
First, Suttons Bay, MI	1,622.00	132.00	1,754.00
First American, Mayville, ND	6,785.75	85.00	6,870.75
First English, Ashland, WI	622.30	—	622.30
First Evanger, Fertile, MN	2,217.75	68.00	2,285.75
First Shell Rock, Northwood, IA	6,603.40	—	6,603.40
First Trinity, Marinette, WI	5,364.50	—	5,364.50
Forest, Forest City, IA	4,661.07	—	4,661.07
Good Shepherd, Bloomer, WI	4,587.25	—	4,587.25
Good Shepherd, Blythe, CA	1,224.73	—	1,224.73
Good Shepherd, Richardson, TX	4,057.90	40.00	4,097.90
Grace, Crookston, MN	4,404.96	—	4,404.96
Grace, Madison, WI	13,660.00	322.00	13,982.00
Grace, Piedmont, MO	3,195.70	542.00	3,737.70
Grace, Vero Beach, FL	32,611.33	4,414.50	37,025.83
Hartland, Hartland, MN	3,923.14	83.00	4,006.14
Heritage, Apple Valley, MN	6,405.63	250.00	6,655.63
Hesperia, Hesperia, MI	239.75	—	239.75
Hiawatha, Minneapolis, MN	3,205.50	—	3,205.50
Holton, Holton, MI	6,674.83	2,100.00	8,774.83
Holy Cross, Madison, WI	28,514.00	135.00	28,649.00
Holy Scripture, Midland, MI	26,678.25	100,545.00	127,223.25
Holy Trinity, Okauchee, WI	19,355.19	3,004.00	22,359.19
Immanuel, Audubon, MN	6,872.23	109.00	6,981.23
Immanuel, Riceville, IA	944.36	—	944.36
Indian Landing, Rochester, NY	2,317.40	75.00	2,392.40
Jerico, New Hampton, IA	20,662.88	430.00	21,092.88
King of Grace, Golden Valley, MN	42,216.03	1,093.29	43,309.32
King of Grace, Worthington, MN	20.00	—	20.00
Lake Mills, Lake Mills, IA	2,900.58	94.00	2,994.58
Lakewood, Tacoma, WA	3,625.26	—	3,625.26
Lime Creek, Lake Mills, IA	2,777.80	—	2,777.80
Manchester, Manchester, MN	1,328.70	28.00	1,356.70
Mt. Olive, Mankato, MN	35,326.41	2,899.63	38,226.04
Mt. Olive, Trail, MN	1,856.75	5.00	1,861.75
Nazareth, Trail, MN	300.00	—	300.00
Newport, Wisconsin Dells, WI	1,869.47	—	1,869.47
Norseland, St. Peter, MN	20,092.55	250.00	20,342.55
Norwegian Grove, Gaylord, MN	6,043.30	282.00	6,325.30
Oak Park, Oklee, MN	1,413.23	—	1,413.23

Our Redeemer, Yelm, WA	832.80	—	832.80
Our Savior's, Albert Lea, MN	19,006.00	150.00	19,156.00
Our Savior's, Amherst Junction, WI	2,672.86	57.00	2,729.86
Our Savior's, Bagley, MN	700.23	17.00	717.23
Our Savior's, Belview, MN	2,995.42	30.00	3,025.42
Our Savior, Bishop, CA	3,609.75	212.97	3,822.72
Our Savior's, Elderon, WI	2,204.00	—	2,204.00
Our Savior's, Hawley, MN	2,878.80	—	2,878.80
Our Saviour, Lake Havasu City, AZ	5,830.07	307.04	6,137.11
Our Savior, Lakeland, FL	158.00	—	158.00
Our Saviour, Madison, WI	997.38	—	997.38
Our Savior, Naples, FL	6,000.00	—	6,000.00
Our Savior's, Princeton, MN	11,819.95	470.00	12,289.95
Parkland, Tacoma, WA	10,881.40	—	10,881.40
Peace, Deshler, OH	1,684.52	—	1,684.52
Pilgrim, Waterloo, IA	6,231.93	—	6,231.93
Pinehurst, Eau Claire, WI	6,338.11	500.56	6,838.67
Pinewood, Burlington, MA	6,949.75	168.00	7,117.75
Redeemer, Iola, WI	564.00	33.00	597.00
Redeemer, New Hampton, IA	2,297.58	30.00	2,327.58
Redeemer, Scottsville, NY	1,290.00	35.00	1,325.00
Resurrection, Marietta, GA	877.96	—	877.96
Richland, Thornton, IA	15,890.40	280.00	16,170.40
River Heights, East Grand Forks, MN	29,419.25	—	29,419.25
Rock Dell, Belview, MN	4,241.14	6.00	4,247.14
Rose Dell Trinity, Jasper, MN	1,241.95	—	1,241.95
Saude, Lawler, IA	12,571.76	203.00	12,774.76
Somber, Northwood, IA	2,544.51	58.00	2,602.51
St. Andrew, Colorado Springs, CO	1,431.00	188.00	1,619.00
St. Luke, Mount Vernon, WA	—	—	—
St. Mark's, Chicago, IL	2,878.52	75.00	2,953.52
St. Martin, Shawano, WI	15,828.05	387.00	16,206.05
St. Matthew, Myrtle Creek, OR	1,192.25	—	1,192.25
St. Paul, Clintonville, WI	5,081.04	38.00	5,119.04
St. Paul, Escondido, CA	891.00	120.00	1,011.29
St. Paul's, Lengby, MN	3,289.00	—	3,289.00
St. Paul's, Portage, WI	850.77	—	850.77
St. Petri, Grygla, MN	498.00	21.00	519.00
St. Timothy, Lombard, IL	9,419.80	261.75	9,681.55
Synod, Scarville, IA	14,627.60	391.00	15,018.60
Trinity, Brewster, MA	3,550.80	348.50	3,899.30
Trinity, Calmar, IA	1,871.70	—	1,871.70
Trinity, Sebastian, FL	1,983.25	—	1,983.25
Trinity, West Bend, WI	21,647.51	281.00	21,928.51
Wayfarers' Chapel, Anaheim, CA	1,225.00	—	1,225.00
Wayfarers' Chapel, Ventura, CA	2,712.00	130.00	2,842.00
Western Koshkonong, Cottage Grove, WI	3,765.00	—	3,765.00
West Paint Creek, Waukon, IA	1,424.50	66.00	1,490.50
Zion, Thompson, IA	1,211.00	—	1,211.00
Zion, Tracy, MN	10,243.87	354.00	10,597.87
Miscellaneous			
Aid Association for Lutherans	—	27,400.00	27,400.00
Lutheran Brotherhood	—	5,176.38	5,176.38
Other	8,983.18	131,282.90	140,266.08
Totals	<u>\$718,221.99</u>	<u>\$287,765.29</u>	<u>\$1,005,987.28</u>

BUDGET CONTRIBUTIONS TO SYNOD **Total for Years Indicated**

	<u>1979</u>	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>
Ascension, Eau Claire, WI	\$ 181	\$ 70	\$ 513	\$ 320	\$ 241	\$ 115
Bethany, Ames, IA	1,079	968	1,298	775	117	-
Bethany, Luverne, MN	14,875	13,601	20,650	17,771	20,485	18,003
Bethany, Port Orchard, WA	10,812	13,115	14,952	17,205	18,020	18,535
Bethany, Princeton, MN	8,514	7,727	12,043	11,029	11,891	12,366
Bethel, Live Oak, CA	-	-	-	-	405	676
Bethel, Sioux Falls, SD	2,143	4,692	4,856	5,600	5,467	3,110
Calvary, Ulen, MN	1,831	1,545	5,714	2,548	3,987	3,465
Center, Scarville, IA	3,458	3,676	3,835	3,961	4,342	3,407
Christ, Savannah, GA	300	390	840	800	3,000	3,000
Christ, Sutherlin, OR	1,426	902	1,023	842	1,538	1,334
Christ the Cornerstone, Phoenix, AZ	0	0	0	0	0	1,865
Christ The King, Bell Gardens, CA	2,088	3,040	2,688	2,683	2,627	3,387
Clearwater, Oklee, MN	601	741	807	880	1,170	805
Concordia, Clearbrook, MN	1,171	1,962	1,296	743	1,625	1,305
Concordia, Eau Claire, WI	3,322	6,497	5,147	768	2,225	3,247
Cross Lake, Fosston, MN	768	286	918	-	115	-
East Paint Creek, Waterville, IA	6,499	8,813	8,307	8,543	7,880	6,565
English, Cottonwood, MN	8,639	13,288	14,288	14,836	15,783	13,671
Faith, Alpena, MI	306	359	1,204	300	160	150
Faith, Camarillo, CA	15	700	600	747	455	30
Faith, East Jordan, MI	249	852	1,139	1,122	1,094	535
Faith, Hillman, MI	188	1,947	2,275	1,081	531	-
Faith, Oregon, WI	-	1,211	1,899	2,189	2,758	2,269
Faith, Parkersburg, IA	1,770	1,985	2,171	2,254	2,140	2,383
Faith, San Antonio, TX	1,002	1,204	2,308	2,774	3,265	3,483
First, Suttons Bay, MI	3,340	3,363	2,949	3,067	1,579	1,622
First America, Mayville, ND	3,998	5,268	5,636	4,211	6,132	6,786
First English, Ashland, WI	1,712	3,064	1,633	766	575	622
First Evanger, Fertile, MN	1,303	1,708	2,682	2,714	2,483	2,218

BUDGET CONTRIBUTIONS TO SYNOD—continued
Total for Years Indicated

	<u>1979</u>	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>
First Shell Rock, Northwood, IA	\$ 3,847	\$ 3,854	\$ 3,266	\$ 4,289	\$ 2,454	\$ 6,603
First Trinity, Marinette, WI	2,148	2,028	5,080	4,507	6,078	5,365
Forest, Forest City, IA	2,578	3,487	783	539	812	4,661
Good Shepherd, Bloomer, WI	3,545	3,904	5,705	3,771	6,251	4,588
Good Shepherd, Blythe, CA	-	-	-	-	902	1,225
Good Shepherd, Richardson, TX	3,291	2,904	4,839	4,493	3,554	4,058
Grace, Crookston, MN	4,080	3,678	5,849	5,228	5,927	4,405
Grace, Madison, WI	6,720	7,400	7,700	9,975	11,267	13,660
Grace, Piedmont, MO	-	598	542	1,242	2,345	3,196
Grace, Vero Beach, FL	25,352	29,002	28,090	49,403	34,572	32,611
Hartland, Hartland, MN	4,361	5,296	4,746	6,201	4,237	3,924
Heritage, Apple Valley, MN	2,513	1,142	4,101	4,075	4,641	6,405
Hesperia, Hesperia, MI	-	-	-	-	56	240
Hiawatha, Minneapolis, MN	5,371	4,027	1,240	3,557	1,783	3,206
Holton, Holton, MI	4,167	4,210	4,697	4,456	3,727	6,675
Holy Cross, Madison, WI	29,005	30,025	31,024	33,500	28,961	28,514
Holy Scripture, Midland, MI	3,000	4,155	6,617	8,951	14,664	26,679
Holy Trinity, Okauchee, WI	10,371	10,183	12,867	14,332	15,982	19,355
Immanuel, Audubon, MN	5,110	4,025	3,345	4,673	3,941	6,872
Immanuel, Riceville, IA	425	968	1,243	1,225	715	944
Indian Landing, Rochester, NY	2,916	2,438	2,870	3,344	3,106	2,317
Jerico, New Hampton, IA	13,175	16,461	16,148	20,440	19,476	20,663
King of Grace, Golden Valley, MN	33,384	33,193	42,628	49,426	46,071	42,216
King of Grace, Worthington, MN	-	-	-	-	-	20
Lake Mills, Lake Mills, IA	2,397	3,226	3,115	2,817	3,343	2,901
Lakewood, Tacoma, WA	4,359	3,227	2,964	2,996	1,731	3,625
Lime Creek, Lake Mills, IA	1,562	1,642	2,462	2,032	2,664	2,778
Manchester, Manchester, MN	1,592	1,392	1,480	1,682	1,152	1,329
Mt. Olive, Mankato, MN	22,011	26,989	29,881	31,428	30,517	35,326
Mt. Olive, Trail, MN	1,133	2,174	3,288	3,032	2,423	1,857

