

1997



WALK IN NEWNESS



OF LIFE

80th Annual Convention of the E.L.S.

Bethany Lutheran College
Bethany Lutheran Theological Seminary
Mankato, Minnesota
June 15-19, 1997



80th REPORT REGULAR CONVENTION

of the

EVANGELICAL LUTHERAN SYNOD

and the

41st Annual Meeting of the

**BETHANY LUTHERAN COLLEGE
CORPORATION**

Convention Theme:

“Walk in Newness of Life”

Essayist:

Prof. Adolph L. Harstad

Compiled by

Craig A. Ferkenstad, Secretary

Held at

**BETHANY LUTHERAN COLLEGE
BETHANY LUTHERAN THEOLOGICAL SEMINARY
MANKATO, MINNESOTA
JUNE 15–19, 1997**

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THE CONVENTION DAY BY DAY

SYNOD SUNDAY, June 15, 1997

The 80th Regular Convention of the Evangelical Lutheran Synod and the 41st Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Service in Trinity Chapel at 2:30 pm. President Orvick was the speaker basing his message on Luke 15:1-7 under the theme: "The Good Shepherd: A Pattern for Parish Pastors." His theme was prompted by the beautiful window installed in the chapel of the seminary. President Orvick reminded the guests that the Good Shepherd, Jesus, is to be a pattern for the parish pastor. Jesus taught the Word of God and cared for the sheep in His time of ministry on earth. The teachings of the Bible are to be the source of all



Synod/Seminary Building



Rite of Dedication

teaching for the parish pastor. The words from the Shepherd window in the Good Shepherd Chapel remind us that *Scripture alone, Faith alone, and Grace alone*, are to continue to be the goal of the parish pastor. The Rev. Raymond Branstad served as Liturgist and the Rev. Wilhelm Petersen served as Lector.

Following the Festival Service, the assembly processed to the Synod-Seminary Building for the Rite of Dedication which was read by the Rev. Raymond Branstad and included the singing of the hymn "Now Thank We All Our God."

At 7:00 pm the assembly gathered again in Trinity Chapel for the Installation Service of Seminary President Gaylin Schmeling. President Wilhelm Petersen based his message on Matthew 28:19-20. The Rite of Installation was performed by the Rev. Raymond Branstad assisted by President G. Orvick and President W. Petersen.

A reception, in honor of President and Mrs. Schmeling, followed the Service in the Great Room of Old Main.

MONDAY, June 16, 1997

The first working day of the 80th Annual Convention of the Evangelical Lutheran Synod and the 42nd Annual Meeting of the Bethany Lutheran College Corporation opened with a devotion by the Convention Chaplain, the Rev. Charles Keeler.

The assembly sang "Come Holy Ghost, God and Lord" (ELH 2:1,3). Based on 1 Corinthians 1:30-31, Chaplain Keeler preached on the theme: "Jesus gives us what we need! Our walk begins with Jesus." Jesus is the wisdom of God who directs our attention away from our own wisdom to Himself. Jesus is the holiness by which believers shall be judged. He is the redemption which frees us from the punishment we deserve. By faith, our eyes are always on Him. And we are changed. We are branches on the Good Vine. In Him we produce godly fruit.

The assembly then proceeded outside for the Rite of Groundbreaking for the Bethany College Library with President Marvin Meyer leading the assembly in the Exhortation and Collect. The Rite of Groundbreaking was read by the Rev. J. Moldstad, Sr. followed by the singing of "Wisdom's Fountain Ever Flowing" and the Benediction.

President Orvick welcomed the delegates, pastors, and visitors to the 80th Annual Convention of the Evangelical Lutheran Synod.

Secretary Ferkenstad called the roll. Eighty-three permanent voting members either responded to the roll call or were present by the end of the first working day. Thirty-one permanent advisory members responded to the roll call or were present by the end of the first working day.



Groundbreaking

The Credentials Committee report, presented by G. Hansen, recommended the seating of 124 delegates who had been certified by their congregations as representatives to this convention.

President Orvick declared the 80th Annual Convention of the Evangelical Lutheran Synod and the 41st 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. Amen.

President Orvick read his message to the convention **LET YOUR LIGHT SHINE:**

1) the first and foremost light the ELS must let shine is the Gospel of the Lord Jesus Christ,

2) this light of the Gospel must then shine brightly as we live sanctified Christian lives.

The convention began to elect its working committees before recessing. The Chaplain closed the morning session by reading Psalm 1.

The afternoon devotion was conducted by the Rev. Michael Langlais, East Grand Forks, Minnesota. The assembly sang the hymn "Let Us Ever Walk With Jesus." Pastor Langlais read John 8:1-12, led the assembly in prayer, and pronounced the Apostolic Benediction.

Greetings were brought to the convention by President Karl Gurgel of the Wisconsin Evangelical Lutheran Synod. The convention seated an additional 3 delegates, completed electing its working committees, and adopted the convention program. A late memorial was received by the convention. The convention

then recessed so the convention committees could meet to prepare resolutions for the consideration.

TUESDAY, June 19, 1997

The Tuesday morning devotion was led by Rev. John K. Schmidt. Using Ephesians 4:20-24 as the text, he used the theme: "Put off-Put on." Jesus calls us holy and He directs us to live in His holiness. How is this done? First, by knowing our justification is complete by the cross and empty tomb. Then, that our sanctification is growing. By the power of the Holy Spirit we battle our old nature with all its sinful lusts. Each day the new person in us steps out of our Baptism, repentant and ready for the holiness we have in Jesus.

Following the normal preliminaries, the convention considered the report of its Synodical Membership Committee. Thirteen pastors, two teachers, and two congregations were received into membership.

A presentation was made by Wisconsin Lutheran Child and Family Service, announcement was made concerning a Minnesota state law concerning sexual misconduct of which the synod must comply, and a presentation was made by "Thoughts of Faith."

The convention then considered the report of the Worship Committee. Thanks was extended to the Committee on Worship for their efforts in producing the *Evangelical Lutheran Hymnary*.

The chaplain closed the session with prayer.

The Tuesday afternoon devotion was conducted by the Rev. Fred Lams (Lake Station, Indiana). The assembly sang "Baptized Into Thy Name Most Holy." Pastor Lams read Romans 6:1-11, led the assembly in prayer and pronounced the benediction first given to the Christians at Thessalonica.

Higher Education Presentation:

President W. Petersen brought his last presentation as seminary president. He spoke of his many years of serving the Lord in both the parish ministry and also throughout the past seventeen years in the seminary. Following his presentation, the assembly rose in appreciation and applause. President Orvick then presented him with a plaque commemorating his years of service.

President M. Meyer spoke on behalf of Bethany Lutheran College. He noted that the College opened its doors, under the ownership of the ELS, 70 years ago this fall. He spoke about the college's plans for academic development as it prepares to offer baccalaureate degrees; fully understanding the philosophy of the institution and continuing down the same path of the "One Thing Needful."



President George Orvick and President Wilhelm Petersen

Home Mission Presentation:

The Rev. M. Thompson who showed slides of the progress at our congregation in Winter Haven, Florida.

Foreign Mission Presentation:

The Rev. Norman Madson spoke of the many blessings the Lord has bestowed upon our foreign mission work. Missionary Terry Schultz was then introduced to tell about the work in Peru.

After the convention considered the report of the Home Mission Committee, the Rev. Wilbert Gawriscch addressed the assembly on behalf of the Confessional Evangelical Lutheran Conference which considers itself to be a successor to the Synodical Conference. The next CELC Convention, to be held in 1999, will meet in Winter Haven, Florida.

After recess the convention considered the reports of the Christian Service Committee and the Higher Education Committee before closing the session with the reading of Psalm 67 by the Chaplain.



Rev. Joel Rakos



**Rev. David Jay
Webber**



**Rev. Kostantin
Mamberger**

On Tuesday evening, a Commissioning Service was held at 7:00 pm in Trinity Chapel of the Rev. Joel Rakos (Missionary to Czech Republic), the Rev. David Jay Webber (Rector of Saint Sophia Lutheran Theological Seminary, Ternopil, Ukraine), and Candidate Kostantin Mamberger (Missionary to Ukraine). The Rev. John Shep used Ezekiel 37:1-10 as his text and asked: "Will you make a difference?" As in Ezekiel's day, we face a pathetic situation because of sin. We also see the possibilities that lie ahead because of God's strength. Then and now, God makes the difference. It is the Author of human history who said these are My people; this is My mission; these are My missionaries; the church you will build is My Church; this is God's message; the message of the cross, forgiveness, resurrection, and eternal life is God's message. God makes the difference. The Rite of Commissioning was performed by President G. Orvick. The Rev. M. Luttmann served as Liturgist and the Rev. D. Meyer served as Lector.

WEDNESDAY, June 18, 1997

The Wednesday morning devotion was conducted by Karl Anderson based upon John 17:17 and with the singing of the hymn: "Thy Strong Word Did Cleave the Darkness." When Jesus prayed for sanctification for His disciples, He prayed that they would be set apart from the world and set apart for God. Sanctification comes through the Word of God. Jesus' disciples are sanctified in the Truth of God's Word. In God's Word we find assurance of our salvation and our final sanctification in heaven.

After the normal preliminaries Present Orvick introduced the essayist, Prof. Adolph Harstad who read the first part of his essay "Justification Through Faith Produces Sanctification" which was followed by discussion.

After recess the convention considered the joint report of the Miscellaneous and Finance Committees and passed a resolution to call a full-time Missions Counselor. The Foreign Mission Committee report was considered after which the joint report of the Miscellaneous and Higher Education Committees was considered.

The Chaplain closed the session with prayer.

The Wednesday afternoon session began with the singing of the hymn: "Christians, Come, in Sweetest Measure."

The convention began consideration of the report of its Doctrine Committee and declined to receive a minority report.

The Anniversary Service was conducted by Prof. M. Harstad. The assembly sang "May God Bestow on Us His Grace." Using Matthew 9:1-8 as his text, he spoke encouragement to the hon-

orees that they should, on this occasion, take encouragement from the words which they often have spoken and which the Savior also says to them: brother, be of good cheer—your sins be forgiven you. The honorees were greeted by the assembly following the Service.

After recess the convention elected its 1998 Nominating Committee and greetings were read from the Evangelical Lutheran Synod of Australia. The convention then completed its consideration of its Doctrine Committee report.

The session was closed by the Chaplain with the reading of Psalm 38.

The Communion Service was conducted in Trinity Chapel at 7:30 pm with the Rev. D. Moldstad serving as Liturgist, Prof. A. Harstad served as Lector, and the Rev. M. Bartels delivering the sermon based on Matthew 26:26-28 under the theme "Christ's Last Will and Testament." We have been named in The Last Will and Testament of our Savior. He has all wealth and power at His disposal and loves us dearly. Therefore, we can be assured that He bequeathed to us that which is of greatest wealth and good for us. He has bequeathed to us His own body and blood. The significance of this is that we take to ourselves the whole Christ as our possession—so that we can say, Christ is mine; His grace, holiness, forgiveness and heaven are mine.

THURSDAY, June 20, 1997

The Thursday morning devotion was conducted by the Rev. Thomas Fox with the singing of the hymn "Renew Me, O Eternal Light." He used 2 Timothy 1:12-14 as the text. He stated that as God's leaders of His church on earth, we all harbor inner fears over the future of the external church. The guilt of always wanting to "take charge" and failing miserably when we do, causes us to suffer internally. But, when we let go and truly let God be God, we don't have to be ashamed of our work or our lives. For it is then that we truly realize that God preserves us in His holiness. It is then that we truly plead grace instead of our works before Him and find comfort in the undeserved love He has for us in Christ. Truly God will never let us down in life—personally, or as a congregation or as a synod. By remaining faithful to His Word or truth we'll possess the comfort of knowing that He cannot and will not drop us.

Essayist Adolph Harstad read the second section of his essay and discussion followed.

After recess the reports of the Miscellaneous Committee and the Finance Committee were considered.

The Chaplain closed the session with the reading of Psalm 100.

The Thursday afternoon session began with the singing of "How Firm a Foundation, Ye Saints of the Lord."

The convention completed its work by considering the reports of its committees on Publications, Education and Youth, Evangelism, Pastoral Conference Records, President's Message and Report, and Resolutions.

It was then resolved that the convention adjourn at 2:55 pm on Thursday, June 19, 1997.

A large number of pastors and delegates were present when President Orvick declared the 80th Convention of the Evangelical Lutheran Synod and the 41st 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 Spirit. Amen.

The Chaplain asked the assembly to join in the singing of verses 1 and 4 of the hymn: "Be Still, My Soul."

The Memorial Service in memory of Mrs. Paul Anderson, the Rev. Carl Hoffmeyer, Mrs. Donald McElwain, the Rev. Joseph Petersen, the Rev. Alvin Wagner, Miss Eleanor Wilson was conducted by the Rev. Alf Merseth. The assembly sang "Behold a Host, Arrayed in White." Basing the sermon on Revelation 7:13-17 we were told of how we remember today the life of these six servants of our Lord. They were dedicated to the precious Gospel of Jesus Christ in all their labors here as His servants. Now they are "among the great white host" singing the song of eternity. The road to the "great white host" leads through the tribulations, that is, through the weaknesses of flesh, the temptations of the devil and the world and the trails and tests of our faith. Those we remember walked that road even as we will. Jesus, with His suffering and death as our Substitute and the shedding of His blood prepared the way through that tribulation to the "great white host." They "washed their robes and made them white in the blood of the Lamb." They are there where "God shall wipe away all tears from their eyes." By faith in the blood of Christ we will join them. The assembly brought expressions of sympathy to the families following the Service.

ROLL CALL

PERMANENT MEMBERS

(Pastors serving member congregation, eligible to vote).

Present:

H.Abrahamson, K.Anderson, H.Bartels, M.Bartels, H.Behrens, J.Braun, K.Brumble, E.Bryant, L.Buelow, R.Dale, J.Dalke, M.Doepel, E.Ekhoff, M.Ernst, D.Faugstad, R.Fehr, C.Ferkenstad, F.Fiedler, R.Flohr, T.Fox, W.Frick, R.Fyffe, E.Geistfeld, T.Gullixson, W.Halvorson, G.Haugen, R.Holtz, B.Homan, H.Huhnerkoch, C.Keeler, N.Krause, M.Krentz, J.Krueger, F.Lams, M.Langlais, H.Larson, R.Lawson, P.Lehmann, G.Lilienthal, D.Lillegard, W.Mack, J.N.Madson, N.Madson, P.Madson, M.Marozick, K.Mellon, A.Merseeth, D.Moldstad, J.Moldstad Sr, R.Nep-sund, R.Newgard, G.Obenberger, R.Pederson, J.Petersen, S.Petersen, D.Raetz, T.Rank, A.Ring, J.Ruppel, D.Schmidt, J.Schmidt, K.Schmidt, P.Schneider, V.Setje, D.Schroeder, T.Skaaland, J.Smith, J.K.Smith, K.Smith, M.Smith, M.Teigen, F.Theiste, M.Thompson, R.Tragaz, H.Vetter, L.Vinton, R.Waldschmidt, J.Willitz, M.Wold, C.Wosje, P.Zager.

Absent:

D.Bakke, K.Dethlefsen, D.Hoyord, D.Larson, H.Mosley, D.Sabrowsky, T.Smuda, F.Stubenvoll, J.Wuebben.

PERMANENT MEMBERS accepted at this convention:

Present:

W.Anderson, E.Gernander, J.Gernander, M.Hoesch, R.Lehmann, A.Pit-tinger, S.Schmidt, B.Schwark, S.Urberg, L.Zell

PERMANENT ADVISORY MEMBERS

(Not eligible to vote)

1. PASTORS SERVING NON-MEMBER CONGREGATIONS:

Present: D.Basel, J.Krikava, M.Luttman, D.Meyer, N.Merseeth, J.Shep, D.Webber

Absent: T.Bartels, T.Erickson, D.Hauser, R.Kovaciny, S.Sparley

2. PASTORS NOT SERVING CONGREGATIONS AT THIS TIME:

Present: R.Carter, G.Orvick, R.Wiechmann

Absent: T.Aabert, R.Becker, J.A.Krueger, J.Larson, D.Nelson, W.Neu-mann, D.Schlict, C.Sieloff

3. PASTORS AND PROFESSORS EMERITI:

Present: B.Anderson, P.Andreson, R.Branstad, M.Galstad, W.Gullixson, N.Holte, A.Kuster, S.Lee, P.Lehenbauer, W.McMurdie, J.Olsen, F.Schmugge, B.Teigen, O.Trebelhorn, M.Tweit

Absent: E.Buhr, L.Gerbhardt, D.McElwain, C.Rusch, E.Stubenvoll, A.Schmitt

4. PROFESSORS:

Present: M.DeGarmeaux, A.Harstad, T.Kuster, J.Madson, M.Meyer, J.Moldstad, W.Petersen, G.Schmeling, E.Teigen, D.Thompson

Absent: M.Harstad, R.Honsey, D.Marzolf, D.Metzger, S.Reagles

5. TEACHERS:

Present: L.Rude, J.Schneck

Absent: S.Beilke, S.Born, D.Doelger, L.Engel, D.Hahnke, D.Madson,
T.Pietsch, C.Manthu

PERMANENT ADVISORY MEMBERS accepted at this convention:

1. PASTORS SERVING NON-MEMBER CONGREGATIONS:

Present: M.Grubbs, J.Rakos, T.Schultz

Absent: O.Rodriguez

2. TEACHERS:

Absent: T.Voigt, M.Ross

CONGREGATIONS ADMITTED INTO MEMBERSHIP:

Bethany Lutheran Church, Hampton, Iowa

Reformation Lutheran Church, Hillsboro, Oregon

1997 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegates
H. Abrahamson	Calmar, IA	Trinity	
	New Hampton, IA	Redeemer	
K. Anderson	Hood River, OR	Concordia	
	The Dalles, OR	Bethany	
W. Anderson	Hillsboro, OR	Reformation	Ewald Kohlmeier Richard Rusch
H. Bartels	Brownsburg, IN	Good Shepherd	
H. Behrens	Chicago, IL	St. Mark's	
J. Braun	Klamath Falls, OR	Christ	
K. Brumble	Scottsdale, AZ	Redeemer	
E. Bryant	Port Orchard, WA	Bethany	
T. Pittenger			
L. Buelow	Green Bay, WI	Christ the King	Rudy Herwald Jeffrey Nelson
R. Dale	Naples, FL	Our Savior	
J. Dalke	Mt. Vernon, WA	St. Luke	Gary Meyer Kurt Meyer
K. Dethlefsen	New Hampton, IA	Jerico	Albert Knutson Lloyd Aasen
	Lawler, IA	Saude	Stan Holt Paul Swenumson
M. Doepel	Portage, WI	St. Paul's	
	Wisconsin Dells, WI	Newport	Leon Worden
E. Ekhooff	Golden Valley, MN	King of Grace	Odean Olsen Norman Werner
M. Ernst	Jefferson City, MO	Peace	
D. Faugstad	Trail, MN	Nazareth	
R. Fehr	Princeton, MN	Our Savior's	Lambert Beckers Robert Soule
C. Ferkenstad	Gaylord, MN	Norwegian Grove	Rod Tollefson Gary Wills
	St. Peter, MN	Norseland	Jim Flautz (Alt) Harold Rodning
F. Fiedler III	Myrtle Creek, OR	St. Matthew	Peter Anthony
	Sutherlin, OR	Christ	George Wyckhuysen Dale Pospisil
R. Flohr	Cold Spring, MN	Gloria Dei	Jake Young Maynard Pick
T. Fox	Burlington, MA	Pinewood	Paul Johnson
W. Frick	Litchfield, IL	Faith	Leslie Brakenhof Steve Alwardt
R. Fyffe	Sebring, FL	New Life	
G. Geistfeld	Crookston, MN	Grace	
	Fertile, MN	First Evanger	Truman Opheim Kenneth Bolstad
H. Gieschen	Alpena, MI	Faith	
	Hillman, MI	Faith	Martin Goebel
T. Gullixson	Escondido, CA	St. Paul	Leonard Geise
E. Gernander	Clintonville, WI	St. Paul	Harold Routhieaux
	Shawano, WI	St. Martin	
J. Gernander	Thornton, IA	Richland	Luther Younge

Pastor	Address	Congregation	Delegates
W. Halvorson	Albert Lea, MN	Our Savior's	Benjamin Anderson Leonard Hage
G. Haugen	Waterloo, IA	Pilgrim	Glenn Frederick Marlowe Bergeson
M. Hoesch	Hampton, IA	Bethany	Robert Younge Gerry Heilskow
R. Holtz	Bloomer, WI	Good Shepherd	Eugene Lueck Gary Bergstrom
B. Homan	Madison, WI	Our Saviour's	Roger Mueller Robert Edwards
D. Hoyord	Appley Valley, MN	Heritage	William Overn Robert Smith
H. Huhnerkoch	Lake Havasu City, AZ	Our Saviour	Arnold A. Meyer Buford Christensen
C. Keeler	Port St. Lucie, FL	Christ	
N. Krause	Gresham, OR	Saved by Grace	Bill Peel
M. Krentz	Holton, MI	Holton	Steve Anderson Scott Tillman
J. Krueger	Eau Claire, WI	Ascension	Larry Otto Leo Sommer
F. Lams	Lake Station, IN	Grace	
M. Langlais	East Grand Forks, MN	River Heights	Albert Holman Ed Beiswenger
D. Larson	Parkersburg, IA	Faith	
H. Larson	Cape Girardeau, MO	Scriptural	
R. Lawson	Princeton, MN	Bethany	Glen Hansen
R. Lehmann	Oregon, WI	Faith	Sherman Orvick Gary Dopson
B. Leonatti	Irwin, PA	Zion	
G. Lilienthal	Jasper, MN	Rose Dell Trinity	Otto Houg
	Luverne, MN	Bethany	Tom Arends
D. Lillegard	Sebastin, FL	Trinity	
J. Longren	E. Jordan	Faith	
(WELS)			
W. Mack	Amherst Junction, WI	Our Savior's	
	Omro, WI	Messiah	Robert Joss
J. Madson	Kissimmee, FL	Peace	Dan Barger Herb Berg
N. Madson	Tracy, MN	Zion	Merlyn Hayes David Mix
P. Madson	Waterville, IA	East Paint Creek	Eric Ouren
	Waukon, IA	West Paint Creek	
M. Marozick	Cottage Grove, WI	W. Koshkonong	Al Wollenzien Jeff Knickmeier
K. Mellon	Bowling Green, OH	Abiding Word	
A. Merseth	Lake Mills, IA	Lake Mills	Robert Okland Leighton Humphrey
	Lake Mills, IA	Lime Creek	Lars Petersen Paul Dahle
	Northwood, IA	First Shell Rock	Gary Hartwig
		Somber	Albin Levorson Reuben Holt
	Riceville, IA	Immanuel	
D. Moldstad	Mankato, MN	Mt. Olive	Wilbur Lieske Sig Lee

Pastor	Address	Congregation	Delegates
J. Moldstad Sr.	Audubon	Immanuel	Leslie Just Paul Miller
H. Mosley R. Nepsund	Lakewood, WA San Antonio, TX	Lakewood Faith	Carl Jackson Jerry Gernander Brad Buffington Eugene Erickson Norman Skogen Larry Rude Les Perry Tim Strauss Richard Ellinghuysen Phil Yagla Ed Schneider Graham Armson Norman Marozick
R. Newgard	Forest City, IA Thompson, IA	Forest City Zion	
G. Obenberger	Tacoma, WA	Parkland	
R. Pederson	Ames, IA	Bethany	
J. Petersen	Madison, WI	Grace	
S. Petersen	Madison, WI	Holy Cross	
D. Raetz T. Rank	Lakeland, FL Scarville, IA	Our Savior Center Scarville	Erling Brudvig Conrad Faugstad Rodney Kelley
J. Ruppel D. Sabrowsky	Grants Pass, OR Bell Gardens, CA	Our Savior Christ the King	
D. Schmidt	Irvine, CA Hartland, MN	Faith Hartland	Don Jordahl Leslie Nelson
K. Schmidt	Manchester, MN West Bend, WI	Manchester Trinity	Ellsworth Butt Rolf Seidensticker
S. Schmidt B. Schwark D. Schroeder V. Settje T. Skaaland J. Smith	Chicago, IL Bishop, CA Kennesaw, GA Yelm, WA Elderon, WI Clara City, MN	Emmaus Our Savior Resurrection Redeemer Our Savior's Faith	Robert Rurup John Anderson Wayne Spieker Leo Kilzer Dwayne Boerner Donald Haas Norbert Stege Vic Regan Greg Smith
J. K. Smith K. Smith	Cottonwood, MN Saginaw, MI Vero Beach, FL	English Gloria Dei Grace	Clifford Raether William Dumke Richard Maginnis
M. K. Smith T. Smuda F. Stubenvoll F. Theiste M. Thompson	Holland, MI Rogers City, MI Marinette, WI Eau Claire, WI Winter Haven, FL	Lord of Life Trinity First Trinity Concordia Resurrection	
R. Tragasz S. Urberg	Piedmont Hawley, MN Ulen, MN	Grace Our Savior's Calvary	Lyle Manthe Clinton Klemetson Tom Gauerke Donald Phillips Herbert Fischer Paul Chamberlin Robert Schmidt
H. Vetter L. Vinton R. Waldschmidt D. J. Webber	Iola, WI Detroit, MI Cedar Ridge, CA Brewster, MA	Redeemer St. Matthew Shepherd of the Hills Trinity	
J. Willitz	Lakeland, FL	Peace	

Pastor	Address	Congregation	Delegates
M. Wold	Bagley, MN Lengby, MN	Our Savior's St. Paul	Russell Sander Jack McNiel Al Olson
C. Wosje J. Wuebben P. Zager	Fort Mojave, AZ Eau Claire, WI Lombard, IL	Family of God Pinehurst St. Timothy	Leroy Meyer Paul Rawlings Craig Turner Charles Fiedler
L. Zell	Richardson, TX	Good Shepherd	
Vacancies:	Mayville, ND Oklee, MN Trail, MN Okauchee, WI Suttons Bay, MI Windsor, CA	First American Oak Park Mt. Olive Holy Trinity First Lutheran Christ	Robert Brown James Schneck Leroy Allington Stanley Allington

CONVENTION COMMITTEES 1997

1. President's Message and Report

Rev. R. Newgard,
Chairman
Rev. J. Dalke
Rev. Jim Krueger
Mr. John Anderson
Mr. Robert Schmidt

2. Nominating Committee (elected at 1996 convention)

Rev. E. Ekhoﬀ,
Chairman
Rev. P. Anderson
Rev. J. K. Smith
Rev. J. Willitz
Mr. Jon Bruss Sr.
Mr. Don Heiliger
Mr. Wilbur Lieske
Mr. Curtis Mantey

3. Credentials

Rev. J. Moldstad, Jr.
Rev. J. Ruppel.
Rev. Mark Wold
Mr. Gary Bergstrom
Mr. Glen Hansen

4. Program

Rev. A. Ring
Rev. J. J. Petersen

5. Public Press and Convention Sentinel

Rev. Adolph Harstad
Rev. Wayne Halvorson

6. Doctrine

Rev. W. Anderson
Rev. K. Brumble
Rev. M. DeGarmeaux
Rev. E. Geistfeld
Rev. T. Gullixson
Rev. W. Halvorson
Rev. M. Langlais
Rev. G. Lilienthal
Rev. J. N. Madson
Rev. M. Thompson
Rev. M. Wold
Mr. Peter Anthony
Mr. Holger Aussen
Mr. Robert Brown

Mr. Charles Fiedler
Mr. Al Holman
Mr. Stanley Holt
Mr. Ewald Kohlmeier
Mr. Albin Levorson
Mr. Truman Opheim
Mr. Arnold Meyer
Mr. Lars Petersen
Mr. Dale Pospisil
Mr. Fritz Reichert
Mr. Leo Sommer
Mr. Luther Younge

7. Home Missions

Rev. K. Anderson
Rev. E. Bryant
Rev. H. Huhnerkoch
Rev. D. Lillegard
Rev. J. Moldstad, Jr.
Rev. K. Smith
Mr. Leonard Hage
Mr. Wilbur Lieske
Mr. Jack McNiel
Mr. David Mix
Mr. Jeffrey Nelson
Mr. Odean Olsen
Mr. Cliff Raether
Mr. Robert Rurup
Mr. Craig Turner
Mr. Ralph Seidensticker
Mr. Paul Swenumson
Mr. George Wyckhuyse
Mr. Al Wollenzien
Mr. Jake Young

8. Foreign Missions

Rev. W. Mack
Rev. W. McMurdie
Rev. D. Moldstad
Rev. R. Nepsund
Rev. J. Olsen
Rev. T. Rank
Rev. K. Schmidt
Rev. D. Schroeder
Rev. M. Smith
Rev. J.K. Smith
Rev. J. Willitz
Mr. Lloyd Ahlbrand
Mr. Graham Armson
Mr. Kenneth Bolstad
Mr. Leslie Brakenhoff
Mr. Brad Buffington
Mr. Robert Edwards
Mr. Conrad Faugstad

Mr. Jerry Gernander
Mr. Leroy Meyer
Mr. Harold Routhieaux
Mr. Russell Sander
Mr. Norman Werner

9. Evangelism

Rev. P. Anderson
Rev. B. Homan
Rev. P. Lehenbauer
Rev. R. Pedersen
Rev. J. J. Petersen
Rev. D. Raetz
Rev. T. Schultz
Rev. J. E. Smith
Mr. Stanley Allington
Mr. Thomas Arends
Mr. John Anderson
Mr. Rodney Kelley
Mr. Sherman Orvick
Mr. Bill Overn
Mr. Bill Peel
Mr. Maynard Pick
Mr. Bill Schimmel
Mr. Ed Schneider

10. Higher Education

Rev. H. Bartels
Rev. L. Buelow
Rev. M. Doepel
Rev. R. Holtz
Rev. G. Obenberger
Rev. F. Schmugge
Rev. J. Shep
Rev. J. Webber
Rev. C. Wosje
Mr. Leroy Allington
Mr. Lambert Beckers
Mr. Herb Berg
Mr. Gary Bergstrom
Mr. Paul Dahle
Mr. Richard Ellinghuysen
Mr. Tom Gauerke
Mr. Leonard Geise
Mr. Glen Hansen
Mr. Steven Hartford
Mr. Jeff Knickmeier
Mr. Rober Mueller
Mr. Clinton Klemetson
Mr. Nate Radichel
Mr. Paul Rawlings
Mr. Larry Rude
Mr. Richard Rusch

Mr. Robert Smith
Mr. Phil Yagla

11. Education and Youth

Rev. J. Braun
Rev. E. Gernander
Rev. G. Haugen
Rev. T. Kuster
Rev. M. Luttman
Rev. D. Marzolf
Rev. A. Ring
Rev. J. Ruppel
Rev. D. Thompson
Rev. L. Zell
Mr. Lloyd Aasen
Mr. Steven Anderson
Mr. Edwin Beiswenger
Mr. Robert Brietzke
Mr. Erling Brudvig
Mr. Marlin Goebel
Mr. Kurt Meyer
Mr. Paul Miller
Mr. Les Perry
Mr. Donald Phillips
Mr. Greg Smith

12. Finances

Rev. E. Ekhoft
Rev. F. Fiedler
Rev. W. Frick
Rev. D. Hoyord
Rev. M. Krentz
Rev. F. Lams
Rev. A. Merseth
Rev. D. Meyer
Rev. J. Moldstad Sr.
Rev. S. Petersen
Rev. A. Pittenger
Rev. M. Teigen
Rev. F. Theiste
Rev. S. Urberg
Mr. Ellsworth Butt
Mr. Buford Christensen
Mr. Keith Duin
Mr. Eugene Erickson
Mr. Gary Hartwig
Mr. Merlin Hayes
Mr. Rudy Herwald
Mr. Reuben Holt
Mr. Carl Jackson
Mr. Roger Maginnis
Mr. Scott Tillman
Mr. Larry Otto
Mr. Vic Regan
Mr. Robert Soule

13. Miscellaneous

Rev. M. Bartels
Rev. R. Flohr
Rev. N. Krause
Rev. H. Larson
Rev. N. Madson
Rev. M. Marozick
Rev. K. Mellon
Rev. P. Petersen
Rev. W. Petersen
Rev. G. Schmeling
Rev. S. Schmidt
Rev. P. Schneider
Rev. V. Settje
Rev. M. Tweit
Mr. Steve Alwardt
Mr. Paul Chamberlin
Mr. Dan Haas
Mr. Leslie Just
Mr. Sig Lee
Mr. Norman Marozick
Mr. Gary Dopson
Mr. James Schneek

14. Synodical Membership

Rev. R. Fyffe
Rev. R. Newgard
Mr. Ben Anderson
Mr. Marlowe Bergeson
Mr. Dwayne Boerner
Mr. Herb Fischer
Mr. Albert Knutson
Mr. Norman Skogen

15. Publications

Rev. H. Abrahamson
Rev. D. Basel
Rev. D. Faugstad
Rev. B. Schwark
Rev. L. Vinton
Mr. Glen Frederick
Mr. Gary Meyer
Mr. Alfred Olson
Mr. Erik Ouren
Mr. Tim Strauss

16. Worship

Rev. R. Lawson
Rev. P. Lehmann
Rev. R. Lehmann
Rev. T. Skaaland
Rev. E. Teigen
Rev. H. Vetter
Mr. William Dumke
Mr. Wayne Spieker
Mr. Leon Worden

17. Christian Service

Rev. M. Ernst
Rev. J. Gernander
Rev. J. Krueger
Mr. Dan Barger
Mr. Paul Johnson
Mr. Don Jordahl
Mr. Robert Joss
Mr. Eugene Lueck
Mr. Robert Schmidt
Mr. Vic Settje
Mr. Norbert Stege
Mr. Gary Wills

18. Minutes

Rev. M. Smith
Rev. M. Wold
Mr. Peter Anthony
Mr. Larry Otto

19. Pastoral Conference Records

Rev. A. Kuster
Rev. J. B. Madson
Rev. O. Trebelhorn

20. Resolutions

Rev. W. Gullixson
Rev. R. Waldschmidt

21. Tellers

Rev. E. Gernander
Rev. J. Gernander
Rev. C. Mamberger
Rev. A. Pittenger
Rev. S. Schmidt
Rev. T. Schultz
Rev. B. Schwark

22. Chaplain

Rev. C. Keeler

23. Head Usher

Rev. R. Holtz

24. Parliamentarian

Rev. M. Tweit

25. Organists

Rev. M. DeGarmeaux
Rev. D. Marzolf
Mrs. Paul Lehenbauer

President's Message

To The 80th Annual Convention of The Evangelical Lutheran Synod

Dear Members and Friends of our Evangelical Lutheran Synod: Grace and peace be unto you from God our Father, and from the Lord and Savior Jesus Christ. Amen.

As one approaches Mankato from several directions it is easy to focus one's eyes on a large building standing on the brow of the hill, namely Bethany Lutheran College. And now a new building, also easily recognizable, comes into view. It is the recently completed Bethany Lutheran Theological and Synod headquarters building. In this building I have the privilege of having a spectacular view of the whole Minnesota River Valley and the city of Mankato. The view is inspiring. It offers one the opportunity to gaze upon the wildlife, the birds floating upon the currents of air, and one day seven deer coming up the path through the woods to graze right under my window.

But lest I get carried away with describing this natural beauty there is a more significant thought that often goes through my mind. It is the words of our Lord Jesus found in the Gospel according to St. Matthew, chapter 5 verses 14-16, *"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*

Both literally and figuratively the headquarters of our synod, including the college, seminary and synod office as representatives of our ELS are like a city set on a hill. We have therefore chosen to entitle this message to the synod with these words: **LET YOUR LIGHT SHINE.**

The first and foremost light that the ELS must hold up high is the LIGHT OF THE GOSPEL OF OUR LORD JESUS CHRIST. Without Him and the light of the Gospel there is nothing but darkness. Isaiah speaks of this spiritual darkness when he writes, *"For, behold, darkness shall cover the earth, and gross darkness the people."* Is. 60, 2. When the world fell into sin, spiritual darkness filled the hearts of all people. We, too, were in such a condition because we were born in sin and unbelief. Paul is referring to this spiritual darkness when he writes to the Ephesians, *"Ye were at one time darkness."* Eph. 5, 8.

But into this dark world the Lord let the light of the gospel shine. It began to shine in the Garden of Eden when He made the first promise that the seed of the woman would bruise the head of the serpent. Gradually the light grew brighter as the Lord sent prophets to proclaim that a great light was about to appear. Isaiah writes, *"Arise, shine; for thy light is come."* Is. 66, 1. And again *"The people that walked in darkness have seen a great light."* Is. 9,2. And finally that light burst forth in all of its brilliance when the Child of Bethlehem was born into the world. Jesus is the light of the world. He said, *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."* John 8, 12. And what does that light reveal to us? It shows us the way of salvation. Paul writes, *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."* 2 Cor. 4, 6. The Holy Spirit of God came into our hearts through Holy Baptism and called us out of darkness. Our Explanation of the Catechism has this answer: *"When the Holy Ghost called me by the Gospel he enlightened me with his gifts, that is, He caused the light of the Word to shine into my heart, and thereby has given me a true knowledge of sin, and true faith in Jesus Christ."* Now Peter tells us, *"But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth praises of Him who has called you out of darkness into His marvelous light."* I Peter 2, 9.

Oh, how wonderful this is! How blessed we are that God in His mercy has called us out of darkness into the light of the Gospel. Now we know Christ as our Savior. Now we have the knowledge of our sins and true faith in Jesus. Now we are certain that He won the forgiveness of sins for us by His perfect life and His innocent suffering and death upon the cross. And we are assured that when our final hour shall come we shall be delivered from this world of darkness and trouble and received into that eternal city of which we read, *"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."* Rev. 22, 5.

Now that we have personally been delivered out of darkness by the wonderful working of the Holy Spirit we certainly, out of hearts filled with gratitude, will want to make every effort to spread the light of the Gospel to people far and near. It is only the gospel which brings people to the knowledge of the truth. But this gospel must be preached if it is to fall upon the ears of those who are still in darkness. Paul writes to the Romans, *"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"* Rom. 10, 13-15.

The motivation for sending out preachers must come from the gospel which produces a certain mind-set, a certain attitude towards the work of the church. Until we take it to heart that the vast majority of the world is on the road to hell we won't be so serious about mission endeavors. But Jesus said, *"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."* Matt. 7, 13. Unless we really care about the souls that are on that broad road we will not be burning with zeal for sending out pastors and for doing personal witnessing.

At the present time our synod has been blessed with resources that make it possible to reach out more than ever before. We are a mission-minded synod. Proportionately we have missionaries in more places in the world than synods many times our size. However, there are always dangers and threats which impede our efforts. One is the lack of man power. We need more men in our seminary who see the desperate need to rescue lost souls. There is also a danger to congregations. How easy it is to concentrate on our needs and problems at home and to forget about the work of missions. This is a great challenge to our lay people. Talk about missions in your congregation. Survey your own area for those who do not know the Savior. Make certain that your worship services are such that strangers feel welcome.

Another detriment to the work of the church is our propensity for getting into endless theological debate that gets placed on the "front burner" instead of dedication to spreading the gospel. Now, of course, it is necessary for a synod to define its doctrinal position. We have always debated and struggled to uphold the truth. But there is also a real danger that we divide ourselves into certain camps, and that our work as a synod suffers because we spend too much time in needless debate rather than in winning souls for Christ. The Lord warns us against a quarrelsome spirit. The apostle Paul writes, *"If ye bite and devour one another, take heed that ye be not consumed one of another."* Gal. 5, 15. To the Colossians he writes, *"Then, as holy people whom God has chosen and loved, be tenderhearted, kind, humble, gentle, patient: bear with one another and forgive one another if you have a complaint against anyone. Forgive as the Lord forgave you. With all this have love, which binds it all together to make it perfect."* Col. 3, 12-14.

For the past twenty years there has been much study and discussion in our ELS about the doctrine of the Lord's Supper. Many papers have been written and there has been debate as to how exactly to express the doctrine in clear and unmistakable language. In order to make its position clear the ELS adopted a set of theses which set forth our position on the subject. In these theses we reaffirm what Holy Scripture teaches and what the Lutheran Confessions set forth

on the Holy Sacrament. Dr. Martin Luther in his Small Catechism has nicely summarized it under the question, "What is the Sacrament of the Altar? The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself, for us Christians to eat and to drink." This is what sets Lutherans apart from Reformed churches which teach that the bread and wine only represent Christ's body and blood. It also makes clear the distinction between Lutheran and Roman Catholic teaching which holds that the bread and wine are changed into the body and blood so the bread and wine are no longer present. The changed bread and wine are then offered up as a sacrifice for sin. This we reject. The only sacrifice for sins was offered by Christ once and for all when he suffered and died on the cross. That was the one, all-atoning sacrifice.

Another matter that has been set forth very clearly by our synod is the fact that it is the words of consecration spoken by Christ in the first supper and repeated by the minister in our supper that are the effective means by which the real presence of Christ's body and blood is brought into being. It is not our worthiness, our faith, or our eating and drinking that bring this about but only the all-powerful Word of Christ which causes the body and blood of Christ to be present with the bread and wine. But when does this happen? When are the body and blood present for us? Our Lutheran Confessions consistently use the expression that they are "present, distributed and received" in the sacrament. We therefore do not try to fix the precise moment when the presence begins but we know that what is present, distributed and received together with the bread and wine is the true body and blood of our Savior.

There is much about the Holy Supper that remains a deep mystery which we can only accept by faith. But what is important for us is that it brings to us the great blessing of the forgiveness of sins which Christ won for us on the cross.

One question which may arise for members of the congregations is this: Pastors, elders, altar guilds and ushers, etc., may wonder about the question of what to do with the elements that are left over when the supper is finished. Although the remaining elements are only bread and wine sincere Christians will want to treat such things with the utmost respect and reverence. Throughout history the church has had various methods of disposing of the elements, some of which exist today. It is reported that the early church actually burned the left over bread and poured the wine on the ground. In later times other customs were adopted such as: pouring the wine back into the bottle and putting the bread back in the box and thus preserving them for future use. This is probably the most common method. In some churches the elders and the pastor may consume the elements after the service. Other pastors carefully try to consecrate the exact number of wafers and measure the wine so that there are no left over elements. Whatever the practice is in our church we should treat these things reverently.

The Holy Scriptures do not specify what must be done with the remaining elements. We therefore go too far if we insist upon consuming all the bread and wine and make it a matter of doctrine. Such practices are called *adiaphora* because they are not clearly spelled out in the Scriptures but are left to Christian judgment. We do better to spend more time on the great blessing the Supper offers to us rather than on matters which are not essential to the sacrament. And that great blessing is nothing other than the forgiveness of sins. Luther writes 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."

Our gracious Savior won forgiveness of sins for us when He suffered and died on the cross. He did not, however, distribute it there. He distributes this blessed forgiveness through the Means of Grace, the Word of God, Baptism and the

Lord's Supper. Let us therefore go to the Holy Supper with joy and confidence knowing that through this blessed means we have the forgiveness of all our sins. Perhaps the time has come to stop debating about matters which are part of the great mystery of the Supper, and rather to celebrate, enjoy and be nourished by the forgiveness which we receive in the Supper!

Returning to the theme of this message we quote our Lord Jesus who said, "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*" Matt. 5, 16. This is also in keeping with the theme of our convention and of the convention essay, "*Walk in newness of life.*" Rom. 6, 4.

We are not only to believe the gospel and thereby have eternal salvation but a true faith in Christ motivates us to live a life of good works. Dr. U. V. Koren wrote an address entitled "*The Requirements Which the Present Condition of Our Church Body Demand of Our Clergy.*" (*Truth Unchanged, Unchanging*, p. 226) He quotes Dr. Walther as saying that sermons are lacking "when a pastor insistently and continuously preaches about repentance and faith, but does not preach about the necessity of good works and sanctification, or does not give any thorough instruction about good works, Christian virtues, and sanctification. A thorough, graphic and quiet description of a truly Christian life and attitude will accomplish more than merely threatening and warning assertions of its necessity." We also sing in one of our hymns:

'Tis all in vain that you profess
The doctrines of the Church, unless
You live according to your creed,
And show your faith by word and deed.
Observe the rule: to others do
As you would have them do to you."

ELH 418

We are pleased that Professor Adolph Harstad will present the convention essay and lead us in a discussion of our life of faith. It was 90 years ago in 1917 that his grandfather and others began to gather the faithful together so that our synod could be formed in June of 1918.

Oh, how our light is needed in this present day. We need to bear witness to a world where a gross denial of biblical truth rules the day. Consider the following examples: This summer the Evangelical Lutheran Church in America will meet in Philadelphia and will vote on the "*Concordat of Agreement.*" This document proposes full communion between the Episcopal Church and the ELCA. The ELCA would agree to "make constitutional and liturgical provision that only bishops shall ordain all clergy." This would make future ELCA pastors part of the historic episcopacy so that there would be a visible unity between the traditions of the two churches. Several Episcopal bishops would have to consecrate several ELCA bishops so that there would be full apostolic succession in ELCA. It is also being proposed in the ELCA to declare full communion with a group of Reformed Church denominations. Other issues have to do with clergy support for gay and lesbian rights. In the May 13, 1997, issue of the *Wisconsin State Journal*, Madison, Wisconsin, it is reported that "more than 60 Madison clergy issued a statement Monday promising support of gay men and lesbians." The list included an ELCA clergyman. Another social issue has to do with the matter of life and death. The *Wisconsin State Journal* for May 25, 1997, reports that, "A recent poll in Wisconsin reported that 55 percent of adults think physician-assisted suicide should be legal."

These are only a few of the social issues and theological issues that confront our society. We have not even mentioned the breakdown of the family, the startling increase in gambling, the immorality displayed on prime time TV, and similar social ills. Surely we as Christians need to live holy lives as a testimony again to such evils and when and where we have opportunity testify against

them. Jesus says, *"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted. It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. . . . let your light so shine before men that they may see your good works and glorify your father which is in heaven."* Matt. 5, 13-16.

May this convention, with its theme and essay entitled *"walk in newness of life,"* serve to remind us all that we are to live sanctified Christian lives so that our light may shine brightly in this dark world. May this convention also serve to bind us together in the unity of Christ's holy love so that this also may serve as a light to a world that is walking in darkness. We do well to remember the words of the psalmist David, *"Behold, how good and how pleasant it is for brethren to dwell together in unity."* (Psalm 133,1)

In Jesus' Name
George M. Orvick, president

PRESIDENT'S REPORT 1997

INSTALLATIONS AND ORDINATIONS

Candidate of Theology Terry Schultz was commissioned as missionary to the Peru Mission at a special service held during the synod convention on Tuesday morning, June 18, 1996. The Rev. Wayne Halvorson preached the sermon, and Pres. George Orvick performed the rite of commissioning.

Missionary Oto Rodriguez was commissioned as missionary to the Chile Mission on June 18, 1996, during synod convention week. The Rev. Wayne Halvorson preached the sermon and Pres. George Orvick performed the rite of commissioning.

Candidate of Theology Stephen Schmidt was ordained and installed as pastor of Emmaus Lutheran Church, Chicago, Illinois, on June 30, 1996. His father, the Rev. Dennis Schmidt, preached the sermon and the Rev. Paul Zager performed the rites of ordination and installation.

Candidate of Theology Bruce Schwark was ordained and installed as pastor of Our Savior Lutheran Church, Bishop, California, on June 30, 1996. Circuit Visitor, the Rev. Daniel Sabrowsky, preached the sermon and performed the rites of ordination and installation. The Rev. David Fritz, Trinity Lutheran Church (WELS), was the liturgist.

The Rev. Harvey Abrahamson was installed as pastor of Redeemer Lutheran Church, New Hampton, Iowa; and Trinity Lutheran Church, Calmar, Iowa, on July 14, 1996. The Rev. Paul Madson preached the sermon, the Rev. Kent Dethlefsen conducted the liturgy, and Circuit Visitor, the Rev. Wayne Halvorson, performed the rite of installation.

The Rev. Daniel Sabrowsky was installed as pastor of Faith Lutheran Church in Irvine, California, on July 21, 1996. The Rev. Herbert Huhnerkoch preached the sermon, the Rev. Carl Wosje read the Scripture lessons, and the Rev. John Schmidt conducted the liturgy. The Rev. William McMurdie performed the rite of installation. Other ELS and WELS pastors in the area also participated.

The Rev. Herbert Larson was installed as pastor of Scriptural Lutheran Church, Cape Girardeau, Missouri, on July 21, 1996. Alternate Circuit Visitor, the Rev. Micah Ernst, preached the sermon and also performed the rite of installation. The Rev. Richard Tragasz, former pastor, conducted the liturgy.

Candidate of Theology Jerome Gernander was ordained and installed as pastor of Richland Lutheran Church, Thornton, Iowa, on July 21, 1996. The Rev. Donald Moldstad preached the sermon and Circuit Visitor, the Rev. Wayne

Halvorson, performed the rites of ordination and installation. The Rev. Thomas Rank conducted the liturgy.

Candidate of Theology Anthony Pittenger was ordained and installed as associate pastor of Bethany Lutheran Church, Port Orchard, Washington, on July 27, 1996. Circuit Visitor, the Rev. Glenn Obenberger, performed the rites of ordination and installation.

Candidate of Theology Erik Gernander was ordained and installed as pastor of St. Paul's Lutheran Church, Clintonville, Wisconsin, and St. Martin's Lutheran Church, Shawano, Wisconsin, on July 28, 1996. The Rev. David Thompson preached the sermon; Circuit Visitor, the Rev. Frederick Theiste, performed the rites of installation and ordination; and the Rev. James F. Naumann (WELS) was liturgist.

The Rev. Mark Marozick was installed as pastor of Koshkonong Lutheran Church, Cottage Grove, Wisconsin, on July 21, 1996. The Reverend Steven Petersen preached the sermon and performed the rite of installation. The Rev. John Shep was the liturgist.

The Rev. Martin Doepel was installed as pastor of St. Paul's Lutheran Church, Portage and Newport Lutheran Church, Wisconsin Dells, Wisconsin, on July 28, 1996. The Rev. John Petersen preached the sermon and Circuit Visitor, the Rev. Kenneth Schmidt, performed the rite of installation.

The Rev. William Mack was installed at a joint installation service as pastor of Our Savior's Lutheran Church, Amherst Junction, and Messiah Evangelical Lutheran Church, Omro, Wisconsin, on August 11, 1996. Circuit Visitor, the Reverend Frederick Theiste, delivered the sermon and performed the rite of installation.

The Rev. Kenneth Mellon was installed as pastor of Abiding Word Ev. Lutheran Church, Bowling Green, Ohio, on August 25, 1996. The Rev. Erwin Ekhoft, chairman of the Board for Home Missions, preached the sermon and also performed the rite of installation.

The Rev. Philipp Lehmann was installed as pastor of Grace Lutheran Church in Weston, Ohio, on September 1, 1996. The Rev. Kincaid Smith preached the sermon; the Rev. Kenneth Mellon conducted the liturgy; and Circuit Visitor, the Rev. Paul Schneider, performed the rite of installation.

The Rev. Joel Willitz was installed as pastor of Peace Lutheran Church, Lakeland, Florida, on October 13, 1996. Guest preacher was the Rev. Steven Petersen, field secretary of the Board for Home Missions. Circuit Visitor, the Rev. Charles Keeler, performed the rite of installation. The Rev. Richard Seeger (WELS) who served the congregation as vacancy pastor, was the liturgist.

The Rev. Søren Urberg was installed as pastor of Our Savior's Lutheran Church, Hawley and Calvary Lutheran Church, Ulen, Minnesota, on November 3, 1996. The Rev. John Moldstad, Sr. preached the sermon and Circuit Visitor, the Rev. Mark Wold, performed the rite of installation.

