

72nd Annual Convention of the E.L.S.



Evangelical
Lutheran Synod

*Bread of Life
From Heaven*



ESSAY:

*"God's Gift to You:
The Means of Grace"*

ESSAYIST:

The Rev. Gaylin Schmeling

**BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
MANKATO, MINNESOTA
JUNE 18-22, 1989**

**72nd REPORT
REGULAR CONVENTION
of the
EVANGELICAL LUTHERAN SYNOD**

**and the
33rd Annual Meeting of the
BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:
**"BREAD OF LIFE
FROM HEAVEN"**

Essay:
"God's Gift to You:
The Means of Grace"

Essayist:
The Rev. Gaylin Schmeling

**Compiled by
Alf Merseeth, Secretary**

**Held at
BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY**

Mankato, Minnesota 56001

June 18-22, 1989

TABLE OF CONTENTS

Convention Focus	3
Convention Day by Day	5
Roll Call	12
Representatives Eligible to Vote	15
Convention Committees	19
President's Message	21
President's Report and Action of the Synod	25
Synodical Membership—Action of the Synod	39
Essay	
God's Gift to You:	
The Means of Grace	42
Reports of Committees and Action of the Synod	72
Church Locations	156
Christian Day Schools	160
Officers of the Synod	161
Directories	167
Index	181

CONVENTION FOCUS

Bread of Life From Heaven

Jesus said: "I am the bread of life; he that cometh to me shall never hunger and he that believeth in me shall never thirst." John 6,35.

Jesus is that bread of life from heaven. He was sent into this world in the flesh by His Father on a specific mission, namely, that through the keeping of the law of His Father, through His suffering, His dying and the shedding of His blood, He would prepare eternal life for all sinners and give it as a gift to all who would come to Him. To come to Him means to believe in Him as the Savior of the world and as one's personal Savior. All the desires and longings of the sin-sick soul are satisfied in Jesus and His mercy and grace.

This gracious truth that Jesus is the "Bread Of Life From Heaven" was expressed well by the anonymous Latin hymn writer of the 17th century in the hymn from which the theme of the convention was taken and which we still love to sing.

O Bread of life from heaven,
To weary pilgrims given,
O Manna from above:
The souls that hunger feed Thou,
The hearts that seek Thee lead Thou,
With thy most sweet and tender love.

O Fount of grace redeeming,
O River ever streaming
From Jesus' holy side:
Come Thou, Thyself bestowing
On thirsting souls, and flowing
Till all their wants are satisfied.

Jesus, this feast receiving,
Thy word of truth believing,
We Thee unseen adore:
Grant, when our race is ended,
That we, to heaven ascended,
May see Thy glory evermore.

The convention essay by the Rev. Gaylin Schmeling entitled "God's Gift to You: The Means of Grace," centered on the means which bring this "Bread of Life from Heaven" to human beings who "labor and are heavy laden" under their load of sin. The essay was prepared in five sections. I. The Means of Grace: The Holy Word and Blessed Sacraments. II. The Word of God: God's Gift to You. III. The Sacraments: God's Gift to You. IV. Holy Baptism: God's Gift to You. V. The Lord's Supper: God's Gift to You.

The essay was presented and discussed on Wednesday and Thursday mornings, June 21 and 22. It is printed in its entirety in these proceedings.

Alf Merseth, secretary

THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 18, 1989

A good crowd of worshipers assembled in the Bethany Lutheran College Gymnasium-Auditorium on a beautiful Sunday morning for the Festival Service which opened the 72nd Annual Convention of the Evangelical Lutheran Synod.

The Rev. Steven Reagles served as the liturgist. Prof. Dennis Marzolf was at the organ. An instrumental ensemble from Bethany Lutheran College and the choir from Heritage Lutheran Church, Apple Valley, Minnesota, provided special music.

Using 1 Thessalonians 3,9-13 as his text, the Rev. Steven Petersen, Madison, Wisconsin, addressed the Synod Sunday worshipers on the theme: "Holding Hands all the Way." He spoke of three things. First, "Holding Hands with our Father as He Directs our Way." We must realize that our Father directs our paths and our lives and leads us where He wants us to go. It is important for us to choose to go God's way. Secondly, "Holding Hands with Fellow Christians as we live our lives." Love increases and overflows for each other as we walk hand in hand in fellowship. Especially we love those in our synod who believe, defend and support the same principles and programs as we do. Thirdly, "Holding Hands with our Savior as we Prepare for Death." The path to and through death and into heaven is often rough and filled with "tribulation" as St. Paul says. We need to hold hands with our Savior for comfort and assurance that He will lead the way. He guarantees us this in the Means of Grace.



Seminary graduates (front): Daniel Basel, Michael Madson. (Back): Gregory Bork, Richard Tragasz

At 2:30 p.m. on Synod Sunday afternoon the GRADUATION SERVICE FOR BETHANY LUTHERAN THEOLOGICAL SEMINARY was held in the chapel at Bethany Lutheran College.

The Rev. Norman Madson served as liturgist and President W. W. Petersen using Luke 24,45-47 pointed out that the content of all Christian preaching must be repentance and remission of sins. The Holy Spirit works repentance through the preaching of the Law and the same Holy Spirit gives forgiveness of sins through the preaching of the Gospel.

The Rev. M. E. Tweit, on behalf of the Board of Regents, presented diplomas to the graduates: Daniel Amos Basel, Gregory R. Bork, Michael A. Madson and Richard P. Tragasz.

President Orvick spoke on behalf of the synod following both the morning and afternoon service.

MONDAY June 19



The Convention in session

The first working day of the 72nd Annual Convention of the Evangelical Lutheran Synod was opened with a devotion by the Convention Chaplain, the Rev. Theodore Gullixson, Bishop California. Using John 6,51 as his text, he addressed the theme: "The Souls that Hunger Feed Thou." Many hungry souls seek for spiritual food but find only stale bread in the world. Many others grow indifferent to God's grace. Jesus alone gives us life because He has kept the Law and has given Himself for the sins of the

world. We receive this work of salvation through the means of grace. Our work as a synod is to try to feed as many souls as we can with the means of grace.

President Orvick welcomed the pastors, delegates and visitors to the convention. Secretary Merseth called the roll to which 68 permanent voting members and 27 permanent advisory members responded or were present by the end of the first working day.

The Credentials Committee represented by J. B. Madson recommended the seating of 96 delegates that had been certified by their congregations. The assembly resolved that these be seated and President Orvick declared the 72nd convention of the Evangelical Lutheran Synod and the 33rd Annual Meeting of the Bethany Lutheran College Corporation to be in session in the name of the Father, and of the Son, and of the Holy Ghost.

President Orvick presented his message to the convention in which he answered the question "What kind of a church body are we?" by saying: We are a church body founded upon a rock. That rock is the doctrine of justification by faith in Christ alone. We are a church body which proclaims this message of justification by faith in Christ alone from its pulpits Sunday after Sunday. We are a church body which reaches out with that message of justification in all its activities.

The message is printed in its entirety in these proceedings.

The president presented his report which is also printed in these proceedings.

Several greetings were read and the convention elected its working committees.

For afternoon devotion the Rev. Joel Willitz read 2 Thesalonians 2,13-17 and led the assembly in prayer.

The Credentials Committee recommended the seating of 11 additional delegates bringing the total delegates seated on the first working day of the convention to 107.

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

TUESDAY June 20

The speaker at the Tuesday morning devotion was the Rev. Charles Keeler, Port St. Lucie, Florida. He used 1 Peter 1,23-25 as his text and addressed the theme: "O Manna from Above." God has given us a most remarkable gift, the Holy Scriptures. He describes the Bible as being imperishable, living, and abiding forever. The Word says we are perishing, but the good news is that in Jesus we are forgiven, pure, holy and have eternal life.

The first order of business, after the usual preliminaries, was the consideration of the report of the Committee on Synodical Membership. In its action the synod received nine pastors, two teachers and three congregations into membership.

During the Tuesday morning session the Rev. Paul Petersen was elected to a one-year term as vice president. The report of the Committee on Miscellaneous Matters was also considered.

The Tuesday afternoon devotion was conducted by the Rev. Nathan Krause, Fertile, Minnesota. He read 2 Timothy 3,14-17 and led the assembly in prayer.

The convention began the consideration of the report of its Committee on Doctrinal Matters.



Fine Arts Facility under construction



Fine Arts Facility, Service of Cornerstone laying



President Orvick dedicates cornerstone in name of the Trinity.

At 3:00 p.m. a special service was held for the cornerstone laying of the S. C. Ylvisaker Fine Arts Facility. The Rev. John Moldstad, Sr., chairman of the Board of Regents, based his address on Psalm 127,1 "Except the Lord build the house, they labor in vain that build it." The assembly proceeded to the site where President G. Orvick presided at the laying of the cornerstone.

After recess higher education presentations were given by President Marvin Meyer of Bethany Lutheran College and by Dr. W. W. Petersen of Bethany Lutheran Theological Seminary.

WEDNESDAY June 21

The Rev. Craig Ferkenstad, Bloomer, Wisconsin, conducted the morning devotion basing his message on Ephesians 5,25-27 and addressing himself to the theme: "Thy Word of Truth Believing." We remember our baptism as we walk through life. When distressed by sin, we find comfort in the fact that in baptism our sins are washed away. We look forward to heaven knowing that such is baptism's promise.

President Carl Mischke brought greetings from the Wisconsin Evangelical Lutheran Synod. He addressed the assembly on the necessity of the emphasis on the means of grace and said that

together we must "go" with those means of grace to that faceless throng of people who do not know Christ yet. We must do everything that we can to bring them the Bread of Life.

The essayist, the Rev. Gayling Schmeling, began the reading of his essay entitled "God's Gift to You: The Means of Grace." Discussion followed.

After recess the convention completed the consideration of the reports of its Committee on Finances and its Committee on Higher Education. During consideration of the report of the Committee on Higher Education Prof. R. Honsey was acknowledged by the assembly for his many years of faithful service as a member of the faculty at Bethany Lutheran College.

During Wednesday afternoon the convention considered the reports of its Committee on Christian Service and its Committee on Publications. It also elected its Nominations Committee for the 1990 convention.



The Rev. Adolph Harstad



Mrs. S. C. (Norma) Ylvisaker

A memorial service for The Rev. Adolph Harstad and Mrs. S. C. Ylvisaker was conducted by the Rev. M. E. Tweit. He used as his text John 8,31-32. He reviewed the life of those who were being remembered and showed how they loved the true and pure word of their God because they knew that that Word would show them Christ and in Him would set them free from sin and bring them to eternity.

THURSDAY June 22

The Thursday morning devotion was conducted by the Rev. Kenneth Mellon, Lakeland, Florida. He used as his text Acts

2,41-44 and spoke of the excitement of the believers in the early church because they realized that despite their sinful lives God saved them by His grace. May the news of Jesus' forgiveness strengthen our Christian faith and life.

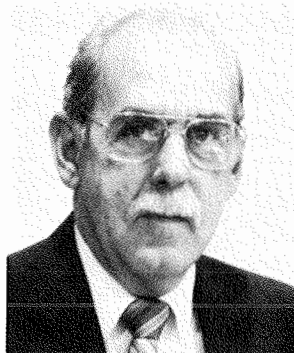
During the morning session Essayist Gayling Schmeling completed the reading of his essay. This was discussed. The reports of the Committee on Education and Youth and the Doctrine Committee were also considered.

The Thursday afternoon session opened with the singing of "O Faithful God, Thanks be to Thee."

Consideration of committee reports was completed and a resolution to adjourn was passed at 2:53 p.m. and President Orvick declared the 72nd Convention of the Evangelical Lutheran Synod and the 33rd Annual Meeting of the Bethany Lutheran College Corporation to be adjourned in the name of the Father, and of the Son, and of the Holy Ghost.



The Rev. Carl Wosje



The Rev. Daniel Sabrowsky

The convention closed with an anniversary service honoring the Rev. Carl Wosje and the Rev. Daniel Sabrowsky each for 25 years of service in the ministry. The service was conducted by the Rev. J. Olsen who used as his text 2 Corinthians 5,18-21 and addressed the theme: "What a blessed privilege to serve in the Gospel Ministry."

Alf Merseth, secretary

ROLL CALL

A. PERMANENT MEMBERS (Pastors serving member congregations)

Present at this convention:

H. Abrahamson, J. Aho, P. Anderson, H. Bartels, M. Bartels, T. Bartels, R. Becker, E. Bryant, J. Carter, R. Dale, J. Dalke, M. DeGarmeaux, M. Doepel, J. Dukleth, E. Ekhooff, M. Ernst, D. Faugstad, C. Ferkenstad, F. Fiedler, T. Fox, H. Gieschen, G. Guldberg, T. Gullixson, W. Halvorson, A. Harstad, N. Harstad, G. Haugen, B. Homan, D. Hoyord, B. Huehn, H. Huhnerkoch, C. Keeler, N. Krause, M. Krentz, J. Krikava, J. Krueger, D. Larson, H. Larson, J. Larson, R. Lawson, D. Lillegard, M. Luttman, W. Mack, J. Madson, N. Madson, P. Madson, M. Marozick, R. McMiller, W. McMurdie, K. Mellon, A. Merseth, N. Merseth, D. Moldstad, J. Moldstad, Jr., J. Moldstad, Sr., D. Nelson, R. Newgard, G. Obenberger, J. Olsen, J. Petersen, P. Petersen, S. Petersen, T. Rank, D. Sabrowsky, D. Schlicht, G. Schmeling, D. Schmidt, J. Schmidt, K. Schmidt, P. Schneider, T. Skaaland, J. Smith, J.K. Smith, S. Sparley, F. Theiste, O. Trebelhorn, H. Vetter, J. Wilde, J. Willitz, C. Wosje, P. Zager.

Absent:

H. Behrens, J. Burkhardt, R. Fehr, P. Jecklin, H. Mosley, T. Mutterer, E. Stubenvoll, R. Waldschmidt.

PERMANENT MEMBERS ACCEPTED AT THIS CONVENTION: (Eligible to vote after accepted)

Present:

J. Aho, Jeffrey Carter, Harry Bartels, Herbert Huhnerkoch, Micah Ernst, James Larson, P. Zager.

Absent: T. Mutterer.



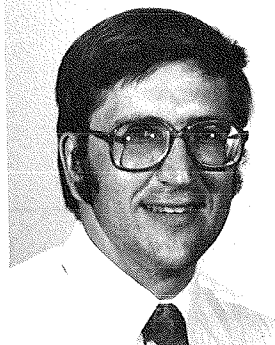
The Rev. John Aho



The Rev.
Harry Bartels



The Rev. Jeffrey Carter



The Rev. Micah Ernst



The Rev. Herbert Huhnerkoch



The Rev. Timothy Mutterer



The Rev. Paul Zager

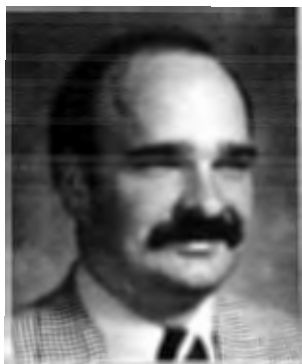
**The Rev. James Larson
(No picture available)**



The Rev. Daniel Schroeder



Teacher Roger Holtz



Teacher James Schneck

B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

PASTORS SERVING NON-MEMBER CONGREGATIONS:

Present: P. Lehenbauer, M. Smith, L. Vinton, D. Webber.

Absent: T. Erickson, D. McMiller, F. Stubenvoll, M. Teigen, D. Haeuser, D. Schroeder.

PASTORS NOT SERVING CONGREGATIONS AT THIS TIME:

Present: G. Orvick, J. Shep.

Absent: D. Bakke, E. Buhr, R. Carter, R. Halvorson, T. Aaberg.

PASTORS AND PROFESSORS EMERITI:

Present: R. Branstad, W. Frick, W. Gullixson, N. Holte, H. Handberg, A. Kuster, F. Schmugge, B. Teigen, M. Tweit, E. Unseth.

Absent: L. Gerbhardt, G. Gullixson, D. McElwain, J. Petersen, C. Rusch, N. Tjernagel, A. Wagner, W. Werling.

PROFESSORS:

Present: M. Harstad, R. Honsey, W. Kessel, S. Lee, J. B. Madson, D. Marzolf, M. Meyer, W. Petersen, S. Reagles, G. Reichwald, E. Teigen, D. Thompson, R. Weichmann.

Absent: D. Metzger

TEACHERS:

Present: R. Holtz, L. Rude, J. Schneck.

Absent: S. Born, R. Diepenbrock, L. Engel, D. Madson, D. Roembke, G. Treder.

CONGREGATIONS ADMITTED INTO MEMBERSHIP

Gloria Dei Lutheran Church, Saginaw, Michigan

Concordia Evangelical Lutheran Church, Hood River, Oregon

Good Shepherd Lutheran Church, Brownsburg, Indiana



CREDENTIALS COMMITTEE ACTION OF THE SYNOD

RESOLUTION REGARDING ABSENCE FROM CONVENTION

WHEREAS, communications of excuse have been directed to the credentials committee for full- or part-time absence from the 1989 convention of the ELS; and,

WHEREAS, these excuses appear to be valid; therefore,
BE IT RESOLVED,

A. That the following be excused for full-time absence:
Clergymen: Homer Mosley, Robert Carter, Daniel Metzger, Robert Waldschmidt, Theodore Aaberg, Darryl Bakke, Joseph Burkhardt, Roger Fehr, Joseph Petersen, Fred Stubenvoll, Carl Rusch, George A. R. Gullixson, and Donald McElwain; Principals: David Roembke, Ray Diepenbrock, and Leonard Engel; Delegate: Paul Junkans of Peace Lutheran, Jefferson City, Missouri;

B. That the following be excused for late arrival: Clergymen: Mark Bartels and Otto Trebelhorn;

C. That the following be excused for early departure: Clergymen: Eivind Unseth, Robert Lawson, Micah Ernst, and Larry Vinton; Delegates: Arthur Anderson and Paul Chamberlin.

1989 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
H. Abrahamson	Princeton, MN	Our Savior's	Paul Wold Erik Soule
P. Anderson	Eau Claire, WI	Ascension	
O. Trebelhorn			
H. Bartels	Brownsburg, IN	Good Shepherd	Charles F. Long John C. Sharkey
T. Bartels	Eau Claire, WI	Pinehurst	
D. Basel	Scarville, IA	Center	Paul Hylland
	Scarville, IA	Scarville	Arnold Faugstad Erling Brudvig
H. Behrens	Chicago, IL	St. Mark's	
G. Bork	Tustin, CA	Faith	Paul Gallon
E. Bryant	Port Orchard, WA	Bethany	Jack Mandeville Richard Fulton
J. Burkhardt	Richardson, TX	Good Shepherd	Chuck Fiedler
J. Carter	Yelm, WA	Redeemer	Dan Porter Douglas Guelker
R. Dale	Apple Valley, MN	Heritage	John Pellingier, Jr. Melvin Schwanz William Overn (Alt.)
J. Dalke	Mt. Vernon, WA	St. Luke	Gary Meyer Kurt Meyer

Pastor	Address	Congregation	Delegates
M. DeGar- meaux	Lawler, IA	Saude	John Anderson
	New Hampton, IA	Jerico	Odell Natvig
	Waterville, IA	East Paint Creek	Donald Johnson
M. Doepel	Waukon, IA	West Paint Creek	Harvey Roberson
	Audubon, MN	Immanuel	Carlton Jacobson
J. Dukleth	Luverne, MN	Bethany	Willard Leiran
	Jasper, MN	Trinity	Herman Willger
E. Ekhoft	Golden Valley, MN	King of Grace	Leslie Just
M. Bartels	Jefferson City, MO	Peace	Gerhart Becker
M. Ernst		Our Savior's	Cleo Kjenslee
D. Faugstad		Calvary	Arthur Anderson
R. Fehr	Warroad, MN	Bethlehem	Otto Houg
C. Ferkenstad	Bloomer, WI	Good Shepherd	Holger Ausen
F. Fiedler	The Dalles, OR	Bethany	Odean Olsen
T. Fox	Burlington, MA	Pinewood	Norman Werner
H. Gieschen	Hillman, MI	Faith	Fred Keitel
G. Guldborg	Alpena, MI	Faith	Fred Golkowski
	Thornton, IA	Richland	Loren Larson
T. Gullixson	Bishop, CA	Our Savior	Lyle Manthe
W. Halvorson	Albert Lea, MN	Our Savior's	
A. Harstad	Escondido, CA	St. Paul	John Aho
N. Harstad	Ashland, WI	First English	Godfred Gerth
G. Haugen	Oregon, WI	Faith	Marlin Goebel
B. Homan	Madison, WI	Our Saviour's	Amos Basel
D. Hoyord	Waterloo, IA	Pilgrim	Ralph Wagenschutz
H. Huhnerkoch	Bell Gardens, CA	Christ the King	Luther Young
B. Huehn	Ames, IA	Bethany	Herman Oelkers
P. Jecklin	Savannah, GA	Christ	Robert Rurup
C. Keeler	Port St. Lucie, FL	Christ	Ralph Olson
N. Krause	Crookston, MN	Grace	Ben Anderson
M. Krentz	Fertile, MN	First Evanger	William Discher
	Hesperia, MI	Hesperia	
J. Krikava	Holton, MI	Holton	Delmer Winning
	Brewster, MA	Trinity	Donald Heiliger
J. Krueger	Piedmont, MO	Grace	Rollo Pietan
D. Larson	Cottonwood, MN	English	Stanley Holt
	Tracy, MN	Zion	Gordon Dally
H. Larson	San Antonio, TX	Faith	James Walker
J. Larson	Hood River, OR	Concordia	
R. Lawson	Bagley, MN	Our Savior's	
D. Lillegard	Lengby, MN	St. Paul	Paul Chamberlin
	Mayville, ND	First American	William Kretschmer
			Dwayne Boerner
			Alfred Fenger
			Julius Rialson
			Bryan Hayes

Pastor	Address	Congregation	Delegates
M. Luttman	Madison, WI	Grace	Roland Reinholtz A. V. Kuster
W. Mack	Marietta, GA	Resurrection	Hillard Granne- mann
M. Madson	Belview, MN	Our Savior's	
	Belview, MN	Rock Dell	
N. Madson	Gaylord, MN	Norwegian Grove	Leslie Enter
			Howard Hanson
	St. Peter, MN	Norseland	Julian Olsen
			Robert Olsen
			Howard Swenson
			(Alt.)
P. Madson	Sioux Falls, SD	Bethel	Olin Opstedahl
			Gerhard Ordal
M. Marozick	Calmer, IA	Trinity	
	New Hampton, IA	Redeemer	
R. McMiller	Scottsdale, AZ	Christ the	
		Cornerstone	
W. McMurdie	Tacoma, WA	Lakewood	Cliff Hecksel
			Doran Slater
K. Mellon	Lakeland, FL	Our Savior	Gerhard Denninger
			Douglas Proehl
A. Merseth	Lake Mills, IA	Lake Mills	Carl Willert
			Lawrence Levorson
			Lars Petersen
	Northwood, IA	Lime Creek	Obert Harmon
		First Shell Rock	Dale Songstad
			Joseph Holt (Alt.)
			Albin Levorson
		Somber	Sven Hanson
	Riceville, IA	Immanuel	
N. Merseth	Yuba City, CA	Bethel	L. Schweitzer
D. Moldstad	Naples, FL	Our Savior	Ed Williams
J. Moldstad,	Lake Havasu City,	Our Saviour	Marvin Swart
Jr.	AZ		James Haskett
J. Moldstad,	Vero Beach, FL	Grace	Ed Larson
Sr.			
H. Mosley	Suttons Bay, MI	First	James Schereff
			Ernest Johnson
T. Mutterer	Myrtle Creek, OR	St. Matthew	Harvey Ringen
	Sutherlin, OR	Christ	
D. Nelson	Princeton, MN	Bethany	Clifford Olson
			Glen Hansen
			Clarence Cook
			(Alt.)
R. Newgard	Mankato, MN	Mt. Olive	Justin Petersen
			Ken Rupnow
G. Obenberger	Tacoma, WA	Parkland	Joseph Aaberg
			Vern Stargel
J. Olsen	Cottage Grove, WI	W. Koshkonong	Allen Wollenzien
			Duane Woodhouse
John Petersen	E. Grand Forks, MN	River Heights	Ed Beiswinger
			Roger Holtz
S. Petersen	Madison, WI	Holy Cross	Howard Hougan
			Lawrence Tyler
T. Rank	Oklee, MN	Oak Park	
	Trail, MN	Mt. Olive	Tom Jackson
		Nazareth	Lonny Burrack
			Randall Mostrum

Pastor	Address	Congregation	Delegates
D. Sabrowsky	Santa Rosa, CA	Christ	Arlen Dethlefsen
D. Schlicht	Forest City, IA	Forest	
G. Schmeling	Thompson, IA	Zion	
	Okauchee, WI	Holy Trinity	Robert Brown
D. Schmidt	Hartland, MN	Hartland	Franz Schultz
			Donald Jordahl
			Ray Miller
			Les Olson (Alt.)
			Ed Hendrickson
J. Schmidt	Manchester, MN	Manchester	
K. Schmidt	Ventura, CA	Wayfarers' Chapel	
	West Bend, WI	Trinity	Ellsworth Butt
			Ralph Seiden-
			sticker
P. Schneider	Midland, MI	Holy Scripture	Adam Derr
			Jerry Seibert
T. Skaaland	Elderon, WI	Our Savior's	
J. Smith	Clintonville, WI	St. Paul	
	Shawano, WI	St. Martin	
J. Kincaid	Saginaw, MI	Gloria Dei	Donald Haas
Smith			
S. Sparley	Colorado Springs, CO	Peace	Thomas Roel
E. Stubenvoll	Marinette, WI	Trinity	
F. Theiste	Eau Claire, WI	Concordia	Gary Peterson
R. Tragasz	Parkersburg, IA	Faith	Alvin Schuck
			Hilko VanDyk
H. Vetter	Iola, WI	Redeemer	Mike Hoyord
			John Mikels
R. Wald-	Grass Valley, CA	Shepherd of the	Herb Fisher
schmidt		Hills	
J. Wilde	Sebastian, FL	Trinity	Jay Schooler
J. Willitz	Portage, WI	St. Paul's	
	Wisconsin Dells, WI	Newport	
C. Wosje	Chicago, IL	Emmaus	John Baggett
			David White
P. Zager	Lombard, IL	St. Timothy	David Meyer
			Leroy Meyer
Vacancies	East Jordan, MI	Faith	
	Grants Pass, OR	Our Savior	
	Klamath Falls, OR	Christ	

CONVENTION COMMITTEES

1. **PRESIDENT'S MESSAGE AND REPORT**
Pastors—R. Branstad, P. Anderson, M. Doepele
Delegates—Clifford Olson (Bethany, Princeton), Mel Schwanz (Heritage, Apple Valley)
2. **NOMINATIONS (Elected at the 1988 Convention)**
Pastors—M. Bartels, M. DeGarmeaux, J. Smith, M. Tweit
Delegates—Leslie Just, Thomas Metcalf, Lars Petersen, Allen Wollenzien
3. **CREDENTIALS**
Pastors—J. B. Madson, R. Dale, M. Bartels
Delegates—Leslie Just (Immanuel, Audubon), Don Jordahl (Hartland), Vern Stargel (Parkland)
4. **PROGRAM**
Pastors—D. Nelson, J. Smith
5. **PUBLIC PRESS AND CONVENTION SENTINEL**
Pastors—R. Wiechmann, S. Reagles
6. **DOCTRINE**
Pastors—E. Ekhoft, K. Schmidt, N. Merseth, W. Frick, A. Harstad, D. Lillegard, W. Gullixson, D. Moldstad, P. Lehenbauer, D. Hoyord, Jonathan Madson, D. Marzolf
Delegates—Lars Petersen (Lime Creek), Albin Levorson (Somber), Stanley Holt (Pilgrim, Waterloo), Lyle Manthe (Calvary, Ulen), Robert Brown (Holy Trinity, Okauchee), Paul Wold (Our Savior's, Princeton), Doran Slater (Lakewood), Harvey Roberson (Jerico), Herbert Fischer (Shepherd of the Hills, Grass Valley), Norman Werner (King of Grace), Ralph Olson (Our Savior's, Albert Lea), Erling Brudvig (Scarville), Paul Gallon (Faith, Irvine), Don Heiliger (Our Saviour's, Madison), David Meyer (St. Timothy, Lombard), Julian Olsen (Norseland), Olin Opstedahl (Bethal, Sioux Falls), Ed Williams (Our Savior, Naples)
7. **MISSIONS**
Pastors—P. Schneider, R. Becker, N. Harstad, J. Krikava, M. Luttman, J. B. Madson, John Petersen, R. Wiechmann
Delegates—Richard Fulton (Bethany, Port Orchard), Sven Hanson (Somber), William Discher (St. Paul, Escondido), Herman Oelkers (Richland, Thornton), William Kretschmer (Trinity, Brewster), Herman Willger (West Paint Creek), John Anderson (Saude), Marvin Swart (Our Saviour, Lake Havasu City), Kurt Meyer (St. Luke, Mt. Vernon), Robert Rurup (Our Savior, Bishop), Ellsworth Butt (Trinity, West Bend), Lonny Burrack (Nazareth, Trail), Ed Larson (Grace, Vero Beach), Howard Hanson (Norwegian Grove), Ralph Wagenschutz (Faith, Alpena), Harvey Ringen (St. Matthew, Myrtle Creek)
8. **HIGHER EDUCATION**
Pastors—C. Keeler, H. Abrahamson, J. Dukleth, F. Fiedler, N. Krause, J. Krueger, J. Moldstad, Jr., G. Obenberger, P. Petersen, S. Sparley, L. Vinton.
Delegates—Lawrence Levorson (Lake Mills), Fred Golkowski (Our Savior's, Hawley), Luther Younge (Richland, Thornton), Eric Soule (Our Savior's, Princeton), Joseph Aaberg (Parkland), Roger Holtz (River Heights), James Haskett (Our Saviour, Lake Havasu City), James Walker (Christ, Port St. Lucie), Gary Meyer (St. Luke, Mt. Vernon), Odean Olsen (King of Grace), Doug Guelker (Our Redeemer, Yelm)
9. **EDUCATION AND YOUTH**
Pastors—W. Halvorson, T. Bartels, D. Faugstad, H. Handberg, M. Harstad, B. Huehn, W. Mack, K. Mellon, D. Schlicht, J. Shep, T. Skaaland, D. Thompson.
Delegates—Lawrie Schweitzer (Bethel, Yuba City), Gary Peterson (Concordia, Eau Claire), Marlin Goebel (Faith, Hillman), Vern Stargel (Parkland), Mel Schwanz (Heritage, Apple Valley), Glen Hanson (Bethany, Princeton), Hillard Grannemann (Resurrection, Marietta), Lawrence Tyler (Holy Cross, Madison), Ralph Seidensticker (Trinity, West Bend), Duane Woodhouse (Western Koshkonong)

10. PUBLICATIONS

Pastors—D. Nelson, M. Bartels, J. Dalke, B. Homan, M. Marozick, T. Rank, G. Reichwald, J. Smith, M. Smith

Delegates—Obert Harmon (First Shell Rock), John Mikels (Redeemer, Iola), Rollo Pietan (Pilgrim, Waterloo), James Mackay (First American, Mayville), John Baggett (Emmaus, Chicago), John Pelling, Jr. (Heritage, Apple Valley), Ray Miller (Hartland), Howard Hougan (Holy Cross, Madison), Holger Ausen (Rose Dell Trinity, Jasper), Delmar Winning (Faith, Oregon)

11. FINANCES

Pastors—E. Bryant, M. DeGarmeaux, H. Gieschen, G. Haugen, N. Madson, R. McMiller, W. McMurdie, J. Schmidt, F. Theiste, M. Tweit

Delegates—Jack Mandeville (Bethany, Port Orchard), Carl Willert (Lake Mills), Adam Derr (Holy Scripture, Midland), Dan Porter (Our Redeemer, Yelm), Wilmer Broer (Redeemer, New Hampton), Donald Johnson (Jerico), John Aho (Pinewood), Dwayne Boerner (English, Cottonwood), Bryan Hayes (Zion, Tracy), Ben Anderson (Our Savior's, Albert Lea), Jay Schooler (Trinity, Sebastian), Paul Chamberlin (Trinity, Brewster), Al Wollenzien (Western Koshkonong), Roland Reinholtz (Grace, Madison), Robert Olsen (Norseland), Art Anderson (Bethany, Luverne).

12. CHRISTIAN SERVICE

Pastors—C. Ferkenstad, P. Anderson, T. Gullixson, R. Honsey, R. Lawson, P. Madson, D. Sabrowsky, J. K. Smith, H. Vetter, D. Webber.

Delegates—Paul Hylland (Center), Gerhard Becker (Immanuel, Audubon), Chuck Fiedler (Good Shepherd, Richardson), Jerry Siebert (Holy Scripture, Midland), Loren Larson (Calvary, Ulen), Justin Petersen (Mt. Olive, Mankato), Clifford Olson (Bethany, Princeton), Alfred Fenger (English, Cottonwood), Fred Keitel (Peace, Jefferson City), Randy Mostrum (Nazareth, Trail), Arlen Dethlefson (Christ, Santa Rosa), Leroy Meyer (St. Timothy, Lombard).

13. MISCELLANEOUS

Pastors—J. Moldstad, Sr., R. Dale, M. Doepel, T. Fox, M. Krentz, H. Larson, J. Olsen, S. Petersen, D. Schmidt, F. Schmugge, E. Teigen, J. Wilde

Delegates—Gordon Dally (Christ the King, Bell Gardens), Dale Songstad (First Shell Rock), Mark Hoyord (Redeemer, Iola), Franz Schultz (Holy Trinity, Okauchee), David White (Emmaus, Chicago), Odell Natvig (Saude), James Schereff (First, Suttons Bay), Godfred Gerth (Pinewood), Hilko Van Dyk (Faith, Parkersburg), Gerhard Denninger (Our Savior, Lakeland), Kenneth Rupnow (Mt. Olive, Mankato), Larry Rude (Parkland).

14. SYNODICAL MEMBERSHIP

Pastors—W. Petersen, G. Guldberg, W. Kessell, D. Larson, R. Newgard, S. Reagles, G. Schmeling, J. Willitz, C. Wosje.

Delegates—Earl Aasen (First American, Mayville), Ernie Johnson (First Suttons Bay), Alvin Schuck (Faith, Parkersburg), Julius Rialson (Zion, Tracy), Arnold Faugstad (Scarville), Douglas Proehl (Our Savior, Lakeland), Leslie Enter (Norwegian Grove), Gerhard Ordal (Bethel, Sioux Falls)

15. MINUTES

Pastors—J. Moldstad, Jr., John Petersen

16. PASTORAL CONFERENCE RECORDS

Pastors—A. V. Kuster, B. W. Teigen, O. Trebelhorn

17. RESOLUTIONS

Pastors—W. Petersen, H. Vetter, L. Vinton

18. TELLERS

Pastor—M. Smith, M. Ernst

Candidates—D. Basel, G. Bork, M. Madson, R. Tragasz

19. CHAPLAIN

Pastor—T. Gullixson

20. HEAD USHER

Pastor—G. Haugen

21. PARLIAMENTARIAN

Pastor—M. Tweit

22. ORGANIST

Pastor—D. Marzolf

PRESIDENT'S MESSAGE

June 1989

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

"What kind of a church body is the Evangelical Lutheran Synod?" This is a question which is frequently asked of me by people with whom I come in contact in various parts of the country and world. Frequent letters from interested parties also ask for information about our synod. They seek answers to questions such as: What is our doctrinal position? What is our background? What kind of program do we have for home and foreign mission work? Do we have our own seminary and college? And the list goes on. In spite of our small size there seems to be much interest in our synod especially in smaller groups similar to us. Many are recognizing the doctrinal deterioration that has afflicted some larger church bodies and they are looking for a place where the truth is still confessed. When we establish new missions here at home people ask similar questions. They want to know something about our background and character before joining.

For our own sake also it is well to ask the question, "What kind of synod are we?" We have pastors from many different backgrounds. They have received their training in as many as five or six different seminaries. Our own seminary graduates often come from diverse backgrounds. Thus many are not thoroughly familiar with our history. As we open new missions much of our growth consists of people who know very little about the ELS. Because of our size we are not well known even amongst fellow Lutherans. It is therefore important that we keep on defining who we are and what we stand for so that the right kind of "synod consciousness" and "synod loyalty" continues to grow. Every church body, if it is to be united in its mission and in its zeal to carry out the Lord's work, needs to have a cohesiveness, a spirit of team work, so that each and every one feels a strong "partnership" in the synod.

Let me first of all, then, set forth what is the heart and center of our Evangelical Lutheran Synod.

WE ARE A CHURCH BODY WHICH IS FOUNDED UPON A ROCK. We then immediately ask, "What is that rock?" The Lord Jesus in one of his brief parables speaks thus: "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like. He is like a man which built a house, and digged deep, and laid the foundation upon a rock. And when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great." (Luke 6,47-49)

The rock on which we build is the Gospel of Jesus Christ, namely, the blessed doctrine of justification by grace alone through faith. This is the central doctrine of the Holy Scriptures and has been called the "article upon which the church stands or falls." It is the Lord Jesus Christ himself who has set forth this doctrine. He declares that "the Son of Man came to give His life a ransom for many" (Matt. 20,28) and that he shed his blood for the remission of sins. (Matt. 26,28) The Apostle Paul, after making it exceedingly plain that all the world is guilty before God (Rom. 3,19) and stands by nature under the condemnation of God's law, goes on to teach the doctrine of justification by grace alone as the central message of the Christian faith. The centrality which he accords to this blessed

teaching is summed up in these words, "I determined not to know any thing among you save Jesus Christ, and Him crucified." (I Cor. 2,2) In many passages he sets forth this truth. He writes to the Romans, "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3,24) And again, "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3,28)

This we confess also in our Lutheran Confessions. "It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Rom. 3,21-26 and 4,5." (AC IV)

The Smalcald Articles of our Lutheran Confessions state, "Of this article nothing can be yielded or surrendered (nor can anything be granted or permitted contrary to the same) even though heaven and earth, and whatever will not abide, should sink to ruin. For there is none other name under heaven given among men whereby we must be saved, says Peter, Acts 4,12." (Trigl. 119,5)

Martin Luther writes concerning the doctrine of justification, "This article is the head and cornerstone of the church, which alone begets, nourishes, builds, preserves, and protects the Church; without it the Church of God cannot subsist one hour." (St. L. XIV:168)

This justification is first of all an "objective justification." God has on the basis of the redemptive work of Christ declared the whole world to be righteous. "To him who works not, but believes on Him Who justifies the ungodly, his faith is counted for righteousness." (Rom. 4,5) "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; . . . For He has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (II Cor. 5,19 & 21) Objective justification is a forensic act of God apart from faith by which he has pronounced the "not guilty" verdict over the whole world.

When we speak of "subjective justification" we mean that when the sinner is brought to faith through the Gospel he then lays hold of that righteousness which God has provided for him. Faith is simply the empty hand which reaches out to grasp the forgiveness which God has already declared through the Gospel. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2,8-9)

The Evangelical Lutheran Synod has had to contend throughout its existence for this precious teaching of objective justification. Way back in the 1860's and 70's the opponents of the synod, namely the Augustana Synod, the Eilsen Synod, and the Norwegian-Danish Conference, attacked the synod for many years. They held to a conditional Gospel, namely, that without faith there was in reality no Gospel either—as if without the seeing eye there would be no sun. The opponents spoke of justification wrought by the merit and sacrifice of Christ as if it existed only for those who accepted it in faith, while the synod insisted on the objective validity of Christ's redeeming and justifying work, whether it was accepted in faith or not.

Yes, we are justified and saved by faith alone, "But this faith justifies, not because it in itself is such a great and glorious thing, but because that to which it clings and on which it builds, viz., the redeeming work of Christ, is a great and glorious thing." As the Formula of Concord says: "Faith justifies, not because it is so good a work and so fair a virtue, but because, in the promise of the Gospel, it lays hold of and accepts the merit of Christ." (FC SD 13) See Grace for Grace p. 64.

This blessed teaching of justification by grace alone came under indirect attack in both the election controversy of the 1880's and in the controversy over conversion leading up to the Madison Settlement (Opgjør) in 1917. In both of those controversies the opponents of the synod's doctrine wanted to attribute something to man as a cause of his salvation, rather than giving all credit and glory to the grace of God alone.

In 1938 the synod had to take strong exception to the "Doctrinal Declaration" of the ALC because of its statement on justification, namely, that "God purposes to justify those who have come to faith."

One can thus readily see from our history that the Evangelical Lutheran Synod has fought bravely to uphold the doctrine of justification by grace alone through faith at great cost and sacrifice. This doctrine is the rock on which we are built, and even though the storms have come and the winds have beat upon this little synod, it has not given up this teaching. Such is not the case with those who departed from this path in 1870-80 and in 1917. They now find themselves in the new church body, the Evangelical Lutheran Church in America, which allows its teachers to call into question and deny the very fundamentals of the Apostle's Creed. Such a house is built upon sand insofar as it allows its leading teachers to deny the very heart and center of the Gospel.

It is not enough, however, that we synodically confess the blessed Gospel of free salvation through faith in the Saviour. No, this will have to be preached from every pulpit Sunday after Sunday. The Saviour says in the parable, "Whosoever cometh to me and heareth my sayings, and doeth them . . ." After specific law-preaching has convicted the hearts of the hearers, then there should be proclaimed in all of its beauty and comfort the specific Gospel which conveys the forgiveness of sins to every soul. Sometimes even pastors might think, "Oh, they've heard all that before," or "everyone knows that." But such is not the case. As one who now sits more often in the pew, I can testify that when the Law has been properly preached, the soul hungers and thirsts for righteousness. It longs for the forgiveness of sins and eagerly awaits words of comfort from the Gospel. It continually wants assurance that when that final day arrives and the last trumpet sounds, the poor sinful soul will be found built on the solid rock which is Christ and not on sinking sand.

When He shall come with trumpet sound
Oh, may I then in Him be found,
Clothed in His righteousness alone,
Faultless to stand before the throne.
On Christ, the solid rock, I stand,
All other ground is sinking sand.

(Hymnal 370)

Likewise, it is not enough that we as a synod officially confess this truth and that it is proclaimed regularly from pulpits in our congregations. No, it will not do any good unless the individual members, and all who hear it, believe it and embrace it in true and living faith. The Lord Jesus in the parable speaks of the "man" that built his house upon the rock. It is the Word of Jesus, mentioned in the text, that gives the power to believe and conveys the forgiveness. But it is the individual who must do the believing. Therefore, dear members of the synod, and all who hear the Word, let us accept the blessed message of free salvation, won for us on the cross, and distributed to us through the Means of Grace, and find peace and comfort for our souls.

Peace, to soothe our bitter woes,
God in Christ on us bestows;
Jesus bought our peace with God
With His holy, precious blood;
Peace in Him for sinners found,
Is the Gospel's joyful sound.

(Hymnary 49)

It is this Gospel orientation that gives our synod its particular character, its flavor, if you will. This is what determines its spirit, its practice in the congregations, and its life as a church.

It goes without saying that the doctrine of the inerrancy and verbal inspiration of the Holy Scripture undergirds our certainty that the message of the Gospel is God's own divine revelation to us. It is his Gospel which has been revealed to the world through the divinely inspired pages of Holy Scripture.

It is this Gospel that should be the motivating force for all the activity of our church body. Why do we want to open new missions? Not simply that the organization can grow. No, we want to reach out to precious blood-bought souls and bring them to saving faith in the Lord Jesus, and feed all who come with the bread of life. Should we not therefore intensify our efforts in this regard. We are not being true to the Gospel nor to the very spirit of our synod if we have no desire to spread the message. Poor souls are being fed with so much chaff and husk these days that they suffer from spiritual malnutrition. We, who have the true bread of life, cannot selfishly hoard it for ourselves while others are starving. Why do we want to send missionaries to Peru? Because of the spiritual starvation that people there live with day after day. They call upon us to come over and help them and feed them with food for the soul.

What motivates our desire to support our seminary and provide pastors? Why, of course, it is the same motivation. "How shall they hear without a preacher?" asks the Apostle Paul. (Romans 10,14) When we are dead and gone who will take our place if it is not for our schools, says Martin Luther. Training pastors for our growing church is essential for the spreading of the good tidings of great joy.

When our Lord talked about the "one thing needful" he was referring to this very matter that we have spoken of today, the saving Gospel. Our Bethany Lutheran College gives us an excellent opportunity to teach and reach several hundred young people every year. Many of them are not very familiar with the message of salvation. The Bethany experience represents a mission opportunity that will not come again in the lives of many youth. Our faculty, therefore, should also be mission minded, having a deep concern for their spiritual welfare.

And what shall motivate us to good Christian stewardship so that we willingly set aside a percentage of our income for the Lord's work? Nothing else but the great love the Lord Jesus has shown for us and the forgiveness of sins which we daily receive. It is said of the early Vikings that when they went down into the water to be baptized into the Christian faith they held their battle axes high over their heads. That was one part of their daily lives that was not to be consecrated to the Lord. Do we sometimes act in similar fashion so that our wallets remain as something apart from the influence of the Gospel? Let us re-examine ourselves also in this regard.

And so with our whole manner of living as Christians: the Gospel motivates us to hear God's word regularly, to be students of the Word, to live righteous and godly lives, and so to show our faith in the way we talk and think, and act.