BUDGET CONTRIBUTIONS TO SYNOD—continued **Total for Years Indicated**

	<u>1979</u>	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>
Nazareth, Trail, MN	\$ 1,914	\$ 3,321	\$ 3,902	\$ 2,831	\$ 100	\$ 300
Newport, Wisconsin Dells, WI	1,004	1,488	2,530	1,958	2,007	1,869
Norseland, St. Peter, MN	6,549	12,657	11,859	10,078	20,172	20,093
Norwegian Grove, Gaylord, MN	2,670	4,573	5,716	5,477	6,051	6,043
Oak Park, Oklee, MN	2,731	1,711	4,383	3,600	3,510	1,413
Our Redeemer, Yelm, WA	1,060	1,267	1,342	1,712	1,322	833
Our Savior's, Albert Lea, MN	19,686	18,957	19,554	22,366	22,023	19,006
Our Savior's, Amherst Junction, WI	3,562	3,096	3,324	3,105	2,699	2,673
Our Savior's, Bagley, MN	602	557	729	1,989	520	700
Our Savior's, Belview, MN	2,821	3,042	2,049	5,264	3,220	2,995
Our Savior's, Bishop, CA	2,450	2,884	2,730	2,672	3,111	3,610
Our Savior's, Elderon, WI	1,522	1,285	1,420	1,250	1,650	2,204
Our Savior's, Hawley, MN	2,312	3,371	2,592	2,985	2,958	2,879
Our Savior's, Lake Havasu, AZ	76	3,264	4,398	4,479	6,237	5,830
Our Savior, Lakeland, FL	-	-	-	-	-	158
Our Savior's, Madison, WI	3,891	2,814	2,471	507	900	997
Our Savior's, Naples, FL	7,759	7,424	7,058	6,735	5,047	6,000
Our Savior's, Princeton, MN	9,365	11,526	10,297	15,683	14,084	11,820
Parkland, Tacoma, WA	4,644	9,201	11,763	7,654	7,980	10,882
Peace, Deshler	-	-	-	-	3,002	1,685
Pilgrim, Waterloo, IA	5,485	6,097	6,030	6,999	7,045	6,232
Pinehurst, Eau Claire, WI	2,970	3,235	3,400	4,180	5,435	6,338
Pinewood, Burlington, MA	5,879	4,879	5,483	5,858	6,656	6,950
Redeemer, Iola, WI	587	737	1,015	735	500	564
Redeemer, New Hampton, IA	2,421	2,646	2,673	2,345	2,581	2,298
Redeemer, Scottsville, NY	28	211	591	819	1,105	1,290
Resurrection, Marietta, GA	-	-	626	1,141	1,619	878
Richland, Thornton, IA	10,399	12,497	15,024	17,639	21,072	15,890
River Heights, E. Grand Forks, MN	30,346	49,012	24,321	38,613	22,825	29,419
Rock Dell, Belview, MN	5,644	4,753	5,120	4,864	4,349	4,241

BUDGET CONTRIBUTIONS TO SYNOD—continued **Total for Years Indicated**

	<u>1979</u>	<u>1980</u>	<u>1981</u>	<u>1982</u>	<u>1983</u>	<u>1984</u>
Rose Dell Trinity, Jasper, MN	\$ 3,308	\$ 1,540	\$ 3,950	\$ 1,661	\$ 2,579	\$ 1,242
Sanctuary, Fillmore, CA	-	-	-	-	-	-
Saude, Lawler, IA	5,266	3,908	6,369	9,521	11,951	12,572
Somber, Northwood, IA	2,548	4,226	6,106	3,864	3,579	2,545
St. Andrews, Colorado Springs, CO	1,320	1,422	1,440	1,136	1,448	1,431
St. Luke, Mount Vernon, WA	-	50	778	610	442	-
St. Marks, Chicago, IL	1,902	2,059	3,668	3,512	3,213	2,879
St. Martin, Shawano, WI	12,018	11,959	15,024	15,852	15,895	15,828
St. Matthew, Myrtle Creek, OR	487	202	258	712	1,970	1,192
St. Paul, Clintonville, WI	4,704	4,990	4,456	3,320	3,139	5,081
St. Paul, Escondido, CA	180	405	333	458	621	891
St. Paul, Lengby, MN	900	1,555	2,533	2,339	780	3,289
St. Pauls, Portage, WI	3,969	4,866	3,401	4,902	2,312	851
St. Petri, Grygla, MN	853	50	922	575	373	498
St. Timothy, Lombard, IL	16,569	17,660	20,328	19,433	13,605	9,420
Synod, Scarville, IA	8,691	9,538	12,074	16,154	13,720	14,628
Trinity, Brewster, MA	1,601	2,820	3,504	3,664	4,871	3,551
Trinity, Calmar, IA	1,760	2,079	2,171	1,338	1,881	1,872
Trinity, Sebastian, FL	-	-	-	-	-	1,983
Trinity, West Bend, WI	10,111	12,289	16,904	18,990	20,586	21,648
Wayferer's Chapel, Anaheim, CA	-	-	160	827	1,070	1,225
Wayfarer's Chapel, Ventura, CA	275	325	1,225	1,230	1,398	2,712
West Paint Creek, Waukon, IA	2,121	2,752	2,832	2,136	1,675	1,425
Western Koshkonong, Cottage Grove, WI	11,375	7,620	7,285	3,610	1,220	3,765
Zion, Thompson, IA	2,733	2,292	1,185	1,857	2,080	1,211
Zion, Tracy, MN	<u>5,295</u>	<u>5,984</u>	<u>6,633</u>	<u>7,139</u>	<u>7,680</u>	<u>10,244</u>
*Miscellaneous	<u>18,159</u>	<u>9,509</u>	<u>12,946</u>	<u>13,110</u>	<u>8,706</u>	<u>8,977</u>
TOTAL	\$534,515	\$601,209	\$659,126	\$710,689	\$692,012	\$718,222

* includes previous churches

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee had a one-day meeting on December 3, 1984.

Present besides the officers of the Synod were the following representatives of the various boards of the Synod: Board for Christian Service, G. Guldberg; Board for Education and Youth, R. Branstad; Board for Foreign Missions, L. Miller; Board for Home Missions, E. Ekhoﬀ; Board for Publications, R. Deering; Board of Regents, J. Moldstad; Board for Stewardship, P. Schneider; Laymen, J. Olsen, H. Roberson; and in an advisory capacity, M. Tweit.

The committee continued listening to and discussing the report of its subcommittee. R. Branstad presented a document entitled "Study Proposal for Fiscal Planning." M. Tweit presented a study of the "Comparison of Communicant Giving—Years 1976 and 1983." And N. Madson presented a report regarding "The Wisconsin Synod Method of Budgeting and Expenditure."

It was resolved to ask each board and committee of the Synod to prepare a self-analysis of its work and needs and present such an analysis to the subcommittee by October 1, 1985. The subcommittee will study these analyses and report to the Planning and Coordinating Committee at its next meeting.

Reports were also presented and discussed on finances, on the work of the Board for Christian Service, on home mission planning and on the Special Synod Wide Offering for home missions.

Alf Merseth, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held its regular quarterly meetings on the following days in 1984: February 14-15, May 15-16, August 14-15, and November 19-20. The Board of Trustees also met via conference call on May 23, August 28 and October 4, 1984. The board also has two Ad Hoc Committees that meet from time to time, as necessary, to study matters that are assigned to them by the board. This report for the Synod's consideration will also include any business conducted by the board at its regular meeting on February 12-13 and March 25, 1985.

The Trustee-Regents Subcommittee, consisting of three members selected by each of those boards, met regularly to discuss together matters of common concern that had been referred to it by either board. It met on the following dates: January 23, April 30, July 20, September 7, October 21, 1984 and January 31, 1985. M. E. Tweit serves as chairman of the subcommittee and the undersigned serves as its secretary.

The Trustee-Missions Subcommittee, consisting of three members from the Board of Trustees and three members from the Board for Home Missions, met on March 12 and October 9, 1984 and on February 5, 1985. This subcommittee concerns itself with those areas of mission development where mutual understanding and cooperation of efforts is vital. E. Ekhoﬀ serves as chairman of this subcommittee and the undersigned as its secretary.

The Trustee-Regents-Publications Subcommittee, consisting of representatives from those three boards and from the administration of Bethany Lutheran College, have a dinner meeting on the first day of the Board of Trustees' regular quarterly meeting. This subcommittee concerns itself with the relationship between these boards in the areas of publishing, storage and marketing of the Synod's publications. President Orvick serves as chairman of this subcommittee and W. C. Gullixson of the Board for Publications as its secretary.

The work of these subcommittees is very useful in maintaining a better understanding between these boards which in turn leads to a smoother operation in these phases of the work of the Synod.

ARCHIVES

The Committee on Archives and History of the Evangelical Lutheran Synod, Bethany Lutheran College and Bethany Lutheran Theological Seminary met several times at the call of its chairman. Committee members are: Prof. R. Honsey, chairman, W. C. Gullixson, P.em., secretary, Prof. S. Lee, Prof. J. Madison, Dr. B. W. Teigen.

Acquisitions during the past year include:

Somber Lutheran Church Voters' minutes, June 1919-June 1955, Lake Mills, Iowa.

"History of the Andrew Gullixson Family" a hard-cover book written and donated by Mrs. Valborg Gullixson Natvig.

Evangelical Lutheran Synod Presidential Files from the 1950's to the 1970's.

Evangelical Lutheran Synod Mission Board minutes 1983.

Evangelical Lutheran Synod Youth Board's Files from the 1970's.

Evangelical Lutheran Synod Publication Board's publications from 1918 to 1984.

Evangelical Lutheran Synod Secretary's Convention Notes 1952-1972.

Dr. S. C. Ylvisaker's Chapel Talks at Bethany College in the 1940's.

Prof. M. Otto's Seminary lectures on the history of the Lutheran Church in America and some student's class essays.

Correspondence from the Rev. G. A. Gullixson files of 1929-1933 given by G. A. R. Gullixson, P.em.

There was no work done in the archives in 1984, the funds having been used in the previous year.

Sincere thanks were extended to Theodore Aaberg, Jr. for his years of work as the archivist. His final report indicated that continued work should be done in identifying and filing photographs of the past. There is much work to be done on the M. Fr. Wiese collection of correspondence, sermons, pamphlets and photos.

W. C. Gullixson was asked to serve as archivist. He began work in January 1985. A student on "work study" is assisting him.

The Board of Trustees authorized a "limited solicitation of funds for the development of the Synod's archives." The board also encouraged the Committee on Archives and History "to proceed with its plans for a brochure, memorial cards and correspondence to interested people." The committee is proceeding with these plans.

W. C. Gullixson, secretary
Committee on Archives and History

ARTICLES OF INCORPORATION OF THE EVANGELICAL LUTHERAN SYNOD

WHEREAS, The Evangelical Lutheran Synod, at its 1984 Synod Convention, "RESOLVED, that the office of president become a full time paid position at the 1986 convention," (Synod Report, 1984, p. 140, Res. #3A), and,

WHEREAS, The Board of Trustees was instructed by the aforesaid convention to prepare Amendments to the Articles of Incorporation that will bring these into "harmony with the revised constitution," (Synod Report, 1984, p. 140, Res. #5A & B).

Therefore the Board of Trustees recommends the adoption of the following proposed amendments.

BE IT RESOLVED, that Article V of the Articles of Incorporation of the Evangelical Lutheran Synod be amended in its entirety to read as follows:

"The registered address of this corporation shall be located at 447 North Division Street, City of Mankato, Blue Earth County, State of Minnesota 56001."

BE IT FURTHER RESOLVED, that Article VI of the Articles of Incorporation of the Evangelical Lutheran Synod be amended in its entirety to read as follows:

"The government of this corporation shall be vested in a Board of nine (9) trustees, three (3) of whom shall be the President, Secretary and Treasurer, elected at the corporation's annual meeting as hereinafter provided. The President, Secretary and Treasurer shall be elected for a term of four (4) years. The remaining trustees shall be elected for three (3) year terms. At the corporation's annual meeting in 1986, the President shall be elected for a term of four (4) years, the Secretary and Treasurer shall be elected for a term of two (2) years. At the corporation's annual meeting in 1988 the Secretary and Treasurer shall be elected to a four (4) year term. With respect to the six other trustees, two shall be elected for three (3) year terms at the corporation's annual meeting in the years 1986, 1987 and 1988. Thereafter officers and trustees shall be elected as their terms expire. At the same time the President is elected, a Vice President who shall be an advisory member of the Board of Trustees, unless he succeeds to the office of President, shall be elected for a like term.

There shall not at any one time be more than five (5) or less than three (3) pastors on the Board of Trustees.

At the corporation's annual meeting, the lay delegates of the congregations of this Synod and every pastor of such congregations and such other persons as the corporation's Constitution and By-Laws may determine shall be entitled to vote. These members shall have the power to transact all business pertaining to the affairs of the corporation."

BE IT FURTHER RESOLVED, that a new Article be added to the Articles of Incorporation of the Evangelical Lutheran Synod to read as follows:

"ARTICLE XI

The duration of this corporation shall be perpetual."

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTIES

The Board of Trustees approved the carpeting of the second floor hallways and stairs in the college classroom building.

The government offered a discount for early payment of the remaining \$329,000 debt on the dormitory by October 1, 1984. The amount paid to the government was \$129,880. The escrow account of the college was used and the college and the Synod shared the balance which amounted to \$24,545 each.

The Board of Trustees approved the renovation of the Bethany College Chapel. This will be done with college labor during the summer of 1985.

The reroofing of Old Main was completed in the summer of 1984. The tuck-pointing of the Old Main building has been completed already during the year 1985. The corbel on the classroom building was also repaired and downspouts were replaced where needed.

BUDGET 1985

At its February 1985 meeting the Board of Trustees took action to reduce and reallocate the 1985 Synod Budget as follows:

BETHANY LUTHERAN COLLEGE

Operations	\$171,000	
Interest on residences and improvements	\$ 32,500	
Maintenance on residences	\$ 24,000	
Improvements—college facilities	\$ 24,000	
Faculty housing rental	\$ 12,000	\$263,500

SEMINARY

Operations	\$ 62,000	
Interest and maintenance on residences	\$ 2,500	\$ 64,500

CHRISTIAN SERVICE	\$ 21,500	
EDUCATION AND YOUTH	\$ 12,000	
FOREIGN MISSIONS	\$125,000	
HOME MISSIONS		
Operations	\$108,000	
Interest on mission properties	\$ 25,700	\$133,700
PUBLICATIONS		\$ 8,000
SYNOD FUND		
Interest on loans	\$ 29,600	
Deferred Giving Counselor	\$ 14,800	
Administration expenses	\$ 40,300	
Boards, committees and convention	\$ 30,500	\$115,200
DEBT REDUCTION		0
TOTAL BUDGET FOR 1985		\$743,400

BUDGETING PROCEDURE:

WHEREAS, It seems desirable to get wider participation in the process of planning and preparing a budget for the Synod's consideration,

Therefore the Board of Trustees recommends the following budgeting process for the Synod's adoption.