The Rev. Walter Anderson was installed as pastor of Reformation Lutheran Church, Hillsboro, Oregon, on November 3, 1996. Pres. George Orvick preached the sermon and performed the rite of installation. The Rev. James Larson was liturgist and the Rev. Karl Anderson the lector.

Oswaldo Fernandez was ordained and installed as pastor in Huacho, Peru, on November 24, 1996. The service was held in an outdoor chapel on the property of the Ocrospoma family. Pastor Abraham Rosario from Lima conducted the service with Pastor Segundo Gutierrez from Chimbote preaching the sermon on the text Romans 10:12-17. Pastor Timothy Erickson served as lector, and Pastor Roberto Berrospid from Lima conducted the rites of ordination and installation. Holy Communion was also celebrated at the service.

The Rev. Micah Ernst was installed as pastor of Grace Lutheran Church (WELS), on January 12, 1997. Circuit Visitor, the Rev. Peter Panitzke (WELS), preached and performed the rite of installation. Pastor Ernst now serves Grace congregation in addition to the ELS congregation of Peace Lutheran in Jefferson City, Missouri.

The Rev. Klebe Brumble was installed as pastor of Redeemer Lutheran Church, Scottsdale, Arizona, on March 2, 1997. The Rev. Erwin Ekhoﬀ, chairman of the Board for Home Missions, delivered the sermon and Circuit Visitor, the Rev. Daniel Sabrowsky, performed the rite of installation. The Rev. Frederick Casmer (WELS) served as liturgist. The service was also edified by the singing of the choir from Paradise Valley (WELS).

The Rev. Loren Zell was installed as pastor of Good Shepherd Lutheran Church, Richardson, Texas, on March 2, 1997. The Rev. Randy Nepsund preached the sermon and Circuit Visitor, the Rev. Micah Ernst, performed the rite of installation. Other area WELS pastors also participated.

The Rev. Martin Hoesch was installed as pastor of Bethany Lutheran Church, Hampton, Iowa, on April 13, 1997. Synod President George Orvick preached the sermon and performed the rite of installation. Circuit Visitor, the Rev. Wayne Halvorson, was liturgist. The installation service was held at Richland Lutheran Church in Thornton, Iowa.

The Rev. Richard Lehmann was installed as pastor of Faith Lutheran Church, Oregon, Wisconsin, on June 1, 1997. President George Orvick preached the sermon and performed the rite of installation.

Jessica Lambrecht was installed as Director/Teacher of Our Savior Preschool, Naples, Florida, on June 8, 1997. Pastor Rodger Dale preached the sermon and performed the rite of installation.

The Rev. Gaylin Schmeling was installed as President of Bethany Lutheran Theological Seminary on Synod Sunday evening, June 15, 1997. Pres. Wilhelm Petersen preached the sermon, Synod President George Orvick was the liturgist, and the Rev. Raymond Branstad, chairman of the Board of Regents, performed the rite of installation.

The Rev. Mark Grubbs was commissioned to be missionary to Plzen, Czech Republic, under Thoughts of Faith, on June 17, 1997. The Rev. John Shep preached the sermon and Pres. George Orvick performed the rite of commissioning. The Rev. Matthew Luttman was the liturgist. The service took place in Trinity Chapel on the Bethany Campus.

Candidate of Theology Konstantin Mamberger was commissioned as a missionary to Ukraine, under Thoughts of Faith, on June 17, 1997. The Rev. John Shep preached the sermon, Pres. George Orvick performed the rite of commissioning, and the Rev. Matthew Luttman was the liturgist.

The Rev. David Jay Webber was commissioned as Rector (President) of Saint Sophia Lutheran Theological Seminary, Ternopil, Ukraine, on June 17, 1997. The Rev. John Shep delivered the sermon, Synod President George Orvick performed the rite of commissioning, and the Rev. Matthew Luttman was the liturgist.

MEMBERSHIP REQUESTS

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

The Rev. Erik Gernander, pastor of St. Paul's, Clintonville; and St. Martin's, Shawano, Wisconsin.

The Rev. Jerome Gernander, pastor of Richland Lutheran Church, Thornton, Iowa.

The Rev. Søren Urberg, pastor of Our Savior's, Hawley; and Calvary, Ulen, Minnesota, by colloquy.

The Rev. Stephen Schmidt, pastor of Emmaus Lutheran Church, Chicago, Illinois.

The Rev. Anthony Pittenger, associate pastor of Bethany Lutheran Church, Port Orchard, Washington.

The Rev. Bruce Schwark, pastor of Our Savior Lutheran Church, Bishop, California.

Mr. Timothy A. Voigt transferred from the WELS into the ELS upon accep-

tance of a call to teach and be principal at Trinity Lutheran School, West Bend, Wisconsin.

Mr. Mark A. Ross, received a transfer into the Evangelical Lutheran Synod from the Wisconsin Evangelical Lutheran Synod upon his acceptance of a call to teach at King of Grace Lutheran School, Golden Valley, Minnesota.

The Rev. Joel Rakos by transfer from the Wisconsin Evangelical Lutheran Synod upon his acceptance of a call to Ukraine.

Missionary Terry Schultz, missionary to Lima, Peru.

The Rev. Mark Grubbs, missionary to Czech Republic, by transfer from the WELS.

The Rev. Martin Hoesch, pastor of Bethany Lutheran Church, Hampton, Iowa, by colloquy.

The Rev. Walter Anderson, pastor of Reformation Lutheran Church, Hillsboro, Oregon, by colloquy.

The Rev. Loren Zell, pastor of Good Shepherd Lutheran Church, Richardson, Texas, by colloquy.

The Rev. Richard Lehmann, pastor of Faith Lutheran Church, Oregon, Wisconsin, by transfer from the WELS.

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

Bethany Lutheran Church, Hampton, Iowa

Reformation Lutheran Church, Hillsboro, Oregon

ANNIVERSARIES

Our Savior's Lutheran Church, Hawley, Minnesota, celebrated 50 years as a congregation and the 10th anniversary occupying their new building on June 23, 1996. The Rev. Charles Keeler, former pastor of the congregation, preached the sermon; the Rev. Paul Madson, another former pastor, served as liturgist along with the Rev. Harvey Abrahamson, present pastor.

Heritage Lutheran Church, Apple Valley, Minnesota, celebrated 25 years of God's grace on June 23, 1996. Three former pastors participated in the service, the Rev. Steven Petersen preached, the Rev. Rodger Dale did the liturgy and the Rev. Howard Behrens also participated.

Faith Lutheran Church, Parkersburg, Iowa, celebrated 25 years as a congregation on July 14, 1996. Former pastor, the Rev. Richard Tragasz, preached the festival sermon, Pastor Daniel Larson was the liturgist, and the Rev. Wilfrid Frick, also a former pastor, brought greetings to the congregation.

Good Shepherd Lutheran Church, Bloomer, Wisconsin, celebrated the 25th Anniversary of its formation with a special worship service on July 21, 1996. The Rev. Roger Fehr, a son of the congregation, preached the sermon and also dedicated the new carillon to ring to the glory of God.

Trinity Lutheran Church, Brewster, Massachusetts, observed its 50th anniversary on Sunday, August 4, 1996. Several descendants of the original pastor, Christian Moldstad, were present. Pastor Webber was the preacher for the service.

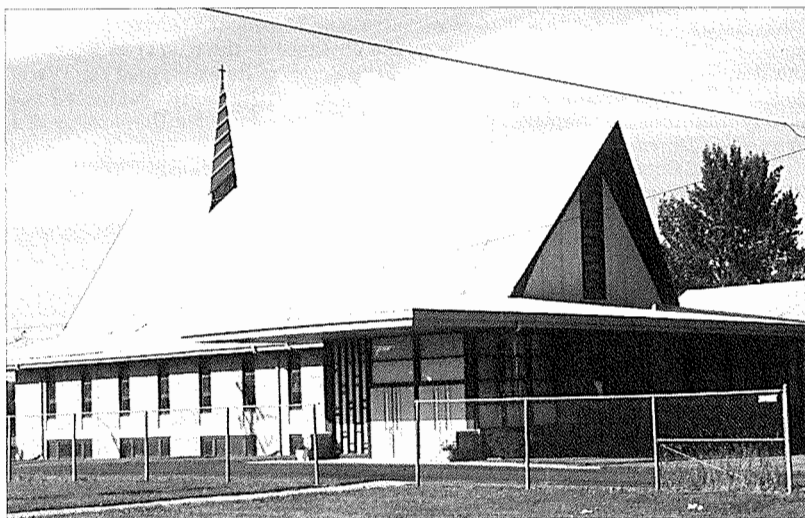
President George Orvick preached at Pinehurst Lutheran Church, Eau Claire, Wisconsin, for the occasion of Pastor James Wuebben's 40th anniversary of his ordination on August 11, 1996.

The Evangelical Lutheran Church of the Holy Cross, Madison, Wisconsin, observed the 70th anniversary of its founding on September 29, 1996. Pres. George Orvick, who had served there as pastor for 32 years, was guest speaker for this festive occasion. He has now spoken at the 30th, 40th, 50th, 60th and 70th anniversaries of Holy Cross. Pastor Mark F. Bartels served as lector and Pastor Steven Petersen as liturgist. A catered meal in the Gymnasium-Fellowship Center was followed by a historical/musical program.

Faith Lutheran Church, Litchfield, Illinois, observed the fifth anniversary of its organization on September 29, 1996. The Rev. Norman Madson was the guest speaker and the Rev. Wilfrid Frick, local pastor, was the liturgist.



**Holy Cross
Lutheran
Church**



Holy Trinity Lutheran Church

Rev. Frederic Lams was recognized for 25 years of Christian Service by Grace Lutheran Church, Lake Station, Indiana, on Sunday, October 6, 1996.

First Trinity Lutheran Church, Marinette, Wisconsin, celebrated its 65th anniversary on October 6, 1996. Seminary President Wilhelm Petersen was guest preacher for the special morning service and Synod President George Orvick brought greetings on behalf of the Synod. Scripture readings were read

by former pastor, the Rev. E. C. F. Stubenvoll, Sr. and present pastor, the Rev. E. C. F. Stubenvoll, Jr.

Holton Ev. Lutheran Church, Holton, Michigan, observed the 10th anniversary of the dedication of its building on Sunday, October 13, 1996. Former pastor, the Rev. Craig Ferkenstad, was the guest preacher.

Grace Evangelical Lutheran Church, Weston, Ohio, celebrated its 40th anniversary on November 10, 1996. The sermon was delivered by the Rev. Paul Lehenbauer, former pastor of the congregation.

Lakewood Evangelical Lutheran Church, Lakewood, Washington, celebrated its 50th anniversary on November 17, 1996. Synod President, the Rev. George Orvick, was the anniversary preacher; the Rev. Edward Bryant was the liturgist; and local pastor, the Rev. Homer Mosley, served as lector.

Our Savor Lutheran Church, Bishop, California, celebrated its 25th anniversary on April 27, 1997. The Rev. Theodore Gullixson was anniversary preacher and Pastor Bruce Schwark was the liturgist.

Holy Trinity Lutheran Church, Okauchee, Wisconsin, celebrated its 50th anniversary on April 27, 1997. Your synod president, the Rev. George Orvick, was guest preacher for this festive occasion.

ANNIVERSARIES OF ORDINATION

The Rev. Robert Carter, 40 years; Prof. Adolph L. Harstad, 25 years; the Rev. Martin Teigen, 25 years; and the Rev. Larry Vinton, 25 years.

DEDICATIONS

The Synod Sunday Festival Dedication Service of Trinity Chapel was held in the Trinity Chapel on the grounds of Bethany Lutheran College on June 16, 1996. The preacher for this festive occasion was President George Orvick. An outdoor dedication service took place at the entrance to the chapel at 2 p.m. as the Rev. Raymond Branstad, Chairman of the Board of Regents, read the rite of dedication; Prof. Erling Teigen, former chaplain at Bethany, conducted the liturgy; and present chaplain, the Rev. Mark DeGarmeaux led the singing of *I Pray Thee, Dear Lord Jesus*.

President George Orvick preached at Saved by Grace Lutheran Church, Gresham, Oregon, on September 8, 1996, for the dedication of their new school addition and also mission festival.

Our Saviour's Lutheran Church of Lake Havasu City, Arizona, gathered on September 8, 1996, to dedicate its new multipurpose room. Their pastor, the Rev. Herbert Huhnerkoch, preached the sermon and also performed the rite of dedication.

Trinity Evangelical Lutheran Church, Rogers City, Michigan, dedicated its new worship facility on Sunday, October 27, 1996. The Rev. Thomas E. Smuda, pastor of the congregation, preached the sermon and also performed the rite of dedication. The Rev. Henry D. Gieschen served as lector and liturgist.

Our Saviour's Lutheran Church, Madison, Wisconsin, dedicated its new addition on January 11 & 12, 1997. Missionary Steven Sparley was guest speaker for the worship service on Saturday evening. The Rev. Glenn Obenberger, Vice President of the Synod, was the Sunday morning festival speaker. Pastor Bradley Homan performed the rite of dedication at the Sunday morning service.

King of Grace Lutheran Church, Golden Valley, Minnesota, dedicated its new Multipurpose/Activity Center and Classroom Building on January 12, 1997. Pastor Erwin Ekhooff preached for the occasion and also performed the rite of dedication.

Resurrection Lutheran Church, Winter Haven, Florida, dedicated its new house of worship on February 2, 1997. Chairman of the Board for Home Missions, the Rev. Erwin Ekhooff, preached the sermon, and Field Secretary, the Rev. Steven Petersen, performed the rite of dedication.

CORNERSTONE LAYING

The cornerstone laying ceremony for the new synod/seminary building took place with a special chapel service on September 23, 1996, after which the assembly proceeded to the new building site to lay the stone. Seminary President Wilhelm Petersen was the speaker for the morning chapel service and Synod President George Orvick performed the rite of laying the cornerstone.

SERVICE OF CELEBRATION

Reformation Lutheran Church, Hillsboro, Oregon, celebrated Reformation Sunday, and the joining of the two congregations Reformation Lutheran and Grace Lutheran and also the installation of the Rev. Walter Anderson on November 3, 1996. Pres. George Orvick preached the sermon, liturgist was the Rev. James Larson, and lector was the Rev. Karl Anderson.

GROUNDBREAKING

On February 2, 1997, Peace Lutheran Church, Lakeland, Florida, broke ground for their first permanent church building. The Rev. Joel Willitz, pastor, conducted the ceremony which took place on the congregation's property following the regular Sunday morning service. Several members of the Board for Home Missions and the Board of Trustees also participated.

LAND PURCHASE

Christ the King Congregation, Green Bay, Wisconsin, purchased 4.7 acres of land on February 28, 1997, the future site of their new house of worship.

MORTGAGE BURNING

Our Savior Lutheran Church, Naples, Florida, held a Mortgage Burning Service on April 27, 1997, after retiring the mortgage on its new sanctuary.

CHARTERING SERVICE

A chartering service was held on June 8, 1997, for Bethany Lutheran Church of Hampton, Iowa.

RESIGNATIONS AND APPOINTMENTS

The Rev. David Nelson has stepped out of the ministry at First American Lutheran Church, Mayville, North Dakota, as of September 22, 1996.

The Rev. Kurt Uhlenbrauck resigned his pastorate at First Evangelical Lutheran Church, Suttons Bay, Michigan, upon his acceptance of a call to Grace Lutheran Church, Muskego, Michigan (WELS).

The Rev. William Larson resigned from the clergy roster of the Evangelical Lutheran Synod on January 19, 1997.

Messiah Lutheran Church, Puyallup, Washington, terminated its relationship with the Evangelical Lutheran Synod, January 19, 1997.

The Rev. Micah Ernst, alternate visitor of Circuit #9, replaced the Rev. Klebe Brumble as circuit visitor upon Pastor Brumble's acceptance of a call to Arizona.

The Rev. Bradley Homan has been appointed to the Board for Publications to fill the vacancy created when the Rev. James Korthals accepted a call into the WELS.

The Rev. Norman A. Madson resigned as visitor of Circuit #8. The office is replaced by Alternate Visitor, the Rev. Erwin Ekhooff.

DEATHS

Mrs. Paul Anderson (Emily) passed away on October 24, 1996. Christian burial services were held at Mt. Olive Lutheran Church, Mankato, Minnesota, on October 28th. Seminary President Wilhelm Petersen preached the sermon, Pastor Donald Moldstad was liturgist, and Prof. Juul Madson gave the scripture readings. The Rev. Alf Merseeth was soloist. Synod President George Orvick spoke on behalf of the synod.

The Rev. Alvin Wagner passed away at his home on January 11, 1997. Funeral services were held at Santa Barbara on Wednesday, January 15. The Rev. John Schmidt conducted the service and Circuit Visitor Daniel Sabrowsky spoke on behalf of the synod.

The Rev. Carl Hoffmeyer passed away on March 15, 1997. Christian burial services were held March 18 at Peace Lutheran Church in Deshler, Ohio. Pastor Kenneth Mellon preached the sermon and the Rev. Daniel Basel was the liturgist. Burial was at St. John Lutheran Cemetery in Euclid, Ohio. He was a member of Abiding Word Lutheran Church in Bowling Green, Ohio.

Eleanor Wilson passed away February 18, 1997. The funeral service was held on February 21 at the Cress Funeral Home in Madison and was conducted by the Rev. John Petersen. Seminary President Wilhelm Petersen represented the synod and Mr. Paul Tweit represented Bethany College at the service.

Mrs. Donald McElwain (Lillian) passed away on April 24, 1997. The Christian burial services were held on April 28th at Beautiful Savior Lutheran Church in El Paso, Texas, with the Rev. Steven Spenser (WELS) officiating.

The Rev. Joseph N. Petersen passed away on June 7 at his home in Syracuse, New York. Christian burial services were held on June 11 at Norseland Evangelical Lutheran Church, St. Peter, Minnesota. The Rev. Craig Ferkenstad officiated. Pres. George Orvick spoke on behalf of the synod.

INTER-CHURCH RELATIONS

THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

During the past year we have continued to enjoy our relationship with the Wisconsin Evangelical Lutheran Synod. The main point of contact in the past year was the meeting of the Evangelical Lutheran Confessional Forum which was held at Bethany Lutheran Theological Seminary in Mankato on October 21-22, 1996.

The 54th biennial convention of the WELS will be held at Northwestern Preparatory School in Watertown, Wisconsin, July 27-August 1. Your president and the chairman of the ELS Doctrine Committee will attend.

The close working relationship that we have with our brethren of the WELS is indicated by the fact that during the past year three ELS pastors accepted calls into the WELS and four WELS pastors and one teacher accepted calls into the ELS. In addition to these calls we now have one parish which is served jointly by a WELS pastor and two parishes which include WELS congregations served by an ELS pastor. Each year we are also able to receive teacher assignments from Martin Luther College in New Ulm. We thus see that both synods benefit from the fellowship relationship that we have.

THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM

The year 1997 marks 30 years that the Evangelical Lutheran Confessional Forum has been in existence. The Forum meets every other year being hosted

by the respective synods. In the past year it assembled at Bethany Lutheran Theological Seminary on October 21-22, 1996. Representing the ELS were Pastors Glenn Obenberger, Markus DeGarmeaux, Wilhelm Petersen, Steven Petersen, Donald Moldstad, Erwin Ekhoﬀ, Gaylin Schmeling, Paul Anderson, Juul Madson, George Orvick, Pres. Marvin Meyer, and Prof. Mark Wiechmann. Reports were exchanged between the Doctrine Committee, Mission Boards, Education Committees, Worship, and Administration. In the division meetings each of these reports was read and discussed. The essayist for the Forum was the Rev. Thomas Nass. He delivered an essay entitled *The Imminency of Christ's Return*. In addition to the essays delivered at the respective conventions other essays which were presented in each synod during the past two years were reviewed by representatives of each synod.

The Administration Division together with the Doctrinal Division held a special meeting with representatives from the Lutheran Confessional Synod, Bishop Randy DeJaynes and the Rev. David Heiser. The LCS representatives reported that a decision to break fellowship with the ELS and WELS was made at a meeting of the LCS Ministerium and Board of Directors on October 11. The action was taken because the LCS had come to the conclusion that the ELS and WELS teach falsely on the Doctrine of the Ministry. (See below) Further administrative matters were discussed. 1. The certification of a called worker. (This has to do with charges of sexual exploitation.) The ELS will put into practice a similar procedure that is used in the WELS. 2. Colloquy procedures were discussed. 3. WELS reported that it will be making a special synod-wide study of the Doctrine of Church Fellowship in 1997. 4. Insurance matters were discussed. 5. The next Forum would take place in Milwaukee, Wisconsin, on October 19-20, 1998. The Doctrine Division approved of an item entitled *Procedures for Establishing Fellowship with Other Church Bodies*. 6. The ELS revision of the Lord's Supper Statement was discussed and the WELS representatives reported that they were satisfied with the committee's explanation. 7. The WELS Music Convocation at Carthage College in the summer of 1996 was discussed and explained. 8. The Divisions on Home and Foreign Missions discussed internal matters such as salary schedules, location of new congregations, manpower shortages, the work in Australia, and other internal matters.

The Parish Service Division discussed matters pertaining to higher education. The WELS amalgamation of schools was reported to be going well and Bethany reported on its plan to develop into a four-year institution.

In the Education Divisions, matters having to do with the certification of teachers, the need for background checks on called workers, various publications produced in both synods, and activities offered to teachers and principals were discussed.

The Worship Division discussed how both synods have a high regard for traditional church music but are also willing to work with new contemporary music as well.

Officers of the Forum were elected as follows: G. Obenberger, chairman for the next two Forums; Steven Petersen, secretary; and Markus DeGarmeaux, program committee. Chairman Duane Tomhave closed the meeting with devotion and prayer.

THE LUTHERAN CONFESSIONAL CHURCH (SWEDEN AND NORWAY)

The biennial convention of the Lutheran Confessional Church (Sweden and Norway) met at Ljungby, Sweden, July 11-14, 1996. ELS representatives in attendance were your president and also Pres. Wilhelm Petersen. The theme of the convention was *My Grace is Sufficient for You*. (II Cor. 12-19) Essays were delivered by various pastors of the LBK under this theme. Pres. Petersen delivered an essay entitled *The Gift of Eternal Life*. The Synod Sunday sermon was

preached by your synod president. This small church body continues to proclaim the Word of God in its truth and purity in their homelands where the principles of confessional Lutheranism are no longer predominant. Though they are small their voice is heard and souls are being edified. It was indeed tragic that the body had to split in 1987 over the Lord's Supper controversy. Some of those who had left the LBK are now beginning to have contact with their former brethren. It is our hope and prayer that these two groups could once again be united. Let us remember our dear brethren in Scandinavia in our prayers before the throne of grace that they may not become discouraged but may trust in the Lord and go forward with the proclamation His Word.

THE EVANGELICAL LUTHERAN FREE CHURCH (GERMANY)

As modern transportation and communication become more available we draw closer and closer to our brethren in Europe. We are especially appreciative of the strong stand of the Evangelical Lutheran Free Church of Germany as they labor mostly in what was formerly Communist East Germany. They are now concentrating their mission efforts in the western part of Germany and are endeavoring to establish confessional congregations there. There is contact between the ELFK and our mission in Plzen, Czech Republic. They come together when the European portion of the CELC holds its meetings. The church body operates a seminary in Leipzig where a number of fine young men are being trained for the ministry. Pres. Gerhard Wilde recently wrote concerning his visit to last year's convention: *1996 has been a special year for us, because we could stay with you. It has been a marvelous experience to take part in the dedication of your new chapel, the jubilee of your seminary, and to listen to the beautiful church music and the sermons, the devotions and the papers and discussions during your convention. How far away for so many decades has our ELFK been from you! You gave us the opportunity to be the first ones of our church to be among you in the ELS. Thank you for all your help and kindness. We really enjoyed it to be your guests and hope to have you over here again someday.* A recent report from the ELFK provides the following concerning the Leipzig Seminary: *The seminary is a section of a larger house with the attached garage. It has been remodeled into a cozy but attractive facility with a classroom, a library room, five dormitory rooms, and a student kitchen. A new home is being built for Prof. Hoffmann. It is one unit of a duplex and will contain two dormitory rooms in the basement for students, a living room and kitchen on the ground floor, bedrooms for the Hoffmann children on the second floor and a master bedroom and study in the attic. Cost is in excess of \$350,000.* The ELFK is doing mission work by serving small groups of interested people. Pastor Michael Herbst, for example, serves groups from the Switzerland border in the west into Austria on the east—a distance of about 250 miles. The ELFK now enjoys freedom from an oppressive government and freedom to reach out with God's word beyond the walls and fences of East Germany. Serious new challenges posed by Germany's reunification remain. Oppression has been replaced by a spiritually indifferent society. Only two percent of West Germans attend church. Moreover, there is the economic adjustment. The cost of everything is greatly increased and high unemployment plagues Eastern Germany.

The ELFK has seventeen active pastors as well as one vicar and five seminary students.

Let us remember these dear brethren in our prayers who struggled for so long under the yoke of Communism and who now face inflation and unemployment. May the Lord give them strength and zeal for the enormous tasks that they face.

LUTHERAN CONFSSIONAL SYNOD

Two years ago our Evangelical Lutheran Synod entered into church fellowship with the Lutheran Confessional Synod. This is a very small group consisting mainly of one congregation in Decatur, Illinois. It was organized as a synod in order that it might be a witness to the cause of confessional Lutheranism. We are sorry to announce that the Lutheran Confessional Synod has broken fellowship with the WELS and the ELS. We regret that this has taken place. Further details on the cause for this breach of fellowship are found in the report of the Doctrine Committee.

THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA

The Evangelical Lutheran Synod of Australia, though a small group, continues to labor to spread the gospel. We have been informed that the congregation in Kallangur whose pastor is the Rev. Mark Tuffin, a graduate of Bethany Seminary, has now achieved self-supporting status. We are pleased to hear of the progress they have made. The congregation in Maryborough under Pastor Peter Prange is still in need of subsidy. Our Board for Foreign Missions is providing some financial help for the work of our sister synod. May the Lord continue to bless this small confessional church body even as he has blessed our ELS.

THE CONFSSIONAL EVANGELICAL LUTHERAN CONFERENCE

The formation of the Confessional Evangelical Lutheran Conference in 1993 has proven to be a real source of strength and unity for the fifteen-member church bodies. The second meeting of the conference was held in Quebradillas, Puerto Rico, April 23-25, 1996. The conference meets every three years and plans are now being made for the next meeting which will be held in Winter Haven, Florida. The essays which were delivered at the conferences and the fellowship which was enjoyed proved to be very strengthening for the members. Officers of the CELC are: Prof. Wilbert Gawrisch, president; Prof. Lyle Lange, vice president; Prof. John Moldstad, Jr., secretary. Pres. George Orvick and the Rev. Duane Tomhave are members of the Planning Committee. The next meeting of the CELC will have as its theme *Come Holy Spirit God and Lord*. It will deal with the Holy Spirit: His Person and Work. This is considered to be a very important topic because so many of the church bodies are faced the problem of encroaching sects which emphasize tongue speaking, etc.

At the 1996 meeting two new church bodies were received into membership. They are the Evangelical Lutheran Synod of Peru and the Evangelical Lutheran Church of Russia. Their confessional stance was found to be in agreement with that of the conference. Our synod should take action this year by ratifying the membership of these two new church bodies in the CELC. The Rev. Abraham Rosario, president of our daughter synod in Peru, wrote after the meeting: "The fellowship with the brethren in Christ from different countries comforted me, because it touched my feelings, given by God, that Peru is not alone, it has many brethren, in the common message and in the unity of doctrine. Now in Lima, Peru, the essays are being translated and presented in Spanish, the common language of the people here, by the missionaries. I wrote a report about them for our spiritual Peruvian newspaper: *Noticiero Luterano* [Lutheran News]. It will be distributed to all of our National congregations both in Lima and in the Provinces. A report will also be given to our National Pastoral Conference on the 12th and 13th of August. I want to remind everyone of our cen-

tral point of theology, to reconfirm and consolidate our unity in the faith, in one foundation: *The just shall live by faith*. In Peru, we are very happy to be affiliated with the CELC. This causes us greater happiness than any building or skyscraper built by man. The brethren in Peru thank God and you organizers of the conference."

A five-member Commission on Theology has been appointed and is in the process of drawing up a doctrinal statement which will summarize the essays on Holy Scripture given at the first meeting of the CELC. The chairman of the commission is Pres. Wilhelm Petersen. Other members are: Prof. Lyle Lange, Prof. Martin Hoffmann, Prof. Salimo Hachibamba of Zambia, Africa, and Rev. Egil Edvardsen of Norway.

SYNODICAL AFFAIRS

CIRCUIT VISITORS' WORKSHOP

The 1996 Visitors' Conference of the Evangelical Lutheran Synod was held on November 7-8, 1996, at the Holiday Inn, Burnsville, Minnesota. All of the circuit visitors were present for a very profitable two-day conference.

A paper entitled, *Unconditional Subscription to the Lutheran Symbols as a Tool for Doctrinal Unity* was presented by the Rev. Klebe Brumble. It was an edifying presentation followed by much discussion. Another presentation entitled *Congregation Work as we Approach 2000* was read by the Rev. Thomas Fox. This also made for an interesting discussion. The Rev. Norman Madson presented a paper entitled, *When May a Pastor's Call be Terminated?* Pres. Marvin Meyer gave a presentation about Bethany Lutheran College, particularly about how the college is moving towards becoming a four-year school granting baccalaureate degrees. Pres. W. Petersen of the seminary reported that the seminary has one of the largest enrollments ever. The circuit visitors resolved to express their appreciation for the seventeen years of service which Wilhelm Petersen has given to our seminary.

A new program was inaugurated whereby each visitor would visit every pastor in his circuit to encourage them and increase the fraternal spirit which needs to exist among us. Funding for this program has been provided by the Board of Trustees and quite a number of such visits have already been carried out. The visitor is to inquire about the pastor's personal feelings about the ministry, health, home life, children, economy, relationship to the congregation, and relationship to the synod. Since not many formal visitations are being conducted it was deemed necessary to begin such a program.

The visitors reported on activities in their circuits and conditions that prevail.

Quite a number of casuistry questions were discussed concerning problems which face pastors in this modern age. Concerns were expressed about the unity of doctrine and practice concerning the Sacrament of the Altar. The pastors were encouraged to teach in conformity with the Doctrinal Statement of our synod. The conference was funded by a generous grant from AAL. Your president wishes to express sincere appreciation to each one of the visitors for their assistance.

PASTORAL CONFERENCES

One of the requirements of the bylaws of the Evangelical Lutheran Synod is that of promoting pastoral conferences. Pastors of our synod have been very diligent in conducting regular Circuit Pastoral Conferences and also local area Winkel Conferences. This year it was my privilege to attend the California/Arizona Pastoral Conference held at Grass Valley, California, on September 10-11. I also attended a Winkel Pastoral Conference at Midland, Michigan, on October 18. The Lake Michigan Area Pastoral Conference was held at Holy Cross

Church, Madison, Wisconsin, on September 17-18 and the General Pastoral Conference was held January 7-9 in Bloomington, Minnesota. The conference was well attended and was very profitable for all of our pastors. The Circuit 8 Pastoral Conference was held May 22-23, at Tracy, Minnesota. Other conferences in the Pacific Northwest district and the Florida district were also held. It is very important for our pastors to come together for such meetings in order that they might grow in their understanding of the scriptures, share in their concerns and ideas for the welfare of the synod and preserve the fraternal spirit that is so necessary for a church body.

WOMEN'S MISSIONARY SOCIETIES

Many contributions for the work of the Lord are made possible through the Women's Missionary Societies of our church body and also by Bethany Women's Auxiliaries. I would like, therefore, to take this opportunity to express deep appreciation to the faithful women of our synod who serve their congregations and our church body in so many ways.

ASSIGNMENT COMMITTEE

The Assignment Committee assigned the following vicars: Aaron Hamilton to Bethany Lutheran Church, Port Orchard, Washington; Timothy Zenda to King of Grace Lutheran Church, Golden Valley, Minnesota; and Jesse Jacobsen to Mt. Olive Lutheran Church, Mankato, Minnesota. Candidate of Theology Konstantin Mamberger will be commissioned during the synod convention as a missionary to Ukraine. His ordination will take place in Kiev on October 5.

It is with joy that we send forth these young men to receive further training in the congregations of our synod. We look forward to the time when they may become pastors of congregations and begin their service in the office of the public ministry.

BETHANY LUTHERAN THEOLOGICAL SEMINARY

At this year's convention we celebrate another historic occasion in the life of our Evangelical Lutheran Synod, namely, the dedication of our new Bethany Lutheran Theological Seminary. Above all we are grateful for the faithful professors who have guided our seminary and taught our students since it was organized in 1946 which is now 51 years ago. When it was first organized our seminary occupied one classroom in old main and from there moved around to several different locations in old main. In 1977 a new building was constructed which provided an excellent facility for our seminary for the next 20 years. This building was finally outgrown with the increase in students and account of the fact that the synodical office moved to Mankato and occupied a portion of the seminary building. Plans were then made to construct a new and larger seminary building and space for synodical offices and archives. The seminary and synod offices were able to move to the new building last fall and now enjoy the spacious and beautiful edifice which will serve our synod for many years. The seminary now has classroom space, a student lounge, library, professors' offices, and a beautiful small chapel. It is really a joy for the professors and students to be able to work and study in such a fine new facility. On Sunday afternoon, June 15th, at 2:30 p.m., the dedication service for the new building will take place. Major assistance for the construction of this building was provided by grants from the Marvin M. Schwan Charitable Foundation. A special synod-wide offering with a goal of \$400,000 will be completed in January of 1998. It appears that we will exceed our goal and these funds will be matched. We will therefore soon be able to announce that our seminary building is completely paid for.

Let us continue to pray for our seminary students and for the professors so that we may have an ample supply of pastors to serve the congregations of our synod and to open new missions.

SYNOD HEADQUARTERS

Finally our synod has headquarters which it can officially call its own. The new building provides a president's office and three smaller offices for use by staff when such workers are added, an ample secretarial office with the latest equipment for the carrying on of the synod's work, and a board meeting room where the synod's boards and committees meet. We are so thankful to the Lord for these beautiful facilities which make the operation of our synod so much more efficient and convenient.

SYNODICAL ARCHIVES

Our synodical Committee on Archives and History is getting well organized in its new quarters on the first level of the synod/seminary building. Here our historical records are carefully preserved under climate-controlled conditions and there is a spacious office for the sorting and filing of all the material as well as for the historical research. The members of our synod who are interested in doing historical research are invited to make use of the archives. President Emeritus Norman Holte and the Rev. W. C. Gullixson continue to work faithfully to organize the material in a systematic fashion. Pastors and congregations are urged to send documents, bulletins, historical records, pictures, etc., to the Department of Archives for preservation.

ELS HISTORICAL SOCIETY

Saturday, June 14, will be another historical day in the life of our synod. On that day the first annual meeting of the Evangelical Lutheran Synod Historical Society will take place. An interesting program is being planned with the Rev. Søren Urberg, a noted historian and popular lecturer on Scandinavian culture, will be the guest speaker. He presently serves as pastor of Our Savior Lutheran Church, Hawley, and Calvary Lutheran Church, Ulen, Minnesota. The annual meeting held at the college will open with coffee and fellowship at 9 a.m. with the opening devotion at 10 a.m. on June 14. Besides the address by Pastor Urberg a main feature of the first meeting will be the organization of the Society with the adoption of the constitution and election of officers. The Society will also publish a newsletter entitled Oak Leaves. The title reminds us of the historical oaks at Koshkonong and at Lime Creek.

ANNIVERSARY OFFERING

As authorized by the 1995 convention, a special offering began on January 28, 1996. We are pleased to report that a steady progress is being made towards reaching the goal of \$400,000 over a two-year period. It appears that if we all participate we should be able to surpass this goal. Over \$350,000 has already been received. This money will be matched and will go towards paying for the new seminary/synod building. We are very appreciative of the response by the members of our synod towards the building of this new seminary and are thankful to the Lord for moving the hearts of our people to see the importance of providing for the training of future pastors.

RETIREMENT OF SEMINARY PRESIDENT

We wish to take special note of the fact that Dr. Wilhelm Petersen who has served as the president of Bethany Lutheran Theological Seminary for the past

17 years has announced his retirement. President Petersen is a 1953 graduate of our seminary and served parishes in Northern Minnesota; Madison, Wisconsin; and Mankato before accepting the call to the seminary in 1980. Under his leadership many fine candidates have been prepared for the pastoral ministry, the faculty has been expanded to three full-time and several part-time professors and a new building has been completed. On behalf of the synod we wish to express our gratitude to the Lord and to Pres. Petersen for his faithful service. We also express our thanks to his wife, Naomi, who has provided vital assistance and guidance to the seminary families.

NEW SEMINARY PRESIDENT TO BE INSTALLED

On Sunday, June 15, at 7 p.m., the Rev. Gaylin Schmeling will be installed as the new president of Bethany Lutheran Theological Seminary. Pastor Schmeling comes to us from Okauchee, Wisconsin, where he served as pastor of Holy Trinity Lutheran Church. He had previously served as pastor of the Cottonwood/Tracy, Minnesota, parish. He also is a graduate of our Bethany Lutheran Seminary and has earned an S.T.M. degree. He has served our synod as chairman of the Doctrine Committee for a number of years and has provided theological leadership to our church body. We welcome him and his wife, Rebecca, to the seminary and ask the Lord to bless his leadership in the years to come.

BETHANY LUTHERAN COLLEGE

Under the leadership of Pres. Marvin G. Meyer and a dedicated faculty and staff our college continues to move forward. On Monday, June 16th, at the opening of the convention a groundbreaking service will be held for the construction of a new college library. Later this summer work will begin on a new men's residence hall which will be necessary to accommodate our growing enrollment. Especially exciting on the campus is the move forward to becoming a four-year institution. We will then have a fully-accredited confessional Lutheran college which will be able to grant baccalaureate degrees to its graduates. This requires a great deal of hard work on the part of the faculty and the administration. The next years will prove to be exciting times for our school. We want to commend Pres. Meyer for his leadership and to extend our congratulations to him on his receipt of an honorary doctor's degree from Waldorf College, Forest City, Iowa.

May the Lord continue to bless and preserve our Bethany so that many more young people may be instructed in the *One Thing Needful*.

HOME MISSIONS

Our Board for Home Missions continues to carry on its important task of beginning new mission congregations. The selection of sites, the purchase of property and the building of buildings require a great deal of supervision and management. The board strongly feels the need of a full-time mission counselor to aid in the development of these new churches. The Board of Trustees has recommended that a mission counselor to serve both Home and Foreign Missions be approved by this convention and that a call be extended to such a person. I believe that the time has come for such an addition to our staff because the area of mission work is one of our chief endeavors and the amount of funds involved requires careful management. In the state of Florida alone we have nine churches. Eight of these began as mission congregations. Six of them have recently constructed new church buildings and one is in the process of erecting such a building at the present time. May the Lord continue to bless and guide the Board for Home Missions as it carries out its heavy responsibilities.

FOREIGN MISSIONS

If we count the national pastors as well as the American missionaries and include those sponsored by Thoughts of Faith our ELS now has 18 missionaries working on the foreign field. It is especially encouraging that through the diligent work of our seminary in Peru we now have five fully-trained and ordained national pastors assisting our three American missionaries on that field. Plans are in the making for establishing a seminary in Chile so that we can begin the training of national pastors there also. The third missionary has been called to Chile and we are pleased to see the progress that is being made in that South American country also. The Thoughts of Faith organization continues to move forward in Eastern Europe. The Ukrainian Lutheran Church has been established with the Rev. John Shep serving as its bishop. Candidate of Theology Konstantin Mamberger will join Pastor Shep and Pastors Kovaciny and Rakos in the work there. The Rev. Joel Rakos from the WELS recently joined our mission staff in Ternopil. The Rev. David J. Webber has accepted the call to become administrator of the St. Sophia Lutheran Seminary in Ternopil. He will provide leadership in the training of national pastors in that part of the former Communist world. People in Ukraine are eager to hear the gospel and the *fields are white unto harvest*. In the Czech Republic Martin Luther School continues to teach a large number of children. After getting the school off to a good start and serving in that field for five years Principal Silas Born has accepted a call to Bethany Lutheran College. He has done wonderful work in the organization of the school and administering all the details in connection with operating a school in a foreign land. We wish to express our sincere appreciation to Mr. Born and to his wife, Mary, for their dedicated service on the foreign field. The addition of the Rev. Mark Grubbs to the staff in Plzen should greatly enhance the outreach to the population there. May the Lord bless the efforts of all of our workers on the foreign fields.

DIRECTOR OF CHRISTIAN EDUCATION

A new position has been created at Bethany Lutheran College which will help promote the concept of Christian elementary education within the congregations of our synod, encourage and prepare current and potential faculty, and improve the overall quality of Christian education throughout the Evangelical Lutheran Synod. The director of Christian education will encourage Bethany Lutheran College students to consider serving in elementary schools of our synod; mentor those graduates of Bethany College who are planning to be Christian day school teachers as they continue their education at other institutions; teach education courses for synod certification where the student is made aware of the distinctive characteristics of Christian education; serve as liaison between synod administration, Christian day schools and their teachers and Bethany Lutheran College administration; visit existing schools annually as well as consult with congregations interested in starting day schools to encourage and give direction as needed; coordinate teacher evaluation and placement of candidates and attend synodical education meetings. We feel that such a new position will greatly enhance our synod's efforts in aiding congregations which are operating Christian day schools and assisting those who are in the process of opening new schools. The person filling this position will be a full professor at Bethany Lutheran College but will work closely with our Board for Education and Youth and with the schools of the synod as well.

We are very pleased to announce that Mr. Silas Born of Plzen, Czech Republic, has accepted the call to this position. Mr. Born has long years of experience in teaching, organizing and starting schools and will make a real contribution to the work of Christian elementary education at Bethany Lutheran College and throughout our ELS.

NEW PASTORS AND CONGREGATIONS

This year we are very pleased to welcome into our clergy thirteen new pastors and two new congregations. Of the pastors six are graduates of our Bethany Seminary, three have transferred from the WELS, one, Missionary Oto Rodriguez, now serving in Santiago, Chile, comes from the Evangelical Lutheran Synod of Mexico with whom we are in fellowship, and four come to us by colloquy from the Lutheran Church-Missouri Synod. We are pleased that the Lord continues to provide laborers for his harvest with the addition of these fine pastors and missionaries who have come to work in our ELS.

STEWARDSHIP

As we look at the contributions of our congregations for the Lord's work which is being done through our Evangelical Lutheran Synod it appears that over the last ten years we have not increased very much. After reaching a peak of \$795,441 in giving for our current budget in the year 1994 we experienced a decline to \$791,325 in 1995 and then declined to \$749,500 in 1996. So far in 1997 we are doing somewhat better. As of March 31, 1997, we were \$26,000 ahead of last year's contributions. We do, of course, remember that during these present two years, 1996-1997, we are at the same time gathering a \$400,000 thankoffering for the 50th anniversary of Bethany Lutheran Seminary. Considering this factor the giving has improved. I would urge the delegates to the convention, however, to discuss these matters in each congregation and examine the procedures whereby they gather offerings for the work of the Lord away from home. These procedures should include some organized system such as including an amount for the Lord's work away from home in the regular budget of the congregation; perhaps having a regular monthly envelope for the synod in each envelope box; holding special mission festivals to stir up interest in the spreading of the gospel; making use of all the information material that is received about synodical work and making certain that the work of the synod becomes an important part of the congregation's effort to serve the Lord. We believe that it would be helpful if each congregation would examine what they have given to the synod in years past and then set goals for the future. We need to be systematic in doing the Lord's work and not simply leave it to chance. Oftentimes our membership is not aware of the programs that we have undertaken. Information and inspiration from God's word about the great work that we are doing are essential. We also have the added incentive that everything that we give for the Lord's work away from home is being matched and the Lord therefore gives us a double opportunity to spread the gospel. Let us therefore determine that when we go home from this convention we will bring a positive message about our joint responsibilities as members of the synod in carrying out all of the activities which we have previously described in this report.

Our giving for the Lord's work and all that we do in His kingdom should be motivated solely by our love for the Lord Jesus Christ and our appreciation for what He has done for us. He gave Himself on the cross of Calvary as a sacrifice for our sins and has opened the door of paradise for us and for all those who are brought to faith in Him. In thankfulness to Him we ought to do all that we can to bring others into the kingdom.

FUTURE GIFTS TO THE LORD

Prof. Richard Wiechmann has served for a number of years as our deferred giving counselor. He travels extensively to all parts of the synod preaching, holding seminars, visiting with pastors and members, helping to write wills and guiding people as they plan their estates. He is well informed regarding the technical and legal matters which have to do with estate planning and is available for anyone who would like to consult with him. We would urge congrega-

tions and individuals to invite Prof. Wiechmann to hold an estate-planning seminar and point out what benefits there are in carefully planning how to distribute one's possessions here on earth. Prof. Wiechmann has done an excellent job in carrying out his work and we extend our sincere appreciation to him.

PRESIDENT'S ACTIVITIES

During the past year we have preached or spoken at sixteen of our synod's congregations. They are St. Paul's, Clintonville and St. Martin's, Shawano, Wisconsin (joint service); Pinehurst, Eau Claire, Wisconsin; Hillsboro, Oregon; Gresham, Oregon; Holy Cross, Madison, Wisconsin; First Trinity, Marinette, Wisconsin; Lakewood, Lakewood, Washington; Our Saviour's, Princeton, Minnesota; Bethany, Hampton, Iowa; Holy Trinity, Okauchee, Wisconsin; and Faith, Oregon, Wisconsin. We also worshipped with and brought greetings to Our Savior, Lakeland, Florida; Peace, South Lakeland, Florida; and Resurrection, Winter Haven, Florida. We very much enjoy the opportunity to bring a message from God's word to our congregations and to share the fellowship that we have with pastors and people.

Our pastors are working very diligently in caring for their flocks in a world that is filled with all kinds of trials, tribulations and temptations. We ought to pray for our pastor that the Lord would give him strength and courage to carry on his difficult calling. We ought also to regularly examine the salaries that we are paying our pastors. We fear that many of them are not receiving enough to make ends meet with the high cost of educating children and keeping up with all the necessary expenses.

As has been previously reported on December 12th I underwent a prostatectomy at the Mayo Clinic in Rochester. I am thankful to the Lord that He has once again restored me to good health so that I am able to carry on my work. God willing I look forward to serving in the future according to the strength that He gives me. I also want to express my sincere appreciation to all the members of our synod who offered up prayers on my behalf during this period in my life. Your support and encouragement was much appreciated.

CONGRATULATIONS

We extend our sincere congratulations to all those who are celebrating anniversaries of ordination at this convention. They are as follows: The Rev. Robert Carter, 40 years; Prof. Adolph Harstad, 25 years; the Rev. Martin Teigen, 25 years; and the Rev. Larry Vinton, 25 years. May the Lord give us all strength and zeal to continue to serve Him to the best of our ability.

We extend a special congratulations to Pres. Marvin Meyer of our Bethany Lutheran College upon his receipt of an honorary doctor's degree from Waldorf College, Forest City, Iowa. May the Lord continue to bless him as he continues to labor for the up building of our Bethany. May the Lord also bestow His blessings upon his wife, Pat, for her faithful service together with her husband.

OUR THANKS TO ALL GOD'S FAITHFUL SERVANTS

It gives me great pleasure to take this opportunity to express thanks to all who labor for our church body and for the flocks to which they have been called. We thank our pastors, professors, administrators, board members, teachers and every layman and woman in the synod who once again have worked so hard this year to help promote the advancement of His kingdom. Our officers are deserving of special thanks: The Rev. Glenn Obenberger, vice president; the Rev. Craig Ferkenstad, secretary; and Mr. Leroy Meyer, treasurer. We express our thanks and appreciation

to Pastor Theodore Gullixson for his capable and faithful editing of our synod's church paper, *The Lutheran Sentinel*. Once again we express appreciation to Pres. Meyer of the college and Pres. Petersen of the seminary for their valuable service to our synod. We ask the Lord to bless each faithful pastor who cares for His flock, our home and foreign missionaries who labor far from home and all the members of our synodical boards and committees who are very diligent in the tasks assigned to them. May God bless each and every one of our faithful workers.

CONCLUSION

As we complete another synodical year and arrive at the 80th annual convention of our church body we offer up our heartfelt praise and thanks to the Lord for the abundant grace which he has once again bestowed upon our synod. We pray that he would continue to preserve us from all false doctrine and error which can so easily creep into the church. We pray that he would preserve us in the unity of doctrine and faith and help us to live together as brethren and to honor and respect one another. We sing in one of our hymns:

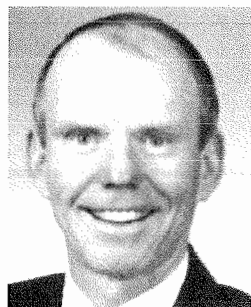
*Good and pleasant 'tis to see
Brethren dwell in unity,
When the law which Jesus taught,
Rules each word, and deed, and thought*
TLH 397 v. 1.

May we look forward, then, with confidence and enthusiasm as we face the future determined to continue to proclaim God's word in its truth and purity and to expend every effort to reach out to those who do not yet know their Savior. May we also continue with courage to teach the pure word of God in all of our schools, our college, our seminary and in all of our churches. The Lord Jesus has taught us: *If ye continue in My word, then you are My disciples indeed. And ye shall know the truth, and the truth shall make you free.* (John 8, 31-32)

Soli Deo Gloria

George M. Orvick, president

JUSTIFICATION THROUGH FAITH PRODUCES SANCTIFICATION



Prayer

Almighty and everlasting God, in your great mercy you have justified us freely by grace through the redemption that came by Christ Jesus. We thank you for giving us the faith through which we own your forgiveness and righteousness. Continue now to send us your Holy Spirit by your Word and Sacraments that he may rule our hearts and that we may live more-and-more sanctified lives that show our abiding gratitude to you for your loyal love toward us; through Jesus Christ, the Vine to whom you have attached us that we may produce good fruit. Amen.

Introduction

What is your impression of the following statements?

- “It doesn’t much matter how you live as long as you believe in Jesus as your Savior. After all, salvation is by grace, not by works. In fact, sin accents the grace and forgiveness of God all the more.”
- “It doesn’t much matter what you believe as long as you try to live a God-pleasing life. Doesn’t Jesus show us that in Matthew 25, and doesn’t James say that in his epistle? It’s better to ‘walk the walk’ than ‘talk the talk.’ ‘Deeds not creeds’ is my principle because I don’t want to be a hypocrite.”
- “Good works are necessary to salvation.”
- “Good works are detrimental to salvation.”
- “Good works are necessary.”
- “We don’t have to preach sanctification, because the Reformed TV evangelists already do too much of that.”
- “You conservative Lutheran preachers do an excellent job of preaching justification. But you sure neglect sanctification! We would love to hear more about the new lives God wants us to live now that we know and love Jesus as our Savior.”
- “Only the doctrine of justification motivates God-pleasing living. Therefore we don’t have to preach the Law in its ‘third use’ as a guide for Christian living.”
- “You’re either a ‘Pietist’ or a ‘Charismatic’ if you emphasize the doctrine of sanctification and talk about living the new life of the Spirit. You might be a Christian but you’re certainly not a ‘Confessional Lutheran.’”

- “I’m reluctant to preach about good works for fear that people will think that salvation is by works after all. In fact, I’ll admit it: I deliberately neglect preaching on some texts, or at least parts of some texts.”
- “You can expect some harsh criticism from conservative Lutherans if you deal with the topic of sanctification in any-thing other than a parenthetical way.”

What do you make of each of those statements? We will give you the opportunity to analyze them at the close of this paper. Each of those statements touches in some way on the teaching of justification and sanctification and their relationship to one another.