What kind of church body is the Evangelical Lutheran Synod? We hope and pray that it will ever remain one that has as its very life blood the blessed teaching of justification by grace alone through faith in our Saviour Jesus Christ. Only then will it be built on a rock. Only then will it be truly "evangelical." Only then will it be truly "Lutheran." With such a character it will not compromise one of the doctrines of scripture because they are all directly related to the one central doctrine. With such a motivation it will not fall into lethargy and laziness in its efforts to save souls. It will continue to be God's instrument in proclaiming the "glad tidings of great joy" to as many as it can reach. God grant it for Jesus' sake. Amen.

Soli Deo Gloria

George M. Orvick

REPORT OF THE PRESIDENT

ORDINATIONS AND INSTALLATIONS

The Rev. Mark DeGarmeaux was installed as pastor of Jerico and Saude Lutheran Churches on July 3, 1988. The Rev. M. E. Tweit preached the sermon and Circuit Visitor Wilfrid Frick performed the rite of installation. The Rev. Alf Merseeth served as liturgist.

Candidate of Theology Micah Ernst was ordained and installed as pastor of Peace Lutheran Church, Jefferson City, Missouri, on July 10, 1988. The Rev. Robert Kant (WELS) preached the sermon and the Rev. John A. Krueger performed the rite of ordination and installation.

Mr. James Schneck was installed as principal and upper grade teacher of Holy Trinity Lutheran School, Okauchee, Wisconsin, on July 31, 1988. The Rev. Melvin Schwark (WELS) of Sandborn, Minnesota, preached the sermon and Pastor Gaylin Schmeling performed the rite of installation.

The Rev. Gregory Haugen was installed as pastor of Faith Lutheran Church, Oregon, Wisconsin, on August 7, 1988. Your synodical president preached the sermon, Circuit Visitor Kenneth Schmidt performed the rite of installation, and the Rev. Arnold V. Kuster was the liturgist.

Candidate of Theology Daniel Schroeder was ordained and commissioned to be pastor of Faith Evangelical Lutheran Parish in Kallangur and Maryborough, Queensland, Australia, on August 28, 1988, at Bethany Lutheran Church, Princeton, Minnesota. The Rev. Wayne Halvorson, secretary of the Board for Foreign Missions, preached the sermon, the Rev. Paul Scharrer (WELS) performed the rite of ordination, and the Rev. Thomas E. Dudley was the commissioning pastor. The Rev. David Nelson served as liturgist, and the Rev. Mark Bartels served as lector. The Rev. Norman A. Madson, field secretary of the Board for Foreign Missions, also assisted in the service.

Miss Pamela Klessig was installed as teacher of Scarville Christian Day School on September 4, 1988. Pastor John Dukleth performed the rite of installation.

Mrs. Linnette Fehr was installed as teacher of grades kindergarten through fourth at River Heights Lutheran School, East Grand Forks, Minnesota, on September 11, 1988. Pastor John Petersen performed the rite of installation.

Mr. Roger Holtz was installed as principal and upper grade teacher of River Heights Lutheran School, East Grand Forks, Minnesota, on September 11, 1988. Pastor John Petersen performed the rite of installation.

Mr. Gary Nutt was installed as teacher of King of Grace Lutheran School, Golden Valley, Minnesota, on September 11, 1988. Pastor Ekhooff performed the rite of installation.

The Rev. Matthew Luttmann was installed as pastor of Grace Lutheran Church, Madison, Wisconsin, on September 18, 1988. The Rev. Raymond Branstad preached the sermon, President Wilhelm Petersen performed the rite of installation and the Rev. Bradley Homan was the liturgist.

The Rev. Paul Petersen began work as visitation pastor at Holy Cross Lutheran Church, Madison, Wisconsin, on August 1, 1988.

The Rev. David Haeuser was commissioned to be missionary to Peru on November 13, 1988. The Rev. James Olsen preached the sermon and was also the commissioning pastor.

The Rev. Herbert Huhnert was installed as pastor of Christ the King Lutheran Church, Bell Gardens, California, on December 4, 1988. Vicar Gregory Bork was the speaker, Circuit Visitor John Schmidt performed the rite of installation, and the Rev. David Haeuser served as liturgist.

The Rev. Michael Smith was commissioned to be pastor of the synod's new mission at Bullhead City, Arizona, on December 4, 1988. Your synodical president preached the sermon and Dr. William Kessel of the Board for Home Missions was the commissioning pastor. The service took place during the morning service at Our Saviour Lutheran Church in Lake Havasu City, Arizona.

The Rev. Wayne Halvorson was installed as pastor of Our Savior's Lutheran Church, Albert Lea, Minnesota, on January 8, 1989. The Rev. Mark Marozick preached the sermon, Circuit Visitor Wilfrid Frick performed the rite of installation, and the Rev. Dennis Schmidt served as liturgist.

The Rev. Paul Zager was installed as pastor of St. Timothy Lutheran Church,

Lombard, Illinois, on January 15, 1989. The Rev. Steven Reagles preached the sermon and Circuit Visitor Kenneth Schmidt performed the rite of installation and also served as liturgist.

The Rev. John Dukleth was installed as pastor of Bethany Lutheran Church, Luverne, Minnesota, and Rose Dell Trinity, Jasper, Minnesota, on January 29, 1989. Seminary President Wilhelm Petersen preached the sermon and the Rev. Richard Newgard performed the rite of installation.

The Rev. Jeffrey Carter was installed as pastor of Our Redeemer Lutheran Church in Yelm, Washington, on February 19, 1989. The Rev. William McMurdie preached the sermon, Circuit Visitor Glenn Obenberger performed the rite of installation, and the Rev. Jerrold Dalke served as lector.

The Rev. Daniel Schroeder was installed as pastor of Our Redeemer Ev. Lutheran Church in Kallangur on March 12th and St. Paul's Ev. Lutheran Church in Maryborough on March 19th. Both congregations are located in Queensland, Australia. Officers of the congregation preached the sermon and performed the rite of installation.

The Rev. Paul Anderson and the Rev. Otto Trebelhorn were installed as associate pastors of Ascension Lutheran Church, Eau Claire, Wisconsin, on April 2, 1989. Your synodical president preached the sermon, and the Rev. Frederick Theiste, circuit visitor, performed the rite of installation. The Rev. Timothy Bartels was the liturgist and the Rev. Craig Ferkenstad served as lector.

The Rev. Timothy Mutterer was installed as pastor of Christ Lutheran Church, Sutherlin, Oregon, and St. Matthew Lutheran Church, Myrtle Creek, Oregon, on April 9, 1989. The Rev. Glenn Obenberger, circuit visitor, preached the sermon and the Rev. Hugo Warnke (WELS), vacancy pastor, served as liturgist and performed the rite of installation. The Rev. William Mack served as lector in the service at St. Matthew.

Mrs. Dawn Sauer was installed as primary grade teacher of Holy Trinity Lutheran School, Okauchee, Wisconsin, on April 30, 1989. Pastor Gaylin Schmelting preached the sermon and performed the installation.

The Rev. William Mack was installed as pastor of Resurrection Lutheran Church, Marietta, Georgia, on June 4, 1989. Circuit Visitor Charles Keeler preached the sermon and performed the rite of installation.

The Rev. Jon Aho was installed as campus pastor for Pinewood Lutheran Church, Burlington, Massachusetts, on May 21, 1989. He will do temporary, exploratory work amongst the university students.

MEMBERSHIP REQUESTS

The following pastors have applied for membership in the Evangelical Lutheran Synod. The proper letters of request or transfer are on file.

The Rev. James Larson, pastor of Concordia Lutheran Church, Hood River, Oregon. The Colloquy Committee has found him to be in doctrinal agreement with the Evangelical Lutheran Synod and recommends him for membership.

The Rev. Jeffrey Carter, pastor of Redeemer Lutheran Church, Yelm, Washington, by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Paul Zager, pastor of St. Timothy Lutheran Church, Lombard, Illinois, by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Herbert Huhnerkoch, pastor of Christ the King Lutheran Church, Bell Gardens, California, by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Jon Aho, campus pastor for Pinewood Lutheran Church, Burlington, Massachusetts. The Colloquy Committee has found him to be in doctrinal agreement with the Evangelical Lutheran Synod and recommends him for membership.

The Rev. Daniel Schroeder, pastor of Our Redeemer and St. Paul's Lutheran Churches, Kallangur, Queensland 4503 and Maryborough, Queensland 4650 Australia.

The Rev. Micah Ernst, pastor of Peace Lutheran Church, Jefferson City, Missouri.

The Rev. Timothy Mutterer, pastor of St. Matthew, Myrtle Creek and Christ, Sutherlin, Oregon, by transfer from the Wisconsin Evangelical Lutheran Synod.

The Rev. Harry Bartels, pastor elect of Good Shepherd Lutheran Church, Brownsburg, Indiana, by transfer from the Wisconsin Evangelical Lutheran Synod.

The following teachers have applied for membership in the Evangelical Lutheran Synod. The proper letters of transfer are on file.

Mr. James Schneck, Principal of Holy Trinity Lutheran School, Okauchee, Wisconsin, by transfer from the WELS.

Mr. Roger C. Holtz, principal of River Heights Lutheran School, East Grand Forks, Minnesota, by transfer from the WELS.

The following congregations have applied for membership in the Evangelical Lutheran Synod. The proper documents have been submitted.

Concordia Evangelical Lutheran Church, Hood River, Oregon.

Gloria Dei Lutheran Church, Saginaw, Michigan.

Good Shepherd Lutheran Church, Brownsburg, Indiana.

DEDICATIONS



Our Savior's Lutheran Church, Bagley, MN

Our Savior's Lutheran Church of Clearwater County at Bagley, Minnesota, dedicated its new church building on May 15, 1988. The Rev. Joseph Burkhardt, former pastor of the parish, spoke at the morning service. The Rev. John Moldstad, Sr., also a former pastor, preached the festival sermon and performed the rite of dedication.



Our Saviour Lutheran Church, Lake Havasu City, AZ

Our Saviour Evangelical Lutheran Church of Lake Havasu City, Arizona, was dedicated on December 4, 1988. Dr. William Kessel, former pastor of the congregation, preached the sermon and your synodical president performed the rite of dedication.



Our Savior Lutheran Church Interior, Lakeland, FL

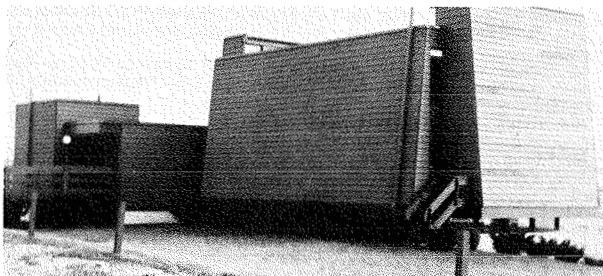
Our Savior Lutheran Church of Lakeland, Florida, was dedicated on March 19, 1989. Your synodical president preached the sermon and performed the rite of dedication.

GROUNDBREAKING

Groundbreaking ceremonies for the Ylvisaker Fine Arts Building were held on the campus of Bethany Lutheran College on August 28, 1988. The speaker for the occasion was President Marvin Meyer. Prof. Erling Teigen was the liturgist, and seminary president Wilhelm W. Petersen was lector. Groundbreaking officiant was synodical president, George M. Orvick.

ANNIVERSARIES

The 20th anniversary of our ELS Foreign Mission in Peru was celebrated at the 1988 Synod Sunday service. The Rev. Norman A. Madson was the preacher and the Rev. David Lillegard, the liturgist.



Pilgrim Lutheran Church, Waterloo, IA

Pilgrim Lutheran Church, Waterloo, Iowa, celebrated the 25th anniversary of its organization, and the 20th anniversary of its church dedication on June 19, 1988. Former Pastor John Schmidt preached at the morning service, and former pastor Paul Petersen preached for the afternoon service.



English Lutheran Church, Cottonwood, MN

English Lutheran Church, Cottonwood, Minnesota, celebrated its 100th anniversary on August 21, 1988. Your synodical president was guest speaker for the morning service and Pastor Daniel Larson was the liturgist. At the afternoon service the Rev. John Schmidt preached the sermon and Professor Juul Madson served as liturgist. Both were former pastors of the congregation.



Concordia Lutheran Church, Eau Claire, WI

Concordia Lutheran Church, Eau Claire, Wisconsin, celebrated the 60th anniversary of the organization of the congregation and the 15th anniversary of the dedication of its present church building on September 18, 1988. The Rev. Frederick Theiste, pastor of the congregation, preached the festival sermon.

Mt. Olive Lutheran Church, Mankato, Minnesota, celebrated its 60th anniversary on September 25, 1988. Your synodical president was guest preacher for the occasion.

Heritage Lutheran Church, Apple Valley, Minnesota, celebrated the 20th anniversary of its first service and the 15th anniversary of its dedication on October 16, 1988. Your synodical president was guest speaker for this festive occasion.

Our Savior Lutheran Church, Naples, Florida, celebrated its 15th anniversary on November 20, 1988. Your synodical president was guest speaker for the festive occasion.

Resurrection Ev. Lutheran Church in Marietta, Georgia, celebrated its 20th anniversary on November 27, 1988.

Scriptural Lutheran Church, Cape Girardeau, Missouri, celebrated its 20th anniversary on April 9, 1989.

King of Grace Lutheran Church, Golden Valley, Minnesota, celebrated the 10th anniversary of its Christian Day School on June 4, 1989.

THE FOLLOWING HAVE OBSERVED ANNIVERSARIES OF ORDINATION OR OF SERVICE

The Rev. Carl Wosje celebrated the 25th year of his ordination on June 30, 1988.

The Rev. Daniel Sabrowsky celebrated the 25th year of his service in the office of the ministry.

RESIGNATIONS AND APPOINTMENTS

The Rev. Richard Gudgeon resigned from the Evangelical Lutheran Synod effective July 15, 1988.

Redeemer Lutheran Church, Scottsville, New York, resigned from the Evangelical Lutheran Synod on November 5, 1988.

The Rev. Paul Haugen resigned from the Belview/Rock Dell Parish and from the Evangelical Lutheran Synod on December 25, 1988.

The Rev. John Moldstad, Jr., resigned from the Anniversary Committee and from being visitor of Circuit #10. The Rev. John Schmidt was appointed to take his place as circuit visitor.

The Rev. John Moldstad, Sr., resigned as visitor of Circuit #1. The Rev. Charles Keeler was appointed to take his place.

The Rev. John Moldstad, Sr., resigned as vice-president of the synod. The Rev. Paul Petersen was appointed to take his place.

The Rev. Edward Bryant resigned as visitor of Circuit #11. The Rev. Glenn Obenberger was appointed to take his place.

Dale Dahlke resigned from the Board for Education and Youth.

The Rev. Raymond Branstad was appointed to the Board for Education and Youth.

Mr. Ron O'Neill was appointed to the Board for Education and Youth.

RETIREMENTS

The Rev. Paul Petersen retired from the active ministry on August 1, 1988.

The Rev. Wilfrid Frick retired from the active ministry on June 1, 1989.

DEATHS

Mrs. Norma Ylvisaker, widow of Dr. S. C. Ylvisaker, died on June 22, 1988. Professors Erling Teigen and Juul Madson officiated at the graveside rites, June 27th in Roselawn Cemetery, St. Paul, Minnesota.

The Rev. Adolph Harstad passed away on August 16, 1988. Christian burial services were held at Parkland, Washington, on August 20th with your synodical president officiating.

INTERSYNODICAL MATTERS

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

We thank our God for the fellowship and unity we have with our sister synod. During the past year we have had a number of contacts. The Evangelical Lutheran Confessional Forum met on October 17-18 at Bethany Seminary with the Evangelical Lutheran Synod as hosts. This was the 20th meeting of the Forum. Rev. Duane Tomhave presented an essay entitled, "Synods of Mission-Minded Confessional Lutherans." Various essays from both synods were reviewed, division meetings were held and reports were given and discussed.

On January 20, representatives of the ELS Doctrine Committee and the WELS Committee on Inter-Church Relations met at the WELS headquarters building in Milwaukee. Among numerous items discussed were the Doctrine Committee's essay on the Lord's Supper; the situation in East Germany; the joint WELS-ELS-LCMS meeting; the situation in Sweden and Norway; the forthcoming meeting with the Church of the Lutheran Confessions; and the planning for the establishment of a new synodical conference.

The WELS has again this year been very helpful in filling our pastoral vacancies in some of our congregations. A number of WELS pastors will be applying for membership at this convention. This is much appreciated as we have had a shortage of men. We extend a cordial welcome to those pastors who are joining our synod this year.

A subcommittee from the ELS Doctrine Committee and the WELS Committee on Inter-Church Relations is working on guidelines for the proposed new synodical conference. Further planning meetings are scheduled. A joint meeting of representatives of ELS-WELS and the church of the Lutheran Confessions (CLC) was held February 1 and 2. This is reported on fully in the Doctrine Committee report.

The next biennial convention of the WELS will be August 7-11, 1989, at Prairie du Chien, Wisconsin.

THE EVANGELICAL LUTHERAN FREE CHURCH **(East Germany)**

Our dear brethren behind the iron curtain continue in their brave struggle to uphold the truth. President Gerhard Wilde writes, "I thank you very much for sending your Synod Report with the information concerning your resolutions regarding our church. It is God's gift to us that not only are you in church fellowship with us, but also that this church fellowship can continue undisturbed. This is a great support for us in the difficulties which have come over us. We are thankful for all the patience which you have shown us . . . We are striving not to give up what we received as an inheritance from the fathers and what the old Synodical Conference always represented. We see in this inheritance a special grace of God which He has shown us. We are happy about both your churches, the ELS and WELS, that you have retained this doctrinal position and therewith encouraged us amid all Anfechtungen (trials) not to lose heart. God bless your service to us."

THE LUTHERAN CONFESSIONAL CHURCH **(Sweden and Norway)**

President Lars Engquist of the LBK reports a spirit of optimism and desire for spreading the Gospel on the part of the church which he heads. The official organ of the church is called "*Bibel og Bekjennelse*" (Bible and Confession) and is published regularly. It often contains articles from the *Lutheran Sentinel* and the *Northwestern Lutheran*. This year's convention will be held in Ljungby, Sweden, on July 27-30. I plan to attend as I feel that this small church needs all the encouragement we can give if they are to survive and make progress. Our synod was once in a similar situation and we were blessed by others who gave us help and direction.

The group led by Per Jonsson, also called LBK, has not responded to my letter in which I asked for the possibility for doctrinal talks. I reported to this church body the action of our synod at the last convention and urged them to consider my invitation to sit down for talks with all parties concerned. No answer was received.

THE LUTHERAN CHURCH-MISSOURI SYNOD

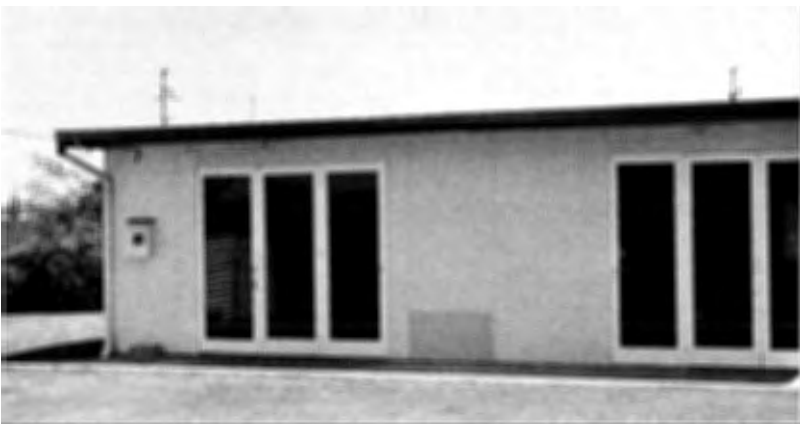
Representatives of the WELS-ELS and the LC-MS met for doctrinal discussions on November 10-11 in St. Louis. The chief topic under consideration was the doctrine of church fellowship. The ELS-WELS hold to the old Synodical Conference position that altar, pulpit and prayer fellowship are all on the same level. The LC-MS does not consider joint prayer with heterodox church bodies to be an exercise of church fellowship. The ELS-WELS believe that the Bible passages which tell us to avoid false teachers cannot be narrowed down to avoiding only altar and pulpit fellowship, but these passages include all forms of joint worship.

No dates were set for future meetings. The next LCMS convention will be held July 7-14 at Wichita, Kansas.

LUTHERANISM IN AUSTRALIA



St. Paul's Lutheran Church, Maryborough, Queensland, Australia



Our Redeemer Lutheran Church, Kallangur, Queensland, Australia

The year 1838 is generally regarded as the beginning of Lutheranism in Australia. There is a long history of hard work and dedicated ministry on the

part of Lutherans who came from Europe. Basically two streams of Lutheranism developed. One group came in contact with Dr. C. F. W. Walther and the Missouri Synod. It formed the Evangelical Lutheran Synod of Australia and was in fellowship with the Synodical Conference. The other group was a merger of many bodies and in 1926 came to be known as the United Evangelical Lutheran Church of Australia. This group tolerated many divergent theological opinions. In spite of doctrinal differences the "urge to merge" grew very strong so that a "Theses of Agreement" was drawn up which finally led to the merger of the two bodies into what is now called the Lutheran Church of Australia.

Several small congregations, however, did not go along in the merger. Two of these congregations, Our Redeemer of Kallangur and St. Paul's of Maryborough, both in Queensland, formed Faith Ev. Lutheran Parish of Queensland. Another group was formed in South Australia. Rev. Thomas Dudley and Grace Lutheran Church of Hillsboro, Oregon, have been very helpful in supporting and encouraging these faithful Lutherans. The Rev. William Mack of the ELS served the Queensland congregations for over two years and the congregation in South Australia was served by the Rev. Daniel Sabrowsky, now also of the ELS. Our ELS recognized the Faith Ev. Lutheran Parish as being in fellowship with our synod in 1986. The South Australia congregation was also in fellowship through Grace Lutheran of Hillsboro. Since that time both the Rev. Mack and the Rev. Sabrowsky have returned to the United States. The Kallangur and Maryborough congregations remain strong and active in spite of a long vacancy. In June of 1988, at their request for a pastor, the assignment committee of the ELS assigned Candidate for Theology Daniel Schroeder to be their pastor. He was ordained at Bethany Lutheran Church, Princeton, Minnesota, and was installed as pastor of the Australia parish on March 12, 1989. The congregations are very happy to have their own pastor again and are excited about spreading the Gospel. Many other lay people in the area are inquiring about their doctrine and are searching for an alternative to the LCA.

On the basis of a request from the people of the churches in fellowship with us I traveled to Australia for a visit (April 8-22). There have been numerous letters and contacts with the people and a visit to Mankato by the parish secretary, Mr. Bernie Hartwig, and his wife. Pastor Thomas Dudley very kindly invited me to accompany him and made all the arrangements. I also wanted to visit Pastor Dan Schroeder who had been installed there on March 12th. I am happy to report that he is doing a fine job as pastor of the Kallangur and Maryborough congregations. While there I preached in both churches; met with officers of the congregation about their future; visited in many homes and gave three public lectures, together with Pastor Schroeder and Pastor Dudley, on the problems confronting the Lutheran church today. The reason for the public lectures was that some in the Lutheran Church of Australia are looking for a church where confessional Lutheranism is upheld. We also drove 1,200 miles across the "outback" to Adelaide where we had a good discussion with Prof. Clarence Priebbenow, a conservative pastor there, about the future. I found the members of the congregations there to be deeply spiritual and steadfastly devoted to the Holy Scriptures and the Lutheran Confessions. They are determined to carry on the work of spreading the Gospel and upholding confessional Lutheranism against great odds. This summer a young college graduate, presently teaching high school, Mr. Mark Tuffin, will arrive in Mankato and will enroll in our seminary. He, together with his wife, Sue, plan to arrive in the States about July 20th. In about two years another young man, Mr. Brad Kerkow, also plans to come to our seminary. The churches are looking to us for guidance and encouragement and for help in training pastors so that the work may go on there. Our Board for Foreign Missions recently sent a check for \$1,500 to the parish for the purchase of a copy machine.

I believe that it is important for our ELS to demonstrate our support for small groups around the world who are struggling to uphold the truth. Such groups are found behind the iron curtain in East Germany, in Sweden and Norway, and in Australia. They need our prayers and encouragement just as we did when our synod was reorganized in 1918.

WELS WORK IN JAPAN

The Rev. Roger Falk, chairman of the Doctrine Committee, of the Lutheran Evangelical Christian Church (Japan Mission of the WELS) extends a gracious

offer to serve members of the ELS who might be in the military either in Japan or Okinawa. He is pastor of Holy Light Ev. Christian Church, 29-6 Hyogozuka 3 Chome, Utsonomiya She, TOCHIGI-KEN 321-01 JAPAN. Tel. 0286-53-6353. We thank him for this brotherly concern. Military men and women serving in those areas should be put in contact with the Rev. Falk.

SYNODICAL AFFAIRS

DOCTRINAL MATTERS

For some years there has been going on in our midst a discussion of the doctrine of the Lord's Supper. This discussion has centered about the efficacy and power of the Words of Institution and the question of when the real presence of Christ's body and blood begin. A set of nine theses was approved by the synod at its 1981 convention. Last year the synod in convention directed the General Pastoral Conference to come to grips with the matter. The Doctrine Committee prepared an exhaustive paper on the subject and this was read and discussed at the conference. The Doctrine Committee reports that the paper was adopted as a valid representation of the theses and of the teaching of Scripture and the Confessions on the matter. Since there was still a continued feeling that thesis nine was not clear enough the committee met with Professor Erling Teigen for further discussion. We are happy to report that an explanation of thesis nine was drawn up and approved by both the committee and Prof. Teigen as an acceptable explanation of the matter. Both Prof. Teigen and the committee were well-pleased with the statement which was adopted. It is contained in the report of the Doctrine Committee. It certainly is my fervent prayer that this will unite us again on the matter of the precious doctrine of the Holy Supper so that we may proceed in a spirit of unity. The discussions have, of course, benefited us in that we have grown in our understanding of the teachings of Scripture and the Confessions in this area of theological concern.

CIRCUIT VISITORS' CONFERENCE

The 1988 Circuit Visitors' Conference was held in Burnsville, Minnesota, on September 19-20. All eleven visitors were present together with your president and secretary Alf Merseth. Each visitor gave a report on church conditions in his circuit. Many cases of casuistry were discussed. Subjects such as communion practices, pastors' salaries, youth work, the conducting of call meetings, the importance of circuit meetings, mission outreach, role of men and women in the church, etc., were discussed. President Meyer of Bethany Lutheran College and President Petersen of Bethany Lutheran Theological Seminary made presentations. Some of the visitors have conducted thorough visitations in congregations in their respective circuits and these have been much appreciated by the pastors and congregations. We urge pastors and congregations to invite the visitor to come for such a visit. It is a wholesome experience for all and helpful to the work. We ought not wait until problems arise to do so on a regular basis.

SEMINARS

A series of nine seminars have been conducted throughout the synod over the past three years. These have been called "Life in the Parsonage" seminars and have been attended by pastors and wives. The seminars have been led, for the most part, by Mr. Fred Matzke of the Wisconsin Lutheran Child and Family Service. The discussions have been very helpful for pastors and wives as there is an increasing need for help in being able to deal with the stress of the ministry. These two-day seminars have been made possible by a generous grant from Aid Association for Lutherans. This series is now complete and all pastors and wives have had the opportunity to attend. We would like to hold one for our missionaries in Peru. We shall investigate this possibility.

The most recent seminar for pastors is entitled, "Your Church Can Grow Under God." This seminar is designed to help pastors with three vital areas of their ministry: preaching, organization and outreach. Prof. John Jeske presents, "Sharpening Your Homiletical Skills." The Rev. E. Ekhooff speaks on "Organized for Action" and the Rev. Robert Hartman (WELS Evangelism Secretary) deals

with "Outreach." Three such seminars have been held in Madison, Wisconsin; Portland, Oregon; and Detroit, Michigan. Several more are planned so that the entire synod will have been covered. Pastors have expressed appreciation for this opportunity. Lutheran Brotherhood has provided a generous grant for this project.

The latest venture to help our pastors and their families is a "Financial Planning Seminar" put on in the local circuits. This is sponsored by the Board for Christian Service and conducted by Prof. Norman Holte and Prof. Richard Wiechmann. This will be an ongoing series and is funded by a grant from AAL.

A "Team Building Grant" from AAL also makes it possible for the synod president to meet with pastors and wives for a time to share thoughts about the Lord's work and how we can serve through our synod. Your president plans to use this grant to bring lay leaders together for similar discussions.

We express our sincere appreciation to AAL and Lutheran Brotherhood for their help in making these ventures possible.

WOMEN'S SOCIETIES

So much help is received each year from the various women's organizations in our synod that we want to take this opportunity to express appreciation. The Women's Missionary Societies, the Bethany Women's Auxiliaries, the Ladies' Aids and Circles, the Guilds, etc., have made generous contributions to the Lord's work both in the home congregations and for synodical work. Women play a very active role in the life of the church and we welcome their zeal and their input.

YOUTH WORK

Our Board for Education and Youth is working hard in all areas of its responsibility; parish education, Christian Day Schools and youth work. This year's LYA convention is scheduled for August 4-6 at the Wisconsin Dells, Wisconsin. Various area retreats and counselor workshops have been held. A fine paper for our youth is published regularly under the title: "Young Branches." We were not able to have a youth honors choir at this year's convention because of financial considerations. We hope to undertake this project again in future years. How important it is for our synod to teach and lead our youth in this age which is so filled with Satan's schemes!

THE ASSIGNMENT COMMITTEE

The Assignment Committee assigned candidates and vicars as follows:

Candidate of Theology Daniel Basel to Scarville-Center, Iowa parish.

Candidate of Theology Gregory Bork to the Tustin, California parish.

Candidate of Theology Michael Madson to the Rock Dell-Belview, Minnesota parish.

Candidate of Theology Richard Tragasz to the Parkersburg, Iowa parish.

Vicar James Braun to the Princeton, Minnesota parish.

Vicar Ralph Mozach to the Lakewood, Washington parish.

Vicar Mark Wold to the Waterville, Iowa parish.

Vicar Ralph Mozach received his theological training from Faith Seminary in Tacoma, Washington. He applied for a colloquy with our ELS. The Colloquy Committee met with Mr. Mozach and found him to be in doctrinal agreement with our synod. It required that he attend our seminary for March, April and May and then serve a year of vicarage before applying for permanent membership in the synod.

MISSION BLESSINGS

We cannot but marvel at how the Lord continues to bless our synod in the area of mission outreach. We commend both our Boards for Home and Foreign Missions for their diligent efforts in spreading the Gospel. New home missions have been opened in Brownsburg, Indiana, and in Bullhead City, Arizona. A lovely

new church was dedicated at our mission in Lakeland, Florida. A fine church building was purchased in Brownsburg, Indiana. Our Saviour, Lake Havasu City, Arizona, which has recently become self-supporting, also dedicated a splendid house of worship. The Partners in the Gospel fund is making most of these ventures possible. The board is, at the present, making a decision as to the location of the next new mission.

On the foreign field steady progress is being made. The board has called its fifth missionary to Peru and the work is now able to expand in all areas: outreach to new souls, instruction of present members, regular services and an intensified seminary program for future pastors. A finer and larger seminary-mission headquarters building has been purchased which greatly enhances the seminary program. The generous endowment gift from Mr. Marvin Schwan, the Helping Hands gifts, and the continued support of our members through the synod budget is making all of this possible. We, here at home, need to remember our missionaries in our prayers and with our support.

BETHANY LUTHERAN COLLEGE

One of the highlights of this convention will be the cornerstone laying ceremony on Tuesday, June 20th, at 3:00 p.m. of the Ylvisaker Fine Arts Center. It is really a milestone in the history of Bethany and of our synod that this long needed building is becoming a reality. And how wonderful it is that the cash to pay for the building is already in hand. Yes, we still need to raise another million for an endowment for the operation and maintenance of the center, but that will be accomplished during the next couple of years. It surely is a fitting tribute to the memory of Dr. S. C. Ylvisaker that this building be dedicated in his honor. It is also noteworthy that at this convention we have a memorial service for his faithful wife. With the opening of the Fine Arts Center, with the prospect of a large enrollment this fall, and with the recommendation for another ten years accreditation by the North Central Committee we have so much to be thankful for. The faculty and administration are indeed to be commended for their hard work and dedication to the goals and ideals of Christian education at our school.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

After facing a real pastoral shortage for a number of years, during which our sister synod supplied us with a number of workers, we are now in a position to meet our own needs. Next spring at this time we should have five candidates ready for ordination. Three are now vicaring and two incoming seniors have already vicared. We are glad that our "school of the prophets" is able to provide the necessary pastors to feed the flocks which are hungering and thirsting for the means of grace.

It is also fitting that we congratulate our seminary president, Dr. Wilhelm Petersen. He was awarded an honorary doctor of divinity degree by the faculty of Concordia Theological Seminary, Fort Wayne, Indiana. He certainly is deserving of such an honor after many years of faithful service as parish pastor and for nine years as president of our seminary.

THE SEVENTY-FIFTH ANNIVERSARY

We are now four years away from the celebration of the 75th anniversary of our synod. It is our intention to celebrate this anniversary beginning in the congregations and circuits in the fall of 1992 and culminating in a special celebration at the 1993 synod convention. The committee is hard at work in planning for this event. Its major undertaking will be the publication of a book which will record for posterity how the Lord has blessed our church during these 75 years. It will deal especially with the years 1968-1993 because these have not been covered in any previous publication and so much has happened during these years. Suggestions may be sent to me as chairman and we certainly welcome any ideas that our members may have.

CONGRATULATIONS AND GOD'S BLESSINGS

We extend our sincere congratulations to Pastor Carl Wosje and Pastor Daniel Sabrowsky who celebrated the 25th anniversary of their ordination during the year. We also offer our prayers for God's continued blessings upon those who are retiring from the full-time service in the parish. One, the Rev. Paul Petersen has served our synod in many capacities. Most of his work has been in mission congregations where he has helped establish several new missions. Pastor Petersen continues to serve as visitation pastor at Holy Cross in Madison, Wisconsin. Another of our pastors who is retiring is the Rev. Wilfrid Frick. He has served our synod faithfully for many years. He and his wife will live in Watertown, Wisconsin. The Rev. Paul Anderson and the Rev. Otto Trebelhorn tried to retire, but were immediately put back to work as co-pastors of Ascension Lutheran Church in Eau Claire, Wisconsin. We extend our sincere thanks to these faithful servants for their many years of dedicated labor.

BOARDS AND COMMITTEES PERFORM VALUABLE SERVICE

Space does not permit me to mention all the work done by our boards and committees and each report tells of their activities. But, nevertheless, let me express special thanks to some who carry heavy workloads and responsibilities out of love for the Lord and for the work of the synod. I am thinking especially of the synod's secretary, the Rev. Alf Merseth, the treasurer, Mr. Leroy Meyer, and the Sentinel Editor, the Rev. Paul Madson. Other board chairmen and members also have heavy assignments. These three, however, bear a constant workload every month and every day in addition to their regular responsibilities. Other synods have full-time paid staff members to carry out such duties. How blessed we are that we have people who do this work on a voluntary basis without regard for their own personal reward. May the Lord bless them and give them strength for their tasks.

BUDGETARY CONCERNS

The members of the synod need to be reminded that we all are called to be faithful stewards of the gifts God has given to us. If we all would give proportionately of our blessings to the Lord we would have more than enough to meet the needs of our current operating budget. We rejoice and thank God that in the year 1988 we exceeded our budget for the first time in about ten years. Our budget for 1988 was \$733,520 and our income was \$740,809.18. What a blessing this was for all the work we are doing together! It shows what we can do if we put our hearts and minds to the task and if we have the proper view of stewardship. This year, however, we are not off to a very good start. At the end of April last year we were \$4,532.52 ahead of the budget. This year at the same point in time we are \$25,262.26 behind. We urge each pastor and congregation to re-examine their synodical giving and see if every effort is being made to remember the work of the Lord away from home as well as at home. There are a number of congregations who let months go by without making a gift for synodical work. It would seem to me that being a member of a synod and wanting to have a voice in its operation would also carry with it the responsibility of supporting it.

PRESIDENT'S ACTIVITIES

This year has again provided me with another wonderful opportunity to become better acquainted with the members of our congregations. This year we have preached or spoken at the following churches: Peace, Deshler, Ohio; Gloria Dei, Saginaw, Michigan; First English, Cottonwood, Minnesota; Mt. Olive, Mankato, Minnesota; Our Savior, Grants Pass, Oregon; Christ, Klamath Falls, Oregon; Heritage, Apple Valley, Minnesota; Immanuel, Audubon, Minnesota; Forest, Forest City, Iowa; Zion, Thompson, Iowa; Our Savior, Naples, Florida; Our Saviour, Lake Havasu City, Arizona; Christ the King, Bell Gardens, California; Bethany, Port Orchard, Washington; Christ, Savannah, Georgia; Good Shepherd, Brownsburg, Indiana; Our Savior, Lakeland, Florida; Good Shepherd,

Bloomer, Wisconsin; Ascension, Eau Claire, Wisconsin; St. Matthew's, Detroit, Michigan; St. Paul's, Portage, Wisconsin; Newport, Wisconsin Dells, Wisconsin; King of Grace, Golden Valley, Minnesota; Our Redeemer, Kallangur, Australia; and St. Paul's, Maryborough, Australia. I have thus had the opportunity to preach or speak in about 80 of our synod's churches in the three years I have been in this office full time. In addition I have attended the General Pastoral Conference, a Circuit #6 Conference at Mason City, Iowa; a Circuit #10 Conference at Escondido, California; a Circuit #7 Conference at Ebro Corner, Minnesota; a Circuit #1 Conference at Lake Placid, Florida; and a Circuit #8 Conference in Mankato, Minnesota; two "Life in the Parsonage" seminars at Portland, Oregon and at Thief River Falls, Minnesota; three "Your Church Can Grow Under God" seminars at Madison, Wisconsin, Detroit, Michigan and Portland, Oregon; a Home Mission Planning seminar at LaCrosse, Wisconsin, as well as most of the meetings of the regular boards and committees of the synod.

CONCLUSION

It is obvious that the Lord continues to bless our synod. When I came to Bethany as a student there was only one building on the campus and now there are five and also a new seminary building. At that time we listed 69 congregations in nine states. We now have about 125 congregations in 20 states. Our clergy roster then numbered 52 ordained pastors. After this convention it will include 136. We thus see that the Lord has blessed us with outward growth. This, we all know, is not the greatest blessing. The main thing is that we hold fast to His pure Word and Sacraments and continue to uphold the truth. He has plainly told us, "If ye continue in my Word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31-32. For all of this we give all honor, praise and thanks to our gracious God. The Apostle Paul wrote, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planted any thing, neither he that watereth; but God that giveth the increase." I Cor. 3, 6-7. In verse 9 Paul tells us that we are "labourers together with God" in the work of building His Kingdom. All glory belongs to the Lord. His Word alone brings about the increase and works faith in men's hearts. But He uses us poor sinners as his instruments to sow the seed of the Gospel so that it may grow and flourish and bring eternal salvation to many souls.

Soli Deo Gloria!

George M. Orvick, president

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: President's Message

WHEREAS, President Orvick has reminded us that "we are a church which is founded upon a rock," the doctrine of justification by grace through faith, and,

WHEREAS, This doctrine gives man the greatest surety and joy, and,

WHEREAS, God has called us to know this doctrine in its fullness and greatness, and,

WHEREAS, God has commissioned us to bring this comforting doctrine to all men, therefore,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod thank God for this wonderful Gospel of salvation, and,

B. BE IT FURTHER RESOLVED, That the synod continue to keep the doctrine of justification, by grace through faith as the central focus of our church and its work, and,

C. BE IT FURTHER RESOLVED, That the synod renew its dedication and zeal to the spreading of this life-giving message at home and abroad.

Resolution No. 2: President's Activities

WHEREAS, President Orvick has faithfully attended to the responsibilities and obligations of his office,

BE IT RESOLVED, That the synod thank and commend President Orvick for his faithful service.

Resolution No. 3: President's Message and Report

BE IT RESOLVED, That the President's Message and Report be printed in the 1989 Synod Report.

SYNODICAL MEMBERSHIP ACTION OF THE SYNOD

Resolution No. 1: Membership Application of Pastors

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

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

1. The Rev. Micah Ernst, pastor of Peace Lutheran Church, Jefferson City, MO.

2. The Rev. Daniel Schroeder, pastor of Our Redeemer Ev. Lutheran Church, Kallangur, Queensland, Australia, and St. Paul's Ev. Lutheran Church, Maryborough, Queensland, Australia.

Resolution No. 2: Membership Application of Pastors

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Rev. Jon A. Aho of Burlington, Massachusetts, and the Rev. James G. Larson, pastor of Concordia Lutheran Church, Hood River, Oregon, and,

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

A. BE IT RESOLVED, That the Rev. Jon A. Aho be received into permanent membership in the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That the Rev. James G. Larson be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 3: Membership Transfers of Pastors

WHEREAS, The Rev. Harry Bartels, pastor-elect of Good Shepherd Lutheran Church, Brownsburg, Indiana; the Rev. Jeffrey Carter, pastor of Our Redeemer Lutheran Church, Yelm, Washington; the Rev. Herbert Huhnerkoch, pastor of Christ the King Lutheran Church, Bell Gardens, California; the Rev. Timothy Mutterer, pastor of St. Matthew Lutheran Church, Myrtle Creek, Oregon, and Christ Lutheran Church, Sutherlin, Oregon; and the Rev. Paul Zager, pastor of St. Timothy Lutheran Church, Lombard, Illinois, have been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod,

A. BE IT RESOLVED, That the Rev. Harry Bartels be received into permanent membership in the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That the Rev. Jeffrey Carter be received into permanent membership in the Evangelical Lutheran Synod, and,

C. BE IT RESOLVED, That the Rev. Herbert Huhnerkoch be received into permanent membership in the Evangelical Lutheran Synod, and,

D. BE IT RESOLVED, That the Rev. Timothy Mutterer be received into permanent membership in the Evangelical Lutheran Synod, and,

E. BE IT RESOLVED, That the Rev. Paul Zager be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 4: Membership Applications of Teachers

WHEREAS, It has been established that the applications of James A. Schneck, Principal of Holy Trinity Lutheran School, Okauchee, Wisconsin, and Roger C. Holtz, Principal of River Heights Lutheran School, East Grand Forks, Minnesota, have been transferred to the Evangelical Lutheran Synod by the officials of the Wisconsin Ev. Lutheran Synod,

A. BE IT RESOLVED, That James A. Schneck be received as a permanent member of the Evangelical Lutheran Synod, and,

B. BE IT RESOLVED, That Roger C. Holtz be received as a permanent member of the Evangelical Lutheran Synod.

Resolution No. 5: 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. Gloria Dei Lutheran Church, Saginaw, Michigan*
- 2. Concordia Ev. Lutheran Church, Hood River, Oregon*
- 3. Good Shepherd Lutheran Church, Brownsburg, Indiana*

Resolution No. 6: Constitution Review

WHEREAS, Our Savior's Lutheran Church of Bagley, Minnesota, has submitted its newly-adopted constitution for review, and,

WHEREAS, The synodical membership committee has reviewed it and found it to be in agreement with the constitution and doctrinal position of the Evangelical Lutheran Synod,

BE IT RESOLVED, That we thank the Our Savior's Lutheran Church for submitting its revised constitution and encourage other congregations that adopt new or revised constitutions also to submit them for review.