GUIDELINES FOR SYNODICAL BUDGETING, PLANNING AND ORGANIZATION

One of the most vexing problems our Synod has dealt with in the past several years is finances. How to "balance our budget," to make income and expenses match, to allocate a limited resource to the unlimited amount of work to be done, are questions we have not satisfactorily answered.

In addition to the task of "balancing the budget," the financial operation of our Synod has become more and more complex. The very size of our budget increasing from \$113,400 in 1965 to \$350,000 in 1975, to \$770,500 in 1985, makes the task difficult. Beyond that, the need to borrow to finance major projects, use of income from new sources, (Life Loan Agreements, etc.), and maintaining a multi-million dollar physical plant at Bethany Lutheran College has made even more difficult the job of managing the resources God has graciously provided for us. It is our responsibility, as stewards of God's gifts, to see that we are utilizing time to the fullest so that His kingdom may grow, and more people will be brought to salvation through knowledge, understanding, and faith in "the One Thing Needful."

Finally, there is a sense that an increasing competition for available funds seems to be causing divisions among us when our goal should be unity of spirit and purpose (I Cor. 1:10). All the work of our Synod contributes to the building up of the church. Our constitution, to which all of us profess to subscribe, does not exclude one part of our work in favor of another (See Chapter IV-Evangelical Lutheran Synod constitution). Paul in I Cor. 12, reminds us that all members of the body of Christ are necessary, even those which seem weaker (less necessary) and exhorts "that the members have the same care for one another."

In order, then, to address the need to plan, budget, and operate our Synod in the most effective way we can, to insure insofar as we can, that all areas of

synodical work are given attention as resources permit, and to avoid divisions caused by neglect or perceived neglect of any work we should jointly be doing, we submit this plan for updating synodical financial operations.

PLANNING-BUDGETING-OPERATIONS

The following outline for planning, budgeting and operating of finances for the Evangelical Lutheran Synod, is a melding of our existing processes with procedures being used in the WELS, and some new innovations which are necessary to make the process function. Implementing the procedures herein suggested will require a change of function (and, therefore, in the guidelines) for the Planning and Coordinating Committee, the Board for Stewardship and the Board of Trustees. Other synodical boards that regularly submit budget requests, or disperse Synod funds will also be effected and will be required to make minor changes in their operations to conform to the time lines proposed.

If you keep in mind the following goals, the plan is a relatively simple one to follow:

1. To involve each synodical board in the planning, budgeting, and operating process to the fullest extent possible.
2. To provide a planning process that will result in a budget proposal for the Synod convention that will be as complete, understandable and attainable as possible.
3. To avoid last-minute changes in synodical budgets which result in deficits, or in some phase of Synod's work being neglected.
4. To provide a method by which the Synod, meeting in convention, can establish goals and objectives which go beyond the budget adopted by the Synod, but which can be implemented if conditions change to permit achieving these goals.
5. To provide a method by which the adopted synodical budget can be brought into balance in case of a shortfall of income, giving each phase of the Synod's work due consideration in the process.
6. To make fund-raising a part of the process so that goals are more likely to be met and progress less impeded by lack of funds.

With these goals in mind, it is proposed that the following outline be adopted as guidelines for the Synod Handbook, to be followed by all synodical boards and committees.

PLANNING-BUDGETING-OPERATIONS

I. BUDGET PREPARATION

- A. Each synodical board prepares a budget request to submit to the Planning and Coordinating Committee. (November 1)
 1. The request will include:
 - a. Expenditures for previous year and for current year to date.
 - b. Itemized request for next year.
 - i. Operating expenses
 - ii. Capital expenses
 - iii. New projects with cost estimates
- B. The Board for Stewardship shall submit to the Planning and Coordinating Committee an estimate of anticipated income from regular synodical contributions including data used in making this estimate. (November 1)
- C. Planning and Coordinating Committee reviews requests and prepares preliminary budget. (December)
 1. Estimated income
 - a. Regular contributions
 - b. Special fund drives
 - c. Grants (Lutheran Brotherhood etc.)
 - d. Capital Funds (Church Extension and Loan Fund, Life Loans, etc.)

2. Allocate funds to synodical boards within income limitations:
 - a. Operating expenses
 - b. Capital expenses
 - c. New projects fundable from anticipated income
3. Establish priorities for projects not funded.
 - a. New projects for which funds are not immediately available
 - b. Priorities for the above established
- D. Preliminary budget is submitted to each synodical board. (January and February)
 1. Synodical boards may submit comments on preliminary budget to Planning and Coordinating Committee.
- E. Planning and Coordinating Committee reviews preliminary budget, comments (From D.), and prepares final budget to submit to Synod convention. (March)
 1. Final budget format—same as preliminary budget.

II. BUDGET ADOPTION

- A. Proposed budget is submitted to Floor Committee on Finance.
 1. Committee on Finance will review and submit the final budget to the convention with comment.
 - a. Comments may include:
 - i. Recommendation to approve as proposed by the Planning and Coordinating Committee.
 - ii. Recommendation to approve with amendments (1) if proposed budget is increased recommended changes in line items shall include proposed funding sources.
 - iii. Recommended priorities for unfunded projects.
- B. Convention considers and adopts budget
 1. Amendments proposed from the floor of the convention will be submitted to the Committee on Finances for study before final adoption.
 2. No resolution approving a project requiring the expenditure of synodical funds will be approved unless it is included in the final budget.
 - a. Floor committees proposing such resolutions must submit them to the Committee on Finances for inclusion as a certified or noncertified expenditure.
 - i. The Committee on Finances may recommend such proposals be approved, rejected, or tabled.
 3. Adopted budget will include:
 - a. Anticipated income (see I, C, 1)
 - b. Certified expenses*
 - i. Operating funds
 - ii. Capital expenditures
 - iii. New projects
 - c. Non-certified expenses**
 - i. New projects approved but not funded
 - ii. Priorities for above

*A certified expense is one which the Synod treasurer is authorized to pay, subject to the approval of the designated board.

**A non-certified expense is one which is approved in principle by the convention but must be approved by the Board of Trustees before any funds may be committed.

III. BUDGET OPERATIONS (January-December)

- A. The Board for Stewardship shall promote Christian stewardship on the basis of Biblical principles.
- B. The Board of Trustees will oversee the operation of the synodical budget (Art. VII of Articles of Incorporation and Chap. VI, par. 7 of the constitution of the Evangelical Lutheran Synod)
 1. Certified expenses will be paid by the synodical treasurer when

- submitted and approved by the appropriate board, within funding limits established in the final adopted budget.
2. No expenditure which exceeds said funding limits shall be authorized by any board without prior consultation with the Board of Trustees or in an emergency, with the president and treasurer of Synod.
 3. Non-certified expenditures may be authorized by the Board of Trustees upon request of the appropriate board if funds become available. Such available funding may come from:
 - a. Income in excess of estimates
 - b. Special gifts, legacies, etc.
 - c. Budgeted expenses are less than estimated
 - d. Special circumstances make it prudent or desirable to proceed by borrowing or otherwise funding these expenditures.
 - e. Designated gifts shall be used in designated areas.
 4. In authorizing such expenditures the Board of Trustees will consult with the appropriate board, keeping in mind the priorities established in the final adopted budget.
 5. In the event of an anticipated income shortfall, the Board of Trustees may re-allocate the budget approved by the convention, in order to prevent unwarranted deficits.
 - a. If possible, such re-allocation shall be made in a January meeting of the budget year.
 - b. If time permits, the Board of Trustees may consult with the Planning and Coordinating Committee in preparing the re-allocated budget.
 - c. All boards effected and the Planning and Coordinating Committee shall be informed of such re-allocation of the budget.
 - d. If actual income is better than expected, the Board of Trustees may re-assign funds to various boards.
- C. The Synod, in convention, may override a decision of the Board of Trustees to re-allocate budgeted funds at the regular convention or a special convention called for that purpose.

EVANGELICAL LUTHERAN SYNOD FOUNDATION

Articles of incorporation for the Evangelical Lutheran Synod Foundation were prepared by the board and filed with the Secretary of State of the State of Minnesota on September 18, 1984, 4:30 p.m. By-laws for the Foundation were also prepared, approved and adopted.

The first meeting of the Evangelical Lutheran Synod Foundation was held on November 19, 1985 and the following officers were elected: president, the Rev. George Orvick, secretary, the Rev. Alf Merseth, treasurer, Mr. Leroy Meyer.

GENERAL

The Board of Trustees authorized expenditures to Holy Cross Lutheran Church, Madison, Wisconsin and to the Northwood-Lake Mills Lutheran Parish, Northwood, Iowa for the purpose of helping those congregations provide for assistance for the president and secretary of the Synod.

The Board of Trustees authorized expenditures for necessary office equipment for synodical officers.

The Board of Trustees applied for and received certification to do business in the State of Florida. Mr. Ben E. Thompson, Jr., 2806 Atlantic Boulevard, Vero Beach, Florida is the Synod's registered representative in the State of Florida.

The Board of Trustees applied for and received a Lutheran Brotherhood Program Subsidy Grant of \$40,000, to be received over a five year period, to be used for mission development in the Phoenix, Arizona area.

The Board of Trustees approved the printing of 5,000 enchiridians at a cost of \$1,633.00.

The Board of Trustees granted additional loans to Ascension Lutheran Church, Eau Claire, Wisconsin amounting to a total of \$4,500.

The Board of Trustees approved the erection of a storage building and the painting of the sanctuary at the Trinity Lutheran Church, Sebastian, Florida.

The Board of Trustees purchased a \$3,000,000 Directors and Officers Liability Insurance Policy to cover all Synod's elected or appointed boards and committees at a cost of \$1,860.

GIFTS

Dorothy Arbury, a member of Holy Scripture Lutheran Church, Midland, Michigan, presented the Synod with a gift of \$100,000 to be used as an endowment fund to help finance the full time office of president. The fund is invested and accruing interest.

OFFICE OF THE PRESIDENT

In response to the instructions of the 1984 Synod Convention (Synod Report, 1984, p. 140, Res. #4) the Board of Trustees presents the following guidelines for the Synod's adoption.

GUIDELINES FOR THE OFFICE OF PRESIDENT OF THE EVANGELICAL LUTHERAN SYNOD

(As amended by the convention)

I. QUALIFICATIONS AND JOB DESCRIPTION

A. Qualifications

1. To the office of president, only such pastors may be elected and may serve as are eligible according to the constitution and by-laws of the Evangelical Lutheran Synod.
2. He shall subscribe to the confessional principles of the Evangelical Lutheran Synod and to its constitution and by-laws.
3. He shall have demonstrated administrative and leadership abilities.

B. Job Description

1. He shall perform duties assigned to him by the Evangelical Lutheran Synod constitution and by-laws. (Chapter III and VII)
2. He shall supervise the activities of the boards and committees of Synod so that the goals and objectives adopted by the Synod in convention are achieved insofar as practicable.
3. Between conventions, he shall communicate to the Board of Trustees such information on his activities and the condition of Synod, as are necessary, to assist it in carrying out its duties.

II. ELECTION TO OFFICE AND ESTABLISHMENT OF COMPENSATION

- A. He shall be elected to office in accordance with the constitution, by-laws and guidelines of the Evangelical Lutheran Synod.
- B. His salary, fringe benefits, and other considerations for the office of president will be established by the Board of Trustees prior to the convention at which his election takes place and these, along with an appropriate Diploma of Vocation will be presented to him upon his election to the office.
 1. For the balance of his term of office, the remuneration package shall be reviewed annually by the Board of Trustees at its regular meeting in November.
- C. His term of office shall begin on August 1st following the convention at which he is elected and an appropriate acknowledgement of his election to office shall be planned and conducted by the Board of Trustees.

III. LOCATION OF OFFICE AND OTHER CONSIDERATIONS

- A. The location for the office for the president shall be at the Synod headquarters at Mankato, Minnesota.
- B. Housing for the president will be provided in a Synod owned residence or by a housing allowance.

- C. The Synod will provide an office, equipment, supplies and secretarial help as necessary for the operation of the office of president.
 - D. The Synod will pay normal travel costs as incurred. Unusual expenditures shall require prior approval by the Board of Trustees.
 - E. The president will be entitled to four weeks paid vacation each year. It shall be scheduled in consultation with the vice president and the secretary of Synod.
- IV. TERMS AND CONDITIONS—if the office of president is vacated
- A. In the case of resignation or the incumbent declining renomination:
 - 1. Salary, fringe benefits, and office accommodations shall end on the effective date of his resignation or when the term of office expires.
 - 2. Housing benefits will end on the 31st of July following the convention at which a successor is elected or no more than 60 days after the effective date of his resignation.
 - B. In the case of an extended illness, the Board of Trustees shall make appropriate provisions for the support of the president while he is unable to perform the duties of his office.
 - C. If a president is not re-elected to office, the Synod will provide for the outgoing president as follows:
 - 1. For a period of up to six months, or until a new call is accepted, whichever comes first:
 - a. One half salary
 - b. Full health and life insurance
 - c. Full retirement benefits
 - d. Housing or housing allowance, providing that the out-going president may be required to vacate Synod provided housing by July 31 following the convention, in which case a housing allowance would be provided.
 - D. In the case of involuntary removal from office, and unless otherwise specified in the resolution of removal, all benefits, and other compensations will cease on the last day of the month following the action removing him from office, except that Synod provided housing and salary will be available for not less than 30 days.
 - E. Needs that may arise in special or unusual circumstances will be provided for by the Board of Trustees in consultation with the Board for Christian Service. (See Guidelines for Board for Christian Service.)