In keeping with our convention theme of “Walk In Newness Of Life,” the general topic before us now in this paper is “Sanctification.” The specific theme that we intend to develop is “Justification Through Faith Produces Sanctification.”

As disciples of our Savior, we want to believe, teach, confess and live everything that he has commanded. That includes Sanctification. Our Lutheran Confessions therefore declare:

“Especially in these last times, it is just as necessary to exhort people to Christian discipline and good works, and to remind them how necessary it is that they exercise themselves in good works as an evidence of their faith and their gratitude toward God, as it is to warn against mingling good works in the article of justification. Such an Epicurean dream (that good works are detrimental to salvation, the position of Nicholas von Amsdorf) concerning faith can damn people as much as a papistic and Pharisaic confidence in one’s own works and merit.” (Formula Of Concord, Epitome, Article IV, Good Works)

Our Evangelical Lutheran Synod in its concise doctrinal statement, “We Believe Teach and Confess,” declares boldly concerning sanctification:

“We confess that good works are necessary fruits of faith in the life of a Christian and that they proceed from a renewed heart that is thankful to God for His mercy and love. Although there is no human cooperation in the matter of one’s conversion and justification, there is cooperation on the part of the regenerate Christian in his or her life of sanctification. Good works do not earn or contribute to one’s salvation, but they naturally flow from the living faith which is present in the hearts of those who have already been saved by God’s grace alone.”

That concise statement of our synod is an epitome of all that follows in this paper.

The Words “Sanctify” and “Sanctification”

According to *Young’s Analytical Concordance*, the English noun “sanctification” and the verb “sanctify” appear some 135 times in the Old and New Testaments of the King James Version. The Old Testament Hebrew verb behind the translation “sanctify” is *kadash*, whose root meaning has to do with being

“set apart.” The New Testament Greek verb behind the English verb “sanctify” is *hagiazō*, “to make holy”; Greek nouns with the same root as the verb are *hagiasmos*, meaning “holiness, consecration, sanctification,” and *hagiosune*, “holiness.” Words that in the King James Version were translated as “sanctify” or “sanctification” are, of course, rendered in a variety of ways in modern English versions.

Definition of “Sanctification”

Following its use in Scripture, we employ the term “sanctification” in two senses, a wider and a narrower sense.

In its **wider sense** “sanctification” refers to the entire gracious work which God the Holy Spirit performs through his word, from bringing sinners to faith and continuing through keeping believers in that faith until they reach eternal life in heaven. In this broad sense sanctification includes God’s work of creating faith, justification through faith, sanctification in the narrow sense of Christian life, preserving the faith of the believer until death, and his final glorification. This wide use of the term is seen in 2 Th 2:13: “. . . from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.” (See also Ac 26:18; Eph 5:26; Heb 13:12; 1 Pe 1:2) In given passages of Scripture, one or more aspect of sanctification in the wider sense may receive the emphasis while the whole field of meaning of the term is still in view. Luther at times uses the term sanctification in the broad sense in his catechisms; and so do we when we speak of the extensive work of the Holy Spirit in the Third Article of the Creed as simply “sanctification.”

In its **narrower sense** sanctification refers to the Holy Spirit’s work which follows justification through faith and consists of renewing the believer and bringing forth in him works of renewal. Some terms that mean the same as sanctification in this narrower or strict sense are the following: renewal, renovation, transformation, restoration, the new life, godly life, holy life, and spiritual growth. Some synonyms for the acts of the new life that are also a part of sanctification in the narrow sense are these: fruits of faith, fruit of the Spirit, good works, and godly acts. You can, no doubt, add to these lists of terms. The narrower sense of the term is seen in Scripture in 1Th 4:3: “It is God’s will that you should be sanctified: that you should avoid sexual immorality . . .” The Greek in that verse which the NIV translates “be sanctified” is the noun *hagiasmos*, literally, “sanctification.” (For other NT verses that refer to sanctification in its narrower sense, see for example Ro 6:19,22; 2 Co 7:1; 1Th 4:7).

From the above it may be evident that properly speaking we divide even the narrow sense of sanctification into two aspects:

1.) The inner renewal of the Holy Spirit in the Christian, and 2.) the living out of that inner renewal in the Christian's new life of good works. There is obviously a "cause and effect" or "antecedence and consequence" relationship between the two aspects. Aspect #1 is the new spiritual nature fashioned by the Spirit when he creates the faith that lays hold of justification; and aspect #2 involves the good works that are the result and evidence of that Spirit-created holiness. That distinction within the narrow sense of sanctification can be seen in Gal 5:25: "Since we live by the Spirit, let us keep in step with the Spirit."

Since two people may perform the same or similar acts (e.g. Cain and Abel's sacrifices), but for one it is a work of sanctification and for the other in God's eyes it is not, we need to know what Scripture means by good works or acts of sanctification. God the Holy Spirit, faith in Christ, Christ within, love, and the Word as guide are the elements that build the definition. The following Scriptures speak of those elements and reveal the meaning of works of sanctification.

"We are God's workmanship, created in Christ Jesus to do good works." (Eph 2:10) "It is God who works in you to will and to act according to his good purpose." (Php 2:13) "Without faith it is impossible to please God." (Heb 11:16) "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." (Gal 2:20) "The only thing that counts is faith expressing itself through love." (Gal 5:6) "Christ's love compels us." (2 Co 5:14) "How can a young man keep his way pure? By living according to your word." (Ps 119:9)

A catechism therefore offers this simple definition: "A good work is whatever a believer does according to God's word out of love and thanks for all of God's goodness." (*Luther's Catechism*, NPH. 1982) Although we could add the other elements included in the above verses, that basic definition is certainly workable.

It is the narrow sense of sanctification that is the topic of this paper. Even in this sense sanctification is a big subject. But as the title of this paper reveals, we are limiting ourselves and focusing on the relationship between justification through faith and sanctification. We will not drift far from the central thought that **Justification Through Faith Produces Sanctification.**

The Order of Justification and Sanctification

We come to the critical question immediately. What comes first, justification through faith or sanctification? The answer to this basic question affects all of theology. The response that we would all give naturally, apart from divine revelation, would be dead wrong. We would be spiritually dead because of it. It is only by the grace of God's Gospel revelation that we can shout the answer to our question from the top of McMahon Hill here with all joy-filled confidence.

Paul writes: "We maintain that a man is justified by faith apart from observing the law." (Ro 3:28) Can there be any question about the order there? Justification does not have to await the works of the sinner before it arrives on the scene. The psalmists' words also show the order: "But with you there is forgiveness; therefore you are feared." (Ps 130:4) And again: "I will run the way of your commands, for you have set my heart free." (Ps 119:32) Our Savior says it so clearly: "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit." (Jn 15:5) Justification through faith, which is none other than being grafted to Christ through faith and thereby receiving the forgiveness of sins, comes first! God in his undeserved love counts us holy heirs of salvation for Christ's sake alone; and we receive that gracious state freely through the faith God himself gives us. Our marvelous status does not hinge in any way on what *we* do. It is all based on what *he* already has done. And that cannot be undone any more than Christ can be un-crucified and un-raised. Any talk about sanctification must start at that gracious revelation from God's Scripture. We'll say it again. Justification comes first, and sanctification comes second as a consequence.

All the natural religions of this world have the order dead wrong. With only two choices of what comes first, we might be tempted to think that the law of averages would lead somebody to get it right. But it never happens. The reason that natural man consistently reverses the order and thinks that performing some kind of good acts must come first before man can find himself in something of a satisfactory state before God is the deeply ingrained "opinion of the law" (*opinio legis*) or work-righteous attitude. Look at all human-devised religious ideas and you will see "the opinion of the law" as an unquestioned principle. Look at the desperate ancients seeking to earn favor with their deities by their actions so that their crops will grow, plagues will be averted, or their afterlife will be assured. First they must perform, and then their gods' satisfaction will follow. See parents sacrificing their children to Molech so that a human action can create a fortunate state between them and a god. See cultic fertility prostitutes first engaging in their acts to give the hint and coax their deities into similar acts of fertility for the benefit of earthlings. Analyze the basic assumptions of any of today's religions and cults and there it is, the opinion of the law. Man must first perform good acts, or submit himself, or get himself in tune with a "force," or raise himself up by meditation, or please some intermediaries. Then he will find himself in some sort of acceptable condition, bad will be averted and good will follow.

It may seem unfair in this context to recall Luther's early frantic attempts to make himself righteous before God. But the

principle under which the desperate monk operated was the same as that of all man-made religion: I must first do something through my actions in order to create a state in which God can tell me that he's at peace with me. First me and my deeds, then God's pleased attitude toward me. The difference between Christianity and man-made theology is explainable simply through the question of order. What comes first, justification or sanctification? (We are obviously using the words "justification" and "sanctification" here in a very loose, improper sense when speaking of the ideas of natural religion.) Sadly, much of visible Christianity remains confused about the order. The clash between "the opinion of the law" and the revelation of Scripture seems to leave many as bewildered and theologically wobbly as a boxer that has just taken a solid right to the head. And doubly tragic is the fact that a large part of the visible church officially rejects the scriptural order. May the clear Scriptures in the hands of God's dear people in these churches lead them to see the order that their leaders are confused about or deny.

On the order between justification and sanctification the *Formula of Concord* states:

"In this way, too, the proper order between faith and good works is bound to be maintained and preserved, as well as between justification and renewal or sanctification. For good works do not precede faith, nor is sanctification prior to justification. First the Holy Spirit kindles faith in us in conversion through the hearing of the Gospel. Faith apprehends the grace of God in Christ whereby the person is justified. After the person is justified, the Holy Spirit next renews and sanctifies him, and from this renewal and sanctification the fruits of good works will follow." (FC, Solid Declaration, Article III, Righteousness, 40,41 [Tappert])

Even confessional Lutherans who know well the doctrine of justification are likely to be tripped up at times and, at least in unfortunate expressions, place a life of good works before justification. While our New Self knows and delights in the proper order, our Former Self with his old natural opinions at times speaks up and gurgles through the waters in which he is being daily drowned. Christian parents in disciplining their Christian children can slip and exclaim in their frustration something like this: "How can God ever be pleased with you the way you're behaving?"

If we preachers were to listen to tapes of all of the sermons we have delivered, how many unfortunate, misleading statements could we find concerning the order of justification and sanctification? Much of C.F.W. Walther's *The Proper Distinction Between Law and Gospel* centers on helping preachers avoid the pitfalls of reversing that order. Walther's Thesis VII reads: "In the third place, the Word of God is not rightly divided when the Gospel is preached first and then the Law; sanctification first and then justification; faith first and then repentance; good

works first and then grace." In his "Eleventh Evening Lecture" Walther presents a sermon outline about which he says, "This outline is simply horrible." The backward cart-before-the-horse outline is this:

True Christianity. It Consists

- 1) in Christian living
- 2) in true faith
- 3) in a blessed end

Francis Pieper in his *Christian Dogmatics* warns: "And even theologians who theoretically define the relationship of faith and works correctly are tempted to lose sight of this relation in practice." (Volume III, p 13)

The two men named above were professors of this essayist's grandfather and father respectively. My forefathers were taught well. I wish that what they learned from Walther and Pieper could have been passed on to me naturally through their genes and that I could likewise pass them on naturally to my offspring. But because of inherited sin and the *opinio legis*, each generation of Lutherans must ponder the clear Scriptures for itself, rejoice in its Reformation heritage, stand guard, and teach its children well. The "opinion of the law," the right hand of our Old Nature, keeps knocking at the door to coax us back to the old reversed order.

What is the result when the order of justification through faith and sanctification is deliberately and consistently reversed? Simply stated, a person has neither! "All who rely on observing the law are under a curse," declares Paul in Gal 3:2. They have refused their justification; and they have no sanctification, because it is present as a product of justification. The life of a person without justification through faith can be, in God's eyes, only a life of sin, outward display of decency, or despair. (Ro 7:5; Lk 18:11-12; Ac 16:27) It cannot be a life of sanctification in any scriptural sense of the term.

Is it important to have the right order firmly in mind and heart? It's a matter of life and death for us and the people we serve. Because of God's loyal love for his church, we know the proper order revealed in his Word. It is our heritage through the Reformation. May the Spirit, who has first shown us our justification (1 Co 2:9-10) and is now sanctifying us, direct us in the practice of what he has revealed.

Justification and Sanctification are Inseparably Joined in Cause and Effect Relationship

When we say that justification through faith comes first and sanctification follows secondly, it is in the logical sense, the "cause and effect" sense, that we are using the words "first" and "secondly." In reference to time, however, they take place simultaneously. Nowhere do the Scriptures speak of justification

existing for a time by itself without sanctification. Nowhere do the Scriptures speak of sanctification existing apart from justification. Where there is no sanctification, there is no justification through faith. "As the body without the spirit is dead, so faith without deeds is dead," says James in 2:26. Where there is justification through faith, there is also sanctification. "Show me your faith without deeds, and I will show you my faith by what I do," says James in 2:18.

Justification through faith and sanctification are not mingled, but they are tied together. They have an indissoluble connection (*nexus indivulsus*). Jesus said just before his death and resurrection: "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (Jn 15:5) Our Confessions therefore say:

"Faith and good works well agree and fit together [are inseparably connected]; but it is faith alone, without works, which lays hold of the blessing; and yet it is never and at no time alone." (FC: SD III, 41, Triglöt p 931)

Again our Confessions say:

"After a person has been justified by faith, a true living faith becomes 'active through love' (Gal. 5:6). Thus good works always follow justifying faith and are certainly to be found with it, since such faith is never alone but is always accompanied by love and hope." (FC, Epitome, Article III. Righteousness. Tappert p 474)

As soon as justifying faith exists, sanctification exists. Simply stated, faith immediately produces sanctification.

Spirit-Worked Faith and Sanctification

How is it that faith, which lays hold of justification and gives us our holy status, also has the power to produce sanctification? The basic answer is that faith is the work of the Holy Spirit through the Word and is therefore powerful, dynamic, life-giving, productive. The Scriptures reveal faith to be the gift of God, particularly of the Spirit (1 Co 12:3; Ro 5:5), worked in us through the means of grace (2 Th 2:13,14; Ro 10:17; 2 Ti 3:15). That Spirit does not quickly slip out the back door of our hearts as soon as he fashions faith. He remains powerfully present through the Word, building up that faith which he causes to produce in us love, gratitude and all of the fruit of the Spirit on the tree he has made alive. We therefore confess with the hymn writer:

"O Holy Ghost, Thou Fount of grace,
The good in me to Thee I trace." (TLH 375, 5)

Luther in his "Preface to Romans" writes of the great power of that Spirit-generated faith that produces sanctification.

"Faith, however, is a divine work in us which changes us and makes us to be born anew of God, John 1:12-13. It kills the old Adam and makes us altogether different men, in heart and spirit and mind and powers; and it

brings with it the Holy Spirit. O it is a living, busy, active, mighty thing, this faith. It is impossible for it not to be doing good works incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done them, and is constantly doing them. Whoever does not do such works, however, is an unbeliever. He gropes and looks around for faith and good works, but knows neither what faith is nor what good works are. Yet he talks and talks, with many words, about faith and good works.

Faith is a living, daring confidence in God's grace, so sure and certain that the believer would stake his life on it a thousand times. The knowledge of and confidence in God's grace makes men glad and bold and happy in dealing with God and with all creatures. And this is the work which the Holy Spirit performs in faith. Because of it, without compulsion, a person is ready and glad to do good to everyone, to serve everyone, to suffer everything, out of love and praise to God who has shown him this grace. Thus it is impossible to separate works from faith, quite as impossible as to separate heat and light from fire."

There is such a thing as "dead orthodoxy," that is, people knowing intellectually and stating correctly the doctrine of justification by faith without believing it. The hymnist expresses that thought.

"Tis all in vain that you profess
The doctrines of the Church, unless
You live according to your creed,
And show your faith by word and deed.
Observe the rule: To others do
As you would have them do to you."
(*The Lutheran Hymnary*, # 406, v 2)

But there is not such a thing as "dead justifying faith." That is an impossibility, a contradiction in terms, an oxymoron. "Every good tree bears good fruit." (Mt 7:17) A "good tree" is a person that is planted through faith in Christ and his word. "He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither." (Ps 1:3) Where faith in Christ exists, a fruitful life in Christ exists through the Spirit.

The faith alone principle of the Reformation does not detract from or minimize sanctification. Quite the opposite! It exalts it, because it places justification through faith, the power that produces sanctification, in its rightful scriptural place. Sanctification is alive, flourishing, and yielding its fruit wherever justification through faith is cherished and seen as the doctrine by which the church stands.

Look at Abraham to see justifying faith producing sanctification. In Genesis 15:6 we have that Old Testament passage where we see justification through faith just as plainly as we see the noon-day sun overhead on a cloudless day on the first day of summer: "Abram believed the LORD, and he credited it to him as righteousness." Now look at what that faith produced in Abram in the area of sanctification. When called by God to leave his country and his father's household and go to a strange

land, he simply went, even though he didn't know where he was going (Ge 12:1; Heb 11:8-9) See him as the peace-maker and man of unselfish heart when quarrels arose between his herdsman and those of Lot. (Ge 13) Observe him as the rescuer of Lot and others and the protector of their property. Watch him passionately praying, pleading before the LORD for the deliverance of the righteous in Sodom and Gomorrah. See him willing even to offer up his only son through whom the Promised Seed would come, if God so commanded. A commentary on Genesis therefore says:

"Abram's trust in God's promises didn't simply lie in his heart 'like foam on beer,' to use Luther's earthy comparison. Abram's trust in what God promised powered him to respond to God's call." (*The People's Bible: Genesis*, p 125)

Think also of Rahab's justifying faith and what it produced in her new life. The former prostitute, now the owner of Spirit-given faith, welcomed Israel's spies, showed them kindness, gave them lodging, hid them and advised them. Her living faith and consequent acts are noted in Jos 2, Jas 2:25 and He 11:31.

"By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient" (He 11:31).

"Was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?" (Jas 2:25).

The New Testament examples that we could cite of justifying faith obviously producing sanctification are legion. (Zacchaeus, the women who supported Jesus, Mary who anointed Jesus, the woman at the well, the apostles etc.) God-given faith always produces born-again hearts and fruits of the Spirit. And when we speak in the spirit of giving all glory to God, we do not have to be shy about saying this about the people gathered here: As surely as God has given you faith in your Savior and made you an heir of heaven, your Spirit-produced faith and its love and thankfulness is producing sanctification with its wonderful fruits of the Spirit. It is not a mere wish that we be sanctified when given the gift of faith. It is a gracious immediate reality assured by the Spirit and revealed in Scripture.

"If anyone is in Christ, he is a new creation; the old is gone, the new has come!" (2 Co 5:17)

"We are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Eph 2:10)

"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires." (Gal 5:22-24)

Those passages do not speak of sanctification only as what God *wants* for us and what we *hope* will happen in us. They

speak of what already *is being produced* in us by God as a product of justification through faith.

Sanctification a Continuing Process

Justification is complete. A glaring difference is thus apparent at this point between justification and sanctification. God does not justify or forgive sins liter by liter, pound by pound, or inch by inch. He justifies at once completely, like a judge in a courtroom simply declaring the criminal "not guilty." "Who will bring *any charge* against those whom God has chosen? It is God who justifies." (Ro 8:33) "Praise the LORD, O my soul, and forget not all his benefits—who forgives *all your sins*." (Ps 103:3)

Sanctification, however, involves growth. It is a continuing activity. It is an on-going process of the Spirit in us. It is a matter of "more and more," as the following Scriptures reveal:

"Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more." (1 Th 4:1)

"Speaking the truth in love, we will in all things grow up into him who is the Head, that is Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love . . ." (Eph 4:15-16)

"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator." (Col 3:9-10)

The image of God, lost through sin, is not instantaneously restored. But the *process* is in motion.

We mentioned two Old Testament believers above and their acts of sanctification. Though completely justified through faith, though walking in sanctification as a result of faith, they also sinned. Moses and the author of Joshua tell us about their sins without questioning their justification. Abraham lies twice about Sarah being his sister and is reprimanded even by unbelievers. Rahab, in the middle of her kind deeds of faith, also lies. Their sanctification is far from complete. The Bible likewise reveals the sins of other heroes of faith such as Sarah, Jacob, Moses, Joshua, Elijah, Mary, and Peter and the other disciples. John, a justified believer writing to other justified Christians, therefore says: "If we claim to be without sin, we deceive ourselves and the truth is not in us." (1 Jn 1:8) The Scriptures obviously do not speak of a "perfection" in sanctification as being present or possible in this lifetime.

Our Confessions therefore state:

"For since we receive in this life only the firstfruits of the Spirit, and the new birth is not complete, but only begun in us, the combat and struggle of the flesh against the spirit remains even in the elect and truly regenerate men; for there is a great difference perceptible among Christians not only in this, that one is weak and another strong in the spirit, but each Christian, moreover, experiences in himself that at one time he is joyful

in spirit, and at another fearful and alarmed; at one time ardent in love, strong in faith and hope, and at another cold and weak." (FC. SD. II. Of Free Will. Triglot p 907)

We Lutherans confess in the Small Catechism that "we daily sin much." Again, Luther says:

"A will entirely given to God (*tota voluntas*) does not exist in this life. That is why we are constantly sinning while we are doing good, although less at one time and more at another. It depends on how impetuous the flesh is with its impure desires. . . . Therefore the righteous man is like a rust-eaten tool which God has undertaken to polish; it cuts badly as long as it is rusty and until it is perfectly polished." (Quoted in Ewald Plass, *What Luther Says*, v. I, pp 236-7)

"This life is not righteousness, but growth in righteousness; not health, but healing; not being, but becoming; not rest, but exercise. We are not yet what we shall be, but we are growing toward it; the process is not yet finished, but it is going on; this is not the end, but it is the road; all does not yet gleam with glory, but all is being purified." (Holman translation, Vol III, p 31)

There are different levels of sanctification among believers; and we ourselves as individuals have our highs and lows in our lives of sanctification. A graph of our living would show jagged up and down lines even as a graph of justification would show a steady straight horizontal line representing perfect holiness credited to us through Christ. These truths are evidence of the central truth: While justification is complete even now, sanctification never is finished on earth. If only we could clone ourselves and in the process snip out that old ugly nature. But that technology will elude us whether or not humans are ever cloned. Christians will continue to be imperfect in their living while perfect in the way that God sees us through Jesus. We are *simul justus et peccator*.

The Scriptures do not explicitly answer the question of why God does not sanctify believers instantaneously and perfectly at the same time that he *declares* them completely holy in justification. But the question is best answered in terms of drawing us to Christ, to our justification through faith, so that we are not caught gazing upon ourselves in self-pride; and it is answered in terms of causing us to long for heaven where our fight with our old nature is over and our sanctification is complete. Paul's confident conclusion, after relating the war that continues between his new and old self, and after crying out, "Who will rescue me from this body of death?" leads us to that answer. He shouts: "Thanks be to God—through Jesus Christ our Lord!" (1 Co 15:57) Luther says:

"It is true, the Holy Spirit at times allows Christians to err and stumble and allows sin to remain in them. And he does so for the very purpose of keeping us from taking pleasure in ourselves, as if we were holy on our own account. Rather we are to learn what we are and from whom we have our holiness; otherwise we would become too arrogant and presumptuous." (Quoted in Ewald Plass, *What Luther Says*, v. I, p 237)

With complete and perfect sanctification would, of course, come a perfect view of God and self. That would preclude any arrogance and self-gazing on our part if our sanctification were complete on earth. Therefore, Luther's words notwithstanding, we finally do not know with absolute certainty why God has chosen not to sanctify us instantaneously and completely. But for now we simply live with this reality expressed by Scripture and experienced by every believer: Our sanctification has only just begun, and will never be perfect under the sun. The combat and struggle of the flesh against the spirit goes on and on for a lifetime in those who are truly the elect, the justified, the sanctified.

What purposes are served by the teaching that our sanctification is a continuing process and unfinished this side of heaven?

- *It prevents arrogance and pride in ourselves*, preserving Christian humility in us, as Luther's words above remind us. A cartoon presents this scene. There is a pond next to a seminary. At the shore a sign is posted for seminarians and faculty that reads, "Please do not walk on the water." If it takes nearly perfect sanctification to walk on water, we would not need such signs at our new seminary campus. Let him who thinks he can walk on water by super-sanctification rejoice rather than he rides by grace in God's ship of faith.
- *It comforts us, preserving us from despair*. A line from an old Eagles' song from the 70s expresses a truth as far as our old nature is concerned: "Ain't it funny how your new life didn't change things. You're still the same old girl you used to be." The bare statement, "Christians don't do those things," is often a false or misleading statement. In so far as we are "new," we have abandoned the old way of sin. Yet we operate as "the whole person" to whom the old flesh still cleaves. As Christians, we are deeply disappointed as we find ourselves thinking, speaking, and acting the old way. Some of the devil's strongest arguments start at just that disappointing point with the words, "You call yourself a Christian and you did that?" We call ourselves Christians not by virtue of a completed sanctification but by virtue of our justification. Even our spiritual acts of sanctification are tainted and are not in any way a cause of our justification. I'm glad I don't have to prove to the devil that I belong to Christ on the basis of my life. I'm glad I'm a Lutheran Christian who can make this statement together with you:

"We also believe, teach, and confess that, although the genuinely believing and truly regenerated persons retain much weakness and many shortcomings down to their graves, they still have no reason to doubt

either the righteousness which is reckoned to them through faith or the salvation of their souls, but they must regard it as certain that for Christ's sake, on the basis of the promises and the Word of the holy Gospel, they have a gracious God." (FC, Epitome, Article III. Righteousness. Tappert p 474)

In twenty-five years in the public ministry I have served in three different church bodies, each in fellowship with one another and members of the Confessional Evangelical Lutheran Conference. The three bodies are WELS, ELS, and the Lutheran Church of Central Africa. Membership in none of those three CELC bodies has caused me to be perfectly sanctified. In fact, I can almost hear a chorus of several nations, tribes, and languages from Michigan to Zambia to California and to Minnesota saying, "He's got that right, at least!" Neither are the other members of those bodies perfect. In whatever country and culture we are doing God's Gospel work, his people in their weakness slip, fall, and slide into old sins. We ourselves are also those people. But we are still his by grace. And for his service he continues by his word and sacraments to polish us, his rusty tools, rather than discard us as useless.

- *It keeps us from a judgmental spirit in regard to others.* The weakness of others does not mark them as unbelievers outside of Christ's kingdom any more than our sin does. During the Reformation Era a common occurrence among the Anabaptists was the storming of pulpits and ejecting ministers judged to be unregenerate. How many empty pulpits in our churches and vacant podiums in our classrooms would the ELS have today if the practice were continued by our lay people? A recent study of USA students in Lutheran schools in grades 6-12 indicated that these students "are far less involved in drinking-and-driving, binge drinking, and sexual relationships, for example, than their public school peers." (*Metro Lutheran*) While we rejoice in such statistics, we know that Lutheran schools, Lutheran churches, and Lutheran homes, including those of theologians, are not exempt from the sins of the flesh. Sins, yes, shocking sins of darkness from Christians, will continue come to light. During the days when the writing of this paper was in progress, several disappointing examples of weakness in sanctification were revealed in the case of fellow confessional Lutherans. Alcohol abuse, spousal abuse, slander, arrogance, greed, lust, acting on lust—sins against all the Commandments are alive still in Christians because of the old nature. Yet our attitude toward fellow believers who have sinned and repented can be that of John: "My dear children, I write this to you so that you will not sin. But if anybody does sin we have one who speaks to the Father in our defense Jesus

Christ the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." (1Jn 2:1-2)

It exhorts us to continuing progress in our walk of sanctification. We are running a lifelong race. We dare not presume to stand still. There is progress to be made. Despising God's will for our lives and rejecting his power to sanctify has disastrous consequences according to Scripture.

Hebrews 10:26-27 says: "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God." Paul in 1Timothy 1:18-20 reminds Timothy that "some . . . have shipwrecked their faith." He then names two such people to show that he is not just speaking in the abstract about hypothetical nobodies. 1Corinthians 6:9-10 warns: "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God." The next verse goes on to say, "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God."

Our confessions therefore condemn the idea that malicious and persistent sins do not affect faith and the Spirit living within us:

"We also reject and condemn the teaching that faith and the indwelling of the Holy Spirit are not lost through malicious sin, but that the holy ones and the elect retain the Holy Spirit even though they fall into adultery and other sins and persist in them." (FC, Article IV, Good Works)

The "strangling fig" of Australia provides an illustration of the spiritual disaster of unchecked sin and neglect of sanctification. This genus of a plant in the rain forest starts as a small vine. Then it twines its way up around the trunk of a host tree. As it grows, its stem thickens and starts to choke the life out of the tree. The host tree is eventually strangled and rots away while the vine of the strangling fig grows to become a tree itself. Ignored and unchecked sin is like that harmless-looking little creeper. The little gossip that looks so innocent and feels so good, the savoring of a little thought of revenge, the little bit of lust or greed. When allowed to continue to creep and entwine themselves around a person of faith, these sins can eventually squeeze the life out of faith and leave only a decaying form. This is

no less the case than with the sins of drunkenness, prostitution, and adultery. God's answer to the creeping sin syndrome is the repentance that he works in us by his word and the holy life, innocent death, and resurrection of Jesus Christ. He was stretched out on another tree, the sin-freeing tree of the cross, to free us from the guilt and punishment of sin and to enable us to resist its choking power. (Illustration from Robert J. Wiebusch in *THE LUTHERAN*, official publication of the Lutheran Church of Australia)

The author of Hebrews uses another illustration, one of a race. Willful sin can hinder and entangle the feet of a runner and cause him to fall from the race. But in his means of grace God equips us for the race and empowers us to progress, even as he did those who ran before us. "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith . . ." (Heb 12:1-2)

- *It draws us continually to our justification through faith for assurance and motivation.* There alone we are guaranteed our forgiveness and status by grace before God. There alone we are renewed and motivated for progress in holy living. The Scriptures say it often and clearly. What God has done for us inspires and produces sanctification. The thesis that is the title of this paper finds its support in the following (and many more) passages. Some of them simply state the fact that justification through faith produces sanctification; and others exhort sanctification on the basis of justification because it alone, through the Spirit, has such power.

"If you, O LORD, kept a record of sins,
O LORD, who could stand?
But with you there is forgiveness;
therefore you are feared." (Ps 130:3-4)

"He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again." (2 Co 5:15)

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind . . ." (Ro 12:1-2)

"For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again." (2 Co 5:14-15)

"Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fra-

grant offering and sacrifice to God." (Eph 5:1-2)

"For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age." (Titus 2:11-12)

"Dear friends, since God so loved us, we also ought to love one another." (1John 4:11)

"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin." (John 8:11)

A distillation of the above passages is simply this: By grace we are justified! Therefore now let sanctification live in us!

Cooperation in Sanctification

In conversion to justifying faith, we are completely passive. But in sanctification, we truly cooperate with the Holy Spirit. This is obviously another of the great distinctions between the two doctrines. Is this surprising to Lutherans to hear that man cooperates with the Spirit in sanctification? Not at all. It is the language of Scripture and therefore our Confessions. The Scriptures speak of converted man according to his new nature truly wanting what God wants. The Formula of Concord in this regard quotes Psalm 110:3, Romans 8:14, Galatians 5:17 and this passage: "For in my inner being I delight in God's law." (Romans 7:22) The Formula then says:

"From this it follows that as soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit, even though we still do so in great weakness. Such cooperation does not proceed from our carnal and natural powers, but from the new powers and gifts which the Holy Spirit has begun in us in conversion, as St. Paul expressly and earnestly reminds us, 'Working together with him, then, we entreat you not to accept the grace of God in vain.' (See the Tappert footnote concerning this quotation from 2 Co 6:1) This is to be understood in no other way than that the converted man does good, as much and as long as God rules him through his Holy Spirit, guides and leads him, but if God should withdraw his gracious hand man could not remain in obedience for one moment. But if this were to be understood as though the converted man cooperates alongside the Holy Spirit, the way two horses draw a wagon together, such a view could by no means be conceded without detriment to the divine truth." (FC, SD, Article II. Free Will. Tappert p 534.)

The hymn writers voice the cooperative spirit of our new nature that wants what God wants. While the continuing struggle between New and Old is always behind the scenes, the desire of our New Person surfaces clearly and leads to such expressions as these:

"Take away the love of sinning." (ELH 407, v 2)

"I long to be like Jesus, Meek, loving, lowly, mild
I long to be like Jesus, The Father's holy Child." (ELH 239, v 4)

"Take my life and let it be
Consecrated, Lord, to Thee." (ELH 444, v 1)

This cooperation in sanctification, of course, in no way contributes to justification through faith, which hinges on nothing but God's accomplished acts of grace in Christ.

God himself is always the author of the justified believer's cooperation, his willing attitude, and the works of sanctification that follow. As the Scriptures declare, "It is God who works in you to will and to act according to his good purpose." (Php 2:13) (Note the FC quotation above concerning the cooperation not being like two horses drawing a wagon together.)

Sanctification and the Preaching of the Law

While the Gospel is the only motivation for sanctification, the law is also to be preached to Christians as we grow in our new life that has resulted from justification through faith. We have only to look at the repeated pattern in Paul's letters to see this truth demonstrated. First will come a section that tells what God by grace has accomplished for us. Then comes the word "therefore," (the Greek word *oun*) as a transition. And then follows a section directing the Christian's grateful response according to the "third use of the law," the law as guide or rule. Paul is thereby saying the following. "This is what your gracious God has done for you. Now this is how God himself wants you to thank and glorify him. Here are the very things that *he* wants, not things that you might invent or guess to be pleasing to him. This is his will, his law, that is now your delight since you have been freed from its condemnation."

Examples in Paul's Letters of moving from justification, to transitional word or statement, to sanctification directed by the "third use of the law" can be seen in Romans 12:

"Therefore, I urge you;, brothers, in view of God's mercy, to offer you bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world . . . Do not think of yourself more highly than you ought . . . Share with God's people who are in need. Practice hospitality . . ."

Again in Ephesians 4:

"As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient . . . He who has been stealing must steal no longer . . . not let any unwholesome talk come out of your mouths . . . Be kind and compassionate to one another . . ."

Or yet again in Colossians 3:

"Since, then, you have been raised with Christ, set your hearts on things above . . . You must rid yourselves of all such things as these: anger, rage, malice, slander . . . Do not lie . . . Clothe yourselves with compassion, kindness . . . Let the word of Christ dwell in you richly as you teach and

admonish one another . . .”

Why do we say something that is so obvious from Scripture, namely, that Christians need the preaching of the law according to its third use as a guide, as well as its first and second uses as curb and mirror? It is because “antinomianism” is continually sneaking around. Sometimes, perhaps, it is not a crass form of antinomianism, but simply a tragic neglect of needed law preaching.

Antinomianism (from the Greek *anti*, “against + *nomos*, “law”) in the 16th century came in two forms. During the lifetime of Luther, John Agricola advocated a crass form of antinomianism in which he rejected any use of the law in the church. He declared that repentance is to be taught not from the Ten Commandments but through the Gospel and that the law has no relevance for the Christian. Luther utterly rejected those ideas.

After Luther’s death a more moderate form of antinomianism confronted Lutherans. Its advocates now did not deny the first and second uses of the law (the so-called “theological use”), that is, its use as curb and mirror. But they did reject its third use, that is, as a guide to Christians in connection with good works (the so-called “didactic use”). Article VI of the Formula of Concord presents the biblical response to this second wave of antinomianism:

“We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only on upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith.” (FC. SD. VI. Triglott p 805”)

If we were 100% “new man” already now, it is true that we would not need the law at all. We would know instinctively God’s holy immutable will and follow it perfectly—just as Adam and Eve did, and just as we will in heaven. But we are not now 100% new. Our new self “*is being renewed* in knowledge in the image of its Creator” (Col 3:10; see also Eph 4:24). But on this earth we Christians are still far from totally renewed. The old flesh still cleaves to us. We function not as totally new but also with the tugging and jostling of the abominable clinging old critter within. We think, speak, and act as a “package deal” of new and old. As long as that is true, we will need the law to guide us in what works are pleasing to our God whom we now, according to our new nature, love and want to serve. God’s law functioning as guide keeps us from inventing works and calling them good works which God commands when in fact they are a fabricated piety. The law tells us what God himself commands and calls good works.

This “third function” or “third use” of the law was present also at the very giving of the Ten Commandments together with its first and second uses. The language of the Small Catechism’s

explanations to the Commandments show that Luther had also the “third use” in view.

Luther wrote powerful words about the necessity of preaching the law, in all of its three uses, to Christians in their lives of sanctification.

“My friends the Antinomians preach exceedingly well—and I cannot but believe that they do so with great earnestness—concerning the mercy of Christ, forgiveness of sin, and other contents of the article of redemption. But they flee from this inference as from the devil, that they must tell the people about the Third Article, of sanctification, that is, of the new life in Christ . . . They are excellent preachers of the Easter truth, but miserable preachers of the truth of Pentecost. For there is nothing in their preaching concerning sanctification of the Holy Ghost and about quickening into a new life. It is proper to extol Christ in our preaching; but Christ is the Christ and has acquired redemption from sin and death for this very purpose that the Holy Spirit should change our Old Adam into a new man, that we are to be dead unto sin and live unto righteousness, as Paul teaches Rom. 6, 2ff., and that we are to begin this change and increase in this new life here and consummate it hereafter. For Christ has gained for us not only grace (*gratium*), but also the gift (*donum*) of the Holy Ghost, so that we obtain from Him not only forgiveness of sin, but also the ceasing from sin. Anyone, therefore, who does not cease from his sin, but continues in his former evil way must have obtained a different Christ, from the Antinomians. The genuine Christ is not with them, even if they cry with the voice of all angels, Christ! Christ! They will have to go to perdition with their new Christ.” (Luther in his treatise “Concerning Councils and Churches.” Quoted in Walther’s Law And Gospel, p 122 ff.)

Strong words indeed! They show that in Luther’s mind justification through faith and sanctification are tied tightly together. If we are going to call ourselves “Lutherans” and not “antinomians” we will preach both in the balance of Scripture, earnestly, powerfully, clearly, continually!

Walther then goes on to comment on Luther’s words:

“Luther has given an extreme description of Antinomian preaching. None of you will readily imitate that method, but it is easy to fall into something like it . . .”

“Luther’s remarks about Easter and Pentecost preachers deserve to be remembered. It is well if on Easter Day you emphasize with great force, and expatiate on, the victory of Christ over sin, death, devil, and hell. But you must also be good Pentecost preachers and say to your hearers: “Repent; for then the Holy Spirit will come with His grace and comfort, enlighten, and sanctify you.” We shall never attain to perfect sanctification in this life, but we must make a beginning and progress in this endeavor. For he that does not increase, decreases, and he that decreases will ultimately cease entirely using what God has given him. Finally, he will be a dead branch on the vine.”

Concerning the law in its third use, the hymn writer reminds us:

“To those who help in Christ have found
And would in works of love abound
It shows what deeds are His delight
And should be done as good and right.” (TLH #295, 3)

From this rather long section of our essay and its extensive quotations from our Confessions, Luther, and Walther, you can probably sense the author's feeling that third use of the law preaching is often short-changed or even grossly neglected. While we do not advocate preaching justification less in order to preach sanctification more, we most certainly urge that our balance between the two be the balance of Scripture itself. If we tore from our Bibles all of its portions that deal with exposing a believer's lack of sanctification and guiding his new life, how big a chunk would be gone? We need to put in God's hands our fears that if we preach sanctification, people will get wrong ideas about the way of salvation. Let God worry about God's worries. It is his word. Let him take care of how it is received after we preach it faithfully. If we worried about how people might abuse his word to the extent that we would stop preaching chunks of it, then we would never preach the doctrine of justification itself. After all, that wonderful message of free forgiveness for all might lead to people abusing it and using it as a license to sin. Should our fears prevent its proclamation? God forbid! Let him take care of such problems. And let him take care of how people accept his doctrine of sanctification after we have faithfully preached his doctrine of justification. If we confessional Lutherans, who know the proper order between justification and sanctification, do not preach sanctification, who will hear it rightly preached. God forbid that we become *de facto* antinomians in our preaching even as we pay lip service to our Lutheran Confessions.

The Value of Works of Sanctification

Works of sanctification do not contribute to salvation, which is "the gift of God—not by works." They therefore do not give us any bragging rights before God or man, "so that no one can boast." (Eph 2:8-9) We boast only about our loving Lord who freely justifies for Jesus' sake. Furthermore, none of our works are completely holy, but are tainted by the sin of our old self that is mingled with them. Neither can they be used by man in any absolute way as proof of justification through faith, though they provide evidence. What then is their value in addition to their obvious worth to someone helped through Christian works of kindness?

1. Works of sanctification have value because a) *God himself works them*, b) *wants them*, c) *paid a great price to produce them*, and d) *accepts them for Christ's sake*.

a) Our works of sanctification are *God's work* in and through us. Who among us would dare to place a low value on what the LORD of all the universe performs! We

had better not, then, belittle our good works of which he is the creator, which the Scriptures so clearly teach:

“For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Eph 2:10)

“For it is God who works in you to will and to act according to his good pleasure.” (Php 2:13)

“Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God.” (2 Co 3:5)

(See also 1 Co 12:6-11))

b) *God wants our works* of sanctification. It may seem strange that the LORD wants and chooses to make use of us and our works. But he does. Paul says that “it is God’s will that you should be sanctified” (1 Thes 4:3) and that we are “created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Eph 2:10) The justified child of God will certainly not despise what his gracious Father desires.

A few days ago a report appeared in the *Tidene* newspaper of Bergen, Norway, that the Norwegian military had put a 98-year-old woman, Gyda Kaland, on its reserve list. The military thought they could use her because she had just bought a new farm tractor. The military maintains a list of useful civilian vehicles and advises owners that they and their vehicles may be summoned to active service in wartime. A 98-year-old woman and her trusty tractor wanted for the defense of Norway! Strange? Maybe. But not as wonderfully strange as sinners and their imperfect works wanted by the God of heaven and earth for service. Yet that is the case.

God did not need a Moses to lead his nation out of Egypt. God did not need a Joshua to fulfill his promise of a special land for Israel. He did not need an Esther to free his people from Haman’s wicked plot of exterminating the Jews. He does not need us public servants and lay servants to make his Kingdom work successful. He does not need our acts of kindness toward needy people. “He is not served by human hands, as if he needed anything.” (Ac 17:25) Yet he wants and chooses to use our acts of service “for such a time as this.” (Est 4:14)

c) In fact, an explicit purpose of Jesus’ work, *a purpose of justification, is sanctification*, as the Scriptures declare. We are not only saved *from* sin, Satan and hell but *for*

sanctification in this life and perfect service forever in heaven. Zechariah in his song says: "He raised up a horn of salvation for us in the house of his servant David . . . to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days." (Lk 1:69,74,75) Paul writes: "And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again." (2 Co 5:15) Immediately after penning the beautiful Gospel words of Ephesians 2: 8-9 that show our salvation to be "by grace" and "through faith" and "not by works, so that non one can boast," Paul writes: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Eph 2:10) Good works do not save us, but we are saved for good works! Peter also writes: "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness." (1 Pe 2:24) Is there any question that, according to Scripture, a purpose of justification is sanctification?

d) Furthermore, "although they are still imperfect and impure, (*works of sanctification*) are acceptable to God through Christ." (FC. SD. VI, 23. Triglotta p 969) The same Gospel that motivates us to do good works forgives the sin that taints them and makes them pleasing to God through Jesus. Luther, commenting on Jesus' Vine and Branches discourse in John 15, says: "If the person is a Christian, then the work, be it as big or as little as it will, is good fruit . . . and all such works are precious grapes, even though sin creeps in now and then and there are false steps." Peter says that Christians are "offering spiritual sacrifices acceptable to God through Christ." (1 Pe 2:5) From Hebrews 11:4ff it is clear that God freely accepts the acts of those who live "by faith." What God accepts must have value to him and should not be despised or belittled by man.

Our Lutheran Confessions therefore state:

" . . . it is God's will and express command that believers should do good works, which the Holy Ghost works in believers, and with which God is pleased for Christ's sake, and to which he promises a glorious reward in this life and the life to come." (FC, TD., IV Good Works, Triglotta 951)

2. Works of sanctification have value because *they receive a glorious reward of grace here and hereafter*, as the quotation from the *Formula of Concord* above just reminded us. The

key expression here is “reward of *grace*” as opposed to “reward of merit.” But rewarded they certainly are! And gloriously, as Scripture’s many promises, such as the following, reveal:

“The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor.” (1 Co 3:8)

“But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.” (Lk 5:35)

“For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.” (1 Ti 4:8)

“But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.” (Lk 14:13-14)

Think also of the promises of reward in the Old Testament, promises of prosperity in the Promised Land when the covenant stipulations are followed, the promise in connection with the Fourth Commandment, etc.

Quite obviously, great care must be exercised when speaking about the reward of works of sanctification lest justification by grace through faith begin to be questioned in our minds. The rewards of works are rewards of grace and not of right. They are rewards promised and freely given by a gracious God to those who know they have merited nothing. The works themselves, tainted with sin as they are, deserve nothing in return. As Francis Pieper says, “If anyone claims any merit on the basis of having performed good works, he is excluded from the Kingdom of God—a fact which anyone at all acquainted with the teaching of Christianity will admit at once . . . If a person hands God a demand for wages based on his works, he has abandoned that faith which makes him a Christian.” (*Christian Dogmatics*, III, 53-54) Yet God, for the strengthening and comfort of his humble people, promises and gives reward to their works so that they might know that their labor and misery in an unbelieving world is not worthless to him. The double truth that God chooses to reward works of sanctification and that no one can rightfully demand his reward is especially clear from Matthew 19:27-20:16 in the juxtaposed accounts of The Rich

Young Man who cannot merit God's rewards and the ensuing promises of reward to faithful disciples, and the account of The Parable of the Workers in the Vineyard.

The main truth that we seek to establish here is that works of sanctification have value because of the reward that God in grace freely promises concerning them. This should strengthen and comfort us in our lives of sanctification and keep us from getting tired of faithful service in an often unappreciative world. (See 1 Ti 3:13) The fact that some will not understand the difference between rewards of merit and rewards of grace should not prevent us from proclaiming the truth of Scripture that God chooses to reward the good works of his people who are in his kingdom of pure grace.

3. Jesus says that our works of sanctification *result in praise and glory for God*. "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Mat 5:16) "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples." (Jn 15:8) Whatever results in God's praise and glory is of inestimable value. Our prayer therefore is:

"Lord, grant that I in every place
May glorify Your lavish grace
And serve and help my neighbor." (TLH # 429, 2)

4. They are of great value to the believer because they are *a way of saying thank you to God for his gift of justification through faith*. Gratitude craves expression and finds it in acts of love accepted by our Savior, who assures, "Whatever you did for one of the least of these brothers of mine, you did for me." (Mt 25:40)

At the airport in San Juan, Puerto Rico, I observed a young boy and an older man who was apparently his grandfather. It was evident that they had a wonderful relationship as they laughed and talked with each other. When it was time to check in, the boy didn't think that Grandpa should carry his big suitcase alone. He wanted to help and show that he cared for him. Grandpa could have carried the suitcase much better all by himself. In fact, with the kid holding on and basically getting in the way, Grandfather had to stumble along as he moved. Yet they both continued to laugh and talk in this bonding experience. The boy was expressing his relationship with his grandfather by his action, and Grandpa was accepting his help, awkward as it was. That's not much different from our works of sanctification done in gratitude and our Lord's acceptance of them, imperfect as they are.

5. God uses our lives of sanctification in evangelism and mission work to *gain a hearing for the doctrine of justification through faith*. A Christian's life is not a means of grace, but it may lead to a hearing for the Gospel which is. From the time of the first Christians to the present, believers demonstrating "love, joy, peace, patience, kindness" and other fruits of the Spirit have led to this question from unbelievers: What is "the reason for the hope that you have"? (1 Pe 3:15) In days of persecution when these fruits were noted in the face of martyrdom, the blood of the dying Christians became seed. Only in heaven will the value of deeds of love in regard to evangelism and mission work be clearly seen.

Conversely, how many God-given opportunities for witness have been lost by lack of sanctification? "I wouldn't even consider talking to him about spiritual things because I've seen what he's really like. He can sure 'talk the talk,' but he doesn't 'walk the walk'! And that bothers me." While people are always lost by their own fault, how often hasn't that complaint been made? It is putting God to a sinful test when we speak the truth of his word while remaining satisfied with a low level of sanctification and then expect that people will ask us to give the reason for the hope within us.

The letter of recommendation, or rather non-recommendation, for a prospective theological student first quoted Ephesians 5:14, "speaking the truth in love." Then the writer noted that he thought the student wanted to do the first part but not the second. How important for our witness to the world it is that God's truth be spoken by people who are being sanctified by it, in other words, that our witness be accompanied by a life of love. Like Paul, we want to "put no stumbling block in anyone's path, so that our ministry will not be discredited" (2 Co 6:3).

How many people have been willing to listen to a missionary explain God's plan of salvation after they were first treated by patient and caring nurses at the medical dispensary in the middle of the bush at Mwembeshi, Zambia? What affect did an outpouring of sympathy and funds have on a cancer-stricken man in our Santiago, Chile, mission field, on tuberculosis patients in Lima, Peru, on flood victims closer to home? Were these not some of the "good works, which God prepared in advance for us to do," (Eph 2:10) and which he may have used for great spiritual benefit?

6. Works of sanctification *give outward evidence of justification through faith*. This last point brings us directly back to

the title of this paper, "Justification through faith produces sanctification." Sanctification provides evidence of the justification from which it flows. Justifying faith is invisible, but what it produces is not. When Jesus says to you on the Last Day, "Whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40), he will be saying in effect that you have demonstrated the justifying faith which he freely gave you and through which alone you receive eternal life. By pointing to what you did, he will be showing you and all others the faith through which you are justified. (See Ja 2:18) The hymn writer says it poetically:

"Faith to the cross of Christ doth cling
And rests in Him securely;
And forth from it good works must spring
As fruits and tokens surely;
Still faith doth justify alone,
Works serve they neighbor and make known
The faith that lives within thee." (TLH 377, 9)

Acts of sanctification that reflect justification are thus something of great value. They point to that great "article by which the church either stands or falls" (*articulus stantis et cadentis ecclesiae*).

SUMMARY

Our convention theme of "Walk in Newness of Life" is not some optional, peripheral exhortation to us. It is an appeal of God himself in Scripture. Our walk in our new life of sanctification is produced by the Spirit as a consequence of our justification through faith. It is a continuing process that is motivated by the Gospel-truth of our justification and guided by the Law in its third use. The Scriptures ascribe great value to the works of our new Spirit-given life, which reflect our justification by grace through faith.

To God be all glory for our sanctification!

PRAYER

*Dear Spirit of power and life:
Live in our minds to control our thoughts.
Dwell in our mouths to direct our speech.
Inhabit our bodies to rule our activities.*

When in our weakness we do not follow you, give us sorrow over our sins; direct us again to our Savior's perfect life and redeeming death; then give us a renewed love and gratitude to you that causes us to grow day by day in grace and holiness. Hear us for Christ's sake. Amen.

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For Discussion

1. Analyze and react to each of the statements that appear at the beginning of the essay.
2. Jesus used the metaphor of the vine and branches producing fruit to picture justification through faith and sanctification. Luther, using a picture, said that it is as impossible to separate works from faith as it is to separate heat and light from fire. What comparisons or pictures can you offer that would help in teaching the relationship between justification and sanctification?
3. On the basis of Ephesians 2:8-10, explain the relationship between justification through faith and works of sanctification.

"For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."