ESSAY FOR THE 72ND CONVENTION OF THE EVANGELICAL LUTHERAN SYNOD

God's Gift To You: The Means of Grace

The Rev. Gaylin Schmeling



The Rev. Gaylin Schmeling

- I. The Means of Grace: The Holy Word and Blessed Sacraments
 - A. There is no Promise of the Spirit's Activity Apart from Means (1-2)
 - B. The Spirit's Promises to Work Through Means (4-6)
- II. The Word of God: God's Gift to You
 - A. It is Inspired, Infallible and Inerrant
 - 1. The Word Incarnate and the Written Word (7)
 - 2. The Written Word is Inerrant and Infallible According to Scripture (8-9)
 - 3. The Written Word is Inerrant and Infallible According to the Teachings of the Fathers (10)
 - B. It is the Power of God unto Salvation
 - 1. The Word is Life-giving (11-12)
 - 2. The Word Strengthens and Preserves Faith (13)
 - C. The Central Message of the Word is God Revealed in the Cross
 - 1. The Law/Gospel Distinction (14-15)
 - 2. The Theology of the Cross (16-17)
 - 3. God Comes to Us Through the Word of the Cross (18)
 - 4. The Joyful Exchange ("Der Frohliche Wechsel") (19)
 - D. The Word of the Cross Motivates Us to Live for Him
 - 1. We will Read, Study and Meditate on this Life-giving Word
 - a. We will use the Word in Our Homes (20-21)

- b. We will use the Word as We Gather with Fellow Christians (22)
 - 2. We will Desire to Share that Word with All Those Around Us
 - a. Personal Evangelism (23)
 - b. Home and World Missions (24)
 - 3. Our Whole Life is a High Doxology (25)
 - III. The Sacraments: God's Gift to You
 - A. The Sacraments are the Visible Word (26)
 - B. The Definition of a Sacrament
 - 1. There are two Sacraments According to our Definition (27)
 - 2. The Various Means of Grace (28)
 - IV. Holy Baptism: God's Gift to You
 - A. The Command and Institution of Baptism
 - 1. The Great Commission (29-30)
 - 2. Christ's Baptism and Our Own (31)
 - 3. The Essence of Baptism (32)
 - B. The Blessings of Baptism
 - 1. Baptism as Full Forgiveness
 - a. Baptism as a Pipeline from the Cross (33)
 - b. Baptism as a Fountain Filled with Blood (34)
 - c. Baptism as Deliverance from Death (35)
 - d. Baptism as Deliverance from the Devil (36)
 - e. Baptism as Eternal Salvation (37)
 - 2. Baptism as New Birth
 - a. Baptism Works Rebirth (38-39)
 - b. Infant Baptism (40)
 - 3. Baptism as Dying and Rising in Christ
 - a. Dying and Rising in Christ as Faith and New Life (41)
 - b. The Daily Use of Christian Baptism (42)
 - C. Holy Absolution is the Continuum of Holy Baptism
 - 1. Absolution is a Daily Return to Baptism (43)
 - 2. Absolution is the Gospel of Forgiveness (44-45)
 - 3. Public and Private Absolution (46-48)
 - V. The Lord's Supper: God's Gift to You
 - A. The Command and Institution of the Supper
 - 1. The Scriptural Basis of the Sacrament
 - a. The Words of Institution (49-54)
 - b. Other Scriptural Testimony (55-57)
 - 2. The Effectual Cause of the Presence (58-60)
 - B. The Proper Preparation for the Supper
 - 1. True Sorrow over our Sins (61)
 - 2. True Faith in Christ's Redemptive Work (62)
 - C. The Blessings of the Sacrament
 - 1. The Supper Gives the Forgiveness of Sins
 - a. The Ransom Money for Sin (63-64)
 - b. The Presentation of Christ's Sacrifice (65)

2. The Supper Gives Life
 - a. The Supper is Nourishment (66)
 - b. The Supper is Life-Giving (67)
 - c. The Supper and the Sanctified Life (68)
 - d. The Supper and Our Daily Burdens (69-70)
 - e. The Supper as Communion with Christ (71)
 - f. The Supper as Incorporation into the Body of Christ (72)
3. The Supper Gives Salvation
 - a. The Supper as the Gateway to Heaven (73)
 - b. The Supper as the Viaticum (74-75)
 - c. The Supper and Eschatology (76)

GOD'S GIFT TO YOU: THE MEANS OF GRACE

I. *The Means of Grace: The Holy Word and Blessed Sacraments*

A. *There Is No Promise of the Holy Spirit's Activity Apart From Means*

1. In the Reformation God through Luther restored to the church the central article of the faith, justification by faith alone. As this restoration was taking place, men who seemed to be walking with Luther, robbed the church of the comfort of the Gospel by rejecting the scriptural means through which the treasure of salvation is received. Zwingli and others like him said that the Holy Spirit does not need a wagon. (Dux vel vehiculum Spiritui non est necessarium. F. Pieper, *Christian Dogmatics*, Vol. III, p. 146) They sarcastically implied that the Holy Spirit does not need a cart to carry the blessings of redemption to humanity. He does not use the Word, Absolution, Baptism and the Lord's Supper to work faith, strengthen faith, and preserve faith. Rather God works in man directly by His almighty power. Luther called all who in any way separate the activity of the Holy Spirit from the Word and Sacraments "enthusiasts" (*Schwärmer*). *The Formula of Concord* defines for us what Luther meant by the term "enthusiasts": "They are those who imagine that God draws men to Himself, enlightens them, justifies them, and saves them without means, without the hearing of God's Word and without the use of the Holy Sacraments." (FC Ep II 13, p. 471)

2. Enthusiasm is nothing new under the sun. In the latter half of the second century a schism occurred in the church as a result of Montanus' claim that the Holy Spirit spoke directly through him and his companions. He too doubted that the Holy Spirit needed a wagon. Luther traced this viewpoint all the way back to the fall where he showed that Adam and Eve became the first enthusiasts when Satan led them from the Word of God to their own ideas and imagination. (SA III VII 5, p. 312) Nor are we lack-

ing in enthusiasts today. We are surrounded by Reformed churches who still do not believe that the Holy Spirit uses a wagon. The charismatic movement is exploding around us with its direct revelations, its baptism with the Holy Spirit and fire, and its speaking in tongues. All this is to say nothing about modern theologians who put themselves above the Scriptures, and Romanists who make the Pope an infallible teacher outside and beyond the written Word of God.

3. This enthusiasm destroys the comfort of forgiveness and the certainty of salvation for poor lost sinners. If there are other revelations or traditions besides the Scripture through which God speaks, how do we know that we have the full life-giving truth. If the Spirit has not tied Himself to means, then we do not find forgiveness, life, and salvation in the words of Absolution, in the waters of Baptism and in the Lord's Supper. We are left in the lurch as to where to find forgiveness of sins and strengthening of faith. We must scurry from one revival to another hoping to feel the certainty of salvation. When the spiritual high wears off, one must go back to searching again. In times of trial and tribulation we are thrown to and fro in a sea of despair and outrageous fortune, for we can find no place where God's peace is dispensed and we feel no certainty of salvation within ourselves.

B. The Spirit Promises to Work Through Means

4. The Spirit has chosen to use a wagon to convey to us all the treasures of salvation. The Scripture declares that faith comes from hearing the Word (Romans 10:17), that Baptism saves us (I Peter 3:21), that whenever you forgive sins they are forgiven and whenever you do not forgive sins, they are not forgiven (John 20:23), and that the Lord's Supper gives the forgiveness of sins (Matthew 26:28). The Scriptures clearly state that God works through means, as Luther taught:

For He wants to give no one the Spirit or faith outside of the outward Word and sign instituted by Him, as He says in Luke 16:29, "Let them hear Moses and the prophets." Accordingly Paul can call baptism a "washing of regeneration" wherein God "richly pours out the Holy Spirit" [Titus 3:5]. And the oral Gospel "is the power of God for salvation to every one who has faith" [Rom. 1:16]. (LW 40:146)

5. The Scripture nowhere promises the Spirit and His gift outside of the means of grace. In fact our Confessions quote Luther as saying, "We should and must constantly maintain that God will not deal with us except through His external Word and Sacraments. Whatever is attributed to the Spirit apart from such Word and Sacraments is of the devil." (SA III VIII 9, p. 313) It is impossible to receive any saving knowledge apart from the means of grace. Whenever man looks to other revelations, error and heresy begin.

6. The scriptural and confessional doctrine of the means of grace is defined in this way by Dr. Pieper:

... He (God) ordained the means by which He gives men the infallible assurance of His gracious will toward them; in other words, He both confers on men the remission of sins merited by Christ and works faith in the proffered remission or, where faith already exists, strengthens it. The Church has appropriately called these divine ordinances the means of grace. (F. Pieper, *Christian Dogmatics*, Vol. III, p. 103)

This doctrine is a wonderful comfort for the believer. We do not have to spend our whole life searching for God's grace and forgiveness. He freely offers and gives it to us in His objective means of grace. There is nothing we must do or accomplish to receive His grace. Not only does He give us His forgiveness in the means of grace, but through them He also works and strengthens the faith which receives that forgiveness, life, and salvation. This comforting doctrine, which emphasizes that our salvation does not depend on our own efforts, indeed upholds the central article of the faith, justification by faith alone.

II. *The Word of God: God's Gift to You*

A. *The Word of God is Inspired, Infallible and Inerrant*

7. The term "the Word of God" is used in various ways in the Scripture. It can refer to the Word made flesh (I John 1:1) or it can refer to the oral and written Word (John 8:31-38). Jesus is the Word par excellence. The oral and written Word is the Word of God because God speaks through it, and its content is the message of Jesus Christ. The Scripture is the Word of God because here the Word made flesh is revealed. Luther speaks of the Scripture as Jesus' swaddling clothes and cradle, showing that Jesus will be found only in the Word (LW 52:171). Toward the end of his life Luther was asked if there was a difference between the Word Incarnate and the oral and written Word.

"By all means!" he replied. "The former is the incarnate Word, who was true God from the beginning, and the latter is the Word that's proclaimed. The former Word is in substance God; the latter Word is in its effect the power of God, but isn't God in substance, for it has a man's nature, whether it's spoken by Christ or by a minister." (LW 54:395)

8. This proclaimed and written Word is the primary means of grace, the chief thing in both the Sacraments. It is a means of grace in every form in which it reaches man, whether it be preached, printed, meditated upon, or pictured. This Word of God does not lose its saving power even though it is broadcast over radio or television, copied repeatedly, and translated. It is always the same powerful means of grace.

9. The source of the Word, whether proclaimed, pictured, or printed, is the Holy Scripture, the pure clear fountain of Israel. The Scripture is the Word of God because here God has said exactly what He wanted to say in the way He wanted to say it. God the Holy Spirit breathed into the minds of the holy writers the very thoughts they should express and the very words they were

to write. Therefore we know that the Bible is infallible and errorless in every detail. This doctrine which we call "verbal inspiration" is definitely the teaching of the Scripture. St. Paul says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16) Likewise St. Peter writes, "Prophecy never came by the will of man, but the holy men of God spoke as they were moved by the Holy Spirit." (II Peter 1:21; see also John 10:35, John 17:17, I Corinthians 2:13, II Peter 3:15-17)

10. The doctrine of verbal inspiration has always been taught in the Evangelical Lutheran Church despite the contention of some who imply that Luther and the Confessions did not uphold this teaching. The Lutheran Confessions of the 16th Century were written under the basic assumption that the Holy Scripture is the infallible and inerrant Word of God. The *Formula* speaks of the Old and New Testaments "as the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated." (FC SD Rule and Norm 3, pp. 503-504) The Lutheran Confessions shared this view with all Christians of their time. Only after the Reformation period was the verbal inspiration of Scripture questioned. This was likewise the teaching of Luther. He said, "I am content with the pure meaning and trustworthiness of Holy Scripture." (LW 7:120) "The Word of God is perfect; it is precious and pure; it is truth itself." (LW 23:235) Similarly he quoted approvingly St. Augustine's fine statement, "I have learned to hold the Scriptures alone inerrant. Therefore I read all others, as holy and learned as they may be, with the reservation that I regard their teaching true only if they can prove their statements through Scripture or reason." (LW 41:25)

B. *The Word of God is the Power of God unto Salvation*

11. The battle for the Bible has been fought in our circles and throughout the American church. In many places it is still being fought. Fine statements concerning verbal inspiration have been formulated. This is a wonderful blessing for which we should thank God. But at the same time we must always emphasize why the battle for the Bible was fought. The Scripture is not just an errorless record of past history. It is not merely an exact account which makes computer age technology look poor in comparison. It is not only a musty source book where one can find the answers to important questions. Rather, it is the power of God unto salvation. (Romans 1:16) The Word of God is like a fire and like a hammer that shatters the rock (Jeremiah 23:29) and is living, active, sharper than any two-edged sword. (Hebrews 4:12)

12. The Word is creative and life-giving. It can turn a heart dead in trespasses and sins to a living faith in the Savior. This is the teaching of the entire Scripture. Already in the Old Testa-

ment the power of the Word is confirmed when God speaks through Isaiah, "For as the rains come down and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My Word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please and it shall prosper in the thing for which I send it." (Isaiah 55:10-11) The Word will accomplish what God pleases, namely, that faith is worked through hearing that Word (Romans 10:17) or, as St. Peter puts it, that we are born again through the incorruptible seed of God's Word. (I Peter 1:23; see also I Corinthians 2:4-5, II Thessalonians 2:14) In his study of I John 5:13 Luther writes, "Scripture must serve the purpose of bringing it about that his (John's) epistle is a means and a vehicle by which one comes to faith and eternal life." (LW 30:321) There is no question that this is the doctrine of the Evangelical Lutheran Church. Before Emperor Charles V the fathers confessed at Augsburg:

In order that we may obtain this faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel. (AC V, p. 31)

13. This life-giving Word which creates faith in us also strengthens faith and preserves us in that faith. Through the Word, the Holy Spirit is given in all His fullness with all His many gifts. Here the forgiveness of sins, life, and salvation are offered and bestowed. The Word is a lamp to our feet and a light to our path. (Psalm 119:105) It gives direction for our life and therefore "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16) The Word is the nourishment and strengthening which our faith and new spiritual life needs on our earthly journey. (I Peter 2:2, Acts 20:28-30) Just as our body needs food to grow, so our spiritual life needs the Word to remain strong and healthy. The Scripture is the feast to which Isaiah invites, "Come, buy and eat. Yes, come, buy wine and milk without money and without price . . . let your soul delight itself in abundance." (Isaiah 55:1-2) In the midst of all adversity and affliction God's Word gives peace, comfort, and joy to the heart. (Psalm 19:8-9; Jeremiah 15:16; John 16:33) In every need and conflict of life we will flee to that life-giving Word, for through it the Holy Spirit creates faith, strengthens faith, and preserves it unto our end.

C. The Central Message of the Word is Revealed in the Cross

14. When we speak of the Word being the power of God unto salvation and giving forgiveness of sins and life, we are specifically speaking of the Gospel in contradistinction to the Law. The Law is never life-giving. The Law can only kill. This proper

distinction between Law and Gospel is one of the fundamental teachings of the Scriptures and of the Evangelical Lutheran Church. The Law is the holy, eternal, unchanging will of God. The Law commands what people are to do and not to do, and always insists on total obedience. While the Law serves as a curb in this sinful world, and also as a guide in that it shows believers how to live as children of God, its primary purpose is to make us conscious of sin. (Romans 3:20) Because it is impossible for sinful human beings to keep the Law perfectly, "The Law is a word of destruction, a word of wrath, a word of sadness, a word of grief, a voice of the judge and the defendant, a word of restlessness, a word of curse." (LW 31:231)

15. The Gospel, on the other hand, makes no demands but freely grants and offers. It gives the gracious forgiveness of Christ and eternal salvation. Showing God's undeserved love to sinners and to the unworthy for Christ's sake alone, the Gospel shines to illuminate human hearts and to make them alive. The Law and the Gospel are very different and distinct. "The Law says 'do this,' and it is never done. Grace says 'believe in this,' and everything is already done." (LW 31:41) The Law is to be preached to hardened sinners while the Gospel is to be preached to those who are burdened down by their sins. (C. F. W. Walther, *Law and Gospel*, Thesis VIII, pp. 101-111)

16. The message of the Gospel is God revealed in the cross. In the Law, God hides Himself behind the fire, smoke, thunder and lightning of Mt. Sinai, so that sinful man does not dare to approach. But in the Gospel God has revealed His grace and mercy to the fallen creation in the person of Jesus Christ. God clothed Himself in flesh that man might know His love. God hid Himself in the suffering and death of the cross so that we might know Him. In the *Heidelberg Disputation* Luther insists, "He who does not know Christ does not know God hidden in suffering. . . . God can be found only in suffering and the cross." (LW 31:53) This is the theology of the cross which is the heart and core of the Scripture, as St. Paul writes, "For I determined not to know anything among you except Jesus Christ and Him crucified." (I Corinthians 2:2) The cross which signifies the suffering of Christ, as His redemptive act, is an event which appears to be a tragedy, but which is in fact the grandest event God ever performed. The theology of the cross recognizes God precisely where He has hidden Himself, in His suffering and in all which the theology of glory considers to be weakness and foolishness. This is the paradox of the cross.

17. Jesus became poor and lowly to raise us to His divine glory, to eternal life in heaven. He lived a perfect and harmonious life with God and man which the Father accepted as the perfect life of all people. Then He allowed Himself to be nailed to a Roman cross and to be swallowed up in death so that He might give Himself as the one sufficient redemptive sacrifice for all sin. What appeared

to be His end, His defeat, was really His ultimate victory. In His death the Victim becomes the Victor Divine, the Conqueror of the Universe, the Lord of Lords and King of Kings, for He broke forth from the grave triumphant, having vanquished His foes, freeing us from the power of sin, death, and the devil. His glorious resurrection is the pronouncement of absolution for the whole world. In Him all are forgiven.

18. It is through the word of the cross that God comes to us and unites us with Christ's death and resurrection. As Law, the cross shows the full extent of God's wrath because of sin and destroys every form of self-righteousness. As Gospel, the cross shows fully the extent of God's love. It gives forgiveness, righteousness, and salvation which were guaranteed to us by the resurrection. Thus the cross in the light of Easter becomes God's means for making us alive, for bringing us to faith. As Jesus suffered death to give us life, so sinful man must hear the killing word of the Law so that his heart is prepared for the life-giving word that in Jesus' death and resurrection there is forgiveness for all, a gift of God's grace. He dies to sin and arises to the new life of faith.

19. This faith worked through the word of the cross always has as its object the righteousness of Christ. This is not a righteousness within the believer but it is an "alien" righteousness accomplished through Christ's holy life and death. This is a righteousness reckoned to faith, as was already said in the Old Testament of Abraham, "He believed in the Lord and He (God) reckoned it to him as righteousness." (Genesis 15:6) Luther describes the faith relationship to Christ with the beautiful picture of marriage:

Faith unites the soul with Christ as a bride is united with her bridegroom. By this mystery, as the Apostle teaches, Christ and the soul become one flesh. (Ephesians 5:31-32) . . . By the wedding ring of faith he shares in the sins, death, and pains of hell which are his bride's. As a matter of fact, he makes them his own and acts as if they were his own and as if he himself had sinned; he suffered, died, and descended into hell that he might overcome them all . . .

Who then can fully appreciate what this royal marriage means? Who can understand the riches of the glory of this grace? Here this rich and divine bridegroom Christ marries this poor, wicked harlot, redeems her from all her evil, and adorns her with all his goodness. Her sins cannot now destroy her, since they are laid upon Christ and swallowed up by him. And she has that righteousness in Christ, her husband, of which she may boast as of her own and which she can confidently display alongside her sins in the face of death and hell and say, "If I have sinned, yet my Christ, in whom I believe, has not sinned, and all his is mine and all mine is his," as the bride in the Song of Solomon [2:16] says, "My beloved is mine and I am his." (LW 31:351-352)

This is the "joyful exchange" (*Der fröhliche Wechsel*) of which Luther speaks. Christ takes the rags of our sin and corruption upon Himself and gives us the glorious wedding garment of His righteousness and immortality. Thus we remain at the same time saints and sinners (*Gerecht und Sünder zugleich*).

D. The Word of the Cross Motivates Us to Live for Him

20. Since such great blessings come to us through the Holy Scriptures, Luther's logical conclusion is that we will want to be constantly occupied with the Word, reading it, hearing it, remembering it, and meditating upon it. "Nothing is so effectual against the devil, the world, the flesh, and all evil thoughts as to occupy oneself with the Word of God, talk about it, and meditate on it. . . . This indeed is the true holy water, the sign which routs the devil and puts him to flight." (LC Preface 10, p. 359-360) In other words, there is nothing more important for the Christian life than making use of the Scripture as our Lord says, "If you abide in My Word, you are My disciples indeed. And you shall know the truth and the truth shall make you free." (John 8:31-32) Likewise St. Paul writes, "Let the Word of Christ dwell in you richly." (Colossians 3:16)

21. The Word of God is the strengthening and the nourishment for our faith-life in all the conflicts and troubles of this present existence. Therefore we will have our own personal devotional life where we read, mark, learn, and inwardly digest the Word. Our household will have its family altar so that our children realize that Jesus and His cross are not just for Sunday. Here our family will gather around the Word to be nourished daily by the Savior so that we can face the difficulties of day-to-day living.

22. In a time when many Americans believe that they can be Christians without any connection to a congregation and the means of grace, we will desire to gather regularly as the body of Christ around the Word and the Sacraments. Here are found the Word, Holy Baptism, Holy Absolution, and the Lord's Supper, which are the efficacious instruments or means through which the Spirit brings sinners to faith, sanctifies, and preserves them in faith and thus builds the church. Through these means the Lamb once slain is in the midst of His congregation as He shall be for all eternity. The Christian will take every opportunity to grow through participation in the various Bible classes of the congregation. He will consider Christian education by means of the Sunday school, the youth group, and the Christian day school, a high priority for his church. Considering the benefit that the Christian day school has been for the confessional Lutheran church in this country, its value should not be underestimated, as the Proverb says, "Train up a child in the way he should go and when he is old he will not depart from it." (Proverbs 22:6).

23. We, who have the Word of Christ in its truth and purity which gives all the blessings of salvation and which creates the faith to receive these blessings, will never be selfish with that treasure. All around us there are souls going headlong to destruction and we have the only antidote which can save them. We will want to share that saving Gospel with all people. In our work and at our leisure we talk about many things—the political situations,

financial worries, and our family problems. If we can discuss such things with those around us, then we can also talk about the most important thing—Jesus and His cross for our salvation.

24. The home mission and foreign mission programs of our synod are indispensable for our faith-life for hereby we are able to bring the Gospel to people we would not normally reach with our personal evangelism. Concerning the early church it is stated, "Those who were scattered went everywhere preaching the Word." (Acts 8:4) Even in the face of persecution, the early Christians continued to witness concerning Christ. So faithful were they in this proclamation that by 150 A.D. the Gospel had been heard throughout much of the Mediterranean world. What an example for us who have had the Word in its truth and purity for nearly 140 years. In all our proclamation and outreach we will always remember that the only instruments through which God builds His church are His means of grace, namely, the Holy Word and Blessed Sacraments.

25. This treasure won on the cross and given to us in the word of the cross will motivate us to live our whole life for Him who died for us and rose again. Out of thanks for salvation full and free we will offer our life as a living sacrifice to the Lord. (Romans 12:1) We will allow His love to shine through us to all those around us. In this way we will be epistles of Christ not written with ink but by the Spirit, (II Corinthians 3:3) living epistles, and witnesses for Christ in these last days, as Martin Franzmann states in his great hymn:

O Spirit, who didst once restore
Thy Church that it may be again
The bringer of good news to men,
Breathe on thy cloven Church once more,
That in these gray and latter days
There may be men whose life is praise,
Each life a high doxology
To Father, Son, and unto thee. Amen
(*Worship Supplement*, Hymn 758)

III. *The Sacraments: God's Gift to You*

A. *The Sacraments are the Visible Word*

26. The Gospel always remains the supreme means of grace. This truth Luther emphasizes when he writes, "The Word, I say, and only the Word, is the vehicle of God's grace." (LW 27:249) It is the Word of God which gives power to a sacrament and makes it a sacrament as he especially says concerning the Lord's Supper, "It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament." (LC V 10, p. 448) The Sacraments are a means of grace because of the Word and promises of God connected to them. The Sacraments can be considered the sacramental Word or the visible Word, as they are in the *Apology*:

As the Word enters through the ears to strike the heart, so the rite (sacrament) itself enters through the eyes to move the heart. The Word and the rite have the same effect, as Augustine said so well when he called the sacrament "the visible Word," for the rite is received by the eyes and is a sort of picture of the Word, signifying the same thing as the Word. Therefore both have the same effect. (AP XIII 5, p. 212)

B. *The Definition of a Sacrament*

27. The Scripture does not use the word "sacrament" nor does it give a definition of a sacrament. Yet our Lutheran fathers saw that the rites bestowing God's grace had certain common elements. This is the source of our Lutheran definition of a sacrament. "By a sacrament we mean a sacred act instituted by God Himself, (LC Preface 20, p. 364; LC IV 1, p. 436) which consists of certain visible means connected with His Word, (LC IV 18, p. 438; LW 36:124) through which He offers, gives, and seals to us the forgiveness of sins which Christ has earned for us." (LW 36:124; Ap XIII 3-4, p. 211) (*ELS Catechism*, p. 196). Based on this definition the Lutheran Church confesses two Sacraments, Baptism and Communion. Melancthon used a broader definition for a sacrament, as is seen in the *Apology*, "If we define sacraments as 'rites' which have the command of God and to which the promise of grace has been added, we can easily determine which are sacraments in the strict sense." (Ap XIII 3, p. 211) With this definition Melancthon speaks of three Sacraments; Baptism, Absolution, and the Lord's Supper. (Ap XIII 4, p. 211) In his early writing Luther, too, occasionally spoke of three Sacraments. For instance, in *The Babylonian Captivity of the Church* of 1520 he says, "I must deny that there are seven sacraments and for the present maintain that there are but three: baptism, penance, and the bread." (LW 36:18) Yet before the treatise was completed he concludes, "The sacrament of penance, which I added to these two, lacks the divinely instituted visible sign, and is, as I have said, nothing but a way and a return to baptism." (LW 36:124) Lutherans have always held Holy Absolution in high regard, for it is a returning to Baptism, but it is not a sacrament according to our definition, since it has no divinely instituted visible means connected with the Word.

28. The Sacraments belong in the sphere of the Gospel. They are gracious acts through which God provides what He has promised in His Word. The Sacraments are an expression of God's gracious disposition, and through them He makes us partakers of His gifts. The Sacraments give us that same treasure of salvation as the Word gives. Speaking to the question why God has given the Word, Holy Baptism, Holy Absolution, and the Holy Supper, when they all offer the same forgiveness of sins, our fathers respond that one should not ask the impertinent question why God has given us four means of grace instead of one. We should rather thank Him that He has so richly blessed us in making us partakers of forgiveness and that He, through these

means, gives us a joyful heart assured that we are acceptable to Him. Anyone whose heart has been terrified by his sins knows how important it is to believe in the forgiveness of those sins and he readily appreciates the greatness of divine mercy in providing not only one, but many means through which we receive the forgiveness of sins. (*Der Kleine Gebets-Schatz*, pp. 64-65) In a similar vein Luther writes:

The Gospel Offers Counsel and help against sin in more than one way, for God is surpassingly rich in His grace: First, through the spoken word, by which the forgiveness of sin (the peculiar function of the Gospel) is preached to the whole world; second, through Baptism; third, through the holy Sacrament of the Altar; fourth, through the power of keys; and finally, through the mutual conversation and consolation of brethren. Matt 18:20, "Where two or three are gathered," etc. (SA III, IV, p. 310)

IV. *Holy Baptism: God's Gift to You*

A. *The Command and Institution of Baptism*

29. Baptism is that glorious creative act of the entire Trinity in which we were born again, being united with Christ's death and resurrection, and thus were incorporated into the body of Christ, the church, receiving all the blessings of salvation. This Sacrament the Risen Lord instituted shortly before His Ascension. He commanded the disciples, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:19-20) Likewise He said in the Gospel of Mark, "He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:16) The divine institution of Baptism is also evident from apostolic practice. The apostles administered Baptism already at the first Pentecost. In his Pentecost sermon St. Peter urged, "Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38)

30. According to the institution of Baptism, we are to make disciples by means of baptizing and by means of teaching. Baptism is then a means through which disciples are made. An individual is to be baptized in the name of the Father and of the Son and of the Holy Spirit. From the Second Commandment and the First Petition of the Lord's Prayer we see that the name of God means God Himself and everything about Him. To be baptized in the name of the Trinity means to be connected to the Trinity, to be united with the Trinity in such a way that the individual becomes God's possession and is dedicated to His service. In this institution the Lord commands His church to baptize all nations. This shows that Baptism is meant for all people—no age group excluded. Finally the baptismal command concludes, "I am with

you always, even to the end of the age," reminding us that the Lord will be with us in Baptism not only in His omnipresence, as He is in all things, but in such a way that we are saved according to the Father's mercy, united with Christ and His death and resurrection, and born again by the Spirit. (MWS 113)

31. Already in the Ancient Church a connection was seen between Jesus' Baptism and our own. St. Ignatius of Antioch wrote, "He (Christ) was born and was baptized that by His passion He might cleanse water." (*Epistle to the Ephesians* 18) This connection is confirmed by Luther in a number of his sermons. (LW 51:318; St. L. XI, 2124-2125; St. L. XIII, 136-146) Jesus' Baptism culminated in His death and resurrection, through which He fulfilled all righteousness, winning righteousness for all by His active and passive obedience. His Baptism began the Baptism of His cross and death, as He spoke of it. (Luke 12:49-50) His Baptism, which began His redemptive ministry, is the source of the blessings of our Baptism. It puts the power into Christian Baptism. Jesus' Baptism, culminating in His death and resurrection, is the basis for our Baptism so that in it we participate in Christ's death and resurrection. The connection between our Lord's Baptism and our own, Luther summarizes in his chief baptismal hymn:

To Jordan came our Lord, the Christ,
To do God's pleasure willing,
And there was by Saint John baptized,
All righteousness fulfilling;
There did He consecrate a bath
To wash away transgression
And quench the bitterness of death
By His own blood and Passion,
He would a new life give us.
(ELS *Hymnal Supplement*, Hymn 111)

32. The essential parts of Baptism are the water and the Word. (Ephesians 5:25-26) The water used in Baptism is ordinary water like that which one would drink or in which one could bathe. We do not have to obtain the water from a special place like the Jordan. Nor is the amount or manner of applying water expressed in Scripture. Some today believe that the word "baptize" denotes only "immersing." However in Mark 7:4 the Greek verb *baptizein* is used to speak of "the washing of cups, pitchers, copper vessels and couches" showing that this verb simply means "to wash." When we wash pitchers, vessels and couches, we do not ordinarily totally immerse them. Thus we may apply the water in Baptism in any manner. This water in itself does not make Baptism. Luther says in the *Small Catechism*: "Baptism is not just water, but it is water used according to God's command and connected with His Word." The Word that is to be connected with the water and which makes it a powerful means of grace is found in the baptismal institution: "Go therefore . . . baptizing them in

the name of the Father and of the Son and of the Holy Spirit.” The baptismal formula used is: “I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen.” Chemnitz summarizes the essential parts of Baptism thus:

- I. The element of water (Jn 3:5; Eph 5:25-26; Acts 10:47).
- II. The Word of God (Eph 5:26: Cleansing with the washing of water by the Word—namely the command of Christ regarding the conferring of Baptism, Mt 28:19, and the very promise of grace, Mk 16:16). For that word of the command and promise of God is a true consecration or sanctification by which Baptism becomes a clean water (Eze 36:25), in fact a water of life (Eze 47:9; Zch 14:8) and a washing of regeneration (Tts 3:5). (MWS 112)

B. *The Blessings of Holy Baptism*

1. *Baptism as Full Forgiveness*

33. Baptism is not a mere rite which we must perform because of God’s command nor is it merely an action by which we symbolically show what happened to us when we came to faith, as the Reformed teach. Rather, Baptism is a divine work apart from all human action. Here God offers and gives full forgiveness of sins. (Acts 2:38; 22:16) St. Peter says that Baptism saves us. (I Peter 3:21) This does not mean that there is another way to be saved besides trusting in Jesus’ forgiveness won on the cross. Rather, Baptism unites us with Christ’s cross. Baptism is a means through which the treasure of salvation is brought to us. On the cross Jesus won forgiveness for all people. Yet that forgiveness will do us no good unless it is brought to us who are living in the twentieth century. This is the purpose of Baptism. Baptism works like a pipeline bringing forgiveness of sins from its source, the cross, to each of us personally at the baptismal font.

34. Luther at times pictures the baptismal font as a fountain filled with the Messiah’s blood. “This is not a common bath of water . . . but it is a Baptism of blood or a blood bath (*Blutbad*) which Christ alone, the Son of God Himself, prepared through His own death.” (St. L. XII, 538; see also LW 51:324-326) Because Baptism offers and gives the forgiveness won on the cross through Christ’s blood, Luther sees Baptism as a bath in the rose-colored blood flowing from the dear Savior’s veins. It can indeed wash away each stain and mark, each spot and wrinkle. Though our sins are as scarlet, they are as white as snow, though they are red like crimson, they are as wool, for here we have been washed in the blood of the Lamb, having received His full forgiveness at the font. This beautiful comforting picture language Luther uses in his great baptismal hymn:

The eye of sense alone is dim
And nothing sees but water;
Faith sees Christ Jesus and in Him
The Lamb ordained for slaughter;
It sees the cleansing fountain, red
With the dear blood of Jesus,
Which from the sins, inherited
From fallen Adam, frees us
And from our own misdoings.
(ELS Hymnal Supplement, Hymn 111)

35. Because Baptism effects the forgiveness of sin, it delivers from death and the devil and gives eternal salvation. Death no longer has any power over us for it has lost its sting. (I Corinthians 15:56) It is no longer the terrible end of everything, but it has become a restful sleep and the gateway to eternal joy in the mansions of the Father. (John 11:25-26; 14:1-6) As certainly as Baptism brings us into communion with Christ's redemptive death, giving us forgiveness, so certainly it unites us with His resurrection, giving life and salvation. (Romans 6:3-11) Concerning Baptism's power to conquer death and give eternal life Luther concludes in the *Large Catechism*:

Suppose there were a physician who had such skill that people would not die, or even though they died would afterward live forever. Just think how the world would snow and rain money upon him! Because of the pressing crowd of rich men no one else could get near him. Now, here in Baptism there is brought free to every man's door just such a priceless medicine which swallows up death and saves the lives of all men. (LC IV 43, p. 442)

36. Baptism delivers us from the devil. On account of our sins Satan has power over us. We are by nature his slaves doing his every bidding. But when our sins were forgiven in baptism we were freed from his domination. To emphasize this liberation certain of the old Lutheran agendas included an exorcism in the baptismal liturgy: "I adjure you, you unclean spirit by the name of the Father and of the Son, and of the Holy Spirit that you go out of and depart from this servant of Jesus Christ. Amen." (*Kirchen-Agenda*, p. 4; see also LW 53:96)

37. The ultimate purpose of Baptism is eternal salvation. Baptism indeed saves us! (I Peter 3:21) In Baptism we were marked with the holy cross and sealed as the Lord's. We became the children of God, heirs of heaven. Our Baptism shows that the Father is always extending His loving arms to us that we may repent and return to Him. The confession "I am baptized" assures us that the Lord is with us all the way in this life, never leaving nor forsaking us, and that at last He will carry us home to the heavenly fatherland above.

2. *Baptism as the New Birth*

38. The baptismal font is full of Christ's forgiveness and salvation. It is a wonderful treasure in every way. This treasure is received and made our own by faith. (Ephesians 2:8-9) Yet this faith is impossible for humanity by itself for "No one can say that Jesus is Lord except by the Holy Spirit. (I Corinthians 12:3) Faith is worked alone through the means of grace.

39. This Baptism which requires faith also creates such faith. Baptism is regenerative. St. Paul writes, "God saved us through the washing of regeneration and the renewing of the Holy Spirit." (Titus 3:5) Baptism is here called a washing that regenerates and renews because it creates faith making us spiritually alive and

thus saves us. Likewise St. Paul shows that in Baptism we are risen with Christ through faith. (Colossians 2:12) St. John declares that we are born again by the water and the Word which is Baptism. (John 3:5) To be born again means to come to faith in Jesus and His forgiveness for salvation. Therefore Baptism works faith. This has always been the doctrine of the Christian Church:

Justin Martyr (100-166 A.D.) says: "Then they are brought by us where there is water and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Unless you are born again, you can not enter the Kingdom of heaven.'" (Roberts and Donaldson, *The Ante-Nicene Fathers*, Vol. I, p. 183)

40. Since Baptism brings to us all the benefits of Christ's redemptive sacrifice and creates the faith to receive these benefits, it should not be withheld from our children. They are included in the "all nations" of the baptismal institution. (Matthew 28:19) They are born dead in trespasses and sins as all humanity (Ephesians 2:1), and Baptism is the only means whereby infants, who too must be born again, can ordinarily be regenerated and brought to faith. (John 3:5, Titus 3:5) In the Scriptures Baptism is compared with circumcision. (Colossians 2:11-13) As little children were circumcised in the Old Testament, so they should now be baptized. Also the assumption that little children should not be baptized because they cannot believe must be rejected, for the Scriptures clearly speak of little ones who believe in Christ and who are part of Christ's kingdom. (Matthew 18:6; Mark 9:42, Mark 10:13; Luke 18:15) When an individual has already been brought to faith through the Word, then Baptism strengthens and seals that faith. An unbelieving child is usually brought to faith through Baptism and an unbelieving adult through the Word, but in both cases it is the same almighty miracle, for both by nature are dead in sin and cannot come to faith by themselves.

3. *Baptism as Dying and Rising in Christ*

41. The most comprehensive statement concerning Baptism in the New Testament is found in Romans 6. Here St. Paul shows that in Baptism we were united with Christ and His cross. Our old sinful flesh was nailed to the cross and we died to sin. We were buried with Christ in the tomb. Because we have participated in the death of Christ through Baptism we were freed from sin and delivered from death and the devil. (Romans 6:7) All our sins were washed into the depths of the sea through Jesus' blood. As Jesus arose triumphant that first Easter morning, so we arose to new life in Baptism by the power of Christ's resurrection. (Romans 6:5; Colossians 2:12; I Peter 3:21) Faith in Christ's cross was created in our hearts, we received new resurrection life in Him,

and we were incorporated into His body, the church. (I Corinthians 12:12-13) Therefore our Baptism gives us all of the blessings of Christ's death and resurrection and the absolute certainty of salvation.

42. Baptism is not merely a one time occurrence in the past without any real meaning for the here and now. It has value each and every day of our life. Each day we need to die and rise again in Baptism. Through Christ's resurrection, Baptism is the power source of our new life, our resurrection life right now, so that we can daily crucify the flesh and arise to new life, that is, we can daily put off the old man and put on the new man. Each day in true repentance we will throw our sins of pride, gluttony, drunkenness, lust, and greed back into the baptismal font and drown them. Then through the word of absolution given us in Baptism, our new resurrection life will come forth strengthened to live a more God pleasing life. This is the daily use of Baptism to which Luther refers in his *Small Catechism* under the "Meaning of Baptism."

C. *Holy Absolution is the Continuum of Holy Baptism*

43. As was shown above, because of our definition of a sacrament Lutherans do not usually speak of Holy Absolution as a sacrament. Yet as a continuum of Holy Baptism, we hold it in high regard. "You see that Baptism, both by its power and by its signification, comprehends also the third Sacrament, formerly called Penance, which is really nothing else than Baptism." (LC IV 74, p. 445) Absolution continues the dying and rising with Christ in Baptism. In confession we drown our sins in the baptismal font and in absolution we receive Jesus' forgiveness flowing to us in the baptismal water.

44. Absolution is the administration of the Keys, the dispensing of the Gospel of forgiveness, be that to many or to the individual. Christ said, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matthew 18:18) Again he said, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any they are retained." (John 20:23) This is the wonderful comforting word, "Son be of good cheer; your sins are forgiven you." (Matthew 9:2) Some may ask, "How can a man forgive sins; isn't that a prerogative of God alone?" On the cross Christ won full and complete forgiveness for all people. (I John 2:2) It was done once and for all. But He did not distribute or give that forgiveness on the cross. He distributes it through Holy Baptism, through the Lord's Supper and through the word of absolution spoken by men in Christ's stead. (LW 40:213-214) He commanded men to speak His forgiveness in His place. (John 20:23; Luke 10:16) Therefore when in the Divine Liturgy we hear the

pastor say, "I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit," we should be absolutely confident of forgiveness, since it is as certain as if Christ spoke the words Himself. Our Confessions teach, "Our people are taught to esteem absolution highly because it is the voice of God and is pronounced by God's command." (AC XXV, pp. 61-62)

45. This consoling power of absolution has been given to the entire church and to each Christian individually. Therefore each Christian has the right and responsibility to announce forgiveness to a brother or a sister weighed down by sin. The public administration of absolution in the church is normally carried out through God's called servant, for He has instituted the Office of the Public Ministry, where one speaks in the name of Christ and in the name of the congregation. (Titus 1:5-7; LW 36:155) The pastor offers and gives this forgiveness through preaching the word of the cross, through counseling and evangelism, and through Public and Private Absolution. Regardless of which form the absolution may take, it is always the same comforting forgiveness of Jesus. It is not that the preaching of the Gospel only tells us about forgiveness whereas Public and Private Absolution really bestows it; rather, Christ's forgiveness is distributed to us in all the means of grace.

46. Public Absolution and Private Absolution are preceded by the confession of sins. Thus our Catechism says, "Confession consists of two parts: one that we confess our sins; the other that we receive absolution or forgiveness." The individual must have true sorrow over his sin and faith in Jesus' forgiveness which is given him by the pastor in order to appropriate that forgiveness as his own. Still neither his sorrow over sin nor his faith causes that forgiveness to be present for him. It is there whether he receives it or not, since Holy Absolution is entirely a work of God.

47. Public Absolution, Individual Absolution of our Danish Order, and especially Private Absolution are so important because here the forgiveness of Christ is personalized. In John 20:23, Jesus speaks of forgiving the sins of individuals. He does this because He knows that we need that forgiveness applied to us personally. We can so easily think, "I am just too great a sinner to be forgiven. How can God forgive someone like me? The forgiveness in the sermon is for the other people, not me." Therefore the forgiveness of sin is announced to everyone personally in Public Absolution and Individual Absolution, and the person who is burdened by his sin has the right to go to his pastor for Private Absolution, where he will confess his sins and will receive absolution individually. This absolution is as certain as if Jesus pronounced it Himself. When we make confession to God by ourselves it is at times hard to experience the intended confidence and security of forgiveness, but when the word of God's grace is spoken to us by another, it is a powerful assurance of forgiveness. Thus our Confessions say:

Since absolution or the power of the keys, which was instituted by Christ in the Gospel, is a consolation and help against sin and a bad conscience, confession and absolution should by no means be allowed to fall into disuse in the church, especially for the sake of timid consciences and for the sake of untrained young people who need to be examined and instructed in Christian doctrine. (SA III VIII 1, p. 312)

48. Dr. C. F. W. Walther explains the great benefits of Private Absolution in his sermon on the Gospel pericope for the Nineteenth Sunday after Trinity. He uses this illustration: the citizens of a city rebelled against their king. They were defeated and had to flee. First, all of them were condemned to death, but later the king issued a decree granting full pardon. Trusting this general pardon, the majority returned. But suppose that the ringleaders had committed several murders. Might they not think, "Perhaps we are not included in this pardon?" Then would it not be especially consoling if they received a separate pardon, one drawn up especially for them showing that the pardon was theirs? Likewise it is of special comfort for a Christian who is burdened by his sins to hear not only the general word, "All believing sinners, be of good cheer," but also the specific declaration, "You (du, thou) be of good cheer, your sins are indeed forgiven." (C. F. W. Walther, *Evangelien Postille*, p. 320)

V. *The Lord's Supper: God's Gift To You*

A. *The Command and Institution of The Lord's Supper*

1. *The Scriptural Basis of the Sacrament*

49. The institution of the Lord's Supper is recorded in Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20, and in I Corinthians 11:23-25. The historical setting of the Supper was the Passover, the most solemn meal for God's Old Testament people. In the meal where Old Testament believers ate the flesh of the Passover lamb, which was to picture for them the true Lamb of God who would take away the sins of the world, Jesus the very Lamb of God gave New Testament believers not only a picture of His flesh and blood with bread and wine, but He gave them His true body and blood wherein He bestowed upon them all the blessings of the cross. As the Passover meal got underway, Jesus took bread. This was likely a large flat loaf of unleavened bread, the matzah, for only unleavened bread was used in the Passover. He took the bread and gave thanks or blessed it. After our Lord blessed the bread, He broke it. This breaking was of practical necessity because of the size of the loaves. They had to be broken into fragments to be eaten, even as one would slice a loaf of bread today. This breaking was not an integral part of the institution. There is no need for a rite of fraction in order to have a valid Sacrament. In fact German Lutherans in general avoided the

fraction because the Reformed emphasized the breaking in the interest of their symbolism. (C. F. W. Walther, *Pastorale*, p. 169).

50. This blessed and broken bread Jesus gave to His disciples saying, "Take, eat, this is My body which is given for you. This do in remembrance of Me." These are the words Christ gave to the church so that in our Lord's Supper celebration the Word may be joined to the elements effecting the presence, as St. Augustine says, "If the Word be joined to the element, it becomes a Sacrament" (*Accedat verbum ad elementum, et fit sacramentum*). Now, whether Jesus distributed to each disciple individually or whether he simply passed it around cannot be ascertained. Nor is it important. But what is important is Jesus' word concerning what was distributed, "This is My body." Jesus did not say "This is a picture of My body" nor did He say, "This only represents My body." Rather He said, "This *is* My body." This is the confession of the Lutheran fathers: "Our churches teach that the body and blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord." (AC X, p. 34)

51. Concerning His true body Jesus said to the disciples, "This is given for you." This very body which they received on their lips was the same body which was the once and for all sacrifice for sin on the cross. Having received Christ's body in the Supper, the disciples received all the blessings of Christ's redemptive work.

52. The Words of Institution continue: "In the same way also He took the cup after supper." Jesus took this third cup of the Passover, which was a cup of wine, for only wine was used in the Passover; He blessed it even as He had blessed the bread and gave it to them saying, "This is the new covenant (testament) in My blood." St. Matthew explains further, "which is shed for many for the forgiveness of sins." The words of explanation concerning this cup which is His true blood allude to the ratification of the first covenant in Exodus 24. Real blood ratified the old covenant and the people were given that real blood in testimony of the fact that they received the blessing of the sacrifice. Likewise real blood ratified the new covenant and God's people are still given that real blood of the true Lamb of God so that they are certain that the benefits of Christ's redemptive sacrifice apply to them. (LS 100-102) The Words of Institution summarize the blessings of this Sacrament with the phrase "for the forgiveness of sins," which shows that all the treasure house of salvation is offered in this Supper, as Luther says in the *Small Catechism*, "For where there is forgiveness of sins, there is also life and salvation."

53. Jesus concluded His Institution with the command, "Do this, as often as you drink it, in remembrance of Me." A similar command had already been given concerning His body. These words explain that this institution was not meant as only a one time occurrence in the past. It is to be repeated until Christ

comes again in glory. (I Corinthians 11:26) Each time Christians celebrate this Supper they bring Christ's great sacrifice into remembrance and receive the treasure of that sacrifice: the forgiveness of sins, life, and salvation.