RE: PROPOSED COST OF THE OFFICE OF PRESIDENT FOR THE FIRST YEAR.

It is proposed that for the support of the full time office of president for the first year, the Synod will provide a base salary of \$25,000, increments for years of service, housing, utilities, office, office expenses, travel and other fringe benefits, estimated to be \$60,905.

(Note: The following information must be remembered. The present cost of the president's office is \$30,800. The endowment fund will provide \$12,000 toward support of the full time office of president.)

ORGANIZATION OF THE BOARD

The president of the Synod, the Rev. G. Orvick, and the secretary of the Synod, the Rev. Alf Merseth, serve as chairman and secretary of the Board of Trustees, respectively.

Mr. Leroy Meyer and Mr. Lars Petersen were elected to the Evangelical Lutheran Synod Foundation Committee for two-year terms. The other members of the committee are Mr. B. Bogeskov and Mr. Tom Arends.

Elected to one-year terms on the Committee on Archives and History were W. C. Gullixson, R. E. Honsey, Sig Lee, J. B. Madson and B. W. Teigen.

The members of the board elected to serve on the Trustee-Regents Subcommittee are W. Lieske, A. Merseth and R. Olson.

The members of the board elected to serve on the Trustee-Mission 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.

Mr. W. Lieske was elected to serve on the board's Housing Committee together with D. Natvig who was elected to serve the board as Housing Administrator.

SYNOD 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 discusses and approves the necessary maintenance items on the Synod's residences within the budget allowed by the Synod in the Synod Fund.

As those who have the general management of the Synod's secular business the Board of Trustees requests quarterly financial and progress reports from all the congregations to which the Synod has made loans, where the 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. The board keeps in contact with all these congregations through correspondence by its secretary.

The Loyola Athletic Field was purchased for \$250,000. A portion of the Agnes Nygaard Estate proceeds was used as a down payment. The Bethany College Budget will carry the annual payments using the funds that had previously been used as dormitory payments. The deal was closed on May 1.

The contract that the Synod was carrying for J. Mont Moore, Jr. on the property sold to him on Campbell Road in Richardson, Texas was paid in full. These funds were used to purchase the property for Trinity Lutheran Church, Sebastian, Florida.

TREASURER'S REPORT

Summary of Income and Expenditures and Changes in General Fund Balance (Deficit)

Year ended December 31, 1984

Budget contributions			\$718,221.99
Operating expenditures		\$795,787.98	
Less: Income from publications	\$29,580.49		
Foreign missions excess expenditures			
funded from reserves	10,465.59		
Christian service excess expenditures			
funded from reserves	643.73		
Home missions special contributions			
for operating expenditures	3,000.00	43,689.81	
Net expenditures			752,098.17
Excess of expenditures over budget			
contributions			(33,776.18)
Other income for operating purposes:			
Interest		35,616.50	
Dividends		5,351.04	
Estates and trusts		7,333.34	
Other		2,268.56	50,569.44
Net operating excess			16,693.26
Other changes in General Fund balance:			
Increases:			
Estates for debt reduction	7,333.33		
Reclassify loans	18,000.00		
Other	30.00	25,363.33	

Decreases:		
Additions to residences	7,059.41	
Payments on mortgages	<u>45,156.55</u>	<u>52,215.96</u>
Net decreases—other changes		<u>(26,852.63)</u>
Net decrease		<u>(10,159.37)</u>
General Fund (deficit)—December 31, 1983		<u>(379,765.18)</u>
General Fund (deficit)—December 31, 1984		<u><u>\$(389,924.55)</u></u>

WILLS

The following legacies were received by the Synod and, where necessary, have been acknowledged by the Synod's secretary.

78.515 acres of farm land was received from the estate of Agnes Nygaard of the Hartland, Minnesota congregation. This was designated to be used for Bethany Lutheran College and Bethany Lutheran Theological Seminary. The land was sold to Mr. Ed. Hendrickson for \$1,200 per acre for a total of \$94,218. After expenses the Board of Trustees approved the use of 20% of the net for use to reduce the seminary deficit and 80% of the net for use for chapel renovation and payment toward the purchase of the Loyola Athletic Field.

The estate of Oscar Sorenson, Adams County Colorado willed \$2,000 to the Evangelical Lutheran Synod, \$1,000 to Bethany Lutheran College and \$1,000 to Bethany Lutheran Theological Seminary.

The estate of Emma Westby, Thief River Falls, Minnesota willed \$10,000 to the Evangelical Lutheran Synod.

\$10,000 was received from the Martin Robinson Trust.

Alf Merseth, secretary

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod, herewith, submits one additional matter for the Synod's consideration.

Since the President of the Synod in his report on the Foreign Mission Plan expresses the position of the Synod's Board of Trustees, the Board of Trustees asks, that, in the light of the differences of opinion between the Board of Trustees and the Board for Foreign Missions, the Synod clarify its intent in the 1983 and 1984 resolutions which read as follows:

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

"BE IT RESOLVED, That a fourth missionary be called within the next three years" (Synod Report 1983, p. 79, Res. No. 10).

And in speaking of the Five-Year Plan for Foreign Missions of which point No. 10 reads "calling a fourth missionary by 1987," the Synod said:

"BE IT RESOLVED, A. That the board be encouraged to work toward the full implementation of the plan amending it as circumstances require" (Synod Report 1984, p. 70, Res. No. 6).

The Board of Trustees also asks that the Synod restate and clarify its position on special subscription offerings (cf. Guidelines for the Board for Stewardship, Synod Handbook, p. 47, 2, c) also (cf. Book of Reports and Memorials, Report of the Board for Stewardship, p. 25, No. 6 and p. 26, No. 11).

Alf Merseth, secretary

REPORT OF COMMITTEE FOR SPECIAL OFFERING FOR HOME MISSIONS

WHEREAS, The Committee for the Special Offering for Home Missions appointed by the president is convinced that the time is not right for such a special offering, and,

WHEREAS, The special committee is also of the opinion that an intensive program of stewardship instruction among our people is necessary to carry out present synodical commitments, and,

WHEREAS, Such a program would benefit all areas of our Synod's work, and,

WHEREAS, Such education would help prepare our people for the forthcoming Special Home Mission Offering, therefore,

BE IT RESOLVED, That during 1985-1987 such a program of stewardship instruction be carried out under the direction of the Board for Stewardship, and be it

FURTHER RESOLVED, That the special offering for home missions begin following the completion of the instructional program.

Steven P. Petersen, secretary

TREASURER'S REPORT

MEYER, PLACEK & ASSOCIATES

CERTIFIED PUBLIC ACCOUNTANTS

1 SOUTH 450 SUMMIT AVENUE
OAKBROOK TERRACE, ILLINOIS 60181
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MEMBERS
AMERICAN INSTITUTE OF
CERTIFIED PUBLIC ACCOUNTANTS
ILLINOIS CPA SOCIETY

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

The accompanying balance sheet of the Evangelical Lutheran Synod as of December 31, 1984 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.

Meyer, Placek & Associates

Oakbrook Terrace, Illinois
April 1, 1985

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1984

ASSETS

	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	1984 TOTAL	1983 TOTAL
Cash	\$ 29,239.57	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 29,239.57	\$ (9,736.34)
Accounts receivable - contributions and other income	57,915.04	-	-	-	-	-	-	57,915.04	48,802.21
Inventory of publications	31,305.03	-	-	-	-	-	-	31,305.03	29,622.03
Prepaid expenses	288.00	-	-	-	-	-	-	288.00	4,620.00
Accrued interest receivable	-	-	-	-	-	-	-	-	18,480.00
Investments:									
Savings account	-	1,176.65	-	-	-	-	-	1,176.65	1,113.64
Money market funds	6,137.58	-	-	-	-	-	129,018.78	135,156.36	17,603.79
Contracts for deed	16,329.66	-	-	-	-	-	-	16,329.66	20,042.38
Loans receivable from congregations	-	-	937,793.27	-	-	-	-	937,793.27	840,619.95
Notes receivable	-	-	14,582.73	-	-	-	-	14,582.73	185,316.23
Stocks (Note B)	-	-	-	-	-	-	88,680.61	88,680.61	86,097.93
U. S. Treasury Notes - 11-3/8% due February 15, 1989	-	-	-	-	-	-	98,100.95	98,100.95	-
Real estate and buildings	-	-	-	3,964,282.00	356,198.23	531,437.24	-	4,851,917.47	4,766,207.06
Due from (to) other funds	(16,800.45)	7,356.27	11,426.44	-	-	-	(1,982.26)	-	-
Total assets	<u>\$ 124,414.43</u>	<u>\$ 8,532.92</u>	<u>\$ 963,802.44</u>	<u>\$ 3,964,282.00</u>	<u>\$ 356,198.23</u>	<u>\$ 531,437.24</u>	<u>\$ 313,818.08</u>	<u>\$ 6,262,485.34</u>	<u>\$ 6,008,788.88</u>

NOTES:

(A) The accompanying notes are an integral part of this balance sheet.

(B) See Accountants' Compilation Report.

BALANCE SHEET - COMPARATIVE - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1984

LIABILITIES AND FUND BALANCES

	GENERAL FUND	FUND FOR CHRISTIAN SERVICE	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	1984 TOTAL	1983 TOTAL
Liabilities:									
Notes payable: (Note E)									
Working capital	\$ 210,000.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 210,000.00	\$ 225,000.00
Bethany Lutheran College Reserve Fund	100,000.00	-	-	-	-	-	-	100,000.00	50,000.00
Investment program	25,000.00	-	161,284.90	-	-	18,000.00	3,000.00	207,284.90	219,464.68
Life Loan Plan	73,500.00	-	30,000.00	-	-	-	-	103,500.00	73,500.00
Accounts payable	10,603.76	-	-	-	-	-	-	10,603.76	38,965.44
Accrued interest payable	14,898.16	-	-	-	-	-	-	14,898.16	10,685.27
Unexpended restricted contributions (Note F)	77,164.87	-	-	-	-	-	-	77,164.87	74,734.05
Mortgages payable	-	-	493,476.97	145,301.63	-	165,320.55	-	804,099.15	859,026.15
Deferred income - future payments on donated contract for deed	3,172.19	-	-	-	-	-	-	3,172.19	6,196.94
Total liabilities	514,338.98	-	684,761.87	145,301.63	-	183,320.55	3,000.00	1,530,723.03	1,557,572.53
Fund balances (deficit):									
Unrestricted:									
Designated for investment	-	-	279,040.57	-	-	-	105,716.52	384,757.09	371,682.56
Undesignated	(389,924.55)	8,532.92	279,040.57	-	-	-	-	(381,391.63)	(370,651.34)
	(389,924.55)	8,532.92	279,040.57	-	-	-	105,716.52	3,365.46	1,031.02
Restricted (Note G)	-	-	-	-	-	-	205,101.56	205,101.56	15,212.00
Net investment in real estate and buildings	-	-	-	3,818,980.37	356,198.23	348,116.69	-	4,523,295.29	4,434,973.33
Total fund balances (deficit)	(389,924.55)	8,532.92	279,040.57	3,818,980.37	356,198.23	348,116.69	310,818.08	4,731,762.31	4,451,216.35
Total liabilities and fund balances	\$ 124,414.43	\$ 8,532.92	\$ 963,802.44	\$ 3,964,282.00	\$ 356,198.23	\$ 531,437.24	\$ 113,818.08	\$ 6,262,485.34	\$ 6,008,788.88

NOTES:

- (A) The accompanying notes are an integral part of this balance sheet.
- (B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

	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, 1983	\$ (379,765.18)	\$ 9,113.64	\$ 279,040.57	\$3,736,713.48	\$ 258,328.40	\$ 439,931.45	\$ 107,853.99	\$4,451,216.35
ADD:								
Excess of income over expenditures and appropriations for the year ended December 31, 1984	16,693.26	-	-	-	-	-	-	16,693.26
Dividends received	-	-	-	-	-	-	1,200.00	1,200.00
Interest earned	-	63.01	-	-	-	-	-	63.01
Contributions received	-	-	-	-	-	-	102,249.00	102,249.00
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	7,333.33	-	-	-	-	-	7,333.33	14,666.66
Capital gains dividends	-	-	-	-	-	-	2,312.20	2,312.20
Prior year excess Seminary construction costs recovered	30.00	-	-	-	-	-	-	30.00
Estate and trust income - restricted	-	-	-	-	-	-	89,869.56	89,869.56
Bethany Lutheran College net value adjustment at 6-30-84 (Note C)	(45,156.55)	-	-	54,106.00	-	-	-	54,106.00
Payment on liabilities by General Fund	(7,059.41)	-	-	28,160.89	-	16,995.66	-	-
Additions to residences	-	-	-	-	-	7,059.41	-	-
	(28,159.37)	63.01	-	82,266.89	-	24,055.07	202,964.09	281,189.69
	(407,924.55)	9,176.65	279,040.57	3,818,980.37	258,328.40	463,986.52	310,818.08	4,732,406.04
DEDUCT:								
Appropriations for excess Christian Service expenditures	-	643.73	-	-	-	-	-	643.73
Reclassify loans/mortgages	(18,000.00)	-	-	-	(97,869.83)	115,869.83	-	-
	(18,000.00)	643.73	-	-	(97,869.83)	115,869.83	-	643.73
BALANCES (Deficit) - December 31, 1984	\$ (389,924.55)	\$ 8,532.92	\$ 279,040.57	\$3,818,980.37	\$ 356,198.23	\$ 348,116.69	\$ 310,818.08	\$4,731,762.31

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, 1984

INCOME

Contributions:

Budgetary:

Restricted

\$ 30,042.13

Unrestricted

688,179.86

\$ 718,221.99

Reserves - undesignated special contribution

2,268.56

Estate and trust income - unrestricted

22,000.00

- restricted

89,869.56

For special purposes:

Bethany Lutheran College Reserve Fund 505.00

Bethany Lutheran College special 1,734.24

Bethany Lutheran Seminary Scholarship Funds 1,490.21

Bethany Lutheran Seminary special 4,255.00

Bethesda Lutheran Home 1,973.50

The Lutheran Home, Belle Plaine 180.00

Evangelical Lutheran Synod Foundation 102,249.00

Faith Mission Society 213.05

Foreign missions special 14,665.00

Home missions special 6,451.28

Lutheran Brotherhood grant for Visitors' conference 2,176.38

Aid Association for Lutherans grants:

Christian Service Seminar 1,000.00

Lutheran Forum for Confessional Consultation 5,000.00

Mission planning conference 5,400.00

Bible study project 16,000.00

"World Needs" 9,912.97

Anniversary Thankoffering 75.00

Camp LorRay 50.00

American Bible Society 17.00

Ukraine radio - "Thoughts of Faith" 570.00

173,917.63

Total contributions

1,006,277.74

Income from investments:

General Fund - interest

34,265.53

E.L.S. Foundation:

Interest

\$ 1,794.64

Dividends

8,863.24

10,657.88

44,923.41

Total income from all sources

1,051,201.15

Less income for special purposes

267,743.06

Total income available for current purposes - carried forward

783,458.09

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

Total income available for current purposes - brought forward		\$ 783,458.09
<u>EXPENDITURES</u>		
Bethany Lutheran College	\$ 171,000.00	
Bethany Lutheran Seminary	50,000.00	
Home missions	102,753.73	
Foreign missions	130,465.59	
Education and youth	12,402.60	
Christian service	25,003.73	
Publications	37,519.91	
Synod fund	266,642.42	
"World Needs"	12,617.85	
Bible study project	23,314.40	
Lutheran Forum for Confessional Consultation	5,181.20	
Visitors' conference	2,176.38	
Christian service seminar	503.16	
Mission planning conference	2,991.80	
Total expenditures	842,572.77	
Less expenditures financed by special funds:		
Foreign missions	\$ 10,465.59	
Publications	29,580.49	
"World Needs"	12,617.85	
Bible study project	23,314.40	
Lutheran Forum for Confessional Consultation	5,181.20	
Fund for Christian Service	643.73	
Home missions special	3,000.00	
Visitors' conference	2,176.38	
Christian service seminar	503.16	
Mission planning conference	2,991.80	90,474.60
Expenditures financed by income available for current purposes		752,098.17
Excess of expenditures over income		31,359.92
<u>APPROPRIATED BY BOARD OF TRUSTEES</u>		
Portion of unrestricted estates:		
For General Fund debt reduction	7,333.33	
To Evangelical Lutheran Synod Foundation	7,333.33	14,666.66
Excess of expenditures and appropriations over income - decrease in General Fund balance		<u>\$ 16,693.26</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, 1984

	GENERAL FUND	FUND FOR CHRISTIAN SERVICE	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
SOURCES OF FUNDS								
Excess of income over expenditures and appropriations	\$ 16,693.26	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 16,693.26
Income for year	-	63.01	-	-	-	-	202,964.09	203,027.10
Decrease in notes receivable	-	-	170,733.50	-	-	-	-	170,733.50
Decrease in accrued interest receivable	18,480.00	-	-	-	-	-	-	18,480.00
Increase in due to General Fund	-	-	-	-	-	-	11,021.90	11,021.90
Contract for deed payments	687.97	-	-	-	-	-	-	687.97
Bethany Lutheran College Reserve Fund loan proceeds	50,000.00	-	-	-	-	-	-	50,000.00
Payments received on loans receivable from congregations	-	-	65,851.68	-	-	-	-	65,851.68
Increase in investment program notes payable	25,000.00	-	-	-	-	-	-	25,000.00
Increase in accrued interest payable	4,212.89	-	-	-	-	-	-	4,212.89
Increase in Life Loan Plan notes	30,000.00	-	-	-	-	-	-	30,000.00
Decrease in due from General Fund	-	643.73	15,935.05	-	-	-	-	16,578.78
Advances by General Fund	-	-	-	28,160.89	-	16,995.66	-	45,156.55
Prior year excess Seminary construction costs recovered	30.00	-	-	-	-	-	-	30.00
Decrease in prepaid expenses	4,332.00	-	-	-	-	-	-	4,332.00
Increase in unexpended restricted contributions	2,430.82	-	-	-	-	-	-	2,430.82
Reclassify loans payable	18,000.00	-	-	-	-	-	-	18,000.00
Requests for debt reduction	7,333.33	-	-	-	-	-	-	7,333.33
TOTAL SOURCES OF FUNDS	<u>\$ 177,200.27</u>	<u>\$ 706.74</u>	<u>\$ 252,520.23</u>	<u>\$ 28,160.89</u>	<u>\$ -</u>	<u>\$ 16,995.66</u>	<u>\$ 213,985.99</u>	<u>\$ 689,569.78</u>

NOTES:

(A) The accompanying notes are an integral part of this statement.

(B) See Accountants' Compilation Report.

STATEMENT OF CHANGES IN FINANCIAL POSITION - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

	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
DISPOSITION OF FUNDS								
Appropriation for expenditures in excess of budget	\$ -	\$ 643.73	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 643.73
Increase in savings account	-	63.01	-	-	-	-	-	63.01
Increase in U. S. Treasury notes	-	-	-	-	-	-	98,100.95	98,100.95
Increase in money market funds	4,250.21	-	-	-	-	-	113,302.36	117,552.57
New loans to congregations	-	-	163,025.00	-	-	-	-	163,025.00
Increase in stocks	-	-	-	-	-	-	2,582.68	2,582.68
Decrease in due to Fund for Christian Service	643.73	-	-	-	-	-	-	643.73
Advances for other funds	45,156.55	-	-	-	-	-	-	45,156.55
Decrease in accounts payable	28,361.68	-	-	-	-	-	-	28,361.68
Decrease in mortgages payable	-	-	34,315.45	3,615.89	-	16,995.66	-	54,927.00
Additions to residences	7,059.41	-	-	-	-	-	-	7,059.41
Special payment to liquidate dormitory bonds	-	-	-	24,545.00	-	-	-	24,545.00
Increase in due from Foundation	11,021.90	-	-	-	-	-	-	11,021.90
Decrease in investment program loans	-	-	55,179.78	-	-	-	-	55,179.78
Decrease in due to Church Extension and Loan Fund	15,935.05	-	-	-	-	-	-	15,935.05
Increase in cash	38,975.91	-	-	-	-	-	-	38,975.91
Increase in accounts receivable	9,112.83	-	-	-	-	-	-	9,112.83
Increase in inventories	1,683.00	-	-	-	-	-	-	1,683.00
Decrease in working capital notes payable	15,000.00	-	-	-	-	-	-	15,000.00
TOTAL DISPOSITION OF FUNDS	\$ 177,200.27	\$ 706.74	\$ 252,520.23	\$ 28,160.89	\$ -	\$ 16,995.66	\$ 213,985.99	\$ 689,569.78

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, 1984

(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.

(B) Stocks:

	<u>SHARES</u>	<u>COST OR DONATED VALUE</u>	<u>12-31-84 MARKET VALUE</u>	<u>1984 INCOME</u>
Dow Chemical Company - Common	140	\$ 4,742.50	\$ 3,850.00	\$ 252.00
Metro Machine & Engineering Corp. - Preferred - at par value	600	30,000.00	30,000.00	1,200.00
Sears, Roebuck & Company - Common	516	8,965.50	16,383.00	877.20
St. Paul Capital Fund	1,039.4887	10,672.61	9,968.70	2,582.68
Wisconsin Power & Light Co. - Common	1,568	34,300.00	46,648.00	3,951.36
		<u>\$ 88,680.61</u>	<u>\$ 106,849.70</u>	<u>\$ 8,863.24</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1984

- (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, 1984 as adjusted below. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$3,964,282.00 was determined as follows:

Per audit report of the College as of June 30, 1984:	
Total invested in plant	\$4,331,869.00
Less obligations of the plant fund	392,132.00
Total net investment in plant - June 30, 1984	3,939,737.00
Synod contribution in November, 1984 to liquidate dormitory bonds	24,545.00
	<u>\$3,964,282.00</u>

The Bethany Lutheran College audit report indicates that \$1,172,680.00 of the "investment in plant" is attributable to an increase from a 1967 appraisal.

- (D) Residences and real estate have been stated at cost of 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	\$ 330,237.24
Appraisal:		
Outside	5	111,400.00
Internal	4	89,800.00
TOTALS	<u>18</u>	<u>\$ 531,437.24</u>

- (E) Notes Payable:

Working Capital:

Demand loan from a congregation at 5 points under prime rate; rate adjusted every six months	\$ 60,000.00
Loan from Bethany Lutheran College at 80% of prime rate; rate adjusted every six months	150,000.00
	<u>\$ 210,000.00</u>

Bethany Lutheran College Reserve Fund - Dated August 1, 1984 at prime interest rate less 2% with 10% minimum; \$10,000.00 principal due annually; interest rate adjusted January 1 and July 1. 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%.

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1984

(F) Unexpended Restricted Contributions:		
"World Needs"	\$	8,156.63
Home Missions funds		37,854.46
Foreign Missions funds		7,838.93
Anniversary Thankoffering - foreign missions		4,297.38
Bible study project		13,135.13
Other		5,882.34
	\$	<u>77,164.87</u>
(G) Fund Balances - Restricted:		
Merle R. Aasen Estate (to be invested premanently with income used for missions)	\$	10,000.00
Merle R. Aasen Seminary Scholarship Fund - original principal (to be invested permanently with income for scholarships)	\$	5,000.00
Additions		<u>232.00</u>
		5,232.00
President's Office Fund		15,232.00
Agnes Nygaard Estate for Bethany Lutheran College and Bethany Lutheran Theological Seminary		100,000.00
		89,869.56
	\$	<u>205,101.56</u>
(H) See Accountants' Compilation Report.		

SUPPLEMENTARY SCHEDULES

SEE ACCOUNTANTS' COMPILATION REPORT

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

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	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Direct subsidies	\$ 281,486.00	\$ 171,000.00	\$ 50,000.00	\$ 58,486.00	\$ -	\$ 2,000.00	\$ -	\$ -	\$ -	\$ -
Board meetings and officers' expenses - administrative	36,959.26	-	-	6,039.75	5,710.26	5,076.60	283.08	1,727.23	18,122.34	-
Other administrative expenses - Schedule B	68,609.99	-	-	-	-	-	-	-	68,609.99	-
Area mission developer - salary and expenses	22,011.90	-	-	22,011.90	-	-	-	-	-	-
Travel and moving	10,272.16	-	-	7,822.69	2,449.47	-	-	-	-	-
Furlough expenses	3,669.40	-	-	-	3,669.40	-	-	-	-	-
Automobile allowances, etc.	22,555.60	-	-	-	22,555.60	-	-	-	-	-
Education allowances - children	5,804.72	-	-	-	5,804.72	-	-	-	-	-
Group insurance - net	1,120.30	-	-	-	156.60	-	963.70	-	-	-
Miscellaneous	1,580.96	-	-	-	752.46	828.50	-	-	-	-
Pension plan	18,265.32	-	-	-	3,750.12	-	14,515.20	-	-	-
Utilities - office	699.96	-	-	-	699.96	-	-	-	-	-
Printing or office expense	3,128.51	-	-	-	3,120.00	-	-	8.51	-	-
Salaries and allowances	91,570.39	-	-	8,393.39	77,777.00	-	-	-	5,400.00	-
Building payments	4,020.00	-	-	-	4,020.00	-	-	-	-	-
High school tuition subsidies	200.00	-	-	-	-	200.00	-	-	-	-
Teacher rebates and education allowances	4,297.50	-	-	-	-	4,297.50	-	-	-	-
Support fund	9,241.75	-	-	-	-	-	9,241.75	-	-	-
Annual reports and "Convention Echo"	8,305.88	-	-	-	-	-	-	8,305.88	-	-
Lutheran Sentinel	25,613.18	-	-	-	-	-	-	25,613.18	-	-
Lutheran Synod Quarterly	1,865.11	-	-	-	-	-	-	1,865.11	-	-
Bethany College improvements	34,045.44	-	-	-	-	-	-	-	34,045.44	-
Residences and real estate expenses - Schedule B	39,974.74	-	-	-	-	-	-	-	39,974.74	-
Interest expense - Schedule B	100,489.91	-	-	-	-	-	-	-	100,489.91	-
Other:										
Christian service seminar	503.16	-	-	-	-	-	-	-	-	503.16
Mission planning conference	2,991.80	-	-	-	-	-	-	-	-	2,991.80
Visitors' conference	2,176.38	-	-	-	-	-	-	-	-	2,176.38
"World Needs"	12,617.85	-	-	-	3,000.00	-	-	-	-	9,617.85
Bible study project	23,314.40	-	-	-	-	-	-	-	-	23,314.40
Lutheran Forum for Confessional Consultation	5,181.20	-	-	-	-	-	-	-	-	5,181.20
Total expenditures - carried forward	842,572.77	171,000.00	50,000.00	102,753.73	133,465.99	12,402.60	25,003.73	37,519.91	266,642.42	43,784.79