4. Does Jesus' Great Commission of Matthew 28 relate to sanctification? How?
5. The paper quoted some hymn verses that express the relationship between justification and sanctification. Can you quote other such expressions from hymns or other writings?
6. Why is preaching that does not acknowledge the Christian's new self bad preaching?
7. Discuss the topic "The Reward of Good Works," using as your starting point these statements by Francis Pieper:

"Scripture teaches that the good works of Christians receive a reward (1 Co 3:8, yea, a very great reward (Mat 5:12; Lk 6:23;35))"

"We shall unhesitatingly teach, both publicly and privately, that God rewards the good works of Christians here in time and, particularly, in eternity (1 Tim 4:8; Lk 14:14)."

"But this reward, so Scripture further instructs, must be regarded as a reward of grace."

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Adolph L. Harstad

**SYNODICAL MEMBERSHIP
ACTION OF THE SYNOD**

Resolution No. 1: Membership Application of Pastors

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

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

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

- 1. The Rev. Erik Gernander, pastor of St. Paul Lutheran Church, Clintonville; and St. Martin Lutheran Church, Shawano, Wisconsin.*
- 2. The Rev. Jerome Gernander, pastor of Richland Lutheran Church, Thornton, Iowa.*
- 3. The Rev. Stephen Schmidt, pastor of Emmaus Lutheran Church, Chicago, Illinois.*
- 4. The Rev. Anthony Pittenger, associate pastor of Bethany Lutheran Church, Port Orchard, Washington.*
- 5. The Rev. Bruce Schwark, pastor of Our Savior Lutheran Church, Bishop, California.*
- 6. The Rev. Terry Schultz, missionary at Lima Peru.*

Resolution No. 2: Membership Application of Pastors

WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the following pastors for synodical membership, and,

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

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

- 1. The Rev. Søren Urberg, pastor of Our Savior's, Hawley; and Calvary, Ulen, Minnesota.*
- 2. The Rev. Martin Hoesch, pastor of Bethany Lutheran Church, Hampton, Iowa.*
- 3. The Rev. Walter Anderson, pastor of Reformation Lutheran Church, Hillsboro, Oregon.*
- 4. The Rev. Loren Zell, pastor of Good Shepherd Lutheran Church, Richardson, Texas.*

Resolution No. 3: Membership Application of Pastors

WHEREAS, The following pastors have been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod,

BE IT RESOLVED, That the following pastors be received

into permanent membership in the Evangelical Lutheran Synod.

- 1. The Rev. Joel Rakos, missionary to Ukraine.*
- 2. The Rev. Mark Grubbs, missionary to Czech Republic*
- 3. The Rev. Richard Lehmann, pastor of Faith Lutheran Church, Oregon, Wisconsin.*

Resolution No. 4: Membership Application of Pastors

WHEREAS, The Rev. Oto Rodriguez has been transferred to the Evangelical Lutheran Synod from the Evangelical Lutheran Church of Mexico,

WHEREAS, It has been established that he has met the requirements of the constitution of the Evangelical Lutheran Synod,

BE IT RESOLVED, That the Rev. Oto Rodriguez, missionary at Santiago, Chile, be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 5: Membership Application of Teachers

WHEREAS, Mr. Mark A. Ross, teacher at King of Grace Lutheran School, Golden Valley, Minnesota, and

WHEREAS, Mr. Timothy Voight, principal and teacher at Trinity Lutheran School, West Bend, Wisconsin have been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Lutheran Synod;

BE IT RESOLVED, That Mr. Mark A. Ross and Mr. Timothy Voigt be received into permanent membership in the Evangelical Lutheran Synod.

Resolution No. 6: Membership Application of Congregations

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

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

- 1. Bethany Lutheran Church, Hampton, Iowa.*
- 2. Reformation Lutheran Church, Hillsboro, Oregon*

PRESIDENT'S MESSAGE AND REPORT ACTION OF THE SYNOD

Resolution No. 1: Doctrinal Discussions

WHEREAS, The president has affirmed that it is necessary for a synod to define its doctrinal position, and,

WHEREAS, The president also reminds us of the danger of a quarrelsome spirit,

BE IT RESOLVED, That in our doctrinal discussions we heed the words of the Apostle Paul in Galatians 5:15, "If ye bite and devour one another, take heed that ye be not consumed one of another." (Also see Col. 3:12-14; I Peter 3:15-16)

Resolution No. 2: Caring for Souls

WHEREAS, Our president, in his message has rightfully reminded us that we should care about the many souls on the broad road to eternal destruction by sending out more pastors, personal witnessing, conducting surveys in our area, making strangers feel welcome in our services etc.,

BE IT RESOLVED, That our congregations be encouraged to heed these important reminders.

Resolution No. 3: Inter-Church Relations

WHEREAS, The Evangelical Lutheran Synod continues to enjoy fellowship with the Wisconsin Evangelical Lutheran Synod and with brothers and sisters in Christ in several church bodies in other countries,

BE IT RESOLVED, That the synod thank God for the blessings of such fellowship and pray that we may continue to strengthen one another mutually in contending for the faith and that God would lead others to join us in confessional unity.

Resolution No. 4: President's Activities

WHEREAS, President Orvick has been carrying out the manifold duties of his office in an untiring manner and serving our synod faithfully and competently,

A. BE IT RESOLVED, That the synod thank the Lord for restoring president Orvick to good health and pray that the Lord would grant him continued health and strength to meet the challenges and responsibilities of his office, and,

B. BE IT RESOLVED, That the synod thank president Orvick for his faithful service.

Resolution No. 5: President's Activities

WHEREAS, The president has called attention to difficulties in our society facing pastors as they carry out their callings, and,

WHEREAS, The president has lamented the fact that many of our pastors are not receiving sufficient salaries,

A. BE IT RESOLVED, That the synod encourage the congre-

gations to pray that God would give their pastors strength and courage to faithfully carry out their duties, and,

B. BE IT RESOLVED, That the synod encourage the congregations to regularly assess the sufficiency of the salaries being paid to their pastors.

Resolution No. 6: Printing of President's Message and Report in Synod Report

BE IT RESOLVED, That the president's message and report be printed in the 1997 Synod Report.

CREDENTIALS COMMITTEE ACTION OF THE SYNOD

Resolution No. 1: Excuses of Congregations—No Delegates

WHEREAS, Excuses for absence from the 1997 Synod Convention have been received from the following congregations: Abiding Word Delegates (Bowling Green, OH), Our Savior Lutheran (Naples, FL),

BE IT RESOLVED, That they be excused.

Resolution No. 2: Excuses of Congregations—One Delegate

WHEREAS, The following congregations have requested that they be excused for having only one delegate at the 1997 Synod Convention: Faith, Clara City, English Lutheran, Cottonwood, MN; Our Savior, Grants Pass, OR.

BE IT RESOLVED, That they be excused.

Resolution No. 3: Excuses of Pastors

WHEREAS, Excuses for absence from the 1997 Synod Convention have been received from pastors: James Wuebben, Kent T. Dethlefsen, Darryl Bakke.

BE IT RESOLVED, That they be excused.

Resolution No. 4: Excuses for Late Arrival

WHEREAS, Excuses for late arrival have been received from pastors, Richard Tragasz, Paul Zager, Paul Madson, and Roger Dale.

BE IT RESOLVED, That they be excused.

Resolution No. 5: Excuses for Early Departure

WHEREAS, Excuses for early departure from the 1997 Synod Convention have been received from the following: Richard Tragasz; Michael Krentz, Martin Doepel, Anthony Pittenger, Jerry Gernander, Frederic Lams, Henery Gieschen, Robert Lawson, Rich Lehmann, Milton Tweit, Otto Trebelhorn, Jim Krueger, Michael Langlais, Donald Phillips, Larry Vinton, Klebe Brumble, Randy Nepsund, Loren Zell, Greg Haugen, and Harry Bartels.

BE IT RESOLVED, That they be excused.

DOCTRINE COMMITTEE REPORT TO THE 1997 ELS CONVENTION

Since the last convention your Doctrine Committee has sought to carry out its duties in a manner that reflects the will of our gracious Lord as set forth in Scripture and that keeps in focus the spiritual welfare of the members of the Evangelical Lutheran Synod.

Meetings

The Committee has during the past year assembled four times for its plenary sessions, all of them in Mankato, MN.

The Committee also had representation at the biennial meeting of the Evangelical Lutheran Forum, which last October took place in Mankato. Here the members of the Doctrine Committee were able to converse again with representatives of the Wisconsin Evangelical Lutheran Synod, especially with members present from its Committee on Interchurch Relations. The members of the Doctrine Committee are very grateful to the Lord of the church and thankful also to the brethren of the Wisconsin Ev. Luth. Synod for the spirit of concord and fellowship which continues to exist between our church bodies. (Because of this opportunity last October for exchange between the synodical boards of the two synods entrusted with the matters of relations between its two synods, as well as with other churches, the Doctrine Committee did not meet in fuller session with the CICR in January.)

Studies

In respect to the directive of the 1995 convention that the Doctrine Committee give special attention to the study of the doctrine of the ministry of the church, your committee at this time can report only that it continues its study of several facets of this doctrine and the implications for our church life. To aid the members in this study, the committee continues to solicit both the prayers of the members of the synod and also the input of those who have special knowledge and understanding of, as well as interest in, these matters.

In addition to this study, and because of the impact of the doctrine of the natural knowledge of God in our life and work as Christians in a political and social world, the committee has also begun a restudy of this important area of theology. Currently members of the committee are preparing articles for the *Lutheran Sentinel* that focus on matters related to the ministry of the church.

Furthermore, one member of the committee, Dr. Wilhelm Petersen, has been appointed by the Planning Committee of the Confessional Evangelical Lutheran Conference to serve on the five man Commission on Theology of that international conference. The duty of the commission is contained in the revised form of By-law 1.2 which is now being presented to the member churches of the CELC (herewith also the ELS) for their ratification: "The commission shall prepare a position paper on the theological topic treated at the last convention." (Proceedings of the Confessional Evangelical Lutheran Conference, p. 22.) This past spring the chairman of the Doctrine Committee on invitation from the Congress on Lutheran Confessions held in the Chicago area presented an essay entitled "The Evaluation of Cultural Influences on Church Structure."

Confessional Lutheran Synod

Two years ago our Synod entered into formal fellowship with the recently organized Confessional Lutheran Synod, whose head Bishop is Randy DeJaynes, with headquarters in Decatur, IL. President Orvick and the Doctrine Committee Chairman, Gaylin Schmeling, have especially kept in touch with this fledgling church body. On occasion they have expressed concern regarding some of the practices of this synod which have come to our attention.

Because of the differences that have arisen between us, the Lutheran Confessional Synod authorized its bishop, as well as other representatives to be appointed by him, to accept the invitation of the member bodies of the ELC Forum to meet with representatives of the WELS and ELS on these matters of concern. This meeting in Mankato further manifested that the LCS strongly espouses a position on the office of the keys associated with an earlier American Lutheran theologian named J. K. Wilhelm Loehe, founder of the Iowa Synod, who contended that the office of the keys has been given by Christ only to the ministerium of His church, that is, only to those who are in the office of the public ministry. In contrast, the ELS, for example, has held and continues to state in its official manual of instruction that "Christ has given this special authority [the Office of the Keys] to His church, that is, to every Christian (priesthood of believers)." (*An Explanation of Dr. Martin Luther's Small Catechism*, 1981 Edition, Q. 296)

The Doctrine Committee deeply regrets that efforts on the part of the ELS and WELS members present to persuade the representatives of the LCS to engage in further discussion of the matters at issue were unsuccessful. Subsequent to this meeting the LCS has declared a severance of fellowship with both the WELS and the ELS. Though no formal communication of this severance has been delivered to the ELS officials in writing, *The Confessional Courier*, a church periodical of the LCS, under the heading of a column entitled *A Message from the Bishop*, reports the following: "[Another] major result of the General Meeting [of the LCS] is that we have broken fellowship with the Evangelical Lutheran Synod (ELS) and the Wisconsin Evangelical Lutheran Synod (WELS) over their doctrinal position on the Office of the Holy Ministry." (p. 1)

Though this General Meeting had taken place prior to the time of the ELC Forum, during which Bishop DeJaynes and another representative of the LCS, James Heiser, met with representatives of the ELS and WELS, the bishop's statement above is to be understood in the light of the pertinent resolution from that General Meeting, which another public report of the meeting in *The Confessional Courier* explains: "The final resolution of the General Meeting, Res.96-8—'Concerning Inter-Synodical Fellowship Relations,' authorized the bishop and those accompanying him to the Confessional Conference in Mankato, Minnesota, October 21 and 22, to 'follow whatever course of action they deem necessary in response to discussions at the Mankato Conference.'" (p. 9, emphasis added) What they apparently deemed necessary was to declare severance of fellowship.

It behooves the ELS to acknowledge this declaration of severance of fellowship and to seek to call the members of this former sister synod back to the basis on which the two synods originally joined in fellowship. The Doctrine Committee therefore recommends that the convention adopt the following resolution:

"BE IT RESOLVED, that the Evangelical Lutheran Synod regretfully acknowledge the breach of fellowship declared by the LCS through its bishop, and that it beseech the Lord in prayer to lead the Lutheran Confessional Synod to a reexamination of its action of severance of fellowship and to a willingness to enter into discussions with the ELS and WELS intended to restore the bond of fellowship."

Publications

Because the Scriptural principles of fellowship are in constant need of reiteration in our grossly syncretistic and unionistic age, the Committee during the year also authorized the reprinting of an earlier essay on the matter of church fellowship by a former president of both our synod and our seminary, Theodore A. Aaberg. The Doctrine Committee also expresses its appreciation for the appearance of the Evangelical Lutheran Hymnary since the last convention, the publication of which involved the committee in an advisory and review capacity. The

synodical Committee on Worship, which had the oversight of production of the hymnbook, is to be commended for its yeoman effort in bringing to fruition this liturgical and devotional volume which should have a salutary impact on the continuing theology and worship of the Evangelical Lutheran Synod.

Conclusion

At the coming convention we are to hear concerning our life of sanctification as it flows forth from a faith grounded in the article of justification by grace alone through faith alone, the article on which the church stands or falls. Let us thereby be renewed again in the realization that high on the ladder of sanctification is the continued hearing of, proclamation of, and defense of "all the counsel of God" as He has revealed it to us in His blessed and saving Word.

Precious Jesus, I beseech Thee,
May Thy words take root in me;
May this gift from heaven enrich me
So that I bear fruit for Thee!
Take them never from my heart
Till I see Thee as Thou art,
When in heavenly bliss and glory
I shall see Thee and adore Thee.
(ELH 230, 4)

J. B. Madson, secretary

DOCTRINE ACTION OF THE SYNOD

Resolution No. 1: Doctrine of the Ministry of the Church

WHEREAS, The Doctrine Committee has requested the prayers of the members of the Synod concerning the ongoing study by the Doctrine Committee on the doctrine of the ministry of the church, and,

WHEREAS, The Doctrine Committee has requested pastoral and congregational inputs regarding the doctrine of the ministry of the church,

A. BE IT RESOLVED, That pastors and congregations of the synod be encouraged to ask the Lord to give wisdom to the Committee in its study and deliberations over the doctrine of the ministry of the church, and,

B. BE IT RESOLVED, That pastors and congregations of the synod be encouraged to convey their thoughts on this matter to the Committee.

Resolution No. 2: Lutheran Confessional Synod

WHEREAS, The Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod had previously entered into formal fellowship with the recently-organized Lutheran Confessional Synod, and,

WHEREAS, The Lutheran Confessional Synod apparently deemed it appropriate to declare severance of that fellowship,

BE IT RESOLVED, That the Evangelical Lutheran Synod regretfully acknowledge the breach of fellowship declared by the Lutheran Confessional Synod through its bishop, and that it beseech the Lord in prayer to lead the Lutheran Confessional Synod to a reexamination of its action of severance of fellowship and to a willingness to enter into discussions with the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod intended to restore the bond of fellowship.

Resolution No. 3: Membership in the Confessional Evangelical Lutheran Conference

WHEREAS, The Evangelical Lutheran Synod of Peru and the Evangelical Lutheran Church of Russia were found to be in confessional agreement with the Confessional Evangelical Lutheran Conference, and,

WHEREAS, The Confessional Evangelical Lutheran Conference, at its 1996 meeting received these two church bodies into membership,

BE IT RESOLVED, That the Evangelical Lutheran Synod ratify the membership of the Evangelical Lutheran Synod of Peru and the Evangelical Lutheran Church of Russia in the Confessional Evangelical Lutheran Conference.

Resolution No. 4: Synodical Fellowship

WHEREAS, Our association with the Wisconsin Evangelical Lutheran Synod and with the other church bodies which comprise the Confessional Evangelical Lutheran Conference is one which the synod treasures and from which all bodies have benefited,

A. BE IT RESOLVED, That the synod expresses its gratitude to God for the strong bonds of fellowship which exist between our church bodies, and,

B. BE IT RESOLVED, That we ask the Lord of the Church to continue to bless the treasured association between our church bodies.

Resolution No. 5: The Lord's Supper

WHEREAS, The Lord has richly blessed His church by providing the sacrament of the Lord's Supper as one of His precious means of grace by which He bestows upon His church His forgiveness and nourishes the faith of her members, and,

WHEREAS, The Lutheran Church has, through the ages, both treasured and contended for the preservation of this sacrament as Christ instituted it, and,

WHEREAS, The synod adopted a resolution (1996 SR, page 80ff.) regarding Point (b) of Thesis Nine of the Lord's Supper, and,

WHEREAS, We believe, teach, and confess that the words of

consecration effect the real presence of Christ's body and blood in a valid administration of the Lord's Supper, (1995 SR, p. 107a), and,

WHEREAS, Because of this consecration by virtue of our Lord's original institution the true body and blood of Christ are really present in the Supper of the Lord, (1996 SR p. 81a), and,

WHEREAS, The Scriptures and the Confessions do not fix the precise moment when the presence of Christ's body and blood begins, yet we know from scripture and acknowledge in the Confessions that what is present, distributed, and received is the true body and blood of Christ, (1981 SR, p. 79, Res. No. 1), and,

WHEREAS, St. Paul exhorts us as follows (Col. 3: 8, 10, 12-17):

"But now you must rid yourselves of all such things as these: anger, rage, malice, slander . . . and have put on the new self, which is being renewed in knowledge in the image of its creator . . ."

"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity."

"Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him."

BE IT RESOLVED, That while one may hold a private opinion as to when the real presence begins, yet we reject the dogmatic assertion that in a valid celebration of the Lord's supper it must be maintained that the body and blood are immediately present after the words of institution have been spoken by the pastor, or the dogmatic assertion that it must be maintained that the body and blood are present only in the reception. (To be added to Thesis Nine as Item 9g).

Resolution No. 6: The remaining elements in the Lord's Supper

WHEREAS, The Scriptures and the Confessions do not mandate what is to be done with the remaining elements in the communion service,

A. BE IT RESOLVED, That we reject the dogmatic assertion that the remaining elements in a valid celebration of the Lord's supper must be consumed (To be added to Thesis Nine as Item 9h), and,

B. BE IT RESOLVED, That we continue to uphold the practice of the church down through the years that the remaining elements may be consumed, or be disposed of in a reverent manner, or be saved for future sacramental use, and,

C. BE IT RESOLVED, That these resolutions 5 and 6 be the responses to the memorials.

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. Raymond Branstad, chairman, Elk River, MN; Mr. William Overn, vice-chairman, St. Paul, MN; Mr. Harold Theiste, secretary, Plymouth, MN; Mr. Jon Bruss, Sr., Hartland, WI; The Rev. Edward Bryant, Port Orchard, WA; The Rev. John Moldstad, Sr., Audubon, MN; Mr. Roland Reinholtz, Avon, CO; Mr. Paul Chamberlin, South Chatham, MA; The Rev. Kenneth Schmidt, West Bend, WI. Advisory members—The Rev. Milton Tweit, Lawler, IA; Dr. Donald Peterson, Madison, WI; and The Rev. Lawrence Burgdorf, St. Louis, MO.

THE FACULTY AND STAFF

The following persons have served on the faculty and administrative professional staff during the 1996-97 school year.

FULL-TIME FACULTY AND STAFF

Joseph Abrahamson, Associate Director of Library Media Services
Peter Bloedel, Theater
Norma Brown, Director of Library Media Services
Jon Bruss, Greek, German
Kris Bruss, Communication, Transfer Counselor
William Bukowski, Art
Gregory Costello, Director of Finance and Business Affairs
Mark DeGarmeaux, Chaplain, Religion
Mark Harstad, Hebrew, History
Arlene Hilding, Music, Fine Arts Director
Steve Jaeger, Vice President for Student Advancement
Calvin Johnson, Financial Aid Director
Lyle Jones, Physical Education, Soccer, Women's Basketball
Julie Kjeer, Mathematics
Tom Kuster, The Eleanor Wilson Chair of English/Speech Communication
Adrian Lo, Director of Instrumental Music
Linda Loge, Admissions Counselor
Patty Lussky, Health, Counseling
Todd Marzinske, Mathematics, Physics
Dennis Marzolf, Music, Choral Groups, Voice
Daniel Metzger, German, Literature, Religion
Marvin Meyer, President
Ralph Miller, Controller
Steve Reagles, Communication, Religion
Jay Roth, Associate Director of Admissions
Ed Schutters, Biology

Lance Schwartz, Alumni Affairs
John Sehloff, Biology, Computer Science
Dean Shoop, Accounting, Mathematics, Economics
Erling Teigen, Religion, Communication, Philosophy, Director of
Paul Ylvisaker Center
David Thompson, Dean of Student Services, Religion
Paul Tweit, Vice President for Administrative Affairs
Art Westphal, Athletic Director, Men's Basketball and Baseball
Don Westphal, Admissions Counselor, Public Relations Director
Mark Wiechmann, Psychology, Career Counseling, Education
Jean Wiechmann, Registrar, Learning Specialist, Sociology
Richard Wiechmann, Development Officer
Paul Wold, Bookstore Manager
Eric Woller, Chemistry
Derek Woodley, Student Activities Director, Physical Ed.,
Asst. Baseball Coach
Ronald Younge, Vice President for Academic Affairs, Biology

PART-TIME

Vivian Bohmbach, Piano
Lewis Crose, Political Science
Ramona Czer, Communication
Tatjana Durand, Spanish
Adolph Harstad, Religion
Susan Harstad, Theater
Fred Inman, Physics
Esther Iverson, Costume Director
Ann Johnson, Voice
Lynette Jones, Physical Education, Volleyball and Softball Coach
Mary Kelley, Administrative Computing
Laura Matzke, Music
Tanya Norris, Mathematics
Wilhelm Petersen, Religion
Patty Reagles, Sociology
Brian Schmeling, Theater
Barbara Strassberg, Art
Cynthia Weberg, Chemistry
Nancy Wiechmann, Business

EMERITI

Louella Balcziaik
Edna Busekist
Norman S. Holte
Rudolph Honsey
Sigurd Lee
Bjarne Teigen
Cynthia Weberg

STAFF

Our staff continues to place their professional development high on their priority list, as does the college. Several faculty are working on additional degrees and many others have been active in seminars and conferences in their related fields.

During a special service on February 10, the college observed the following anniversaries:

30 years	Ronald J. Younge	Vice President for Academic Affairs
20 years	Erling T. Teigen	Religion, English, Philosophy
15 years	Judy Headington	Food Service
15 years	Jerry Hollingsworth	Maintenance
15 years	Ernie Lillo	Director of Maintenance
15 years	Daniel Metzger	English, Religion, German
10 years	John Sehloff	Biology, Computer Science

This past academic year we had several new faculty and/or administrators join our staff—Mr. Adrian Lo, as Director of Instrumental Groups; Mrs. Linda Loge, as an Admissions Counselor; Mr. Ralph Miller, as controller; and Mr. Eric Woller, in Chemistry.

As we look to the fall of 1997, we are expecting to add professors in the areas of Communication, Computer Assisted Graphics, Music, Social Science, Mathematics, Admissions, and Christian Education. At the time of writing this report, we have offered positions in Computer Assisted Graphics, Communication, and Music.

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 dedicated workers.

LARGER BOARD OF REGENTS

The Board of Regents proposes the following changes in Article II, pages 19 & 20 of the ELS Handbook. The Self Study Committee concurs and recommends that the Synod adopt the following:

ARTICLE II

Board of Regents

A. Personnel

1. The business of this corporation shall be managed by a Board of Regents, consisting of individuals elected at the regular meeting of the corporation (Type A), and those individuals appointed by the Board of Regents (Type B).
2. The Board of Regents shall consist of twelve (12) members—nine (9) Type A and three (3) Type B. Type A membership shall be made up of not more than five (5) or less than three (3) clergy. Type B membership shall be made up of not more than two (2) or less than (1) clergy.
3. Each member of the Board of Regents, whether Type A or Type B, shall be a member in good standing of the corporation [ELS] according to Articles VI and IX of the Articles of Incorporation. Upon termination of membership in said corporation, his membership in the Board of Regents shall automatically cease.

B. Election and Term of Office

1. Type A membership of the Board of Regents: Members shall be elected by the participating members of the corporation at an annual meeting for a term of three (3) years as the term of the initial regents described in Article VI of the Articles of Incorporation expire.
2. Type B membership of the Board of Regents: Members shall be appointed by the Board of Regents for a term of three (3) years. Appointees shall be ratified at the next annual convention of the corporation and shall begin to serve upon such ratification. No Type B member of the Board of Regents shall serve more than two (2) consecutive full terms.
3. Initial appointments: The initial appointments of Type B members shall be made as follows: one for one (1) year, one for two (2) years, one for three (3) years.

ENROLLMENT

The 1996-97 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	186	158
Sophomores	165	175
Specials*	12	12
Part-Time	<u>38</u>	<u>27</u>
	401	372
FTE	374	355

*Includes PSEOP Students

At the time of this report there is optimism for the fall term regarding numbers and quality of new students. The lower number of freshmen for the fall of 1996 will have a negative impact on our total enrollment for the fall of 1997. It is our hope to have at least as many full-time students as we had for the fall of 1996.

CURRICULUM AND OTHER ACADEMIC PROJECTS

The decision regarding degree elevation at Bethany by the Board of Regents at their May '96 meeting, and reaffirmed by the '96 Convention of the ELS, has created the need for a great deal of work for the faculty and administration. Faculty committees are extremely busy evaluating programs and curriculum.

At the February Board of Regents' meeting, the board approved the recommendation of the faculty for the core major beginning in 1999 to be liberal arts. That decision is consistent with the historical strength of the institution. This major will lead to a Bachelor of Arts in Liberal Arts.

There will continue to be the need for significant work to be done in planning and implementing these new programs. It is important to restate the fact that this degree elevation is a twenty-year process. Bethany will continue to market and put a great deal of resources into the AA program.

In February the board was presented with the strategic plan the college has been working on for the last eighteen months. With the help of Compass, a consulting firm for institutional advancement, and the entire Bethany community, the plan was developed. It is a plan to plan and address collegiate goals as well as objectives, tasks, and time lines to achieve the goals. It is the first extensive plan of the college. Time will tell, but the plan should prove to be an important tool for institutional development.

PHYSICAL PLANT

During the summer of 1996, the men's residence was completely renovated and expanded slightly. To create greater circulation and lounge space, eighteen beds were removed.

Planning for a new campus resource center (library) has been completed. Construction will begin in late June, following asbestos removal and demolition of the old library. The plan calls for completion of the facility by August 1998.

In addition to the library, planning is under way for a new residence hall. If the process moves along as we hope, construction should be under way by mid-summer. At this point in the planning we are expecting the facility to house 108 students.

GRANTS

AAL continues to assist the college through direct grants for faculty and institutional development, as well as student scholarships. The local branches of AAL also provide funds for the college in matching programs. During this academic year in excess of \$50,000 was received in these programs.

Lutheran Brotherhood remains committed to challenging its members through matching programs which direct funds into endowments for operation. These dollars assist in planning for Bethany's future.

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

The Bethany Lutheran College Women's Auxiliary is committed to the welfare of Bethany through its support and prayers. They are finishing their pledge for the 21st Century Campaign with their last annual commitment of \$13,000. Many, many thanks to these wonderful ladies.

FINANCES AND AUXILIARY SERVICES

The 1995-96 school year ended with a small balance of \$41,519. Consequently, the cumulative deficit for our Current Fund was reduced to \$15,832. It is the hope and prayer of the Board of Regents and the college administration that the present school year will end with a surplus so we will remove all previous deficits.

Gifts continue to assist Bethany in her effort to deliver to the students a quality Christian education. The president and the Board of Regents are grateful to the members of our synod, individuals, corporations, and foundations that are so willing to support the programs at Bethany.

The following is a summary of revenues and expenditures for the fiscal year ending June 30, 1996:

REVENUES

Tuition and Fees	\$3,136,351
Government Grants	45,599
Synod Subsidy	157,000
Housing Assistance	84,000
Maintenance Assistance	21,268
Capital Improvemets	22,221
Private Gifts and Grants	540,216
Endowment Income	212,595
Sales and Services of Student Activities	64,836
Other Sources	144,776
Auxiliary Enterprises	<u>1,652,285</u>
	\$6,081,647

EXPENDITURES

Educational and General	\$3,451,258
Maintenance of Buildings and Grounds	479,975
Scholarships and Grants	1,057,487
Auxiliary Enterprises	1,051,408
	6,040,128
Fund Balance	41,519
Prior Year's Fund Balance	<u>(57,351)</u>
Current Fund Balance	\$(15,832)

CONCLUSION

It has been another challenging year for the entire Bethany Lutheran College community. The Lord continues to bless us with quality students, dedicated faculty and staff, and the ability to improve our campus facilities and programs. It seems that we could ask for no more, and with the decision of May of '96 the challenge is laid before us for the future. But more important than these—the blessing that the precious Gospel message of the Risen Christ remains steadfast on the campus of Bethany Lutheran College.

Raymond M. Branstad, Chairman
Harold Theiste, Secretary
Marvin G. Meyer, President

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

In his first report to the synod in 1981 as president of the seminary, President Petersen concluded his report with these words: "The seminary has a very important task to fulfill, namely to train pastors to go forth and proclaim the saving Gospel of our Lord and Savior Jesus Christ who by His perfect life and atoning death and resurrection has completed the work of salvation. We have been greatly blessed by our gracious Lord in so many ways. We have the word of God in its truth and purity, we have been blessed with a good enrollment, prospects for the future look encouraging, and we have an attractive and comfortable building in which to carry out our God-given task of training pastors. It is incumbent upon us to be faithful to His word and diligent in our task of carrying out the Lord's command to preach the Gospel to every creature. May He give us grace, strength, and zeal in carrying out this work."

And now seventeen years later as he submits his last report to the Synod as president we can say the same. Our purpose has not changed, namely to train pastors to preach the unconditioned Gospel. God's blessings are evident, our enrollment is growing, and we have a beautiful new seminary building. The future of our seminary is in the Lord's hands and we trust that He will use the teaching of His word at Bethany Lutheran Theological Seminary to His glory and the advancement of His kingdom. To God alone be the glory!

BOARD OF REGENTS

The Board of Regents, which is responsible for the operation of the seminary, met quarterly during the school year and the seminary president submitted a report on the seminary to each meeting. The board members are: The Rev. Raymond Branstad, Elk River, Minnesota; the Rev. Edward Bryant, Port Orchard, Washington; the Rev. Kenneth Schmidt, West Bend, Wisconsin; the Rev. John Moldstad, Sr., Audubon, Minnesota; Mr. Jon Bruss, Hartland, Wisconsin; Mr. Roland Reinholtz, Avon, Colorado; Mr. William Overn, St. Paul, Minnesota; Mr. Paul Chamberlain, South Chatham, Massachusetts; and Mr. Harold Theiste, Plymouth, Minnesota. Dr. Donald Peterson of Madison, Wisconsin; the Rev. Milton Tweit of Lawler, Iowa; and the Rev. Larry Burgdorf serve as advisory members to the board.

FACULTY

The following taught in the seminary during the 1996-97 school year: Adolph Harstad, John Moldstad, Jr., Thomas Kuster, Steven Reagles, and Wilhelm Petersen. It should also be mentioned that Professor Harstad is working on a commentary series sponsored by Concordia Publishing House and Professor Moldstad has written a book on Predestination which is a part of the WELS People's Bible Teaching Series. He is also working on his STM degree during the summers.

ENROLLMENT

The enrollment at the seminary this past year was 18 and is broken down as follows: 9 juniors (our largest in the history of the seminary), 5 middlers, and 4 seniors. One student dropped out shortly before the end of the first semester, leaving us with an enrollment of 17. The enrollment prospects for the 1997-98 school year look promising at this point; we expect 5 new students in the fall.

ACTIVITIES

The annual senior recognition dinner was held on the evening of April 17. This is always a pleasant and relaxing evening for the students and staff, and we are grateful to Aid Association for Lutherans for sponsoring this event.

Our annual vicar workshop was held on May 2-3. It began with a supper for the students and spouses after which President Orvick addressed the group and spoke about the work of the synod pointing out the great need for pastors and that we look to the seminary for training workers in the Lord's harvest. The following day the synodical Board for Evangelism presented a workshop for the students. Pastor Michael Smith opened with a general address on evangelism and two other members of the board spoke on "Evangelism in the Rural Parish" (Pastor Thomas Rank) and "Evangelism in a Home Mission" (Pastor Kenneth Mellon). Following the presentation of the board there was a general discussion on evangelism. The returning vicars reported on certain phases of their respective vicarages. Other participants in the workshop were Paul Tweit who explained the synod's Pension and Insurance Plan; and Richard Wiechmann who spoke on Deferred Giving. There was also a presentation on the bookstore and how this can be of assistance to the pastors.

The annual Reformation Lectures Series was held on October 31—November 1 in the Ylvisaker Fine Arts Center. The lecturer was the Rev. Harold Senkbeil, pastor of Elm Grove Lutheran Church, Elm Grove, Wisconsin. His topic was : Luther and the Fanatics—The Gospel Under Fire Then and Now. The reactors to the lectures were Professor Lyle Lange of Martin Luther College, New Ulm, Minnesota, and Professor John Moldstad, Jr. of Bethany Lutheran Seminary. The lectures and reactions were published in the December 1996 issue of the Lutheran Synod Quarterly.

A summer institute was held for our pastors in the Florida—Georgia circuit on June 4—6, at Grace Lutheran Church, Vero Beach, Florida. Professor John Moldstad, Jr. led an exegetical study of the first epistle of Peter and centered his presentation around a pastoral theme, The Christian Pilgrim on his Way to his Heavenly Home. President Petersen gave a presentation on preaching that is textual, timely, edifying, and where Law and Gospel are properly divided. The institute was attended by all of the pastors in the circuit. We are grateful to AAL for a grant which made this institute possible. We are also grateful to Grace Lutheran Church for the use of their fine facilities and also providing lodging and our meals.

SEMINARY GRADUATION

Seminary graduation was held in Trinity Chapel on Synod Sunday evening. Seven candidates of theology received their M.Div. degrees. They are: Erik Gernander, Jerome Gernander, Konstantin Mamberger, Anthony Pittenger, Stephen Schmidt, Terry Schultz, and Bruce Schwark. All of them have received their calls and two of our graduates, Terry Schultz and Konstantin Mamberger, are serving in Lima, Peru, and Ukraine respectively. The Lord continues to answer our prayers to provide laborers for the harvest.

FIFTIETH ANNIVERSARY

In connection with the graduation we commemorated the 50th anniversary of our seminary. Established in 1946 the seminary has been carrying out its mission of training men for the Gospel ministry. Using as his text, Jeremiah 6:16, President Petersen centered his message around the theme: WHEN ALONE WILL OUR ANNIVERSARY BE PLEASING TO GOD AND A BLESSING TO US? He answered by saying only when we resolve to continue in "the old paths" of Scripture alone, Grace alone, Christ alone, and Faith alone. Then we will continue to find "rest for our souls" and the souls that we reach through the ministry of Word and Sacrament. May the Lord continue to bless our seminary by giving us the grace, strength, and zeal in preparing men for this blessed ministry.

CORNERSTONE LAYING

The cornerstone laying for the new seminary—synod building was held on September 23. President Petersen preached the sermon and President Orvick presided at the laying of the cornerstone for the new building. This service was

well attended. In addition to the people on the Bethany campus the annual meeting of the Bethany Women's Auxiliary was held that day, as well as the synod's Planning and Coordinating Committee consisting of several members of the Board of Trustees and Board of Regents, all of whom attended the service. It was truly an historic day in the life of our synod and seminary.

SCHOLARSHIP FUND

The seminary has been blessed with a scholarship endowment fund which yields annual dividends that are used to give scholarships to our students. In addition AAL also sponsored a "Congregational Challenge Grant Program" whereby they matched up to \$9,000. The seminary president sent a letter out to all of our pastors and congregations along with a suggested bulletin blurb. We are pleased to report that the response was most gratifying. A total of \$12,000+ was sent to the seminary and the matching money plus the additional amount was divided equally among the students, as AAL requested. The students are indeed grateful to AAL for this generous grant.

VICARS

Three of our seniors will begin their vicarages this summer. We have several requests from our congregations for vicars. The Board of Regents has set up a vicarage subsidy program for congregations that need financial assistance for the services of a vicar. Again we are grateful to a generous benefactor for making this money available for our vicar program.

FINANCES

The following is a summary of budget receipts and expenditures for the past fiscal year July 1, 1995–June 30, 1996.

REVENUES

Tuition and Fees	\$ 34,300
Synod Subsidy	\$ 61,000
Gifts and Grants	\$ 25,465
Legacies	\$ 36,000
Endowment Income	\$ 18,511
Other Sources	\$ 16,314
TOTAL	\$191,590

EXPENDITURES

Education & General	\$178,299
Maintenance & Utilities	\$ 10,164
TOTAL	\$188,463
Balance	\$ 3,127

IN CONCLUSION

This is my last report to the synod as president. I will step down from this office at the end of this current school year, though I will continue to teach on a year to year basis. As I leave the office of president I give thanks, first of all, to the Lord for giving me the grace and strength to carry out the duties of this office; to the Board of Regents for their confidence and support; the many students that I have been privileged to instruct and guide; the congregations of the synod who have welcomed me on "Seminary Sundays" and other occasions; to Melvina Aaberg for her faithful service as secretary; and last but not least my dear wife whose support and encouragement has always been there. Naomi and I also wish to thank the Board of Regents for giving us a trip to Scandinavia last summer as an expression of gratitude for seventeen years of service as president; it was greatly appreciated and enjoyed. I wish my successor, Pastor Gaylin Schmeling, the Lord's richest blessings as he assumes this office. I also want the synod to know that it has been a delight working with Professors Adolph Harstad and John Moldstad, Jr. They have proven themselves to be excellent

instructors and I am confident that they will continue to be a real blessing to the seminary. I also appreciate the help from adjunct professors at the college who have helped out over the years. I also thank Presidents Meyer and Orvick for their cooperation and friendship. May the Lord continue to bless our "school of the prophets" to the glory of His name and the welfare of His kingdom.

Wilhelm W. Petersen, president
 Raymond M. Branstad, chairman
 Harold Theiste, secretary

HIGHER EDUCATION ACTION OF THE SYNOD

Resolution No. 1: Anniversaries of Bethany Lutheran College Staff Members

WHEREAS, The following anniversaries of Bethany Lutheran College staff members have been observed:

30 years	Ronald J. Younge	Vice President for Academic Affairs
20 years	Erling T. Teigen	Religion, English, Philosophy
15 years	Judy Headington	Food Service
15 years	Jerry Hollingsworth	Maintenance
15 years	Ernie Lillo	Director of Maintenance
15 years	Daniel Metzger	English, Religion, German
10 Years	John Schloff	Biology, Computer Science

and,

WHEREAS, The faculty members are continuing their professional development and working on advanced degrees, and,

WHEREAS, Additions to the faculty and staff are expected for the 1997/98 academic year, therefore,

A. BE IT RESOLVED, That the synod thank the Lord of the Church for providing faithful, dedicated workers, and,

B. BE IT RESOLVED, That the synod thank His continued blessings in the future.

Resolution No. 2: Grants and Financial Support

WHEREAS, Aid Association for Lutherans continues to assist Bethany Lutheran College through direct grants for faculty and institutional development, as well as student scholarships, and,

WHEREAS, Lutheran Brotherhood remains committed to challenging its members through matching programs which direct funds into endowments for operation, and,

WHEREAS, Many corporations are matching their employees' contributions to colleges through their foundations, and,

WHEREAS, The Bethany Lutheran College Women's Auxiliary is committed to the welfare of Bethany through its support, and,

WHEREAS, These gifts continue to assist Bethany Lutheran College in her effort to deliver to the students a quality Christian education, therefore,

BE IT RESOLVED, That the synod express its heartfelt thanks to Aid Association for Lutherans, Lutheran Brotherhood, Bethany Lutheran College Women's Auxiliary, and all others for their continued and generous support.

Resolution No. 3: Seminary Enrollment

WHEREAS, Bethany Lutheran Theological Seminary continues to experience favorable enrollment, therefore,

A. BE IT RESOLVED, That the synod thank the Lord of the Church for turning the hearts of dedicated men to preparation for the ministry, and,

B. BE IT RESOLVED, That the synod encourage its pastors and members to continue encouraging qualified candidates to prepare for the ministry.

Resolution No. 4: Seminary/Synod Office Building

WHEREAS, The Lord has blessed us with beautiful facilities which make the operations of Bethany Lutheran Theological Seminary and of our synod much more efficient and convenient, and,

WHEREAS, These facilities give us the room to expand in enrollment and Synod operations in years to come, therefore,

A. BE IT RESOLVED, That the synod thank the Lord of the Church for this blessing, and,

B. BE IT RESOLVED, That the synod thank all involved in the planning and construction of the Seminary/Synod office building.

Resolution No. 5: Seminary Endowments and Grants

WHEREAS, Bethany Lutheran Theological Seminary has been blessed with a scholarship endowment fund, which yields annual dividends that are used to give scholarships to our students, and,

WHEREAS, Aid Association for Lutherans sponsored a "Congregational Challenge Grant Program" up to \$9,000 for 1996 and,

WHEREAS, Gifts from the membership of our synod met this challenge with gifts in excess of \$12,000, therefore,

A. BE IT RESOLVED, The synod thank the Lord of the Church for the blessings of the endowment fund, and,

B. BE IT RESOLVED, That the synod thank its membership for its outpouring of gifts in response to the Aid Association for Lutherans "Congregational Challenge Grant Program."

**HIGHER EDUCATION AND MISCELLANEOUS
JOINT REPORT
ACTION OF THE SYNOD**

Resolution No. 1: Larger Board of Regents

WHEREAS, Bethany Lutheran College is beginning the process of becoming a four (4) year institution, and,

WHEREAS, There is an increasing need for Regents expertise in specific areas regarding higher education, and,

WHEREAS, The Board of Regents and the Self-Study Committee have unanimously proposed a change in the method of selecting some Board of Regent members as well as a change in the size of the Board in order to facilitate these increasing needs,

BE IT RESOLVED, That the following changes be made in Article II, pages 19 and 20 of the Evangelical Lutheran Synod Handbook:

Article II Board of Regents

A. Personnel

- 1. The business of this corporation shall be managed by a Board of Regents, consisting of individuals elected at the regular meeting of the corporation (Type A), and those individuals appointed by the Board of Regents (Type B).*
- 2. The Board of Regents shall consist of twelve (12) members—nine (9) Type A and three (3) Type B. Type A membership shall be made up of not more than five (5) or less than three (3) clergy. Type B membership shall be made up of not more than two (2) or less than one (1) clergy.*
- 3. Each member of the Board of Regents, whether Type A or Type B, shall be a member in good standing of the corporation [Evangelical Lutheran Synod] according to Articles VI and IX of the Articles of Incorporation. Upon termination of membership in said corporation, his membership in the Board of Regents shall automatically cease.*

B. Election and Term of Office

- 1. Type A membership of the Board of Regents: Members shall be elected by the participating members of the corporation at an annual meeting for a term of three (3) years as the term of the initial regents described in Article VI of the Articles of Incorporation expire.*
- 2. Type B membership of the Board of Regents: Members shall be appointed by the Board of Regents for a term of three (3) years. Such appointments shall be submitted for ratification to the next annual convention of the corporation, and appointees shall begin to serve upon such ratification. No Type B member of the Board of Regents shall*

serve more than two (2) consecutive full terms.

3. *Initial appointments: The initial appointments of Type B members shall be made as follows: one for one (1) year, one for two (2) years, one for three (3) years.*

REPORT OF THE BOARD FOR EDUCATION AND YOUTH

Over the past year, the Board for Education and Youth met twice to carry on its work. Over the past couple of years, the funds from *His Truth For Our Youth* thankoffering have been most beneficial. What a great blessing this offering has been for the work among our young people and in the education of the members in our ELS congregations. The board continues to help God's people to learn more of God's saving Word. The board seeks to carry out this responsibility with encouragement and assistance to the congregations of the ELS for all age groups.

The officers of the board remained the same from last year with Pastor Charles Keeler serving as chairman of the board, Mr. Ron O'Neill as treasurer and Pastor Jonathan Madson as recording secretary.

Since the work of the Board for Education and Youth covers three areas of training our people, the board is divided into three subcommittees.

SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The Subcommittee on Christian Day Schools assists congregations which endeavor to train their children through a Christian Day School. Members of the subcommittee are: Pastor Joel Willitz, Mr. Larry Rude, Mr. James Schneck, and Professor Mark Wiechmann.

All teachers were encouraged in their calling at several local teachers' conferences. The Midwest ELS Teachers' Conference met at Trinity Lutheran School, West Bend, Wisconsin on October 24-25. The teachers in the Pacific Northwest Conference met at Cannon Beach, Oregon on October 9-11 and at Gresham, Oregon on March 13-14. Our teachers continue to be edified through their attendance at these conferences, and we, as a board, encourage all teachers to actively participate in their local conferences.

During 1996, nineteen teachers took advantage of the financial assistance offered, receiving \$3,235 in aid for continued education. We, as a board, encourage teachers to continue to make use of these funds. These funds are especially important in view of increasing state regulations imposed on the staffs of Christian Day Schools, and in the encouragement and support of all our teachers becoming synodically certified.

The board encourages the establishment of Christian educational agencies within all the churches of the synod. Subsidy grants reflect our encouragement for the growth of day schools and starter programs, including preschools. Using funds made available through the *His Truth for Our Youth* offering, \$12,000 was distributed between three schools to assist in the purchase of facilities and equipment. Your gifts from the Anniversary Thankoffering, in addition to our regular budget, have made the funding of these special projects possible. We thank you for having made these funds available to help our ELS schools grow and improve their programs.

Our teacher conference exchange program continues to work toward the goal of teacher unity. Under this program, one teacher of our synod represents his or her colleagues at their sister conference. The fourth representative of this program, Mrs. Connie Davis from Parkland Lutheran School, Tacoma, visited the ELS Midwest Teachers' Conference this past October. The program continues as a great encouragement to teachers, and has been met with very positive

responses. We feel that as this program continues, our teachers will continue to feel closer to their ELS colleagues. This is not only an opportunity to share fellowship, but a chance to appreciate the special challenges faced in each conference.

We would like to welcome two new preschools to our synod. At this writing, both St. Timothy's Lutheran Church in Lombard, Illinois and Our Savior Lutheran Church in Naples, Florida are preparing to call staff. Our prayers are with them as they seek to train the lambs of Christ among them.

The CDS Subcommittee has completed work on certification procedures. A list of applicable courses is now available through the Secretary of Schools. Congregations are urged to encourage those teachers who are not certified to complete this work, and to make use of the assistance provided through the synod to do so.

As we continue to seek ways to provide greater assistance to congregations trying to begin a Christian Day School, the board will be available for resource material, planning assistance, practical advice and financial aid. Those wishing information or a congregational visit should contact the Secretary of Schools, James Schneck. He can schedule someone to visit with your congregation, and share with you the benefits and practical requirements for a Christian Day School.

We have finally found an editor and printer to assist us in the publication of a teacher newsletter. God-willing, we will be publishing our first edition in the spring or fall of 1997. Pastor Joel Willitz will be editing the publication. We hope that through this publication our teachers gain an appreciation of their unique position in the ELS, and that synod ties of fellowship and friendship can be strengthened through this periodical. We ask that those requested to submit articles willingly share their respective knowledge with the other teachers of the synod.

Our subcommittee would like to thank Bethany College for their help in providing an education position at the college this fall. Mr. Ron Young met with us at our February meeting to help outline a preliminary job description, which includes encouragement for congregations considering schools, teaching education courses on campus, and providing in-service opportunities for current teachers. We applaud their efforts in the support of our Christian Day Schools, and look forward to working closely with the person chosen to accomplish this important work.

Finally, we would like to thank the synod for their generous support in providing 3% yearly from the Schwan matching funds for the work of promoting Christian Day Schools. With these funds, we are looking forward to providing guidance and implementing Christian education programs throughout the synod. We have already reached many congregations with the limited funding from the His Truth for Our Youth fund, and we can only thank God that He moved the delegates of our congregations to increase our funding in this way. More than just funding, we see this step as an affirmation by the synod of the importance of starting and maintaining quality education in our synod. Your vote of confidence in the work of our subcommittee is greatly appreciated, and we look forward to the availability of these funds in the near future. We eagerly anticipate being able to share the blessings of Christian education with an increasing number of congregations, and a growing number of Christ's lambs.

The Board would recommend the following teacher salary schedule for the 1997-1998 school year based on a twelve-month call:

Teachers who hold a Bachelor's Degree:

Base Salary	\$18,000
Yearly Increment	\$230*

Teachers who hold a Master's Degree:

Base salary	\$19,300
Yearly Increment	\$260*

*Continued yearly salary increments may be made contingent upon the teacher obtaining additional credit hours of graduate or undergraduate work. Congregations may wish to establish a maximum range or salary cap for automatic increments, such as 25 years, etc.

To both of the above add the following:

Pension to be figured a 6% of the above.

Paid health insurance, synod plan or the equivalent.

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

Additional Recommendations:

1. Other duties assigned to a teacher, but not those expected because of regular congregational membership, such as principalship, should be adequately remunerated.
2. Congregations are encouraged to provide financial support for the teacher's continuing education, and teachers should be encouraged to take a minimum of three credit hours of graduate or undergraduate work during each three year period. Congregations may also wish to establish a salary incentive program to encourage teachers to take additional course work by providing incremental increases based on additional credits, such as after 12, 24, etc.
3. The congregation should insist that the teachers attend the annual teacher's conference, and should provide ways and means to do so.
4. The congregation should encourage all male teachers to attend the synod convention and become permanent advisory members to the synod. Congregations should assist these teachers by providing ways and means to attend.
5. A sick leave of ten days shall be granted each year. These shall be accumulated to a maximum of fifty 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 five days each year. The cost of substitute teaching is to be deducted from the teacher's salary for all days over five days. In the event of a death or serious illness in the immediate family, an additional leave shall be considered, its extent to be determined by the congregational Board of Christian Education.
7. Each substitute teacher shall be paid a minimum of \$60 per day.

CHRISTIAN DAY SCHOOL STATISTICS 1996-1997

Teachers:

Full Time Men:	13
Full Time Women:	47
Part Time Women:	15
Total:	75

Schools: (does not include those with Kindergarten/Pre-school/Nursery only)

Total Number:	15
Preschools Only:	3

Enrollment by Grade:

Pre-S	K	1	2	3	4	5	6	7	8
191	148	132	108	117	98	85	88	93	87

Total Enrollment: 1,145 Pre-K through 8
(1,163 in 1996)
956 K through 8
(960 in 1996)

SUBCOMMITTEE FOR PARISH EDUCATION

The subcommittee on Parish Education assists educational agencies in our synod's congregations. Mr. Glen Hansen moved from the Subcommittee on Christian Day Schools and serves as chairman. He replaces Pastor Craig Ferkensstad who did not run for reelection to the board. We thank him for his many years of service to the subcommittee for Parish Education. Pastor Martin Teigen and Pastor Mark Wold also serve on the subcommittee. Pastor Wold is the secretary for Sunday schools.