54. When Christ said, "Do this in remembrance of Me," He commanded us to continue this institution. What is necessary for a valid Lord's Supper? Jesus said, "Do this," do what I have done. One is to take bread and wine, bless them with Christ's almighty words of consecration, "This is My body, This is My blood," which effect the presence, and distribute His true body and blood. "If we are to do what He did, then indeed we must take the bread and bless it, and break and distribute it saying, 'This is My body.' For all this is included in the imperative word, 'Do this.' " (LW 37, 187)

55. Another portion of Scripture which is important in the study of the Lord's Supper is I Corinthians 10:16-17: "Is not the cup of blessing which we bless a participation in the blood of Christ? Is not the bread which we break a participation in the body of Christ? Since there is one bread, we who are many are one body, for all partake of the one bread." St. Paul did not say that the cup and bread are only visual aids to help us understand Christ's redemptive work. No, he said that the cup and the bread are a participation in, a partaking of Christ's body and blood.

56. In I Corinthians 10:16 the imperative "Do This" of the Words of Institution is particularly illuminated. Here "the cup of blessing which we bless" is explained. Notice that it is a cup which the church is to bless. Then the "Do This" is not only a command to distribute and receive but also to bless. One can distribute and receive forever, but without God's commanded blessing it is only bread and wine. It is God's blessing which causes Jesus' body and blood to be present. On the other hand, one can say God's blessing forever, but if there is no distribution and reception there is no Sacrament, for Christ's full institution has not been carried out. All three parts of the sacramental action are mentioned in this passage: the blessing or consecration (verse 16a), the breaking or distribution (verse 16b), the partaking of the elements (verse 17). This shows that the entire action of the Sacrament must occur, otherwise there is no Sacrament, that is, no real presence.

57. Since the Lord has commanded that the bread and wine be blessed in order to have a valid Sacrament, what is the blessing that the Lord desired His church to use? In close proximity to this Scripture, where St. Paul particularly asserts that Christ's followers bless the elements, he also gives the church a Word of the Lord in liturgical form concerning the Lord's Supper, "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed, etc." (I Corinthians 11:23) These words, which Christ gave to St. Paul, He wanted delivered to the church for the celebration of the Sup-

per. Then the blessing of the Lord which fulfills the "Do this" is none other than the Words of Institution as St. Paul recorded them in I Corinthians 11:23-26. Our Lutheran fathers clearly express this understanding in the *Formula of Concord*: "... The cup of blessing which we bless, which happens precisely through the repetition and recitation of the Words of Institution." (FC SD VII 82, p. 584)

2. *The Effectual Cause of the Presence*

58. The Holy Sacrament is the true, essential, natural body and blood of Christ. It is the very same body which came forth from the Virgin's womb and died on the cross, the very same blood with which He washed away the sins of the world. This Supper bestows upon us all the blessings of salvation. Because it is such a treasure, Christians will want to be certain that they have the Supper in their midst. How do we know that we have the true Supper? What causes Christ's body and blood to be present in the Sacrament or what effects the presence? It is not any power or work of man but alone the Word and institution of Christ, as is the case in Holy Baptism. It is that all-powerful Word which God spoke at the creation and it was done. St. Paul says that by blessing with those words commanded in Christ's institution we have "a participation in the blood of Christ" and "a participation in the body of Christ." (I Corinthians 10:16) Then it is the Words of Institution by virtue of Christ's original command which effect the presence of Christ's body and blood in the Supper.

59. In regard to this scriptural doctrine of the consecration Luther places himself in agreement with St. Augustine and the whole Ancient Church.

It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood. It is said ... "When the word is joined to the external element, it becomes a sacrament." This saying of St. Augustine is so accurate and well put that it is doubtful if he has said anything better. The Word must make the element a sacrament; otherwise it remains a mere element. (LC V, 10-11, p. 448)

Luther specifically says that the Words of Institution spoken by the minister in each celebration of the Sacrament effect the presence. "If they now ask: Where is the power that causes Christ's body to be in the Supper when we say 'this is my body'? I answer: Where is the power to cause a mountain to be taken up and cast into the sea when we say, 'Be taken up and cast into the sea'? Of course, it does not reside in our speaking *but in God's command who connects his command with our speaking.*" (LW 37, 184) In his study of St. John's Gospel Luther emphasizes the power of the Word in Baptism, Lord's Supper, and Absolution:

When the Word is joined to the elements, then a Sacrament comes into being; the Baptism becomes a "washing of regeneration" (Titus 3:5). If the Word is not present, bread remains bread, and water is water. However,

when the Word is added: "This bread is My body; the cup is My blood. This do in remembrance of me," then it is a Sacrament. When you go to confession do not focus your thoughts on your confession and contrition but on the words spoken by the pastor: "I announce the forgiveness of sins to you in the name of the Father and of the Son and of the Holy Spirit." Then you may know that your confession is based solidly on the Word of God. (LW 22, 515-516)

60. The Lutheran Confessions likewise declare that the Words of Institution cause the presence of Christ's body and blood. "For wherever we observe His institution and speak His words over the bread and cup and distribute the blessed bread and cup, Christ Himself is still active *through the spoken words by virtue of the first institution, which He wants to be repeated.*" (FC SD VII, 75, p. 583) It is alone the almighty Word of Christ which causes His presence and not our action or doing, as is stated in Thesis Seven of the ELS Lord's Supper Statement: We hold that the Words of consecration repeated by the minister in a proper celebration of the Sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. (ELS Synod Report, 1981, p. 76) We, therefore, assert the absolute necessity of employing the Verba in every administration (celebration) of the Lord's Supper. At the same time we maintain that the entire sacramental action (consecration, distribution, reception) must be carried out or there is no Sacrament for nothing has the character of a Sacrament outside its intended use. If there is no distribution and reception there is no real presence. Luther writes, "Just as Baptism is nothing else than mere water if there is no child to be baptized, so we also maintain most assuredly that where no people are present eating and drinking according to the institution of Christ, only bread and wine are present, even if the Words of Institution should be repeated a thousand times." (St. L. XXIb, 3458) The whole sacramental action must be kept as a unit.

B. *The Proper Preparation for the Supper*

61. In order to obtain the benefits of the Holy Supper we need to be well prepared to receive it worthily, for St. Paul says, "He who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." (I Corinthians 11:29) This, however, is not a worthiness brought about by the Law, but by the Gospel, and it does not consist of a perfect life and entire purity of the soul. Rather, to be worthy and well prepared means that we have a sincere sorrow over our sins, that we confess them, striving to do better, and earnestly long for forgiveness of sins.

62. At the same time this worthiness includes a confident faith in Jesus the Savior who paid for the sins of the whole world on the cross with His body and blood and who gives us that very body and blood in the Supper for the forgiveness of sins, life, and salva-

tion. With these questions Christians should examine themselves before coming to the Lord's Supper:

- a. Am I truly sorry for all my sins in thought, word and deed?
- b. Do I believe that Jesus my Savior paid for all these sins on the cross?
- c. Do I believe that Jesus gives me in the Supper His body and blood for the forgiveness of my sins, life, and salvation?
- d. Do I sincerely desire with the aid of the Holy Spirit henceforth to amend my sinful life?

C. *The Blessings of the Sacrament*

1. *The Supper Gives the Forgiveness of Sins*

63. Luther aptly summarized the blessings of the Supper in the *Small Catechism*: "The benefit which we receive from such eating and drinking is shown us by these words: Given and shed for you for the remission of sins, namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation." Forgiveness of sins is the chief blessing of the Sacrament, as the Words of Institution declare, and from it flows all the other blessings of the Supper.

64. The Holy Sacrament assures each individual personally of the Gospel declaration of forgiveness. In our weaknesses and failures we can often begin to wonder whether we are really forgiven. How can God forgive a wretch like me? Are my sins just too great to be pardoned? In this Supper the Lord Jesus removes our every doubt. As we come to the Lord's Table we are in spirit at Golgotha kneeling before the cross embracing His dying body and drinking from His five bloody wounds. It is Jesus' body hung on the cross and His shed blood which have paid for the sins of the world. As a kidnapped child is bought back by its parents with money, so Jesus bought us back not with gold or silver but with His holy precious blood and His innocent suffering and death. His body and blood are the ransom for sin. In the Supper we receive the very thing which paid for sins, the very thing which freed us from hell's destruction. Then no matter how great and terrible our sins may be, no matter how heavily they burden our conscience, receiving this Sacrament we need never wonder whether our sins are forgiven, for within us we have the very ransom money which paid for our sins, namely His true body and blood. (C. F. W. Walther, *Brosamen*, pp. 108-117)

65. Orthodox Lutherans have always rejected the Roman concept of sacrifice in the Sacrament and rightly so. It is a terrible insult to Christ's once and for all sacrifice on the cross. Yet there is an inseparable connection between the cross and the altar. The power and efficacy of the Lord's Supper is derived ultimately from Christ's redemptive sacrifice at Calvary. The Lord's Supper is a presentation of His atonement offering among His people. The Sacrament brings to us the sacrifice of Calvary and gives us

all its blessings, forgiveness of sins, life, and salvation. (Ex. 2:491)

2. *The Supper Gives Life*

66. The Holy Supper confers life. This is not temporal life which we received through natural birth, but it is that new spiritual life which has been regenerated in us through the new birth in Holy Baptism. Since this life is still weak and imperfect, and constant growth is necessary, the Lord Jesus has instituted this Sacrament as a true spiritual nourishment. Luther says concerning this:

Therefore, it is appropriately called the food of the soul since it nourishes and strengthens the new man. While it is true that through Baptism we are first born anew, our human flesh and blood have not lost their old skin. There are so many hindrances and temptations of the devil and the world that we often grow weary and faint, at times even stumble. The Lord's Supper is given as a daily food and sustenance so that our faith may refresh and strengthen itself and not weaken in the struggle but grow continually stronger. For the new life should be one that continually develops and progresses. Meanwhile it must suffer much opposition. . . . For such times, when our heart feels too sorely pressed, this comfort of the Lord's Supper is given to bring us new strength and refreshment. (LC V, 23-26, p. 449)

67. Our Confessions quote the Early Church fathers as saying, "Christ's flesh is truly a life-giving food and His blood truly a quickening beverage." (FC SD VIII, 76, p. 606) The body and blood of our Lord in the Supper are life-giving. They are never unfruitful, impotent, or useless. Here we receive the body and blood of the living God into this body made of dust. What can be more powerful? What can be more beneficial? This is the greatest treasure in the life of a Christian. It is the greatest benefit for body and soul. "This life-giving bread and cup of blessing, hallowed by the solemn benediction, benefits the life of the total man, being at the same time a medicine and an offering, to heal our infirmities and to purge our iniquities." (Ex. 2, 491)

68. Since the flesh and blood of Christ are life-giving, they provide the strength that believers need to live a more sanctified life. Out of thanks for all that Christ has done for us by saving us from everlasting death, we will desire to lead a Christ-like life. Yet as we view our lives we see failures on every side. We do not have the strength in ourselves to battle the attacks of the devil, the world, and our flesh. Then as we are tossed about by temptations, when it seems that we have no power in ourselves, we come to His wonderful Table. Here He gives us His quickening flesh and blood which strengthens us to live a holier life and empowers us to walk in His loving footsteps. (LS 191)

69. As the Christian travels in this life, he faces problems and troubles all the way. There are often financial difficulties in our home, bitterness in our family, conflicts with our friends, sickness, and even the death of those most near and dear. For this

reason the German Lutheran fathers often speak of this life as the *Jammertal*, the "vale of tears." Yet in every difficulty and problem of life the Lord Jesus says, "Come to My table, all you that labor and are heavy laden, I will give you rest." Through the Sacrament of His body and blood He gives us the strength to face all the problems and troubles of life and to do all things through Him. Come to this refreshing repast. Here is the nourishment, the heavenly manna we need all the way through the journey of this life. (LC V 66-70, p. 454)

70. Luther says that the Sacrament is a "wholesome, comforting, remedy imparting salvation and comfort, which will cure you and give you life both in soul and body." (LC V 68, *Triglotta*, p. 769) Chemnitz says that the Supper is "a heavenly and spiritual nourishment for both body and soul of the believer unto eternal life." (LS 61) Because of this, believers in every burden and conflict of life will come to the Supper. This will also be the case in physical need and sickness and especially at the hour of death. For there is no better help than that of the Divine Physician who gives His life-giving flesh and blood as the soothing medicine which aids and quickens us in soul and body.

71. There are many today who are seeking a closer walk with Jesus, a closer relationship with the Savior. There are times in every Christian's life when he feels very distant from the Divine Redeemer. At such times the Christian is not to attend some wild emotional revival to have an experience of Christ. He is not to try to wrestle with the Lord in prayer until he feels His presence. Rather he is to go where the Lord has promised to be found, in the Word and Sacraments. In the Supper there is an intimate union with Christ, for here He comes into the believer with His body and blood and remains with him.

72. This incorporation into Christ which the Lord's Supper grants constitutes at the same time a true communion among all members of His body. One cannot be united with Christ without also at the same time existing in communion with all the other members of this body. As He comes into us with His flesh and blood uniting us with Himself, so He comes into all the other communicants drawing us together as His church. St. Paul says, "Since there is one bread, we who are many are one body, for we all partake of the one bread." (I Corinthians 10:17) As many kernels of wheat are ground together to form a loaf of bread and as many grapes are crushed to form one cup of wine, so in the Supper we become one body by partaking of His one body. Receiving His one body in the Sacrament, we become His one body, the church. This is a wonderful fellowship where we will bear one another's burdens by showing love and compassion to each brother and sister in need. We will regard each other as members of Christ. (LW 35,54) Also because this Sacrament draws us into one body, we are to receive the Sacrament only with those who are one with us in Christ, those who teach His word in

its truth and purity. Otherwise we are really lying. We are declaring we are one when we are not one.

3. *The Supper Gives Eternal Salvation*

73. The Holy Supper confers salvation. Where there is forgiveness of sins there is also eternal salvation. In the Supper the believer receives the very ransom money that paid for his sins and freed him from destruction. This is what has thrown open the doors of heaven and broken every barrier down. As we receive His body and blood in the Supper we know that heaven is ours. "Thus the Sacrament is for us a ford, a bridge, a door, a ship, and a stretcher, by which and in which we pass from this world into eternal life." (LW 35, 66)

74. As Christ walked among men, people were healed and raised from the dead by His very touch. His flesh and blood are life-giving. Then as we receive His glorified and risen body and blood into this dying body, we are assured that, even though it returns to the dust from which it was formed, on the last day it will break forth from the grave glorified like Christ's glorified body, and so we will ever be with the Lord. Because of this, the Early Church fathers have often spoken of the Supper as the *viaticum*, "the medicine of immortality," which is a food preparing us for eternal life.

75. Luther clearly points to the Sacrament as a pledge and seal of the resurrection and eternal life: "So, when we eat Christ's flesh physically and spiritually, the food is so powerful that it transforms us into itself and out of fleshly, sinful, mortal men makes spiritual, holy, living men. This we are already, though in a hidden manner in faith and hope; the fact is not yet manifest, but we shall experience it on the Last Day." (LW 37, 101) Again he says: "Similarly, the mouth, the throat, the body, which eats Christ's body, will also have its benefit in that it will live forever and arise on the Last Day to eternal salvation. This is the secret power and benefit which flows from the body of Christ in the Supper into our body, for it must be useful, and cannot be present in vain. Therefore it must bestow life and salvation upon our bodies, as is its nature." (LW 37, 134; see also 37, 132; Ex 2, 233-234)

76. St. Paul says, "As often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes." (I Corinthians 11:26) Not only does the Supper point us back to the sacrifice of the cross, but it at the same time points forward to the final consummation of our redemption on the last day. Each time we celebrate the Sacrament we do it eagerly awaiting the second coming as the whole Ancient Church cried *Maranatha*, "Lord come quickly." The Father then gives us His Son under the form of bread and wine as a foretaste of the great wedding feast of the Lamb which will be ours at His second coming. In the Supper we for a moment step out of our mundane workaday ex-

istence where we carry one after another to the grave, and we have a foretaste of heaven, where the Lamb once slain Himself descends and angels prostrate fall. Here is heaven on earth as the fathers prayed, "Your Supper be my heaven on earth, till I enter heaven." Then as we eat at His Table here, we have the certainty that we will be at His Table there where we will eat of the heavenly manna and drink of the river of His pleasure forevermore.

Soli Deo Gloria

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Abbreviations

Lutheran Confessions (all quotes are from the Tappert Translation unless otherwise indicated):

AC—Augsburg Confession
 Ap—Apology of the Augsburg Confession
 FC—Formula of Concord
 LC—Large Catechism
 SA—Smalcald Articles
 SD—Solid Declaration of the Formula of Concord

Luther's Works:

LW—American Edition
 St. L.—St. Louis Edition
 WA—Weimar Edition

Writings of Chemnitz:

MWS—Ministry, Word, and
 Sacrament
 TNC—Two Natures in Christ
 Ex—Examination of the Council of
 Trent
 LS—Lord's Supper

REPORT OF THE DOCTRINE COMMITTEE

The Doctrine Committee has remained intact since the 1988 convention. During the past year the committee assembled in Mankato for its four regular meetings. Additionally, several members of the committee were part of the ELS contingent in the biennial meeting of the ELC Forum, met with representatives of the WELS and LCMS in St. Louis in November, met with the CICR of WELS in January, and met with both the CICR and representatives of the CLC in February.

The committee has sought to carry out its directives from the synod and to engage in responsible activities in accordance with its guidelines. Synodical President G. Orvick has attended almost all the sessions, as has Vice-President Paul Petersen since his appointment by the Board of Trustees midway in the year.

There follows a report of the results of activities of the Doctrine Committee since the 1988 convention.

LORD'S SUPPER ISSUE

In response to synodical resolution No. 4, the Lord's Supper, p. 69 of the 1988 SR, the Doctrine Committee presented its review of Dr. B. W. Teigen's book, *The Lord's Supper in the Theology of Martin Chemnitz*, to the General Pastoral Conference of the ELS in Golden Valley, Minnesota, last September. The 36-page document, entitled "The Theology of the Lord's Supper," which had been sent to all members of the ELS clergy before the conference, was read in its entirety at the conference and discussed at considerable length, a full day having been set aside for the presentation and discussion. On the closing day the following resolutions concerning the matter were adopted by the conference:

"(1) BE IT RESOLVED, A. That the 1988 General Pastoral Conference adopt the essay, "The Theology of the Lord's Supper, A Presentation of the ELS Doctrine Committee," as being in full agreement with the theses adopted by the ELS in 1981, and

B. That the Doctrine Committee and the chairman of the Doctrine Committee be thanked.

"(2) BE IT RESOLVED, That the 1988 General Pastoral Conference reaffirm that the 1981 theses are a valid representation of the doctrine of the Lord's Supper as taught in the Holy Scriptures and the Book of Concord.

"(3) BE IT RESOLVED, That the Pastoral Conference request that the essay be published in the *Lutheran Synod Quarterly* as the conference's official response to the 1988 convention Resolution No. 4A, SR p. 69.

"(4) BE IT FURTHER RESOLVED, That the Pastoral Conference encourage the Doctrine Committee of the Evangelical Lutheran Synod to share the essay with the Commission on Inter-Church Relations of the WELS.

"(5) BE IT FINALLY RESOLVED, That the above resolutions be reported to the 1989 convention of the ELS."

Pursuant to resolutions Nos. 3 and 4 above, the essay was printed in the December issue of the *Lutheran Synod Quarterly* and was also shared with the CICR of the WELS, which in turn reported favorably on the document.

Despite this action of the General Pastoral Conference there remained misunderstanding and apprehension among some concerning the role and meaning of Thesis Nine of the "Theses on the Lord's Supper" which had been presented to the 1981 convention of the ELS, and of which the synod had in a resolution declared that they were "in agreement with the Scriptures and the Lutheran Confessions" as well as in agreement with a similar statement on the Lord's Supper drawn up by the CICR of WELS (SR 1981, p. 79, Res. No. 1). In the desire to preserve the cherished unity of the Synod the Doctrine Committee invited Prof. Erling Teigen, as one who has been troubled by the adoption of Thesis Nine, to attend the May meeting of the Doctrine Committee in order to discuss the thesis in question. Prof. Teigen attended the meeting in the company of Pres. Marvin Meyer of Bethany Lutheran College, and the fruitful discussion of the articulated concerns resulted in the production of a six-point statement which was

agreed upon as constituting mutual understanding of the thesis in question. The statement reads as follows:

We understand Thesis Nine in the light of the following statements:

a) The words of consecration effect the real presence of Christ's body and blood in a valid administration of the Lord's Supper (consecration, distribution and reception).

b) Because of this consecration Christ's body and blood are present in the elements of bread and wine before the reception of the elements by the communicants.

c) We reject any attempt to fix the mathematical point or exact moment when the real presence begins.

d) We reject the teaching that the presence of Christ's body and blood is in any way effected by the eating and drinking of the elements by the communicants.

e) We reject the doctrine of transubstantiation, i.e., that the earthly elements cease to exist when the real presence of Christ's body and blood begins.

f) We reject any celebration of the Lord's Supper without communicants.

The members of the Doctrine Committee are grateful to the Lord of the church for providing in this way a seeming resolution of our difficulties in the matter. They therefore earnestly pray that through this expression of mutual understanding of the thesis the Lord would help to restore to our synod that unity of the Spirit which through the Apostle Paul we are exhorted to keep in the bond of peace (Eph. 4,3).

The Doctrine Committee herewith presents to the synod for consideration the entire document as amplified by the addition of the six-point statement in explanation of Thesis Nine:

THESES ON THE LORD'S SUPPER, DOCTRINE COMMITTEE, THE EVANGELICAL LUTHERAN SYNOD

On the basis of the Words of Institution (Matthew 26:26,27; Mark 14:22,24; Luke 22:19,20; 1 Corinthians 11:23-25) and other Scripture passages concerning the Lord's Supper (1 Corinthians 10:16-17 and 11:26-29),

1. We hold with Luther that "(the Sacrament of the Altar, instituted by Christ himself) is true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink." SC VI (Tappert)

2. We hold that "in the Holy Supper the two essences, the natural bread and the true natural body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union . . ." SD VII 37,38

3. We hold that this sacramental union is in effect during the *usus* or *actio*: "Nothing has the character of a sacrament apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it, it is no sacrament). This rule dare not in any way be rejected, but it can and should be profitably urged and retained in the church of God. In this context 'use' or 'action' does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ." SD VII 85,86

4. We hold that "it is the institution of this sacrament, performed by Christ, that makes it valid in Christendom, and that it does not depend on the worthiness or unworthiness of the minister who distributes the sacrament or of him who receives it, since, as St. Paul says, the unworthy receive the sacrament too. Therefore (we) hold that, where Christ's institution and command are observed, the body and blood of Christ are truly distributed to the unworthy, too, and that they truly receive it." SD VII 16

5. We hold that it is the almighty Word of Christ "which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood . . . 'When (if) the Word is joined to the external element, it becomes a sacrament.' . . . The Word must make the element a sacrament; otherwise it remains a mere element." LC V 10

6. We hold that "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be

ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ." SD VII 74

7. We hold that the words of consecration repeated by the minister in a proper celebration of the sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. "For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated . . . 'No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the mouth of the priest, but by God's power and grace through the words that he speaks, 'this is my body' the elements set before us in the supper are blessed' . . . 'This his command and institution can and does bring it about that we do not distribute and receive ordinary bread and wine but his body and blood, as his words read 'this is my body,' etc., 'this is my blood,' etc. Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office.' Again, 'Here too, if I were to say over all the bread there is, 'this is the body of Christ,' nothing would happen, but when we follow his institution and command in the Lord's Supper and say, 'this is my body,' then it is his body, not because of our speaking or of our efficacious word, but because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking.'" SD VII 75-78

8. We hold that "the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted, thereby we render obedience to the command of Christ, 'This do. . . And thereby the elements of bread and wine are hallowed or blessed in (for) this holy use, so that therewith the body and blood of Christ are distributed to us to eat and drink, as Paul says, 'The cup of blessing which we bless,' which happens precisely through the repetition and recitation of the words of institution.'" SD VII 79-82

9. We hold that we cannot fix from Scripture the point within the sacramental usus when the real presence of Christ's body and blood begins, yet we know from Scripture and we acknowledge in the confessions that what is distributed and received is the body and blood of Christ.

We understand Thesis Nine in the light of the following statements:

a) The words of consecration effect the real presence of Christ's body and blood in a valid administration of the Lord's Supper (consecration, distribution and reception).

b) Because of this consecration Christ's body and blood are present in the elements of bread and wine before the reception of the elements by the communicants.

c) We reject any attempt to fix the mathematical point or exact moment when the real presence begins.

d) We reject the teaching that the presence of Christ's body and blood is in any way effected by the eating and drinking of the elements by the communicants.

e) We reject the doctrine of transubstantiation, i.e., that the earthly elements cease to exist when the real presence of Christ's body and blood begins.

f) We reject any celebration of the Lord's Supper without communicants.

MEETING OF ELS-WELS-CLC

As reported to the last convention, representatives of the WELS and the CLC (Church of the Lutheran Confession) had met together in 1988 to explore the possibility of coming to a satisfactory agreement on issues that had divided them, particularly in the area of fellowship. (See 1988 SR. p. 67) Because the first joint meeting had given promise of progress in this area, another meeting was held in Milwaukee in February of this year, to which also representatives of the ELS were invited. The two-day meeting was devoted to discussion of two essays that addressed the topic of the role of admonition in the termination of church fellowship. Near the conclusion of the meeting each synodical representative group produced a brief statement summarizing its reaction to the meeting. Your ELS representatives' statement follows:

We note with approval that the several bodies here in discussion all confess the Scriptures to be God's inspired and inerrant word and that they turn to those Scriptures to determine their doctrine and practice.

As we study the doctrine of church fellowship together, we have seemingly come to a better understanding of the position of the CLC on the basis of which they separated from us.

We have come to understand that for the CLC admonition is primarily—if not entirely—a prelude to the task of identification of the doctrinal disturbers of the church.

The question remains, however, whether the task embraced by *skopein* in Romans 17 does not itself provide for use of all scripturally sound directives for arriving at the ultimate identification. Is the *skopein* of Romans 16, 17 a somewhat rather punctiliar identification, or is it a durative action which allows for admonition of a church body in fellowship until it has been clearly identified as one causing divisions and offenses contrary to the doctrine which we have learned?

By resolution of the joint assembly another such meeting is to be scheduled by the three synodical presidents. For this meeting two sets of theses and antitheses are to be drawn up, one by the WELS-ELS representatives, the other by the CLC representatives, setting forth "The Role of Admonition in Relation to Termination of Fellowship." Though in such matters we do not anticipate the outcome, we continue humbly to pray that the Lord may bless such efforts with the eventual restoration of unity.

WELS-ELS

Representatives of both the WELS and the ELS committees assigned responsibility in the area of doctrine had occasion to meet with each other twice during the year. The first meeting took place in the biennial assembly of the ELC Forum, held this past October at Bethany Lutheran Theological Seminary. The second joint gathering took place at a regularly scheduled meeting of the CICR in Milwaukee, Wisconsin, in January of this year.

The ELC Forum provides opportunity for representatives also of the doctrinal commissions of the two synods to review for each other their respective synodical work of the biennium and to confer on mutual concerns. Of special interest at this meeting was the discussion of the proposed new international conference of confessional Lutheran churches. A planning committee of six (three from the Doctrine Committee of the ELS and three from the CICR of WELS) is already at work on the project and plans to have some concrete proposals before both synodical bodies by 1990. This same planning committee expressed itself strongly in favor of retention of the ELC Forum even if and when an international conference becomes a reality.

ROLES OF MEN AND WOMEN

The 1988 convention of the Evangelical Lutheran Synod resolved that the statement on the Roles of Men and Women in the church "be used as a document for study in our congregations and pastoral conferences" (1988 SR, p. 70, Res. No. 9A). The convention also resolved (in B of resolution No. 9) "that these theses be considered at the next synodical convention for adoption." During the intervening year members of the synod have availed themselves of the opportunity to study this document. The Doctrine Committee recommends that the convention adopt this statement as expressing the scriptural guidelines under which we desire to live and work together as Christ's men and women in the church. The statement follows:

ON THE BASIS OF SUCH SCRIPTURE PASSAGES AS GENESIS 1:3; I CORINTHIANS 11:3-16; I CORINTHIANS 14:33b-36; EPHESIANS 5:22-26; GALATIANS 3:28; I TIMOTHY 2:11-15; I PETER 3:1-7; ROMANS 16 AND PHILIPPIANS 4:3 WE LEARN:

1. God created man and woman in His own image, that is, He created them with a true knowledge of Him and with perfect righteousness and holiness. Even

though our first parents lost this image in the fall into sin, yet God in His grace promised the Savior and in Him restored this image.

2. This spiritual equality of man and woman is a blessed reality, as St. Paul writes in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, *there is neither male nor female; for you are all one in Christ Jesus.*"

3. Through faith in Christ all Christians are members of the universal priesthood of believers and as such are in full possession of all its rights and privileges and are exhorted to exercise them.

4. At the creation of man and woman God established an order, or structure, by assigning individual identities to each sex. According to Genesis 2, Eve was created to be a helper to Adam and as such was subordinate to him. Subordination, however, does not mean inferiority or slavery; rather it implies order (structure) and differences in responsibility.

5. The headship/subordination principle is clearly taught in Scripture. In Genesis 3:16 the Lord says to the woman: "Your desire will be for your husband, and he will rule over you." The original structure at creation remained in effect after the fall into sin.

6. The headship/subordination principle is clearly set forth also in the New Testament. In I Corinthians 11:3 Paul says "the head of the woman is man," and in Ephesians 5 the apostle tells wives to submit to their husbands "for the husband is the head of the wife." (Eph. 5:22-23) The apostle Peter exhorts wives to be in subjection to their husbands, singling out Sarah as an example, who obeyed Abraham, calling him Lord. (cf. I Peter 3:1-7)

7. The headship of man does not in any way mean that he is to demand demeaning submission; rather it is an arrangement for good order.

8. The prime example of the goodness and necessity of the headship/subordination relationship is found in the relationship between God the Father and God the Son. Biblical Christianity has always taught that the Father and the Son are equally God; there is no difference in their degree of divinity. And yet in I Corinthians 15:28 the Son himself is said to be subject to the Father. It is interesting to note that here the same verb is used for the Son's subjection to the Father as is used for the woman's subjection to the man in Ephesians 5 and I Timothy 2. The purpose of the Son's submitting to the Father is not to put the Son in an inferior position, but to bring about a beautiful plan. The purpose of the wife submitting to her husband and of the woman being submissive within the Christian congregation is not "to put her in her place," but to carry out a beautiful plan, viz., the establishment of a marriage that not only lasts but is also a wonderful harmony, and the establishment of an orderly and harmonious fellowship with the congregation. Scriptural submission is good, not an affliction.

9. Our Lord has revealed that he wants the headship (leadership) principle to be upheld in the church. It is his will that men hold the position of leadership. I Timothy 2:11-14 and I Corinthians 14:34ff. forbid women to hold the pastoral office.

10. The same principle applies to woman suffrage. Scripture forbids the woman "to have authority over a man." (I Timothy 2:12) The Evangelical Lutheran Synod throughout its history has held that the vote is an exercise of such authority.

11. However, this position does not forbid consultation between men and women in the church. To that end, informal meetings may be held at which women may have opportunity to seek information and express their views. But the final decisions are to be made by the men. The Lord himself has placed this responsibility upon the men and they are to carry this out, not in a dictatorial fashion, but in a manner that is sensitive to the feelings and wishes also of the women.

12. While Scripture forbids the woman from usurping authority over the man, it does not forbid her from using her talents in areas of church work which do not conflict with the public administration of the means of grace.

13. As members of the priesthood of believers there is much for women to do in the church. In Romans, chapter 16, the apostle Paul sends greetings to women who had been of assistance to him. He mentions *Priscilla* and her husband *Aquila*

as "fellow workers in Christ Jesus" (v. 3) and a certain *Mary* "who labored much for us." (v. 6) And in his letter to the Philippians he urges the congregation to "help these women who labored with me in the gospel." (4:2) Nor should we forget the many women who ministered to our Lord during his earthly ministry whose names are recorded in the Gospels.

14. From the above passages it is evident that women used their talents in the Lord's service and they were commended for it. The church today can learn from the early church to do the same, but always within the parameters which God himself has established. In the past there has perhaps been too much emphasis on what women cannot do rather than on what they can do thus giving some women the impression that they are second class members and that their talents are neither needed nor appreciated.

15. While we must continue to uphold the Scriptural principles so far as ordination of women and their exercising authority over the man is concerned, it is clear from the passages under study that women's participation in the work of the Gospel is a blessing to the church. God has given the ministry of the Gospel to all believers; it is the office of the pastoral ministry that he has restricted to men. As ministers of the Gospel (members of the priesthood of believers) women may, for example, lend their counsel in open congregational forums, teach parochial school, Sunday school, vacation Bible school, direct choirs, serve on committees, assist the pastor and elders in calling on the sick, shut-ins and singles, and also assist in works of charity in the congregation and community.

16. Finally, Christian women also have the responsibility of encouraging men to fulfill their obligation of leadership in this God-ordained order.

17. When men and women labor together in the Gospel, taking heed to the Word and working within the scriptural limits, then truly God is glorified and the church is edified.

CONCLUSION

During the year your Doctrine Committee has engaged in discussion of and communication concerning other matters pertaining to its area of responsibility. But since no proposals or recommendations to the synod are at this time forthcoming in these matters, we herewith conclude our report.

Let us continue to rejoice in the grace of God that brings salvation and creates the unity of spirit that we have enjoyed in our synodical relationship. Acknowledging that this grace is mediated to us alone in Word and Sacrament, may we in the spirit of our convention theme and essay continue to treasure these gifts above all others.

God's Word a treasure is to me,
Through sorrow's night my sun shall be
A shield of faith in battle.
The Father's hand hath written there
My title as His child and heir:
"The kingdom's thine forever."
That promise faileth never. (J. N. Brun)

Gaylin Schmeling, chairman
Juul Madson, secretary

MEMORIAL TO THE 1989 E.L.S. CONVENTION

RE: 1988 E.L.S. General Pastoral Conference

WHEREAS, The synod has acknowledged the existence of a debate within our midst concerning the Lord's Supper (Synod Report 1988, p. 69), and,

WHEREAS, The synod desires that these issues be "carefully studied and considered in order to assure that peace and harmony in Christ might be preserved among us" (Synod Report 1988, p. 69), and,

WHEREAS, The synod commended these issues to the 1988 General Pastoral Conference, and,

WHEREAS, The synod specifically resolved that a "full airing of all the points in controversy" (Synod Report 1988, p. 69) be allowed at the conference, and,

WHEREAS, At the 1988 General Pastoral Conference the Doctrine Committee introduced a proposed resolution to accept their own paper in the middle of the discussion, thereby hindering the "full airing of all the points of controversy," therefore,

A. BE IT RESOLVED, That the synod, in accordance with Ephesians 4:3 "endeavoring to keep the unity of the Spirit in the bond of peace" (NKJV), commend to the General Pastoral Conference these issues concerning the Lord's Supper for reconsideration and discussion, and,

B. BE IT RESOLVED, That the synod ask the program committee of the General Pastoral Conference to provide a means whereby a full airing of all the points in controversy will take place.

Respectfully submitted,

Pastor Thomas L. Rank
Pastor Roger Fehr
Pastor Steven Sparley
Pastor James Krikava
Pastor Robert Lawson
Pastor Daniel Faugstad

Pastor Glenn Obenberger
Pastor Timothy Bartels
Pastor Markos DeGarmeaux
Pastor Martin Teigen
Pastor Daniel McMiller
Pastor Bradley Homan

DOCTRINE ACTION OF THE SYNOD

Resolution No. 1: Lord's Supper

WHEREAS, The General Pastoral Conference at the request of the synod discussed the doctrine of the Lord's Supper at its September meeting, and,

WHEREAS, The Doctrine Committee presented a paper entitled "The Theology of the Lord's Supper," and,

WHEREAS, The Pastoral Conference adopted the following resolutions concerning the matter.

- "A. BE IT RESOLVED 1. That the 1988 General pastoral conference adopt the essay, "The Theology of the Lord's Supper, a Presentation of the ELS Doctrine Committee" as being in full agreement with the theses adopted by the ELS in 1981, and,
2. that the Doctrine Committee and the Chairman of the Doctrine Committee be thanked, and,
- "B. BE IT RESOLVED, That the 1988 General Pastoral Conference reaffirm that the 1981 theses are a valid representation of the doctrine of the Lord's Supper as taught in the Holy Scriptures and the Book of Concord, and,
- "C. BE IT RESOLVED, That the pastoral conference request that the essay be published in the Lutheran Synod quarterly as the Conference's official response to the 1988 Convention resolution 4a, SR 69, and,
- "D. BE IT FURTHER RESOLVED, That the pastoral conference encourage the Doctrine Committee of the Evangelical Lutheran Synod to share the essay with the CICR of the WELS, and,
- "E. BE IT FINALLY RESOLVED, That the above resolution be reported to the 1989 convention of the ELS," and,

WHEREAS, There remained misunderstanding and apprehension among some concerning the meaning of thesis 9 on the Lord's Supper, and,

WHEREAS, The Doctrine Committee invited Professor Erling Teigen to attend the May meeting of the Doctrine Committee in order to discuss the thesis in question, and,

WHEREAS, A fruitful discussion was held which led to the production of a six-point statement which was agreed upon as constituting mutual understanding of the thesis in question, therefore,

A. BE IT RESOLVED, That the synod adopt the nine theses including the six-point statement, as presented by the Doctrine Committee, and,

B. BE IT FURTHER RESOLVED, That the nine theses with the six-point statement be the answer to the memorial to the synod, and,

C. BE IT FURTHER RESOLVED, That we thank the Lord for this peaceful resolution, and,

D. BE IT FURTHER RESOLVED, That the synod encourage her members, both laity and clergy, to continue the study of doctrinal matters in a spirit of integrity and faithfulness to the Word of God, and,

E. BE IT FURTHER RESOLVED, That the synod thank the Lord of the Church for the study which led us to a better understanding and greater appreciation for the Lord's Supper.

Resolution No. 2: The Role of Men and Women in the Church

BE IT RESOLVED, That the document on "the Role of Men and Women in the Church" be recommitted to the synod's Doctrine Committee for further consideration as to wording.

Resolution No. 3: WELS

A. BE IT RESOLVED, That the synod thank God for the unity that we share with the WELS, and,

B. BE IT FURTHER RESOLVED, That the synod thank God for the pastors and teachers which our sister synod has so graciously supplied, and,

C. BE IT FURTHER RESOLVED, That the subcommittee of the ELS Doctrine Committee and the CICR of the WELS be commended for their work to establish guidelines for the proposed new synodical conference and be encouraged to make further plans.

Resolution No. 4: ELFC East Germany

WHEREAS, The Evangelical Lutheran Church (East Germany) celebrated its 75th Convention, and,

WHEREAS, They continue to struggle to uphold the true teaching of God's Word in the face of great opposition, and,

WHEREAS, The ELFC represents the pure teaching of God's Word and the Lutheran doctrine in the Land of the Reformation,

A. BE IS RESOLVED, That we thank God for the relationship that we share with our brothers and sisters in East Germany, and,

B. BE IT RESOLVED, That we encourage them to continue steadfast in the truth.

Resolution No. 5: LCC (Scandinavia)

WHEREAS, A majority group of the LCC (Scandinavia) (under the Rev. Lars Engquist) remains in fellowship with our synod, and,

WHEREAS, The synod had discontinued fellowship with the minority group of the LCC (Scandinavia) (under the Rev. Per Jonsson),

A. BE IT RESOLVED, That the synod thank God for the fellowship that it experiences with the majority group, and,

B. BE IT FURTHER RESOLVED, That the synod encourage this group to remain steadfast in its confession, and,

C. BE IT FURTHER RESOLVED, That the president of the synod once again contact the Rev. Per Jonsson to seek resolution of the issues which divide us, and,

D. BE IT FINALLY RESOLVED, That the president of the

synod provide the minority group a copy of the theses of the Lord's Supper as adopted at the 1989 Convention as a document for their study.

Resolution No. 6: Faith Evangelical Lutheran Parish

WHEREAS, Confessional Lutheranism is showing a rebirth in Australia through the work of the Faith Evangelical Lutheran Parish,

BE IT RESOLVED, That the synod encourage and support them as they carry on the work of spreading the Gospel and upholding confessional Lutheranism.

Resolution No. 7: Meeting of ELS-WELS-CLC

WHEREAS, The ELS, WELS, and CLC met in February 1989 to discuss the matters which separate the CLC from the ELS and WELS, and,

WHEREAS, Another meeting has been scheduled to discuss these matters further with the hope of restoring fellowship with the CLC,

BE IT RESOLVED, That the Doctrine Committee be encouraged to continue such discussions which would lead to unity of doctrine and practice.

REPORT OF THE BOARD FOR HOME MISSIONS

"Neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor." (I Cor. 3:7-8)

We could attempt to trace the growth of our mission congregations in several ways. One way would be to notice that overall those congregations which have received financial assistance from the Evangelical Lutheran Synod this past year, have in that same period increased their membership by about 12.4%. Therefore God should be praised for blessing the seed of His Word, so that it has taken root in more of His precious blood-bought souls. However we must never use such statistics to praise nor berate those who plant and water. Rather pray for them that God might be gracious to them in that they remain faithful in their one purpose of declaring the powerful saving Gospel to as many as possible; and thank them personally for laboring on our behalf in places where we cannot go; and encourage them to continue to carry out the mission of the Church under that cross, willing to be hated and despised for Jesus' sake by most with whom they come in contact.

It is in keeping with that spirit of giving praise to and trusting in the Lord of the Harvest alone that the Board for Home Missions submits the following report:

ORGANIZATION OF THE BOARD

The Board for Home Missions is composed of the following members: the Rev. Erwin Ekhoﬀ, chairman; Mr. Robert Smith, vice chairman; Mr. Albert Holman,

treasurer; the Rev. Glenn Obenberger, recording secretary; the Rev. Steven Petersen, field secretary; Mr. Leslie Just, chaplain; and Dr. William Kessel, researcher and developer.

MEETINGS AND VISITATIONS

The board met for two special sessions during the 1988 convention; for a special session following the General Pastoral Conference in September; and for its regular quarterly meetings since the 1988 convention in August, November, February and May. At its August meeting an entire day was devoted to a "Home Mission Planning Project," which was funded by a grant from Aid Association for Lutherans. The Rev. Robert Hartman, a home mission planner for the Wisconsin Evangelical Lutheran Synod, made a presentation on how that synod's home mission board selects the location where it establishes new missions. With his counsel and assistance, the board established its criteria for site selection. An evaluation worksheet was developed by which each site might be ranked according to these established criteria.

The chairman and field secretary made visits to several of our home missions. On-site visits were also made to prospective areas where new work might begin.

MISSIONARIES MET FOR MINI-SEMINAR

Since the board benefited by the Rev. Hartman's knowledge and enthusiastic approach in regard to home missions, it desired that the missionaries have the opportunity to experience the same. Therefore it was arranged that in conjunction with the "Your Church Can Grow" seminars, which were conducted for all the synod's pastors, the home missionaries met for an extended half-day session with him. Some of the missionaries met in Portland at the April seminar and the rest met in Detroit at the May seminar.

NEW WORK

- On September 29, it was decided that the synod would begin work in the Bullhead City, Arizona area. The Rev. Michael Smith has accepted the call to be the missionary in this new area. He was commissioned on December 4.
- Also on September 29, it was decided that the synod would help subsidize mission work being done in 1989 in the Tustin/Irvine, California area through the Faith Lutheran congregation, where Vicar Gregory Bork has been serving.
- On February 7, it was decided that the synod would subsidize mission work for a four-year period in Brownsburg, Indiana.

MISSION PROPERTIES

The board was involved with the following activities concerning property acquisition and improvements:

- Our Savior Lutheran congregation, Lakeland, Florida has received a construction loan through Partners in the Gospel Fund for its building and also received a commitment to support a permanent loan with interest subsidy from that same fund.
- Good Shepherd Lutheran congregation, Brownsburg, Indiana has received a loan for the purchasing of a used church building in its community from the Partners in the Gospel Fund.
- Christ Lutheran congregation, Port St. Lucie, Florida has discussed with the board some preliminary plans for construction of a building on its property. Negotiations are still pending.
- Bethlehem Lutheran congregation, Warroad, Minnesota has discussed with the board some preliminary plans for construction of a building on its property. Negotiations are still pending.