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Total expenditures - brought forward	\$ 842,572.77	\$ 171,000.00	\$ 50,000.00	\$ 102,733.73	\$ 133,465.59	\$ 12,402.60	\$ 25,003.73	\$ 37,519.91	\$ 266,642.42	\$ 43,784.79
Allocations:										
Bethany College improvements	-	34,045.44	-	-	-	-	-	-	(34,045.44)	-
Residences and real estate expenses	-	35,664.92	4,309.82	-	-	-	-	-	(39,974.74)	-
Interest expense	-	31,994.28	-	15,853.85	-	-	-	-	(47,848.13)	-
Total expenditures - after allocations	842,572.77	272,704.64	54,309.82	118,607.58	133,465.59	12,402.60	25,003.73	37,519.91	144,774.11	43,784.79
Restricted receipts applied:										
Reserves	14,109.32	-	-	3,000.00	10,465.59	-	643.73	-	-	-
Mission planning conference	2,991.80	-	-	-	-	-	-	-	-	2,991.80
Lutheran Synod Quarterly	435.00	-	-	-	-	-	-	435.00	-	-
Lutheran Sentinel	16,805.94	-	-	-	-	-	-	16,805.94	-	-
Publications - general	4,883.05	-	-	-	-	-	-	4,883.05	-	-
Annual report and "Echo"	7,456.50	-	-	-	-	-	-	7,456.50	-	-
Bible study project	23,314.40	-	-	-	-	-	-	-	-	23,314.40
"World Needs"	12,617.85	-	-	-	3,000.00	-	-	-	-	9,617.85
Christian service seminar	503.16	-	-	-	-	-	-	-	-	503.16
Visitors' conference	2,176.38	-	-	-	-	-	-	-	-	2,176.38
Lutheran Forum for Confessional Consultation	5,181.20	-	-	-	-	-	-	-	-	5,181.20
	90,474.60	-	-	3,000.00	13,465.59	-	643.73	29,580.49	-	43,784.79
Expenses to be financed by budgetary contributions - carried forward	752,098.17	272,704.64	54,309.82	115,607.58	120,000.00	12,402.60	24,360.00	7,939.42	144,774.11	

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

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	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	\$ 752,098.17	\$ 272,704.64	\$ 54,309.82	\$ 115,607.58	\$ 120,000.00	\$ 12,402.60	\$ 24,360.00	\$ 7,939.42	\$ 144,774.11	\$ -
Budgetary contributions:										
Restricted	30,042.73	1,088.75	2,973.01	14,490.24	11,364.44	-	126.29	-	-	-
Unrestricted - allocated	688,179.26	271,615.89	51,336.81	101,117.34	108,635.56	12,402.60	24,233.71	7,939.42	110,897.93	-
	718,221.99	272,704.64	54,309.82	115,607.58	120,000.00	12,402.60	24,360.00	7,939.42	110,897.93	-
Excess or (deficiency) of budgetary contributions over expenditures	(33,876.18)	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ (33,876.18)	\$ -
Other income available for current purposes:										
Reserves - undesignated	2,268.56									
Estates and trust income - unrestricted	22,000.00									
Income from investments	40,967.54									
	31,359.92									
Less appropriations	14,666.66									
Increase in General Fund	\$ 16,693.26									

NOTE: See Accountants' Compilation Report.

SCHEDULE B

OTHER EXPENDITURES - SYNOD FUND

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

Other administrative expenses:	
Archives committee	\$ 1,562.23
Audit and legal	4,385.70
Coin folders	2,401.52
Evangelical Lutheran Synod convention	2,149.35
Deferred giving counselor salary and expenses	15,776.44
Doctrine committee	2,338.07
Mission offering committee	1,834.42
Nominating committee	557.11
Officers' assistance	19,360.35
Other committees, etc.	4,330.00
Planning and coordinating committee	3,188.35
Professors' equalization	4,332.00
Self study committee	643.10
Stewardship expenses	3,341.45
Visitors' expenses	2,409.90
TOTAL - As shown on Schedule A	<u>\$ 68,609.99</u>
Residences and real estate expenses:	
Insurance	\$ 3,498.00
Rents	6,990.00
Repairs and improvements	28,586.74
Management	900.00
TOTAL - As shown on Schedule A	<u>\$ 39,974.74</u>
Interest expense:	
Residences:	
Purchase	\$ 15,825.20
For working capital	4,017.32
Church properties:	
Missions	15,853.85
Others	9,395.55
Investment program	14,875.80
Bethany College (for working capital)	14,400.00
Bethany College Reserve Fund	7,639.84
Bethany College improvements	16,169.08
Life Loan Plan	2,313.27
TOTAL - As shown on Schedule A	<u>\$ 100,489.91</u>

NOTE: See Accountants' Compilation Report.

LOANS RECEIVABLE

SCHEDULE C

Church Extension and Loan Fund

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1984

CONGREGATION	TOTAL LOANS	BALANCE 12-31-83	NEW LOANS 1984	PAID 1984	TOTAL PAID	BALANCE 12-31-84
Ascension - Eau Claire, Wisconsin	\$ 7,600.00	\$ 4,241.50	\$ 1,800.00	\$ 215.00	\$ 1,773.50	\$ 5,826.50
Christ - Sutherlin, Oregon	22,799.55	19,096.62	-	818.33	4,521.26	18,278.29
Faith - Oregon, Wisconsin:						
Church	141,670.62	121,857.55	-	1,730.18	21,543.25	120,127.37
Parsonage	65,143.02	64,044.23	-	117.89	1,216.68	63,926.34
Faith - San Antonio, Texas	40,000.00	22,403.69	-	3,942.53	21,538.84	18,461.16
First - Suttons Bay, Michigan	10,000.00	1,662.38	-	1,318.73	9,656.35	343.65
First English - Ashland, Wisconsin	35,189.01	22,102.70	-	32.69	13,119.00	22,070.01
Good Shepherd - Richardson, Texas	383,677.59	211,436.11	-	1,906.33	174,147.81	209,529.78
Grace - Crockston, Minnesota	20,000.00	17,465.89	-	602.30	3,136.41	16,863.59
Heritage - Apple Valley, Minnesota	157,569.25	124,203.72	-	5,579.95	38,945.48	118,623.77
Mount Olive - Mankato, Minnesota	33,000.00	7,000.00	-	4,000.00	30,000.00	3,000.00
Our Savior - Bishop, California	8,100.00	5,000.00	-	5,000.00	8,100.00	-
Our Saviour - Lake Havasu City, Arizona	85,954.50	66,879.34	-	3,955.88	23,031.04	62,923.46
Our Saviour - Madison, Wisconsin	27,928.49	17,222.54	-	17,222.54	27,928.49	-
Our Saviour - Naples, Florida	47,167.16	31,027.70	-	2,462.22	18,501.68	28,565.48
Pilgrim - Waterloo, Iowa	129,821.67	61,516.41	-	3,510.55	71,315.81	58,005.86
River Heights - East Grand Forks, Minnesota	30,000.00	30,000.00	-	-	-	30,000.00
St. Paul's - Chicago, Illinois	15,000.00	13,459.57	-	368.21	1,908.64	13,091.36
Trinity - Sebastian, Florida	161,225.00	-	161,225.00	13,068.35	13,068.35	148,156.65
	<u>\$1,421,845.86</u>	<u>\$ 840,619.95</u>	<u>\$ 163,025.00</u>	<u>\$ 65,851.68</u>	<u>\$ 484,752.59</u>	<u>\$ 937,793.27</u>

NOTE: See Accountants' Compilation Report.

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Laymen's Delegates Equalization Fund

WHEREAS, *The cost of sending lay delegates is becoming a burden to some congregations, and,*

WHEREAS, *This problem is reflected in the lack of congregational payments, and,*

WHEREAS, *There is a deficit in the present fund,*

A. BE IT RESOLVED, *That the Self-Study Committee analyze the present deficit, the present rules, and the present method of funding, the Laymen's Equalization Fund, with a view of possibly assessing congregations according to communicant membership, and,*

B. BE IT FURTHER RESOLVED, *That the Self-Study Committee brings its recommendations to the next Synod Convention.*

Resolution No. 2: Guidelines for Synodical Budgeting, Planning and Organization

WHEREAS, *The Board of Trustees is seeking a wider participation in the process of planning and preparing a budget, and,*

WHEREAS, *The Board of Trustees is seeking a way to balance the budget, and,*

WHEREAS, *Our financial operation has become more and more complex, and,*

WHEREAS, *It is important that all the needs of the Synod be addressed and implemented,*

BE IT RESOLVED, *That the Synod adopt the Planning-Budgeting-Operations as follows:*

I. Budget Preparation

A. *Each synodical board prepares a budget request to submit to the Planning and Coordinating Committee. (November 1). The request will include:*

- 1. Expenditures for previous year and for current year to date.*
- 2. Itemized request for next year.*
 - a. Operating expenses*
 - b. Capital expenses*
 - c. New projects with cost estimates*

B. *The Board for Stewardship shall submit to the Planning and Coordinating Committee an estimate of anticipated income from regular synodical contributions including data used in making this estimate. (November 1)*

C. *The Planning and Coordinating Committee reviews requests and prepares preliminary budget. (December)*

- 1. Estimated income*

- a. *Regular contributions*
 - b. *Special fund drives*
 - c. *Grants (Lutheran Brotherhood, etc.)*
 - d. *Capital Funds (Church Extension and Loan Fund, Life Loans, etc.)*
 - 2. *Allocate funds to synodical boards within income limitations:*
 - a. *Operating expenses*
 - b. *Capital expenses*
 - c. *New projects fundable from anticipated income*
 - 3. *Establish priorities for projects not funded.*
 - a. *New projects for which funds are not immediately available*
 - b. *Priorities for the above established*
 - D. *The preliminary budget is submitted to each synodical board. (January and February) Synodical boards may submit comments on preliminary budget to Planning and Coordinating Committee.*
 - E. *Planning and Coordinating Committee reviews preliminary budget, comments (from D.), and prepares final budget to submit to Synod convention. (March). The final budget format will be the same as the preliminary budget.*
- II. *Budget Adoption*
- A. *The proposed budget is submitted to the Floor Committee on Finance. The Committee on Finance will review and submit the final budget to the convention with comment. Comments may include:*
 - 1. *Recommendation to approve as proposed by the Planning and Coordinating Committee.*
 - 2. *Recommendation to approve with amendments. If proposed budget is increased recommended changes in line items shall include proposed funding sources.*
 - 3. *Recommended priorities for unfunded projects.*
 - B. *The convention considers and adopts the budget*
 - 1. *Amendments proposed from the floor of the convention will be submitted to the Committee on Finance for study before final adoption.*
 - 2. *No resolution approving a project requiring the expenditure of synodical funds will be approved unless it is included in the final budget.*
 - a. *Floor committees proposing such resolutions must submit them to the Committee on Finance for inclusion as a certified or noncertified expenditure.*
 - b. *The Committee on Finance may recommend such proposals be approved, rejected, or tabled.*

3. *Adopted budget will include:*
 - a. *Anticipated income (see I, C, 1)*
 - b. *Certified expenses**
 - i. *Operating funds*
 - ii. *Capital expenditures*
 - iii. *New projects*
 - c. *Non-certified expenses***
 - i. *New projects approved but not funded*
 - ii. *Priorities for above*

**A certified expense is one which the Synod treasurer is authorized to pay, subject to the approval of the designated board.*

***A non-certified expense is one which is approved in principle by the convention but must be approved by the Board of Trustees before any funds may be committed.*

III. Budget Operations (January-December)

- A. *The Board for Stewardship shall promote Christian stewardship on the basis of biblical principles.*
- B. *The Board of Trustees will oversee the operation of the synodical budget (Art. VII of Articles of Incorporation and Chap. VI, Par. 7 of the constitution of the Evangelical Lutheran Synod)*
 1. *Certified expenses will be paid by the synodical treasurer when submitted and approved by the appropriate board, within funding limits established in the final adopted budget.*
 2. *No expenditure which exceeds said funding limits shall be authorized by any board without prior consultation with the Board of Trustees or in an emergency, with the president and treasurer of Synod.*
 3. *Non-certified expenditures may be authorized by the Board of Trustees upon request of the appropriate board if funds become available. Such available funding may come from:*
 - a. *Income in excess of estimates*
 - b. *Special gifts, legacies, etc.*
 - c. *Budgeted expenses are less than estimated*
 - d. *Special circumstances make it prudent or desirable to proceed by borrowing or otherwise funding these expenditures.*
 - e. *Designated gifts shall be used in designated areas.*
 4. *In authorizing such expenditures the Board of Trustees will consult with the appropriate board, keeping in mind the priorities established in the final adopted budget.*

5. *In the event of an anticipated income shortfall, the Board of Trustees may re-allocate the budget approved by the convention, in order to prevent unwarranted deficits.*
 - a. *Such re-allocation shall be made in a January meeting of the budget year.*
 - b. *If time permits, the Board of Trustees may consult with the Planning and Coordinating Committee in preparing the re-allocated budget.*
 - c. *All boards effected and the Planning and Coordinating Committee shall be informed of such re-allocation of the budget.*
 - d. *If actual income is better than expected, the Board of Trustees may re-assign funds to various boards.*
- C. *The Synod, in convention, may override a decision of the Board of Trustees to re-allocate budgeted funds at the regular convention or a special convention called for that purpose.*

Resolution No. 3: Report of the Trustees

BE IT RESOLVED, *That the report of the Board of Trustees be adopted.*

Resolution No. 4: Wills

WHEREAS, *The Lord has moved Agnes Nygaard, Oscar Sorenson, Emma Westby, and Martin Robinson to give generous bequests for the Lord's work done through the Synod,*

BE IT RESOLVED, *That the Synod thank and praise our gracious God for moving them to remember the Synod with these generous bequests.*

Resolution No. 5: Report of Committee for special offering for home missions

WHEREAS, *The finance committee does not concur with the report of the committee for the special offering for home mission "that the time is not right for a special offering," and,*