The Advent and Lent devotions for the past year follow the readings of *Book of Family Prayer* by N.J. Laache and were prepared by Pastor Daniel Faugstad and Pastor Wold. We have continued the Sunday school teachers' newsletter. Certificates to honor Sunday School teachers for years of service are available from the Secretary for Sunday schools.

The subcommittee has made Vacation Bible school materials available to all of the congregations of the synod. The reproducible materials are based on the second chief part of Luther's catechism and were prepared by Pastor Paul Zager. The subcommittee plans to continue this series of VBS materials based on the Small Catechism in the coming years.

Mrs. Joslyn Moldstad's book on object lessons is being printed and we hope to have this available for all pastors, congregations and teachers at the Synod Convention.

A Bible study is being planned on the subject of eschatology and the year 2,000. The subcommittee also seeks an individual interested in helping with a database to index and make available Bible study materials to the congregations and pastors of the ELS.

SUBCOMMITTEE ON YOUTH WORK

The Subcommittee on Youth deals specifically with the training of young people in our churches. Members of the subcommittee are: the Rev. Mark Bartels (chairman), Mr. Ron O'Neill, Mr. Rob Pipal, the Rev. Jonathan Madson, and the Rev. Donald Moldstad (secretary).

The 1996 LYA Convention was held in Bowling Green, Ohio, July 25-28. Around 160 were in attendance. Devotions and Bible Studies centered on evangelism with the theme, "A City Set on a Hill." Bowling Green is the site of one of our most recent ELS missions. The 1997 Convention will be held in Orlando, Florida July 24-27. The theme will be "Children of the Heavenly Father," and will be based on the First Article of the Apostle's Creed. In 1998 plans are being made for a Convention in Colorado Springs, Colorado on July 23-26th. The 1999 Convention will return to our Bethany Lutheran College. Every four years we hold a convention here for our youth to see the campus.

In 1996 the subcommittee provided grants toward five area youth retreats throughout the Synod. We grant up to \$150 toward any retreats involving youth from at least two ELS churches. We also provided \$600 toward the Honor Choir program. Camp Coordinator Ron O'Neill reported high attendance at our 6 synod youth camps. We also provided a small subsidy toward their work.

Our youth magazine, *Young Branches*, was published a total of four times in 1996. It is our hope to be able to increase this to six per year. 1997 marks the 10th anniversary of *Young Branches*. Our new teen devotional book, "*Cling to the Cross*," has been made available free to all our synod youth. Another printing will be ready for the 1997 Synod Convention. Work also continues on a teen song book.

Pastor Moldstad gave a presentation to the seminary students on the work of shepherding the young souls in our churches. We are currently making plans for a youth leader's training video and a Bible Study on the Christian family, being written by Prof. David Thompson.

We continue to support and encourage any work that is done for the spiritual training of our ELS teenagers so that they may someday stand before the throne of the Lamb.

JOINT CONCERNS

The board is excited about the possibility of utilizing a portion from one of the new full-time positions in the synod for its work. Such a position would greatly enhance the work of the board in regard to helping coordinate and implement the work of certain projects carried out by the board.

The board is most grateful to the Synod Convention of 1996 for approving 3% of the matching funds to be used annually for support in starting and maintaining Christian Day Schools in the ELS. What a tremendous opportunity for congregations wishing to start such an endeavor.

We are thankful for the efforts of our synod to do God's work among the adults and children in our congregations. May our gracious Lord grant us His continued mercy to bring His truth to His flock entrusted to our care.

Jonathan N. Madson, secretary

EDUCATION AND YOUTH ACTION OF THE SYNOD

Resolution No. 1: Bible Studies for Senior Citizens

WHEREAS, The Board for Education and Youth exists "to help God's people learn more of God's saving word . . . [and] seeks to carry out this responsibility with encouragement and assistance to the congregations of the ELS for all age groups," and,

WHEREAS, The Board for Education and Youth subcommittee for Parish Education has produced much fine material for our youth, young adults and others, and

WHEREAS, it would be useful to produce materials which specifically address the spiritual needs of seniors,

BE IT RESOLVED, The Board for Education and Youth examine need for devotions and Bible studies especially for seniors, begin to address the production of such materials and report to the next convention.

Resolution No. 2: Assistance for Christian Day Schools

WHEREAS, The Board for Education and Youth encourages the establishment of Christian educational agencies within the churches of the synod, and

WHEREAS, subsidy grants reflect our encouragement for the growth of day schools and starter programs, including preschools, and

WHEREAS, \$12,000 was distributed between three schools: Parkland-Tacoma, WA; Saved By Grace-Gresham, OR; and Holton-Holton, MI; to assist in the purchase of facilities and equipment, and

WHEREAS, two new preschools at St. Timothy-Lombard, IL and Our Savior-Naples, FL are preparing to call staff, and

WHEREAS, we commend these five congregations to the rest of the synod as examples,

BE IT RESOLVED, that the synod direct the Board for Education and Youth to continue to publicize the resources they have available for beginning and enhancing Christian Day Schools, and

BE IT RESOLVED, that the synod urge congregations to use the expertise of the board for the starting of day schools, planning assistance, practical advice and financial aid.

Resolution No. 3: Bible Study Database

WHEREAS, The Board for Education and Youth subcommittee on Youth Work is seeking Bible study materials that are being produced by pastors so that they may be made available for the congregations of the synod, and

WHEREAS, the gathering and compilation of this material is a time-consuming responsibility, and

WHEREAS, the board has not yet found a volunteer for this task

BE IT RESOLVED, The Board for Education and Youth examine the possibility of hiring help for this task, and

BE IT RESOLVED, that the board especially examine ways to distribute these materials electronically.

Resolution No. 4: Salary Schedule

WHEREAS, the salary schedule recommended by the Board for Education and Youth subcommittee on Christian Day Schools is a realistic minimum salary,

BE IT RESOLVED, the synod adopt the recommended salary schedule for Christian Day Schools.

REPORT OF THE BOARD FOR HOME MISSIONS

MATTHEW 28:18-20, Then Jesus came to them and said, *"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age"* (NIV). Jesus spoke these words to his first disciples. Today he speaks them to his church on earth through his written Word. On your behalf the Board for Home Missions, under the authority and command of our Lord Jesus, seeks to carry out his will by establishing new churches. In these mission churches Word and Sacrament are administered by missionaries for the salvation of those who hear and believe. How grateful we are that we are partners with God in this great work of discipling the nations. We are humbled and pleased to announce that our missions grew by about 130 souls this past year. Your missions made a significant contribution to all the work of the synod by giving \$53,162.20!

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; the Rev. Richard Wiechmann, treasurer; the Rev. Steven Petersen, Field Secretary; The Rev. Steven Reagles, secretary, Mr. John Merseth, Chaplain, and Mr. Les Just. Those members marked with an asterisk (*) also serve on the Trustee/Home Mission Subcommittee. Chairman Ekhoﬀ also serves on the Long Range Planning Committee.

MEETINGS AND VISITATIONS

The Board met for its regular quarterly meetings in August, October, February, and May. It also met for special meetings via telephone conference calls and during the Synod Convention and the General Pastoral Conference.

Board members have made regular visits to current mission fields, attended installations of mission pastors, dedications of churches, and made consultations with missionaries and mission congregations. Also trips were made to investigate prospective mission fields.

SELF SUPPORT

We congratulate New Life Lutheran Church, Sebring, Florida for achieving self support!

GENERAL WORK

The board continues to review the work of the missionaries and the subsidy grants to the congregations on a quarterly basis. The board accomplishes this through the receipt of regular reports from the missionaries and treasurers of the congregations, telephone conversations, and on site visits.

The Cartersville, Georgia mission is being served jointly with Resurrection Lutheran, Kennesaw, Georgia. The board has reduced the scope of its involvement in this exploratory mission.

In January of 1997 Messiah Lutheran Church, Puyallup, Washington, and its Pastor, William Larson, withdrew from our synod.

The board supports the calling of a full time missions counselor. The basic responsibilities of this person toward the Board for Home Missions would be to serve as staff to the board, and work in the areas of site selection, personnel development, policy implementation and financial management. The Home Missions Counselor will conduct communications between the board and the Board of Trustees and the missions and maintain records of the agreements established by these boards and the missions.

The board continues to work with a ten year plan of funding for missions. This plan involves present and projected congregational subsidies, projected new starts, present and projected capital interest subsidies, present and future board expenses, and sources of income. This plan is regularly presented to the Trustees and the Long Range Planning Committee.

The board is also encouraging established congregations to "daughter" mission starts.

The board continues to work closely with the Trustees in the purchase of new properties and church buildings for missions.

In October representatives of the board met with Wisconsin Synod representatives at the Lutheran Confessional Forum to discuss mutual concerns in the area of home missions.

THANK YOU

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We gratefully acknowledge these special gifts. Again we continue to appreciate Lutheran Brotherhood's Program Subsidy Grants which have been made available to many of our home mission congregations. We thank Aid Association for Lutherans for funding our Home Mission Seminar. We are especially grateful to Schwan Sales Enterprises for matching the synod offerings.

The work we are doing is of eternal importance. May God continue to be with us and bless us! To God alone be the glory!

OPERATING SUBSIDY BUDGETS

	1996 Budget:	1997 Budget:	1998 Proposed Budget:
EXPLORATORY MISSIONS			
Abiding Word, Bowling Green, OH	\$43,482.00	\$40,000.00	\$35,000.00
Lamb of God, Cartersville, GA	\$39,426.00	\$ 2,000.00	\$ 0.00
HOME MISSIONS			
Redeemer, Scottsdale, AZ	\$40,000.00	\$35,000.00	
Family of God, Riviera, AZ	\$ 8,930.00	\$10,000.00	\$ 4,000.00
Peace, Kissimmee, FL	\$10,849.00	\$ 7,500.00	\$ 2,500.00
Saved by Grace, Gresham, OR	\$15,000.00	\$ 5,000.00	
New Life, Sebring, FL	\$ 5,960.00	\$ 0.00	
Lord of Life, Holland, MI	\$39,792.00	\$31,000.00	\$26,000.00
Messiah, Puyallup, WA	\$47,160.00		
Peace, Lakeland, FL	\$30,871.00	\$30,500.00	\$26,000.00
Resurrection, Winter Haven, FL	\$38,000.00	\$32,000.00	\$27,000.00
RECEIVING SUPPORT			
Zion, Irwin, PA	\$10,800.00	\$ 8,800.00	
Emmaus, Chicago, IL	\$15,000.00	\$18,000.00	\$14,000.00
BOARD EXPENSES			
Two New Missions		\$100,000.00	\$105,000.00
Advertising/Printing	\$ 2,000.00	\$ 6,000.00	\$ 6,000.00
Board Expenses	\$ 12,119.00	\$ 12,000.00	\$ 12,000.00
Moving Expenses	\$ 8,802.00	\$ 12,000.00	\$ 12,000.00
TOTAL:	\$328,191.00	\$354,800.00	\$304,500.00

CAPITAL INTEREST SUBSIDY BUDGETS

	1996 Budget:	1997 Budget:	1998 Proposed Budget:
Peace, Kissimmee, FL	\$22,295.00	\$22,295.00	\$ 18,750.00
Saved by Grace, Gresham, OR	\$24,618.00	\$24,600.00	\$ 18,750.00
New Life, Sebring, FL	\$10,056.00	\$ 8,000.00	\$ 8,000.00
Christ, Port St. Lucie, FL	\$ 6,620.00	\$ 6,620.00	\$ 6,620.00
Our Savior, Lakeland, FL	\$ 2,763.00	\$ 2,763.00	\$ 2,763.00
Resurrection, Winter Haven, FL		\$28,800.00	\$ 28,800.00
Abiding Word, Bowling Green, OH			\$ 20,000.00
TOTAL:	\$66,352.00	\$93,078.00	\$103,683.00

In 1996, the synod allotted \$118,000 for the home mission program. The remainder of the money which was needed to fund the home mission program came from special gifts, Lutheran Brotherhood, Schwan Sales Enterprises, and earned and accumulated interest.

Erwin Ekhoﬀ, Chairman

ADDENDUM to the REPORT OF THE BOARD FOR HOME MISSIONS

Salary Scale for 1998:

\$20,600	base salary
\$3,000	car allowance
\$250	per year increment up to 30 years of service
\$2,000	utility allowance
6%	pension which is to include base salary, car allowance and years of service

HOME MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Self Support for New Life, Sebring, Florida

WHEREAS, New Life Lutheran Church, Sebring, Florida, achieved self-support this past year,

BE IT RESOLVED, That we thank the Lord of the church that He has so prospered the work of this congregation that they have been able to achieve this milestone.

Resolution No. 2: Commendation of Home Missions' Stewardship

WHEREAS, The report of the Board for Home Missions has drawn our attention to the fact that the membership in our home mission congregations increased by 130 souls this past year under the grace of the Lord, and,

WHEREAS, The board has also reported that synodical giving from the home mission congregations totaled \$53,162.20 (7% of budget receipts),

BE IT RESOLVED, That we commend our home mission con-

gregations for their dedicated efforts in expanding the work of God's kingdom and practicing exemplary Christian stewardship.

Resolution No. 3: Daughter Congregations

WHEREAS, Some congregations prosper within their local geographic areas, and,

WHEREAS, Potential exists for evangelism in adjoining areas, and,

WHEREAS, The Board for Home Missions is encouraging churches to establish "daughter" congregations,

BE IT RESOLVED, That the synod continue to encourage congregations to consider mission work by means of "daughter" mission starts.

Resolution No. 4: Salary Package for 1998

WHEREAS, The Board for Home Missions recommends the following annual salary scale for home missionaries for 1998:

<i>Base salary</i>	<i>.....\$20,600</i>
<i>Car allowance</i>	<i>..... 3,000</i>
<i>Increment per year of service up to 30 years</i>	<i>..... 250</i>
<i>Utility allowance</i>	<i>..... 2,000</i>
<i>Education allowance</i>	<i>..... 150</i>
<i>Health insurance provided at the lowest deductible</i>	
<i>Housing provided</i>	
<i>6% pension which is to include base salary, car allowance and increment</i>	
<i>Vacation time allotted:</i>	
<i>1-5 years - 2 Sundays and 20 days</i>	
<i>6-15 years - 3 Sundays and 25 days</i>	
<i>16 + years - 4 Sundays and 30 days, and,</i>	

WHEREAS, The above code includes the following reasonable changes:

an \$800 base salary increase,
the switch to "utility allowance" from "utilities provided",
the extension of experience increments for an additional 10 years,

BE IT RESOLVED, That the synod accept the board's recommendation.

REPORT OF THE BOARD FOR FOREIGN MISSIONS

"Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matthew 28:19-20

It is in recognition of this command of our Lord that our Evangelical Lutheran Synod has, from its very beginning, been interested in foreign mission work. Again during the past year many thousands of dollars were expended in supporting this all important work. And the prayers of our people that God would bless the endeavors of our missionaries have been heard and answered, and souls have been added to the kingdom of God in distant places. May God in His grace continue to bless the work, and the workers and their families. We rely on His promise with which He concludes the Great Commission—"Lo, I am with you alway, even unto the end of the world!"

BOARD PERSONNEL

The Board for Foreign Missions is made up of four pastors and three laymen. They are: the Rev. Paul Anderson, chairman; Mr. Marlin Goebel, vice-chairman; the Rev. Wayne Halvorson, secretary; Mr. Robert Soule, treasurer; the Rev. Norman Madson, field-secretary; the Rev. David Lillegard, information-officer; and Mr. Ken Loomis, mass-media consultant. The board holds quarterly two-day meetings—the fourth Monday and Tuesday of January, April, July, and October. President George Orvick is an ex-officio member of the board, and faithfully attends the meetings. A representative from the board of Thoughts of Faith regularly reports to our board.

FIELD PERSONNEL

There are three missionaries serving in Peru. They are: the Rev. Timothy Erickson, the Rev. David Haeuser, and the Rev. Terry Schultz. There are two missionaries serving in Chile: the Rev. Oto Rodriguez and the Rev. Timothy Bartels. Missionary James Olsen, who had been serving in Chile, had to come off the field due to a serious heart by-pass surgery and, has for the time being resigned from the active ministry. He has taken up residence on a farm near Ontario, Wisconsin. We take this opportunity to thank him and his wife, Mary, for the many years of faithful service both in Peru and Chile. May God grant Missionary Olsen renewed health and strength as he continues to recuperate from his surgery.

FUTURE WORKERS FOR THE FIELD

At the present time the board is calling a third missionary for Chile. And since missionary Tim Bartels will be returning to the States sometime during this year, we will need to call also a replacement for him. As our Savior said to His disciples 2,000 years ago, so He says to us of the ELS today, "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." Matthew 9:37-38

SOME STATISTICS

Peru: There are 27 preaching/teaching stations. Total baptized membership in all of these groups is 778; the communicant membership is 446; and there are 83 voters. In 1996 there were 34 baptisms, 41 confirmations, and 4,288 communed.

Chile: In La Cisterna there are about 60 baptized members, of whom 42 are confirmed. In the Las Vertientes congregation there are about 40 baptized members, of whom 25 are confirmed. In Linares, a few hours south of Santiago, there are about a dozen members, of whom 6 are confirmed. At San Bernardo there

are 20 members, of whom 8 are confirmed, with 8 more under instruction for confirmation.

ITEMS OF INTEREST

1. **A FULL TIME MISSIONS COUNSELOR**—The synod's Board of Trustees will very likely be recommending to this convention that a full time missions counselor position be established and funded by the synod. This person would assist both the Home and Foreign Mission Boards. Because there is so much promotional work to be done in the matter of both home and foreign missions, our Foreign Mission Board passed the following resolution at our January Meeting

RESOLVED: that our Foreign Mission Board encourage the synod's Trustees to establish a Missions Counselor position in our synod.

2. **1998 IS AN ANNIVERSARY YEAR**—Next year will mark the 30th anniversary of our Peru mission, and the 5th anniversary of our Chile mission. Special planning is being done to commemorate these two milestones. President Orvick has promised to plan the Convention around this anniversary; a special banquet for Convention week is being planned; an updated history of our foreign mission work in South America will be written; a missions calendar will be produced; and many other things will be done to keep us mindful of the importance of foreign missions.
3. **LIMA CONFERENCE TAPES**—Videotapes were made of the Foreign Missions Conference held in Lima, Peru in November of 1995. Since there is a Bethany Seminary student who has expertise in video productions, our board chairman has appointed a committee to work together with the seminary student to produce a video that will be useful in the synod.
4. **FINANCIAL AID FOR AUSTRALIAN STUDENTS**—A kind donor here in the U.S. has established a fund at our Bethany Lutheran Theological Seminary to assist students from Australia who are preparing for the ministry. At present there is an amount of \$34,000 in the fund. A committee has been appointed to administer the funds. What a wonderful way to use monies that God has given a Christian to help carry out His Great Commission!
5. **WORLD MISSIONARIES' CONFERENCE**—Through a grant from Schwan Enterprises a second world missionaries' conference will be held in either 1998 or 1999. The first such conference was held in Lima, Peru in November of 1995, and proved to be very beneficial. There is the likelihood that the next conference will be held in the Czech Republic. A committee to plan the conference has been appointed.
6. **ANOTHER ORDAINED NATIONAL PASTOR FOR PERU**—On November 24, 1996 the fifth national pastor was ordained in our Peru Lutheran Church. His name is Oswaldo Fernandez. The service was held in Huacho. The congregation there had issued him a Call, which he accepted. Pastor Segundo Gutierrez preached the sermon, Abraham Rosario conducted the liturgy, Roberto Berrospid performed the rite of ordination, and missionary Timothy Erickson served as lector. We thank the Lord for providing His church there in Peru with national pastors.
7. **OUR PERU LUTHERAN CHURCH JOINS THE CELC**—The Evangelical Lutheran Church of Peru became a member of the Confessional Evangelical Lutheran Conference at its second triennial convention held in Puerto Rico on April 23-25, 1996. Pastor Abraham Rosario represented the Peruvian Lutheran Church at the convention. He was accompanied by missionaries Timothy Erickson and David Haeuser. We are pleased to recommend that our synod ratify the acceptance of the Evangelical Lutheran Church of Peru as well as WELS' daughter synod, the Confessional Evangelical Lutheran Church of Russia, as members of the CELC.
8. **UPDATING OF OUR ELS FOREIGN MISSION HANDBOOK**—Much time was spent during the past year in carefully going over our Foreign Mis-

sion Handbook. Many changes have been made in the operation of our foreign mission work since the present handbook was written. We are making the changes, and inserting those things that are completely new. One of the items we have been working on is the matter of furlough time and the expenses associated therewith. We will continue this revision work during the coming year, seeking to make the handbook more applicable to work in countries in addition to Peru.

9. **MISSIONARY ORIENTATION SEMINAR**—The Rev. Wayne Halvorson represented our board at a WELS Missionary Orientation Seminar held in Milwaukee, Wisconsin last summer. Participants in the seminar were allowed to sit in on a regular orientation session with a WELS returning missionary. Pastor Halvorson found the seminar to be most helpful. Our board continues to seek to improve our method of orientation for our missionaries going to and from the field.
10. **THE REV. AND MRS. WILLIAM MCMURDIE TELL THE STORY OF OUR SOUTH AMERICA MISSIONS**—Our board is very grateful to retired Pastor Bill McMurdie and his wife Jean, who have during the past year visited many congregations throughout our synod, telling the good news about how the real GOOD NEWS is being spread in Peru and Chile through the efforts of our missionaries. The McMurdies know first hand about the work, since they spent several months in Chile over a two year period, and they have also visited our mission in Peru. Most of the traveling they have done to tell the story has been at their own expense.
11. **ORIENTATION OF NEW BOARD MEMBERS**—In order to familiarize newly elected board members with the work of the Foreign Mission Board, it has been decided that in the future the recording-secretary will be responsible for supplying newly elected members of the board with the official board minutes for the previous year, and also the Policy Handbook of the board. Then at the July meeting, which would be his first meeting, as many of the board members as can be present on Sunday afternoon and evening would meet with him to fill him in on the work of the board, and to answer any questions he might have.
12. **THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA**—The several small congregations of this confessional Lutheran church body continue to be served by the Rev. Mark Tuffin (Brisbane) and the Rev. Peter Prange (Maryborough). In recent years the WELS has been supplying a vicar, who has served the little group in South Australia. It may be that WELS will not be able to supply a vicar for this coming year. The Rev. Paul Anderson, chairman of our board, who served six months in South Australia a few years ago, keeps in contact with the pastors and congregations of ELSA. With funds that our board receive each year from Schwan's, designated specifically for the Australian work, we have been supplying them with \$32,000 a year. At their request we increased that to \$36,000 for 1997.
13. **FAITH MISSION SOCIETY**—This mission society has again this past year done much to further the cause of our synod's foreign mission work. It's quarterly newspaper, MISSION NEWS, contains wonderful articles and pictures telling about the work that is being done in Peru, Chile, Ukraine, Czech Republic, and Australia. Marlin and Jean Goebel of Hillman, Michigan do yeoman work in putting out and distributing MISSION NEWS. We sincerely thank them for their volunteer efforts. During 1996 the following amounts were received for the work in Peru—\$15,240; for the work in Chile—\$4,350; for Thoughts of Faith—\$1,552.
14. **HELPING HANDS**—It is through this foreign mission organization that two of our missionaries in South America are supported. At present Helping Hands supports the Rev. David Haeuser in Peru, and the Rev. Tim Bartels in Chile. Helping Hands has \$680,000 in an endowment fund, which in the past year yielded \$40,740 in interest moneys. In addition there were gifts

from supporters of Helping Hands in the amount of \$34,039. There were also direct gifts from Schwan Enterprises totaling \$51,799. So the total received through the Helping Hands organization in 1996 was \$126,558. We wish to take this opportunity to thank everyone who contributed to our ELS foreign mission endeavors through the Helping Hands organization. We also wish to thank Schwan Enterprises for their generous gifts to Helping Hands, as well as Mr. and Mrs. Robert Soule and Mr. and Mrs. Clifford Carlson of Princeton, Minnesota for their many volunteer hours in taking care of the financial matters connected with Helping Hands.

Once again our board wishes to extend a big "Thank You" to all the members and friends of our synod who contributed so generously to the work of foreign missions, either through the regular synod budget, or through the several auxiliary mission organizations. Listed below are the budget figures for 1997.

THE REVISED 1997 BUDGET

	Tim Erickson (18 years)	David Haeuser (20+ years)	Terry Schultz (1 year)	Oto Rodriquez (7 years)
Base salary	\$21,754	\$21,754	\$21,754	\$21,754
Increment	4,750	5,000	250	1,750
Rent	12,000	12,000	10,800	9,600
Children's schooling	14,208	8,706	—	8,000
*Pension	1,770	1,785	1,500	1,596
Totals	\$54,482	\$49,245	\$34,304	\$42,700

	Tim Bartels (12 years)	Replcm. (10 years)
Base salary	\$16,317	\$10,877
Increment	2,250	1,250
Rent	12,888	6,000
Children's schooling	12,420	5,000
*Pension	1,250	800
Totals	\$45,125	\$23,927

*Pension is figured at 6% of Base, Increment & Car Allowance.

Total salaries—\$249,783

OTHER EXPENSES

	Peru (3 Men)	Chile (2 Men)
Health Insurance	\$14,400	\$16,800
Missionary Utilities	10,800	7,200
Car Allowance	9,000	6,000
Vehicle Replacement	6,000	6,000
Furloughs	15,000	15,000
Board Expenses	4,000	4,000
Office Supplies	5,000	5,000
Printing	3,000	3,000
Furnishings	1,000	1,000
Utilities & Insurance	8,000	12,000
Language Study	2,000	2,000
Field Travel	3,000	2,000
Visa Expense	1,500	1,500
Personnel Change	5,000	5,000
Accountant (Lawyer)	2,000	3,600

Synod Term Insurance	450	300
College student airfare	5,000	—
Secretary	3,000	—
TOTALS	\$98,150	\$83,000

BRIEF SUMMARY OF EXPECTED EXPENSES

Total Salaries (5)	\$249,783
Peru "Other Expenses"	98,150
Chile "Other Expenses"	83,000
Peru Seminary	36,000
Peru Nat. Pastors	30,000
Peru Cong. Support	<u>6,000</u>
TOTAL	\$502,933

BRIEF SUMMARY OF EXPECTED INCOME

Synod Budget	\$140,000
Schwan Matching	100,000
Peru Seminary Endowment	70,000
Helping Hands Interest	40,000
HH Donations	35,000
Chile Sem. Endowment	30,000
Schwan's Gift to HH	30,000
From Fett Fund	27,933
S.A. Expansion Fund	20,000
WOW Endowment	7,000
Miscellaneous Gifts	<u>3,000</u>
TOTAL	\$502,933

Norman A. Madson, Field-secretary

FOREIGN MISSIONS ACTION OF THE SYNOD

Resolution No. 1: Thoughts Of Faith

WHEREAS, We are encouraged to hear that the preaching of the word in Ukraine, the Czech Republic, and Latvia continues to be blessed with visible fruits of the gospel,

WHEREAS, These mission fields are wonderful opportunities, and yet possess challenges and difficulties,

BE IT RESOLVED, That we thank and praise our heavenly Father for continuing to shower blessings through the efforts of Thoughts Of Faith, praying that he would break any barriers to the spread of the gospel in these lands according to his gracious will.

Resolution No. 2: Missionary Olsen

WHEREAS, Missionary James Olsen has faithfully served in our foreign mission fields for 12 years,

WHEREAS, He has resigned from the active ministry for health reasons,

BE IT RESOLVED, That we thank the Lord for the many blessings that he has worked through his servant, the Rev. James Olsen and his wife Mary, and pray that God would grant him renewed health and strength as he continues to recuperate.

Resolution No. 3: Statistics from Peru and Chile

WHEREAS, We are encouraged by the many visible blessings that God has worked through our mission efforts in Peru and Chile,

WHEREAS, Our missionaries continue to face many challenges,

WHEREAS, A fifth national pastor, Rev. Oswaldo Fernandez, was ordained in the Evangelical Lutheran Church of Peru,

A. BE IT RESOLVED, That we thank our Lord for the many souls brought to the knowledge of their Savior through the labors of these servants of the word, and pray for his protection and blessing upon them, their families, and their work.

B. BE IT RESOLVED, That we pray the Lord of the harvest to provide an additional missionary for the field in Chile.

Resolution No. 4: Faith Mission Society and Helping Hands

WHEREAS, Faith Mission Society and Helping Hands have been very supportive in the mission work of our Evangelical Lutheran Synod,

A. BE IT RESOLVED, That we encourage one another and all the members of our congregations to support generously these organizations.

B. BE IT RESOLVED, That Faith Mission Society and Helping Hands be encouraged to provide bulletin inserts for our congregations.

Resolution No. 5: Salaries of foreign missionaries

WHEREAS, The economy differs in each country of our foreign fields,

WHEREAS, Our foreign missionaries may experience financial difficulties due to the volatility of the cost of living in their respective fields of labor,

BE IT RESOLVED, That the board for foreign missions continue to investigate this matter, taking the necessary steps to compensate our missionaries in keeping with the cost of living in the country in which they serve.

REPORT OF THOUGHTS OF FAITH, INC.

Czech Republic:

We continue in our efforts to share God's Word with the people of the Czech Republic in the city of Plzen. These efforts center around the Martin Luther School and the St. Paul Lutheran Church. Enrollment for the 1996-1997 school year is 130 in grades K-9. Our staff of 8 American teachers instructs these students from a Christian perspective so that the children don't just learn academic lessons but also how to apply their lessons to living as Christians in a sinful world. The children, many of whom have never heard the Gospel message before, become diligent little missionaries for their Lord by sharing the Good News with their parents and grandparents. As a result, our school families continue to express a good deal of interest in the St. Paul Lutheran Church congregation.

In 1996 the congregation numbered 93 baptized members and 53 communicants. During the year 11 children and 3 adults were baptized, while 5 children and 4 adults became communicant members. A summer camp sponsored by the school and church was attended by 90 children. A Board of Elders is functioning and a Ladies' Circle was formed. The ladies meet monthly and have already organized a used clothing sale which raised money for the kindergarten and provided good used clothing for two orphanages.

Luther's *Small Catechism* has been translated into Czech and is currently being used in both the school and the church. The translation of the *Large Catechism* is nearly complete and work on a Czech hymnal continues with about 60 hymns set to music.

Ukraine:

The Gospel message is being shared with the people of Ukraine as well. In fact 1996 saw the formal registration, with the government of Ukraine, of the Ukrainian Lutheran Church. The ULC currently consists of congregations in Kiev, Ternopil, Zaporizhia, Kremenetz and Sevastopol and outreach work is being conducted in 4 additional cities. The church operates a Seminary in Ternopil with a current enrollment of 12 Ukrainian men studying for the ministry. The church also sponsors a radio program, "The Lutheran Moment" which is broadcast twice weekly throughout Ukraine and is heard in some of the neighboring countries as well. This program, as well as the church's other outreach efforts, generates such interest in the Gospel message that the requests from people who would like mission work to be started in their area far outstrip the people available for such work. What a wonderful problem to encounter!

Another wonderful problem which we face in Ukraine is that of finding sufficient space for our worship services. Two of our congregations' average attendance meets or exceeds the capacity of their current facilities. The Seminary is also outgrowing its space. Consequently we are in the process of determining the most appropriate way to provide for the additional space requirements.

The humanitarian work conducted by Thoughts of Faith, Inc., in Ukraine also continues to prosper. The Medical Clinics on Wheels are still operating throughout the country of Ukraine. These two mobile homes are outfitted with equipment for pediatric and dental medicine. They travel to the outlying villages providing children with free medical and dental care that they might not otherwise receive. Another humanitarian effort, a joint project between Thoughts of Faith, Inc., WELS Lutherans for Life and the Ukrainian Lutheran Church, is the establishment of three Life Centers. These centers offer pro-life counseling to women who are pregnant and considering abortion. They also distribute humanitarian aid, mostly in the form of clothing, to needy families. These Life Centers have been very successful in convincing many women not to abort their babies. The Life Centers and the Medical Clinics also serve as a natural link

into the congregations. A third humanitarian project being conducted in Ukraine by Thoughts of Faith, Inc., is the construction of a cheese factory. This factory will be used to train Ukrainians in the processing of cheese, introduce them to western management styles and provide local farmers with a reliable customer for their milk. In addition our portion of the profits will be used for further humanitarian purposes and some of the cheese will be used to feed the needy.

Latvia:

Thoughts of Faith, Inc., continues to support the work of a group of confessional Lutheran in Latvia. These men publish a religious newspaper, *The Latvian Lutheran* which addresses some of the issues being faced by Lutherans in Latvia, as well as a scholarly religious journal. Classes in Lutheran theology and Biblical languages are being taught and are drawing the interest of a wide range of people. They are also translating the *Book of Concord* into Latvian, a task which is nearly completed. Although the work in Latvia does not compare in magnitude to the work in Czech Republic or Ukraine the work in Latvia continues to be very productive and effective in spreading the message of confessional Lutheranism.

Clearly the Lord has blessed the efforts of Thoughts of Faith, Inc. The Word of the Lord continues to grow and as a result more and more people are coming to know Jesus as their Lord and Savior. We rejoice at these God-given results, ask for His continued blessings on our work and recommit ourselves to vigorously reaching out to the people of Eastern Europe with the eternal life saving message of Jesus Christ.

THOUGHTS OF FAITH, INC.
BALANCE SHEET - COMBINED
As of December, 1996

	<u>Restricted</u>	<u>Unrestricted</u>	<u>Endowment</u>	<u>Total</u>
Assets				
Current Assets				
Cash				
Petty Cash-Firstar	\$394.46	—	—	\$394.46
Cash-Checking Firstar	89,172.45	—	—	89,172.45
Cash Payroll Firstar	14,736.19	—	—	14,736.19
Cash-MCOW	48,558.62	—	—	48,558.62
Cash-ULC	55,967.62	—	—	55,967.62
Cash- Czech-Plzen	31,549.93	—	—	31,549.93
Cash-Czech-Prague	15,035.00	—	—	15,035.00
Cash-Agriculture	4,677.24	—	—	4,677.24
Due from Corporate	359,258.16	—	100,000.00	459,258.16
Total Cash	619,349.57	—	100,000.00	719,349.57
Prepaid Expenses	4,050.00	—	—	4,050.00
Total Prepaid Expenses	4,050.00	—	—	4,050.00
Investments				
Firstar Revocable Trust	111,707.52	—	1,019,334.88	1,131,042.40
Total Investments	111,707.52	—	1,019,334.88	1,131,042.40
Notes Receivable				
Note Receivable - Horpynchuk	1,100.00	—	—	1,100.00
Note Receivable - Makinen	6,272.94	—	—	6,272.94
Note Receivable - Meyer	15,000.00	—	—	15,000.00
Note Receivable - Tkach	4,200.00	—	—	4,200.00
Note Receivable - Polozov	10,000.00	—	—	10,000.00
Total Notes Receivable	36,572.94	—	—	56,572.94
Total Current Assets	771,680.03	—	1,119,334.88	1,891,014.91
Fixed Assets				
Construction Deposit	4,000.00	—	—	4,000.00
Acquisition Cost	4,323,642.77	—	—	4,323,642.77
Accumulated Depreciation	(1,258,836.37)	—	—	(1,258,836.37)
Total Fixed Assets	3,068,806.40	—	—	3,068,806.40
Liabilities and Fund Balances				
Liabilities				
Current Liabilities				
Accounts Payable	4,996.87	—	—	4,996.87
Federal Taxes Payable	38.25	—	—	38.25
State Taxes Payable	552.80	—	—	552.80
Due to Endowment & Programs	372,522.16	86,736.00	—	459,258.16
Total Current Liabilities	378,110.08	86,736.00	—	464,846.08
Total Liabilities	378,110.08	86,736.00	—	464,846.08
Fund Balances				
Beginning Fund Balances	3,153,392.80	(86,736.00)	1,044,441.18	4,111,097.98
Current Net Revenue Over				
Expenditures	308,983.55	—	74,893.70	383,877.25
Total Fund Balances	3,462,376.35	(86,736.00)	1,119,334.88	4,494,975.23
Balances	3,840,486.43	—	1,119,334.88	4,959,821.31

Additional financial information is available from
the THOUGHTS OF FAITH, INC., Madison office, upon request.

REPORT OF THE BOARD FOR EVANGELISM

*In Jesus' name
We praise our God on high,
He blesses them who spread abroad His fame,
And we do His will thereby.
E'er hath the Lord
Done great things by His Word,
And still doth bare His arm
His wonders to perform;
Hence we should in ev'ry clime
Magnify His name sublime,
Who doth shield us from all harm. (ELH 4:2)*

The spreading abroad of the fame of God, the magnifying of the name of God, is done through the great things accomplished by God's Word. In the Christian Church God daily and richly forgives us all our sins. Forgiveness, the Gospel, permeates and dominates the work of the Christian Church. It is this Gospel which we know is the "power of God for salvation" (Romans 1:16). It is this effective and life-giving Word upon which we depend for the conversion and salvation of lost souls. The work of evangelism consists in our on-going support of that work. Our support is shown by our dedication to maintaining the preaching of God's Word among us, as well as interest in and knowledge of the right teaching of God's Word and the correct administration of the holy sacraments (Augsburg Confession, V). All of this is what the Board for Evangelism, by God's grace, hopes and prays it remains dedicated to in its efforts to promote, teach, and encourage evangelism.

The board met twice this past year (September 1996 and January 1997). There are five members on the board: Pastor Michael Smith (chairman), Pastor Ken Mellon, Pastor Thomas Rank, Mr. Harvey Ringen, Mr. Bruce Peterson. Both Mr. Ringen and Pastor Rank have served on the board for the past nine years and have indicated they will not serve again this next term. The board thanks them both for their faithful and diligent service over the past years.

This past year the Board for Evangelism began a series of workshops in the circuits of the synod. God willing, the Board will have presented workshops in the following circuits by the time of synod convention, June 1997: Circuit 6 (north Iowa, southern Minnesota), Circuit 11 (Washington, Oregon), Circuit 1 (Florida), Circuit 4 (southeast Wisconsin, Illinois, Indiana). The board plans to continue the workshops in other circuits of the synod. The workshops highlight evangelism in the context of each Christian's calling (vocation). A generous grant from Aid Association for Lutherans will help with the costs of these seminars over the next several years.

The board also has a set of 15 tracts available on a variety of topics. The theme of the tracts is: "We're Glad You Asked About . . ." A reprint of the first 8 tracts was completed in January after the first printing had run out. The board distributes these tracts freely to member congregations of the ELS. The board continues to publish semi-annually Evangelism Notes, edited by Pastor Rank, a newsletter about evangelism. Other activities include the board's availability for presentations at the seminary, a collection of sermons on Bible Studies on evangelism (solicited from pastors of the synod), an a presentation at the home missionaries workshop this past February. The board's budget the 1997 is \$9,000.

As the work of evangelism continues by God's grace and power among us, let us continue to take to heart the works of Martin Luther, as he explains the Second Petition in the *Large Catechism*: "Thy kingdom come."

We pray here at the outset that all this may be realized in us and that God's name may be praised through his holy Word and our Christian

lives. This we ask, both in order that we who have accepted it may remain faithful and grow daily in it and in order that it may gain recognition and followers among other people and advance with power throughout the world. So we pray that, led by the Holy Spirit, many may come into the kingdom of grace and become partakers of salvation, so that we may all remain together eternally in this kingdom which has now made its appearance among us (Tappert edition, p. 427)

Thomas L. Rank, secretary

EVANGELISM

ACTION OF THE SYNOD

Resolution No. 1: Work of the Board for Evangelism

WHEREAS, In its report the board reminds us of the importance of using the Word and Sacraments for evangelism, in contrast to unbiblical "Church Growth" techniques,

A. BE IT RESOLVED, That the synod encourages the Board for Evangelism to continue to promote the preaching of the Word and the administration of the Sacraments in our congregations' outreach efforts, especially in its use of the Law and Gospel to reach the unchurched,

B. BE IT RESOLVED, That we thank God for the leadership of our Evangelism Board for keeping us focused on the infallible word of God, the only means whereby the lost can be saved.

Resolution No. 2: Thank You

WHEREAS, The Rev. Thomas Rank and Mr. Harvey Ringen are both stepping down from the Board after nine years of service,

BE IT RESOLVED, That the synod thank the Rev. Tom Rank and Mr. Harvey Ringen for their contributions.

Resolution No. 3: Evangelism Workshops

WHEREAS, The board has presented three evangelism workshops in various circuits this year,

A. BE IT RESOLVED, That the synod thank them for this work and encourage them to continue to schedule more presentations in other circuits,

B. BE IT RESOLVED, That the synod thank AAL for a generous grant which helps defray the costs of these seminars.

Resolution No. 4: Evangelism Tracts

WHEREAS, The Board has produced a series of fifteen tracts on a variety of topics, entitled: "We're Glad You Asked About . . .",

A. BE IT RESOLVED, That the synod thank the board for producing this series, and encourage our congregations to make use of them.

B. BE IT RESOLVED, That the synod encourages the board to produce additional tracts with a Law / Gospel presentation, aimed particularly at the unchurched.

Resolution No. 5: Evangelism Publications

WHEREAS, The board continues to publish semi-annually a newsletter about evangelism entitled, "Evangelism Notes", and,

WHEREAS, The board has published a collection of sermons and Bible Studies on evangelism (solicited from the pastors of the synod),

BE IT RESOLVED, That the synod thank them for these publications and encourage them in this endeavor.

REPORT OF THE BOARD FOR PUBLICATIONS

This board consisting of Mr. Robert Deering, Chrm., the Rev. Walther Gullixson, the Rev. James Korthals, Mr. Lance Schwartz and Mr. Howard Siewert oversees the publication of the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, and the *Annual Convention Report*. The board also is responsible for publishing approximately twelve bulletin inserts annually, Bible study, Sunday school and confirmation study materials.

After many, many years of writing, gathering and editing all of the copy for the Convention Report, the Rev. Alf Merseth has asked to be relieved of his synod secretary's office. The board is deeply appreciative of the thousands of hours Rev. Merseth has devoted to this task. This book has become a very complete and accurate record of all that transpired at each convention, as well as a valuable annual historical documentation of our synod's activities.

The Rev. Craig Ferkenstad was elected as the new synod secretary and will be responsible for the publication of the 1997 Synod Report.

The Rev. Theodore Gullixson has completed his first year as editor of the *Sentinel*. The board is pleased with the fresh new look Rev. Gullixson has brought to the *Sentinel*. We are blessed to have someone so accomplished in his knowledge of the Gospel and our synod's views, editing the *Sentinel*.

Through the diligent efforts of the *Sentinel*'s Business Manager, Leighton Humphrey and its Managing Editor, the Rev. Wayne Halvorson, the number of *Sentinel* subscribers has grown slightly. Because the *Sentinel* is the synod's primary means of communicating with all its members, it is the recommendation of this board that all congregations be blanket subscribers which puts a copy in everyone's home.

The Rev. Wilhelm Petersen, editor of the *Lutheran Synod Quarterly*, reports that subscriptions total 336, some of which are WELS and conservative LC-MS pastors.

Howard L. Siewert, secretary

PUBLICATIONS
ACTION OF THE SYNOD

Resolution No. 1

Subject: Blanket Subscriptions for the Lutheran Sentinel

WHEREAS, A great deal of hard work goes into the publication of the Sentinel, which has a fresh new look, for which the Reverend Theodore Gullixson should be commended.

A. BE IT RESOLVED, That in congregations which do not have the blanket subscription plan, the synod encourages the pastor to present outstanding articles and features of the Sentinel in order to publicize it in the congregation and,

B. BE IT RESOLVED, That after promoting the Sentinel in their midst, these pastors encourage their congregation's voters to adopt the blanket subscription plan and,

C. BE IT RESOLVED, That if the congregation chooses not to adopt the blanket subscription plan, the pastor promotes individual subscription or a congregational bulk order.

Resolution No. 2: Thank you.

WHEREAS, The Reverend Alf Merseth has for years been instrumental in producing a complete and accurate Synod Convention Report.

BE IT RESOLVED, That the synod thank The Reverend Alf Merseth and his wife, June, for their faithful service and devotion.

Resolution No. 3: Pictorial Directories

WHEREAS, The congregations of the synod appreciated the 75th Anniversary pictorial directory,

WHEREAS, There are changes within the synod's called worker roster,

BE IT RESOLVED, That the Board for Publications look into the feasibility of publication of some type of pictorial directory every five years.

REPORT OF THE BOARD FOR CHRISTIAN SERVICE

One regular meeting in Mankato and one conference call meeting have been held since our last report to the synod.

The Board for Christian Service was organized by re-electing Mr. Don Heiliger as Chairman. The Rev. John Smith was re-elected Secretary. Mr. Stanley Reinholtz was re-elected Insurance Manager, the Rev. David Hoyord was re-elected Pension Fund Officer, Mr. Al Olson also serves on the board.

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

1. Re: Pastor and Christian Day School Teacher's Term Life Insurance

A reminder to each congregation that the cost per year for \$50,000 of Term Life Insurance is \$162.00 per called worker. We encourage each congregation to pay this premium for it's called worker or workers. Otherwise the synod has to pick up the cost.

2. Re: World Needs Fund

From the World Needs Fund, the Board sent \$1,000 to our Peruvian Mission to supply medical and nutritional help for a T.B. patient. Also \$1,000 to our mission in Chile to help with some relief work. \$2,000 was sent to St. Luke's Church, Oakfield, WI (WELS) where the church and parsonage were completely destroyed by a tornado. \$2,000 was sent to a family of one of our Oregon churches who lost all of their possessions at the time of the severe flooding there. We also supplied funds to assist a Christian Day School teacher and a pastor's widow.

3. Re: WELS Care-Line for all members of the ELS

The Wisconsin Lutheran Child and Family Service maintains a Care-Line for all members of their synod and ours. They will refer the caller to a Christian counselor in their area. The toll-free number is 1-800-422-7341. We thank the WELS for this service and encourage our synod members to use this service.

4. Re: Widow's Subsidies

As of January 1997 subsidies for widows raised \$10.00 per month. The board resolved to raise another \$10.00 per month, January 1998.

5. Re: Report on Pastor's and Teacher's Retirement

We continue to encourage all congregations to provide adequate retirement funds for their called workers.

6. Re: Pastor's Retirement Program

It was resolved at the 1996 Synod Convention that the Board for Christian Service study the feasibility of the synod providing a pension plan funded proportionately by our congregations. The board is considering this and will report its findings as soon as it completes its study.

7. Re: Proposed Budget for 1998

Subsidy Payments	\$14,312.00
Retirement Payments	\$ 4,146.36
Retirment Payments	\$ 5,000.00
Board Expenses	<u>\$ 1,000.00</u>
	\$24,458.36

John E. Smith, Secretary

**CHRISTIAN SERVICE
ACTION OF THE SYNOD**

Resolution No. 1: Pastors' and Christian Day School Teachers' Term Life Insurance

WHEREAS, Many of our congregations are unaware that the synod provides \$50,000 of term life insurance at the cost of \$162 per year per called worker, and,

WHEREAS, It is the responsibility of each congregation to provide for the needs of the called worker(s),

BE IT RESOLVED, That we encourage the Board for Christian Service to send a letter to each congregation president to be read before the congregation, that explains this term life insurance and encourages each congregation to pay the premium.

Resolution No. 2: World Needs Fund

WHEREAS, The Board for Christian service sent \$1,000 to our Peruvian mission to supply medical and nutritional help for a tuberculosis patient; also \$1,000 to our Chile mission to help with some relief work; also \$2,000 to St. Luke's Church, Oakfield, WI (WELS), where the church and parsonage were completely destroyed by a tornado; \$2,000 to a family of one of our Oregon churches, who had lost all their possessions at the time of the severe flooding; and also funds to assist a Christian day school teacher and a pastor's widow, and,

WHEREAS, There is continual need to use such offerings given to the World Needs Fund wisely and in Christian love for others,

A. BE IT RESOLVED, That the synod thank God for giving us the ability to assist people in such physical needs, and,

B. BE IT RESOLVED, That the Board for Christian Service continue to encourage congregations to contribute to this fund as God gives opportunity.

Resolution No. 3: WELS Care-Line

WHEREAS, The synod encourages its people to go primarily to their pastor for any spiritual need to receive God's grace in absolution, and,

WHEREAS, The Wisconsin Evangelical Lutheran Synod maintains a Christian counseling program called WELS Care-Line (1-800-422-7341), available for laypeople, pastors and teachers of the WELS and the ELS,

A. BE IT RESOLVED, That our synod and its members continue to thank WELS for this service, and,

B. BE IT RESOLVED, That by publicizing the purpose and telephone number of the Care-Line to synod members, we encourage our members confidently to make appropriate use of this Care-Line in any matter that does not infringe on the call of their pastor(s).

Resolution No. 4: Widows' subsidies

WHEREAS, The Board for Christian Service resolved to raise the subsidies payment schedule for 1997 by \$10 per month, and,

WHEREAS, The board has resolved to raise the subsidy by another \$10 per month beginning in January 1998,

A. BE IT RESOLVED, That the board be commended for raising the subsidy payment in 1997, and,

B. BE IT RESOLVED, That the additional subsidy of \$10 per month for 1998 be approved.

Resolution No. 5: Report on Pastors' and Teachers' Retirement

WHEREAS, Each called worker has specific needs with regard to their retirement,

BE IT RESOLVED, That the board continue to encourage all congregations to provide adequate retirement funds for their called workers.

Resolution No. 6: Pastors' and Teachers' Retirement Program

WHEREAS, Many synod called workers are serving congregations which are unable to contribute to their retirement plans, and,

WHEREAS, "The laborer is worthy of his hire,"

BE IT RESOLVED, That the Board for Christian Service present a specific pension plan to the Board of Trustees by the end of calendar year 1997.

REPORT OF THE COMMITTEE ON WORSHIP

The *Evangelical Lutheran Hymnary* (ELH) was produced by the worship committee of the Evangelical Lutheran Synod, a group of pastors and congregations who trace their theological lineage through the Norwegian immigration of the nineteenth century and the Synodical Conference of American Lutheranism to the Evangelical Reformation of Denmark and Lutheran Germany in the sixteenth century.

The most immediate parentage of the ELH is the *Lutheran Hymnary* of 1913 (LHry) and *The Lutheran Hymnal* of 1941 (TLH).

The ELS attempted the production of a hymnal supplement a number of times over the last 40 years. In each instance the proposed supplement was abandoned for financial and other reasons. Most congregations of the ELS used LHry or TLH, and were comfortable with the diversity of practice. In the late 1980's several congregational circuits of the ELS requested the worship committee to study the possibility of the production of a hymnal that would combine the liturgical and hymnic traditions of the LHry and TLH. As a result of memorials received from congregations of the synod, the 1990 synodical convention directed the worship committee to study the feasibility of hymnal production. The idea was embraced and developed by the ELS worship committee, and was supported by the subsequent annual conventions of the ELS.

The worship committee was also entrusted with the work of fundraising for the book. The book was sold on a pre-publication subscription basis to congregations and friends of the synod, and memorial gifts were invited to further "endow" the project. Without the support of those early subscribers and donors this book would not exist today. The synod owes them an immense debt of gratitude for their support of the project "sight unseen".

Every pastor and congregation in the ELS was invited to study the lists of hymns and the liturgical material that was being proposed for inclusion in the book. Some congregations began using the sample liturgical material, and as a result of their use alterations were made in the proposed texts, music and rubrics. The Doctrine Committee of the ELS also studied the proposed book, made suggestions for modifications, and finalized forms of the revisions of the Creeds. Many individuals offered suggestions, and volunteer proofreaders throughout the synod were especially helpful in preparing the final draft. Though the committee is hesitant to isolate individuals in their thanks it is necessary to especially thank Carol Webber for her exceptional work in proofing the music, texts and attributions of the hymns.

The ELH was never intended to be the official worship resource of the synod. It was designed to serve congregations of the synod along with other orthodox worship resources. As of March 1, 1997, the book is being used by 36 ELS congregations, and has sold over 9000 copies.