1988 FINANCIAL SUMMARY

In 1988 the Evangelical Lutheran Synod had the opportunity to assist in mission work in various locations throughout the United States. The annual expenditures were as follows:

Subsidies		*L.B.
Good Shepherd, Richardson, TX	\$ 7,000.00	
Faith, Oregon, WI	10,150.00	
Trinity, Sebastian, FL	5,439.99	\$ 3,996.00
Resurrection, Marietta, GA	—	6,835.00
Our Savior, Lakeland, FL	3,642.00	10,497.00
Christ the Cornerstone, Phoenix, AZ	11,341.00	5,499.00
Christ, Port St. Lucie, FL	10,434.00	9,000.00
Jensen Beach, FL	24,225.30	12,000.00
Our Savior, Grants Pass, OR	3,222.80	
Peace, Colorado Springs, CO	6,000.00	
Christ, Klamath Falls, OR	5,000.00	
Grace, Crookston, MN	2,650.00	
Bethlehem, Warroad, MN	2,400.00	
Faith, Tustin, CA	9,000.00	
Subtotal:	<u>100,505.09</u>	<u>47,827.00</u>
 Other Expenditures		
Mission Expansion	\$4,850.25	
Advertising/Printing	1,482.07	
Board Expenses	7,081.38	
Moving Expenses	5,190.44	
Subtotal:	<u>18,604.14</u>	
Total Expenses	\$119,109.23	
Less Synod Budget	<u>(-)110,000.00</u>	
**Deficit	(9,109.23)	

*Lutheran Brotherhood Grants

**The deficit is recovered from reserve funds.

1989 HOME MISSION BUDGET

SUBSIDIES:		*L.B.
Good Shepherd, Richardson, TX	\$ 4,000.00	
Faith, Oregon, WI	7,000.00	
Trinity, Sebastian, FL	4,000.00	
Our Savior, Lakeland, FL	3,098.00	8,502.00
Christ the Cornerstone, Phoenix, AZ	5,303.00	2,997.00
Christ, Port Saint Lucie, FL	8,498.00	7,002.00
Jensen Beach, FL	26,604.00	9,996.00
Peace, Colorado Springs, CO	4,800.00	
Christ, Klamath Falls, OR	2,500.00	
Riviera, AZ	24,000.00	12,000.00
Brownsburg, IN	7,500.00	
Bethlehem, Warroad, MN	3,600.00	
Subtotal:	<u>\$100,903.00</u>	<u>\$40,497.00</u>

OTHER EXPENDITURES:

Mission Expansion	25,000.00
Advertising/Printing	2,500.00
Board Expense	10,000.00
Moving Expenses	10,000.00
Subtotal:	<u>\$47,500.00</u>

Needed:	\$188,900.00
Projected LB Grants:	40,497.00
Granted by the Synod:	<u>\$111,901.00</u>
**Projected Deficit:	<u>\$36,502.00</u>

*Lutheran Brotherhood Grants

**To be recovered from reserve funds and Partners in the Gospel Fund

1990 PROPOSED HOME MISSION BUDGET**SUBSIDIES:*****L.B.**

Good Shepherd, Richardson, TX	\$ 1,500.00	
Faith, Oregon, WI	5,000.00	
Our Savior, Lakeland, FL	3,099.00	6,501.00
Christ the Cornerstone, Phoenix, AZ	8,500.00	
Christ, Port Saint Lucie, FL	7,502.00	4,998.00
Jensen Beach, FL	25,996.00	8,004.00
Peace, Colorado Springs, CO	2,500.00	
Riviera, AZ	24,004.00	9,996.00
Brownsburg, IN	13,500.00	
New Mission	16,500.00	12,000.00
Subtotal:	<u>\$108,101.00</u>	<u>\$41,499.00</u>

OTHER EXPENDITURES:

Mission Expansion (new work)	\$25,000.00
Advertising/Printing for various missions	4,500.00
Board Expense/Investigative travel/Training	10,000.00
Moving Expenses	8,000.00
Subtotal:	<u>\$47,500.00</u>

Needed:	\$197,100.00
Projected LB Grants:	41,499.00
Granted by the Synod:	<u>\$111,750.00</u>
**Projected Deficit:	<u>\$ 43,851.00</u>

*Lutheran Brotherhood Grants

**To be recovered from reserve funds and Partners in the Gospel Fund

PARTNERS IN THE GOSPEL FUNDS

This special three-year offering will be concluded this fall, however it has already had a profound impact upon our work in the area of home missions. It was established to fund additional work besides what the ordinary modest annual increases in the synodical budget for home missions would allow. It was reported to the board that for 1989 about \$35,000 will be available for home missions from the interest on this fund. God be praised for having motivated His people to give to this fund and thereby opening doors for our synod to do the work of His Church.

THANK YOU

The board expresses its gratitude to all of those individuals, congregations, organizations, and mission societies, who contributed special gifts toward our home mission endeavors. Our gratitude is also expressed to Aid Association for Lutherans for the grant which funded the August planning workshop for the board. And again we continue to appreciate Lutheran Brotherhood's generous Program Subsidy Grants which have been made available to many of our home mission congregations.

Devote yourselves to prayer, being watchful and thankful. And pray for our home missionaries too, that God may open doors for their message, so that they may proclaim the mystery of Christ. Pray that they may proclaim it clearly, as they should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone. (An adaptation of Colossians 4:2-6)

G. Obenberger, recording secretary

PARTNERS IN THE GOSPEL

"PRECEDENT

St. Paul wrote to the Philippians (1:4-5): "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your PARTNERSHIP IN THE GOSPEL from the first day until now . . ."

"PURPOSE

The members of the Evangelical Lutheran Synod form a PARTNERSHIP professing a common faith in Christ Jesus and proclaiming the Gospel to all people. The Home Mission Offering will result in even more souls being reached with this saving message.

"PLAN

The love offering for home missions given by our PARTNERS IN THE GOSPEL will form a capital fund:

- to subsidize home missionaries
- to purchase land for church sites
- to build and/or acquire church buildings and parsonages
- to help mission congregations expand their worship facilities"

Dear brothers and sisters in Christ, the precedent, purpose and plan quoted above are taken from the literature distributed in June of 1986 when the PARTNERS IN THE GOSPEL special offering began. We are now in the third and final year of the campaign. We thank the Lord that the offering has had the desired effect. Home mission expansion has resulted from the love offerings given by the members of the Evangelical Lutheran Synod.

As of March 31, \$657,240 had been received with another \$231,788 of pledges yet to be received. If all the pledges are kept, a total of \$889,028 will be received. To reach this amount, however, synod members will have to contribute \$33,112 each month until October! We pray that the Lord would open the hearts of the synod members to complete this good work which has begun.

During the past year the exciting news about the special offering has been shared with the synod in various ways: *Lutheran Sentinel* articles; bulletin inserts; letters written to area captains, synod delegates and congregations.

Meanwhile, regular financial statements have been sent to all participating ELS churches. The PARTNERS IN THE GOSPEL have been reminded that with their help the Good News of salvation through Christ Jesus is being proclaimed in Port St. Lucie, Florida; Lakeland, Florida; Colorado Springs, Colorado; and Brownsburg, Indiana. Even now other plans are being made for home mission expansion through the fund. Thank you and may God bless you for being faithful PARTNERS IN THE GOSPEL.

Milton E. Tweit, chairman

William B. Kessel, executive secretary

REPORT OF THE BOARD FOR FOREIGN MISSIONS

As this report was being drawn up in mid-March we were gladdened by the news that the Rev. David Haeuser and his wife Ruth, and their four children—Catherine, Frank, Monica and Suzanne—had finally arrived in Lima and were getting settled in their newly rented home. Due to some visa difficulties, their plans to leave for Lima back in December were delayed and delayed, but finally arrangements were completed, and our fourth missionary is on the field. Since Pastor Haeuser is fluent in Spanish we expect that he is going to get into the actual work of the mission more speedily than our past missionaries, who had to take language courses for several months before they could effectively preach and teach. We wish the Haeuser family God's richest blessing in their new field of work even as we ask God's continued blessing on our other missionaries and their families. Missionary Haeuser will be supported by the income from the Helping Hands program.

It is the board's intention to call the fifth missionary to Peru at our April meeting. It is our hope that by synod convention time we will be able to report that a fifth man has accepted the call. The calling of a fifth missionary has been made possible by the generous endowment set up by Mr. and Mrs. Marvin Schwan to fund a seminary chair in our Peruvian mission. This million-dollar endowment will also make it possible for our Peruvian seminary to issue scholarships to students attending the seminary, and for the seminary to purchase necessary items for its work. We remain ever grateful for this very generous gift.

PERSONNEL ON THE FIELD—In addition to Missionary Haeuser, who just joined the team, we have Missionary Martin Teigen, who is in his twelfth year, and is the head of our Pastoral Training Program. Timothy Erickson is in his sixth year, and is a church planter and evangelist, and also is the treasurer for the mission. Dan McMiller, who is in his fourth year is also a church planter and evangelist and serves as secretary for the missionary team. Their wives also assist with the work, either in translation work, teaching Sunday School or Sunday School teachers, and the ladies groups.

AREAS BEING SERVED—Services and classes are being conducted in at least seven locales in the Lima area. They also do work in Chimbote and Chiquian, and some mountain villages north of Lima. The village of Pacllon has not been visited by our missionaries since the terrorist attack two Christmases ago. But the congregation is being served by one of its faithful members, Fidel Convercio, who also is a student in our seminary in Lima.

FIELD VISIT BY BOARD MEMBERS—Chairman James Olsen and Field-secretary Norman Madson were to make a two-week visit to the field right after Easter. They would leave on March 29th and return on April 12th. While there

they would hold several days of conferences with the missionaries. Some of the items on the agenda would be the following: 1) Our philosophy of mission work in Peru now after 20 years, 2) External factors in the country that may affect our mission, 3) Progress reports on all the areas that we are serving, 4) What to do with the seminary students following the completion of their education, 5) The Lord's Supper, 6) Security in a terrorized country, 7) Review of our Policy Handbook, etc. The visiting team also hopes to visit all the areas now being served by our missionaries.

MR. & MRS. GORDON HEMPEL HELP OUT IN OUR MISSION—The Hempels, who visited our mission one year ago, and at that time produced for us the 20th Anniversary VCR Film entitled *JOY TO THE WORLD*, liked what they saw in Peru and in our mission so much, that they returned there this past winter at their own expense, and spent several weeks putting together another film on our mission, and helping out in other ways. The board is duly grateful to the Hempels for their assistance.

REPRODUCTION OF SOME OLD CPH SPANISH MATERIALS—Through its chairman, our board is requesting a \$37,000 grant from the Lutheran Brotherhood Foundation in order to republish some worthwhile CPH Spanish materials that would be helpful teaching tools for our missionaries.

A NEW LOCATION FOR OUR SEMINARY AND OFFICES IN LIMA—For the past couple of years our missionaries had been instructed by the board to be on the lookout for a larger building in the general area of Lima where our former building was located. Early last fall a building became available a few blocks from where we were located that was just ideal for our purposes. With the approval of the synod trustees we purchased the building for \$60,000. The building is large and has many good features about it, and should serve our needs well. As yet we have not found a buyer for our former building, but when we do, it should pretty much offset the cost of the new building.

THOUGHTS OF FAITH RADIO MINISTRY—Since the 1988 Synod Convention placed the Thoughts of Faith Radio Ministry under the supervision of our Board for Foreign Missions, we had our first meeting with Pastor John Shep and representatives of his board at the time of our January 1989 meeting. We plan to meet with them in January and October every year. The radio ministry appears to be a successful venture, and we pray that it will serve to reach many souls with the Gospel in the Ukraine.

FAITH MISSION SOCIETY—We are most grateful to Faith Mission Society for doing much of the publicity work in connection with the celebration of our Peru Mission's 20th Anniversary last summer. We especially appreciate the publishing of our little history on that occasion, and for the most informative pictorial history contained in their summer issue of *MISSION NEWS*. Faith Mission Society again during the past year raised funds for our Peru mission in the amount of \$7,133.99. Of that total amount \$4,729.11 was for undesignated projects.

HELPING HANDS—The Helping Hands program had another good year. For the past three years funds from this program have funded Missionary Dan McMiller and his wife. Beginning with this year of 1989 funds from this program will be used to fund also Missionary Haeuser and his family. During 1988 \$79,447.90 was received in contributions, and an additional \$27,221.98 was received in interest, making a total income for the year of \$106,669.88. We wish to express our thanks to each and everyone who contributed to the fund in the past year. Now with two missionaries being supported by the fund we will need your gifts even more. We wish to thank Mr. and Mrs. Lloyd Miller who for the last several years have been in charge of mailing out the Helping Hands newsletters. They have requested that our board seek replacements for them, which we are in the process of doing. We also thank again Mr. and Mrs. Robert Soule and Mrs. Betty Carlson for their volunteer work with the receiving and banking of the Helping Hands contributions and sending out the thank-yous.

Our board is very grateful to God for the blessings He has showered upon our foreign mission program, especially now with the prospect of having five missionaries on the field. We are thankful to the members of the synod and other friends of our foreign mission program for the gift and prayer support they have given in the past year. We pray for their continued support.

THE BOARD FOR FOREIGN MISSIONS NEEDS FOR 1990

PROPOSED FOREIGN MISSION BUDGET—1990

	Martin Teigen	Tim Erickson	Dan McMiller	David Haeuser	5th Missionary
Base Salary	\$17,325	\$17,325	\$17,325	\$17,325	\$17,325
Increment (\$250/20 years)	4,750	3,000	1,500	4,250	2,500
Rent	8,000	8,000	8,000	8,000	8,000
Utilities	1,900	1,900	1,900	1,900	1,900
Children's Schooling	6,000	6,000	0	6,000	6,000
Car Allowance	2,600	2,600	2,600	2,600	2,600
Health Insurance	3,000	3,000	3,000	3,000	3,000
Pension (6% base, Incre, Car)	1,500	1,400	1,300	1,500	1,400
Disability Insurance	400	350	250	700	350
Term Insurance	120	120	120	120	120
Totals	<u>\$45,595</u>	<u>\$43,695</u>	<u>\$35,995</u>	<u>\$45,395</u>	<u>\$43,195</u>

OTHER EXPENSES (Pro-rated)

Furloughs (3)	\$10,000
Board Expenses	7,000
Furnishing Replacement	3,000
Peru Accountant	700
Field Travel	2,000
Printing & Literature	2,000
Office Supplies	2,000
Visa Expense	2,000
Vehicle Replacement (2)	20,000
Field Visit	3,000
Language Study	3,000
Repayment to HH Fund	1,000
Total	<u>\$55,700</u>

COST FOR PERSONNEL CHANGE ON THE FIELD: \$10,000

SUMMARY

Teigen	\$ 45,595
Erickson	43,695
McMiller	35,995
Haeuser	45,395
5th Man	43,195
"Other Expenses"	55,700
Cost of Personnel Change	10,000
Sem Special	8,000
Scholarships	12,000
Total	<u>\$299,575</u>

WHERE FUNDS RECEIVED FROM

Synod Budget	\$116,420
Helping Hands	106,420
*Schwan Endow.	76,735
Total	<u>\$299,575</u>

*Included in the Schwan total would be Teigen's total (45,595), 1/5 of "Other Expenses" (11,140), Scholarships (12,000), and the Sem Special (8,000).

This budget was put together in January of 1989.

Norman Madson, field secretary

REPORT OF THE BOARD FOR EVANGELISM

The Board for Evangelism went through major changes in 1988. The resignation of its previous chairman and the synod's expansion of the board from three to five members meant much time was spent in reorganizing the board and defining the direction in which it wanted to go.

The board members are: the Rev. Kincaid Smith, Mr. David Skogen, Mr. Harvey Ringen, the Rev. Joseph Burkhardt and the Rev. Thomas Rank. The Rev. Burkhardt was elected chairman and the Rev. Rank was elected secretary. President Orvick and Prof. Steven Reagles serve as advisory members of the board.

The board has met two times since last year's synod convention: September 26, 1988, and March 8 and 9. The meetings were at King of Grace Lutheran Church, Golden Valley, MN. Additional meetings are planned for the 1989 Synod Convention and September 25, 1989.

The board continues to review the Wisconsin Synod's Five-year Evangelism Program. On the whole, the board hopes to adapt much of the program for use. We are in conversation with the Wisconsin Synod's Board for Evangelism concerning the program. The Rev. Rank attended the plenary session of the WELS Evangelism Board in October to gain first-hand knowledge of the WELS program.

A newsletter will be published by the board with the title, *ELS Evangelism Notes*. The purpose of the newsletter is to provide help and encouragement for the synod's pastors in their work of evangelism, with the emphasis on materials that can be used with confessional integrity.

The board members are also submitting articles for the *Lutheran Sentinel*. It is hoped that through these articles we can continue to set before the members of the synod our Scriptural and confessional Lutheran emphasis on evangelism, that is, the spreading of God's Word and Sacraments to the many who do not know Jesus Christ as their Savior.

The board has also discussed the relationship between liturgy and evangelism with the Committee on Worship. We encourage our congregations to retain and use the richness of our Lutheran liturgical heritage in worship services, and see our liturgy as an aid to preaching and teaching the Gospel to souls in need of the comfort of Christ's redemptive work. The board will make available copies of several Orders of Worship for use.

The board is working on coordinating the Bethany Lutheran College canvassing teams and their work among the mission congregations (and others) of our synod.

The board has also begun reviewing books on evangelism as a normal part of its work. The members hope to become better acquainted with the vast amount of materials about evangelism available today.

Thomas L. Rank, secretary

MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Full Time Seminary Program

WHEREAS, The board for Foreign Missions and the missionary staff initiated a program of part-time seminary training in 1970 for the preparation and training of future national pastors, and,

WHEREAS, The long-term project of seminary course preparation, including translating and adapting much material by the missionaries, has come to fruition, and,

WHEREAS, The Lord has provided us with men who have the scriptural qualifications required to enter and complete our Peruvian theological training program, and,

WHEREAS, Adequate space and facilities for a full-time seminary training program were acquired in 1988, and,

WHEREAS, A full-time seminary program under the leadership of Missionary Martin Teigen was begun by our Peruvian missionary staff and the Board for Foreign Missions in January 1989, therefore,

BE IT RESOLVED, That the synod take note of this milestone in the life of our Peruvian mission and thank God for His grace enabling this significant step forward.

Resolution No. 2: Foreign Missions Video

WHEREAS, Mr. and Mrs. Gordon Hempel produced the 20th Anniversary VCR film entitled JOY TO THE WORLD, and,

WHEREAS, The Hempels returned to visit Peru at their own expense and have now produced another video, therefore,

A. BE IT RESOLVED, That the synod thank Mr. and Mrs. Gordon Hempel for their dedicated efforts.

B. BE IT FURTHER RESOLVED, That the congregations of the synod be encouraged to view these materials.

Resolution No. 3: Foreign Mission Report

WHEREAS, The Lord has blessed the labors of both the foreign missionaries and the members of the Board for Foreign Missions, therefore,

A. BE IT RESOLVED, That the synod accept their entire report with thanks, and,

B. BE IT FURTHER RESOLVED, That the synod thank and praise our gracious God for these rich blessings and fervently pray for his continued blessing on our mission endeavor.

Resolution No. 4: Home Mission Seminars

WHEREAS, The Rev. Robert Hartman, a home mission planner for the WELS, has conducted various seminars assisting our synod's Board for Home Missions and its missionaries in various mission techniques, giving invaluable counsel and assistance, therefore,

BE IT RESOLVED, That the synod thank Pastor Hartman for his assistance.

Resolution No. 5: Home Mission Report

WHEREAS, The Lord has richly blessed the efforts of our Board for Home Mission and our home missionaries, and,

WHEREAS, The Board for Home Missions has faithfully carried out the work it has been entrusted to do, therefore,

BE IT RESOLVED, That the synod accept the report with thanks.

Resolution No. 6: Home Mission Salary

WHEREAS, The Board for Home Missions has been responsible for setting salaries for all home missionaries, and,

WHEREAS, The salary package for 1990 has been established as follows: Base Salary, \$16,320; Car Allowance, \$3,000; Yearly Increment, \$100; Pension, 6% base salary, car allowance and yearly increment; Health Insurance, Premium to be paid in full (Synod Plan); Housing, to be provided; Utilities, to be paid in full, therefore,

BE IT RESOLVED, That the synod approve this salary schedule.

Resolution No. 7: Partners in the Gospel Offering

WHEREAS, A total of \$684,896 has been received as of May 31, 1989, and,

WHEREAS, If all pledges are kept, a total of \$901,954 will be received, and,

WHEREAS, The money received from this offering is being invested with only the interest being spent for further mission work, therefore,

A. BE IT RESOLVED, That the synod continue to praise and thank almighty God for opening the hearts of our members to bring this offering, and,

B. BE IT FURTHER RESOLVED, That the members of the synod be reminded and encouraged to bring this special offering to completion.

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

BOARD OF REGENTS

Members of the board during the past year: The Rev. John A. Moldstad, Sr., chairman, Vero Beach, FL; Mr. William Overn, vice chairman, St. Paul, MN; The Rev. Raymond Branstad, secretary, Brooklyn Center, MN; The Rev. Ed Bryant, recording secretary, Port Orchard, WA; Mr. Holger Aussen, Jasper, MN; Mr. Paul Chamberlin, South Chatham, MA; The Rev. Kenneth Schmidt, West Bend, WI; Dr. Donald Peterson, Madison, WI; Mr. Harold Theiste, Wayzata, MN; The Rev. Milton E. Tweit, advisory member, Lawler, IA.

THE FACULTY AND ADMINISTRATIVE STAFF

These persons have served on the faculty and administrative staff during the 1988-89 school year:

Rachel Anthony, Home Economics

Roy Breiling, Instrumental Music

William Bukowski, Art

Andrew Burmeister, Director of Computer Science, Computer Science,
Physics

Gregory Costello, Comptroller

Daniel Deschaine, Economics

Charles Felber, Mathematics

Kenneth Fowler, Accounting

Mark Harstad, German, Hebrew, History, Religion

Al Hattis, Economics

Arlene Hilding, Music, Organ

Rudolph Honsey, Hebrew, Latin, Religion

Steve Jaeger, Director of Admissions, Soccer Coach

Calvin Johnson, Financial Aid Director

Jill Jurvelin, English

William Kessel, Dean of Academic Affairs, Sociology, Geography

Sigurd Lee, English, Humanities, Theater

Juul Madson, Greek, Religion

Dennis Marzolf, Music, Choral Groups, Voice

Daniel Metzger, Leave-of-absence

Marvin Meyer, President

Dale Mordue, Physics

Dennis Natvig, Treasurer, Business Manager

Ruth Nyhus, Physical Education, Volleyball, Tennis

Jerral Parrish, Director of Library Media Services

Wilhelm Petersen, Religion

Steve Reagles, English, Religion, Speech

Glenn Reichwald, Greek, Religion, Political Science

Jay Roth, Associate Director of Admissions

Kenneth Rupnow, Mathematics

Kathryn Schladweiler, Literature

Barbara Schoenbaum, Fine Arts Director, Spanish, English

John Sehloff, Biology

Dean Shoop, Business, Athletic Director

Gerald Smith, Economics

Barbara Strassberg, Ceramics

Erling Teigen, Philosophy, English, Religion, Chaplain

David Thompson, Dean of Student Services, Religion

Paul Tweit, Director of Development, Administrative Assistant
 Cynthia Weberg, Chemistry
 Art Westphal, Assoc. Director of Admissions, Basketball and Baseball Coach
 David Wiechmann, Women's Basketball Coach
 Jean Wiechmann, Learning Specialist
 Mark Wiechmann, Psychology, Education, Vocational Counseling
 Richard Wiechmann, Development, Deferred Giving
 Heidi Wilking, Admissions Counselor
 Ronald Younge, Registrar, Biology, Director of Continuing Education
 Jo Ann Zins, Piano
EMERITI:

Sophia Anderson
 Louella Balczak
 Edna Busekist
 Norman S. Holte
 Bjarne W. Teigen

STAFF

Professor Rudolph Honsey will be retiring at the end of the 1988-89 school year. He has served the college and synod well over some 40 years as a professor of Hebrew, Norwegian, and Religion. During those years he taught in a number of other fields as well. We are happy that he will continue to teach on a part-time basis in both the college and seminary. Mr. David Wiechmann has resigned as our bookstore manager after nearly five years of service. During those years he was able to redirect our bookstore so that it better served our students and churches in and out of our synod. The college is grateful to both of these men for serving so well in their responsibilities. We wish them and their families God's blessing as they leave Bethany.

Our college faculty continues to grow professionally through additional formal education, as well as by attending regional and national seminars and conferences. It is important to the development of the staff that we allocate ample resources so that the faculty can continue to grow professionally. Professor Daniel Metzger is presently on leave, working on his doctorate at Marquette University. He will return to the classroom in the fall with his course work completed and eager to be active on our staff once again. Professor Dean Shoop was awarded a sabbatical for the spring semester to work on his MBA at Mankato State University. He will return to the classroom in the fall. Professor Ruth Nyhus has been awarded a sabbatical for the spring semester of the 1989-90 school year. She intends to pursue work on her doctorate at the University of Minnesota in physical education.

The Rev. David Thompson joined our staff in early summer of 1988 as Dean of Student Services and professor of religion. Miss Heidi Wilking and Mr. Jay Roth arrived on campus last summer to be a part of our admissions department, and Mr. Roy Breiling joined our music department as professor of music and director of the instrumental groups. Miss Val Borcharding will manage our bookstore, beginning the first of May.

During a special service on February 14, the college observed the following anniversaries:

40 years	Rudolph Honsey	Professor of Hebrew, Norwegian, and Religion
30 years	Calvin Johnson	Financial Aid Director
25 years	Dennis Natvig	Business Manager/Treasurer
25 years	Orville Sampson	Custodian
20 years	Paul Tweit	Director of Development
10 years	Rachel Anthony	Home Economics
10 years	Greg Costello	Comptroller

The board and administration greatly appreciate 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 1988-89 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	163	142
Sophomores	112	120
Part-time	37	25
Totals	<u>312</u>	<u>287</u>
FTE	284	268

The full-time enrollment figures show a slight decline over the 87-88 school year; however, the total enrollment is an all-time record. Our projection for new students (freshmen) for the fall of '89 is up substantially over prior years.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The college continues to evaluate and study its curriculum. It is the president's objective to begin a major curriculum study during the 89-90 school year. These evaluations and studies allow Bethany to meet the needs of the students in a changing world but yet maintain its commitment to offer a quality, Christian liberal arts program.

The college completed its self-study for continuing accreditation by North Central Association of Colleges and Schools. Dr. Kessel, as coordinator, and Mr. Younge, his associate, completed, with the help of the faculty and staff and students, the thorough study of Bethany. A team of educators visited our campus in March to make a peer evaluation of our institution. The final decision regarding continuing accreditation will be made in late August. The entire process is for the purpose of institutional growth and development.

PHYSICAL PLANT

Plans were finalized and construction began on the S.C. Ylvisaker Fine Arts Center during the fall of 1988. The entire campus is excited about the addition of this fine facility. If construction continues to move forward at the present rate, we should be using the new facility by mid to late September. The center will contain a theater, music facilities, and art classrooms. It should meet the needs of Bethany well into the 21st century.

There are several rooms that will be available for other use when the fine arts departments move to the new facility. The college is in the process of studying the needs of the other programs on campus, so as to use the vacated space in the best way possible.

Approximately half the windows in "Old Main" have been replaced with new, more energy efficient ones. We are hopeful that the remaining old windows will be replaced within the next two years.

It is hoped that the roads and sidewalks on campus will be upgraded. Much of the roads are in very poor shape, as are the sidewalks. The Regent-Trustee Building Committee is presently studying the needs.

GRANTS

AAL continues to assist the college through direct grants for faculty and institutional development. The local branches of AAL also provide, through matching programs, funds for the college.

Lutheran Brotherhood, through its matching programs, challenges its members. These funds are directed into an endowment for operations.

The Bush Foundation of St. Paul awarded the college a \$175,000 grant to help with our capital campaign. It is the first time the Bush Foundation has assisted an institution such as Bethany. We are obviously grateful for the support and for the opportunity for further funding. Also, the Siebert Lutheran Foundation of Wauwatosa, Wisconsin, awarded the college a \$5000 grant to help with the capital campaign.

Many corporations, through their foundations, are matching employees' contributions to colleges. Each year the number and amount seems to grow. We are thankful for this added support.

Our women's auxiliaries continue to impact Bethany with their support. This year they have once again taken on projects totaling more than \$12,000, which enhances the opportunities for our students. Many thanks to these special ladies.

FINANCE AND AUXILIARY SERVICES

The solicitation of funds for the capital campaign of the S.C. Ylvisaker Fine Arts Center from the college's alumni and friends as well as the local business community and foundations is nearing completion. We have yet to make our needs known to the synod churches. Plans are that we will make our initial presentation at the synod convention in June 1989 and begin a one-year solicitation to our churches starting January 1, 1990. At this point in our campaign we have cash and pledges in excess of \$3,580,000.

The college has received notice of several bequests during the academic year. These bequests came from the estates of Alice Tennyson, Tillie Miller, Walter Hoiland, Mable Aasheim, and Norma Ylvisaker. We are grateful to each of these individuals for remembering Bethany. These bequests total approximately \$300,000.

The 1987-88 school year ended in the black and for the first time in over two decades the college has no accumulated operating deficit. We are thrilled to make this announcement.

Our gifts continue to assist in our operations and in improving our programs and facilities. The president and Board of Regents are grateful to those individuals and companies willing to support the programs on Bethany's campus.

The following is a summary of receipts and expenditures for the fiscal year ending June 30, 1988:

REVENUES

Tuition and Fees	\$1,284,044
Synod Subsidy	158,000
Synod Housing Assistance	65,000
Private Gifts and Grants	282,993
Other Sources	73,626
Auxiliary	892,652
	<u>\$2,756,315</u>

EXPENDITURES

Educational and General	\$1,661,655
Maintenance of Buildings and Grounds	167,060
Scholarships and Grants	229,960
Auxiliary	620,185
	<u>\$2,679,860</u>
Excess	\$76,455
Prior Deficit	(8,717)
Fund Balance	<u>\$ 67,738</u>

CONCLUSION

We have had and will continue to have in the future some very difficult and busy years on our campus. It behooves all of us to remember Bethany Lutheran College in our prayers and ask the Lord of our church to keep us faithful to our mission and supply us with the necessary resources to continue to offer quality, Christian education.

As we close another year, thanks to our church and those individuals who have continued to support Bethany Lutheran College. May the everlasting peace and love of our risen Christ be with all of us.

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

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

"Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2b) Thus the apostle Paul reminds us that now is our time of grace. It is during this time that our gracious God comes to us with his grace and continues to offer and bestow upon us the blessings of that grace, namely forgiveness of sin, life, and salvation. He has also instituted the office of the ministry through which the means of grace are publicly administered and it is through these means that the Holy Spirit creates, nourishes, and strengthens saving faith. Our seminary exists for the purpose of training pastors and it is incumbent upon us to be faithful and diligent as we go about this important work. We thank and praise our God for permitting us another year to carry out our purpose.

THE BOARD OF REGENTS

The Board of Regents which is responsible for the operation of the seminary, met quarterly during the year, and the president of the seminary submitted a report to each meeting. The board members are: Mr. Holger Ausen, Jasper, MN; the Rev. Raymond Branstad, Brooklyn Center, MN; the Rev. Edward Bryant, Port Orchard, WA; the Rev. Kenneth Schmidt, West Bend, WI; the Rev. John Moldstad, Vero Beach, FL; Mr. William Overn, St. Paul, MN; Mr. Paul Chamberlin, Brewster, MA; Dr. Donald Peterson, Madison, WI; Mr. Harold Theiste, Wayzata, MN; and the Rev. M. E. Tweit, advisory member, Lawler, IA.

FACULTY

The following professors taught in the seminary during the 1988-89 school year: J. B. Madson, R. E. Honsey, W. W. Petersen, Steven Reagles, Mark Wiechmann, William Kessel, Glenn Reichwald, and Norman Madson, Jr.

ENROLLMENT

The enrollment at the seminary this school year was twelve, which includes the four vicars. Mr. Ralph Mozach, who is in our colloquy program, also attended the last quarter of the school year. The vicars who served their vicarages were: Michael Madson at Bethany Lutheran Church, Princeton, MN; Daniel Basel at Northwood, IA; Richard Tragasz at Waterville, IA; and Gregory Bork at Tustin, CA. These men will graduate on Synod Sunday afternoon.

Enrollment continues to be a concern at the seminary. Again we encourage pastors and laity to be recruiters for the seminary by encouraging promising young men to study for the ministry. The Lord of the harvest reminds us that "the harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." (Matt. 9:37-38) In addition to fervent prayer let us also do what we can in the form of encouragement and financial assistance, if possible, to make it feasible for students to study for the ministry.

ACTIVITIES

Our annual vicar workshop was held at the end of the school year. The returning vicars reported on certain phases of their vicarages. Two members of our synodical Board for Foreign Missions, Pastors Norman Madson and James Olsen, delivered an informative and stimulating presentation on our synod's foreign mission work. Brief presentations were also given on the synod's pension and insurance plan, deferred giving, and the bookstore. The evening before the workshop a financial planning seminar was held for the students. Presentations on investment and retirement, tax laws and social security information, and suggestions on day to day budgeting in our lives were presented by three individuals who have expertise in these areas.

A summer institute was again held at the seminary. The topic was PARISH REVITALIZATION AND ORAL COMMUNICATION and was led by Roland Schwandt, a Lutheran Brotherhood retiree, who has developed several programs over the years designed to involve the laity in the life of the church. He is also an expert in oral communication. The fourteen pastors who attended the seminar found the topic to be informative and helpful. We are grateful to Aid Association for Lutherans for funding these institutes, thus making it possible for our pastors to attend at a minimum of expense.

The seminary, together with the college, sponsored the annual Reformation lectures on October 26-27, 1988. The topic this year was LUTHER, THE MUSICIAN. The presenter was Pastor Kurt Eggert, head of the WELS new hymnal project. Dr. Alfred Fremder of Concordia Seminary, St. Louis, MO, and Professor Bruce Backer of Doctor Martin Luther College, New Ulm, MN, were the reactors. The lectures and the reactions were printed in the March issue of the *Lutheran Synod Quarterly*.

The Luther Bible Society, which is responsible for the revision of the Beck translation of the Bible known as GWN (God's Word to the Nations), sponsored a dinner for the students and staff and presented each participant with a copy of the New Testament translation. Work continues on the translation of the Old Testament. Professors Honsey, Madson, and Reichwald are involved in this translation work.

SCHOLARSHIPS

The seminary has been blessed with several Scholarship Endowment Funds. These funds have been established in memory of the following: Professors G. O. Lillegard and Dr. Norman A. Madson, Mr. Ernest Larson, Mr. Merle Aasen, and Albin and Hannah Levorson. Richland Lutheran Church, Thornton, IA, has also established a scholarship fund. In addition to these endowment funds Lutheran Brotherhood and Aid Association for Lutherans send a generous amount each year. Organizations and individuals throughout the synod also contribute to stu-

dent scholarships. This year a total of \$14,465 was available for student scholarships to help with their tuition. These funds are a real blessing to our students and they are extremely grateful for this financial assistance as they pursue their theological education.

SEMINARY SUPPORT FUND

This is a fund which is designed to help needy students, particularly married students, with unexpected expenses that arise during their seminary stay. Students live on very limited budgets which do not allow for many unanticipated expenses and it is a real blessing to have a support fund to lend assistance when help is needed. We take this opportunity to encourage others to remember this fund.

SEMINARY ENDOWMENT FUND

Last year we reported that the Board of Regents had established a seminary endowment fund, to be used for seminary needs. At present there is a total of \$102,000 in this fund. We want this fund to grow over the years and therefore would encourage our people to remember it. A bequest would certainly be an appropriate way to perpetuate the work of the seminary as it carries out its task of training pastors to proclaim the saving gospel of Jesus Christ.

AUDIO-VIDEO EQUIPMENT

The seminary was blessed with this equipment which includes a VCR, camera, tripod, and monitor. This was made possible as a result of the spaghetti supper at the last synod convention and AAL matching funds plus some special gifts from organizations and individuals throughout the synod. This equipment will be used primarily for taping student's sermons so that they can see and hear themselves in action and thus improve their preaching skills. The seminary is indeed grateful to all who supported this fund and special thanks is in order to Prof. Glenn Reichwald for heading up this project.

FINANCES

The following is a summary of budget receipts and expenditures for the past fiscal year, July 1, 1987 to June 30, 1988.

REVENUES

Tuition and Fees	\$ 22,840
Synod Subsidy	46,000
Gifts and Grants	33,549
Miscellaneous	7,969
	<u>\$110,358</u>

EXPENDITURES

Educational & General	\$103,738
Maintenance & Utilities	6,533
	<u>\$110,271</u>

Balance	\$87.00
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The seminary is grateful to the synod for its subsidy and also to individuals who have remembered the seminary with special gifts. May our gracious Lord continue to bless our seminary as it continues its important work!

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

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Staff

WHEREAS, Professor Rudolph Honsey retired at the end of the 1988-89 school year, having served so willingly and ably for 40 years in our college and seminary as professor of Hebrew, Norwegian, Religion, and Humanities, and,

WHEREAS, Professor Honsey has agreed to teach on a part-time basis in the future both in the college and seminary,

A. BE IT RESOLVED, That the synod thank its gracious Lord for the faithful service of this his called servant, and,

B. BE IT RESOLVED, That the synod express its heartfelt appreciation to Professor Honsey for his dedicated service in our college and seminary and his willingness to continue to serve in a part-time capacity.

Resolution No. 2: Staff

WHEREAS, Several of our college's professors have furthered their formal education through seminars, conferences, leaves and sabbaticals, and,

WHEREAS, The faculty continually is being challenged to grow professionally,

A. BE IT RESOLVED, That the synod commend those faculty members who have pursued such growth through continued formal education, and,

B. BE IT RESOLVED, That the administration of the college continue to encourage this important work among the faculty.

Resolution No. 3: Staff

WHEREAS, Mr. David Wiechmann, as our bookstore manager for the past five years, was able to redirect our bookstore to better serve the various needs of our students and churches, and has now resigned from this position,

BE IT RESOLVED, That the synod thank him for his diligent service, and ask our God to bless him in his new vocation.

Resolution No. 4: Staff

WHEREAS, The Lord has blessed our college with excellent instructors and staff, and,

WHEREAS, Several of these faithful servants have reached special anniversaries this past year,

BE IT RESOLVED, That the synod give thanks and congratulations to Mr. Calvin Johnson for his 30 years of service; Mr. Dennis Natvig and Mr. Orville Sampson for each of their 25 years of service; Mr. Paul Tweit for his 20 years of service; Prof. Rachel Anthony and Mr. Greg Costello for each of their 10 years of service.

Resolution No. 5: Enrollment

WHEREAS, Last year's total enrollment was an all-time record, and,

WHEREAS, The projected enrollment of new students (fresh-

man) for the fall of 1989 is substantially higher than in prior years,

BE IT RESOLVED, That the synod commend the office of admissions for its diligent work and the staff for continued improvement of the facilities and educational offerings.

Resolution No. 6: Curriculum and Other Academic Projects

WHEREAS: It is beneficial for our college to maintain its accreditation, and,

WHEREAS, the college has completed an exhaustive self-study for the purpose of continuing its accreditation by the North Central Association of Colleges and Schools, and,

WHEREAS, It now appears that a final decision will be reached by August, 1989, granting accreditation to the college for another 8-10 years,

BE IT RESOLVED, That the synod commend all those who participated in the self-study, especially its coordinator, Dr. William Kessel, and his associate, Mr. Ron Younge.

Resolution No. 7: Physical Plant

WHEREAS, The construction of the S. C. Ylvisaker Fine Arts Center is proceeding rapidly, with completion projected in the fall of 1989,

BE IT RESOLVED, That the synod express its pleasure to those responsible for the planning and careful implementation so evident in its financing and construction.

Resolution No. 8: Grants

WHEREAS, AAL, Lutheran Brotherhood, the Bush Foundation, the Siebert Lutheran Foundation and the women's auxiliaries, as well as many individuals, have contributed to the capital campaign, the endowment for operations, and various projects of our college,

BE IT RESOLVED, That the synod thank AAL, Lutheran Brotherhood, the Bush Foundation, the Siebert Lutheran Foundation, the women's auxiliaries and all who have given their support to our college this past year.

Resolution No. 9: Grants

WHEREAS, Many members and friends of our synod have taken advantage of the various contribution matching programs of their employers and fraternal insurance companies, which have amplified considerably their donating benefit to our Bethany Lutheran College,

A. BE IT RESOLVED, That the synod thank all those who have given to the college in this manner, and,

B. BE IT RESOLVED, That the synod encourage others to pursue contributing through such matching programs wherever available.

Resolution No. 10: Finance and Auxiliary Services

WHEREAS, The college has received notice of several bequests naming Bethany Lutheran College as a recipient, those be-

ing from the estates of Alice Tennyson, Tillie Miller, Walter Hoiland, Mable Aasheim, and Norma Ylvisaker,

BE IT RESOLVED, That the synod thank God for having instilled such concern and generosity in the hearts of Alice Tennyson, Tillie Miller, Walter Hoiland, Mable Aasheim, and Norma Ylvisaker to remember Bethany through their gifts.

Resolution No. 11: Finance and Auxiliary Services

WHEREAS, At the end of the college's last fiscal year the accumulated deficit of years past had finally been eliminated altogether,

BE IT RESOLVED, That the synod express its appreciation to the administration of the college for its prudent management of finances.

Resolution No. 12: Enrollment

WHEREAS, The enrollment at the seminary continues to be low, so as to cause concern, and,

WHEREAS, The Board of Regents has reported that a committee has been established for the purpose of more actively recruiting men from our synod to prepare for the office of the public ministry,

A. BE IT RESOLVED, That the synod encourage all its members to pray as our Lord commands us when he says "The harvest truly is plenteous, but the laborers are few, Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." (Matt. 9: 37-38) and further to recruit at the local level, and,

B. BE IT RESOLVED, That the synod encourage the recently founded Recruitment Committee in this important task of motivating such men to enter the seminary, and,

C. BE IT RESOLVED, That the Board of Regents report the findings and recommendation of the committee to next year's convention.

Resolution No. 13: Activities

WHEREAS, The seminary again sponsored a summer institute on its campus, and,

WHEREAS, Such institutes are a benefit to both pastor and congregation,

A. BE IT RESOLVED, That the synod commend our seminary for sponsoring such institutes, and,

WHEREAS, The seminary together with the college has again sponsored the annual Reformation Lectures, and,

WHEREAS, This lecture series has served us well by preserving our rich Reformation heritage among our schools and congregations,

B. BE IT RESOLVED, That the synod thank the seminary and college for sponsoring the 1988 Reformation Lectures, and,

C. BE IT RESOLVED, That the synod encourage our schools to continue to offer these invaluable services.

Resolution No. 14: Scholarships, Seminary Support Fund and Seminary Endowment Fund

WHEREAS, The seminary has been blessed with several scholarship endowment funds which continue to grow through the contributions of organizations and individuals throughout the synod, and,

WHEREAS, A Seminary Support Fund has been established for unexpected expenses incurred by seminary students and their families, and,

WHEREAS, A Seminary Endowment Fund has been established by the Board of Regents for seminary needs,

A. BE IT RESOLVED, That the synod thank all those who have contributed to these special seminary funds this past year, and,

B. BE IT RESOLVED, That the synod encourage our people to continue their support of these funds.

Resolution No. 15: Audio Video Equipment

WHEREAS, The seminary has received gifts of a VCR, camera, tripod and monitor for use in taping student's sermons, and,

WHEREAS, These gifts were received through a spaghetti supper sponsored during last year's convention and AAL matching funds plus some special donations from organizations and individuals throughout the synod,

BE IT RESOLVED, That the synod thank all those who contributed toward the purchase of these gifts and especially we thank Prof. Glenn Reichwald for heading up this project.

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

The Board for Education and Youth met twice since the last synod convention. Additional meetings were held by the subcommittees on youth work and parish education. The Rev. Raymond Branstad serves as chairman of the board and the Rev. Craig Ferkenstad as recording secretary. The work of the board covers three concerns and therefore is divided into three subcommittees. During the past year the board assisted the congregations of the Evangelical Lutheran Synod through the following:

SUBCOMMITTEE ON YOUTH WORK

Members of the subcommittee are: the Rev. Charles Keeler, the Rev. Jonathan Madson, the Rev. Matthew Luttmann, Mr. Ron O'Niell, and the Rev. Donald Moldstad, secretary.

The 1988 Lutheran Youth Association Convention was held on the campus of Bethany College; over 110 youth representing 30 churches were in attendance. It is the subcommittee's intent to hold an LYA Convention on the Bethany campus every four years. Mr. Steve Jaeger and Mr. Paul Tweit did much of the work for the convention in conjunction with the board members. It was well received.

The 1989 LYA Convention will be held at Sky Lodge near Montello, Wisconsin, August 4-6th. The theme, "Lasting Treasures," will focus on how a Christian teen should handle earthly treasures in light of our eternal treasures. The Bible studies and devotions will carry the theme. The Rev. Jonathan Madson will serve as convention director. We encourage the pastors and lay youth leaders to organize transportation for their region in order to involve as many youth as possible. Plans are being made for the convention to be held in Michigan in 1990, and Florida in 1991.

A Youth Leadership Seminar was conducted by board members in conjunction with the August convention. We also sponsored eight youth workers to attend the WELS Seminar in Wisconsin.

We continue to encourage regional youth retreats throughout the synod. It was reported that such retreats were held this past year in Michigan, Florida, and Minnesota. The board presently offers a \$100 grant to help finance such retreats where youth from at least two synod churches are involved.

Camp Indianhead, near Brainerd, Minnesota, was held this summer under the direction of the Rev. Harvey Abrahamson. The Rev. Matt Luttmann directed Camp Indianhead in Neshkoro, Wisconsin for youth in that area. Camp Four Star was held in the state of Washington, and Camp LorRay in Michigan. Plans are underway for a new summer camp in the state of Florida. The subcommittee has established a new position of Synod Camp Coordinator, presently held by the Rev. Luttmann.

The Rev. Charles Keeler will edit a book the subcommittee has jointly worked on regarding Lutheran youth work. We hope to have it published by September, 1989.

Four newsletters for Evangelical Lutheran Synod Youth Leaders were mailed out this year. It is entitled "Teens Can Be Christians Too" and is edited by the Rev. Keeler.

A new youth Bible study program has begun. Pastors and youth leaders of the synod will receive 16 Bible studies for teens in 1989.

Four issues of *Young Branches* (a magazine for our synod youth) were published this past year. The board continues to seek ways to improve the magazine.

The honor choir consisted of 17 synod youth under the direction of Prof. Dennis Marzolf and Mr. Steven Jaeger. It was held in conjunction with synod convention. Current plans are to offer this valuable choir program every other year.