WHEREAS, *The finance committee believes now is the time for such an offering, and,*

WHEREAS, *Stewardship education and the gathering of the offering is best done concurrently,*

BE IT RESOLVED, *That preparation begin immediately for this offering so that the gathering of the offering will begin at the 1986 convention.*

Resolution No. 6: Budget

BE IT RESOLVED, *That the Synod adopt the following budget for 1986.*

Bethany Lutheran College

Operations	\$159,000	
Interest on residences and improvements	\$ 31,100	
Maintenance on residences	\$ 25,000	
Improvements—college facilities	\$ 25,000	
Faculty housing rental	<u>\$ 12,000</u>	\$252,100

Seminary

Operations	\$ 62,000	
Interest and maintenance on residences	<u>\$ 3,000</u>	\$ 65,000

Christian Service

\$ 29,000

Education and Youth

\$ 11,500

Foreign Missions

\$127,000

Home Missions

Operations	\$100,000	
Interest on mission properties	<u>\$ 44,100</u>	\$144,100
Publications		\$ 11,500

Synod Fund

Interest on loans	\$ 27,900	
Deferred Giving Counselor	\$ 14,800	
Administration expenses	\$ 50,000	
Boards, committees and convention	<u>\$ 33,000</u>	\$125,700

Debt Reduction \$ 25,000

Total \$790,900

Less Earnings from Presidents Office (\$11,375)

Endowment Fund

Grand Total \$779,525

Resolution No. 7: Report of The Board for Stewardship

WHEREAS, *The general deficit continues to grow each year,*

BE IT RESOLVED, *That the trustees submit a deficit reduction plan to the next Synod convention.*

Resolution No. 8: General Fund Debt

RESOLVED, *That the Planning and Coordinating Committee be instructed to begin planning for a special offering for the 75th Anniversary of Synod's Reorganization and suggest that debt reduction be included in that special offering.*

MISCELLANEOUS

ACTION OF THE SYNOD

Resolution No. 1: Report of the Self-Study Committee—The Revised Constitution of the Evangelical Lutheran Synod

WHEREAS, *The 1984 convention of the Evangelical Lutheran Synod resolved that the Self-Study Committee report to the 1985 convention its recommendations concerning the revised constitution (cf. Synod Report, 1984, p. 140, Res. #4), and,*

WHEREAS, *The Self-Study Committee has completed its review and has submitted a revised constitution to the 1985 convention, and,*

WHEREAS, *The implementation of the Synod's resolution to establish a full-time presidency for the Evangelical Lutheran Synod in 1986 (cf. Synod Report, 1984, p. 140, Res. #3) requires the constitution to be amended to accommodate this action, and,*

WHEREAS, *Any changes in the constitution intended to be effective for the 1986 convention must be adopted at the 1985 convention and ratified at the 1986 convention, and,*

WHEREAS, *The revised constitution submitted by the Self-Study Committee has been reviewed and found essentially to meet the requirements of previous Synod resolutions,*

BE IT RESOLVED, *That the proposed revised constitution of the Evangelical Lutheran Synod be adopted as submitted by the Self-Study Committee and amended by this convention.*

Resolution No. 2: Proposed Amendments to the Articles of Incorporation of the Evangelical Lutheran Synod

WHEREAS, *The 1984 Synod convention instructed the Board of Trustees to prepare amendments to the Articles of Incorporation of the Evangelical Lutheran Synod to accommodate the establishment of a full-time presidency and to bring them into harmony with the proposed revised constitution (cf. Synod Report, 1984, p. 140, Res. 3A, 5A, and 5B), and,*

WHEREAS, *The Board of Trustees has submitted proposed amendments to comply with Synod's instructions, and,*

WHEREAS, *These proposed amendments have been reviewed by legal council and found to be in compliance with the laws of the State of Minnesota, and,*

WHEREAS, *State Law requires that each article be considered separately and that the vote be counted and recorded,*

A. BE IT RESOLVED, *That,*

1. *Amended Article V be adopted (the vote was 165 for adoption, 0 against),*

2. *Amended Article VI be adopted (the vote was 153 for adoption, 4 against)*

3. *New Article XI be adopted (the vote was 157 for adoption, 0 against)*

B. BE IT FURTHER RESOLVED, *That the Board of Trustees be instructed to file the above changes with the State of Minnesota as required by State Statutes.*

Resolution No. 3: Guidelines for the Office of the President of the Evangelical Lutheran Synod

WHEREAS, *The Board of Trustees was instructed by the 1984 Synod convention to prepare guidelines for the office of president of the Evangelical Lutheran Synod (cf. Synod Report, 1984, p. 140, Res. 3B), and,*

WHEREAS, *The Board of Trustees has submitted guidelines in accordance with the resolution of Synod,*

A. BE IT RESOLVED, *That the Synod adopt the proposed guidelines for the office of president of the Evangelical Lutheran Synod as amended by this convention.*

B. BE IT FURTHER RESOLVED, *That the convention approve the proposed cost of the office of president for the first year as submitted by the Board of Trustees, and,*

C. BE IT FURTHER RESOLVED, *That the Board of Trustees provide in the 1986 budget, sufficient monies to fund the office of the full-time president, taking into account funds available from endowments established for the support of the full-time presidency.*

Resolution No. 4: Guidelines for the Self-Study Committee

WHEREAS, *The Self-Study Committee has been in existence since 1967 when it was authorized by resolution of the convention, and,*

WHEREAS, *The committee has been active since this time in various assigned studies, and,*

WHEREAS, *The work of the Self-Study Committee can be ongoing and perpetual in nature, and,*

WHEREAS, *The committee has so far functioned without guidelines, and,*

WHEREAS, *The general understanding of the committee and its function would be enhanced by the adoption of guidelines;*

A. BE IT RESOLVED, *That the proposed guidelines for the Self-Study Committee be adopted with the following amendment:*

1. *Paragraph I, A be amended to provide for two (2) year terms rather than six (6) year terms, and,*

B. BE IT FURTHER RESOLVED, *That the initial appointments under these guidelines be made following the 1986 convention.*

Resolution No. 5: Compensation Package for Theological Candidates

WHEREAS, *The Self-Study Committee was instructed by the 1984 convention to study the matter of compensation for theological candidates (cf. Synod Report, 1984, page 138, #7), and,*

WHEREAS, *The Self-Study Committee has completed such a study and has reported the results to the 1985 convention as instructed,*

A. BE IT RESOLVED, *That the Synod accept the report of the Self-Study Committee; and,*

B. BE IT FURTHER RESOLVED, *That congregations calling theological candidates be encouraged to consult with their circuit visitor regarding fair and adequate compensation for their new pastor.*

Resolution No. 6: Clergy, Teachers and Professors Serving on Synod Boards

WHEREAS, *The Self-Study Committee has proposed a revised system of determining the make-up of the membership of elected boards and committees of the Evangelical Lutheran Synod and,*

WHEREAS, *An analysis of existing board membership indicates that teachers and professors are well represented on Synod boards, and,*

WHEREAS, *The proposed system seems to make an artificial distinction between teachers, professors and laymen,*

BE IT RESOLVED, *That the Synod reject the proposed resolutions on clergy, teachers, and professors serving on Synod boards.*

Resolution No. 7: Report of the Bible Study Committee

WHEREAS, *The Bible Study Committee has successfully completed the publication of the first of a series of Bible studies entitled "The Life of Christ," and,*

WHEREAS, *The second volume of the series is nearing completion and will be published in 1985,*

A. BE IT RESOLVED, *That the Synod gives thanks to God for enabling it to undertake this work and in so doing provide another means by which His Word may be heard among us, and,*

B. BE IT FURTHER RESOLVED, *That the Synod commend the committee and the author of the studies, Dr. William Kessel, for their work and encourage them to continue their efforts on our behalf, and,*

C. BE IT FURTHER RESOLVED, *That the Synod commend the use of these Bible studies to the congregations and individuals in our Synod and encourage them to use the material so the benefits of studying the Word of God may be shared with as many people as possible.*

Resolution No. 8: Report of the Worship Committee

WHEREAS, *The Worship Committee has been actively working with the WELS Commission on Worship, which is preparing a "New/Revised" Lutheran Hymnal, and,*

WHEREAS, *The WELS Commission on Worship has graciously opened its meetings to representatives of the Evangelical Lutheran Synod,*

A. BE IT RESOLVED, *That the Synod encourages the Worship Committee to continue its discussion with the WELS Com-*

mission on Worship in connection with the development of a "New/Revised" Lutheran Hymnal, and,

B. BE IT FURTHER RESOLVED, *That the Synod expresses its thanks to the WELS and its Commission on Worship for their generous gesture in allowing our participation in this work.*

Resolution No. 9: The Time of the 1986 Convention

BE IT RESOLVED, *That the 69th Annual Convention of the Evangelical Lutheran Synod and the 30th Annual Meeting of the Bethany Lutheran College Corporation be held June 15 through June 20, 1986 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.*

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

E.L.S. General Pastoral Conference Minutes (10/23-25/84)

*Pacific Northwest Circuit #10 Pastoral Conference Minutes
(4/17/85)*

*Arizona/California Circuit #9 Pastoral Conference Minutes
(1/15-16/85)*

*Arizona/California (Winkel) Pastoral Conference Minutes
(2/25/85)*

Iowa Circuit #5 Pastoral Conference Minutes (9/10/84)

The minutes and records of the above-named pastoral conferences have been examined. We note a vast variety of topics being presented and discussed, including those of an exegetical, doctrinal, and practical nature. Sermons were delivered and analyzed by the brethren. So far as we were able to determine, everything presented was in complete accord with the Word of God. We hereby commend the brethren for their diligent work and encourage them to continue in their promotion of the kingdom of Christ.

MINUTES ACTION OF THE SYNOD

Resolution No. 1: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Synod Sunday, June 16, 1985, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 2: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Monday morning and afternoon sessions, June 17, 1985, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 3: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday morning, June 18, 1985, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 4: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Tuesday afternoon, June 18, 1985, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 5: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Wednesday morning, June 19, 1985, and found them to be correct,*

BE IT RESOLVED, *That the Synod adopt the minutes as read.*

Resolution No. 6: Secretary's Minutes

WHEREAS, *The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for Wednesday afternoon and evening, June 19, 1985, 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 Evangelical Lutheran Synod read and approve the minutes of the secretary of the Evangelical Lutheran Synod for Thursday, June 20, 1985.*

RESOLUTIONS**ACTION OF THE SYNOD****Resolution No. 1: Retirement**

WHEREAS, *The Rev. Joseph Petersen has entered into retirement after 40 years of dedicated service,*

BE IT RESOLVED, *That the Evangelical Lutheran Synod thank and praise God for Pastor Petersen's many years of service; and,*

BE IT FURTHER RESOLVED, *That the convention convey its best wishes to the Rev. Petersen, and that a letter be sent to that effect.*

Resolution No. 2: Deaths

WHEREAS, *The President has reported to the convention that the Lord has called unto Himself the Rev. Robert A. Moldstad, the Rev. Hans A. Theiste, and Mrs. Gottfred Guldberg,*

BE IT RESOLVED, *That the convention extend its sympathy to their families, and that letters be sent to that effect.*

Resolution No. 3: Replies

WHEREAS, *The convention has received letters of greeting from pastors and groups with whom we are in fellowship,*

BE IT RESOLVED, *That replies be sent to those who have written.*

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			
Lakeland—Our Savior	228 Azalea St. (Huntly Inn, I 4 & Hwy. 98)	9:30	K. Mellon
Naples—Our Savior	1961 Curling Ave.	8:00 & 10:30 S. 9:15	S. Quist
Sebastian—Trinity	611 Schumann Drive	10:00	J. Wilde
Vero Beach—Grace	2126 17th Ave.	10:00	J. Moldstad, Sr.
GEORGIA			
Marietta—Resurrection	1111 Braswell Rd.	10:30	R. Long
Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin

CIRCUIT NO. 2

MASSACHUSETTS			
Brewster—Trinity	R 6A Lower Rd., P.O. Box Z	10:30 S. 9:30	J. Krikava
Burlington—Pinewood	24 Wilmington Rd.	10:45 S. 9:30	M. Marozick
NEW YORK			
Rochester—Indian Landing	650 N. Landing Rd.	10:45	R. Gudgeon
Scottsville—Redeemer	American Legion Hall	8:45	R. Gudgeon

CIRCUIT NO. 3

ILLINOIS			
Chicago—St. Mark's	1701 N. Tripp Ave.	10:30	H. Behrens
Lombard—St. Timothy	547 N. Main	10:15 S 9:00	M. Luttman
MICHIGAN			
Alpena—Faith	233 Cavanaugh	9:00	L. Vinton
E. Jordan—Faith	3 E. 1½ N. on Wilson Rd.		
Hesperia—Hesperia	2 W., 2 N.	8:30	C. Ferkenstad
Hillman—Faith	R. 1, Box 218 M - 32 East	11:00	L. Vinton
Holton—Holton	7594 Brickyard Rd.	10:00	C. Ferkenstad
Midland—Holy Scripture	4525 Cook Rd.	9:00	P. Schneider
Suttons Bay—First	325 St. Mary's Ave.	10:00	B. Homan

CIRCUIT NO. 4

WISCONSIN			
Amherst Junction—Our Savior's	5 N.E.	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 9:00	J. Olsen
Eau Claire—Ascension	1500 Peterson Ave., R. 1	9:00	J. Krueger
Concordia	3715 London Rd.	8:00 & 10:30 S. 9:00 & Mon. 7:00 p.m.	F. Theiste
Pinehurst	3304 Fern Court	8:15 & 10:45 S. 9:00 & Mon. 7:00 p.m.	T. Bartels
Elderon—Our Savior's	Highway 49 N.	9:00	T. Skaaland
Iola—Redeemer	Iola Nursing Home Chapel	9:00	H. Vetter