The committee endeavored to retain and combine elements of the LHry and TLH traditions along with new hymnody and liturgical music representative of the liturgical movement of the last thirty years. Latin, Scandinavian, German, English and American hymn tunes and texts are joined in ELH to form a combination that is unique in the Lutheran community.

The LHry of 1913 was produced by a committee that attempted to reconcile the worship practices of three diverse groups of Norwegian American Lutheran churches: the Norwegian Synod, Hauge's Norwegian Evangelical Lutheran Synod, and the United Norwegian Lutheran Church in America. It was a document that prepared the way for a union of those three groups in 1917. At the time of that union a small group of pastors and congregations went their own way and formed a very small synod dedicated to maintaining the teachings and practice of their parent body, the Norwegian Synod. These churches continued to

use the Hymnary, even though it served as a merger document, and some continue to do so. Over the years the ELS allowed for a variety of hymnal use in the churches of the synod, and the liturgical usage was governed by the synodical constitution only insofar as the dictate that the forms of service should conform to the rites of 1) the **Danish Ritual of 1685** as it was revised by the state church of Norway in the 19th century and translated for use in LHry and 2) the **Common Service** of American Lutheranism.

The **Danish-Norwegian Rite** called for a full liturgical service, similar to Luther's German Mass. Vestments, candles, altar paintings and crucifixes were typically used in the service of the Norwegian Synod, as was the practice of chanting by the pastor, especially for the Lord's Prayer and the Words of Institution. The historic lectionary was retained, but the choral propers for the service took the form of congregational hymnody. This practice instilled a great love for the hymnody of the church, both in the parent churches of Norway and in the Norwegian churches in the USA.

The hymns in the LHry were arranged in order for the Sundays of the Church Year, following a practice that can be traced to Thomas Kingo, the Danish pastor and poet. This arrangement emphasized hymnody as the ever changing congregational proper of the Sundays and festival days of the calendar. This Sunday to Sunday arrangement is retained in the ELH. All hymns have been assigned to a Sunday or festival, and a topical designation is applied to each Sunday as well.

The ELH retains a number of other church year customs from the liturgy of Denmark and Norway, some of which reflect changes made at the time of the Reformation. The Baptism of our Lord may be observed on the Sunday before Lent, the Annunciation may be observed on the Fifth Sunday in Lent. These observations may bring these important observations back into the common usage of the Lutheran parish. Other suggestions for the transfer of festivals includes the observance of Presentation on the first Sunday in February, the Visitation on the first Sunday in July, St. Michael on the last Sunday of September, Reformation on the last Sunday of October and All Saints' on the first Sunday of November.

When the state church of Norway revised the liturgy in the 19th century it introduced the practice of general confession in the service. At that time the Kyrie eleison was placed after the general confession of sins, with the Gloria in excelsis Deo preceded by the absolution. This custom is maintained in Divine Service: Rites One and Three. Another aspect of that revision is a three year cycle of preaching texts based on the historic lectionary.

The Small Catechism and Augsburg Confession were retained in the old *Hymnary*, reinforcing the idea that a hymnal is a book of confession and instruction. This was another continuation of the thought and practice of the old Norwegian Synod, and although the inclusion of AC and SC was still common among the Lutheran books of Europe in 1913, it had already been lost to most English-speaking Lutherans in the USA. ELH retains the custom in the hope that congregations of the Augsburg Confession who use the book may see what our churches confess, teach and practice.

The various rites included in the **Common Service** were used by much of Lutheranism in 1913, and its form of the Divine Service was included in the old *Hymnary* with the musical setting used by the LCMS and the Synodical Conference. This service used the historic propers, and they were included in the Hymnary and were used by those congregations who desired a service along the lines of Luther's "Formula Missae". Many congregations in the ELS used the Common Service as their chief service, and this use was heightened as Hymnaries were discarded and replaced with TLH.

The historic propers of the Common Service are included in ELH along with Psalms and Canticles that are pointed to be sung for a full observance of the Divine Service, Matins, or Vespers as they were formulated for inclusion in the Common Service.

Those who do not know the great Lutheran hymnic output of Scandinavia will be introduced to it in ELH. Kingo, Brorson and Landstad rank among the most neglected of Lutheran poets in our hymnals; perhaps it is time for gifted translators to step forward and reexamine the hymnic production of these prolific poets. The folk melodies and the tunes from the Romantic era of Norway, Sweden and Denmark may have been neglected in our time; they are examples worthy of study, and they are delightful to sing.

Those who appreciate the tradition of the German Lutheran Chorale will be pleased to find complete and unabridged translations of the chorales in ELH. New translations of classic chorales appear, and "lost" verses have been restored. One wonders why so many of the Lutheran catechetical-liturgical songs of praise have been "edited" and abbreviated over the years. It would seem that there is a poetic and theological integrity in the old chorales that we would be well served to respect and use in our weekly and daily prayers and praise.

The ELH includes chorale melodies in their original rhythmic-melodic form as well as the adapted chorales in their isometric-harmonic settings. The chorales of the sixteenth century possess a strong rhythmic and melodic vitality. The original rhythms were modified over the centuries, and eventually the chorale appeared in a "straightened out" form with a melody in quarter notes and half notes. This isometric or harmonic version reflected changes in the musical art. These chorales have a majestic harmonic and chromatic vitality. The chorale harmonizations of J.S. Bach are among the greatest musical treasures of the Lutheran Church, and many of them may be adapted to congregational use. The two musical forms exist side by side in ELH. Happy the congregation that is comfortable in their zeal to sing both forms of *A Mighty Fortress Is Our God!* The musical variety evidenced by the evolution of the Chorale through the ages seems to be a testimony to its use in so many and various times, places and situations. How nobly this musical carriage has delivered the Gospel of Christ to such diverse generations and tongues of Christians!

Lutherans in America owe a debt of gratitude to those poets and composers in England and America who created an English language hymnody. Isaac Watts, the Wesleys and the Romantic churchmen and women are prominent among the grand parade, but the poets and composers of the Scottish and American Psalters are also represented, as is the rich folk and popular song repertoire of the British Isles, the Appalachians and the American Hymn Tune Movement, inaugurated by Mason and imitated by those who continue to supply the American churches with new tunes and harmonizations that are singable and artistic.

Those who seek a contemporary poetic and musical witness to the faith will discover a generous sampling of texts and tunes in ELH produced by our own generation. The music of *Divine Service: Rite Three* was composed for ELH by Alfred Fremder. The composer worked within the most severe limitations regarding range and keyboard demands that were imposed by the committee. We believe the result reflects late twentieth century neo-classicism and the reality of congregational ability. It is our hope that this service will find regular use among those congregations with ELH. In addition there are many new tunes, new harmonizations and new texts that will find a happy home among the treasures that we already use as congregations of the Evangelical Lutheran confession.

The ELS worship committee found a great helper in Rodney Schrank and the entire staff of MorningStar Music in St. Louis. His agreement to take on the project development and printing resulted in a worship resource that is legible and inviting to use. We are thankful for his "eagle eye", constructive criticism and ever present sense of humor. MorningStar is an independent publishing house that is well acquainted with the needs of the Lutheran parish. We would encourage everyone to study their catalog and make use of the wide variety of music and text available from this publisher. Included in their catalog are the

scores and recordings of the chorale and hymn preludes by Paul Manz as well as "E'en So, Lord Jesus, Quickly Come", one of the most beloved choral compositions of the century. Mr. Schrank's zeal for the project was second only to the committee's, and we are most grateful to him.

ELH is another sign that God continues to further the cause of His Word. May this book prosper in that for which it was designed, and may the God of all grace bless those who spread abroad the rich treasure of divine forgiveness, life and salvation enfleshed in Christ Jesus who is our Liturgy and our Song of songs.

The Content of ELH:

Church Year Calendar
The Augsburg Confession
The Apostles' Creed and the Nicene Creed (older forms)
The Athanasian Creed (pointed to be sung)
The Small Catechism (ELS translation)
Prayers for Worship
The Divine Service: Rite One; Based on a revision of the Danish Norwegian Rite of 1685
The Divine Service: Rite Two; Based on the Common Service of American Lutheranism
The Divine Service: Rite Three; The Historic Lutheran Rite in contemporary English with new music composed by Dr. Alfred Fremder
The Divine Service: Rite Four; An outline for the Lutheran "Chorale Mass"
The Office of Prime
The Office of Matins
The Office of Vespers
The Office of Compline
The Service of Private Confession and Absolution
The Service of Corporate Confession and Absolution
Holy Baptism
The Litany
The Suffrages
Seasonal Graduals and Introits for the Sundays and Festivals of the Church Year
Collects for the Church Year
Daily and Weekly Private Prayers
Prayers for the Sick and the Dying
Psalms, pointed to be sung
Tables of Psalms for the Church Year and the Monthly Psalter
Canticles, pointed to be sung
Lectionary Tables (ILCW 3 year, revised)
Lectionary Tables (Historic)
Glossary of Liturgical Terms
602 Hymns arranged according to the Sundays and Seasons of the Church Year, with a secondary arrangement according to the topics and themes of the Sundays and Seasons of the Church Year.
Indices and Acknowledgements
Table of Honors and Memorials
Copyrights
Authors and Sources of Hymns
Translators of Hymns
Composers of Tunes and Settings of Hymns
Tune Names, Alphabetical
Tune Names, Metrical
Psalm Paraphrases in Hymns
Translated Hymns (original titles)
Scripture Quotations, Prayers and Poems included among the Hymns
First Line of Hymns
Emergency Baptism

It is the hope of the committee that we may be of further service to the synod, especially in the preparation of an Organists Edition of the Liturgy, an Altar Book, an Agenda, a Handbook to the Hymnary, Organ/Piano preludes to the hymns in ELH, and recordings of the new music in ELH, especially as these editions and recordings are already in demand by congregations and friends of the synod who are using the ELH.

Dennis Marzolf, Chair
Harry Bartels, Secretary
Mark DeGarmeaux

WORSHIP

ACTION OF THE SYNOD

Resolution No. 1: Evangelical Lutheran Hymnary

WHEREAS, The Evangelical Lutheran Hymnary has been successfully completed, and has been well received;

BE IT RESOLVED, That the synod thank the worship committee, and all those who assisted on the production of the hymnal.

Resolution No. 2: Evangelical Lutheran Hymnary

WHEREAS, The Evangelical Lutheran Hymnary successfully combines the two predominant traditions in the ELS, namely the Lutheran Hymnary and The Lutheran Hymnal; and,

WHEREAS, 36 ELS congregations have adopted the Evangelical Lutheran Hymnary, with nearly 10,000 copies sold;

BE IT RESOLVED, That the congregations of the synod be encouraged to consider adopting the Evangelical Lutheran Hymnary, as need or desire for a new hymnal arises.

Resolution No. 3: Evangelical Lutheran Hymnary

WHEREAS, The Evangelical Lutheran Hymnary is enjoying a good reception, and there will be a need for additional resources;

A. BE IT RESOLVED, That the Worship Committee be encouraged to seek development of An Organist's Resource Book; and,

B. BE IT RESOLVED, That the Worship Committee look into the publishing of a Handbook for the new hymnary; and,

C. BE IT RESOLVED, That the Committee on Worship consider the production of an Agenda; and,

D. BE IT RESOLVED, That the Committee on Worship explore the possibilities in producing recordings of musical settings of the Evangelical Lutheran Hymnary.

REPORT OF THE SELF STUDY COMMITTEE

The members of the Self Study Committee are: Robert Brown; J.B. Madson, chairman; Alf Merseth, secretary; Milton Tweit and Norman Werner. President George Orvick is an advisory member of the committee.

The committee has met three times since the 1996 convention: November 19, and December 17, 1996 and January 14, 1997.

EXPANSION OF THE BOARD OF REGENTS:

This matter was placed on the committee's agenda by the 1996 convention (cf. Synod Report 1996, P. 185, Res. No 1 "Expansion of the Board of Regents").

The committee has studied this matter in consultation with the Board of Regents and expects that the Board of Regents will report to the 1997 Synod Convention.

POLICY FOR SYNODICAL OPERATION:

The matter of "Synodical Operation" was referred to the Self Study Committee by the president.

The Self Study Committee presents the following for the synod's consideration and action.

CONVENTION PROCEDURE REGARDING SPECIAL PROPOSALS:

WHEREAS, The constitution of the synod states, Chapter II: "The synod consists of those congregations and individuals who subscribe to this constitution and have been accepted into membership," and,

WHEREAS, The constitution of the synod states, Chapter III: "The synod exists to carry out the command of Jesus Christ to preach the Gospel to every creature (Mark 16,15; Matthew 28, 19-20), to contend for the faith (Jude 3), and to promote the development of Christian life (Galatians 5,22-25) within its membership," and,

WHEREAS, The constitution of the synod states, Chapter IV: "In accordance with apostolic example in Acts 15, the affairs of the synod are to be organized and directed by conventions called for that purpose," and,

WHEREAS, The constitution of the synod states, Chapter V, paragraph 3: "Other areas of the synod's work shall be assigned to the various boards and committees and shall be conducted in accordance with the regulations established by the synod," and,

WHEREAS, The By Laws of the synod state, Chapter V, paragraph 1,a: "The synodical conventions shall work to attain the purposes outlined in Chapter III of the constitution and to that end shall:

- a) review the activities of the synod as conducted by its officers, board and committees during the previous year;
- b) by careful planning and proper resolutions arrange for the future work of the synod," and,

WHEREAS, It has been the synod's policy:

- A. That proposals for new work shall be made by standing boards, each in its own area of responsibility, and,
- B. That floor committees review the reports and recommendations assigned to them by the convention and bring recommendations thereon for the convention's consideration, and
- C. That any proposal brought to the floor of the convention which is not proposed by a standing board or committee shall ordinarily be referred to a standing board or committee for review and recommendation to the next convention.

BE IT RESOLVED, That the synod in convention continue to follow its policy as stated above.

PROCEDURES FOR ALLOCATION OF SPECIAL GIFTS AND BEQUESTS.

WHEREAS, Questions have been raised concerning the responsibility for the allocation of special gifts and bequests, and,

WHEREAS. The Rules and Regulations for the Board of Trustees state: (cf. Paragraph 3, Duties of the Board, Handbook, p. 11) "The Trustees shall have the general management and control of all secular business and temporal affairs of said corporation. All such business and affairs they shall conduct in accordance with the Constitution, By Laws, rules and resolutions of the synod." (Articles of Incorporation, Article VII) and (Paragraph 3,a,2 Handbook, p. 12) "The board shall be the recipients of bequests made to the synod and as such shall make due acknowledgment of such receipts. It shall inform the proper board of such receipts and any instructions which may have been included in such bequests for the proper use of the same."

- A. BE IT RESOLVED, That the Board of Trustees have the responsibility of recommending to the synod the allocation of all undesigned gifts and bequests, and,
- B. BE IT RESOLVED, That requests for special allocations of said gifts and bequests be addressed to the Board of Trustees for consideration and recommendation to the synod convention.

ELS HANDBOOK:

The re-editing and the republishing of the ELS Handbook was placed on the Committee's agenda by the president.

The committee has spent a considerable amount of time on the Handbook but is not ready to report at this time. It will continue its efforts.

Alf Merseth, secretary

REPORT OF THE BOARD FOR STEWARDSHIP

The Board for Stewardship accomplished its main business by conducting two meetings: September 19, 1996, and April 17, 1997. All other goals were achieved by individual members through personal assignment and telephone conversation.

The members of the board are the Rev. Paul Schneider, chairman; Mr. Howard Hougan, vice chairman; Mr. Timothy Peterson, secretary; the Rev. Rodger Dale; Mr. Allen Wollenzien. The Rev. M.E. Tweit continues to serve the board as a resource-consultant.

In an attempt to carry out the Synod Handbook guidelines to promote good, biblical stewardship throughout the Evangelical Lutheran Synod, and especially in an attempt to carry out the Lord's will to extend His Kingdom, the following has been done by the board since the last convention:

(1) 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. A listing of congregational contributions to the synodical budget for the past eleven years has also been provided as well as parochial statistics from 1970 until 1995.

(2) Future planning continues on how to promote biblical stewardship throughout the synod.

(3) Bulletin inserts were published in cooperation with the Board for Publications.

(4) A special offering was conducted on the first Sunday in December to help reduce the budget deficit which resulted in December gifts of \$106,669.12, which were \$40,772.39 less than what was received in December of 1995. 1996 was a poor year for the budget, receiving a total of \$749,499.95, leaving a deficit of \$40,500.05. In 1996, 59 congregations gave less than in 1995 and 63 gave more, with 8 giving "0". (see statistical sheet for comparison)

(5) The board continues to monitor the activity of LACE. Because of the benefit our synod is receiving from this loan program of the WELS, we need to encourage more individual members of our ELS to support this ministry by loaning money which will be used by our congregations for loans.

(6) The Board continues to be 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) The Board continues to try to oversee the fund drive appeals within the synod, as directed by the HANDBOOK.

(8) Advent & Lenten offering envelopes were provided for all congregations to be used to gather an extra offering for the synod during those special seasons.

(9) Work continues to be done on a mission statement as directed by the Planning & Coordinating Committee.

(10) A Stewardship program "*Living For Jesus*" was made available for pastors to use in teaching God's principles of stewardship within the congregations. This material was presented personally by the chairman to all the pastors attending the various Circuit Pastoral Conferences of the synod during the spring and fall of 1996.

(11) What blessings continue to be received by our Evangelical Lutheran Synod, especially with the entire synodical budgetary income being matched by a generous donor. In 1996 a total of over \$1,224,643 dollars was received in matching funds.

Thanks and praise go to almighty God for blessing the work of the Evangelical Lutheran Synod. May the gracious Lord continue to bless this board with faithfulness to His holy and inspired Word. The board continues to study Biblical stewardship and how it might assist the pastors and congregations of the

ELS in teaching these principles. Only the Holy Spirit working through the Means of Grace creates and strengthens the faith which moves cheerful givers to be generous with offerings for the Lord's Work. May God's will always be done here on earth even as it is in heaven and may He receive all the glory! Praise God from Whom all blessings flow!

Paul Schneider, Chairman

CONTRIBUTIONS TO SYNOD—1996

	1996 Budget	1996 Non-Budget	1996 Total
Abiding Word, Bowling Green, OH	\$4,628.00	\$14.00	\$4,642.00
Ascension, Eau Claire, WI	2,341.00	0.00	2,341.00
Bethany, Ames, IA	800.00	0.00	800.00
Bethany, The Dalles, OR	1,000.00	0.00	1,000.00
Bethany, Hampton, IA	680.00	0.00	680.00
Bethany, Luverne, MN	6,125.00	0.00	6,125.00
Bethany, Port Orchard, WA	7,000.00	217.00	7,217.00
Bethany, Princeton, MN	9,784.95	51.00	9,835.95
Calvary, Ulen, MN	2,245.74	291.00	2,536.74
Center, Scarville, IA	1,996.00	10.00	2,006.00
Christ, Klamath Falls, OR	3,536.25	80.00	3,616.25
Christ, Port St. Lucie, FL	2,289.82	66.00	2,355.82
Christ, Sutherlin, OR	1,722.28	40.00	1,762.28
Christ, Windosr, CA	10,608.33	100.00	10,708.33
Christ the King, Bell Gardens, CA	0.00	0.00	0.00
Christ the King, Green Bay, WI	3,015.00	0.00	3,015.00
Concordia, Eau Claire, WI	2,006.00	81.00	2,087.00
Concordia, Hood River, OR	424.00	50.00	474.00
East Paint Creek, Waterville, IA	3,446.50	100.00	3,546.50
Emmaus, Chicago, IL	333.00	0.00	333.00
English, Cottonwood, MN	12,384.70	20.00	12,404.70
Faith, Alpena, MI	0.00	0.00	0.00
Faith, Clara City, MN	2,825.00	502.00	3,327.00
Faith, East Jordan, MI	750.00	0.00	750.00
Faith, Hillman, MI	254.00	0.00	254.00
Faith, Litchfield, IL	4,514.22	25.00	4,539.22
Faith, Orange County, CA	1,800.00	0.00	1,800.00
Faith, Oregon, WI	4,104.00	0.00	4,104.00
Faith, Parkersburg, IA	1,000.00	54.00	1,054.00
Faith, San Antonio, TX	3,344.30	1,186.00	4,530.30
Family of God, Riviera, AZ	2,213.50	0.00	2,213.50
First, Suttons Bay, MI	500.75	228.00	728.75
First American, Mayville, ND	376.50	0.00	376.50
First Evanger, Fertile, MN	1,826.00	0.00	1,826.00
First Shell Rock, Northwood, IA	4,577.00	90.00	4,667.00
First Trinity, Marinette, WI	6,972.25	0.00	6,972.25
Forest, Forest City, IA	744.00	0.00	744.00
Gloria Dei, Saginaw, MI	16,626.42	50.00	16,676.42
Good Shepherd, Bloomer, WI	2,388.50	0.00	2,388.50
Good Shepherd, Brownsburg, IN	7,074.36	294.17	7,368.53
Good Shepherd, Richardson, TX	1,360.22	0.00	1,360.22
Good Shepherd, Vallejo, CA	4,000.00	0.00	4,000.00
Grace, Crookston, MN	0.00	5.00	5.00
Grace, Hillsboro, OR	0.00	100.00	100.00

	1996 Budget	1996 Non-Budget	1996 Total
Grace, Hobart, IN	3,398.11	93.55	3,491.66
Grace, Madison, WI	5,088.00	1,260.00	6,348.00
Grace, Piedmont, MO	120.00	25.00	145.00
Grace, Vero Beach, FL	32,248.50	437.50	32,686.00
Grace, Weston, OH	3,103.75	410.00	3,513.75
Hartland, Hartland, MN	3,774.56	20.00	3,794.56
Heritage, Apple Valley, MN	9,375.63	10.00	9,385.63
Holton, Holton, MI	2,770.00	0.00	2,770.00
Holy Cross, Madison, WI	41,566.62	744.00	42,310.62
Holy Scripture, Midland, MI	23,851.10	1,936.00	25,787.10
Holy Trinity, Okauchee, WI	39,000.00	342.00	39,342.00
Immanuel, Audubon, MN	9,755.75	355.00	10,110.75
Immanuel, Riceville, IA	1,215.00	30.00	1,245.00
Jerico, New Hampton, IA	15,492.25	450.00	15,942.25
King of Grace, Golden Valley, MN	50,920.12	126.00	51,046.12
Lake Mills, Lake Mills, IA	762.00	0.00	762.00
Lakewood, Tacoma, WA	700.0	80.00	780.00
Lamb of God, Cartersville, GA	1,426.86	0.00	1,426.86
Lime Creek, Lake Mills, IA	2,924.25	0.00	2,924.25
Lord of Life, Holland, MI	1,898.77	15.00	1,913.77
Manchester, Manchester, MN	1,000.00	0.00	1,000.00
Messiah, Omro, WI	4,000.00	0.00	4,000.00
Messiah, Puyallup, WA	1,072.00	0.00	1,072.00
Mt. Olive, Mankato, MN	34,423.37	1,477.20	35,900.57
Mt. Olive, Trail, MN	575.00	2.00	577.00
Nazareth, Trail, MN	932.00	68.00	1,000.00
New Life, Sebring, FL	2,834.94	0.00	2,834.94
Newport, Wisconsin Dells, WI	1,672.00	16.00	1,688.00
Norseland, St. Peter, MN	14,791.42	154.00	14,945.42
Norwegian Grove, Gaylord, MN	5,473.81	95.00	5,568.81
Oak Park, Oklee, MN	1,286.00	40.00	1,326.00
Our Redeemer, Yelm, WA	45.00	154.00	199.00
Our Saviors, Albert Lea, MN	19,305.00	0.00	19,305.00
Our Savior, Amherst Junction, WI	1,491.00	798.00	2,289.00
Our Saviors, Bagley, MN	3,891.30	336.00	4,227.30
Our Savior, Belview, MN	3,471.50	60.00	3,531.50
Our Savior, Bishop, CA	0.00	0.00	0.00
Our Saviors, Elderon, WI	1,900.00	0.00	1,900.00
Our Savior, Grants Pass, OR	600.00	0.00	600.00
Our Saviors, Hawley, MN	0.00	0.00	0.00
Our Saviours, Lake Havasu City, AZ	13,389.00	192.00	13,581.00
Our Savior, Lakeland, FL	6,575.35	0.00	6,575.35
Our Saviours, Madison, WI	3,280.00	0.00	3,280.00
Our Savior, Naples, FL	8,560.58	519.00	9,079.58
Our Saviors, Princeton, MN	12,398.66	0.00	12,398.66
Parkland, Tacoma, WA	6,445.00	210.00	6,655.00
Peace, Deshler, OH	924.88	3,347.12	4,272.00
Peace, Jefferson City, MO	449.08	75.00	524.08
Peace, Kissimmee, FL	11,420.35	0.00	11,420.35
Peace, Lakeland, FL	3,563.17	125.00	3,688.17
Pilgrim, Waterloo, IA	2,950.00	57.00	3,007.00
Pinehurst, Eau Claire, WI	2,831.00	0.00	2,831.00
Pinewood, Burlington, MA	6,200.00	60.00	6,260.00
Redeemer, Iola, WI	854.00	25.00	879.00
Redeemer, New Hampton, IA	1,092.65	90.00	1,182.65

	1996 Budget	1996 Non-Budget	1996 Total
Resurrection, Marietta, GA	0.00	0.00	0.00
Resurrection, Winter Haven, FL	4,120.08	0.00	4,120.08
Richland, Thornton, IA	6,403.33	65.00	6,468.33
River Heights, East Grand Forks, MN	8,432.27	0.00	8,432.27
Rock Dell, Belview, MN	4,447.50	100.00	4,547.50
Rose Dell Trinity, Jasper, MN	928.00	0.00	928.00
Saude, Lawler, IA	14,689.00	312.00	15,001.00
Saved by Grace, Gresham, OR	7,500.00	5.00	7,505.00
Scriptural, Cape Girardeau, MO	130.00	0.00	130.00
Shepherd of the Hills, Grass Valley, CA	1,493.86	0.00	1,493.86
Somber, Northwood, IA	1,653.00	0.00	1,653.00
St. Luke, Mount Vernon, WA	0.00	0.00	0.00
St. Marks, Chicago, IL	1,874.00	0.00	1,874.00
St. Martin, Shawano, WI	16,549.66	220.00	16,769.66
St. Matthew, Detroit, MI	1,330.48	0.00	1,330.48
St. Matthew, Myrtle Creek, OR	3,047.00	0.00	3,047.00
St. Paul, Clintonville, WI	9,635.81	153.00	9,788.81
St. Paul, Escondido, CA	4,933.30	465.43	5,398.73
St. Paul, Lengby, MN	3,538.00	270.00	3,808.00
St. Pauls, Portage, WI	200.00	0.00	200.00
St. Petri, Grygla, MN	285.00	0.00	285.00
St. Timothy, Lombard, IL	16,422.75	1,079.41	17,502.16
Synod, Scarville, IA	6,648.62	50.00	6,698.62
Trinity, Brewster, MA	2,183.00	191.00	2,374.00
Trinity, Calmar, IA	956.00	15.00	971.00
Trinity, Rogers City, MI	223.00	0.00	223.00
Trinity, Sebastian, FL	4,137.00	269.00	4,406.00
Trinity, West Bend, WI	19,772.94	389.00	20,161.94
Wayfarers' Chapel, Ventura, CA	100.00	0.00	100.00
Western Koshkonong, Cottage Grove, WI	5,361.00	500.00	5,861.00
West Paint Creek, Waukon, IA	3,776.50	80.00	3,856.50
Zion, North Huntingdon, PA	840.00	0.00	840.00
Zion, Thompson, IA	2,412.30	0.00	2,412.30
Zion, Tracy, MN	7,034.63	107.00	7,141.63
Miscellaneous:			
Aid Association for Lutherans	0.00	25,000.00	25,000.00
Messengers of Peace Offering	0.00	231,600.00	231,600.00
Helping Hands	0.00	56,860.00	56,860.00
Lutheran Brotherhood	0.00	40,000.00	40,000.00
Matching funds	0.00	1,375,859.00	1,375,859.00
Other	15,735.00	191,205.45	206,940.45
	<u>\$749,499.95</u>	<u>\$1,942,683.83</u>	<u>\$2,692,183.78</u>

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated

	1990	1991	1992	1993	1994	1995	1996
Abiding Word, Bowling Green, OH\$		\$	\$	\$	\$	\$ 1,833	\$ 4,628
Ascension, Eau Claire, WI	186	1,030	207	397	1,557	2,689	2,341
Bethany, Ames, IA	318	420	665	365	700	840	800
Bethany, The Dalles, OR	—	—	—	293	—	1,600	1,000
Bethany, Hampton, IA	—	—	—	—	—	—	680
Bethany, Luverne, MN	11,960	15,191	8,884	10,638	14,978	10,848	6,125
Bethany, Port Orchard, WA	13,220	10,170	10,120	10,000	17,917	23,114	7,000
Bethany, Princeton, MN	11,633	11,024	11,703	10,971	11,020	9,626	9,785
Calvary, Ulen, MN	2,449	3,640	3,021	3,231	3,854	1,801	2,246
Center, Scarville, IA	4,316	3,191	2,482	1,649	2,392	2,342	1,996
Christ, Klamath Falls, OR	670	2,007	1,185	2,766	2,819	3,405	3,536
Christ, Port St. Lucie, FL	2,231	1,739	1,090	1,210	2,173	2,653	2,290
Christ, Sutherlin, OR	1,900	1,951	2,173	1,191	1,540	2,203	1,722
Christ, Windsor, CA	4,682	5,667	9,550	8,000	9,720	4,948	10,608
Christ the King, Bell Gardens, CA	3,804	4,911	4,134	—	—	—	—
Christ the King, Green Bay, WI	—	—	—	—	—	2,700	3,015
Concordia, Eau Claire, WI	1,578	775	1,435	2,035	2,037	2,285	2,006
Concordia, Hood River, OR	234	135	—	—	—	422	424
East Paint Creek, Waterville, IA	5,145	4,948	4,110	4,309	4,774	6,239	3,447
Emmaus, Chicago, IL	754	2,526	1,881	1,257	738	1,080	333
English, Cottonwood, MN	12,240	14,124	11,442	11,161	12,187	13,302	12,385
Faith, Alpena, MI	584	718	—	820	200	—	—
Faith, Clara City, MN	—	—	—	—	—	3,511	2,825
Faith, East Jordan, MI	95	1,000	—	850	—	1,168	750
Faith, Hillman, MI	277	1,247	378	523	—	91	254
Faith, Litchfield, IL	—	411	2,022	2,477	3,821	5,131	4,514
Faith, Orange County, CA	2,840	3,235	2,800	1,355	1,200	1,705	1,800
Faith, Oregon, WI	3,210	4,333	3,908	4,105	3,889	5,868	4,104
Faith, Parkersburg, IA	1,770	1,435	1,100	1,197	800	1,000	1,000

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated—continued

	1990	1991	1992	1993	1994	1995	1996
Faith, San Antonio, TX	2,997	3,021	3,327	4,391	4,425	6,093	3,344
Family of God, Riviera, AZ	1,780	2,584	1,660	3,431	2,666	330	2,214
First, Suttons Bay, MI	2,280	2,373	2,152	1,981	2,771	830	501
First American, Mayville, ND	4,394	3,113	1,763	1,565	1,200	303	377
First Evanger, Fertile, MN	1,536	1,614	1,365	1,373	1,801	2,265	1,826
First Shell Rock, Northwood, IA	6,490	4,990	4,046	6,422	7,730	5,807	4,577
First Trinity, Marinette, WI	5,583	8,029	5,912	—	—	5,968	6,972
Forest, Forest City, IA	1,855	1,718	1,140	549	1,407	161	744
Gloria Dei, Saginaw, MI	1,239	3,059	9,319	5,367	5,935	3,764	16,626
Good Shepherd, Bloomer, WI	2,167	1,982	2,003	1,860	2,950	2,775	2,389
Good Shepherd, Brownsburg, IN	5,827	6,333	4,525	6,703	5,607	6,647	7,074
Good Shepherd, Richardson, TX	2,634	167	1,099	312	510	206	1,360
Good Shepherd, Vallejo, CA	6,300	6,615	2,756	—	—	3,200	4,000
Grace, Crookston, MN	1,024	—	—	200	201	591	—
Grace, Hillsboro, OR	—	—	—	—	1,930	1,240	—
Grace, Hobart, IN	—	—	—	—	2,129	1,216	3,398
Grace, Madison, WI	9,510	15,975	12,840	6,665	6,600	7,100	5,088
Grace, Piedmont, MO	1,932	821	34	—	142	—	120
Grace, Vero Beach, FL	29,664	24,503	27,226	34,962	31,543	36,330	32,249
Grace, Weston, OH	2,579	3,642	3,125	3,239	3,946	4,188	3,104
Hartland, Hartland, MN	2,939	3,784	2,969	2,960	3,153	3,027	3,775
Heritage, Apple Valley, MN	1,413	8,292	9,141	6,949	11,073	8,285	9,376
Holton, Holton, MI	7,665	2,475	3,043	3,635	5,002	3,822	2,770
Holy Cross, Madison, WI	35,248	36,923	31,514	42,652	46,887	41,392	41,567
Holy Scripture, Midland, MI	19,459	20,090	23,118	23,523	34,073	21,684	23,851
Holy Trinity, Okauchee, WI	22,700	32,693	24,308	26,565	29,541	45,984	39,000
Immanuel, Audubon, MN	9,406	7,736	7,418	8,076	8,409	9,760	9,756
Immanuel, Riceville, IA	1,505	1,461	833	1,097	2,961	687	1,215
Jerico, New Hampton, IA	20,174	22,786	18,039	17,435	14,318	15,369	15,492

BUDGET CONTRIBUTIONS TO SYNOD **Total for Years Indicated—continued**

	1990	1991	1992	1993	1994	1995	1996
King of Grace, Golden Valley, MN	46,770	55,250	40,780	55,520	53,260	51,003	50,920
Lake Mills, Lake Mills, IA	1,967	3,202	1,388	2,329	1,735	1,322	762
Lakewood, Tacoma, WA	2,869	1,727	865	973	771	763	700
Lamb of God, Cartersville, GA	—	—	—	—	—	—	1,427
Lime Creek, Lake Mills, IA	3,147	2,422	2,243	2,262	2,884	2,389	2,924
Lord of Life, Holland, MI	—	—	—	—	2,002	2,869	1,899
Manchester, Manchester, MN	494	1,112	912	146	421	2,334	1,000
Messiah, Omro, WI	—	—	—	—	—	—	4,000
Messiah, Puyallup, WA	—	—	—	—	—	—	1,072
Mt. Olive, Mankato, MN	30,851	27,500	29,306	30,683	30,829	34,011	34,423
Mt. Olive, Trail, MN	1,160	1,353	1,286	1,032	1,008	1,002	575
Nazareth, Trail, MN	3,047	1,742	2,072	955	1,402	1,334	932
New Life, Sebring, FL	—	5,101	1,172	2,275	4,217	4,020	2,835
Newport, Wisconsin Dells, WI	870	1,704	1,500	1,503	1,535	1,477	1,672
Norseland, St. Peter, MN	17,824	17,266	10,481	21,828	20,859	10,868	14,791
Norwegian Grove, Gaylord, MN	7,501	7,276	6,131	6,172	8,491	8,258	5,474
Oak Park, Oklee, MN	3,385	3,165	3,000	3,150	2,750	449	1,286
Our Redeemer, Yelm, WA	1,176	874	1,143	375	535	385	45
Our Savior's, Albert Lea, MN	22,096	25,218	19,335	15,233	19,590	15,620	19,305
Our Savior's, Amherst Jct., WI	2,003	1,703	1,057	1,234	839	1,654	1,491
Our Savior's, Bagley, MN	3,163	2,200	4,587	2,000	5,169	3,193	3,891
Our Savior's, Belview, MN	3,996	4,401	2,914	2,205	3,860	2,787	3,472
Our Savior, Bishop, CA	3,823	2,799	340	—	—	—	—
Our Savior's Elderon, WI	1,800	1,830	1,600	1,700	1,800	1,775	1,900
Our Savior, Grants Pass, OR	1,685	1,545	1,000	550	575	310	600
Our Savior's, Hawley, MN	1,406	1,071	977	500	260	52	—
Our Saviour, Lake Havasu City, AZ	11,378	11,927	12,067	11,914	12,750	10,371	13,389
Our Savior, Lakeland, FL	3,964	5,271	6,174	6,415	7,260	4,866	6,575
Our Saviour's, Madison, WI	830	1,230	1,652	1,565	2,305	2,840	3,280

BUDGET CONTRIBUTIONS TO SYNOD **Total for Years Indicated—continued**

	1990	1991	1992	1993	1994	1995	1996
Our Savior, Naples, FL	4,500	5,300	5,531	6,000	14,332	13,694	8,561
Our Savior's, Princeton, MN	18,574	18,365	17,283	13,474	16,218	17,570	12,399
Parkland, Tacoma, WA	4,629	6,042	8,971	3,247	5,103	7,958	6,445
Peace, Deshler, OH	11,034	10,966	9,594	1,433	5,180	3,910	925
Peace, Jefferson City, MO	1,323	403	436	410	513	683	449
Peace, Kissimmee, FL	2,783	4,926	6,096	6,847	9,480	8,576	11,420
Peace, Lakeland, FL	—	—	—	2,439	2,776	2,886	3,563
Pilgrim, Waterloo, IA	432	800	1,350	2,149	1,994	2,100	2,950
Pinehurst, Eau Claire, WI	2,365	1,290	100	3,044	2,543	4,703	2,831
Pinewood, Burlington, MA	5,076	4,500	5,193	5,100	5,888	5,596	6,200
Redeemer, Iola, WI	585	790	550	440	1,208	1,013	854
Redeemer, New Hampton, IA	2,891	2,853	2,514	2,650	1,480	1,088	1,093
Resurrection, Marietta, GA	—	—	—	—	—	—	—
Resurrection, WinterHaven, FL	—	—	—	—	893	3,685	4,120
Richland, Thornton, IA	16,437	14,175	15,662	8,620	7,652	5,433	6,403
River Heights, East Grand Forks, MN	11,802	20,156	43,768	12,083	10,755	9,389	8,432
Rock Dell, Belview, MN	6,075	6,032	5,348	3,765	6,742	5,538	4,448
Rose Dell Trinity, Jasper, MN	2,106	1,066	1,307	1,418	1,113	693	928
Saude, Lawler, IA	14,695	15,698	15,336	12,116	18,420	14,597	14,689
Saved by Grace, Gresham, OR	2,453	4,139	4,675	6,169	6,500	7,500	7,500
Scriptural, Cape Girardeau, MO	45	1,263	952	265	49	—	130
Shepherd of the Hills, Grass Valley, CA	536	856	837	1,516	1,238	1,448	1,494
Somber, Northwood, IA	2,197	2,718	2,211	2,059	2,293	2,029	1,653
St. Luke, Mount Vernon, WA	30	72	112	—	—	—	—
St. Mark's, Chicago, IL	1,264	1,633	2,018	2,061	1,324	1,163	1,874
St. Martin, Shawano, WI	15,379	18,957	11,383	13,696	15,463	15,702	16,550
St. Matthew, Detroit, MI	794	745	295	303	379	500	1,330

BUDGET CONTRIBUTIONS TO SYNOD

Total for Years Indicated—continued

	1990	1991	1992	1993	1994	1995	1996
St. Matthew, Myrtle Creek, OR	4,458	3,704	2,551	2,675	2,400	2,820	3,047
St. Paul, Clintonville, WI	7,440	6,862	4,310	6,424	8,080	12,354	9,636
St. Paul, Escondido, CA	606	1,340	1,471	120	7,418	2,129	4,933
St. Paul, Lengby, MN	1,947	2,396	2,883	2,405	2,444	2,817	3,538
St. Paul's, Portage, WI	161	50	87	—	137	100	200
St. Petri, Grygla, MN	602	405	—	385	215	176	285
St. Timothy, Lombard, IL	16,187	14,839	15,643	17,056	16,640	18,706	16,423
Synod, Scarville, IA	13,128	12,057	9,463	9,641	8,355	7,709	6,649
Trinity, Brewster, MA	4,018	5,361	3,920	2,985	2,677	3,072	2,183
Trinity, Calmar, IA	1,033	842	715	630	1,289	1,147	956
Trinity, Rogers City, MI	—	—	—	—	—	81	223
Trinity, Sebastian, FL	4,604	5,392	4,604	5,657	6,372	5,201	4,137
Trinity, West Bend, WI	21,223	18,872	21,140	17,329	32,215	27,468	19,773
Wayfarers' Chapel, Ventura, CA	2,410	2,425	1,700	1,200	923	150	100
Western Koshkonong, Cottage Grove, WI	6,270	3,040	5,030	3,290	6,775	5,172	5,361
West Paint Creek, Waukon, IA	—	2,927	1,077	783	1,604	810	3,777
Zion, North Huntingdon, PA	—	—	—	—	—	490	840
Zion, Thompson, IA	1,266	2	1,140	1,443	1,449	1,196	2,412
Zion, Tracy, MN	<u>5,100</u>	<u>3,571</u>	<u>13,662</u>	<u>5,728</u>	<u>8,868</u>	<u>4,746</u>	<u>7,035</u>
Budget Totals for Year	\$721,535	\$762,962	\$712,868	\$672,319	\$795,441	\$791,325	\$749,500

Parochial Stats ELS History

	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983
Congregations	89	95	98	99	106	108	108	110	109	108	110	111
Pastors	68	71	74	83	87	93	96	101	99	103	107	113
Baptized	16,179	17,321	17,804	18,355	19,571	19,634	19,705	20,044	19,885	19,795	20,025	20,556
Confirmed	11,532	12,525	13,097	13,489	14,504	14,652	14,833	15,081	14,968	14,909	15,165	15,576
Av. Sunday	7,359	7,934	8,209	8,227	9,452	9,099	9,108	8,922	9,296	9,133	8,997	8,592
Bible Class	680	832	853	1,114	1,132	1,183	1,382	1,361	1,597	1,641	1,697	1,489
Sun School	3,153	3,377	3,298	3,295	3,407	3,280	3,491	2,987	3,031	2,239	2,991	2,863
Day School	428	484	499	527	640	712	689	697	763	879	863	800
Home Cont.	1,138,953	1,296,326	1,519,749	1,739,255	2,114,998	2,290,697	2,629,719	2,750,703	3,154,804	3,461,387	3,767,977	3,842,625
All Other	295,941	330,052	411,732	438,875	521,018	546,899	783,543	833,611	828,819	801,071	804,822	838,788
Synod Budget	190,678	300,308	313,156	349,322	424,689	424,265	484,167	534,515	601,309	659,126	710,689	692,012
TOTAL SYNOD	212,213	415,748	393,498	527,679	648,313	602,059	804,819	839,538	851,308	770,229	826,759	770,460

	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995
Congregations	112	116	120	123	123	125	128	126	126	125	128	135
Pastors	123	127	130	130	139	140	149	154	151	156	159	162
Baptized	20,246	19,850	19,942	21,454	21,378	21,544	21,630	21,347	21,535	21,493	25,379	22,371
Confirmed	15,396	15,012	15,083	15,892	15,518	15,740	16,181	16,004	15,929	15,780	15,960	16,543
Av. Sunday	9,076	8,769	8,975	9,220	9,341	10,348	9,402	9,340	9,575	9,063	9,595	10,049
Bible Class	2,343	1,949	1,914	1,874	1,875	1,908	2,001	1,935	1,909	1,913	2,059	2,156
Sun School	3,039	2,916	2,932	3,098	3,290	3,191	3,233	3,168	3,210	2,967	3,055	3,248
Day School	872	752	882	930	1,060	977	1,010	1,047	1,173	1,090	1,175	1,203
Home Cont.	4,647,714	4,725,783	4,996,111	5,298,882	5,713,773	6,186,648	6,527,076	6,657,338	6,944,522	6,759,222	7,288,521	13,112,485
All Other	931,677	791,586	1,050,715	1,082,198	1,043,612	1,342,321	1,193,789	1,030,445	1,271,058	1,100,660	1,195,698	1,084,136
Synod Budget	718,222	719,357	722,656	725,861	740,809	741,918	721,535	762,962	712,868	672,394	795,441	791,325
TOTAL SYNOD	1,051,201	1,233,445	1,167,666	1,355,481	2,488,835	1,791,897	1,751,037	2,936,977	2,801,268	1,925,541	2,813,480	2,653,828

Paul Schneider, chairman

REPORT OF THE LAYMEN'S DELEGATE 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 1996 convention period.

Statement of Cash Receipts and Disbursements

Balance on Hand 3/12/96		\$ 1,666.62
Receipts:		
Church Assessments	\$24,704.00	
Interest Income	<u>\$ 274.51</u>	
Total Receipts		<u>\$24,978.51</u>
Total		\$26,645.13
Disbursements:		
Delegates:		
Air Fares and Mileage	\$20,078.95	
Printing and Postage	<u>\$ 58.98</u>	
Total Disbursements		<u>\$20,137.93</u>
Balance on Hand 2/11/97		<u>\$ 6,507.20</u>

1. Mileage payments will be at the rate of \$.15 per mile (round trip) to a laymen delegate who drives his own car (Home to convention site) and \$.20 per mile if accompanied by a second delegate or a pastor.
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. Only mileage to or from an airport will be reimbursed. Car rental costs will not be reimbursed.
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 delegate he shall be reimbursed according to rules for delegates set forth.)

Greg Costello, Chairman

REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met on September 23-24, 1996 and January 20-21, 1997.

The Committee is composed of the chairman of the following:

The officers of the synod: the Rev. George Orvick, president; the Rev. Glenn Obenberger, vice-president, the Rev. Craig Ferkenstad, secretary; Mr. Leroy Meyer, treasurer. The representatives of the boards and committees of the synod: Mr. W. Overn, Board of Regents, the Rev. J.B. Madson, Doctrine Committee, the Rev. E. Ekhoft, Board for Home Missions; the Rev. P. Anderson, Board for Foreign Missions; the Rev. C. Keeler, Board for Education and Youth; the Rev. D. Hoyord, Board for Christian Service; the Rev. W. Gullixson, Board for Publications; the Rev. P. Schneider, Board for Stewardship; the Rev. M. Smith, Board for Evangelism. Three laymen: Mr. Julian Olsen, Mr. Harvey Roberson, Mr. Norman Werner; Special Committee members (advisory): the Rev. N. Madson, the Rev. M. Tweit, the Rev. R. Branstad.

1998 BUDGET

At the January 1997 meeting the treasurer reported that the 1996 fiscal year had ended with a budget shortage of \$40,500.05.

At both meetings, the committee heard reports from the representatives of each board explaining their work along with tentative budget requests. As it was not felt the congregational gifts to the budget should be increased for 1998, the committee presents to the synod a budget of \$800,000 for the 1998 fiscal year, allocated as follows:

BETHANY LUTHERAN COLLEGE

Operations (22% of \$800,000)	\$176,000	
Maintenance on college	21,500	
Maintenance on residences	4,000	
Interest	4,400	
Faculty Housing Allowance		
(\$84,000 less \$16,000 interest applied)	68,000	273,900

BETHANY LUTHERAN SEMINARY

Operations	68,000	
Maintenance on residences	2,000	70,000

CHRISTIAN SERVICE 24,500

EDUCATION AND YOUTH 31,000

EVANGELISM 16,000

FOREIGN MISSIONS 140,000

HOME MISSIONS 158,000

PUBLICATIONS 32,000

SYNOD FUND

Interest	9,000	
Deferred Giving Counselor	45,000	
Boards, committees, etc.	49,800	
Administration	56,000	
House payment, utilities, etc.	16,000	175,800

CAPITAL BUDGET 10,000

TOTAL 931,200

Apply matching funds allocation (131,200)

TOTAL SYNODICAL BUDGET FOR 1998 \$800,000

PLANNING

The committee always spends time studying the expenses of each department in the synod with a continuous view toward their efficiency. It spends time discussing ways and means whereby the synod's constituency can be made better informed about the programs of the synod, thus inspiring greater financial support for the synod's needs. A subcommittee continues its study of the Planning Document submitted by each board of the synod and reports to each meeting of the Planning and Coordinating Committee.

GOALS AND OBJECTIVES

The synod is here informed of the goals and objectives of the various departments of the synod's work:

BETHANY LUTHERAN COLLEGE: Plans for the future are as follows: continue to increase the endowment funds; proceed with construction of a new library and new men's residence hall; try to increase enrollment of ELS students; implement the four-year program by planning additional four-year degree programs. Other capital additions include finishing the steam tunnels throughout the remainder of the campus and the consideration of a science and math building.

BETHANY LUTHERAN THEOLOGICAL SEMINARY: Has called a new seminary president. Goals are to maintain the seminary staff at three full-time positions; continue to study the curriculum, recruitment needs, and additional practical training.

EDUCATION AND YOUTH: The Board for Education and Youth hopes to pursue the following projects: establishing new Christian Day Schools; establish principal's conference; begin a synod-wide CDS newsletter; encourage congregations to view the CDS as a mission outreach; enlarge the Sunday school newsletter; review new Sunday school curriculums; produce a synod-wide Bible study on family issues; publish and distribute a song book for youth; produce a youth leadership training video; provide area youth leadership training seminars; expand the youth Bible study program; increase production of *Young Branches*.

HOME MISSIONS: The missions already in operation continue to be monitored by the board and given assistance as needed. The goal of the Board for Home Missions is to open one new mission each year.

EVANGELISM: Continue circuit-wide seminars; print tracts (including Spanish translations), bulletin inserts, advertising helps, evangelism videos, sample brochures, etc.; continue publishing *Evangelism Notes*; continue to provide articles for the *Lutheran Sentinel*; provide seminars and workshops; promote Evangelism Sundays.

FOREIGN MISSIONS: Guide the national pastors in Peru to a more active role in all aspects of the church's work; encourage and strengthen the Seminary program in Peru; solidify the outreach efforts in Chile; have once a year field visits; assist in the establishment of Christian schools in Peru and Chile; plan a thirtieth anniversary celebration of the Peru mission in 1998 and a fifth anniversary celebration of the Chile mission in 1998.

BOARD FOR CHRISTIAN SERVICE: The board continues to assist pastors and teachers in securing for themselves financial security through a retirement plan with National Life, AAL, etc.; to encourage congregations to provide term life insurance for pastors and teachers; to provide assistance to those who have suffered loss due to disaster and to support the widows and retired pastors, who up to 1970 did not have adequate coverage with National Life, AAL, or some other retirement plan. The board continues to manage the synod's World Needs Fund.

BOARD FOR PUBLICATIONS: This board continues to monitor the publishing of the *Lutheran Sentinel*, the *Lutheran Synod Quarterly*, and continues to publish bulletin inserts from time to time. Work continues on the preparing of model constitutions for smaller and larger congregations, on the indexing of the *Lutheran Sentinel* and on a pastor's agenda.

BOARD FOR STEWARDSHIP: The board seeks to promote Biblical stewardship by means of more seminars for pastors; an ELS convention where "break-out groups" discuss the stewardship of the ELS; the production of more materials to be used in the parish for stewardship education.

BOARD OF TRUSTEES: Manage financial affairs of the synod so as to stay solvent and yet be able to purchase church properties for missions.

Craig A. Ferkenstad, secretary

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees of the Evangelical Lutheran Synod has met since the last Convention for regular quarterly meetings on August 9, November 12-13, February 3,4,5. The Board also will meet in May 1997. The Board met via conference telephone calls January 14, February 20, 1997. The Board also met June 19, 1996 during the Synod Convention.

Organization of the Board

The president of the synod, the Rev. George Orvick, and the secretary of the synod, the Rev. Craig Ferkenstad, also serve as the chairman and secretary of the Board of Trustees.