The board continues to express concern over a lack of attention by many congregations and pastors in the area of ministering to youth. We are constantly seeking ways to heighten the importance of this special work.

Mr. David Roembke has accepted the position of LYA advisor and has already begun work with the energetic LYA officers.

SUBCOMMITTEE ON PARISH EDUCATION

Members of the subcommittee are: the Rev. Joseph Burkhardt, the Rev. Craig Ferkenstad, and Mr. Mark Wiechmann.

The committee continues to encourage congregations to conduct joint Sunday School Teachers' Institutes. Assistance is provided when requested. The video series *Learning to Teach Sunday School* is available for loan.

A devotional flier *Advent Devotions For The Family* was produced and distributed by the committee. We thank the art department of Bethany Lutheran College for its assistance.

Four articles were published by the board in *The Lutheran Sentinel*; and a bulletin insert promoting the Sunday School was distributed.

Three quarterly mailings have been made to pastors and Sunday School superintendents of the synod with material for Sunday School training and various information for the congregations' educational endeavors. The booklet *Step by Step Through VBS* was made available.

A grant has been received from AAL for the future publication of a self-study manual to strengthen our congregations' educational efforts.

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS:

The committee assists the thirteen congregations of our synod who presently operate Christian Day Schools and the forty-two teachers who staff these schools. Other congregations send children to schools of the Wisconsin Evangelical Lutheran Synod. Continuing education grants were provided for fourteen teachers. All schools receive a synodical visitation on an every second year cycle.

The teachers of the synod met in district conferences. The Midwest Conference was held October 21-22 at King of Grace Lutheran School, Golden Valley, Minnesota. The Pacific-Northwest Conference was held January 16 at Bethany Lutheran School, Port Orchard, Washington. Pastors also are encouraged to attend these teacher conferences. In addition our teachers of the Pacific-Northwest meet twice each year in joint conferences with the WELS.

The school visitation program is directed by the subcommittee on Christian Day Schools. It is the responsibility of each visitor to give direction and encouragement to the faculty of the school being visited. In connection with this visit the visitor will relate to the respective congregation Board of Education its findings, including making a serious review of the synod's recommended salary schedule. Therefore, the synod subcommittee on Christian Day Schools will be reviewing the recommended salary schedule for the Evangelical Lutheran Synod's teachers on a yearly basis, making revision where deemed necessary. The board would recommend the following teacher salary schedule for the 1989-90 school year. (Based upon a 12-month call.)

Teachers who hold a Bachelor's Degree

Base Salary	\$13,700
Yearly Increment	\$225 per year of service

Salary should also indicate an additional increment for those who hold a graduate degree.

To both of the above add the following:

Pension to be figured at 6% of the above

Health Insurance to be paid (synod plan or the equivalent)

Housing is to be furnished—either a home or a cash allowance based on average costs in the area.

Additional Recommendations:

1. Other duties assigned to a teacher (but not those expected because of his regular congregation's membership) such as principalship, should also be adequately remunerated.
2. 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.
3. The congregation should insist that the teachers attend the annual teachers' conference and should provide ways and means to do so.
4. The congregation should encourage male teachers to attend the synod convention and should provide ways and means to do so.
5. 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.
6. 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 of Christian Education.
7. Each substitute teacher is to be paid a minimum of \$45 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1988-89

Teachers:

Total: 69 (26 are part-time or specialists)

Men: 16 Women: 53

Schools: (does not include those with pre-school only)

Total Number: 13

Enrollment:	K	1	2	3	4	5	6	7	8	
	118	113	91	100	95	74	58	54	56	Total: 759 (1988 was 700)

Pre-schools:

Total Number: 7

Enrollment: 131

Average percent of congregation's children enrolled: 69.8%

Range: 47%-96%

Average percent of student body that are members: 65.4%

Range: 29%-100%

Salaries and Benefits:

7 Schools below synod standards

6 Schools meet or exceed synod standards

JOINT CONCERNS

A budget request for 1990 was prepared and sent to the Planning and Coordinating Committee as follows:

Subcommittee on Youth Work	\$ 8,200.00
Subcommittee on Parish Education	3,000.00
Subcommittee on Christian Day Schools	8,725.00
Board expenses	6,000.00
Total request	<u>\$25,925.00</u>

Craig A. Ferkenstad, secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Work of the Board for Education and Youth

WHEREAS, The Board for Education and Youth publishes materials for youth, and resource materials, and organizes youth conventions, and promotes area retreats and camps, and promotes parish education, and continues to promote and encourage Christian Day Schools,

A. BE IT RESOLVED, That the synod commend the board for all its work in the areas of youth and education,

B. BE IT RESOLVED, That the board be encouraged to continue with its God-pleasing work,

C. BE IT RESOLVED, That the synod thank the Rev. Raymond Branstad for his many years of dedication to the youth work of the synod.

Resolution No. 2: Lutheran Youth Association Director

WHEREAS, Dale Dahlke has served as Lutheran Youth Association Director for several years, and,

WHEREAS, David Roembke has now been appointed as the new director,

A. BE IT RESOLVED, That the synod thank Dale Dahlke for his years of service,

B. BE IT RESOLVED, That the synod ask the Lord's blessing on David Roembke's work.

Resolution No. 3: Sunday School Needs

WHEREAS, The Board for Education and Youth has reviewed Sunday School materials, and,

WHEREAS, the Board for Education and Youth is a good resource for recommending Sunday School material for congregations with special needs,

BE IT RESOLVED, That the synod encourage the congregations to contact the Board for Education and Youth for assistance in finding materials to meet their needs.

Resolution No. 4: Lutheran Schooling

WHEREAS, Our synod highly agrees with the need for and encourages the training of all our youth in the way that they should go (Proverbs, 22:6), and,

WHEREAS, The purpose of Christian Day Schools is more thoroughly to train our children in the way that they should go, and,

WHEREAS, Congregations have difficulty in promoting and starting Christian Day Schools, and,

WHEREAS, The 1986 Synod Convention addressed these concerns in Resolutions 4-6 (pages 85-86 of the 1986 Synod Report),

A. BE IT RESOLVED, That the synod encourage the respective boards of the synod to again study and review the resolutions passed at the 1986 Synod Convention, and,

B. BE IT RESOLVED, That the synod encourage the respective boards of the synod to continue their work in accomplishing the goals of the aforementioned resolutions and that the Board for Education and Youth report to the 1990 convention.

Resolution No. 5: Home Schooling

WHEREAS, God has placed the responsibility of educating children first and foremost in the hands of the parents, and,

WHEREAS, Christian Day Schools have served to assist parents in this responsibility, and,

WHEREAS, Only 13 congregations of our synod presently operate Christian Day Schools, and,

WHEREAS, Home schooling is perceived by some as an excellent alternative where there are no Christian Day Schools, and, WHEREAS, Some members of our synod are inquiring about home schools,

BE IT RESOLVED, That the Board for Education and Youth research the subject of home schooling, and that this research serve as a resource for those who are interested and will be made available to them upon request.

Resolution No. 6: Recommended Salary Schedule for Teachers

WHEREAS, The Board for Education and Youth has recommended a teacher salary schedule for the 1989-90 school year, and,

WHEREAS, This schedule is intended to serve as a realistic guide for the minimum salaries of our Christian Day School teachers, and,

WHEREAS, Only 6 of 13 Christian Day Schools are meeting or exceeding these schedules,

A. BE IT RESOLVED, That the Board for Education and Youth continue to survey the synod schools below synod salary scale to determine the cause, and,

B. BE IT RESOLVED, That the synod urge the school boards of congregations to study this schedule and strive to meet it as a minimum standard for their teachers, and,

C. BE IT RESOLVED, That the synod commend the teachers for their dedication and sacrifice in educating the children and youth in our Christian Day Schools.

Resolution No. 7: Continuing Education for Teachers

WHEREAS, Teachers' conferences serve as a valuable tool for continuing education and promoting fellowship among our teachers,

BE IT RESOLVED, That the synod continue to encourage the teachers to make use of these opportunities.

Resolution No. 8: Dividing the Board for Education and Youth

WHEREAS, The work of the Board for Education and Youth is ever expanding and is becoming more diverse with youth ministry and Christian education, and,

WHEREAS, Some on the Board for Education and Youth believe it may be more practical to divide the board,

BE IT RESOLVED, That the Self Study Committee study the feasibility of dividing the Board for Education and Youth into two boards, one dealing with youth ministry and the other with Christian Education, and that the committee report its findings to the 1990 convention.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

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

The board was organized by re-electing the Rev. Gottfred Guldberg as chairman. The Rev. John E. 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 re-elected Pension Fund Officer. He also represents our board at the meetings of the Wisconsin Synod's Committee for Counseling Called Workers. Mr. Al Olson is also a member of our board.

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

1. Re: The Pastors' and Christian Day School Teachers' Term Life Insurance. According to the resolution of the synod (Synod Report 1988, p. 101, Resolution No. 2, B) that we try to get full funding by all congregations for the synod term life insurance for pastors and teachers, a letter was sent out to all congregations encouraging them to make this payment of \$118.80 for each called worker.

2. Re: The World Needs Fund. Since our last report to the synod \$2,000.00 has been set aside to help our seminary students in Peru who have T.B. This money is allocated for medication and nutrition. Our missionaries are responsible for dispersing this money. The board sent \$5,000.00 to Direct Relief International. Our gift will be used to help pay for emergency shipments or medical supplies, wherever they are needed in the world.

3. Re: Pastors' Pension Plan. A survey was conducted by the board to find out how many of our pastors were in a retirement plan, Social Security, etc. The results showed that most of our pastors are in some type of retirement program. But the board is still concerned about those who are not adequately covered and especially those who have opted out of Social Security. The board resolved that each person who has opted out of Social Security ought to have a letter on file in the synodical president's office. The main reason for doing this is that it is the law and also so that the synod can have some assurance that these men realize what they are sacrificing by staying out of Social Security. At retirement time, if a pastor is not adequately covered, the synod is able to do very little to help such an individual.

4. Re: Board for Christian Service Brochure. In response to Synod Report 1988 p. 100, Resolution 1, B, a brochure has been written that explains the life insurance, pension and health insurance program of the synod. These have been sent out to all pastors and teachers in our synod.

5. Re: Counseling Program for Synod Employees. At the January 1986 meeting of the Board for Christian Service the synod's Board of Trustees requested that we investigate the possibility of administering a counseling program for our synod's employees. It was discovered shortly after that time that the Wisconsin Synod was doing the same thing. Both of our synods are concerned with the problems that can exist involving family life, the use of alcohol, financial planning, handling stress and finding a proper balance between professional and personal lives. The WELS established a Committee for Counseling Called Workers, (C.C.C.W.) (Prof. Norman Holte has represented our Board for Christian Service by being in attendance at their meetings.) One of the first things that the C.C.C.W. did was to establish a help-line:

800-443-4220 for Wisconsin residents

800-262-9485 for Out-of-State

Called workers or their spouses who are experiencing a problem of crisis proportions may call this number. Confidentiality is assured. Callers need not give their names. They will be asked to give their general location and the

nature of their problem so that the answering service can refer them to an appropriate counselor in their area. The committee has developed a list of counselors who take a Christian approach to counseling. This includes psychiatrists, clinical psychologists, accountants, lawyers, and other professionals. The 800 number will be answered in person from 9 a.m. to 4:30 p.m. on regular week days. At other times a recording will give you another number that you may call. Pastors and teachers of our synod are encouraged to make use of this service. The C.C.C.W. has also developed a Counseling Printed Resource Center. Pastors and teachers may contact the center to receive material that discusses specific problems. A bibliography has been prepared and additional material is being collected. There is no charge for this material but donations to cover costs of copying and mailing will be welcome. Our synod pastors and teachers are welcome to use this service also. The administrator of the center is:

The Rev. Dean Anderson
3534 South 24th Street
Milwaukee, WI 53221
Telephone (414) 282-7168

The board encourages the use of both these important services. We are not suggesting that they replace circuit visitors and their guidance, but rather this is an effort to make use of all the resources that are available.

6. Re: Starting our own Synod-wide Retirement Program for Pastors and Teachers. This is not feasible at this time but the board would like to encourage all pastors, new and old, to use the pension plan, a tax sheltered annuity, that we have with National Life of Vermont or Aid Association for Lutherans.

7. Re: Wisconsin Lutheran Child and Family Services. There are now counseling centers in Appleton, Eau Claire, Fort Atkinson, LaCrosse, Madison and Milwaukee in Wisconsin and in Morton Grove, Illinois. These are all staffed by scripturally and professionally trained counselors. Synod members are encouraged to use the services of these Christian professionals. WLCFS has given some consideration to establishing a counseling center in Minnesota.

8. Re: Proposed Board Budget for 1990. The following budget was prepared and sent to the Planning and Coordinating Committee for its consideration:

Subsidy Payments	\$ 6,200.50
Retirement Fund Payments	14,995.20
Group Life Insurance	2,500.00
Board Expense	1,500.00
	<u>\$25,195.70</u>

John E. Smith, secretary

CHRISTIAN SERVICE ACTION OF THE SYNOD

Resolution No. 1: Term Life Insurance

WHEREAS, The Board for Christian Service has sent letters to all congregations encouraging them to reimburse the synod for the cost of the Term Life Insurance for their pastors and teachers, and,

WHEREAS, Many congregations have responded, thus reducing synodical expenditures, and,

WHEREAS, There still remain some congregations which have not responded,

A. BE IT RESOLVED, That the Board for Christian Service be commended for its efforts to encourage full participation, and,

B. BE IT RESOLVED, That the Board for Christian Service again this year remind the congregations of this important matter and encourage them to offset synodical expenses.

Resolution No. 2: World Needs Fund

WHEREAS, The Board for Christian Service has been directed not to distribute World Needs Funds through particular kinds of agencies (cf. SR, 1987, page 75, Res. 5), and,

WHEREAS, The Board for Christian Service has found Direct Relief International to be an agency appropriate for distributing these funds, and,

WHEREAS, Direct Relief International has provided a satisfactory accounting of the use of those funds previously provided, and,

WHEREAS, Information about such accounting may dispel misgivings concerning further charitable giving,

BE IT RESOLVED, That when the Board for Christian Service receives reports as to how the World Needs Funds are used by Direct Relief International or similar organizations, it share this information with the congregations of the synod.

Resolution No. 3: Pastors' Retirement Fund

WHEREAS, It has been reported that not all of the synod's pastors have an adequate retirement plan, and,

WHEREAS, The synod is able to do very little to provide financial assistance to retired pastors who do not have an adequate retirement plan, and,

WHEREAS, It is not feasible at this time to establish a synodically-funded retirement program for pastors,

A. BE IT RESOLVED, That the Board for Christian Service be commended for its concern for the retirement needs of the synod's pastors,

B. BE IT RESOLVED, That the Board for Christian Service continue to encourage the synod's pastors to establish a Tax Sheltered Annuity with National Life of Vermont, Aid Association for Lutherans or Lutheran Brotherhood or to participate in some other private retirement plan,

C. BE IT RESOLVED, That the Board for Christian Service encourage those pastors who are participating in the Social Security Program to provide for an adequate retirement supplement,

D. BE IT RESOLVED, That the Board for Christian Service encourage those pastors who are not participating in the Social Security Program to provide for their full retirement needs through an appropriate private plan.

Resolution No. 4: Family Counseling Services

WHEREAS, The Evangelical Lutheran Synod is concerned with the problems that can exist involving family life in parsonages and teacherages, as well as in the homes of the laity, and,

WHEREAS, The Wisconsin Evangelical Lutheran Synod has established a Committee for Counseling Called Workers (C.C.C.W.), and,

WHEREAS, The Wisconsin Lutheran Child and Family Service also operates several counseling centers, and,

WHEREAS, These services are also available to the called workers and laity of the Evangelical Lutheran Synod,

A. BE IT RESOLVED, That the pastors and congregations of the Evangelical Lutheran Synod be reminded of the availability of these services, and be encouraged to make use of them when the need arises,

B. BE IT RESOLVED, That the C.C.C.W.'s help-line telephone numbers be printed in the Synod Report annually,

C. BE IT RESOLVED, That the Evangelical Lutheran Synod, thereby, expresses its gratitude to its sister synod and the Wisconsin Lutheran Child and Family Service for their generous sharing of these services.

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: the Rev. W. C. Gullixson, chairman; the Rev. A. V. Kuster, vice chairman; Daniel Browning, secretary; the Rev. Richard Wiechmann, treasurer; Howard Siewert and Robert Deering. By appointment of the chairman, the Rev. Wiechmann also acts as Inventory Manager and the Rev. Kuster fulfills the duties of Bulletin Insert Coordinator.

The board met in regular session three times during the 1988-1989 term: June 24, 1988 (Mankato), August 15, 1988 (Madison), February 20, 1989 (Apple Valley).

LUTHERAN SENTINEL

In grateful recognition of their skillful and dedicated service in the monthly publication of the *Lutheran Sentinel*, the board reappointed, at its August 1988 meeting, the Rev. Paul Madson as editor; the Rev. John Dukleth as managing editor and Mrs. Louise Lien as business manager. The board accepted with regrets the resignations of the Rev. Dukleth and Mrs. Lien late in 1988. The board thanks them for their valuable contributions of time and talent in the

production of the *Lutheran Sentinel*. The board is pleased to have appointed the Rev. Wayne Halvorson and Mr. Leighton Humphrey to complete the unexpired terms of managing editor and business manager, respectively.

Under the talented direction of its staff, the *Lutheran Sentinel* is mailed to over 5,800 subscribers every month. The board is grateful that the growth of the synodical membership and the continued support of the *Sentinel* by the synod congregations has meant six consecutive yearly increases in the total subscription count. Credit is also due to Editor Madson and his many contributors for interesting, informative and edifying articles and features. The *Lutheran Sentinel* is repeatedly recognized as one of the finest Christian periodicals of its kind in the country.

The individual annual subscription rate for the *Lutheran Sentinel* was raised to \$6.00 effective January 1, 1989 due to rising production and postage costs. Through the blanket subscription plan a congregation can ensure that, at least monthly, and for a mere \$4.50, one piece of Christ-centered literature will enter the home of each ELS member. By any measure, the *Lutheran Sentinel* has to be one of the best investments a congregation can make in the spiritual health of its members. The Board for Publications urges all congregations not currently taking advantage of the *Lutheran Sentinel* blanket subscription plan to seriously consider including this synod-subsidized monthly Christian magazine in the next congregation budget plan. Everyone benefits—the member, the home church, and the synod.

The board began a project in 1988 of overseeing the indexing of all *Lutheran Sentinels* and *Lutheran Tidende's*. Microfilming of the same issues was completed in 1988 as well. Microfilms are stored for safety in a vault at Bethany College.

The board has a good supply of the second Bible study booklet by Dr. Kessel, "The Living Church," and urges congregations to reconsider this excellent work as suitable material for upcoming church or home Bible study programs.

No new publications were produced by the board during the past year, but several potential projects are undergoing closer analysis by the board to ascertain their suitability for publication and sale.

Among those projects considered were: a Bible study booklet on Genesis 1-3, Preus translations, reprinting of the Lutheran Agenda and a model constitution for congregations, stewardship lessons for children, translation of Zorn's "Manna," and a booklet commemorating the 75th anniversary of the synod.

The board produced and published for sale through the Lutheran Synod Book Company 5000 copies of a booklet regarding the recent ELCA merger. The booklet, "Is the Evangelical Lutheran Church in America Truly Lutheran?" was written by the Rev. David Jay Weber, pastor of Scriptural Lutheran Church, Cape Girardeau, Missouri. President Orvick contributed a foreword to the booklet.

Due to the high costs associated with the development, publication and storage of printed materials, it becomes ever more important for the board to proceed cautiously with new projects. The board's annual budget contains no realistic provision to undertake anything but the most minor publication projects. A project of any magnitude shall require a special subsidy from another source. However, the board does not wish to stifle submission of materials or suggestions for publications, but welcomes and encourages the same.

The *Synod Report* is edited annually by the synod secretary, and the consistently excellent effort in this regard is sincerely 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 is grateful to President Petersen and his contributors for their devotion in publishing this periodical for the benefit of its 240 subscribers.

Bulletin inserts on behalf of other synod boards and committees were published and distributed to synod congregations four times this past year. In

response to a request from the Planning and Coordinating Committee, the board has arranged for the Doctrine Committee to write a series of bulletin inserts on topics of social concerns and issues for distribution in 1989 and 1990.

Daniel E. Browning, secretary

PUBLICATIONS ACTION OF THE SYNOD

Resolution No. 1: Publications of the Synod

BE IT RESOLVED, That the Board for Publications, the editor and staff of the Lutheran Sentinel, the editor and staff of the Lutheran Synod Quarterly, and all others involved with publications in the synod be commended for their fine work during the past year.

Resolution No. 2: Bible Study Materials

WHEREAS, There is a large supply of the excellent Bible study, "The Living Church," by Dr. Kessel, and other materials such as the "I Believe" series, A City Set on a Hill, etc.,

BE IT RESOLVED, That the congregations of the synod be encouraged to continue to make use of these materials in their Bible study programs.

Resolution No. 3: New Projects

WHEREAS, There is a need for confessional Lutheran material for home and church Bible study and devotional use,

A. BE IT RESOLVED, That the Board for Publications be commended for planning projects such as a Bible study booklet on Genesis 1-3, Preus translations, reprinting of the Lutheran Agenda and a model constitution for congregations, stewardship lessons for children, a translation of Zorn's "Manna," a booklet commemorating the 75th anniversary of the synod, etc., and,

B. BE IT RESOLVED, That the Rev. David Jay Weber be thanked for producing the booklet, "Is the Evangelical Lutheran Church in America Truly Lutheran?," and,

C. BE IT RESOLVED, That other pastors or laymen who have materials suitable for publication be encouraged to submit it to the Board for Publications for consideration.

Resolution No. 4: Bulletin Inserts

WHEREAS, Bulletin inserts are a cost-effective way to bring a specific message to the congregations of the synod,

BE IT RESOLVED, That the Board for Publications be encouraged to continue to produce and even increase the number of bulletin inserts.

Resolution No. 5: Funding for the Board for Publications

WHEREAS, No new publications were produced by the Board for Publications during the last year, even though many projects were considered, and,

WHEREAS, One of the primary causes of this lack was a shortage of funds,

A. BE IT RESOLVED, That the Self-Study Committee of the synod be asked to investigate the funding procedures of the Board for Publications, with the possibility of establishing an accumulating fund so that future publications may be produced as needed, and,

B. BE IT RESOLVED, That individuals and groups who have made contributions in the past to specific publication efforts be thanked.

REPORT OF THE COMMITTEE ON CHRISTIAN WORSHIP

The Committee on Worship of the synod meets regularly in Mankato to discuss worship-related topics and other concerns, especially as they are directed to the committee by other committees and individuals in the synod. The committee is composed of three members, Professor Erling Teigen, chairman, Professor Dennis Marzolf, secretary, and the Rev. Walther Gullixson, pastor emeritus.

1988-1989 has seen the committee involved in a number of activities. They continue to function as guest observers on the WELS Hymnal Project. Usually, one representative of the committee attends the semi-annual meetings of the WELS committee. The Committee on Worship prepared the "ELS Hymnal Supplement," a collection of resource material for use in congregations of the synod, especially for use by choirs, soloists and organists. It is available from the Bethany Bookstore, and the committee commends it to congregations of the synod for study and use. The committee compiled the devotions for the 1988 Fall Pastoral Conference based on the "Supplement." The committee is engaged in an ongoing study of the topic "Liturgy and Evangelism," as well as a discussion of the occasional services and ministerial acts.

In addition the committee studied "Music in the Norwegian Lutheran Church: A Study of its development and its transfer to America 1825-1917" a dissertation by Gerhard M. Cartford, and commends this work to pastors and congregations of the synod as a valuable study regarding the roots of hymnodic and liturgical practice in our synod. It is available on loan from the Luther College library.

The committee welcomes questions and concerns from members of the synod pertaining to worship traditions, practice and presentation.

Dennis W. Marzolf, secretary

REPORT OF THE SELF STUDY COMMITTEE

The Self Study Committee consists of the Rev. Alf Merseth, chairman; the Rev. Milton Tweit, Prof. Sig Lee, the Rev. David Nelson and the Rev. Richard Newgard, secretary. The committee has considered the following matters during the year:

1. Who should be included on the Clergy Roster?
2. Should the Doctrine Committee be represented on the Planning and Coordinating Committee?
3. Realignment of Circuits.
4. The use of people's talents (Synod Report 1988, pp. 106 & 149, Res. #9).
5. Guidelines for the World Needs Fund, Board for Christian Service.

CLERGY ROSTER

It was resolved that the officers of the synod shall be responsible for determining the membership of the Clergy Roster and keeping it up to date.

DOCTRINE COMMITTEE ON PLANNING AND COORDINATING COMMITTEE

The Doctrine Committee has not had representation on the Planning and Coordinating Committee. It was therefore resolved that the Doctrine Committee be represented on the Planning and Coordinating Committee by its chairman, or his representative.

REALIGNMENT OF CIRCUITS

The committee recommends the following realignment of circuits for adoption:

CIRCUIT NO. 1

FLORIDA

Jenson Beach -
Lakeland - Our Savior
Naples - Our Savior
Port St. Lucie - Christ
Sebastian - Trinity
Vero Beach - Grace

GEORGIA

Marietta - Resurrection
Savannah - Christ

CIRCUIT NO. 2

INDIANA

Brownsburg - Good Shepherd

MASSACHUSETTS

Brewster - Trinity
Burlington - Pinewood

MICHIGAN

Alpena - Faith
Detroit - St. Matthew
E. Jordan - Faith
Hesperia - Hesperia
Hillman - Faith
Holton - Holton
Midland - Holy Scripture
Saginaw - Gloria Dei
Suttons Bay - First

OHIO

Deshler - Peace
Weston - Grace

CIRCUIT NO. 3

ILLINOIS

Chicago - Emmaus
Chicago - St. Mark's
Lombard - St. Timothy

WISCONSIN

Cottage Grove - Western Koshkonong
Madison - Grace
Madison - Holy Cross
Madison - Our Saviour's
Okauchee - Holy Trinity
Oregon - Faith
Portage - St. Paul's
West Bend - Trinity
Wisconsin Dells - Newport

CIRCUIT NO. 4

WISCONSIN

Amherst Jct. - Our Savior's
Ashland - First English
Bloomer - Good Shepherd
Clintonville - St. Paul
Eau Claire - Ascension
Eau Claire - Concordia
Eau Claire - Pinehurst
Elderon - Our Savior's

Iola - Redeemer
Marinette - First Trinity
Shawano - St. Martin

CIRCUIT NO. 5

IOWA

Ames - Bethany
Calmar - Trinity
Decorah - U.V. Koren
Forest City - Forest
Lake Mills - Lake Mills
Lake Mills - Lime Creek
Lawler - Saude
New Hampton - Jerico
New Hampton - Redeemer
Northwood - First Shell Rock
Northwood - Somber
Parkersburg - Faith
Riceville - Immanuel
Scarville - Center
Scarville - Scarville
Thompson - Zion
Thornton - Richland
Waterloo - Pilgrim
Waterville - East Paint Creek
Waukon - West Paint Creek

MINNESOTA

Albert Lea - Our Savior's
Hartland - Hartland
Manchester - Manchester

CIRCUIT NO. 6

MINNESOTA

Audubon - Immanuel
Bagley - Our Savior's
Crookston - Grace
East Grand Forks - River Heights
Fertile - First Evanger
Grygla - St. Petri
Hawley - Our Savior's
Lengby - St. Paul
Oklee - Nazareth
Oklee - Oak Park
Trail - Mt. Olive
Ulen - Calvary
Warroad - Bethlehem

NORTH DAKOTA

Mayville - First American

CIRCUIT NO. 7

MINNESOTA

Apple Valley - Heritage
Belview - Our Savior's
Belview - Rock Dell
Cottonwood - English
Gaylord - Norwegian Grove

Golden Valley - King of Grace
Jasper - Rose Dell Trinity
Luverne - Bethany
Mankato - Mt. Olive
Princeton - Bethany
Princeton - Our Savior's
St. Peter - Norseland
Tracy - Zion

SOUTH DAKOTA

Sioux Falls - Bethel

CIRCUIT NO. 8

MISSOURI

Cape Girardeau - Scriptural
Jefferson City - Peace
Piedmont - Grace

TEXAS

Richardson - Good Shepherd
San Antonio - Faith

COLORADO

Colorado Springs - Peace

CIRCUIT NO. 9

ARIZONA

Lake Havasu City - Our Saviour
Phoenix - Christ the Cornerstone

CALIFORNIA

Bell Gardens - Christ the King
Bishop - Our Savior
Escondido - St. Paul
Tustin - Faith
Ventura & Fillmore - Wayfarers' Chapel

CIRCUIT NO. 10

CALIFORNIA

Chico - Chico
Grass Valley - Shepherd of the Hills
Santa Rosa - Christ
Yuba City - Bethel

OREGON

Grants Pass - Our Savior
Klamath Falls - Christ
Myrtle Creek - St. Matthew
Sutherlin - Christ

CIRCUIT NO. 11

OREGON

Hood River - Concordia
The Dalles - Bethany

WASHINGTON

Mt. Vernon - St. Luke
Port Orchard - Bethany
Tacoma - Lakewood
Tacoma - Parkland
Yelm - Our Redeemer

THE USE OF PEOPLE'S TALENTS

An organization of the Wisconsin Lutheran Synod known as OWLS exists "to give older WELS members a continued sense of purpose and involvement in church-centered work during their maturing years, and to provide for their growth, development, and happiness in a God-pleasing manner." Thus a vehicle already exists for utilizing the talents of older as well as other members. Our synod is welcome to participate in this organization. However, the committee wishes to study further the guidelines of this organization and asks for another year of study before making a final recommendation.

GUIDELINES FOR THE WORLD NEEDS FUND

Questions have been raised regarding the propriety of using secular organizations for the dispersing of our World Needs Fund. Guidelines need to be prepared regarding the scriptural principles pertaining to the two kingdoms, giving the appearance of evil, fellowship, stewardship, and giving and taking offense. The Self Study Committee was unable to complete this study and therefore requests another year for study and preparation of such guidelines.

Alf Merseth, chairman
Richard Newgard, secretary

ADDENDUM TO THE REPORT OF THE SELF STUDY COMMITTEE

A fellow pastor noted that while our Synod's By-Laws require congregations to submit their constitutions to the synod for review and approval there is no such requirement to submit revised constitutions. Since it is the tacit understanding that congregations submit revised constitutions, the following motion is submitted to the synod for consideration and adoption as an amendment to the By-Laws.

WHEREAS, The Synod's By-Laws make no provision for the approval of revised congregational constitutions, therefore be it
RESOLVED That the following be added at the end of Chapter II, Paragraph I of the Synod's By-Laws: "Note: Revised constitutions shall also be submitted to the synod convention for approval."

Richard Newgard, secretary

REPORT OF THE LAYMEN'S DELEGATES EQUALIZATION FUND COMMITTEE

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, MN, 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. 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 1987 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 4/1/88		\$ 8,248.74
Receipts:		
Church Assessments	\$ 15,143.00	
Interest Income	<u>521.06</u>	
Total Receipts		15,664.06
Total		<u>\$23,912.80</u>
Disbursements:		
Delegates:		
Air Fares and Mileage	(14,067.05)	
Printing, Postage, and expenses	<u>(26.53)</u>	
Total Disbursements		(14,093.58)
Balance on Hand 3/31/89		<u>\$ 9,819.22</u>

1. Mileage payments will be at the rate of \$.15 per mile up to 600 miles and \$.10 per mile over 600 miles (round trip) to a layman delegate who drives his own car. (Home to convention site.)

2. 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.

3. Only those delegates whose congregations remit to this fund will receive equalization from it.

4. Delegates must register at the convention showing name, congregation, round-trip mileage, and/or travel expenses in order to receive reimbursement.

5. Delegates are encouraged to ride together, whenever possible. This stewardship of money will enable the Equalization Fund to cover more of the expenses.

6. The chairman will receive \$.15 per mile or actual expenses, whichever is less, out of the fund to cover his costs of attending the convention. (Note if chairman is a delegate he shall be reimbursed according to rules for delegates set forth.)

Greg Costello, chairman

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings, one on September 1-2, 1988, and the other on January 12-13, 1989. All other goals were achieved by individual members through personal assignment and telephone.

The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, vice chairman; the Rev. David Nelson, secretary; Mr. Leslie Enter; Mr. Otto Henning. The Rev. M.E. Tweit continues to serve the board as a resource-consultant. Mr. Otto Henning was newly elected to the board to replace Mr. A. T. Bliss, Jr., who chose not to run for re-election due to age and health. The board certainly misses his membership but is very happy with his replacement. Sincere thanks go to Mr. Bliss for his many years of fine service to this board and especially to the synod, both of which means service to God.

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 monthly letters have been sent to all pastors, board members and synod convention delegates providing stewardship encouragement and information, bulletin inserts and a monthly listing of synodical contributions from all the congregations.

2) Articles and "short quotes" have been provided and will continue to be so for publication in the LUTHERAN SENTINEL.

3) Bulletin inserts have been made available at the request of the Board for Publications.

4) An offering was conducted on December 11, 1988, to help reduce the budget deficit. Praise God we made our budget!

5) Activity sheets for teaching Sunday School children the biblical principles of stewardship were provided by Pastor Nelson to all pastors for use in their parish. Mrs. David Nelson did the art work. We thank them for this fine service.

6) The board is concerned about all members of the synod keeping informed on the work of the synod as well as on the message of stewardship. Church councils should keep the work of our synod on their agenda.

7) A brochure entitled "WORKING TOGETHER FOR THE LORD" was provided for all congregations of the synod, listing the amounts and giving a proper perspective of the 1989 budget.

8) The chairman of the board has researched and written a paper on clergy salaries. Any parish needing help in this area is invited to approach this board for assistance and advice.

9) Advent & Lenten offering envelopes were provided for all congregations to be used to gather an extra offering for the synod.

10) The board approved the request of Bethany College, as presented by President Meyer, to conduct a fund drive within the synod for the fine arts building.

11) The board continues to monitor the activity of LACE through its contact man, Mr. Leslie Enter.

12) Mr. Harry Caldwell of Bell Gardens, California, has written some short articles which this board will help distribute.

13) Pastor Schneider conducted the Vicar Workshop on May 11, 1989 at the seminary. The topic was "Stewardship."

14) This board stands ready to make various stewardship presentations at the Circuit Pastoral Conferences if requested to do so.

15) Another stewardship program will be made available for the synod this fall.

Thanks and praise go to almighty God for moving the hearts of our people to give so that the 1988 budget was met. This is the first time in the last ten years that this has happened. Although we rejoice in this blessing, we still need to be careful that we do not set a budget beyond what the hearts of the people are ready to fund. There is no doubt that there is sufficient money to fund a budget far larger than the one we adopt. However, we must allow the "giving" of our people to set the amount, not the "goals" of some committee or convention. A budget is a "spending guide" and not a "giving goal." The board recommends that the 1990 budget not exceed \$740,000.

The board continues to study biblical stewardship and how it might assist various pastors and congregations in teaching these principles to the people. It will only be the Holy Spirit working through the Means of Grace that creates and strengthens faith, faith which moves cheerful givers to be generous with their offerings for the Lord's work. May God's will always be done and may He have all the glory!

CONTRIBUTIONS TO SYNOD—1988

	1988 Budget	1988 Non-budget
	\$	\$
Ascension, Eau Claire, WI	530.00	—
Bethany, Ames, IA	285.71	118.00
Bethany, The Dalles, OR	—	—
Bethany, Luverne, MN	13,244.58	—
Bethany, Port Orchard, WA	13,340.00	356.86
Bethany, Princeton, MN	13,597.50	108.00
Bethel, Sioux Falls, SD	1,852.98	341.00
Bethel, Yuba City, CA	395.00	—
Bethlehem, Warrroad, MN	731.25	—
Calvary, Ulen, MN	2,754.06	100.00
Center, Scarville, IA	3,306.91	57.00
Chico Mission, Chico, CA	505.00	—
Christ, Klamath Falls, OR	1,280.00	—
Christ, Port St. Lucie, FL	5,105.19	25.00
Christ, Santa Rosa, CA	3,558.70	—
Christ, Savannah, GA	1,500.00	—
Christ, Sutherlin, OR	691.09	—
Christ the Cornerstone, Phoenix, AZ	6,608.09	—
Christ the King, Bell Gardens, CA	8,173.00	61.00
Concordia, Eau Claire, WI	1,070.25	—
East Paint Creek, Waterville, IA	5,001.35	27.00
Emmaus, Chicago, IL	905.00	—
English, Cottonwood, MN	12,635.53	—
Faith, Alpena, MI	120.00	15.00
Faith, East Jordan, MI	973.42	—
Faith, Hillman, MI	704.00	—
Faith, Orange County, CA	2,610.00	500.00
Faith, Oregon, WI	3,209.96	50.00
Faith, Parkersburg, IA	2,028.00	151.00
Faith, San Antonio, TX	5,409.21	54.00
First, Suttons Bay, MI	2,690.25	261.00
First American, Mayville, ND	6,298.50	2,060.00
First English, Ashland, WI	620.00	—
First Evangel, Fertile, MN	1,618.46	5.00
First Shell Rock, Northwood, IA	5,782.00	82.00
First Trinity, Marinette, WI	5,800.10	—
Forest, Forest City, IA	7,908.00	37.00
Gloria Dei, Saginaw, MI	270.02	748.40
Good Shepherd, Bloomer, WI	1,770.50	87.00
Good Shepherd, Richardson, TX	1,242.72	222.27
Good Shepherd, Vallejo, CA	4,500.00	—
Grace, Crookston, MN	108.00	—
Grace, Madison, WI	15,800.00	164.00
Grace, Piedmont, MO	2,340.98	—
Grace, Vero Beach, FL	26,850.70	—
Grace, Weston, OH	1,166.00	60.00
Hartland, Hartland, MN	3,373.92	5.00
Heritage, Apple Valley, MN	6,294.53	100.00
Hesperia, Hesperia, MI	110.00	—
Holton, Holton, MI	7,555.00	—
Holy Cross, Madison, WI	34,389.99	100.00
Holy Scripture, Midland, MI	17,569.77	50,220.70

Holy Trinity, Okauchee, WI	19,858.95	1,389.82
Immanuel, Audubon, MN	7,479.71	25.00
Immanuel, Riceville, IA	1,203.71	—
Indian Landing, Rochester, NY	330.00	—
Jensen Beach, Jensen Beach, FL	1,118.31	—
Jerico, New Hampton, IA	18,394.40	412.00
King of Grace, Golden Valley, MN	50,590.00	—
King of Grace, Worthington, MN	—	—
U. V. Koren Memorial, Decorah, IA	750.00	—
Lake Mills, Lake Mills, IA	2,471.00	—
Lakewood, Tacoma, WA	2,441.43	870.00
Lime Creek, Lake Mills, IA	2,304.79	—
Manchester, Manchester, MN	1,242.00	140.00
Mt. Olive, Mankato, MN	25,652.87	1,229.15
Mt. Olive, Trail, MN	1,217.96	26.00
Nazareth, Trail, MN	1,469.20	16.00
Newport, Wisconsin Dells, WI	1,510.00	—
Norseland, St. Peter, MN	14,870.69	272.00
Norwegian Grove, Gaylord, MN	6,195.45	179.00
Oak Park, Oklee, MN	1,125.00	—
Our Redeemer, Yelm, WA	1,387.34	63.86
Our Savior's, Albert Lea, MN	23,206.00	1,279.50
Our Savior's, Amherst Junction, WI	1,447.25	20.00
Our Savior's, Bagley, MN	1,005.25	—
Our Savior's, Belview, MN	2,504.46	—
Our Savior, Bishop, CA	3,243.90	135.41
Our Savior's, Elderon, WI	1,800.00	—
Our Savior, Grants Pass, OR	1,625.00	43.00
Our Savior's, Hawley, MN	2,059.80	—
Our Saviour, Lake Havasu City, AZ	10,444.45	354.25
Our Savior, Lakeland, FL	1,801.03	—
Our Saviour's, Madison, WI	925.00	250.00
Our Savior, Naples, FL	3,780.10	76.00
Our Savior's, Princeton, MN	13,805.30	95.00
Parkland, Tacoma, WA	5,073.50	35.00
Peace, Colorado Springs, CO	15.00	—
Peace, Deshler, OH	14,364.18	—
Peace, Jefferson City, MO	3,383.84	4,156.21
Pilgrim, Waterloo, IA	2,256.80	324.00
Pinehurst, Eau Claire, WI	2,841.29	45.00
Pinewood, Burlington, MA	5,382.50	770.00
Redeemer, Iola, WI	786.00	20.00
Redeemer, New Hampton, IA	2,521.00	121.00
Redeemer, Scottsville, NY	200.00	—
Resurrection, Marietta, GA	866.25	76.00
Richland, Thornton, IA	16,059.58	223.75
River Heights, East Grand Forks, MN	34,299.81	1,304.00
Rock Dell, Belview, MN	3,901.37	—
Rose Dell Trinity, Jasper, MN	1,375.50	15.00
Saude, Lawler, IA	13,213.66	263.00
Scriptural, Cape Girardeau, MO	180.00	—
Shepherd of the Hills, Grass Valley, CA	125.00	220.00
Somber, Northwood, IA	2,658.60	—
St. Luke, Mount Vernon, WA	—	—
St. Mark's, Chicago, IL	631.50	2.00
St. Martin, Shawano, WI	17,358.75	371.00
St. Matthew, Detroit, MI	303.00	203.00

St. Matthew, Myrtle Creek, OR	2,345.00	177.00
St. Paul, Clintonville, WI	9,829.85	—
St. Paul, Escondido, CA	1,096.00	—
St. Paul, Lengby, MN	3,128.00	—
St. Paul's, Portage, WI	1,612.00	69.50
St. Petri, Grygla, MN	312.00	—
St. Timothy, Lombard, IL	10,198.35	217.00
Synod, Scarville, IA	14,296.54	255.00
Trinity, Brewster, MA	4,527.91	214.64
Trinity, Calmar, IA	1,489.25	27.00
Trinity, Sebastian, FL	4,123.00	103.00
Trinity, West Bend, WI	33,368.91	156.00
Wayfarers' Chapel, Ventura, CA	2,640.00	—
Western Koshkonong, Cottage Grove, WI	6,135.00	127.50
West Paint Creek, Waukon, IA	988.30	10.00
Zion, Thompson, IA	1,297.55	—
Zion, Tracy, MN	7,415.24	319.00

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated

	1982	1983	1984	1985	1986	1987	1988
Ascension, Eau Claire, WI	\$ 320	\$ 241	\$ 115	\$ 37	\$ 15	—	530
Bethany, Ames, IA	775	117	—	40	42	97	286
Bethany, Luverne, MN	17,771	20,485	18,003	17,018	21,588	20,196	13,245
Bethany, Port Orchard, WA	17,205	18,020	18,535	9,199	12,684	11,026	13,340
Bethany, Princeton, MN	11,029	11,891	12,366	12,412	13,503	15,507	13,598
Bethany, The Dalles, OR	—	—	—	1,695	1,604	105	—
Bethel, Sioux Falls, SD	5,600	5,467	3,110	3,405	2,606	1,442	1,853
Bethel, Yuba City, CA	—	405	676	684	315	175	395
Bethlehem, Warroad, MN	—	—	—	—	—	—	731
Calvary, Ulen, MN	2,548	3,987	3,465	3,935	2,959	4,153	2,754
Center, Scarville, IA	3,961	4,342	3,407	3,665	3,399	3,225	3,307
Chico Mission, Chico, CA	—	—	—	—	625	440	505
Christ, Klamath Falls, OR	—	—	—	—	—	791	1,280
Christ, Port St. Lucie, FL	—	—	—	1,246	4,234	2,512	5,105
Christ, Santa Rosa, CA	—	—	—	1,787	3,322	3,492	3,559
Christ, Savannah, GA	800	3,000	3,000	2,800	3,000	1,000	1,500
Christ, Sutherlin, OR	842	1,538	1,334	810	908	959	691
Christ the Cornerstone, Phoenix, AZ	—	—	1,865	5,224	7,062	5,181	6,608
Christ the King, Bell Gardens, CA	2,683	2,627	3,387	3,123	5,670	7,132	8,173
Clearwater, Oklee, MN	880	1,170	805	150	447	315	—
Concordia, Clearbrook, MN	743	1,625	1,305	967	1,152	502	—
Concordia, Eau Claire, WI	768	2,225	3,247	1,607	4,647	1,068	1,070
East Paint Creek, Waterville, IA	8,543	7,880	6,565	7,429	7,484	7,519	5,001
Emmaus, Chicago, IL	—	—	—	—	—	410	905
English, Cottonwood, MN	14,836	15,783	13,671	13,118	12,805	7,621	12,636
Faith, Alpena, MI	300	160	150	197	420	432	120
Faith, East Jordan, MI	1,122	1,094	535	783	1,239	1,090	973
Faith, Hillman, MI	1,081	531	—	713	422	426	704
Faith, Orange Co., CA	827	1,070	1,225	1,735	3,240	1,320	2,610
Faith, Oregon, WI	2,190	2,758	2,269	3,738	1,705	3,000	3,210
Faith, Parkersburg, IA	2,255	2,140	2,384	2,316	1,800	2,150	2,028
Faith, San Antonio, TX	2,775	3,265	3,482	4,890	13,507	4,636	5,409
First, Suttons Bay, MI	3,068	1,579	1,622	1,759	1,900	3,044	2,690