Madison—Grace	1 South Rosa Rd.	9:30	W. Granke
Holy Cross	2670 Milwaukee St.	8:45 & 11:00	G. Orvick
		S 8:30 & 10:00	S. Petersen
Our Saviour's	1201 Droster Rd.	8:00 & 10:15	P. Vangen
		S 9:00 & Wed. 7:00 p.m.	
Marinette—First Trinity	920 Wells St.	8:00 & 10:00	E. Stubenvoll
Okauchee—Holy Trinity	N50W35181 Wisconsin Ave.	7:45 & 10:15	R. McMiller
		S 7:45 & 9:30	
Oregon—Faith	143 Washington St.	9:00	P. Petersen
Portage—St. Paul's	6 N.W. on Hwy. 127	9:00	D. Larson
Shawano—St. Martin	5 miles S.W.	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	D. Larson

CIRCUIT NO. 5

IOWA

Ames—Bethany	3109 Diamond	10:00	T. Fox
Calmar—Trinity	Charles & Clark	*	F. Stubenvoll
Forest City—Forest	546 West M	10:45	D. Schlicht
Lake Mills—Lake Mills	1 Ave. N. and Grant St.	8:30	A. Merseth
	Lime Creek	4 N., 1 W.	A. Merseth
Lawler—Saude	10 N., 1 W, R. 1	*	G. Obenberger
New Hampton—Jerico	9 N., 2 E.	*	G. Obenberger
	Redeemer	*	F. Stubenvoll
Northwood—First Shell Rock	Sherman & Court	10:30	A. Merseth
	Somber	Central & 15th	A. Merseth
		10 W., 1 S.	9:45 or 11:00
Parkersburg—Faith	608 6th St.,	10:15	W. Frick
Riceville—Immanuel	Riceville	8:30	A. Merseth
Scarville—Center	5 S., ¼ E.	*	J. Dukleth
	Scarville	*	J. Dukleth
Thompson—Zion	Thompson	9:00	D. Schlicht
Thornton—Richland	300 Elm St.	10:30 S 9:30	G. Guldborg
Waterloo—Pilgrim	875 Olympic	9:30	J. Schmidt
Waterville—East Paint Creek	2 N.	10:00 S 9:30	M. DeGarmeaux
Waukon—West Paint Creek	6 E.	10:00 S 9:30	M. DeGarmeaux

MINNESOTA

Albert Lea—Our Savior's	320 W. College St.	8:00 & 10:45	D. Thompson
		S 9:00	
Hartland—Hartland	404 Broadway	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	D. Bakke
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CIRCUIT NO. 6

MINNESOTA

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	8:30 & 10:30	R. Dale
		S 9:30 & Mon. 7:00 p.m.	
Gaylord—Norwegian Grove	8 S.	9:00 or 10:30	N. Madson
Golden Valley—King of Grace	6000 Duluth St.	8:15 & 10:45	E. Ekhooff
		S 8:15 10:00	
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45	R. Newgard
		S 8:30 & 10:00	
Minneapolis—Hiawatha	1420 E. 43rd St.	10:00	R. Mathison
Princeton—Bethany	801 S. 6th St.	8:15 & 10:45	D. Nelson
	Our Savior's	10 W., 4 S.	9:30
St. Peter—Norseland	10 W.	9:00 or 10:30	D. Faugstad
			N. Madson

CIRCUIT NO. 7

MINNESOTA

Audubon—Immanuel	Audubon	9:30	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. 10:30	R. Smith
East Grand Forks— River Heights	2214 10th Ave. N.W.	11:00 S. 9:00	J. Petersen
Fertile—First Evanger	Washington Ave.	11:00 S. 8:30	R. Smith
Gully—Nazareth	13 N., 2 W.	*	R. Fehr
Grygla—St. Petri	2 W.	*	R. Fehr
Hawley—Our Savior's	6th & Joseph	*	P. Madson
Lengby—St. Paul's		10:45	T. Petersen
Oklee—Clearwater	6 N., 4 E.	*	R. Fehr
Oak Park	9 N., 4 E.	10:00	T. Rank
Trail—Mt. Olive		8:15	T. Rank
Ulen—Calvary		*	P. Madson

NORTH DAKOTA

Mayville—First American	224 2nd St. N.E.	11:00 S. 10:00	R. Branstad
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CIRCUIT NO. 8

COLORADO

Colorado Springs—St. Andrew	2215 Paseo Rd.	9:30	S. Sparley
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MINNESOTA

Belview—Our Savior's	Belview	*	P. Haugen
Rock Dell	5 M. N.E.	*	P. Haugen
Cottonwood—English	1st & Main St.	9:00 S. 9:30	G. Schmeling
Jasper—Rose Dell Trinity	Jasper	9:00	W. Halvorson
Luverne—Bethany	720 N. Kniss Ave.	10:30	W. Halvorson
Tracy—Zion	2nd and Emory	11:00 S 10:15	G. Schmeling

SOUTH DAKOTA

Sioux Falls—Bethel	1200 S. Covell	10:30	R. Halvorson
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TEXAS

Richardson—Good	650 W. Campbell Rd.	10:30	J. Burkhardt
Shepherd			
San Antonio—Faith	14819 Jones-Maltsberger	10:15	H. Larson

CIRCUIT NO. 9

ARIZONA

Lake Havasu City—Our Saviour	3163 Maricopa	10:00 S 9:30	J. Moldstad, Jr.
Phoenix—Christ The Cornerstone	6724 E. Hearn	10:00	W. Kessel

CALIFORNIA

Anaheim—Faith	12712 Elizabeth Way, Room #2 Tustin, Calif.	10:30	W. McMurdie
Bell Gardens—Christ The King	6541 So. Eastern Ave.	9:00 Sp. 11:30	D. Haeuser
Bishop—Our Savior	162 Sneden St.	11:00 S. 10:00	T. Gullixson
Blythe—Good Shepherd	7th St. & 8th Ave.	9:30	O. Wraalstad
Camarillo—Faith	315 Arneill Rd. (Barry Street)	10:30	M. Elliott
Escondido—St. Paul	1418 Bear Valley Parkway	10:00	A. Schmitt
Live Oak—Bethel	2825 Fir St.	9:30	W. Werling
Santa Rosa—Christ			H. Mosley
Ventura—Wayfarers' Chapel	Holiday Inn 450 E. Harbor Blvd.	10:45	A. Wagner
Fillmore	Central Ave. & 3rd St.	8:45	R. Waldschmidt

CIRCUIT NO. 10

OREGON

The Dalles—Bethany			F. Fiedler
Myrtle Creek—St. Matthew	436 Northeast	11:00	G. Haugen
	Pacific Hwy.		
Sutherlin—Christ	161 W. 2nd St.	9:00	G. Haugen

WASHINGTON

Mt. Vernon—St. Luke	1524 E. Blackburn Rd.	11:00	J. Dalke
Port Orchard—Bethany	719 Sidney Ave.	8:15 & 11:00	C. Wosje
Tacoma—Lakewood	10202 112th St. S.W.	11:00 S 9:30	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 St.
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

10325 Hwy. 507 S.E.
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

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

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

Trinity Lutheran Church
Coos Bay, Oregon
Pastor Randall D. Styx

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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 1984

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members		Baptized		Confirmed		Communed	Marriages	Burials	Services				Day Schools		Sunday Schools		Other Schools Enrollment		Summer Camp	Students		Contributions		Value of Property	Debt on Property	Legacies	
							Baptized	Con- firmed	Voters	Children	Adults	Children				Adults	Special	Average Atten- dance	Sunday	Average Atten- dance	Enroll- ment	Teachers	Enroll- ment	Bible Class	Teachers		Vacation Bible School	Released Time	Synodi- cal Insti- tutions	Public H.S. Colleges				For Home Purposes
1	Ariz.	Lake Havasu City	9	Our Saviour	1	J. Moldstad, Jr.	113	85	30	7	2		774	1	1	17	55	53	88			14	20	4	28			2	6	35,132	6,488	95,000	64,000	
2	Ariz.	Phoenix	9	Christ the Cornerstone	2	W. Kessel	29	17	8			4	15			1	27	15	24			9	12	2						5,543	1,864			
3	Calif.	Bell Gardens	9	Christ the King	1	D. Haeuser	67	58	16	1		1	707	1		16	32	76	42			34	29	5						35,556	3,886	80,000	9,775	
4	Calif.	Bishop	9	Our Savior	1	T. Gullixson	48	42	11				263	1	1	16	15	52	24			8	10	3				2	5	36,974	3,105	170,000	65,000	
5	Calif.	Blythe	9	Good Shepherd	1	O. Wraalstad	15	15	5		1		151	1		7	15	51	15				9	1	30						11,968			
6	Calif.	Camarillo	9	Faith	1	M. Elliott	31	25	7	2			143			7	8	50	13			11	4	2					1	3	5,942			
7	Calif.	Escondido	9	St. Paul	1	A. Schmitt	196	140	47	6	1	5	978	3	5	12	61	52	82		5	24	15	5	46					3	49,741	129	458,454	17,000
8	Calif.	Live Oak	9	Bethel	1	W. Werling	29	18	6	2			98	1		2	20	52	12			7	7	1						6,262	946			
9	Calif.	Tustin	9	Wayfarer's Chapel	2	W. McMurdie	35	31	11	1			196	2	2			26	52		27	5	16	2					2	33,863	3,300	3,000		
10	Calif.	Ventura-Fillmore	9	Wayfarers' Chapel	1	A. Wagner R. Waldschmidt	198	147	27	3		7	870	2	6			105	75			25	60	3							40,000	8,000	100,000	70,000
11	Colo.	Colorado Springs	8	St. Andrew	1	J. Petersen	97	78	29	2		3	419	2	1	10	32	53	44			11	10	2	16						34,001	2,800	200,000	27,000
12	Fla.	Lakeland	2	Our Saviour	2	K. Mellon	32	24	11	3			50				12	42				6	14	3							1,579	158		
13	Fla.	Naples	1	Our Savior	1	S. Quist	153	127	30	1		8	1,420	4		14	56	52	100		2	25	50	12	35			1	16	65,224	6,600	384,355	100,000	
14	Fla.	Vero Beach	1	Grace	1	J. Moldstad, Sr.	275	240	25	5		4	3,118	1	7	14	88	53	174			30	60	8	25					17	62,995	45,400	565,000	30,000
15	Fla.	Sebastian	1	Trinity	1	J. Wilde	46	44	14	3	1		1,181	1	2	14	54	53	63										3		26,727	2,181	160,000	148,156
16	Ga.	Marietta	1	Resurrection	1	Vacant	75	57	15	2	1	3	211	2	1	9	30	52	39			9	6	3						10	27,933	5,993	150,000	2,800
17	Ga.	Savannah	1	Christ	1	P. Jecklin	62	45	14	1			508	1		4	31	53	50			15	19	4						5	38,363	4,100	225,000	
18	Ill.	Chicago	3	St. Mark's	1	H. Behrens	98	95	21				432	1	1	4	26	52	38				2	20	3					1	31,910	3,142	375,000	
19	Ill.	Lombard	3	St. Timothy	1	M. Luttmann	268	226	31	6		3	937	2	4	15	48	54	106			30	17	7							70,000	12,027	497,062	212,212
20	Iowa	Ames	5	Bethany	1	T. Fox	59	41	11	2	1	2	576			4	41	52	43			15	14	6						5	19,697		220,000	104,238
21	Iowa	Calmar	5	Trinity	1	F. Stubenvoll	80	67	27	2		1	307	1	4	10	30	51	45			12	10	5						3	25,326	2,041		
22	Iowa	Forest City	5	Forest	1	D. Schlicht	121	100	28	3		1	406	1	1	7	29	50	44			27	15	6	40			4		4	17,304	3,588	44,000	
23	Iowa	Lake Mills	5	Lake Mills	1	A. Merseeth	130	101	30	2			423	1	2	10	60	50	49			14	21	4	32					1	13,854	3,350	65,000	
24	Iowa	Lake Mills	5	Lime Creek	1	A. Merseeth	65	52	18				287	1	1	2	49	49	31			7	14	4						4	10,910	2,470	60,000	
25	Iowa	Lawler	5	Saunder	1	G. Oberberger	132	100	40	3		1	740	2	3	6	59	51	75			19	35	7						10	19,731	11,736	226,800	
26	Iowa	New Hampton	5	Jerico	1	G. Oberberger	201	170	71	2		2	1,038		4	14	61	51	88			13	25	6	26					8	28,202	21,854	243,000	
27	Iowa	New Hampton	5	Redeemer	1	F. Stubenvoll	165	127	45	1	1	2	518			9	46	51	62			23	20	5	25					17	23,044	2,263		
28	Iowa	Northwood	5	First Shell Rock	1	A. Merseeth	135	105	34	1			461	2	11	54	50	44			23	19	5	23						8	14,844	5,492	110,000	
29	Iowa	Northwood	5	Somber	1	A. Merseeth	46	36	16			1	255	1	2	31	49	27			12	17								2	6,568	3,052	75,000	
30	Iowa	Parkersburg	5	Faith	1	W. Frick	151	120	30	1	1		375	1	2	12	50	51	81			28	12	7	24					7	30,500	2,900		

EDUCATIONAL INSTITUTIONS

Bethany Lutheran Theological Seminary

447 N. Division St.

Mankato, Minnesota 56001

Wilhelm Petersen, President

FOR CATALOG: WRITE TO REGISTRAR

Bethany Lutheran College

734 Marsh St.

Mankato, Minnesota 56001



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Saturday 10:00-2:00

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