The Trustees-Regents Subcommittee consists of three members from each of those boards. This subcommittee discusses matters that are referred to it and makes recommendations to the two boards that it serves. Trustees elected to serve on the subcommittee are: Mr. Albin Leverson, Mr. Wilbur Lieske, and the Rev. Alf Merseth.

The Trustees-Regents Building Committee consists of members from each of those boards. This subcommittee concerns itself with construction projects at Bethany Lutheran College and Bethany Lutheran Theological Seminary. Trustees elected to serve on the subcommittee are: Mr. Albin Leverson, Mr. Wilbur Lieske, the Rev. Alf Merseth and the Rev. George Orvick (chairman).

The Trustees-Home Missions Subcommittee consists of three members from each of those boards. This subcommittee concerns itself with home mission matters in which both boards are involved and where mutual understanding and cooperation of effort is necessary. Trustees elected to serve on the subcommittee are: the Rev. Martin Doepel, the Rev. Craig Ferkenstad, and the Rev. Glenn Obenberger.

The Trustees-Foreign Mission Subcommittee consists of three members from each of those boards. This subcommittee meets as necessary to coordinate the work of those two boards in areas of common concern. Trustees elected to serve on the subcommittee are: the Rev. Craig Ferkenstad, Mr. Leroy Meyer, and the Rev. George Orvick.

The Trustees-Publications Subcommittee consists of three members from each of those boards and from the administration of Bethany Lutheran College. This subcommittee discusses the relationship between these boards in the areas of publishing, storage, and marketing of the synod's publications. Trustees elected to serve on the subcommittee are: the Rev. Craig Ferkenstad, Mr. Leroy Meyer, and the Rev. George Orvick.

BETHANY LUTHERAN COLLEGE AND SEMINARY PROPERTIES

The Board of Trustees and its members on the Building Committee have worked with the Board of Regents and its members on the Building Committee in the completion of the Synod-Seminary building.

Approval was given to the building of a utility tunnel from the men's dormitory to the former seminary building.

Approval was given for the renovation of the men's dormitory at a cost of \$1,100,000.

Construction was approved for a new college library as well as for a new men's residence hall.

New roofs were placed on the houses at 1117 Lori Lane and at 909 Marsh Street during 1996.

A house at 15 Browns Court was purchased at a cost of \$139,500. Renovation of this house, for the use of the seminary president, was approved at a cost of \$73,510 with the cost of the renovation to be shared by the Board of Trustees and the Board of Regents.

1996 BUDGET

It was felt that no adjustment was needed to the 1997 budget of \$800,000.

GENERAL

The synod received grants from

Lutheran Brotherhood:	\$ 26,800 for mission projects
	<u>13,200</u> for evangelism projects
	\$40,000

AAL:	\$ 9,000 for home mission conference
	8,500 for evangelism workshops
	<u>17,500</u> for missions
	\$35,000

The Rev. Alf Merseth was appointed as a permanent advisory member to the Board of Trustees.

A loan of \$49,000 was granted to Trinity Lutheran Church, Rogers City, Michigan for the renovation of their church building.

The Board of Trustees purchased a computer for the use of the synod secretary and authorized the purchase of a computer for use by the editor of "The Lutheran Sentinel."

SYNOD PROPERTIES

The synod obtained a \$400,000 loan from The Marvin M. Schwan Charitable Foundation as permanent financing for Resurrection Lutheran Church, Winter Haven, Florida.

Approval was granted for construction of a church building for Peace Lutheran Church, Lakeland, Florida.

The Foreign Mission Board was given authorization to purchase a house in Las Vertientes, Chile at a cost of \$75,000 for missionary housing.

TREASURER'S REPORT

Summary of Income and Expenditures and Changes in General Fund Balance (Deficit)

Year ended December 31, 1996

Budget contributions		\$749,409.95
Operating expenditures	\$1,924,246.70	
Less:		
Income from publications	\$48,153.80	
Matching funds applied to budget	37,085.00	
Foreign missions Helping Hands funds for operating expenditures	133,154.20	
Foreign missions Seminary funds for operating expenditures	69,166.40	
Foreign missions excess expenditures funded from reserves	359,180.32	
"Truth for Youth" income used for expenditures	24,240.11	
Home missions special contributions for operating expenditures	40,000.00	
Home missions excess expenditures funded from reserves	264,029.32	975,009.25
Net expenditures before interest income		949,237.45
Interest income		177,004.15
Net expenditures		772,233.30
Net operating income (deficit)		(22,733.35)
Other changes in General Fund Balance:		
Increases:		
Estates appropriated for debt reduction	666.67	
Special contribution for debt reduction	1,016.95	
Market value gains	2,041.89	
Matching funds for debt reduction	93,307.00	
Decreases:		
Payments on mortgages and loans	(15,207.81)	
Net increase - other changes		81,824.70
Net increase for year		59,091.35
General Fund (deficit) - December 31, 1995		(186,135.41)
General Fund (deficit) - December 31, 1996		<u>(\$127,044.06)</u>

ADDENDUM to the REPORT OF THE BOARD OF TRUSTEES

Staff

Last year, President Orvick reported: "As our synod grows so do administrative responsibilities. . . . We have now come to the point where we need to consider adding an additional position. Both the Home and the Foreign Mission boards have requested that a Mission Counselor position be created. The Board of Trustees has taken this under advisement and has begun a planning process enlisting the aid of a consultant to help determine what our next step should be . . ." (1996 SR, page 44). The 1996 synod convention referred the matter to the Board of Trustees with instruction to report to the 1997 synod convention.

The consultant has now completed his study and made his report. His recommendations indicate that there is an immediate need for additional staff support for the administration of the synod to function properly. His conclusions are that limited administrative growth, of one or two individuals, is needed. Assistance also is desirable in the areas of Home Mission-Foreign Mission Counselor, Youth-Education Counselor, and Stewardship Counselor.

The Board of Trustees is proceeding with the recommendations and is engaging a Business Administrator who will assist with the business activities of the synod. It also is being recommended that the office of synod treasurer should become an appointed position by the Board of Trustees.

The boards for Home Missions, Foreign Missions, and Education and Youth have developed a job description for the position of Missions Counselor. In addition, Bethany Lutheran College has fulfilled the directive of the synod "That an individual be added to the faculty of Bethany Lutheran College by the fall of 1997 to work closely with the Board for Education and Youth regarding certification of teachers and with those students pursuing a degree in education." (1996 SR, page 92).

The Board of Trustees recommends that the synod adopt the following:

WHEREAS, The consultant engaged by the synod has recommended that there is a need for additional staff support for the administration of the synod to function properly, and,

WHEREAS, The Board for Home Missions and the Board for Foreign Missions both have expressed a need for a full-time counselor, and,

WHEREAS, Bethany Lutheran College has established a position to work with the Board for Education and Youth regarding Christian Day Schools,

A. BE IT RESOLVED, That the Board for Home Missions and the Board for Foreign Missions be authorized to call a full time Missions Counselor, and,

B. BE IT RESOLVED, That funding for this position come from the allocation of Matching Funds.

Equalization

The board took action at its May 1997 meeting setting equalization rates for both pastors and laymen at 20¢/mile for individuals riding alone and 25¢/mile for those with riders.

Matching Funds for 1998

The Board of Trustees recommends that the matching funds for 1998 be allocated as follows:

New home missions	\$200,000
Foreign missions (30th anniversary)	250,000
Staff positions (2)	130,000
Debt reduction	50,000
Budget supplement	131,000
3% CDS match	30,000
Board of Trustees	<u>209,000</u>
Anticipated match TOTAL	\$1,000,000

WILLS AND GIFTS

The following estates were settled, and the synod received:

Florence Knutson estate: \$57,614.00

Dagney Mathison estate: \$101,000.00

Lila M. Kloster estate: \$244,00.00

A. T. Bliss estate: \$7,500.00

Laura Saxon estate: \$5,077.00

Notification also was received of the Lenore Peckat Trust to be used for missions and the Eleanor Wilson estate. Funds have not yet been distributed.

Craig Ferkenstad, secretary

REPORT OF THE COMMITTEE OF ARCHIVES AND HISTORY

During the past year the members of the committee of Archives and History were Prof. Sigurd Lee, chairman; Prof. Juul Madson, secretary; Pres. Norman Holte, archivist; the Rev. Walther Gullixson; Dr. Gerhardt Lee; and Mr. Gerhardt Solli. The Committee met three times during 1996,

The committee recommended to the 1996 Synod Convention that an Evangelical Lutheran Synod Historical Society be established and presented a tentative constitution to the convention. The convention resolved that the synod establish the Evangelical Lutheran Historical Society and that the Committee of Archives and History be authorized to appoint the first Board of Directors of the Society. This was accomplished with the appointment of the following: Prof. Joseph Abrahamson, the Rev. Craig Ferkenstad, Prof. Norman Holte, Dr. Gerhardt Lee, Mr. Albin Levorson, Mrs. Amanda Madson, Pres. George Orvick, Mrs. Lois Pieper and Prof. Erling Teigen. This board has met twice and is making arrangements for the first meeting of the Historical Society on June 14, 1997.

The new facility for the archives in the seminary building provides ample space and excellent conditions for preserving and working with historical documents and also an area for the display of artifacts accumulated over the years. The move from the college library to the new location was carried out by the Bethany College staff. They deserve our heartfelt thanks for their careful accomplishment of this difficult task.

Th Seminary Building Committee allocated \$6,000 for equipment and furnishings for the archives. The following articles have been purchased: two desks, work table, file cabinet, storage cabinet, typewriter, typewriter stand, utility card, three chairs, seven units of archival shelving, and a state of the art computer, totaling \$5,199.28. A few smaller items remain to be purchased.

In 1967 the Gullixson brothers and sisters established a memorial to their father, who was involved in acquiring Bethany Lutheran College in the 1920s. A gift of \$1,000 was given to the archives of the Synod, College and Seminary. A subsequent gift by Mr. and Mrs. Knute Leidal, along with matching funds from his employer, additional memorial gifts and earnings have brought this fund to \$17,360.09. The fund was made into an endowment fund with the earnings to be used for equipment for the Department of Archives and History.

During the past year the committee has worked to adopt guidelines regarding access to historical material and at the same time protect the privacy rights of individuals. The committee has established three classes of material: 1) Open materials are available to researchers with no extraordinary restrictions on their use, 2) Closed materials are generally not available to researchers because of the recent creation of the records, but may be open upon application especially to the board or office that produced them, 3) sealed materials are not available to any researcher for a designated period of time. Additional policies have been adopted subject to further review.

There is a steady flow of material being presented to the archives. Last June the Rev. Herbert Larson donated several boxes of *Kirkelig Maanedes Tidenda*, *Kirketidende and Synode Beretninger*, 1855-1917 and material that he had translated. Mrs. Helen Guldberg donated a number of Norwegian books including the Guldberg Psalmbog (1858). Recently the Synod Secretary brought in two boxes of tapes and one box of records and documents. Pastors continue to send bulletins of anniversaries, ordinations, and installations as well as church histories. These are all greatly appreciated.

The dommittee is most grateful for the support given to the Committee of Archives and History over the years. We encourage you, the pastors, professors, laypeople and students to make use of your synodical archives.

Norman Holte, Archivist

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, 1996, the Evangelical Lutheran Synod Foundation elected the following officers: the Rev. George Orvick, president; the Rev. Craig Ferkenstad, secretary; Mr. Leroy 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. Robert Brown and Mr. Wilbur Lieske were elected in 1995. Mr. Leroy Meyer and Prof. Richard Wiechmann were elected in 1996. Mr. Robert Brown was elected as chairman of the committee. The committee meets on the evening before each quarterly meeting of the Board of Trustees and considers and makes recommendations to the foundation regarding the investment of its assets and the use of the income from those investments.

An accounting is found in the "Financial Statements and Accountants' Review Report."

Robert Brown, chairman

FINANCES

ACTION OF THE SYNOD

Resolution No. 1: Equalization mileage reimbursement rate

BE IT RESOLVED, That the equalization rates for both pastors and laymen be set at .20/miles for individuals riding alone and .25/miles for those with riders.

Resolution No. 2: 1998 Budget

WHEREAS, The Finance Committee has reviewed the proposed 1998 budget,

BE IT RESOLVED, That the synod adopt the following budget for 1998.

BETHANY LUTHERAN COLLEGE

<i>Operations (22% of \$800,000)</i>	\$176,000	
<i>Maintenance on college</i>	21,500	
<i>Maintenance on residences</i>	4,000	
<i>Interest</i>	4,400	
<i>Faculty Housing Allowance</i>		
<i>(\$84,000 less \$16,000 interest applied)</i>	68,000	273,900

BETHANY LUTHERAN SEMINARY

<i>Operations</i>	68,000	
<i>Maintenance on residences</i>	2,000	70,000

CHRISTIAN SERVICE		24,500
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EDUCATION AND YOUTH		31,000
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EVANGELISM		16,000
FOREIGN MISSIONS		140,000
HOME MISSIONS		158,000
PUBLICATIONS		32,000
SYNOD FUND		
Interest	9,000	
Deferred Giving Counselor	45,000	
Boards, committees, etc.	49,800	
Administration	56,000	
House payment, utilities, etc.	16,000	175,800
CAPITAL BUDGET		10,000
TOTAL		931,200
Apply matching funds allocation		(131,200)
TOTAL SYNODICAL BUDGET FOR 1998		\$800,000

Resolution No. 3: 1999 Budget

WHEREAS, The current method of budgeting used by the Planning and Coordinating Committee reflects only the income anticipated from synodical congregational budgetary giving, and,

WHEREAS, The treasurer's report for 1996 shows total expenditures of \$4,001,631.44,

BE IT RESOLVED, That the 1999 proposed budget reflect total anticipated income and expenses if possible.

Resolution No. 4: Report of the Laymen's Delegate Equalization Fund Committee

BE IT RESOLVED, That the synod accept the report of the Laymen's Delegate Equalization Fund Committee with the following changes to points 1) and 6), That the rate for delegates who travel alone be .20/mile and the rate for those who travel with riders be .25/mile and the rate for the chairman be .20/mile.

Resolution No. 5: Report of the Planning and Coordinating Committee

BE IT RESOLVED, That the synod accept the report of the Planning and Coordinating Committee.

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: Report of the Anniversary Offering Committee

WHEREAS, The new Bethany Lutheran Theological Seminary building has been completed and dedicated to the work and glory of the Lord, and,

WHEREAS, Our messengers of Peace Anniversary Offering

has been blessed by our Lord and is nearing our offering goal of \$400,000, therefore,

A. **BE IT RESOLVED**, That the synod ask God for His continued blessings upon this Anniversary Offering, and,

B. **BE IT RESOLVED**, That the synod ask its pastors and lay delegates to continue to communicate and promote the Anniversary Offering among our congregations, so that with the Lord's continued blessings we may meet or exceed our stated goal.

Resolution No. 8: Report of the Committee of Archives and History

BE IT RESOLVED, That the synod accept the report of the Committee of Archives and History.

Resolution No. 9: Treasurer's Report

BE IT RESOLVED, That the synod accept the Treasurer's Report.

Re: Report pages 47-49

Resolution No. 10: Report of the Board of Trustees

BE IT RESOLVED, That the synod accept the report of the Board of Trustees.

Resolution No. 11: Allocation of 1998 Matching Funds

BE IT RESOLVED, That the synod adopt the Board of Trustees' recommended allocation which is as follows,

New home missions	\$200,000
Foreign missions (30th Anniversary)	250,000
Staff positions (2)	130,000
Debt reduction	50,000
Budget supplement	131,000
3% CDS match	30,000
Board of Trustees	<u>209,000</u>
Anticipated match TOTAL	\$1,000,000

Resolution No. 12: Report of the Board for Stewardship

BE IT RESOLVED, That the synod accept the report of the Board for Stewardship.

FINANCE COMMITTEE & MISCELLANEOUS COMMITTEE JOINT REPORT ACTION OF THE SYNOD

Resolution No. 1: Full time mission counselor

WHEREAS, God continues to bless the work of the synod's home and foreign missions, and,

WHEREAS, The Board for Home and Foreign Missions have expressed a need for a full-time Missions Counselor, and,

WHEREAS, The boards have presented the guidelines for the Missions Counselor, and,

WHEREAS, These guidelines have been reviewed and approved by the Board for Home Missions, the Board for Foreign Missions, the Planning and Coordinating Committee, the Board of Trustees, the Miscellaneous Floor Committee and the Finance Floor Committee,

A. BE IT RESOLVED, That the Board for Home Missions and the Board for Foreign Missions be authorized to call a full-time Missions Counselor, and,

B. BE IT RESOLVED, That funding for this position will initially come from the allocation of matching funds.

Resolution No. 2: Appointment of Synod Treasurer

WHEREAS, The Board of Trustees has recommended that the office of Synod Treasurer become a position appointed by the Board of Trustees, and,

WHEREAS, There is need for further study and clarification regarding the implementation and guidelines for such appointment,

BE IT RESOLVED, That this matter be referred to the Self-Study Committee.

MISCELLANEOUS ACTION OF THE SYNOD

Resolution No. 1: The date of the 1998 Evangelical Lutheran Synod Convention

BE IT RESOLVED, That the Evangelical Lutheran Synod convene on June 21-25 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.

Resolution No. 2: Convention Procedure Regarding Special Proposals

RESOLVED, That the convention procedure regarding special proposals be referred to the Self-Study Committee.

Resolution No. 3: Procedures for allocation of special gifts and bequests

WHEREAS, Questions have been raised concerning the responsibility for the allocation of special gifts and bequests, and,

WHEREAS, The Rules and Regulations for the Board of Trustees state: (cf. Paragraph 3, Duties of the Board, Handbook, p. 11) "The Trustees shall have the general management and control of all secular business and temporal affairs of said corporation. All such business and affairs they shall conduct in accordance with the Constitution, By Laws, rules, and resolutions of the synod." (Articles of Incorporation, Article VII) and

(Paragraph 3,a,2 Handbook, page 12) "The board shall be the recipients of bequests made to the synod and as such shall make due acknowledgment of such receipts. It shall inform the proper board of such receipts and any instructions which may have been included in such bequests for the proper use of the same,"

WHEREAS, There is a need for further clarification regarding how and when synodical boards apply to the Board of Trustees for the allocation of special gifts and bequests,

A. BE IT RESOLVED, That the Board of Trustees have the responsibility of recommending to the synod the allocation of all undesignated gifts and bequests, and,

B. BE IT RESOLVED, That requests for special allocations of said gifts and bequests be addressed to the Board of Trustees for consideration and recommendation to the synod convention, and,

C. BE IT RESOLVED, That the synod refer this matter to the Self-Study Committee in order to develop procedures and guidelines for requesting allocation of these funds, and report to the 1998 synod convention.

REPORT OF THE ANNIVERSARY OFFERING COMMITTEE

Committee members are: the Rev. Richard Wiechmann, chairman; the Rev. Craig Ferkenstad, executive secretary; Synod President George Orvick; Seminary President Wilhelm Petersen; Seminary Professor John Moldstad, Jr.; and the Rev. Paul Schneider.

The Anniversary Thankoffering entitled *Messengers of Peace* is being gathered in thanksgiving to God for fifty years of blessings bestowed upon Bethany Lutheran Theological Seminary. The thankoffering began in January 1996 and continues through January 1998. The goal is to bring gifts of thanksgiving which will total at least \$400,000 to complete the construction of the new Synod-Seminary building. As the Lord has blessed the message of peace which is proclaimed by His servants, He also has blessed the gathering of this offering so that it appears we should easily exceed the goal of the offering allowing additional funds to be used for a seminary endowment.

The Anniversary Offering Committee continues to monitor the offering. The need of this offering has been kept before our congregations through a series of articles on the history of the seminary in the *Lutheran Sentinel* which was completed in 1996, through a thermometer of contributions in the *Lutheran Sentinel*, through bulletin inserts, and through letters to the pastors.

As of April 1, 1997 the thankoffering total of \$251,406.00 had been pledged.

Totals already given, which average \$20.20 per communicant member throughout the synod, are:

Pledged amount given to date	\$ 165,395.00
Cash given (not pledged)	\$ 154,034.00
Total given	\$ 319,429.00

Craig A. Ferkenstad, secretary

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 the Sunday session, June 15, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 18, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 18, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 17, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 17, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 18, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts 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 18, 1997, and found them to be correct,

BE IT RESOLVED, That the synod adopts the minutes as read.

Resolution No. 8: Secretary's Minutes

BE IT RESOLVED, That the President and Vice President of the synod be instructed to read and approve the secretary's minutes for Thursday, June 19, 1997.

PASTORAL CONFERENCE RECORDS
ACTION OF THE SYNOD

Resolution No. 1: Pastoral Conference Records

WHEREAS, The Committee on Pastoral Conference Records reports that a majority of the circuits have submitted reports, and,

WHEREAS, Those reports indicate that consideration was given to all fields of theology by the circuits,

A. BE IT RESOLVED, That the synod commend the pastors and professors of these circuits who have manifested faithfulness in their joint study of God's Word and His will for their ministry, and,

B. BE IT RESOLVED, That the synod encourage and exhort all pastors to make use of these helpful conferences, and,

C. BE IT RESOLVED, That the synod recommend that in the future notice be given in Convention Handbooks that circuit officials are to hand in their respective reports to the floor committee on the first day of the convention.

TREASURER'S REPORT
Financial Statements

Evangelical Lutheran Synod

Year ended December 31, 1996

BALANCE SHEET
Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1996

EXHIBIT I

ASSETS	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
Cash - checking account	\$38,168.27	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$38,168.27
Accounts receivable - contributions and other income	647,934.50	0.00	0.00	0.00	0.00	0.00	647,934.50
Inventory of publications	107,655.27	0.00	0.00	0.00	0.00	0.00	107,655.27
Prepaid expenses	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Investments:							
Investment management accounts	0.00	309,046.54	0.00	0.00	0.00	6,273,563.97	6,582,610.51
Savings accounts and CD's	1,818.32	0.00	0.00	0.00	0.00	0.00	1,818.32
Money market funds	1,313.30	0.00	0.00	0.00	0.00	0.00	1,313.30
Loans receivable from congregations	0.00	383,788.55	0.00	0.00	0.00	2,467,672.11	2,851,460.66
Notes receivable	0.00	0.00	0.00	0.00	0.00	277,668.16	277,668.16
Real estate and buildings (Notes B and C)	0.00	0.00	18,257,556.00	2,365,605.93	311,843.71	0.00	20,935,005.64
	796,889.66	692,835.09	18,257,556.00	2,365,605.93	311,843.71	9,018,904.24	31,443,634.63
Due from (to) other funds	27,314.23	252,427.66	0.00	0.00	0.00	(279,741.89)	(0.00)
Total assets	\$824,203.89	\$945,262.75	\$18,257,556.00	\$2,365,605.93	\$311,843.71	\$8,739,162.35	\$31,443,634.63
LIABILITIES AND FUND BALANCES							
Liabilities:							
Notes payable: (Note D)							
Working capital	\$200,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$200,000.00
Investment program	0.00	244,415.05	0.00	0.00	0.00	0.00	244,415.05
Life Loan Plan	47,500.00	0.00	0.00	0.00	0.00	0.00	47,500.00
Accounts payable	138,239.92	0.00	0.00	0.00	0.00	0.00	138,239.92
Accrued interest payable	4,167.77	0.00	0.00	0.00	0.00	0.00	4,167.77
Unexpended restricted income (Note E)	561,340.26	0.00	0.00	0.00	0.00	0.00	561,340.26
Mortgages payable	0.00	309,616.39	0.00	0.00	72,668.16	275,230.83	657,515.38
Total liabilities	951,247.95	554,031.44	0.00	0.00	72,668.16	275,230.83	1,853,178.38
Fund balances (deficit):							
Unrestricted:							
Designated for investment	0.00	391,231.31	0.00	0.00	0.00	930,933.92	1,322,165.23
Undesignated	(127,044.06)	0.00	0.00	0.00	0.00	0.00	(127,044.06)
	(127,044.06)	391,231.31	0.00	0.00	0.00	930,933.92	1,195,121.17
Restricted (Note F)	0.00	0.00	0.00	0.00	0.00	7,532,997.60	7,532,997.60
Net investment in real estate and buildings	0.00	0.00	18,257,556.00	2,365,605.93	239,175.55	0.00	20,862,337.48
Total fund balances (deficit)	(127,044.06)	391,231.31	18,257,556.00	2,365,605.93	239,175.55	8,463,931.52	29,590,456.25
Total liabilities and fund balances	\$824,203.89	\$945,262.75	\$18,257,556.00	\$2,365,605.93	\$311,843.71	\$8,739,162.35	\$31,443,634.63

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STATEMENT OF CHANGES IN FUND BALANCESEvangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1996**EXHIBIT II**

	GENERAL FUND(01)	CHURCH EXTENSION AND LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
BALANCES (Deficit) - December 31, 1995	(\$186,135.41)	\$370,669.75	\$10,142,984.00	\$460,487.10	\$235,086.96	\$7,774,678.42	\$18,797,770.82
ADD:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions received - net	1,016.95	0.00	0.00	0.00	0.00	553,893.37	554,910.32
Matching funds for debt reduction	93,307.00	0.00	0.00	0.00	0.00	0.00	93,307.00
Income	0.00	0.00	0.00	1,905,118.63	0.00	99,992.64	2,005,111.67
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	666.67	0.00	0.00	0.00	0.00	333.33	1,000.00
Market value gains(losses)	2,041.89	20,561.56	0.00	0.00	0.00	209,230.60	231,834.35
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	4,088.59	0.00	4,088.59
Residences incorporated into BLC campus	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Payments on liabilities by General Fund	(15,207.81)	0.00	15,207.81	0.00	0.00	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 1996(Note B)	0.00	0.00	8,099,364.19	0.00	0.00	0.00	8,099,364.19
Excess of income over expenditures and appropriations for the period	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	81,824.70	20,561.56	8,114,572.00	1,905,118.63	4,088.59	863,450.44	10,989,616.12
	(104,310.71)	391,231.31	18,257,556.00	2,365,605.93	239,175.55	8,638,128.86	29,787,386.94
DEDUCT:							
Excess of expenditures and appropriations over income for the period	22,733.35	0.00	0.00	0.00	0.00	0.00	22,733.35
Annuity amortization	0.00	0.00	0.00	0.00	0.00	5,645.88	5,645.88
Distributions	0.00	0.00	0.00	0.00	0.00	168,551.46	168,551.46
	22,733.35	0.00	0.00	0.00	0.00	174,197.34	196,930.69
BALANCES (Deficit) - December 31, 1996	(\$127,044.06)	\$391,231.31	\$18,257,556.00	\$2,365,605.93	\$239,175.55	\$8,463,931.52	\$29,590,456.25

SUMMARY OF FINANCIAL ACTIVITIES

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1996

EXHIBIT III

(Page 1 of 3)

INCOME

Contributions:

Budgetary:

Restricted	\$22,641.47	
Unrestricted	726,858.48	\$749,499.95

Estate and trust income:

Restricted		28,807.23
Unrestricted		1,000.00

For special purposes:

Bethany Lutheran College special	1,180.00	
Bethany Lutheran Seminary special	7,337.71	
Bethesda Lutheran Home	202.00	
Evangelical Lutheran Synod Foundation	3,893.37	
Faith Mission Society	100.00	
Foreign missions special	281,376.60	
Home missions special	14,299.75	
Lutheran Brotherhood:		
Evangelism	13,200.00	
Home mission program subsidy(lump-sum)	26,800.00	
Aid Association for Lutherans:		
Evangelism	8,500.00	
Home mission seminar	9,000.00	
Missiology seminars	7,500.00	
Anonymous grant for visitor workshop	3,000.00	
"World Needs"	7,378.17	
"Helping Hands"	59,039.33	
"Thoughts of Faith"	1,031.41	
"Messengers of Peace"(including unpaid pledges - \$127,652)	366,927.36	
Matching funds	1,224,643.00	
Miscellaneous	1,987.05	
Congregational assistance	2,491.50	
WELS Lutherans for Life	861.00	
Lutheran Heritage Hour	157.00	2,040,905.25
Total contributions - carried forward		2,820,212.43

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1996

EXHIBIT III

(Page 2 of 3)

Total contributions - brought forward		\$2,820,212.43
Investment income:		
Restricted:		
Merle R. Aasen Estate	\$679.10	
Merle R. Aasen Seminary Scholarship Fund	408.08	
President's Office Endowment Fund	47,628.82	
"Helping Hands"	40,740.87	
"Partners in the Gospel"	54,866.40	
W-O-W Fund	6,823.63	
Foreign Mission Seminary Fund	69,166.40	
General Foreign Mission Fund	4,805.58	
Home missions reserves	99,338.80	
Home Missions SS Endowment Fund	109.55	
Challenge Fund	654.04	
"Truth for Our Youth"	25,589.04	
Unrestricted:		
Loans receivable	17,922.93	
NOW checking account	12,736.30	
Other - unrestricted endowment	98,716.10	
Total investment income		480,185.64
Total income from all sources		3,300,398.07
Less income for special purposes		2,372,893.97
Total income available for current purposes - carried forward		927,504.10
EXPENDITURES		
Bethany Lutheran College	156,999.96	
Bethany Lutheran Seminary	60,999.96	
Home missions	422,029.32	
Foreign missions	669,500.92	
Education and youth	54,166.72	
Evangelism	8,010.16	
Christian service	23,186.25	
Publications	79,185.78	
Synod fund	445,779.07	
Capital budget	4,388.56	
"World Needs"	5,500.00	
Hymnary project	128,281.68	
Evangelism grant	13,449.45	
Strengthening lay leadership	720.66	
Seminary construction	1,905,118.83	
Seminary offering expenses	17,225.32	
Home mission seminar	3,603.88	
Family life commission	484.92	
Visitors' conference	3,000.00	
Total expenditures - carried forward	4,001,631.44	

SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 1996

EXHIBIT III

(Page 3 of 3)

Total income available for current purposes - brought forward			\$927,504.10
Total expenditures - brought forward		\$4,001,631.44	
Less expenditures financed by special funds:			
Home missions grants and reserves	\$304,029.32		
Foreign missions reserves	359,180.32		
"Helping Hands" Fund	133,154.20		
Foreign Mission Seminary			
Endowment Fund income	69,166.40		
"World Needs" Fund	5,500.00		
Hymnary project	128,281.68		
Strengthening lay leadership	720.66		
Family life commission	484.92		
Visitors' conference	3,000.00		
"Truth for Our Youth" income	24,240.11		
Evangelism grant	13,449.45		
Home mission seminar	3,603.88		
Seminary offering expenses grant	1,922,344.15		
Matching funds applied to budget	37,085.00		
	<u>3,004,240.09</u>		
Publications income	48,153.90	3,052,393.99	
Expenditures financed by income available for current purposes			<u>949,237.45</u>
Excess of income over expenditures			(21,733.35)
APPROPRIATED BY BOARD OF TRUSTEES			
Portion of unrestricted estates:			
For General Fund debt reduction		666.67	
To Evangelical Lutheran Synod Foundation		<u>333.33</u>	<u>1,000.00</u>
Excess of expenditures and appropriations over income - (decrease) in General Fund balance			<u>(\$22,733.35)</u>

NOTES TO FINANCIAL STATEMENTS

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1996

EXHIBIT IV

(Page 1 of 3)

(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.

These financial statements 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 (B).

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.

No provision is made for depreciation of equipment and furniture. The cost of such items is charged to operations in the year incurred.

(B) 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, 1996. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$18,257,556.00 was determined as follows:

Per audit report of the College as of June 30, 1996:

Total invested in plant	\$18,731,979.00
Less obligations of the plant fund	<u>474,423.00</u>
Total net investment in plant - June 30, 1996	<u>\$18,257,556.00</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1996

EXHIBIT IV

(Page 2 of 3)

- (C) 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:

VALUATION METHOD	NUMBER	AMOUNT
Cost	4	\$282,543.71
Appraisal - internal	1	29,300.00
Totals	5	\$311,843.71
	=====	=====

- (D) Notes Payable:

The working capital note is an 6% demand loan from a congregation.

Investment program notes are amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 6%.

Life Loan Plan notes are amounts loaned by individuals at interest rates from zero to 6%.

- (E) Unexpended Restricted Income:

Partners in the Gospel Fund income	\$184,577.50
Other home missions unexpended restricted income	19,518.68
Foreign missions unexpended restricted income	314,445.37
Grants	31,835.62
"World Needs"	7,413.61
Truth for Youth Fund income	39,507.31
Seminary construction costs in excess of income	(282,792.49)
Matching funds	240,442.22
Other	6,392.44
	<u>\$561,340.26</u>

NOTES TO FINANCIAL STATEMENTS - CONTINUED

Evangelical Lutheran Synod - Mankato, Minnesota
December 31, 1996

EXHIBIT IV

(Page 3 of 3)

(F) Fund Balances - Restricted - Evangelical Lutheran Synod Foundation:

Merle R. Aasen Estate (to be invested permanently with income used for missions)	\$11,729.35
Merle R. Aasen Seminary Scholarship Fund (to be invested permanently with income for scholarships)	7,048.11
President's Office Endowment Fund	767,957.27
Marvin and Delores Schwan Foreign Mission Trust Fund	703,671.88
Partners in the Gospel Home Missions Fund	1,865,123.27
Whipple-Olson-Wilson Endowment Fund	117,857.14
Foreign Mission Seminary Endowment Fund	1,194,634.72
General Foreign Mission Fund	83,001.17
Charitable Gift Annuity Fund	149,472.25
Home Mission Reserve Fund	160,950.60
Home Mission Expansion Fund	2,019,880.23
75th Anniversary Fund - "His Truth for Our Youth"	441,971.26
Challenge Fund	9,700.35
	<u>\$7,532,997.60</u>

(G) The Evangelical Lutheran Synod is contingently liable as co-signor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida) and Christ (Windsor, California).

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota
Year ended December 31, 1996

SCHEDULE A**Church Extension and Loan Fund**

	TOTAL LOANS	BALANCE 12-31-95	NEW LOANS 1996	PAID 1996	TOTAL PAID	BALANCE 12-31-96
CONGREGATION						
Bethany - Ames, Iowa	\$2,162.21	\$1,062.21	\$0.00	\$0.00	\$1,100.00	\$1,062.21
Faith - Oregon, Wisconsin: Church	155,500.62	111,371.55	0.00	1,702.74	45,831.84	109,668.81
Parsonage	65,143.02	42,442.73	0.00	3,398.67	26,098.96	39,044.06
Good Shepherd - Richardson, Texas	384,977.59	132,780.93	0.00	761.28	252,957.94	132,019.65
Grace - Crookston, Minnesota	63,946.76	42,533.84	0.00	2,064.96	23,477.88	40,468.88
Lakewood - Tacoma, Washington	15,500.00	4,825.34	0.00	2,494.71	13,189.37	2,330.63
Our Redeemer - Yelm, Washington	15,000.00	12,000.00	3,000.00	806.64	806.64	14,193.36
Trinity - Rogers City, Michigan	49,000.00	0.00	49,000.00	3,999.05	3,999.05	45,000.95
Trinity - Sebastian, Florida	161,225.00	3,210.56	0.00	3,210.56	161,225.00	0.00
	\$912,455.20	\$350,227.16	\$52,000.00	\$18,438.61	\$528,666.68	\$383,788.55

Evangelical Lutheran Synod Foundation**Partners in the Gospel Home Missions Fund**

Bethlehem - Warroad, Minnesota	\$54,858.31	\$43,081.37	\$0.00	\$43,081.37	\$54,858.31	\$0.00
Christ - Port St. Lucie, Florida	60,986.63	25,423.82	0.00	6,627.81	42,190.62	18,796.01
Redeemer - Scottsdale, Arizona	308,062.44	301,438.00	1,438.00	0.00	5,186.44	302,876.00
Family of God - Riviera, Arizona	127,800.00	114,949.89	0.00	7,389.12	20,239.23	107,560.77
Good Shepherd - Brownsburg, Indiana	74,500.00	43,869.48	6,500.00	4,108.04	28,238.56	46,261.44
King of Grace - Golden Valley, Minnesota	585,497.20	0.00	585,497.20	0.00	0.00	585,497.20
Peace - Kissimmee, Florida	414,408.72	394,219.60	0.00	12,550.82	32,739.94	381,668.78
Resurrection - Winter Haven, Florida	474,999.60	150,749.23	324,250.37	11,094.60	11,094.60	463,905.00
Saved by Grace - Gresham, Oregon	326,953.69	301,322.91	0.00	10,441.87	36,072.65	290,881.04
	\$2,428,066.59	\$1,375,054.30	\$917,685.57	\$95,293.63	\$230,620.35	\$2,197,446.24

Home Mission Reserve Fund

Saved by Grace - Gresham, Oregon	\$97,500.00	\$74,407.33	\$0.00	\$2,580.37	\$25,673.04	\$71,826.96
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Home Mission Expansion Fund

Peace - Lakeland, Florida	\$207,832.76	\$203,430.72	\$2,302.04	\$7,333.85	\$9,433.85	\$198,398.91
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**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1996

SCHEDULE B
Page 1 of 3

ASSETS

Investments:

Investment management accounts
Loans receivable from congregations
Notes receivable

Due from (to) other funds

TOTAL ASSETS

LIABILITIES

Notes payable

FUND BALANCES

Balances - December 31, 1995

Add:

Bequests
Contributions - net
Income
Estates appropriated by
Board of Trustees
Annuity amortization
Distributions
Market value gains(losses)

Balances - December 31, 1996

TOTAL LIABILITIES & FUND BALANCES

MERLE R. AASEN ESTATE(07)	MERLE R. AASEN SEMINARY SCHOLARSHIP FUND(08)	PRESIDENT'S OFFICE ENDOWMENT FUND(09)	MARVIN AND DELORES SCHWAN FOREIGN MISSION TRUST FUND(10)	PARTNERS IN THE GOSPEL HOME MISSIONS FUND(11)	WHIPPLE - OLSON - WILSON ENDOWMENT FUND(12)
\$11,729.35	\$7,048.11	\$695,289.11	\$703,671.88	\$0.00	\$117,857.14
0.00	0.00	0.00	0.00	2,197,446.24	0.00
0.00	0.00	72,668.16	0.00	184,000.00	0.00
11,729.35	7,048.11	767,957.27	703,671.88	2,381,446.24	117,857.14
0.00	0.00	0.00	0.00	(241,092.14)	(0.00)
\$11,729.35	\$7,048.11	\$767,957.27	\$703,671.88	\$2,140,354.10	\$117,857.14
\$0.00	\$0.00	\$0.00	\$0.00	\$275,230.83	\$0.00
11,318.25	6,801.34	743,665.31	679,014.56	1,858,174.53	113,727.16
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	893.37	0.00
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	0.00	0.00
411.10	246.77	24,291.96	24,657.32	6,055.37	4,129.98
411.10	246.77	24,291.96	24,657.32	6,948.74	4,129.98
11,729.35	7,048.11	767,957.27	703,671.88	1,865,123.27	117,857.14
\$11,729.35	\$7,048.11	\$767,957.27	\$703,671.88	\$2,140,354.10	\$117,857.14

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1996

SCHEDULE B
Page 2 of 3

	RESTRICTED					
	FOREIGN MISSION SEMINARY ENDOWMENT FUND(13)	GENERAL FOREIGN MISSION FUND(14)	CHARITABLE GIFT ANNUITY FUND(15)	HOME MISSION RESERVE FUND(16)	HOME MISSION EXPANSION FUND(18)	75TH ANNIVERSARY FUND(20)
ASSETS						
Investments:						
Investment management accounts	\$1,194,634.72	\$83,001.17	\$177,122.00	\$89,123.64	\$1,821,481.32	\$441,971.26
Loans receivable from congregations	0.00	0.00	0.00	71,826.96	196,398.91	0.00
Notes receivable	0.00	0.00	11,000.00	0.00	0.00	0.00
	<u>1,194,634.72</u>	<u>83,001.17</u>	<u>188,122.00</u>	<u>160,950.60</u>	<u>2,019,880.23</u>	<u>441,971.26</u>
Due from (to) other funds	0.00	0.00	(38,649.75)	0.00	0.00	0.00
TOTAL ASSETS	<u>\$1,194,634.72</u>	<u>\$83,001.17</u>	<u>\$149,472.25</u>	<u>\$160,950.60</u>	<u>\$2,019,880.23</u>	<u>\$441,971.26</u>
LIABILITIES						
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
FUND BALANCES						
Balances - December 31, 1995	1,152,773.36	80,092.99	155,118.13	147,806.12	1,488,216.33	426,483.97
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	0.00	550,000.00	0.00
Income	0.00	0.00	0.00	10,432.25	88,906.55	0.00
Estates appropriated by Board of Trustees	0.00	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	(5,645.88)	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	(161,051.46)	0.00
Market value gains(losses)	41,861.36	2,908.18	0.00	2,712.23	53,808.81	15,487.29
	<u>41,861.36</u>	<u>2,908.18</u>	<u>(5,645.88)</u>	<u>13,144.48</u>	<u>531,663.90</u>	<u>15,487.29</u>
Balances - December 31, 1996	<u>1,194,634.72</u>	<u>83,001.17</u>	<u>149,472.25</u>	<u>160,950.60</u>	<u>2,019,880.23</u>	<u>441,971.26</u>
TOTAL LIABILITIES & FUND BALANCES	<u>\$1,194,634.72</u>	<u>\$83,001.17</u>	<u>\$149,472.25</u>	<u>\$160,950.60</u>	<u>\$2,019,880.23</u>	<u>\$441,971.26</u>

**BALANCE SHEET AND
CHANGES IN FUND BALANCES**
Evangelical Lutheran Synod Foundation
Year ended December 31, 1996

SCHEDULE B
Page 3 of 3

ASSETS	CHALLENGE FUND(21)	TOTAL	UNRESTRICTED BOARD OF TRUSTEES		TOTAL	TOTAL - ALL FUNDS
			DONATED(30)	DESIGNATED(35)		
Investments:						
Investment management accounts	\$9,700.35	\$5,352,630.05	\$773,126.05	\$147,807.87	\$920,933.92	\$6,273,563.97
Loans receivable from congregations	0.00	2,467,672.11	0.00	0.00	0.00	2,467,672.11
Notes receivable	0.00	267,668.16	10,000.00	0.00	10,000.00	277,668.16
	9,700.35	8,087,970.32	783,126.05	147,807.87	930,933.92	9,018,904.24
Due from (to) other funds	0.00	(279,741.89)	0.00	(0.00)	0.00	(279,741.89)
TOTAL ASSETS	\$9,700.35	\$7,808,228.43	\$783,126.05	\$147,807.87	\$930,933.92	\$8,739,162.35
LIABILITIES						
Notes payable	\$0.00	\$275,230.83	\$0.00	\$0.00	\$0.00	\$275,230.83
FUND BALANCES						
Balances - December 31, 1995	13,150.74	6,876,342.79	756,034.86	142,300.77	898,335.63	7,774,678.42
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	3,000.00	553,893.37	0.00	0.00	0.00	553,893.37
Income	654.04	99,992.84	0.00	0.00	0.00	99,992.84
Estates appropriated by Board of Trustees	0.00	0.00	0.00	333.33	333.33	333.33
Annuity amortization	0.00	(5,645.88)	0.00	0.00	0.00	(5,645.88)
Distributions	(7,500.00)	(168,551.46)	0.00	0.00	0.00	(168,551.46)
Market value gains(losses)	395.57	176,965.94	27,091.19	5,173.77	32,264.96	209,230.90
	(3,450.39)	656,654.81	27,091.19	5,507.10	32,598.29	689,253.10
Balances - December 31, 1996	9,700.35	7,532,997.60	783,126.05	147,807.87	930,933.92	8,463,931.52
TOTAL LIABILITIES & FUND BALANCES	\$9,700.35	\$7,808,228.43	\$783,126.05	\$147,807.87	\$930,933.92	\$8,739,162.35

SYNOD FUND

Evangelical Lutheran Synod - Mankato, Minnesota
 Year ended December 31, 1996

SCHEDULE C

Bethany College:		
Maintenance - college	\$21,500.00	
Maintenance - residences	2,021.32	
Interest	7,013.57	
Faculty housing allowance	84,000.00	\$114,534.89
<hr/>		
Bethany Seminary - maintenance - residences		7,074.09
Administration:		
Officers' expenses	25,132.95	
Salaries and stipends	75,685.80	
Retirement, social security & insurance benefits	14,420.04	
Housing expenses	19,196.40	
Seminary office expenses	1,777.64	136,212.83
<hr/>		
Boards, committees, etc.:		
Archives committee	4,367.17	
Colloquy committee	1,777.99	
CELC	7,340.36	
ELS convention	10,384.66	
Doctrine committee	4,725.49	
Insurance	6,686.50	
ELS/WELS Forum	1,081.31	
Nominations committee	866.35	
Planning and coordinating committee	3,191.15	
Professional services	32,670.38	
Pastors' equalization fund	8,524.00	
Stewardship committee	8,166.31	
Board of Trustees	11,810.52	
Visitors' expenses	6,991.34	
Worship committee	1,360.89	
Ad hoc committee	0.00	
Other	2,563.56	112,507.98
<hr/>		
Deferred giving counselor		42,936.04
Interest:		
Working capital loan	12,000.00	
Life loan plan	1,920.00	
Investment program	14,098.64	
Church property mortgages	4,494.60	32,513.24
<hr/>		
TOTAL - Synod Fund expenses		\$445,779.07
<hr/>		

EVANGELICAL LUTHERAN SYNOD
FINANCIAL STATEMENTS
AND
ACCOUNTANTS' REVIEW REPORT
FOR THE YEAR ENDED
DECEMBER 31, 1996

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Wolf & Company LLP
Certified Public Accountants

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Oak Brook, Illinois 60521-1927
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ACCOUNTANTS' REVIEW REPORT

Board of Trustees
Evangelical Lutheran Synod
Mankato, Minnesota

We have reviewed the accompanying statements of financial position of the EVANGELICAL LUTHERAN SYNOD (a nonprofit corporation) as of December 31, 1996 and 1995, and the related statements of changes in net assets, activities and cash flows for the years then ended, in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. All information included in these financial statements is the representation of the management of the Evangelical Lutheran Synod.

A review consists principally of inquiries of organization personnel and analytical procedures applied to financial data. It is substantially less in scope than an audit in accordance with generally accepted auditing standards, the objective of which is the expression of an opinion regarding the financial statements taken as a whole. Accordingly, we do not express such an opinion.

Based on our reviews, we are not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with generally accepted accounting principles.

Wolf & Company LLP

Oak Brook, Illinois
March 31, 1997

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF FINANCIAL POSITION

ASSETS

	<u>December 31,</u>	
	<u>1996</u>	<u>1995</u>
Cash:		
Checking	\$ 38,168	\$ 1,169,162
Savings	1,818	2,674
Accounts receivable	647,935	552,647
Inventory of publications	107,655	13,023
Prepaid expenses	-	2,000
Loans receivable (Notes 3 and 7)	2,851,461	2,003,120
Investments:		
Money market funds	1,313	37,998
Investment management funds (Note 4)	6,582,611	6,788,728
Notes receivable	277,668	281,756
Real estate and buildings (Note 5)	<u>20,935,006</u>	<u>10,915,315</u>
Total assets	<u>\$ 31,443,635</u>	<u>\$ 21,766,423</u>

LIABILITIES AND NET ASSETS

Liabilities:		
Accounts payable	\$ 138,240	\$ 49,821
Accrued interest	4,168	3,212
Notes payable (Note 6):		
Working capital	200,000	200,000
Investment program	244,415	238,593
Life Loan Plan	47,500	48,500
Mortgages payable (Note 7)	<u>657,515</u>	<u>690,800</u>
Total liabilities	<u>1,291,838</u>	<u>1,230,926</u>
Net assets:		
Unrestricted	20,764	(43,834)
Temporarily restricted	4,418,155	5,009,970
Permanently restricted	<u>25,712,878</u>	<u>15,569,361</u>
Total net assets	<u>30,151,797</u>	<u>20,535,497</u>
Total liabilities and net assets	<u>\$ 31,443,635</u>	<u>\$ 21,766,423</u>

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF CHANGES IN NET ASSETS
For the Years Ended December 31, 1996 and 1995

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Balance, December 31, 1994, as restated	\$ (96,034)	\$ 4,024,728	\$ 10,481,842	\$ 14,410,536
Excess of revenues, gains and other support over expenses for 1995	52,200	985,242	624,237	1,661,679
Additions and improvements to real estate at Bethany Lutheran College, funded by gifts and grants to College, net of depreciation and disposals (Note 5)	<u>-</u>	<u>-</u>	<u>4,463,282</u>	<u>4,463,282</u>
Balance, December 31, 1995	(43,834)	5,009,970	15,569,361	20,535,497
Excess of revenues, gains and other support over expenses for 1996	64,598	(591,815)	2,044,153	1,516,936
Additions and improvements to real estate at Bethany Lutheran College, funded by gifts and grants to College, net of depreciation (Note 5)	<u>-</u>	<u>-</u>	<u>8,099,364</u>	<u>8,099,364</u>
Balance, December 31, 1996	<u>\$ 20,764</u>	<u>\$ 4,418,155</u>	<u>\$ 25,712,878</u>	<u>\$ 30,151,797</u>

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF ACTIVITIES

	For the Year Ended December 31,				
	1996				1995
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Total
Revenues, gains and other support:					
Contributions:					
Budgetary	\$ 726,858	\$ 22,642	\$ -	\$ 749,500	\$ 791,325
Estate and trust	1,000	28,807	-	29,807	112,392
Special purpose:					
Bethany Lutheran Seminary	-	374,265	-	374,265	80,416
Evangelical Lutheran Synod Foundation	-	3,000	893	3,893	22,232
Foreign missions	-	281,377	-	281,377	285,736
Aid Association for Lutherans	-	25,000	-	25,000	16,000
Lutheran Brotherhood	-	40,000	-	40,000	42,000
Helping Hands	-	59,039	-	59,039	44,507
Matching funds	130,392	1,094,251	-	1,224,643	1,194,584
Hymnary project	-	-	-	-	24,000
Others	1,017	38,288	-	39,305	45,440
Investment income	129,375	302,248	-	431,623	422,548
Investment income - President's Office					
Endowment	47,629	-	-	47,629	43,134
Publications income	48,154	720	-	48,874	43,360
Realized and unrealized gains on long-term investments	7,216	101,686	122,933	231,835	735,673
Net assets released from restrictions:					
Satisfaction of program restrictions	2,963,138	(2,963,138)	-	-	-
	<u>4,054,779</u>	<u>(591,815)</u>	<u>123,826</u>	<u>3,586,790</u>	<u>3,903,347</u>
Expenses:					
Bethany Lutheran College	157,000	-	-	157,000	157,000
Bethany Lutheran Seminary	61,000	-	-	61,000	61,000
Home missions	422,029	-	-	422,029	407,609
Foreign missions	669,501	-	-	669,501	711,288
Publications	79,186	-	-	79,186	76,236
Evangelism	8,010	-	-	8,010	12,880
Christian service	23,186	-	-	23,186	20,669
Education and youth	54,167	-	-	54,167	28,628
Synod Fund	445,779	-	-	445,779	413,531
Other programs and costs	149,996	-	-	149,996	134,537
1994 matching funds distributed	-	-	-	-	147,000
Seminary additions	1,905,119	-	(1,905,119)	-	-
Disposal of residences	-	-	-	-	71,290
Debt paid from unrestricted funds	15,208	-	(15,208)	-	-
	<u>3,990,181</u>	<u>-</u>	<u>(1,920,327)</u>	<u>2,069,854</u>	<u>2,241,668</u>
Excess of revenues, gains and other support over expenses	\$ 64,598	\$ (591,815)	\$ 2,044,153	\$ 1,516,936	\$ 1,661,679

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
STATEMENT OF CASH FLOWS

	For the Year Ended December 31,	
	1996	1995
Cash flows from operating activities:		
Excess of revenues, gains and other support over expenses	\$ 1,516,936	1,661,679
Adjustments to reconcile increase in net assets to net cash provided by operating activities:		
Market value gains	(231,835)	(735,673)
Write-off of residences	-	71,290
Increase in accounts receivable	(95,288)	(212,609)
(Increase) decrease in inventory of publications	(94,632)	3,839
(Increase) decrease in prepaid expenses	2,000	(2,000)
Increase in accounts payable	88,419	24,753
Increase (decrease) in accrued liabilities	956	(219)
Net cash provided by operating activities	1,186,556	811,060
Cash flows from investing activities:		
Net sale (purchase) of investments	437,952	(342,912)
Loans to congregations	(971,988)	(496,145)
Repayment of loans	123,647	393,388
Seminary additions	(1,905,119)	(104,289)
Reduction of notes receivable	4,088	3,701
Net cash used by investing activities	(2,311,420)	(546,257)
Cash flows from financing activities:		
Proceeds from mortgages	-	261,070
Proceeds of investment program notes	5,822	-
Repayment of investment program notes	-	(102,839)
Debt paid	(49,493)	(31,525)
Net cash provided (used) by financing activities	(43,671)	126,706
Net increase (decrease) in cash and cash equivalents	(1,168,535)	391,509
Cash and cash equivalents at beginning of year	1,209,834	818,325
Cash and cash equivalents at end of year	\$ 41,299	\$ 1,209,834
Consisting of the following:		
Checking	\$ 38,168	\$ 1,169,162
Savings	1,818	2,674
Money market funds	1,313	37,998
	\$ 41,299	\$ 1,209,834
Supplemental cash flow information:		
Cash paid for interest	\$ 105,874	\$ 104,534

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS
(See Accountants' Review Report)

1. Organization and Operations

The Evangelical Lutheran Synod (the "Synod") is a national organization of Lutheran congregations. The Synod's purpose is to provide programs and support for various church purposes such as evangelism, missions, education, Bethany Lutheran College, and Bethany Lutheran Seminary. The Synod holds title to the property used by both Bethany Lutheran College and Seminary, for which nominal rent is received.