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

First American, Mayville, ND	4,212	6,132	6,787	5,564	4,619	4,139	6,299
First English, Ashland, WI	767	575	622	215	743	620	620
First Evanger, Fertile, MN	2,715	2,483	2,218	2,093	1,113	1,059	1,618
First Shell Rock, Northwood, IA	4,290	2,454	6,603	6,592	5,886	4,925	5,782
First Trinity, Marinette, WI	4,507	6,078	5,365	3,956	3,338	8,271	5,800
Forest, Forest City, IA	539	812	4,661	3,049	4,069	2,411	7,908
Gloria Dei, Saginaw, MI	—	—	—	—	—	1,406	270
Good Shepherd, Bloomer, WI	3,771	6,251	4,587	3,774	3,963	3,093	1,771
Good Shepherd, Richardson, TX	4,493	3,554	4,058	3,830	1,600	2,984	1,243
Good Shepherd, Vallejo, CA	—	—	—	—	—	3,480	4,500
Grace, Crookston, MN	5,229	5,927	4,405	1,505	1,206	436	108
Grace, Madison, WI	9,975	11,267	13,660	19,860	16,120	14,479	15,800
Grace, Piedmont, MO	1,242	2,345	3,196	3,659	2,915	2,797	2,341
Grace, Vero Beach, FL	49,404	34,572	32,611	38,722	34,198	31,657	26,851
Grace, Weston, OH	—	—	—	—	—	1,250	1,166
Hartland, Hartland, MN	6,202	4,237	3,923	3,490	3,080	3,889	3,374
Heritage, Apple Valley, MN	4,076	4,641	6,406	5,062	4,649	4,598	6,295
Hesperia, Hesperia, MI	—	56	240	330	404	317	110
Hiawatha, Minneapolis, MN	3,557	1,783	3,206	3,168	3,112	1,340	—
Holton, Holton, MI	4,456	3,727	6,675	5,703	6,269	4,400	7,555
Holy Cross, Madison, WI	33,500	28,961	28,514	33,610	33,593	34,298	34,390
Holy Scripture, Midland, MI	8,951	14,664	26,698	15,320	14,274	19,057	17,570
Holy Trinity, Okauchee, WI	14,332	15,982	19,355	15,186	16,494	17,547	19,859
Immanuel, Audubon, MN	4,673	3,941	6,872	5,776	5,448	6,482	7,480
Immanuel, Riceville, IA	1,226	715	944	1,261	1,013	1,259	1,204
Indian Landing, Rochester, NY	3,344	3,106	2,317	1,822	1,636	684	—
Jensen Beach, Jensen Beach, FL	—	—	—	—	—	—	1,118
Jerico, New Hampton, IA	20,441	19,476	20,663	19,716	17,667	16,903	18,394
King of Grace, Golden Valley, MN	49,427	46,071	42,216	49,590	44,947	57,415	50,590
King of Grace, Worthington, MN	—	—	20	—	15	—	—
U.V. Koren Memorial, Decorah, IA	—	—	—	—	951	1,580	—
Lake Mills, Lake Mills, IA	2,818	3,343	2,901	2,183	4,189	3,197	2,471
Lakewood, Tacoma, WA	2,996	1,731	3,625	3,260	1,622	1,845	2,441

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

Lime Creek, Lake Mills, IA	2,032	2,664	2,778	3,541	3,541	2,597	2,305
Manchester, Manchester, MN	1,682	1,152	1,329	1,528	1,369	1,132	1,242
Mt. Olive, Mankato, MN	31,429	30,517	35,326	25,674	27,076	29,304	25,653
Mt. Olive, Trail, MN	3,033	2,423	1,857	1,817	1,828	1,307	1,218
Nazareth, Trail, MN	2,832	100	300	3,794	2,976	2,102	1,469
Newport, Wisconsin Dells, WI	1,958	2,007	1,869	1,969	2,273	1,000	1,510
Norseland, St. Peter, MN	10,078	20,172	20,093	17,975	14,603	14,848	14,871
Norwegian Grove, Gaylord, MN	5,478	6,051	6,043	6,231	6,798	6,749	6,195
Oak Park, Oklee, MN	3,600	3,510	1,413	3,805	100	2,972	1,125
Our Redeemer, Yelm, WA	1,712	1,322	833	1,061	1,408	2,031	1,387
Our Savior's, Albert Lea, MN	22,367	22,023	19,006	21,478	23,149	25,630	23,206
Our Savior's, Amherst Junction, WI	3,106	2,699	2,673	1,882	1,480	1,344	1,447
Our Savior's, Bagley, MN	1,990	520	700	458	130	1,725	1,005
Our Savior's, Belview, MN	5,264	3,220	2,995	1,881	3,248	2,338	2,504
Our Savior, Bishop, CA	2,672	3,111	3,610	2,974	3,260	3,023	3,244
Our Savior's, Elderon, WI	1,250	1,650	2,204	1,840	1,859	1,600	1,800
Our Savior, Grants Pass, OR	—	—	—	—	1,544	1,565	1,625
Our Savior's, Hawley, MN	2,986	2,958	2,879	2,885	2,728	2,986	2,060
Our Saviour, Lake Havasu, AZ	4,480	6,237	5,830	9,213	7,800	9,110	10,444
Our Savior, Lakeland, FL	—	—	158	1,234	1,661	2,041	1,801
Our Saviour's, Madison, WI	507	900	997	760	1,591	1,120	925
Our Savior, Naples, FL	6,735	5,047	6,000	7,737	8,771	1,784	3,780
Our Savior's, Princeton, MN	15,684	14,084	11,820	15,946	14,395	15,066	13,805
Parkland, Tacoma, WA	7,655	7,980	10,881	6,402	4,485	5,101	5,074
Peace, Colorado Springs, CO	1,136	1,448	1,431	650	550	278	15
Peace, Deshler, OH	—	3,002	1,685	2,337	2,705	12,509	14,364
Peace, Jefferson City, MO	—	—	—	—	—	3,081	3,384
Pilgrim, Waterloo, IA	7,000	7,045	6,232	5,497	5,967	4,755	2,257
Pinehurst, Eau Claire, WI	4,181	5,435	6,338	4,910	5,429	4,924	2,841
Pinewood, Burlington, MA	5,859	6,656	6,950	8,931	6,501	12,452	5,383
Redeemer, Iola, WI	735	500	564	756	940	907	786
Redeemer, New Hampton, IA	2,346	2,581	2,298	2,946	2,350	2,682	2,521
Redeemer, Scottsville, NY	820	1,105	1,290	1,100	1,253	1,140	—
Resurrection, Marietta, GA	1,141	1,619	878	2,265	2,146	2,552	866

BUDGET CONTRIBUTIONS TO SYNOD—continued

Total for Years Indicated

Richland, Thornton, IA	17,640	21,072	15,890	17,517	17,390	14,226	16,060
River Heights,							
East Grand Forks, MN	38,613	22,825	29,419	21,863	27,212	25,800	34,300
Rock Dell, Belview, MN	4,865	4,349	4,241	4,045	4,115	3,831	2,901
Rose Dell Trinity, Jasper, MN	1,662	2,579	1,242	972	529	435	1,376
Saude, Lawler, IA	9,522	11,951	12,572	10,509	11,711	13,797	13,214
Scriptural, Cape Girardeau, MO	—	—	—	—	—	230	180
Shepherd of the Hills,							
Grass Valley, CA	—	—	—	—	155	45	125
Somber, Northwood, IA	3,865	3,579	2,545	3,354	2,636	2,280	2,659
St. Luke, Mount Vernon, WA	611	442	—	33	—	96	—
St. Mark's, Chicago, IL	3,513	3,213	2,879	1,462	1,164	587	632
St. Martin, Shawano, WI	15,863	15,895	15,828	20,246	18,599	18,600	17,359
St. Matthew, Detroit, MI	—	—	—	—	—	—	303
St. Matthew, Myrtle Creek, OR	712	1,970	1,192	416	2,074	2,538	2,345
St. Paul, Clintonville, WI	3,321	3,139	5,081	2,411	5,268	3,844	9,830
St. Paul, Escondido, CA	458	621	891	1,082	575	648	1,096
St. Paul, Lengby, MN	2,339	780	3,289	2,654	2,000	712	3,128
St. Paul's, Portage, WI	4,903	2,312	851	2,309	1,067	1,025	1,612
St. Petri, Grygla, MN	576	373	498	719	317	649	312
St. Timothy, Lombard, IL	19,434	13,605	9,420	15,064	11,835	12,561	10,198
Synod, Scarville, IA	16,154	13,720	14,628	14,901	14,552	16,293	14,297
Trinity, Brewster, MA	3,664	4,871	3,551	4,434	4,587	4,146	4,528
Trinity, Calmar, IA	1,339	1,881	1,872	1,373	2,533	660	1,489
Trinity, Sebastian, FL	—	—	1,983	3,093	3,892	4,389	4,123
Trinity, West Bend, WI	18,990	20,586	21,648	23,427	16,227	14,814	33,369
Wayfarers' Chapel, Ventura, CA	1,230	1,398	2,712	2,945	3,274	3,276	2,640
West Paint Creek, Waukon, IA	2,136	1,675	1,425	1,036	1,212	876	988
Western Koshkonong,							
Cottage Grove, WI	3,610	1,220	3,765	4,010	610	6,015	6,135
Zion, Thompson, IA	1,857	2,080	1,211	922	1,782	1,228	1,298
Zion, Tracy, MN	7,140	7,680	10,244	11,064	15,294	8,231	7,415
Total Budget Income	\$699,834	\$691,617	\$706,708	\$708,016	\$709,934	\$714,934	\$712,170

Paul Schneider, chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met on October 24-25, 1988 and January 23-24, 1989.

The committee is composed of the officers of the synod: the Rev. George Orvick, president; the Rev. Paul Petersen, vice president; the Rev. Alf Merseth, secretary and Mr. Leroy Meyer, treasurer; representatives of the boards of the synod: the Rev. G. Guldberg, Board for Christian Service; the Rev. W. C. Gullixson, Board for Publications; the Rev. E. Ekhoﬀ, Board for Home Missions; the Rev. J. Olsen, Board for Foreign Missions; the Rev. P. Schneider, Board for Stewardship; the Rev. R. Branstad, Board for Education and Youth; Mr. William Overn, Board of Regents; The Rev. J. Burkhardt, Board for Evangelism; laymen: Mr. Julian Olsen, Mr. Harvey Roberson, Mr. Norman Werner; special committee members (advisory): the Rev. Norman Madson and the Rev. Milton Tweit.

1990 BUDGET

At its October 1988 meeting the committee had a preliminary discussion on the 1990 synodical budget. At its January 1989 meeting budget requests were received from all the boards. These were discussed and a budget for 1990 was adopted for presentation to the 1989 Synod Convention for its consideration and adoption, allocated as follows:

BETHANY LUTHERAN COLLEGE

Operations	\$154,985	
Maintenance on college	21,500	
Maintenance on residences	4,000	
Interest	3,415	
Real Estate Taxes	2,300	
Faculty housing allowance (\$84,000 less \$16,000 interest applied)	68,000	\$254,200

BETHANY LUTHERAN SEMINARY

Operations	58,300	
Maintenance on residences	2,000	
Real Estate Taxes	2,700	63,000

CHRISTIAN SERVICE	25,000
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EDUCATION AND YOUTH	15,500
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EVANGELISM	2,500
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FOREIGN MISSIONS	109,000
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HOME MISSIONS

Operations	111,750	
Interest	11,550	123,300

PUBLICATIONS	10,500
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SYNOD FUND

Interest	17,080	
Deferred Giving Counselor	20,000	
Boards, Committees, etc.	44,670	
. Administration	60,250	142,000

TOTAL BUDGET	\$745,000
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The Planning and Coordinating Committee wants to inform the synod that the proposed budget of \$745,000 for the 1990 fiscal year, perhaps will not be sufficient to meet the necessary expenses.

PRIORITIZING OF FUTURE PROJECTS

The synod should be aware of these future projects which can be undertaken when the funds are available. They are listed here not in any particularly approved order. One new home mission per year; proper commemoration of the 75th anniversary; providing necessary facilities for one new mission per year; graduate five seminary students per year by 1992; sixth foreign missionary—third on synodical budget; establish a program for encouragement of Christian secondary education; increase synodical giving to fund a synod budget of \$850,000 by 1993; complete window project in Old Main; replace gymnasium floor; attic renovation in Old Main; east exit upgrade in Old Main; addition to physical education plant; addition to men's dormitory; student union; science-mathematics classroom building; new entrance to Old Main.

Alf Merseth, secretary

REPORT OF THE 75th ANNIVERSARY COMMITTEE

The present members of the committee are: President George Orvick, chairman; the Rev. David Nelson, secretary; The Rev. Richard Newgard; the Rev. Milton Tweit; the Rev. Alf Merseth; Mr. Harvey Roberson.

The Anniversary Committee met four times since the 1988 Synod Convention: October 14, 1988, December 16, 1988, March 10, 1989, and May 5, 1989. The meetings were all held at the Bethany Lutheran Theological Seminary building, Mankato, Minnesota

A review was made by the committee of past anniversary celebrations in our synod from Synod Reports, *Lutheran Sentinels*, commemorative books, such as *Grace for Grace*, *Faith of our Fathers*, etc.

Numerous methods of celebrating were discussed, such as special worship services, pageants or plays, Bible studies, special music, possible video tape, and others.

It was approved by the committee that a commemorative book be published to note this important anniversary. The book would include historical chapters, pictures, highlights of the activities of the synod in education, missions, and publications, feature various organizations, plus include a section on doctrinal history and our doctrinal stand. A listing of all the pastors that have served in our synod is also being considered. The chapters will be done by various authors within our synod. Estimate of cost, funding, the number of books to be printed, the size of the book, the number and type of pictures, and other details are still under discussion.

Various themes for the 75th anniversary celebration are also being considered, keeping in mind verses from Scripture. The celebration will be held in 1993.

The committee hopes to guide the members of the synod through a proper and joyous celebration of God's blessings upon us for 75 years. All glory be to God!

David Nelson, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod held its regular quarterly meetings in 1988 on the following dates: February 8-9, May 17-18, August 9-10, and November 15-16. The board had special meetings on January 8, March 24, June 24 and September 16 and met via conference telephone call on January 12, February 29, March 25, March 30, August 29, September 11, October 26, November 2 and December 8. This report will also include business conducted by the board at its regular meeting on February 14-15, and a conference telephone call on February 28, 1989. The board also met jointly with the Board of Regents on February 8, May 17, August 9 and November 15, 1988.

The Trustee-Regents Subcommittee consisting of three members from each of those boards met quarterly on the following dates: January 22, April 25, July 22 and November 4, 1988, and on January 30, 1989. This subcommittee discusses matters that are referred to it and makes recommendations to the two boards that it serves. M. E. Tweit or R. M. Branstad have served as chairman of the subcommittee and the undersigned as its secretary.

The Trustee-Home Missions Subcommittee consisting of three members from each of those boards met on January 29, 1988 and on January 13, 1989. This subcommittee concerns itself with home mission matters in which both boards are involved and where mutual understanding and cooperation of effort is necessary. E. Ekhoﬀ serves as chairman of this subcommittee and the undersigned as its secretary.

The Trustee-Foreign Missions Subcommittee consisting of three members from each of those boards meet as necessary to coordinate the work of those two boards in areas of common concern.

The Trustee-Regents-Publications Subcommittee consisting of representatives from those three boards and from the administration of Bethany Lutheran College meets as necessary. This subcommittee discusses 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 serves as its secretary.

The work of these subcommittees is very helpful in promoting a better understanding between these boards in the areas of their common concerns and in turn leads to smoother operation in these phases of the synod's work.

The Trustee-Regents Building Committee for the Fine Arts Facility, consists of the following: Wilbur Lieske, Alf Merseth and Ralph Olson of the Board of Trustees and R. M. Branstad, William Overn and Harold Theiste of the Board of Regents. This committee met on January 22, March 4, March 28, April 25, May 17, June 20, June 30, August 9, September 1, October 26, December 12, 1988 and also on February 27 and April 4, 1989. The Rev. R. M. Branstad serves as chairman and the undersigned as secretary.

The members of the board serve on other Ad Hoc committees which are selected from time to time to study specific subjects assigned to them.

The board receives reports for its quarterly meetings from all the congregations where it has any financial responsibility. These are reviewed by the board at its quarterly meetings. The board keeps in contact with these congregations through correspondence by its secretary.

ARCHIVES

The Committee on Archives and History, the members of which serve by annual appointment of the Board of Trustees, had been reappointed from the previous year. The committee has met in formal session twice since the last convention.

Upon request of the committee, Archivist W.C. Gullixson has drawn up guidelines for deposition of archival materials from synodical sources. These

guidelines, by permission drawn heavily from the guidelines of the Concordia Historical Institute of St. Louis, MO, have been mailed to all pastors and congregations to encourage them to save important synodical historical material and to deposit them in the synodical archives. It is heartening that people have been responding with deposition of such materials, but it is also important that this cooperation become widespread.

The committee through its archivist has made a formal request of the Board of Trustees for space for displaying archival artifacts, a request contingent upon completion of the new fine arts center. At the request of the committee, the Board of Trustees has increased the low hourly wage rate for the archivist. The archivist has also sought to rearrange the plans for student help in the archives to provide for more continuity in this area.

Additional work and storage materials and equipment are being purchased as needs dictate and funds permit. Much needed shelving for storage of archival boxes has been given priority. The archivist has also devised a scheme for filing synodical, congregational, and person materials. The committee is concerned about safeguarding the archival papers and artifacts and to that end seeks to draw up a set of guidelines to insure this protection.

In addition to membership in the Concordia Historical Institute, the WELS Historical Institute and the Lutheran Historical Conference, the committee has authorized membership for its archivist in the Blue Earth County Historical Society of Minnesota. The committee is particularly appreciative of the archivist's whole-hearted interest in the project of preservation of our historical materials and his labors in creating a useful repository for the same. The committee is also aware of the fact that the ultimate success of the venture is to a great extent dependent on the generation of interest for this undertaking throughout the synod. The recent explosion of interest in family "roots" should make this task easier in the domain of the church. Our plea: Everyone an archivist!

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTIES

New windows have been installed on the third and fourth floors and in the administration wing of Old Main at a cost of \$91,000. This maintenance item is being funded by the college budget. The installing of the rest of the windows has been approved and will be funded by the Bethany Lutheran College's maintenance portion of the Alice Tennyson estate.

The administration of the college has been authorized to begin making plans for necessary improvements on the east fire escape on Old Main.

Because of additions and alterations in the Fine Arts Facility the Board of Trustees found it necessary to set the construction budget figure at not to exceed \$2,700,000. Construction is progressing ahead of schedule.

BUDGET 1988

The budget contributions for 1988 exceeded the adopted budget by \$7,289.18. This was the first time since 1979 that the synod has made its budget. The Board of Trustees, therefore, did not adjust or reallocate the 1989 budget. It remains at \$733,520.

GENERAL

Guidelines for the office of Deferred Giving Counselor were prepared and adopted.

The Bethlehem Lutheran Church, Warroad, Minnesota requested and received its full share of the proceeds of the sale of the Hiawatha Lutheran Church property in Minneapolis, Minnesota.

Property Liability, Officers and Directors Liability and Workmen Compensation insurance for the synod was purchased from the Church Mutual Insurance Company.

The Board of Trustees has made application for the Lutheran Brotherhood Program Subsidy Grant for 1989 to be used in Bullhead City, Arizona.

The Board of Trustees authorized the purchase of necessary office equipment for the treasurer's office.

The Board of Trustees is working with the Grace Lutheran Church, Crookston, Minnesota on the renegotiation of its loan with Lutheran Brotherhood.

The Board of Trustees deferred the loan payments of Grace Lutheran Church, Crookston, Minnesota until August 1, 1989.

ORGANIZATION OF THE BOARD

The president of the synod, the Rev. George Orvick, and the secretary of the synod, the Rev. Alf Merseth, also serve as the chairman and secretary of the Board of Trustees.

The Rev. W. C. Gullixson, Prof. R. Honsey, Prof. Sigurd Lee, Prof. J. B. Madson and Mr. Gerhard Solli are serving one-year terms on the Committee on Archives and History.

The trustees elected to serve on the Trustee-Regents Subcommittee are Wilbur Lieske, Alf Merseth and Ralph Olson.

The trustees elected to serve on the Trustee-Home Missions Subcommittee are Albin Levorson, Alf Merseth and the Rev. Paul Petersen.

The trustees elected to serve on the Trustee-Foreign Missions Subcommittee are Alf Merseth, Leroy Meyer and George Orvick.

The trustees elected to serve on the Trustee-Regents-Publications Subcommittee are Alf Merseth, Leroy Meyer and George Orvick.

Wilbur Lieske serves on the board's Housing Committee together with Dennis Natvig who also serves the board as Housing Administrator.

The trustees chosen to serve on the Fine Arts Facility Building Committee are Wilbur Lieske, Alf Merseth and Ralph Olson.

SYNOD PROPERTIES

The synod sold 30,936 square feet of its Richardson, Texas property to Dr. Harry Krauss for \$189,702. The synod retains 140.1 feet frontage on Campbell Road. The income from this sale was used to pay the loan from Aid Association for Lutherans in full. The Good Shepherd congregation is purchasing the remaining property from the synod. As of December 31, 1988 its debt to the synod was \$138,557.78.

The synod purchased the property at 636 Marsh St., Mankato, (formerly called the seminary house) on a five-year contract for \$17,000.

The Heritage Lutheran Congregation, Apple Valley, Minnesota requested permission to undertake window replacement and repair and to make necessary interior improvements especially in the worship area. Approval was given and the work is being done at the congregation's expense.

The loan of \$52,000 on the Faith Lutheran Church parsonage from the Community National Bank, Oregon, Wisconsin was paid in full.

Upon the recommendation of the Board for Foreign Missions, the synod purchased a new seminary headquarters building in Lima, Peru for \$60,000. This purchase will be funded by a loan from the Helping Hands Reserve Fund. The proceeds from the sale of the former building will be used to repay this loan.

The synod constructed a church edifice on its Lakeland, Florida property for Our Savior Evangelical Lutheran Church. It was dedicated on March 19, 1989. The synod is providing a construction loan. The Board of Trustees is working on guidelines to be used in the making of such a construction loan. Permanent financing is being sought from LACE.

A loan has been arranged with Aid Association for Lutherans on the Colorado Springs, Colorado property. The Peace Lutheran Church is making regular monthly payments to the synod.

The synod purchased a church building in Brownsburg, Indiana for \$65,000 for use by a new mission congregation, Good Shepherd Lutheran Church. A loan was arranged from the Partners in the Gospel Fund. This loan is at 6% and will be amortized over a 15-year period.

The residence at 825 Main St. remains unsold. It may be retained for college dormitory space if needed.

The Minnesota State Tax Court has granted property tax exemption on all present synod-owned residences except 825 Main St.

TREASURER'S REPORT

Summary of Income and Expenditures and Changes in General Fund Balance (Deficit)

Year ended December 31, 1988

Budget contributions		9740,809.18
Operating expenditures	9867,039.52	
Less:		
Income from publications	9 36,859.43	
Home missions special contributions for operating expenditures	17,499.00	
Home missions excess expenditures funded from reserves	<u>8,937.76</u>	<u>63,296.19</u>
Net expenditures before interest income		803,743.33
Interest income		<u>73,203.02</u>
Net expenditures		<u>730,540.31</u>
Net operating income		10,268.87
Other changes in General Fund Balance:		
Increases:		
Estates appropriated for debt reduction	3,333.33	
Gain on sale of Richardson property	<u>112,593.69</u>	115,927.02
Decreases:		
Payments on mortgages and loans	38,113.54	
House purchase - down payment, etc.	4,278.75	
Loss on sale of residence	<u>6,192.32</u>	<u>48,584.61</u>
Net increase - other changes		<u>67,342.41</u>
Net increase for year		77,611.28
General Fund (deficit) - December 31, 1987		<u>(174,663.21)</u>
General Fund (deficit) - December 31, 1988		<u>9(97,051.93)</u>

WILLS AND GIFTS

\$6,425 was received from the Martin Robinson Trust.

Alf Merseth, secretary

ADDENDUM TO THE REPORT OF THE BOARD OF TRUSTEES

PRO FORMA COMBINED INCOME STATEMENT—ALL FUNDS

Evangelical Lutheran Synod, Evangelical Lutheran Synod Foundation,
Bethany Lutheran College and Bethany Lutheran Theological Seminary

Evangelical Lutheran Synod and Evangelical Lutheran Synod Foundation	Bethany Lutheran College	Bethany Lutheran Theological Seminary	Combined Total
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INCOME

Contributions	\$2,335,633	\$2,110,040	\$ 99,960	\$4,545,633
Tuition, fees, etc.	—	1,306,972	26,450	1,333,422
Auxiliary services	—	892,652	—	892,652
Publication income	36,859	—	—	36,859
Investment income	153,203	183,293	9,138	345,634
Other sources	—	62,406	6,458	68,864
Total income	2,525,695	4,555,363	142,006	7,223,064
EXPENSES	989,618	3,141,208	123,782	4,254,608
	1,536,077	1,414,155	18,224	2,968,456
OTHER —net gain (loss)				
on investments				
and sales of				
real estate	85,942	(130,406)	12,525	(31,939)
Net income	<u>\$1,622,019</u>	<u>\$1,283,749</u>	<u>\$ 30,749</u>	<u>\$2,936,517</u>

NOTES

The figures for the Evangelical Lutheran Synod and the Evangelical Lutheran Synod Foundation are taken from the Treasurer's Report for 1988.

The figures for Bethany Lutheran College are taken from the Audit Report for the year ended June 30, 1988.

The figures for Bethany Lutheran Theological Seminary are taken from the Audit Report for the year ended June 30, 1987, which was the last year audited.

Alf Merseth, secretary

REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

At its annual meeting on August 9-10, 1988 the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Alf Merseth, secretary; Mr. Leroy W. Meyer, treasurer. These officers serve one-year terms.

The Evangelical Lutheran Synod Foundation Committee is made up of four members elected to two-year terms. Mr. Leroy W. Meyer and the Rev. Richard Wiechmann were elected in 1988 and Mr. Bernard Bogeskov and Mr. Glenn Annexstad were elected in 1987. Mr. Lars Petersen serves as an advisory member of the committee. The committee considers and makes recommendations to the foundation regarding the investment of its assets and the use of the income from those investments.

Mr. Roland Reinholz is the foundation's investment manager. The foundation committee and Treasurer Meyer regularly review with Mr. Reinholz the investment of the foundation's assets.

The foundation's Midland, Michigan property was sold to Glen and Catherine Jacobs for \$28,665 on a five-year contract for deed at 11%. A down payment of \$4,000 was received and monthly payments are set at a minimum of \$250.00 per month. Full payment will be made by December 1, 1993.

The synod made a \$130,000 loan from the foundation's Partners in the Gospel Fund to trade properties in Colorado Springs, Colorado. This will be repaid when negotiations for a loan from Aid Association for Lutherans have been completed.

The synod made a \$65,000 loan from the foundation's Partners in the Gospel Fund to purchase property in Brownsburg, Indiana. The Good Shepherd Lutheran Congregation began making monthly payments immediately.

The foundation assets as of December 31, 1988 were \$2,538,810.62. All these assets are invested in some interest earning vehicle.

Treasurer's Report

BALANCE SHEET AND CHANGES IN FUND BALANCES

Evangelical Lutheran Synod Foundation

Year ended December 31, 1988

RESTRICTED

ASSETS

Investments:

Investment management accounts	\$	0.00	\$	0.00	\$	167,356.40	\$	229,221.24	\$	405,529.54	\$	104,558.13	\$	1,017,845.96	\$	0.00	\$	30,048.36	\$	1,954,559.63	\$	0.00	\$	0.00	\$	0.00	\$	0.00	\$	1,954,559.63	
U. S. Treasury Notes		0.00		0.00		97,050.00		100,000.00		0.00		0.00		0.00		0.00		197,050.00		75,220.61		22,748.14		98,968.75		296,018.75					
Stock		0.00		0.00		0.00		0.00		0.00		0.00		0.00		0.00		0.00		30,000.00		0.00		30,000.00		30,000.00					
Notes receivable		0.00		0.00		120,973.54		0.00		195,133.22		0.00		0.00		0.00		316,106.76		0.00		45,000.00		45,000.00		361,106.76					
Money market funds		10,000.00		2,629.06		0.00		0.00		0.00		0.00		0.00		0.00		12,629.06		0.00		0.00		0.00		12,629.06					
Savings account		0.00		897.54		0.00		0.00		0.00		0.00		0.00		0.00		897.54		0.00		0.00		0.00		0.00					
Due from (to) other funds		0.00		2,144.40		(6,622.53)		(29,221.24)		(31,237.62)		(3,838.60)		(17,845.96)		10,000.00		(48.36)		(76,670.11)		0.00		5,269.04		5,269.04		(71,401.07)			

TOTAL ASSETS

\$ 10,000.00	\$ 5,671.00	\$ 378,757.41	\$ 300,000.00	\$ 569,424.94	\$ 100,719.53	\$ 1,000,000.00	\$ 10,000.00	\$ 30,000.00	\$ 2,404,572.88	\$ 106,220.61	\$ 73,017.18	\$ 179,237.79	\$ 2,583,810.67
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LIABILITIES AND FUND BALANCES

Liabilities:

Investment program	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 3,000.00	\$ 0.00	\$ 3,000.00	\$ 3,000.00
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Fund balances:

Balances - January 1, 1988	10,000.00	5,671.00	350,407.66	300,000.00	333,056.32	36,000.00	0.00	0.00	0.00	1,035,134.98	102,161.32	71,350.51	173,511.83	1,208,646.81
Add:														
Requests	0.00	0.00	0.00	0.00	0.00	64,719.53	0.00	10,000.00	0.00	74,719.53	194.29	0.00	194.29	74,913.82
Contributions - net	0.00	0.00	50,000.00	0.00	236,368.62	0.00	1,000,000.00	0.00	30,000.00	1,316,368.62	865.00	0.00	865.00	1,317,233.62
Estates appropriated by Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1,666.67	1,666.67	1,666.67
	10,000.00	5,671.00	400,407.66	300,000.00	569,424.94	100,719.53	1,000,000.00	10,000.00	30,000.00	2,425,223.13	103,220.61	73,017.18	176,237.79	2,602,460.92
Deduct:														
Loss on sale of land	0.00	0.00	21,650.25	0.00	0.00	0.00	0.00	0.00	0.00	21,650.25	0.00	0.00	0.00	21,650.25
Balances - December 31, 1988	10,000.00	5,671.00	378,757.41	300,000.00	569,424.94	100,719.53	1,000,000.00	10,000.00	30,000.00	2,404,572.88	103,220.61	73,017.18	176,237.79	2,583,810.67

TOTAL LIABILITIES AND FUND BALANCES

\$ 10,000.00	\$ 5,671.00	\$ 378,757.41	\$ 300,000.00	\$ 569,424.94	\$ 100,719.53	\$ 1,000,000.00	\$ 10,000.00	\$ 30,000.00	\$ 2,404,572.88	\$ 106,220.61	\$ 73,017.18	\$ 179,237.79	\$ 2,583,810.67
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Alf Merseth, secretary

TREASURER'S REPORT

MEYER, PLACEK & ASSOCIATES

CERTIFIED PUBLIC ACCOUNTANTS

1 SOUTH 450 SUMMIT AVENUE
OAKBROOK TERRACE, ILLINOIS 60181
(312) 629-4660

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, 1988 and the related summary of financial activities and statements of changes in fund balances and cash flows 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, 1989

BALANCE SHEET - COMPARATIVE

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1988

A S S E T S

	GENERAL FUND	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	1988 TOTAL	1987 TOTAL
Cash	\$ 66,156.42	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 66,156.42	\$ 68,404.85
Accounts receivable - contributions and other income	116,138.69	0.00	0.00	0.00	0.00	0.00	116,138.69	112,508.05
Inventory of publications	35,694.64	0.00	0.00	0.00	0.00	0.00	35,694.64	38,156.56
Prepaid expenses	9,983.97	0.00	0.00	0.00	0.00	0.00	9,983.97	1,920.00
Investments:								
Investment management accounts	0.00	0.00	0.00	0.00	0.00	1,954,559.63	1,954,559.63	613,660.00
Savings accounts	40,231.18	0.00	0.00	0.00	0.00	897.54	41,128.72	67,854.92
Money market funds	35,393.23	0.00	0.00	0.00	0.00	12,629.06	48,022.29	32,993.99
Contract for deed	10,029.04	0.00	0.00	0.00	0.00	0.00	10,029.04	10,828.27
Loans receivable from congregations	0.00	676,955.57	0.00	0.00	0.00	195,133.22	872,098.79	827,768.78
Notes receivable	66,232.48	0.00	0.00	0.00	0.00	165,973.54	232,206.02	156,331.85
Stocks - 600 shares Metro Machine & Engineering Corp. - pfd. - at par	0.00	0.00	0.00	0.00	0.00	30,000.00	30,000.00	30,000.00
U. S. Treasury Notes (Note B)	0.00	0.00	0.00	0.00	0.00	296,018.75	296,018.75	296,018.75
Real estate and buildings	0.00	0.00	5,013,612.00	356,198.23	428,219.81	0.00	5,798,030.04	5,401,685.79
Due from (to) other funds	<u>195,379.58</u>	<u>(123,978.51)</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>(71,401.07)</u>	<u>0.00</u>	<u>0.00</u>
Total assets	<u>\$ 575,239.23</u>	<u>\$ 552,987.06</u>	<u>\$5,013,612.00</u>	<u>\$ 356,198.23</u>	<u>\$ 428,219.81</u>	<u>\$2,583,810.67</u>	<u>\$9,510,067.00</u>	<u>\$7,658,131.81</u>

NOTES: (A) The accompanying notes are an integral part of this balance sheet.
(B) See Accountant's Compilation Report.

BALANCE SHEET - COMPARATIVE - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

December 31, 1988

LIABILITIES AND FUND BALANCES

	GENERAL FUND	CHURCH EXTENSION AND LOAN FUND	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN THEOLOGICAL SEMINARY	RESIDENCES AND REAL ESTATE	EVANGELICAL LUTHERAN SYNOD FOUNDATION	1988 TOTAL	1987 TOTAL
Liabilities:								
Notes payable: (Note E)								
Working capital	\$ 245,000.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 245,000.00	\$ 200,000.00
Bethany Lutheran College								
Reserve Fund	0.00	0.00	0.00	0.00	0.00	0.00	0.00	30,000.00
Investment program	0.00	172,817.56	0.00	0.00	8,000.00	3,000.00	183,817.56	196,307.03
Life Loan Plan	118,500.00	0.00	0.00	0.00	0.00	0.00	118,500.00	106,000.00
Accounts payable	16,956.33	0.00	0.00	0.00	0.00	0.00	16,956.33	30,360.01
Accrued interest payable	5,381.46	0.00	0.00	0.00	0.00	0.00	5,381.46	7,291.53
Unexpended restricted income (Note F)	285,313.26	0.00	0.00	0.00	0.00	0.00	285,313.26	150,485.42
Mortgages payable	0.00	100,994.25	126,140.91	0.00	131,665.36	0.00	358,800.52	592,641.60
Deferred income	<u>1,140.11</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>1,140.11</u>	<u>14,096.66</u>
Total liabilities	<u>672,291.16</u>	<u>273,811.81</u>	<u>126,140.91</u>	<u>0.00</u>	<u>139,665.36</u>	<u>3,000.00</u>	<u>1,214,909.24</u>	<u>1,327,182.25</u>
Fund balance (deficit):								
Unrestricted:								
Designated for investment	0.00	279,175.25	0.00	0.00	0.00	176,237.79	455,413.04	452,687.08
Undesignated	<u>(97,051.93)</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>(97,051.93)</u>	<u>(173,995.24)</u>
	(97,051.93)	279,175.25	0.00	0.00	0.00	176,237.79	358,361.11	278,691.84
Restricted (Note G)	0.00	0.00	0.00	0.00	0.00	2,404,572.88	2,404,572.88	1,035,134.98
Net investment in real estate and buildings	<u>0.00</u>	<u>0.00</u>	<u>4,887,471.09</u>	<u>356,198.23</u>	<u>288,554.45</u>	<u>0.00</u>	<u>5,532,223.77</u>	<u>5,017,122.74</u>
Total fund balances (deficit)	<u>(97,051.93)</u>	<u>279,175.25</u>	<u>4,887,471.09</u>	<u>356,198.23</u>	<u>288,554.45</u>	<u>2,580,810.67</u>	<u>8,295,157.76</u>	<u>6,330,949.56</u>
Total liabilities and fund balances	<u>\$ 575,239.23</u>	<u>\$ 552,987.06</u>	<u>\$ 5,013,612.00</u>	<u>\$ 356,198.23</u>	<u>\$ 428,219.81</u>	<u>\$ 2,583,810.67</u>	<u>\$ 9,510,067.00</u>	<u>\$ 9,658,131.81</u>

NOTES: (A) The accompanying notes are an integral part of this balance sheet.
(B) See Accountant's Compilation Report.

STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

	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, 1987	\$ (174,663.21)	\$ 667.97	\$ 279,175.25	\$4,380,349.91	\$ 356,198.23	\$ 280,574.60	\$1,208,646.81	\$6,330,949.56
ADD:								
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	74,913.82	74,913.82
Contributions received - net	0.00	0.00	0.00	0.00	0.00	0.00	1,317,233.62	1,317,233.62
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	3,333.33	0.00	0.00	0.00	0.00	0.00	1,666.67	5,000.00
Loan paid	(30,000.00)	0.00	0.00	30,000.00	0.00	0.00	0.00	0.00
Payments on liabilities by General Fund	(8,113.54)	0.00	0.00	5,603.18	0.00	2,510.36	0.00	0.00
Gain on sale of Richardson property	112,593.69	0.00	0.00	0.00	0.00	0.00	0.00	112,593.69
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	0.00	1,843.24	0.00	1,843.24
Purchase of house - down payment	(4,278.75)	0.00	0.00	0.00	0.00	4,278.75	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 1988 (Note C)	0.00	0.00	0.00	471,518.00	0.00	0.00	0.00	471,518.00
Excess of income over expenses and appropriations for the year ended December 31, 1988	10,268.87	0.00	0.00	0.00	0.00	0.00	0.00	10,268.87
	83,803.60	0.00	0.00	507,121.18	0.00	8,632.35	1,393,814.11	1,993,371.24
	(90,859.61)	667.97	279,175.25	4,887,471.09	356,198.23	289,206.95	2,602,460.92	8,324,320.80
DEDUCT:								
Loss on sale of land	0.00	0.00	0.00	0.00	0.00	0.00	21,650.25	21,650.25
Loss on sale of residence	6,192.32	0.00	0.00	0.00	0.00	652.50	0.00	6,844.82
Transfer to liability account	0.00	667.97	0.00	0.00	0.00	0.00	0.00	667.97
	6,192.32	667.97	0.00	0.00	0.00	652.50	21,650.25	29,163.04
BALANCES (Deficit) - December 31, 1988	\$ (97,051.93)	\$ 0.00	\$ 279,175.25	\$4,887,471.09	\$ 356,198.23	\$ 288,554.45	\$2,580,810.67	\$8,295,157.76

NOTES: (A) The accompanying notes are an integral part of this statement.

(B) See Accountant's Compilation Report.

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

INCOME

Contributions:

Budgetary:

Restricted	\$ 41,979.73	
Unrestricted	<u>698,829.45</u>	\$ 740,809.18

Estate and trust income - unrestricted		5,000.00
- restricted		74,913.82

For special purposes:

Bethany Lutheran College special	4,229.63	
Bethany Lutheran Seminary special	1,897.00	
Bethesda Lutheran Home	370.00	
The Lutheran Home, Belle Plaine	139.00	
Evangelical Lutheran Synod Foundation	1,080,865.00	
Faith Mission Society	688.15	
Foreign missions special	14,334.27	
Home missions special	50,859.06	
Aid Association for Lutherans grants:		
Visitors' conference	4,000.00	
Home missions planning conference	3,000.00	
Estate planning	2,500.00	
Parish education	2,000.00	
Youth ministry	1,500.00	
Life in the Parsonage seminars	10,595.00	
Lutheran Brotherhood grant - Preaching, planning and outreach	10,000.00	
"World Needs"	8,892.45	
"Helping Hands"	79,198.90	
"Partners in the Gospel"	239,318.57	
Ukraine radio - "Thoughts of Faith"	<u>522.71</u>	<u>1,514,909.74</u>

2,335,632.74

Income from investments:

General Fund - interest - restricted	3,092.77	
- unrestricted	28,988.56	
E.L.S. Foundation - interest - restricted	76,906.90	
- unrestricted	<u>44,214.46</u>	<u>153,202.69</u>

Total income from all sources		2,488,835.43
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Less income for special purposes		<u>1,669,823.23</u>
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Total income available for current purposes - carried forward		819,012.20
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SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

Total income available for current purposes - brought forward \$ 819,012.20
EXPENDITURES

Bethany Lutheran College	\$ 157,000.00
Bethany Lutheran Seminary	48,000.00
Home missions	136,436.76
Foreign missions	105,000.00
Education and youth	16,533.75
Christian service	23,485.28
Publications	48,702.98
Synod funds	331,880.75
World Needs	5,732.53
Estate planning	1,750.00
Helping Hands	88,821.29
Visitors' conference	4,086.82
Youth ministry	1,500.00
Parish education	284.47
Life in the parsonage seminars	10,948.91
Home missions planning conference	2,323.00
Foreign missions special	526.00
Partners in the Gospel expenses	2,949.95
Home missions special	<u>3,655.32</u>
Total expenditures	989,617.81

Less expenditures financed by special funds:

Helping Hands	\$ 88,821.29
Foreign missions special	526.00
World Needs	5,732.53
Estate planning	1,750.00
Youth ministry	1,500.00
Home missions planning conference	2,323.00
Home missions special	30,092.08
Visitors' conference	4,086.82
Life in the Parsonage seminars	10,948.91
Partners in the Gospel	2,949.95
Parish education	<u>284.47</u>
	149,015.05

Publications income	<u>36,859.43</u>	<u>185,874.48</u>
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Expenditures financed by income available for current purposes	<u>803,743.33</u>
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Excess of income over expenditures	15,268.87
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APPROPRIATED BY BOARD OF TRUSTEES

Portion of unrestricted estates:

For General Fund debt reduction	3,333.33	
To Evangelical Lutheran Synod Foundation	<u>1,666.67</u>	<u>5,000.00</u>

Excess of income over expenditures and appropriations - increase in General Fund balance	<u>9</u>	<u>10,268.87</u>
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NOTES: (A) The accompanying notes are an integral part of this statement.
(B) See Accountant's Compilation Report.

STATEMENT OF CASH FLOWS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

Cash flows from operating activities:	
Contributions received from all sources	\$2,335,151.20
Income from publications	34,651.13
Interest income	154,299.66
Rent income - net	2,225.11
Cash paid for expenses, subsidies and specified purposes	<u>(1,016,840.17)</u>
Net cash provided by operating activities	\$1,509,486.93
Cash flows from investing activities:	
Investment management accounts increases - net	(1,340,899.63)
Savings accounts decreases	26,726.20
Money market funds increases	(15,028.30)
Payments received on contract for deed	799.23
New loans to congregations - net	(44,330.01)
New notes receivable - net	(75,874.17)
Purchase house	(17,278.75)
Proceeds from sale of Midland property	25,149.75
Proceeds from sale of house	38,807.68
Gain on sale of Richardson property	112,593.69
Advance against Hiawatha proceeds - net	<u>(3,570.50)</u>
Net cash used in investing activities	(1,292,904.81)
Cash flows from financing activities:	
Bethany Lutheran College Reserve Fund note paid	(30,000.00)
Investment program notes paid - net	(12,489.47)
New Life Loan Plan notes - net	12,500.00
Payments on mortgages payable - net	<u>(188,841.08)</u>
Net cash used in financing activities	<u>(218,830.55)</u>
Net (decrease) in cash	(2,248.43)
Cash at beginning of year	<u>68,404.85</u>
Cash at end of year	<u>\$ 66,156.42</u>

NOTES: (A) The accompanying notes are an integral part of this statement.
(B) See Accountant's Compilation Report.

STATEMENT OF CASH FLOWS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

Reconciliation of net income to net cash provided by operating activities:	
Net excess of income over expenditures and appropriations	\$ 10,268.87
Adjustments to reconcile net income to net cash provided by operating activities:	
Increase in accounts receivable	\$ (3,630.64)
Decrease in inventory	2,461.92
Increase in prepaid expenses	(8,063.97)
Decrease in accounts payable	(13,403.68)
Decrease in accrued interest payable	(1,910.07)
Increase in deferred rent income	2,225.11
Increase in deferred publications income	940.80
Interest income on Aasen funds	1,096.97
Restricted contributions disbursed to others	(8,149.80)
Non-cash adjustments:	
Principal payments on 1117 Lori Lane	1,843.24
Appropriations	5,000.00
Income for special purposes subtraction	1,669,823.23
Expenditures financed by special funds	<u>(149,015.05)</u>
Total adjustments	<u>1,499,218.06</u>
Net cash provided by operating activities	<u><u>91,509,486.93</u></u>

NOTES: (A) The accompanying notes are an integral part of this statement.
(B) See Accountant's Compilation Report.

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

(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 Church Extension and Loan Fund represents resources used for loans to congregations for building and improvement programs.

The Bethany Lutheran Theological Seminary and Residences and Real Estate funds represent the investment of the Synod in these physical properties. The Bethany Lutheran College fund is explained further in Note (C).

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) U.S. Treasury Notes:

Marvin and Delores Schwan Foreign Mission Trust Fund -	
\$100,000 - 8-3/8% due December 31, 1989	\$100,000.00
President's Office Endowment Fund -	
\$100,000 - 11-3/8% due February 15, 1989	97,050.00
Unrestricted - \$100,000 - 10-1/8% due May 15, 1993	<u>98,968.75</u>
	<u>9296,018.75</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

- (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, 1988. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$5,013,612.00 was determined as follows:

Per audit report of the College as of June 30, 1988:	
Total invested in plant	\$5,205,046.00
Less obligations of the plant fund	<u>191,434.00</u>
Total net investment in plant - June 30, 1988	<u>\$5,013,612.00</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 or 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	8	\$ 379,019.81
Appraisal:		
Outside	1	19,900.00
Internal	<u>1</u>	<u>29,300.00</u>
TOTALS	<u>10</u>	<u>\$ 428,219.81</u>

- (E) Notes Payable:
- | | |
|---|----------------------|
| Working Capital: | |
| Demand loan from congregation at 8% | \$ 200,000.00 |
| Temporary loan from President's Office Endowment Fund at 9% | <u>45,000.00</u> |
| | <u>\$ 245,000.00</u> |

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

Year ended December 31, 1988

(F) Unexpended Restricted Income:

"World Needs"	\$	11,353.53
Home Missions funds		86,331.26
Foreign Missions funds		48,011.34
Bible study project		8,025.96
"Helping Hands" - regular funds		95,589.61
"Helping Hands" - office account		15,182.21
Other		20,819.35
	\$	<u>285,313.26</u>

(G) Fund Balances - Restricted:

Merle R. Aasen Estate (to be invested permanently 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>671.00</u>
		5,671.00
President's Office Endowment Fund		378,757.41
Marvin and Delores Schwan Foreign Mission Trust Fund		300,000.00
Partners in the Gospel Home Missions Fund		569,424.94
Whipple-Olson-Wilson Endowment Fund		100,719.53
Foreign Mission Seminary Endowment Fund		1,000,000.00
Harold J. Roe Fund		10,000.00
Charitable Gift Annuity Fund		<u>30,000.00</u>
		<u>\$2,404,572.88</u>

(H) The Evangelical Lutheran Synod is contingently liable as co-signer on mortgage loans for Ascension (Eau Claire, Wisconsin), Mount Olive (Mankato, Minnesota), Grace (Madison, Wisconsin), Grace (Crookston, Minnesota), and Bethany (Ames, Iowa).

(I) See Accountant's Compilation Report.

SUPPLEMENTARY SCHEDULES

SEE ACCOUNTANT'S COMPILATION REPORT

EXPENDITURES AND INCOME

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Direct subsidies	\$ 286,768.79	\$ 157,000.00	\$ 48,000.00	\$ 81,568.79	\$ 0.00	\$ 200.00	\$ 0.00	\$ 0.00	\$ 0.00	\$ 0.00
Board meetings and officers' expenses - administrative	78,086.23	0.00	0.00	7,105.31	7,360.24	12,271.95	895.34	1,415.76	49,037.63	0.00
Other administrative expenses -										
Schedule B	68,268.69	0.00	0.00	0.00	0.00	0.00	0.00	0.00	68,268.69	0.00
Area mission development - salaries and expenses	40,792.39	0.00	0.00	40,792.39	0.00	0.00	0.00	0.00	0.00	0.00
Travel and moving	6,117.93	0.00	0.00	5,488.20	629.73	0.00	0.00	0.00	0.00	0.00
Furlough expenses	5,963.46	0.00	0.00	0.00	5,963.46	0.00	0.00	0.00	0.00	0.00
Automobile allowances, etc.	12,992.00	0.00	0.00	0.00	12,992.00	0.00	0.00	0.00	0.00	0.00
Education allowances - children	9,800.00	0.00	0.00	0.00	9,800.00	0.00	0.00	0.00	0.00	0.00
Group insurance, etc. - net	2,196.54	0.00	0.00	0.00	546.60	0.00	1,649.94	0.00	0.00	0.00
Miscellaneous	4,249.77	0.00	0.00	0.00	3,172.97	0.00	0.00	1,076.80	0.00	0.00
Pension plan	17,647.20	0.00	0.00	0.00	2,652.00	0.00	14,995.20	0.00	0.00	0.00
Utilities - office	2,496.00	0.00	0.00	0.00	2,496.00	0.00	0.00	0.00	0.00	0.00
Printing and office expense	2,496.00	0.00	0.00	0.00	2,496.00	0.00	0.00	0.00	0.00	0.00
Salaries and allowances	102,609.00	0.00	0.00	0.00	62,545.00	0.00	0.00	0.00	40,064.00	0.00
Teacher rebates and education allowances	4,061.80	0.00	0.00	0.00	0.00	4,061.80	0.00	0.00	0.00	0.00
Support fund	5,944.80	0.00	0.00	0.00	0.00	0.00	5,944.80	0.00	0.00	0.00
Annual reports and "Convention Echo"	8,840.19	0.00	0.00	0.00	0.00	0.00	0.00	8,840.19	0.00	0.00
Lutheran Sentinel	31,326.36	0.00	0.00	0.00	0.00	0.00	0.00	31,326.36	0.00	0.00
Lutheran Synod Quarterly	2,612.95	0.00	0.00	0.00	0.00	0.00	0.00	2,612.95	0.00	0.00
General publications	3,430.92	0.00	0.00	0.00	0.00	0.00	0.00	3,430.92	0.00	0.00
Bethany College improvements	21,100.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	21,100.00	0.00
Advertising	1,482.07	0.00	0.00	1,482.07	0.00	0.00	0.00	0.00	0.00	0.00
Residences and real estate expenses - Schedule B	93,684.91	0.00	0.00	0.00	0.00	0.00	0.00	0.00	93,684.91	0.00
Interest expense - Schedule B	59,725.52	0.00	0.00	0.00	0.00	0.00	0.00	0.00	59,725.52	0.00
Allocated to "Helping Hands"	(5,660.00)	0.00	0.00	0.00	(5,660.00)	0.00	0.00	0.00	0.00	0.00
Other:										
Estate planning	1,750.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1,750.00
Life in the parsonage seminars	10,948.91	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	10,948.91
Visitors' conference	4,086.82	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4,086.82
"World Needs"	5,732.53	0.00	0.00	0.00	5,000.00	0.00	0.00	0.00	0.00	732.53
Youth ministry	1,500.00	0.00	0.00	0.00	0.00	1,500.00	0.00	0.00	0.00	0.00
Parish education	284.47	0.00	0.00	0.00	0.00	284.47	0.00	0.00	0.00	0.00
"Helping Hands"	88,821.29	0.00	0.00	0.00	88,821.29	0.00	0.00	0.00	0.00	0.00
Home missions planning conference	2,323.00	0.00	0.00	2,323.00	0.00	0.00	0.00	0.00	0.00	0.00
Foreign missions special	525.00	0.00	0.00	0.00	525.00	0.00	0.00	0.00	0.00	0.00
"Partners in the Gospel" expense	2,949.95	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2,949.95
Home missions special	3,655.32	0.00	0.00	3,655.32	0.00	0.00	0.00	0.00	0.00	0.00
Total expenditures - carried forward	989,617.81	157,000.00	48,000.00	142,415.08	199,347.29	18,318.22	23,485.28	48,702.98	331,880.75	20,468.21

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

	TOTAL	BETHANY LUTHERAN COLLEGE	BETHANY LUTHERAN SEMINARY	HOME MISSIONS	FOREIGN MISSIONS	EDUCATION AND YOUTH	CHRISTIAN SERVICE	PUBLICATIONS	SYNOD FUND	OTHER
Total expenditures - brought forward	\$ 989,617.81	\$ 157,000.00	\$ 48,000.00	\$ 142,415.08	\$ 199,347.29	\$ 18,318.22	\$ 23,485.28	\$ 48,702.98	\$ 331,880.75	\$ 20,468.21
Allocations:										
Bethany College improvements	0.00	21,100.00	0.00	0.00	0.00	0.00	0.00	0.00	(21,100.00)	0.00
Residences and real estate expenses	0.00	87,528.68	6,156.23	0.00	0.00	0.00	0.00	0.00	(93,684.91)	0.00
Interest expense	0.00	5,749.82	0.00	14,874.16	0.00	0.00	0.00	0.00	(20,623.98)	0.00
Total expenditures - after allocations	989,617.81	271,378.50	54,156.23	157,289.24	199,347.29	18,318.22	23,485.28	48,702.98	196,471.86	20,468.21
Restricted receipts applied:										
Reserves	12,593.08	0.00	0.00	12,593.08	0.00	0.00	0.00	0.00	0.00	0.00
Life in the parsonage seminars	10,948.91	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	10,948.91
Home missions special funds	17,499.00	0.00	0.00	17,499.00	0.00	0.00	0.00	0.00	0.00	0.00
Lutheran Sentinel	23,675.07	0.00	0.00	0.00	0.00	0.00	0.00	23,675.07	0.00	0.00
Publications - general	4,317.71	0.00	0.00	0.00	0.00	0.00	0.00	4,317.71	0.00	0.00
Annual report and "Echo"	7,668.00	0.00	0.00	0.00	0.00	0.00	0.00	7,668.00	0.00	0.00
"Partners in the Gospel"	2,949.95	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2,949.95
"World Needs"	5,732.53	0.00	0.00	0.00	5,000.00	0.00	0.00	0.00	0.00	732.53
Visitors' conference	4,086.82	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	4,086.82
"Helping Hands"	88,821.29	0.00	0.00	0.00	88,821.29	0.00	0.00	0.00	0.00	0.00
Home missions planning conference	2,323.00	0.00	0.00	2,323.00	0.00	0.00	0.00	0.00	0.00	0.00
Parish education	284.47	0.00	0.00	0.00	0.00	284.47	0.00	0.00	0.00	0.00
Lutheran Synod Quarterly	1,198.65	0.00	0.00	0.00	0.00	0.00	0.00	1,198.65	0.00	0.00
Estate planning	1,750.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1,750.00
Youth ministry	1,500.00	0.00	0.00	0.00	0.00	1,500.00	0.00	0.00	0.00	0.00
Foreign missions special	526.00	0.00	0.00	0.00	526.00	0.00	0.00	0.00	0.00	0.00
Interest income applied	45,822.49	16,000.00	0.00	0.00	0.00	0.00	0.00	0.00	29,822.49	0.00
	231,696.97	16,000.00	0.00	32,415.08	94,347.29	1,784.47	0.00	36,859.43	29,822.49	20,468.21
Expenses to be financed by budgetary contributions - carried forward	757,920.84	255,378.50	54,156.23	124,874.16	105,000.00	16,533.75	23,485.28	11,843.55	166,649.37	0.00

EXPENDITURES AND INCOME - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

	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	\$ 757,320.84	\$ 255,378.50	\$ 54,156.23	\$ 124,874.16	\$ 105,000.00	\$ 16,533.75	\$ 23,485.28	\$ 11,843.55	\$ 166,649.37	\$ 0.00
Budgetary contributions:										
Restricted	41,979.73	557.00	9,786.35	18,821.98	12,666.30	93.50	54.60	0.00	0.00	0.00
Unrestricted	698,829.45	254,821.50	42,723.65	105,296.02	92,333.70	15,406.50	23,430.68	10,500.00	154,315.40	0.00
	740,809.18	255,378.50	52,510.00	124,120.00	105,000.00	15,500.00	23,485.28	10,500.00	154,315.40	0.00
Excess or (deficiency) of budgetary contributions over expenditures	(17,111.66)	\$ 0.00	\$ (1,646.23)	\$ (754.16)	\$ 0.00	\$ (1,033.75)	\$ 0.00	\$ (1,343.55)	\$ (12,333.97)	\$ 0.00
Other income available for current purposes:										
Estates and trust income -										
unrestricted	5,000.00									
Income from investments	27,380.53									
	15,268.87									
Less appropriations	5,000.00									
Increase in General Fund	\$ 10,268.87									

NOTE: See Accountant's Compilation Report.

SCHEDULE BOTHER EXPENDITURES - SYNOD FUND

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

Other administrative expenses:	
Archives committee	\$ 1,157.08
Audit and legal	8,681.98
Evangelism	3,099.60
Evangelical Lutheran Synod convention	2,566.52
Evangelical Lutheran Synod Foundation	1,406.57
Deferred giving counselor salary and expenses	14,800.00
Doctrine committee	5,461.13
Nominations committee	892.51
Board of Trustees	5,805.35
Other committees, etc.	3,985.96
Planning and coordinating committee	3,501.32
Professors' equalization	6,176.00
Stewardship expenses	4,749.37
Visitors' expenses	1,730.44
Insurance	<u>4,254.86</u>
TOTAL - As shown on Schedule A	<u>\$ 68,268.69</u>
Residences and real estate expenses:	
Taxes	\$ 196.01
Housing allowance	84,000.00
Repairs and improvements	8,337.21
Insurance	<u>1,151.69</u>
TOTAL - As shown on Schedule A	<u>\$ 93,684.91</u>
Interest expense:	
Working capital loans	\$ 16,000.00
Bethany Lutheran College Reserve Fund	2,151.58
Investment program	11,641.97
Life Loan Plan	4,564.50
Church property mortgages	21,769.23
Bethany Lutheran College improvements	1,750.00
Mortgages on residences	<u>1,848.24</u>
TOTAL - as shown on Schedule A	<u>\$ 59,725.52</u>

NOTE: See Accountant's Compilation Report.

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1988

Church Extension and Loan Fund

CONGREGATION	TOTAL LOANS	BALANCE 12-31-87	NEW LOANS 1988	PAID 1988	TOTAL PAID	BALANCE 12-31-88
Ascension - Eau Claire, Wisconsin	\$ 19,300.00	\$ 15,497.25	\$ 0.00	\$ 155.00	\$ 3,957.75	\$ 15,342.25
Christ - Sutherlin, Oregon	22,799.55	15,111.29	0.00	2,040.42	9,728.68	13,070.87
Faith - Oregon, Wisconsin:						
Church	141,670.62	112,272.10	0.00	2,418.87	31,817.39	109,853.23
Parsonage	65,143.02	61,290.88	0.00	1,749.65	5,601.79	59,541.23
First English - Ashland, Wisconsin	36,407.84	21,018.32	0.00	5,545.36	20,934.88	15,472.96
Good Shepherd - Richardson, Texas	384,977.59	207,179.78	0.00	68,622.00(B)	246,419.81	138,557.78
Grace - Crookston, Minnesota	20,000.00	14,482.39	0.00	0.00	5,517.61	14,482.39
Heritage - Apple Valley, Minnesota	163,728.05	112,918.99	0.00	4,931.46	55,740.52	107,987.53
Mount Olive - Mankato, Minnesota	33,000.00	1,000.00	0.00	1,000.00	33,000.00	0.00
Our Savior - Naples, Florida	47,167.16	19,944.72	0.00	2,929.41	30,151.85	17,015.31
Pilgrim - Waterloo, Iowa	129,821.67	49,486.22	0.00	1,489.32	81,824.77	47,996.90
St Paul's - Chicago, Illinois	15,000.00	11,543.54	0.00	551.68	4,008.14	10,991.86
Trinity - Sebastian, Florida	161,225.00	131,966.81	0.00	5,313.55	34,571.74	126,653.26
	<u>\$1,240,240.50</u>	<u>\$ 773,712.29</u>	<u>\$ 0.00</u>	<u>\$ 96,746.72</u>	<u>\$ 563,274.93</u>	<u>\$ 676,965.57</u>
Evangelical Lutheran Synod Foundation						
Christ - Port St. Lucie, Florida	\$ 43,000.00	\$ 42,758.33	\$ 0.00	\$ 3,811.71	\$ 4,053.38	\$ 38,946.62
Our Savior - Lakeland, Florida	17,000.00	11,298.16	0.00	11,298.16	17,000.00	0.00
Our Savior - Lakeland, Florida - construction financing	28,213.92	0.00	28,213.92	0.00	0.00	28,213.92
Peace - Colorado Springs, Colorado - temporary financing	130,000.00	0.00	130,000.00	2,027.32	2,027.32	127,972.68
	<u>\$ 218,213.92</u>	<u>\$ 54,056.49</u>	<u>\$ 158,213.92</u>	<u>\$ 17,137.19</u>	<u>\$ 23,080.70</u>	<u>\$ 195,133.22</u>

NOTES: (A) See Accountant's Compilation Report.

(B) Including \$61,872.00 proceeds from sale of land.

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Report of the Board for Stewardship

WHEREAS, The Board for Stewardship has provided the synod with a variety of printed materials, workshops and conference opportunities on the topic of Christian stewardship,

BE IT RESOLVED, That the Board for Stewardship be commended for and be encouraged to continue the outstanding work it has been doing.

Resolution No. 2: Report of the Layman's Delegates' Equalization Fund Committee

WHEREAS, The present guidelines for layman's equalization relating to reimbursement of delegates for mileage to or from the airport are unclear,

BE IT RESOLVED, That the Self-Study Committee review the guidelines for laymen's equalization to specify which kinds of transportation to and from the airports will be reimbursed.

Resolution No. 3: Report of the Layman's Delegates' Equalization Fund Committee

WHEREAS, The Layman's Delegates Equalization Fund has carried a balance in excess of \$8,000 for the last two years, and,

WHEREAS, The guidelines for the committee allow for increasing the assessments for congregations, but not decreasing them, (S.R. 1986, p. 105),

BE IT RESOLVED, That the Self-Study Committee review the guidelines of the Layman's Delegates' Equalization Fund Committee with a view toward capping the balance that will be carried over from year to year and toward providing for reduction in assessments if warranted.

Resolution No. 4: Report of the Planning and Coordinating Committee

BE IT RESOLVED, That the synod accept the report of the Planning and Coordinating Committee and adopt the 1990 synod Budget as proposed.

Resolution No. 5: Report of the Board of Trustees

BE IT RESOLVED, That the synod accept the report of the Board of Trustees.

Resolution No. 6: Report of the Evangelical Lutheran Synod Foundation

BE IT RESOLVED, That the synod accept the report of the Evangelical Lutheran Synod Foundation.

Resolution No. 7: Treasurer's Report

BE IT RESOLVED, That the synod accept the report of the treasurer.

MISCELLANEOUS ACTION OF THE SYNOD

Resolution No. 1: Realignment of Circuits

WHEREAS, Objections to the proposed circuit realignment have been presented by some congregations involved in the proposed circuit realignment, and,

WHEREAS, Consultation has not been made with all congregations involved in the proposed circuit realignment, therefore,

A. BE IT RESOLVED, That the present circuit alignment be retained, and,

B. BE IT FURTHER RESOLVED, That future realignment proposals be made after consultation with congregations proposed for realignment.

Resolution No. 2: Clergy Roster

WHEREAS, In the Self-Study Committee's proposal "that the officers of the synod shall be responsible for determining the membership of the Clergy Roster and keeping it up to date," there is insufficient detail defining the powers of the synodical officers,

BE IT RESOLVED, That the Self-Study Committee provide criteria for deleting a pastor's name from the Clergy Roster and a course of appeals for a pastor whose name has been deleted.

Resolution No. 3: Report of the Committee on Christian Worship (ELS Hymnal Supplement)

A. BE IT RESOLVED, That the synod commend the committee on Christian Worship for its work, especially for its efforts in preparing the "ELS Hymnal Supplement," and,

B. BE IT FURTHER RESOLVED, That each congregation be encouraged to study this supplement for possible use.

Resolution No. 4: The Use of People's Talents

WHEREAS: The Self-Study Committee has asked for another year to study the guidelines of the Wisconsin Evangelical Lutheran Synod's organization known as OWLS for possible participation of our Evangelical Lutheran Synod, therefore,

BE IT RESOLVED, That the synod encourage the Self-Study Committee to continue this study and report back to the 1990 Synod Convention.

Resolution No. 5: Guidelines for the World Needs Fund

BE IT RESOLVED, That the Self-Study Committee propose to the 1990 Convention revised guidelines for dispersing the World Needs Fund.

Resolution No. 6: Revised Constitution

WHEREAS, The synod's By-Laws make no provision for the approval of revised congregational constitutions, therefore,

BE IT RESOLVED, That the following be added at the end of Chapter II, Paragraph I of the synod's By-Laws: "Note: Revised constitutions shall also be submitted to the synod convention for approval."

Resolution No. 7: 75th Anniversary Committee

A. BE IT RESOLVED, That the synod endorse the committee's plans for a commemorative book; and,

B. BE IT FURTHER RESOLVED, That the committee continue to develop plans for other forms of celebration.

Resolution No. 8: Date of the 1990 Convention

BE IT RESOLVED, That the Evangelical Lutheran Synod convene June 17-21, 1990, at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

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 18, 1989, 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 session, June 19, 1989, 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 the Monday afternoon session, June 19, 1989, 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 the Tuesday morning session, June 20, 1989, 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 the Tuesday afternoon session, June 20, 1989, 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 the Wednesday morning session, June 21, 1989, and found them to be correct,

BE IT RESOLVED, That the synod adopt the minutes as read.

Resolution No. 7: Secretary's Minutes

WHEREAS, The Minutes Committee has heard the minutes of the secretary of the Evangelical Lutheran Synod for the Wednesday afternoon session, June 21, 1989, and found them to be correct,

BE IT RESOLVED, That the synod adopt the minutes as read.
Resolution No. 8: Secretary's Minutes

BE IT RESOLVED, That the president and vice president be instructed to approve the minutes of the secretary for Thursday, June 22, 1989.

PASTORAL CONFERENCE RECORDS ACTION OF THE SYNOD

Records were received from the following:

The General Pastoral Conference, the Pastoral Conference of the Pacific Northwest, the Arizona, California, and the Lake Michigan Districts, the Pastoral Conferences of Circuits 8 and 10, and the "Winkel" conferences of Circuits 7 and 10.

We urge that all circuits bring their records to each convention for review. This has been the practice of the synod from its inception and gives the convention an opportunity to review the work of the circuits.

From the records submitted, the committee concludes that emphasis seems to range, among the theological disciplines, in descending order as follows: Practical, Exegetical, Systematic, Historical (recent developments as well as earlier periods).

RESOLUTIONS ACTION OF THE SYNOD

Resolution No. 1: Retirements

BE IT RESOLVED, That the synod join Pastors Paul Petersen and Wilfrid Frick in giving thanks to God for his faithful care and rich blessings during the many years of their public ministry, and that we commend them to his continuing care and blessing.

Resolution No. 2: Deaths

BE IT RESOLVED, That the synod give thanks to our faithful Lord for keeping Pastor Adolph Harstad and Mrs. Norma Ylvisaker steadfast in his Word and grace during their earthly pilgrimage, for blessing their labors in Christ, and for leading them through this life to their eternal rest.

Resolution No. 3: Greetings

BE IT RESOLVED, That greetings be sent to the following: The Rev. G. A. R. Gullixson, the Rev. Joseph Petersen, the Rev. Donald McElwain, the Peru Missionaries, The Lutheran Church in Japan, the Confessional Lutheran Church in Sweden and Norway, the S. C. Ylvisaker family, the Adolph M. Harstad family, the Evangelical Lutheran Free Church of East Germany, Faith Lutheran Parish, Queensland, Australia.

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			
Jenson Beach	Rented Quarters	10:00	F. Stubenvoll
Lakeland—Our Savior	6920 N. Socrum Loop Rd.	9:30	K. Mellon
Naples—Our Savior	1961 Curling Ave.	9:15	D. Moldstad
Port St. Lucie—Christ	1258 S.W. Cynthia St.	10:00	C. Keeler
Sebastian—Trinity	US #1 & Schumann Dr.	10:00	J. Wilde
Vero Beach—Grace	1150 41th Ave.	10:00	J. Moldstad, Sr.
GEORGIA			
Marietta—Resurrection	1111 Braswell Rd.	10:30	W. Mack
Savannah—Christ	316 Tibet Ave.	11:00	P. Jecklin

CIRCUIT NO. 2

MASSACHUSETTS			
Brewster—Trinity	6A and Lower Road (P.O. Box Z)	9:30	J. Krikava
Burlington—Pinewood	24 Wilmington Rd.	10:45 (S 10:00)	T. Fox

CIRCUIT NO. 3

INDIANA			
Brownsburg— Good Shepherd	204 E. Main	10:15	H. Bartels
MICHIGAN			
Alpena—Faith	233 Cavanaugh	9:00	H. Gieschen
Detroit—St. Matthew	4430 St. James	10:30 (S 9:30)	L. Vinton
E. Jordan—Faith	3 E. 1½ N. on Wilson Rd.	Alternate	Vacant
Hesperia—Hesperia	192 Avenue	8:30	M. Krentz
Hillman—Faith	R. 1, Box 218 M-32 East	11:00	H. Gieschen
Holton—Holton	8562 Holton Duck Lake Rd.	10:00	M. Krentz
Midland—Holy Scripture	4525 Cook Rd.	9:00	P. Schneider
Saginaw—Gloria Dei	2777 Hardin	9:30 & 10:45	J. K. Smith
Suttons Bay—First	321 St. Mary's Ave.	10:00	H. Mosley, Jr.
OHIO			
Deshler—Peace	5-039 Rd. G, R. 2	9:30	P. Lehenbauer
Weston—Grace	Taylor St.	10:00	R. Becker

CIRCUIT NO. 4

ILLINOIS			
Chicago—Emmaus	5440 West Gladys Ave.	10:45	C. Wosje
St. Mark's	1701 N. Tripp Ave.	10:30	H. Behrens
Lombard—St. Timothy	547 N. Main St.	10:15 (S 9:00)	P. Zager
WISCONSIN			
Cottage Grove— Western Koshkonong	2633 Church St.	10:00 (S 9:00)	J. Olsen
Madison—Grace	1 South Rosa Road	9:30	M. Luttman

Madison—Holy Cross	2670 Milwaukee St.	8:15 & 10:30 (S 8:15 & 10:00)	S. Petersen J. Madson
Madison—Our Saviour's	1201 Droster Rd.	8:00 & 10:15 (S 9:00)	B. Homan
Okauchee—Holy Trinity	35181 Wisconsin Ave.	7:45 & 10:15 (S 7:45 & 9:30)	G. Schmeling
Oregon—Faith	143 Washington St.	9:00	G. Haugen
Portage—St. Paul's	6 miles N.W. on Hwy. 127	9:00	J. Willitz
West Bend—Trinity	1268 Pleasant Valley Rd.	8:00 & 10:00	K. Schmidt
Wisconsin Dells— Newport	5 miles S.E. on Hwy. 16	10:30 (S 7:00 p.m. Sat., 10:30 Sun.)	J. Willitz

CIRCUIT NO. 5

WISCONSIN

Amherst Junction—Our Savior's	5 N.E.	10:30	Vacant
Ashland—First English	707 Vaughn Ave.	10:00	N. Harstad
Bloomer—Good Shepherd	1504 Vine St.	10:30 (S 10:00)	C. Ferkenstad
Clintonville—St. Paul	N. Park & Anne	10:30 (S 9:45)	J. Smith
Eau Claire—Ascension	1500 Peterson Ave.	9:00	P. Anderson O. Trebelhorn
Eau Claire—Concordia	3715 London Rd.	8:00 & 10:30 (S 8:00 & 10:00)	F. Theiste
Eau Claire—Pinehurst	3304 Fern Ct.	8:15 & 10:45 (S 9:00)	T. Bartels
Elderon—Our Savior's	Highway 49 N.	9:00	T. Skaaland
Iola—Redeemer	125 North St.	9:00	H. Vetter
Marinette—First Trinity	916 Wells St.	8:00 & 10:00	E. Stubenvoll
Shawano—St. Martin	5 miles S.W.	9:00 (S 8:30)	J. Smith

CIRCUIT NO. 6

IOWA

Ames—Bethany	3109 Diamond	10:00 (S 9:00)	B. Huehn
Calmar—Trinity	Charles & Clark	*	M. Marozick
Decorah—U.V. Koren	Decorah, IA	*	M. DeGarmeaux
Forest City—Forest	546 West M St.	9:00	D. Schlicht
Lake Mills—Lake Mills	1st Ave. N. & Grant St.	8:30	A. Merseth
Lake Mills—Lime Creek	4 N., 1 W.	9:45 or 11:00	A. Merseth
Lawler—Saude	10 N., 1 W, R. 2	*	M. DeGarmeaux
New Hampton—Jerico	9 N., 3 E., Rt. 1	*	M. DeGarmeaux
New Hampton—Redeemer	611 W. Court St.	*	M. Marozick
Northwood—First Shell Rock	Central & 15th	10:30	A. Merseth
Northwood—Somber	10 W., 1 S.	9:45 or 11:00	A. Merseth
Parkersburg—Faith	608 Sixth St.	10:15 (S 9:30)	R. Tragasz
Riceville—Immanuel	Riceville	8:30	A. Merseth
Scarville—Center	5 miles S.	*	D. Basel
Scarville—Scarville	Scarville	*	D. Basel
Thompson—Zion	Thompson	10:45	D. Schlicht
Thornton—Richland	304 Elm St.	10:30 (S 9:30)	G. Guldberg
Waterloo—Pilgrim	3815 Ansborough	9:30	D. Hoyord
Waterville—East Paint Creek	2 N.	*	M. DeGarmeaux
Waukon—West Paint Creek	6 E.	*	M. DeGarmeaux

MINNESOTA

Albert Lea—Our Savior's	320 W. College St.	8:00 & 10:45 (S 9:00)	W. Halvorson
Hartland—Hartland	404 Broadway	10:45 (S 9:00)	D. Schmidt
Manchester—Manchester		9:30 (S 10:30)	D. Schmidt

CIRCUIT NO. 7

STATE

City-Church	Address	Services	Pastor
MINNESOTA			
Audubon—Immanuel	Highway 10	9:30	M. Doepel
Bagley—Our Savior's	5 W. on Hwy. 2	9:00	R. Lawson
Crookston—Grace	1221 Barrette St.	8:30	N. Krause
East Grand Forks— River Heights	2214 Tenth Ave. N.W.	10:15 (S 9:00)	J. Petersen
Fertile—First Evanger	405 Washington	10:30	N. Krause
Grygla—St. Petri	3 W., 2 N.	*	T. Rank
Hawley—Our Savior's	6th & Joseph	9:00 or 11:00 (S 8:30 or 10:00)	D. Faugstad
Lengby—St. Paul	Lengby	10:30	R. Lawson
Oklee—Oak Park	8 N., 4 E.	*	T. Rank
Trail—Mt. Olive	Trail	*	T. Rank
Trail—Nazareth	9 N., 9 E.	*	T. Rank
Ulen—Calvary	207 First St. NW	9:00 or 11:00 (S 8:30 or 10:00)	D. Faugstad
Warroad—Bethlehem	Lake St.	*	R. Fehr

NORTH DAKOTA

Mayville—First American	224 2nd St. N.E.	11:00 (S 10:00)	D. Lillegard
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CIRCUIT NO. 8

MINNESOTA

Apple Valley—Heritage	13401 Johnny Cake Ridge Rd.	8:30 & 10:30 (S 9:30, Mon. 7:30 p.m.)	R. Dale
Belview—Our Savior's	Main Street	10:30	M. Madson
Belview—Rock Dell	5 miles N.E.	9:00	M. Madson
Cottonwood—English	110 E. Main St.	9:00 (S 8:30)	D. Larson
Gaylord—Norwegian Grove	8 S. Hwy. #22	9:00 or 10:30	N. Madson
Golden Valley—King of Grace	6000 Duluth St.	8:15 & 10:45 (S 8:15 & 10:00)	E. Ekhooff
Jasper—Rose Dell Trinity	Jasper	9:00	M. Bartels
Luverne—Bethany	720 N. Kniss Ave.	10:30	J. Dukleth
Mankato—Mt. Olive	1123 Marsh St.	8:30 & 10:45 (S 8:30 & 10:00)	R. Newgard
Princeton—Bethany	801 S. 6th St.	8:15 & 10:45 (S 9:00, Wed. 7:30 p.m.)	D. Nelson
Princeton—Our Savior's	18977 17th St.	9:30	H. Abrahamson
St. Peter—Norseland	10 N.W. of St. Peter	9:00 or 10:30	N. Madson
Tracy—Zion	2nd and Emory St.	11:00 (S 10:15)	D. Larson

SOUTH DAKOTA

Sioux Falls—Bethel	813 S. Willow Ave.	10:30 (S 10:00)	P. Madson
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CIRCUIT NO. 9

MISSOURI

Cape Girardeau— Scriptural	5 mi. N. of Cape Girardeau	10:00	D. Webber
Jefferson City—Peace	Hwy. 54 S.	9:00 (S 8:30)	M. Ernst
Piedmont—Grace	114 E. Green St.	10:30	J. Krueger

TEXAS

Richardson— Good Shepherd	650 W. Campbell Rd.	10:30	J. Burkhardt
San Antonio—Faith	14819 Jones-Maltsberger Rd.	10:15	H. Larson

COLORADO

Colorado Springs—Peace	6365 Oakwood Blvd.	10:30	S. Sparley
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CIRCUIT NO. 10**ARIZONA**

Lake Havasu City— Our Saviour	3163 Maricopa Ave.	9:30	J. Moldstad, Jr.
Phoenix—Christ the Cornerstone	8711 E. Pinnacle Peak Rd.	9:00	R. McMiller
Riviera—Family of God	1515 Central Ave.	*	M. K. Smith

CALIFORNIA

Bell Gardens—Christ the King	6541 Eastern Ave.	9:00 (Spanish 11:30)	H. Huhnerkoch
Bishop—Our Savior	162 Sneden St.	11:00	T. Gullixson
Chico-Chico	1046 Arbutus Ave.	10:30	W. Werling
Escondido—St. Paul	1418 Bear Valley Parkway	10:00	A. Harstad
Grass Valley—Shepherd of the Hills	714 W. Main St.	10:00	R. Waldschmidt
Irvine—Faith	Irvine	10:00	G. Bork
Santa Rosa—Christ	Contact pastor for location	10:00	D. Sabrowsky
Ventura & Fillmore—Wayfarers' Chapel			
Fillmore		9:00	J. Schmidt
Ventura		11:00	J. Schmidt
Yuba City—Bethel	1480 Hayne Ave.	9:00	N. Merseth

CIRCUIT NO. 11**OREGON**

Grants Pass—Our Savior	230 Buysman Way	11:00	Vacant
Hood River—Concordia	11th & Pine Sts.	10:30	J. Larson
Klamath Falls—Christ	127 N. Spring St.	9:30	Vacant
Myrtle Creek— St. Matthew	436 N.E. Pacific Hwy.	11:00	T. Mutterer
Sutherlin—Christ	161 W. 2nd Ave.	9:00	T. Mutterer
The Dalles—Bethany	1405 E. 19th St.	10:30	F. Fiedler

WASHINGTON

Mt. Vernon—St. Luke	1524 E. Blackburn Rd.	11:00 (S 9:30)	J. Dalke
Port Orchard—Bethany	719 Sidney Ave.	8:15 & 11:00	E. Bryant
Tacoma—Lakewood	10202 112th St.	11:00	W. McMurdie
Tacoma—Parkland	12309 S. Pacific Ave. P.O. Box 44006	10:30 (S 9:30)	G. Obenberger
Yelm—Our Redeemer	805 Yelm Ave. E.	10:30	J. Carter

*Consult pastor.

CHRISTIAN DAY SCHOOLS

Bethany Lutheran Elementary School

719 Sydney
Port Orchard, WA 98366
Tel. 206-876-1300

Grace Lutheran School

Main at Taylor
P.O. Box 304
Weston, OH 43569

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

INDEX

Anniversary Committee, Report of and Action	128, 154
Christian Day Schools	160
Christian Service, Report of the Board for	108
Christian Service, Action of the Synod	109
Church Extension and Loan Fund Report	151
Church Locations and Time of Service	156
Committee for Counseling Called Workers, Telephone Numbers	166
Congregations Admitted into Membership	14
Convention Committees	19
Convention Day by Day	5
Convention Focus	3
Directories:	
Bethany Lutheran College Faculty	170
Bethany Lutheran Theological Seminary Faculty	172
Christian Day School Teachers	167
The Synod's Clergy Roster	173
Doctrine Committee, Report of	72
Doctrinal Matters, Action of the Synod	79
Education:	
Bethany Lutheran College, Report of	92
Bethany Lutheran Theological Seminary, Report of	96
Higher Education, Action of the Synod	99
Education and Youth, Report of the Board for	102
Education and Youth, Action of the Synod	105
Essay:	
God's Gift to You:	
The Means of Grace	42
Evangelism, Report of Board and Action	89
Excuses	15
Finances, Action of the Synod	
Budget, 1990	127, 152
Treasurer's Report	152
Trustees, Report of the Board of	152
Foreign Mission Office	166
Foundation, Evangelical Lutheran Synod and Action	133, 152, 183
Independent Congregations in Fellowship with the ELS	180
Index	181
Laymen's Delegates Equalization Fund, Report of and Action	117, 152
Memorials:	
Re: Lord's Supper	78
Minutes, Action of the Synod	154
Miscellaneous Matters, Action of the Synod:	
Circuits, Realignment of	153
Clergy Roster	153
Constitution	153
Convention, Time of 1990	154
People's Talents	153
World Needs Fund, Guidelines	153
Missions, Report of the Board for Home	81
Missions, Report of the Board for Foreign	86
Missions, Action of the Synod	90
Officers of the Evangelical Lutheran Synod	161
Partners in the Gospel, Report of Committee	85
Pastoral Conference Records, Action of the Synod	155
Pastors and Teachers Admitted into Membership	12, 13, 14

Pictures:

Aho, The Rev. John	12
Bartels, The Rev. Harry	12
Carter, The Rev. Jeffrey	12
Concordia Lutheran Church, Eau Claire, WI	29
Convention in Session	6
English Lutheran Church, Cottonwood, MN	29
Ernst, The Rev. Micah	12
Fine Arts Facility under construction	8
Fine Arts Facility, Service of Cornerstone laying	8
Fine Arts Facility, Cornerstone Dedication	9
Good Shepherd Lutheran Church, Brownsburg, IN	14
Graduates of Bethany Lutheran Theological Seminary	5
Daniel Basel, Michael Madson, Gregory Bork, Richard Tragasz	
Harstad, The Rev. Adolph	10
Holtz, Teacher Roger	13
Huhnerkoch, The Rev. Herbert	13
Mutterer, The Rev. Timothy	13
Our Redeemer Lutheran Church, Kallangur, Queensland, Australia	32
Our Savior Lutheran Church, Lakeland, FL	28
Our Savior's Lutheran Church, Bagley, MN	27
Our Saviour Lutheran Church, Lake Havasu City, AZ	27
Pilgrim Lutheran Church, Waterloo, IA	28
Sabrowsky, The Rev. Daniel	11
Schmeling, The Rev. Gaylin	42
Schneck, Teacher James	14
Schroeder, The Rev. Daniel	13
St. Paul's Lutheran Church, Maryborough, Queensland, Australia	32
Wosje, The Rev. Carl	11
Ylvisaker, Mrs. S. C. (Norma)	10
Zager, The Rev. Paul	13
Planning and Coordinating Committee, Report of	127
President's Message	21
President's Report	25
President's Message and Report, Action of the Synod	38
Publications, Report of the Board for	111
Publications, Action of the Synod	113
Representatives Eligible to Vote	15
Resolutions, Action of the Synod	155
Roll Call	12
Self-Study Committee, Report of	115
Self-Study Committee, Addendum to the Report of	117
Stewardship, Report of the Board for	118
Synodical Membership, Action of the Synod	39
Treasurer's Report	135
Trustees, Report of the Board of	129
Trustees, Addendum to the Report of the Board of	132
Worship, Report of Committee on and Action	114, 153

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 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:

DEFERRED GIVING COUNSELOR
734 Marsh Street
Mankato, Minnesota 56001

PAROCHIAL REPORT FOR THE YEAR 1988

Number	State	Location	Circuit	Congregation	Membership	Pastor	Members						Confirmed	Communed	Marriages	Burials	Services			Day Schools		Sunday Schools		Other Schools Enrollment		Students			Contributions		Value of Property	Debt on Property	Legacies	
							Baptized	Con-firmed	Voters	Children	Adults	Children					Adults	Special	Average Atten-dance	Sunday	Average Atten-dance	Enroll-ment	Teachers	Enroll-ment	Bible Class	Teachers	Vacation Bible School	Released Time	Summer Camp	Synodi-cal Insti-tutions				Public H.S.
1	Ariz.	Lake Havasu City	10	Our Saviour	1	J. Moldstad, Jr.	148	127	47	6	1	1	1,052		3	10	68	52	117		18	16	4	43					6	103,742	14,223	298,000	136,000	
2	Ariz.	Phoenix	10	Christ the Cornerstone	1	R. McMiller	42	28	10	3			218	1	1	10	23	52	27		10	14	4	4					2	37,261	7,374	75,000		
3	Ariz.	Riviera	10	Family of God Luth.	3	M. Smith																												
4	Calif.	Bell Gardens	10	Christ the King	1	H. Huhnerkoch	76	52	13	1		4	633	1	1	19	24	52	38	6	40	30	5	64				6	39,860	9,355	100,000		9,988	
5	Calif.	Bishop	10	Our Savior	1	T. Oullixson	46	41	9				271		1	14	13	52	19		4	7	1	11		1			4	26,346	4,523	170,000	39,024	
6	Calif.	Chico	10	Chico	3	W. E. Werling	8	7					40			1	10	52	4											129	1,935			
7	Calif.	Escondido	10	St. Paul	1	A. Harstad	178	126	52	1			655		3	10	48	53	72		15	15	4	28				5	44,047	2,573	450,000	35,000		
8	Calif.	Grass Valley	10	Shepherd of the Hills	1	R. Waldschmidt	16	13	5	1			156		1	2	18	52	14											6,750	747			
9	Calif.	Irvine	10	Faith	1	G. Bork	41	36	16	1		4				8	20	52	30		7	15	3	19				4	44,626	8,407	1,000			
10	Calif.	Santa Rosa	10	Christ	1	D. Sabrowsky	64	54	8	2	1	2			1	11	30	57	32			15	5							108,071	3,558			
11	Calif.	Ventura-Fillmore	10	Wayfarers' Chapel	1	J. Schmidt	105	93	20	1		1	650	1	1	8	30	104	69		12	30	4	32				2	55,400	4,000	200,000	59,000		
12	Calif.	Yuba City	10	Bethel	1	N. Merseht	37	22	10	1		2	157	1	1	10	15	52	22		10	11	2					3	20,113	395	100,000	36,500		
13	Colo.	Colorado Springs	9	St. Andrew	1	S. Sparley	75	46	19	5		1	354	1	1	13	34	52	37	4	16	25	4	28				2	25,250	300	722,720	135,050		
14	Fla.	Jensen Beach	3	Jensen Beach	3	F. Stubenvoll	45	59				2	45			1	24	47	27		11	8	3							4,640	851			
15	Fla.	Lakeland	1	Our Savior	1	K. Mellon	84	59	22	5	1		634	1	1	11	58	52	72		18	20	4	17					3	40,309	2,620	186,000	160,000	
16	Fla.	Naples	1	Our Savior	1	D. Moldstad	129	103	40	3	2	3	1,212	1	2	13	47	53	76		22	15	6			8		1	14	76,877	3,700	425,000	80,000	
17	Fla.	Port St. Lucie	1	Christ	1	C. Keeler	72	64	10	3	2	6	407	4	1	9	24	52	50		12	15	4						5	5,105				
18	Fla.	Vero Beach	1	Grace	1	J. Moldstad, Sr.	246	213	31	1		1	3,361	3	4	10	96	52	167		30	70	7	19				10	223,084	36,585	870,000	180,000		
19	Fla.	Sebastian	1	Trinity	1	J. Wilde	115	104	24	8		2	1,660	2	1	12	54	52	89		15	56	4					1	43,477	9,050	250,000	127,637		
20	Ga.	Marietta	1	Resurrection	1	Vacant	40	32	7	1			284	1		9	24	62	41		7	7	4					3	26,369	2,412	250,000			
21	Ga.	Savannah	1		1	P. Jecklin	48	40	10		2		429		1	3	23	52	35		5	13	3					7	46,805	3,500	225,000			
22	Ill.	Chicago	4	Emmaus	1	C. Wosje	105	71	15	5	3	1	410	3	15	18	52	44		12	10	5	25					13	28,250	2,500	437,750			
23	Ill.	Chicago	4	St. Mark's	1	H. Behrens	32	31	8				216	2	6	18	52	21		1		1								28,573	977			
24	Ill.	Lombard	4	St. Timothy	1	P. Zager	198	162	15	10	1	1	1,268	3	2	14	42	52	75		8	8	4					11	85,551	12,356	890,000	180,000	41,273	
25	Iowa	Ames	6	Bethany	1	B. Huehn	76	55	10	2			652			11	31	52	61		22	24	6	25		3		2	7	29,267	446	305,000		
26	Iowa	Calmar	6	Trinity	1	M. Marozick	74	64	22				329			8	26	52	36		12	6	4				1	6	20,029	1,923	168,000			
27	Iowa	Decorah	6	U. V. Koren Mem.	3	M. DeGarmeaux											26													5,098	970			
28	Iowa	Forest City	6	Forest	1	D. Schlicht	84	65	18	2		3	322	1	3	18	23	49	36		17		5	21				7	14,861	8,365	35,000			
29	Iowa	Lake Mills	6	Lake Mills	1	A. Merseht	121	89	19	2		2	400		1	11	52	51	41		18		4	26										

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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Marvin G. Meyer, President
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VALORIE BORCHERDING, MANAGER

HOURS: Monday-Friday 9:00-5:00
Saturday 10:00-2:00

TEL: (507) 388-3674

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