The Synod is a not-for-profit organization and is exempt from income taxes under Section 501(c)(3) of the Internal Revenue Code.

2. Summary of Significant Accounting Policies

Recognition of Donor Restrictions

Support that is restricted by the donor is reported as an increase in unrestricted net assets if the restriction expires in the reporting period in which the support is recognized. All other donor-restricted support is reported as an increase in temporarily or permanently restricted net assets, depending on the nature of the restriction. When a restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets.

Financial Statement Presentation

In 1995, the Synod adopted Statement of Financial Accounting Standards (SFAS) No. 117, *Financial Statements of Not-for-Profit Organizations*. Under SFAS No. 117, the Synod is required to report information regarding its financial position and activities according to three classes of net assets: unrestricted net assets, temporarily restricted net assets, and permanently restricted net assets. In addition, the Synod is required to present a statement of cash flows. As permitted by this new statement, the Synod has discontinued its use of fund accounting and has, accordingly, reclassified its financial statements to present the three classes of net assets required. This reclassification had no effect on the net change in net assets for 1995.

Contributions

The Synod also has adopted SFAS No. 116, *Accounting for Contributions Received and Contributions Made*, in 1995. In accordance with SFAS No. 116, contributions received are recorded as unrestricted, temporarily restricted, or permanently restricted support depending on the existence and/or nature of any donor restrictions. As permitted by SFAS No. 116, the Synod has retroactively applied the provisions of this new statement by restating net assets as of December 31, 1994. The increase of \$897,018 made to net assets as of December 31, 1994 represents program restricted contributions previously reported as deferred revenue. Under SFAS No. 116, such contributions are required to be reported as temporarily restricted support and are then reclassified to unrestricted net assets upon expiration of the program restriction.

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

2. Summary of Significant Accounting Policies (Cont.)

Accounting Estimates

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenues and expenses during the reporting period. Actual results could differ from those estimates.

Cash and Cash Equivalents

For purposes of the statements of cash flows, the Synod considers all unrestricted highly liquid investments with an initial maturity of three months or less, excluding investment management accounts, to be cash equivalents.

Inventory

Inventory consists of publications held for sale and are reported at lower of cost or market.

Investments

Investments in managed accounts are reported at current market value.

3. Loans Receivable

Loans receivable consist of various secured and unsecured loans to member congregations. Interest is at various rates. The loans are primarily made to finance construction or similar projects. Activity during 1996 and 1995 was as follows:

	<u>1996</u>	<u>1995</u>
Outstanding loans, beginning	\$ 2,003,120	\$ 1,900,363
Loans made	971,988	496,145
Loans collected	<u>(123,647)</u>	<u>(393,388)</u>
Outstanding loans, ending	<u>\$ 2,851,461</u>	<u>\$ 2,003,120</u>

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

4. Investments

Investments consist of various investment management accounts. The accounts include securities and various funds, including U.S. Treasuries, corporate bonds, domestic and foreign equities, cash funds, and futures contracts.

Investments at December 31 are comprised of the following:

	<u>1996</u>	<u>1995</u>
U.S. Treasury instruments and Treasury funds	\$ 1,791,367	\$ 2,032,288
Corporate bonds and bond funds	605,939	811,136
Domestic equities and equity funds	2,953,312	2,669,024
Foreign equity funds	375,243	488,618
Short-term money funds and other	<u>856,750</u>	<u>787,662</u>
	<u>\$ 6,582,611</u>	<u>\$ 6,788,728</u>

As of December 31 investments were allocated as follows:

	<u>1996</u>	<u>1995</u>
Unrestricted	\$ 147,808	\$ 943,698
Temporarily restricted	3,375,063	3,893,502
Permanently restricted (endowments)	<u>3,059,740</u>	<u>1,951,528</u>
	<u>\$ 6,582,611</u>	<u>\$ 6,788,728</u>

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

5. Real Estate and Buildings

The Synod owns real estate, equipment and buildings leased to Bethany Lutheran College and Bethany Lutheran Seminary, related tax exempt organizations. Amounts shown for the College are from its audited balance sheets at June 30, 1996 and 1995. Additions and improvements to College facilities totaled \$8,766,671 and \$4,904,175 during the College's 1996 and 1995 fiscal years, and were primarily paid from private gifts and grants received by the College. The Synod also owns five residences occupied by Synod, College and Seminary officials. A summary of real estate included in the balance sheet at December 31, 1996 and 1995 is as follows:

	<u>1996</u>	<u>1995</u>
College property, plant and equipment, at cost	\$ 23,924,890	\$ 15,158,219
Less accumulated depreciation	(5,192,911)	(4,450,899)
Less obligations of the College, secured by real estate	<u>(474,423)</u>	<u>(564,336)</u>
	18,257,556	10,142,984
Seminary real estate, at cost	2,365,606	460,487
Residence, primarily at cost	<u>311,844</u>	<u>311,844</u>
	<u>\$ 20,935,006</u>	<u>\$ 10,915,315</u>

The 1996 amounts shown reflect the College's change in policy on depreciation of library books, resulting in a cumulative reduction of \$286,666 in carrying value.

6. Notes Payable

The working capital note is a 6% unsecured demand loan from a congregation.

Investment program notes are unsecured amounts loaned by individuals, congregations and organizations for varying periods at interest rates ranging principally from zero to 6%.

Life Loan Plan notes are unsecured amounts loaned by individuals at interest rates from zero to 6%.

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
 (See Accountants' Review Report)

7. Mortgages Payable

Mortgages payable at December 31 consist of the following:

	<u>1996</u>	<u>1995</u>
Payable to Aid Association for Lutherans, due in monthly payments of \$2,723 including interest at 8%. Secured by loan to congregation.	\$ 298,516	\$ 306,579
Unsecured mortgage payable to a congregation due in various annual installments plus interest.	11,100	11,100
Payable to Norwest, due in monthly installments of \$229 including interest at 7.75%. Secured by loan to congregation. Balance was retired in January, 1996.		14,821
Payable to Aid Association for Lutherans, dated May, 1995 in the amount of \$285,000. Due in monthly payments of \$2,384 including interest at 8%. Secured by loan to congregation.	275,231	281,543
Mortgage payable, secured by residence, payable in monthly installments of \$965 including interest at 10%.	<u>72,668</u>	<u>76,757</u>
	<u>\$ 657,515</u>	<u>\$ 690,800</u>

Future maturities of mortgages payable at December 31, 1996 are as follows:

1997	\$ 31,610
1998	22,311
1999	24,271
2000	26,405
2001	28,137
Thereafter	<u>524,781</u>
	<u>\$ 657,515</u>

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
(See Accountants' Review Report)

8. Nature of Fund Restrictions

Temporarily restricted funds at December 31 consist of the following programs:

	<u>1996</u>	<u>1995</u>
Partners in the Gospel unexpended income	\$ 184,578	\$ 220,751
Matching funds for Seminary construction	(282,792)	1,017,849
General Foreign Mission Fund	83,001	80,093
Other Foreign Mission unexpended funds	314,445	316,929
Charitable Gift Annuity Fund	149,472	155,118
Home Mission Reserve Fund	160,951	147,806
Home Mission Expansion Fund	2,019,880	1,488,217
Challenge Fund	9,700	13,151
Hymnary Project	-	42,769
Foreign Mission Seminary Endowment Fund	1,194,635	1,152,773
His Truth for Our Youth unexpended income	39,507	38,158
Others	65,160	101,270
Residences	239,176	235,086
Matching funds	240,442	-
	<u>\$ 4,418,155</u>	<u>\$ 5,009,970</u>

Permanently restricted funds at December 31 consist of the following programs:

	<u>1996</u>	<u>1995</u>
Church Extension and Loan Fund	\$ 391,232	\$ 370,670
Marvin and Delores Schwan Foreign Mission Trust Fund	703,672	679,015
Partners in the Gospel Home Missions Fund	1,865,123	1,858,175
His Truth for Our Youth	441,971	426,484
Merle R. Aasen Estate - Missions	11,730	11,318
Merle R. Aasen Seminary Scholarship Fund	7,048	6,801
President's Office Endowment Fund	767,957	743,665
Whipple-Olson-Wilson Endowment Fund	117,857	113,727
Board of Trustees - Donated Funds	783,126	756,035
Bethany College property	18,257,556	10,142,984
Bethany Seminary property	2,365,606	460,487
	<u>\$ 25,712,878</u>	<u>\$ 15,569,361</u>

EVANGELICAL LUTHERAN SYNOD
NOTES TO FINANCIAL STATEMENTS (Cont.)
(See Accountants' Review Report)

9. Contingencies

The Synod is contingently liable as a guarantor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida) and Christ (Windsor, California) congregations.

10. Concentrations of Credit Risk

Financial instruments that potentially subject the Synod to concentrations of credit risk consist principally of cash, mutual funds, bonds and marketable securities. The Synod places substantially all of its cash and liquid investments with high-quality financial institutions and limits the amount of credit exposure to any one financial institution; however, cash balances may periodically exceed federally insured limits. At December 31, 1995, cash in bank exceeded federally insured amounts by \$1,122,711. There were no un-insured cash balances at December 31, 1996. Marketable securities and other investments, consisting of both debt and equity instruments, are placed in a variety of managed funds administered by different investment managers in order to limit credit risk. As of December 31, 1996 and 1995, management considers the Synod to have no significant concentration of credit risk.

MEMORIALS

SUBJECT: THE LORD'S SUPPER

WHEREAS there is a need for further clarification of the Lord's Supper Statement (as adopted in 1989 and revised in 1996),

BE IT RESOLVED, that the synod append the following antitheses to Thesis Nine of the theses regarding the Lord's Supper:

9)g) Because "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," we reject and condemn the dogmatic assertion that in a valid celebration of the Lord's Supper it must be maintained that the body and blood of Christ are immediately present after the words of institution have been recited by the pastor, or the dogmatic assertion that it must be maintained that the body and blood are present only in the reception.

9)h) We reject and condemn the dogmatic assertion that all consecrated elements must be consumed in a valid celebration of the Lord's Supper.

Submitted by:

Rev. J. Kincaid Smith
Rev. Michael K. Smith
Rev. Kurt A. Smith
Rev. Larry Vinton
Rev. Paul Schneider
Rev. Joel Willitz
Rev. Bruce Leonatti
Mr. Harvey Ringen
Rev. Robert
Waldschmidt
Rev. Paul Zager
Rev. Rodney A. Flohr
Rev. Phillip Lehmann
Rev. Daniel Basel
Rev. William
McMurdie
Rev. Frank Fiedler
Rev. David Lillegard
Rev. Steven Schmidt
Rev. Mark Bartels

Rev. Frederick Lams
Rev. Kenneth Schmidt
Rev. Steven Petersen
Rev. John Petersen
Rev. A.V. Kuster
Rev. Erwin Ekhoﬀ
Rev. Nathan Krause
Rev. Walther C.
Gullixson
Rev. David Meyer
Rev. William Mack
Rev. Henry Gieschen
Rev. Lewis Gerbhardt
Rev. Paul G. Anderson
Rev. Ronald Pederson
Rev. Richard Fyffe
Prof. Adolph Harstad
Rev. Donald E.
McElwain
Rev. Kenneth Mellon

Rev. Wilfrid Frick
Rev. Herbert
Huhnerkoch
Rev. Beauferd L.
Anderson
Rev. Daniel Schroeder
Rev. Harvey
Abrahamson
Rev. Norman Madson
Rev. Victor Settje
Rev. Robert Becker
Mr. George Wyckhuysen
Rev. Paul Madson
Rev. Fred Schmugge
Rev. John Smith
Rev. Alf Merseth
Rev. Paul Petersen

The Elders of St. Timothy Lutheran Church, Lombard, Illinois
(Leroy Meyer, Rick Stefany, Bruce Mecklenburg, Todd Hafner)
St. Matthew Lutheran Church; Myrtle Creek, Oregon
Christ Lutheran Church; Sutherlin, Oregon
Grace Lutheran Church; Vero Beach, Florida
Gloria Dei Lutheran Church; Saginaw, Michigan
Gloria Dei Lutheran Church; Cold Spring, Minnesota

SUBJECT: THE DOCTRINE OF THE LORD'S SUPPER

WHEREAS, Our ELS at its 1989 convention adopted a document titled THESES ON THE LORD'S SUPPER, constituted of nine theses including a six point set of short statements appended to Thesis #9 listed as 9a, 9b, etc., which document was fully in accord with the teaching of the Holy Scriptures and the Lutheran Confessions throughout, and,

WHEREAS, The original statement 9b stated concerning the result of Christ's consecratory words in the Lord's Supper:

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.;

but a resolution was submitted to our 1996 convention proposing that 9b be changed to state:

Because of this consecration by virtue of our Lord's original institution "the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received" (AC X, p. 34; see AC XXII 6, p. 50; Ap XI, p. 179; Ap XXIV 80, p. 264; FC SD VII 10-11, p. 571). The Scripture and Confessions, therefore, teach that in the Supper the body and blood of Christ are received by the communicant and also that the "minister who consecrates shows forth [tenders] the body and blood of the Lord to the people" (Ap XXIV 80, p.264; see also SC VI 1-2. p. 351; SA Part III VI 1, p. 311; AC XXII 6, p. 50; Ap X 4, pp. 179-80), that they are "truly offered with visible elements" (FC SD VII 10-11, p. 571; see also AP X 1, p. 179), and that they are "really present in the Supper . . . under the form of bread and wine" (AC X, p. 34);

which change was adopted by the 1996 convention, and

WHEREAS, This new 9b is far more lengthy than any of the other of the six appended statements, and according to content and form belongs more properly in the body of Thesis #9 rather than in the appended short statement section, and,

WHEREAS, The previous 9b expresses succinctly and without any ambiguity a matter concerning the Lord's Supper which needs to be thus most plainly and forthrightly confessed over against such a deny that Christ's body and blood are present in the Lord's Supper in the consecrated elements of bread and wine before the reception, and thus there is reason to restore the previous 9b, and

WHEREAS, Under cover letter dated March 13, 1997 a group within our synod sent out to all pastors of our synod a memorial which they announced they are submitting to our 1997 convention, which reads,

Subject: Antitheses to the Theses on the Lord's Supper

WHEREAS, There is a need for further clarification of the Lord's Supper Statement (as adopted in 1989 and revised in 1996),

BE IT RESOLVED, That the synod append the following antitheses to Thesis Nine of the theses regarding the Lord's Supper:

9)g) Because "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, "we reject and condemn the dogmatic assertion that in a valid celebration of the Lord's Supper it must be maintained that the body and blood of Christ are

immediately present after the words of institution have been recited by the pastor, or the dogmatic assertion that it must be maintained that the body and blood are present only in the reception.

9)h) We reject and condemn the dogmatic assertion that all consecrated elements must be consumed in a valid celebration of the Lord's Supper;

and,

WHEREAS, It is undoubtedly so that hardly any of the lay delegates to our 1997 convention are familiar with our THESES ON THE LORD'S SUPPER adopted in 1989 with its nine theses and six appended statements, and thus are ignorant of the context within which any proposed changes must be considered, but they should not be left ignorant, but rather be well informed and knowledgeable in order to rightly consider the proposals, on account of which we are attaching copy of that document as it was printed in the 1989 Convention Report book at the end of our memorial as an addendum to it, so that our laymen can familiarize themselves with these THESES, and,

WHEREAS, It is certainly true that we cannot with watch in hand, as it were, fix the mathematical point or exact moment with regard to the Sacrament when resultant to Christ's consecratory words the real presence of Christ's body and blood in the bread and wine begins, and we, in full agreement with statement 9c of our THESES ON THE LORD'S SUPPER, reject any attempt to do so, freely confessing with Luther as he did in his letter to Andraes Karlstadt regarding this matter;

We condemn those opinions that prescribe times to God but it is enough for us to believe that what God says shall happen or be, will certainly happen. For we do not argue about what moment the leper was cleansed when Christ said in Matthew 8:3 'I will: Be Clean.' Rather it is sufficient that we believe he was made clean as Christ has said, So we believe that the official's son in John 4:50 was made well as Christ had said: 'Go. Your son lives'; we are not curious about the time of the syllables or the moment at which it was done; and Lazarus was revived, as the word of Christ sounded, 'Lazarus, come out.' John 11:43. We leave it to the idle and boastful as to whether or not it revived him at the word come or out or Lazarus, and there are many such things. So here we say that the bread is the body of Christ, because Christ said "This is my body," and we stay from idle arguments when they dispute about moments and syllables. For we are commanded to believe that the words of God are true but not to investigate at what instant or how the words are true and how they are fulfilled" (WA Br 4, 1214).;

and,

WHEREAS, Though we are not at all concerned about attempting to fix the precise moment, and do not argue about it, but are altogether content to leave the matter of the moment to our almighty and all wise Lord Christ whose Supper it is, and we have no fixation upon the matter of "the moment" (though we have been accused of that), it is however, not inconsistent with this, nor un-Lutheran, that is to say, not contrary to the Holy Scriptures and our Lutheran Confessions to believe that Christ with His body and blood is Sacramentally present in the bread and wine as soon as His omnipotent consecratory words, "This is My body," and "This is My blood," have been spoken by Him through His called servant, the pastor, over

the bread and wine on the altar for the Sacrament, but it is indeed in accord with the Scriptures and the Confessions to believe this, as we do, and as we shall demonstrate in some of the subsequent WHEREASES, and,

WHEREAS, The group which has submitted the memorial headed "Subject: Antitheses to the Theses on the Lord's Supper" asks that the synod add to the THESES their proposed 9g) which in its first part says "we reject and condemn the dogmatic assertion that in a valid celebration of the Lord's Supper it must be maintained that the body and blood of Christ are immediately present after the words of institution have been recited by the pastor," but it has been allowed by at least some in that group that if some of us within the synod want to hold as a "pious opinion" that Christ's body and blood are immediately present after the consecration we are free to do so, so long as we do not make it a dogmatic assertion that this position must be maintained, but we on our part do not believe this to be a mere "pious opinion" but divine truth based on Christ's consecratory words, and, yes, our Confessional position to which we have subscribed along with the Scriptures, and,

WHEREAS, In the second part of their proposed 9g) the group proposing it asks that the synod reject and condemn also another dogmatic assertion, viz., "the dogmatic assertion that it must be maintained that the body and blood are present only in the reception," but that group does not also at the same time call for rejecting and condemning the so-called "pious opinion" that the body and blood are present only in the reception, which, however, ought not be regarded as a "pious opinion" at all, for it is an erring opinion which also needs to be rejected and condemned along with any dogmatic assertion to that effect, and so this second part of the proposed 9g) does not go far enough, and,

WHEREAS, It is a mistaken notion, as we shall also demonstrate, to think, as some have, that those who wrote and assembled our Lutheran Confessions, which are incorporated in the BOOK OF CONCORD published in 1580, believed that nothing can really be said about when within the Sacramental usus and/or actio (use and/or action) Christ's body and blood come to be present in the bread and wine, whether right away upon the consecration, or only upon the reception of the elements by the communicants, or just before the reception, or at some other time in the minutes between the consecration and the reception, and that the FORMULA OF CONCORD of 1577, the last of our Confessions to be written, by its recurring words in regard to the Real Presence, "present, distributed, and received," by not saying "immediately present upon the consecration" intentionally leaves this matter open, so that everyone may thus have his own so-called "pious opinion" in the matter as to the "when"; indeed, neither the FORMULA nor any of the rest of the Confession suggest allowing for such a diversity of "pious opinions"; and,

WHEREAS, The sound Lutheran position that in the Lord's Supper the body and blood of Christ are present in the consecrated bread and wine already before the reception was clearly confessed in 1980 (or thereabouts) by the following statement of agreement at that time between President George Orvick and President Wilhelm Petersen on the one hand and the Lutheran Confessional Church of Sweden on the other hand:

We are agreed that the Words of Institution as spoken by the pastor effect the presence of the body and blood of Christ. We agree with Luther when he said that the pastor who denied that

he held the body of Christ in his hands should "go to his Zwinglians,"

and the same truth was also confessed as well near the same time by the following statement adopted by the ELS Doctrine Committee in 1980 preparatory to a meeting with the Wisconsin Synod Commission on Inter-Church Relations:

On the basis of the Words of Institution, the Lutheran Confessions, and the writings of Luther and Chemnitz, we hold that the Verba as spoken by the pastor in the consecration effect the presence of the body and blood of Christ so that what the pastor holds in his hand and distributes to the communicants is what the words say that they are, namely, the true body and blood of Christ.;

and,

WHEREAS, The equally sound Lutheran position that before being taken in the hands of the pastor for distribution to the communicants the body and blood of our Lord are already present under the form of bread and wine upon the altar is beautifully and movingly taught by Martin Chemnitz, one of the co-authors of the FORMULA OF CONCORD, the foremost theologian of the Lutheran Reformation after Martin Luther, and the chief teacher on the Sacrament of the Altar after Luther, in his classic work titled THE LORD'S SUPPER, first published in 1570, in which volume he quotes some of the church fathers from the ancient church who taught this truth, giving these quotations as exhibits, not of "pious opinion" on the part of those fathers, but of their expressing the very truth of the Holy Scripture in this regard; thus, for instance, he quotes from that most historic Council of Nicea which was held in 325 A.D., the Nicene canon which confesses:

"On the holy table of the Lord there lie (προκειμενοι) two things which are present and set before us, namely, the bread and the cup and then also the Lamb of God Himself with His precious body and blood. And on that sacred table not only those things which are perceptible to the outward senses must be noted and observed, but the mind must also be elevated, so that faith may think also of those things which are not apparent to the senses, namely, the presence of the very body and blood of Christ." (Chemnitz, THE LORD'S SUPPER, p. 155);

and here it is worthy of note that the Church of the Lutheran Reformation in no way censured Chemnitz for teaching this; on the contrary, his book in which he does teach this along with very much more about the Lord's Supper was highly treasured in the Lutheran Church, as is clear from the fact that it was published in at least eight editions between 1570 and 1690, and,

WHEREAS, As to when the body and blood of Christ come to be present with the bread and wine upon the holy table of our Lord, Luther, in his profound understanding of, and simple faith in, the truth and power of Christ's consecratory words, asserts in his writing THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST — AGAINST THE FANATICS:

As soon as Christ says, "This is my body," his body is present through the word and the power of the Holy Spirit. If the word is not there, it is mere bread, but as soon as the words are added they bring with them that of which they speak. (LUTHER'S WORKS, Am. Ed. Vol. 36, p. 341);

and again in his writing THAT THESE WORDS OF CHRIST, "THIS IS MY BODY," ETC., STILL STAND FIRM AGAINST THE

FANATICS he asserts the same thing, saying,

This is his Word, when he says, "this is my body," just as he says in Genesis [1:3], "Let there be light," and there is light. My friend, it is God who names or calls, and what he names immediately comes into existence, as Psalm 33:[9] says, "He spoke, and it came to be" [und was er nennet, das stehet sobald da, wie Ps 33:9 sagt, er spricht, so stehet's da, Walch XX, 1075] (Luther's Works, Am. Ed. Vol. 37, p. 117).;

and along with the above we also have Luther's mighty words in his LARGE CATECHISM from which we here quote three paragraphs where he teaches the same truth:

Now, what is the Sacrament of the Altar? Answer: It is the true body and blood of the Lord Christ in and under the bread and wine which we Christians are commanded by Christ's word to eat and drink. As we said of Baptism that it is not mere water, so we say here that the sacrament is bread and wine, but not mere bread or wine such as is served at the table. It is bread and wine comprehended in God's Word and connected with it.

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, "Accedat verbum ad elementum et fit sacramentum," that is, "When the Word is joined to the external element, it becomes a sacrament."⁷ 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. Now, this is not the word and ordinance of a prince or emperor, but of the divine Majesty at whose feet every knee should bow and confess that it is as he says and should accept it with all reverence, fear, and humility.

With this Word you can strengthen your conscience and declare: "Let a hundred thousand devils, with all the fanatics, rush forward and say, 'How can bread and wine be Christ's body and blood?' Still I know that all the spirits and scholars put together have less wisdom than the divine Majesty has in his little finger. Here we have Christ's word, 'Take eat; this is my body,' 'Drink of it, all of you, this is the new covenant in my blood,' etc. Here we shall take our stand and see who dares to instruct Christ and alter what he has spoken. It is true, indeed, that if you take the Word away from the elements or view them apart from the Word, you have nothing but ordinary bread and wine. But if the words remain, as is right and necessary, then in virtue of them they are truly the body and blood of Christ. For as we have it from the lips of Christ, so it is; he cannot lie or deceive.";

and,

WHEREAS, The great historical theologian of our own century, Herman Sasse, whom our synod was privileged to have as guest lecturer for the Reformation Lectures a few decades ago, says in his volume titled WE CONFESS THE SACRAMENTS, which was published after his death:

When one considers Luther's statements, one notices a very realistic "Catholicizing" attitude that is downright offensive to later Protestants of all confessions. First of all, it is determined that the Real Presence begins with the Words of Institution, which effect it. "There the words make the bread to be Christ's body given for us. Therefore it is no more just bread, but

Christ's body wears the bread" [Ergo non est amplius panis, sed corpus Christi hat das Brot an] (Sermon on the Catechism [1528], WA 30/1:53). This notion is no different from the ideas of the Formula Missae (WA 12:214 [LW 53:30]) and the Deutsche Messe (WA 19:99 [LW 53:81]). (Sasse, *WE CONFESS THE SACRAMENTS*, p. 132);

(Note: Sasse puts "Catholicizing" in quotation marks indicating that this is the way those of whom he says they consider this realistic attitude of Luther downright offensive would regard this attitude of Luther. But all such should look well at Luther's words, and from them be duly impressed that this realistic attitude of his was not merely a hang-over from his Roman Catholic background, but rather that it was firmly grounded in his unshakable conviction given him by the Holy Spirit that Christ's words are true, the very truth of God; that when He speaks, then it is as He says; that when He speaks, it is done, as the citations we have given from his writing so well show. This indeed is why Luther had this realistic attitude, i.e., why he believed the Real Presence of Christ's body and blood in the bread and wine to come about as soon as Christ's words of consecration are spoken over the bread and wine on the altar for the Lord's Supper. Thus, this realistic attitude of Luther goes far deeper than being simply a hang-over from his Roman Catholic background, and is as deep as his profound confidence in the verity of the words of our Lord Jesus Christ. Nor should anyone who today holds this same realistic attitude as Luther did be charged with "Catholicizing," or, as some would call it, "Romanizing," for this attitude is Lutheran to the core. It was, of course, believed in the Church of Rome that Christ's body and blood are immediately present in the Lord's Supper when the words of consecration have been spoken, but with a significant difference from Luther as to the cause of the Presence, for while Luther ascribed the cause to Christ Himself speaking His almighty consecratory words through the officiant, in accord with Christ's statement to such as are His pastors, "He who hears you hears Me," (Luke 10:16), in the Roman Church the papistic view of consecration ascribed to the word and work of the priest as he spoke the Words of Institution the power allegedly to effect a Sacrament, and this papistic view in regard to the consecration was justly criticized and condemned in our Confessions, as were all other papistic abuses of this Sacrament, such as the teaching of transubstantiation, the administering of only one species—the consecrated bread—to the laity, the abominable teaching of the sacrifice of the Mass for the living and the dead, etc. But the teaching in the Roman Church that Christ's body and blood were immediately present in a valid Lord's Supper as soon as the Words of Institution had been spoken was never criticized and condemned in our Confessions, because in the Church of the Lutheran Reformation the same thing was believed on the basis of the verity and the efficacy of Christ's words. What we have said here as regards our Confessions is so not only of those which are from the pen of Luther himself and those which were produced in the closest personal association with him—THE AUGSBURG CONFESSION, APOLOGY OF THE AUGSBURG CONFESSION, THE SMALCALD ARTICLES, TREATISE ON THE POWER AND PRIMACY OF THE POPE, THE SMALL CATECHISM, and THE LARGE CATECHISM—, but also of the FORMULA OF CONCORD, which was produced approximately three decades after Luther's death, of which we shall say more in the next WHEREAS.); and,

WHEREAS, In line with the above, the FORMULA OF CONCORD of 1577 in its Article VII, The Holy Supper, with its in-depth treatment of this article of our faith, in no way takes issue with, or distances itself from, the confession of Luther that the body and blood of Christ are present in the bread and wine as soon as Christ's consecratory words have spoken; indeed, in all of its antitheses against erroneous teachings in regard to the Lord's Supper (twenty one of these antitheses in the Epitome, and sixteen in the Solid Declaration) there is not one among these many antitheses which rejects and condemns this confession of Luther; moreover, one will look in vain throughout the entire body of Article VII already before the antithetical sections for any hint of disagreement with Luther's confession on this, but throughout in this Article on the Lord's Supper Luther's teaching on this Sacrament is spoken of over and over again with unqualified commendation, and the authors want it known that they identify wholly with him in what he taught; at least a dozen times they refer to him and his teaching on this article of our faith in the most commendatory way, referring to him as "this highly enlightened man," as "the chief teacher of the Augsburg Confession," "who understood the true intention of the Augsburg Confession better than anyone else," and they declare concerning him in this Article:

Since Dr. Luther is rightly to be regarded as the most eminent teacher of the churches which adhere to the Augsburg Confession and as the person whose entire doctrine in sum and content was comprehended in the articles of the aforementioned Augsburg Confession and delivered to Emperor Charles V, therefore the true meaning and intention of the Augsburg Confession cannot be derived more correctly or better from any other source than from Dr. Luther's doctrinal and polemical writings;

and here it must be noted that the quotations we have cited from Luther above as to the "when" of the Presence are precisely from some of his important doctrinal and polemical writing, which the authors of the FORMULA so unqualifiedly recommend for their correctness; and indeed on this very point at issue among us regarding the "when" they show their concurrence with Luther, as in this Article VII they quote the following words of his as stating the Scriptural truth:

"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."

(Note: Some who have opposed the confession that Christ's body and blood are present in the bread and wine "as soon as" Christ's consecratory words have been spoken, have sought to distinguish between various statements of Luther in this regard with two terms, namely, "temporal statements" and "causal statements," in an effort to aid their cause. By "temporal statements" they mean those statements in which Luther in respect to the time when the Real Presence begins does specifically use such terms as "as soon as" and "immediately," as do the first two Luther quotes in the fourteenth WHEREAS above. By "causal statements" they are referring to such statements of Luther as the one just quoted in

this WHEREAS from the FORMULA OF CONCORD and the third Luther quote in the fourteenth WHEREAS, which they say emphasize the cause of the Real Presence, and the impression is given that these statements really do not mean to say anything about when the Real Presence begins, and the further impression is given that these "causal statements" negate the usefulness of the "temporal statements," as though these should not be given any weight in the discussion. But a careful reading will show that all of these statements, both those which have been designated as "temporal statements" and those which have been designated as "causal statements," do indeed have something to say in regard to both the cause of the Real Presence and the time when it begins, and all of these statements must be taken seriously together. And the attempted distinction and its use must be seen as simply an exercise in obfuscating sophistry, perhaps unwitting, which has beclouded the issue for many, perhaps even those who have put it forth; for there plainly is no real difference between the so-called "temporal statement," "As soon as Christ says, 'This is my body,' his body is present through the power of the Holy Spirit," and the so-called "causal statement," ". . . 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." The "as soon as" construction of the so-called "temporal statement" and the "when. . . then" construction of the so-called "causal statement" both clearly confess the immediate presence of Christ's body and blood in the bread and wine following the consecratory words in the Lord's Supper, and any idea that there is a real difference, and that the second negates, or even casts a question on the usefulness of the former, is only imaginary. Indeed, all of these statements of Dr. Luther which we have quoted both in the fourteenth WHEREAS and in this 16th WHEREAS, sounding forth as they do from some of his mighty doctrinal and polemical writings, are clear statements, and meant by him, and powerful; and they stand firm, as he whose statements they are.); and,

WHEREAS, If the first part of the proposed 9)g), which states, ". . . we reject and condemn the dogmatic assertion that in a valid celebration of the Lord's Supper it must be maintained that Christ's body and blood are immediately present in the Sacrament after the pastor has spoken the words of consecration," is meant by those who proposed it to reject and condemn the confession of those among us who do confess that the Real Presence in the Sacrament begins as soon as Christ's words of consecration have been spoken (and we must gather that this is what is meant, for, though we on our part have not used such language as "dogmatic assertion. . . it must be maintained," we do not know what else they could mean, for they surely are not simply setting up a "straw man" to knock down), then it needs to be recognized that this proposed condemnatory antithesis goes beyond anything in our Lutheran Confessions and has no support from our Confessions, and, indeed, would condemn this confession of Luther and of our Confessions with him, as well as of us who stand with him and them on this - - an action which our synod surely does not wish to take; and,

WHEREAS, The group which has proposed the 9)g) has also proposed a 9)h) antithesis, which says, "We reject and condemn the dogmatic assertion that all consecrated elements must be consumed in a valid cel-

eboration of the Lord's Supper," and in regard to this proposal the following must be noted: 1) that the subject of the disposition of any remaining consecrated elements when all have communed has not come up before our synod for any thorough study and discussion among us before this, and 2) that there has not been the opportunity to give this matter the thorough consideration it should have before our synod would be prepared to act on a proposal such as this, and to take action without the needed consideration would be to take precipitous action, and 3) there is reason for the synod to give this matter the thorough consideration which it deserves, for the benefit of our congregations; therefore,

- A. BE IT RESOLVED, That the synod restore the original statement 9b (shown in the 2nd WHEREAS) to its place in our THESES ON THE LORD'S SUPPER as adopted in 1989, so that it appears as in the copy of the THESES ON THE LORD'S SUPPER which is appended to this memorial; and,
- B. BE IT RESOLVED, That the synod move the new lengthy 9b which was adopted at the 1996 convention (also shown in the 2nd WHEREAS) from the place among the short statements where it presently is, into the body of Thesis #9, so that it becomes part of the body of that thesis rather than an appendage under it; and,
- C. BE IT RESOLVED, That the synod decline the memorial shown in the 5th WHEREAS which is asking the synod to append two more antitheses designated as 9)g) and 9)h) to our THESES ON THE LORD'S SUPPER: and,
- D. BE IT RESOLVED, That the synod give the subject of the disposition of any remaining consecrated elements when all have communed the thorough consideration it deserves, perhaps by way of a pastoral conference paper which could incorporate a study of what the convictions of Luther were on this and of practice in Lutheranism during the Reformation period in this matter, with a view to helping our pastors to a thorough understanding of this subject, so that they might help our congregations in carrying out God-fearing and God-pleasing practice in this area and to avoid practice which is unworthy - - the kind of help we can all use and should surely welcome; and,
- E. BE IT RESOLVED, That in order to deepen our people's perception that Christ's body and blood are upon the altar in the consecrated bread and wine as a result of Christ's words of consecration, and therefore to deepen also their awe for the consecratory words of Christ, as well as for this gracious Supper consisting of His body and blood upon the altar which will be brought to them from His holy table, we frequently make use of such communion hymns during the distribution of the Lord's Supper which clearly sing of this matter, such as EVANGELICAL LUTHERAN HYMNARY #324, "O Jesus, at Your Altar Now," Juul Madson's translation of Thomas Kingo's hymn "O Jesu, paa din Alterfod," in which in stanza 13 we sing,
 On this blest table e'er shall be
 Your body/blood once shed for me;
 Therefore I cast the world aside
 And in Your saving grace abide."
 and EVANGELICAL LUTHERAN HYMNARY #309, "A Wondrous Mystery Is Here," Matthias Loy's hymn in which we sing in our ELH in stanzas 1,3,4 & 5 (the stanzas most pertinent to our concern here),

A wondrous mystery is here
To hold in faith and holy fear;
The Savior comes as food divine,
Concealed in earthly bread and wine.

In consecrated wine and bread
No eye perceives the mystery spread;
But Jesus' words are strong and clear:
"My body and My blood are here."

How dull are all the pow'rs of sense
Employed on proofs of love immense!
The richest food lies hid from view
The highest gifts we have below.

We have no greater boon on earth,
And faith alone discerns its worth,
The Word, not sense, must be our guide,
Christ's words assure though sight's denied.

(Observe how well the thought here ties in with that from the Nicean canon quoted in the 13th WHEREAS.); and,

F. BE IT RESOLVED, That for the edification and enrichment of the faith of the members of our congregations, along with extolling often in our sermons this Holy Supper of our Lord, its essence, purpose, and benefits, and calling our communicants to a most faithful and salutary partaking of it, we also seek to make use of opportunities we have to enter in our Sunday bulletins and our newsletters quotable quotes in regard to this blessed Supper, quotes also on the aspect of this subject especially under discussion in this memorial, quotes such as those in the 14th and 17th WHEREASES from Luther in which He speaks of when the body and blood of Christ come to be present with the bread and wine upon the altar, and such as Chemnitz's quote from the Nicean canon in the 13th WHEREAS which speaks concerning the Lamb of God with His body and blood being present on the holy table of our Lord with the consecrated bread and wine, as well as other quotes which Chemnitz in his book THE LORD'S SUPPER brings in this regard from the ancient church fathers as exhibits of the right teaching in the early church in relation to this, among them Chrysostom, Ambrose, and Augustine. (See in Chemnitz's book pages 149-183, headed "Arguments from the true, learned, and purer ancient church," for many quotable quotes from those fathers regarding the Lord's Supper.); and,

G. BE IT RESOLVED, That we implore our Lord Christ, whose Supper it is, that He would deliver us now from the type of latter lackluster Lutheranism which has come to increasingly afflict our synod in these last several years in the matter under discussion, as exemplified by the effort which sought the removal of the original statement 9b, though it was doctrinally correct, from our THESES ON THE LORD'S SUPPER, and accomplished it at last year's convention; as well as by the effort which has now been abroad to have the synod at this year's convention add the condemnatory 9g) which now would reject and condemn the confession that Christ's body and blood are present in the bread and wine of the Lord's Supper as soon as the words of consecration have been spoken by the officiant, though Dr. Luther before us confessed this same thing with great power and clarity; and,

- H. BE IT RESOLVED, That we further implore our mighty and merciful Lord to turn the minds and hearts of those who have charged us with being guilty of false doctrine for our above mentioned confession, and thus have been gravely troubling the church, and to move them in view of the evidence presented in this memorial to embrace now this confession with us, and that He would thus graciously work the return of our whole synod to more of the exceeding richness and fullness of understanding also of this aspect of the Lord's Supper like as was known and held as we have seen during the earliest, pristine time of Lutheranism, the Reformation period itself; and,
- I. BE IT RESOLVED, That to this end in or synod's seminary we require of those preparing for the office of the holy ministry in our churches a thorough acquaintance with the four volumes of the American Edition of LUTHER'S WORKS headed "Word and Sacrament," volumes 35-38, as well as a thorough reading of Martin Chemnitz's classic work titled THE LORD'S SUPPER; and,
- J. BE IT RESOLVED, That since we, too, are surely called to strengthen our brethren (as was Peter when Jesus earlier on the night when Peter late denied Him said to Peter, "When you are converted, strengthen your brethren."), that we therefore bear strong witness to the churches with which we are in fellowship both here in our country and throughout the world of our confession with Luther and Chemnitz and with our Lutheran Confessions to which we have subscribed, with regard to Christ's words of consecration, that "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," yes, that we seek to bear this witness for the sake of Lutheranism in general, also beyond our fellowship.

ADDENDUM:

(This addendum, which is a copy of our synod's THESES ON THE LORD'S SUPPER as adopted in 1989, was promised in the 6th WHEREAS of this memorial to which it is attached.)

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

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

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

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

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

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

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

6. We hold that "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ." SD VII 74

7. We hold that the words of consecration repeated by the minister in a proper celebration of the sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. "For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated. . . . No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and the 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 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 "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.

Submitted by

Rev. H.Bartels

Rev. T. Bartels

Rev. R.Lawson

Rev. M.Teigen

Rev. B.Homan

Rev. T.Tank

Rev. R.Fehr

Rev. J.Krikava

Rev. E.Teign

Rev. J.Braun

Rev. D.Metzger

RESOLUTIONS COMMITTEE

ACTION OF THE SYNOD

BE IT RESOLVED, That the following communications be approved:

Letters of greetings have been sent to the following in the name of the assembled convention:

The Lutheran Confessional Church of Norway

Lutheran Evangelical Christian Church of Japan

Evangelisch-Lutherische Freikirche in Germany

Evangelical Lutheran Synod of Australia

Missionaries Bartels and Rodriquez in Chile

Missionaries Haeuser, Erickson, and National Pastors in Peru

Letters of condolence have been sent to the following:

Rev. Paul Anderson

Mrs. Alvin Wagner

Mrs. Victoria Lehenbauer

Family of Mrs. Donald McElwain

Family of Eleanor Wilson

Mrs. Joseph N. Petersen

Letters recognizing years of service have been sent to the following:

Rev. Robert Carter

Rev. Martin Teigen

Rev. Larry Vinton

Professor A. Harstad

Letter of appreciation has been sent to Rev. Dr. Wilhelm Petersen.

Letter of recognition has been sent to President Marvin Meyer, D.D.

MEMBERS OF THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE

Christ the King Lutheran Church of Nigeria
Confessional Evangelical Lutheran Church (Mexico)
Confessional Evangelical Lutheran Church (Russia)
Evangelical Lutheran Confessional Church (Finland)
Evangelical Lutheran Confessional Church (Puerto Rico)
Evangelical Lutheran Free Church (Germany)
Evangelical Lutheran Synod of Peru
Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Australia
The Lutheran Church of Central Africa (Malawi Conference)
The Lutheran Church of Central Africa (Zambia Conference)
Lutheran Confessional Church (Sweden and Norway)
Lutheran Evangelical Christian Church (Japan)
Wisconsin Evangelical Lutheran Synod (USA)
Evangelical Lutheran Synod of Russia

Informe Estadístico 1996			Sinodo Evangélico Luterano del Peru							
No.	Congregation	Pastor	Miembros Bautizados	Miembros Confirmados	Miembros Volantes	de niños	Bautismos		Confirmaciones	
							de adultos	de niños	de adultos	Comulgados
	Cono Sur de Lima									
1	San Gabriel Norte	A. Robles (v)	33	19	3	7		3	6	262
2	San Gabriel Sur	G. Asto (a)	27	18	9	1		2		191
3	Villa Solidaridad	A. Robles (v)	15	7	2			2		115
4	Villa El Salvador	S. Melendez (a)	6	1	1					
	Otros		33	16						
	Cono Norte de Lima									
5	Año Nuevo-Jesus Redentor	A. Rosario (p)	68	42	2	13	2	2	1	252
6	Tahuantinsuyo	A. Rosario (p)	24	14	3			5	1	104
	Otros		6	6				1		
	Callao									
7	Reynoso	R. Berrospid (p)	87	62	3	9		8	2	1203
	Otros		27	17						
	Lima									
8	Santa Beatriz	Misioneros	22	17	4	1			1	456
9	Santa Anita	Misioneros	9	5	2			3		61
	Otros		25	11	2					
	Panamericana Norte									
10	Ancón	B. Capullán (v)	20	13	3					72
11	Puente Piedra	A. Rosario (p)	24	12	3	1		1		173
12	Zapallal	J. Estrada (l)	8	5		2		3		25
13	Angamos, Ventanilla	R. Berrospid (p)	2	2						
	Provincias de Lima									
14	Barranca	O. Rivas (l)	14	7	3					
15	Huacho	O. Fernandez (p)	20	12	2			2	4	120
16	Cañete	A. Robles (v)	19	9	1					105
17	Chancay-Hural	O. Fernandez (p)	10	3	1		1		3	
	Bolognesi de Ancash									
18	Chiquilán	F. Convercio (p)	21	12		1		1	1	104
19	Llamarca	F. Convercio (p)	47	39	10				5	156
20	Pacclón	F. Convercio (p)	108	70	19	1		4	6	436
21	Pocpa	F. Convercio (p)	10	5					1	84
	Otros		32	8	1					
	Ancash									
22	Chimbote-Cristo Vive	S. Gutierrez (p)	46	22	7			2		408
23	Huaraz	F. Convercio (p)	7	2	1					
24	Vista Alegre, Coris	F. Lozano (l)	23	15						71
25	Marque, Coris	F. Lozano (l)	17	6						31
	Otros		1	1						
	Otros Departamentos del Peru									
26	Cajamarca	S. Gutierrez (p)	20	16	2			1	3	144
	Otros									
Total del Sinodo Evangélico Luterano del Peru			831	494	84	46	3	40	34	4573

(a) - alumno (student), (v) = vicar, (p) = pastor, (l) = laico (layman)

No.	Matrimonios	Sepultura Cristiana	Cultos Especiales	Promedio Asistencia	Cultos Regulares	Promedio Asistencia	Escuela Dominical	Estudio Bíblico	No. de Profesores	Esc. Bíblica Vac.	Colegio Secundario	Patrimonio
1					49	20	15	13				
2					49	17	12	9	4	34		\$ 5,000.00
3					49	11		4			3	
4					40	7		6			2	
							10					
5	1		3	52	49	18	20	10	2	40	10	\$ 25,000.00
6			1	26	49	16	15	5	2	28	7	
		1	8				3	8				
								23	10	1		
7			2	31	80	52	25	12	2	44	5	\$ 15,000.00
8	2		4	183	49	21		20			6	\$ 60,000.00
9					45	9		6				
10					49	15	35		2		3	\$ 1,600.00
11			2	24	49	14	19	12	1	32	6	\$ 8,000.00
12			1	57	3	21	30	4	1	35	3	
13							13		1	13		\$ 100.00
14												
15			1	85	48	15						
16					25	14		10				
17					49	5	10					
18			2	10	52	13	15	27	1			\$ 3,000.00
19		1			52	18						\$ 2,500.00
20		1	2	38	52	30	12	40	4			\$ 4,000.00
21		1			24	22		34				
22					52	33	25	24	2		2	\$ 9,500.00
23					22	4	3	14				
24					33	14		29	2			\$ 2,000.00
25					30	17		21				
26					24	24		24				
								12				
	3	3	19	71	1023	430	262	367	34	227	47	\$135,700.00

Foreign Missions: 1996

No.	CONGREGATION				MEMBERS			MINISTRATIONS						
	Country	Location	Congregation	Pastor	Baptized	Confirmed	Voters	Bapt.	Conf.					
1	Chile	Santiago	La Cisterna	T. Bartels	80	20	8	16	4	10	3			
2			Las Vertientes	O. Rodriguez	65	32	12	10	6	5	8			
3	Peru	#		T. Erickson D. Haeuser	831	494	84	46	3	40	34	4573	3	3
4	Czech Republic	Plzen	St. Paul's	M. Grubbs M. Luttmann S. Sparley	93	53		11	3	5	64	1011		
5		Prague	St. Michael's*	J. Krikava										
6	Ukraine	Kyiv	Kyiv Lutheran Cong.	K. Mamberger J. Shep	187	155		11	10	12	33	840		2
7		Vulytsya Rus'ka	Lutheran Church of Ternopil	R. Kovachyn J. Rakos D. Webber	200	30		5	3			380	2	2

*Current statistics not provided

#For detailed information see Sinodo Evangelico Lutheran del Peru on previous page.

CENTRO CHRISTIANO LUTHERANO EL PERU (Peru, South America)

Seminary Building:

Enrique Barron 964
Santa Beatriz
Lima 1, Peru, SA
Tel: 011-51-14-33-126
Fax: 011-51-14-133-126
e-mail: postmas@mselp.org.pe

Missionaries:

Erickson, Timothy
Haeuser, David
Schultz, Terry

National Pastors:

Berrospid, Roberto
Convercio, Fidel
Fernandez, Oswaldo
Gutierrez, Segundo
Rosario, Abraham

Mailing Address:

Skyway USA
Name of Missionary
2886 N.W. 79th Ave., Box 136
Miami, FL 33122

No.	SERVICES					EDUCATION							
	Attendance				CDS		Sun Sch		Bible Class	VBS	Camp	Synodical	Public H.S.
	Sunday	Average	Special	Average	Enrollment	Teachers	Enrollment	Teachers					
1	60	34	8	70			18	1	15				
2	60	28	8	100			7	1	3	29			
3	1023	430	19	71			262	34	367	227			47
4	52	70	8	123	129	12				90	6		
5													
6	52	197	2	215			64	4	40		78	2	33
7							100	6	25	380	75	4	

IGLESIA CRISTIANA DE LA REFORMA LUTHERANA (Chile, South America)

Mailing Address:

Name of Missionary
Exp #1131
P.O. Box 025285
Miami, FL 33102-5285

Missionaries:

Bartels, Timothy
Rodriguez, Othoniel
Karl Kuenzel

THOUGHTS OF FAITH **(a church related organization of the ELS)**

Mailing Address:

P.O. Box 14502
Madison, WI 53714-0502
Tel: 608-243-3227
Fax: 608-243-3284

Administrator:

The Rev. David Meyer

CZECH REPUBLIC:**Mailing Address:**

St. Paul's Lutheran Church and
The School of Martin Luther
Skolni namesti 1
31805 Plzen
Czech Republic
Tel: 011-420-19-28-0754

Pastors:

The Rev. Mark Grubbs
The Rev. Matthew Luttman
The Rev. Steven Sparley

Teachers:

Paul Kelm
Tel: 011-420-19-52-3943
Jennifer Harper
Tel: 011-420-19-28-1097

Limited time teachers

Jeanette Ewart
Kimberly Festerling
Heide Lemke
Emily Luttman

UKRAINE:**Mailing Addresses:**

Ukraine:
Pushkinska 21/31
Kiev 252004
Ukraine
Tel: 011-380-44-228-7252

Ternopil:

Russka 4/27
Ternopil 282001
Ukraine
Tel/Fax: 011-380-35-222-2534

Pastors:

The Rev. Roger Kovaciny
The Rev. Konstantin Mamberger
The Rev. Joel Rakos
The Rev. John Shep
The Rev. David Jay Webber

Teacher:

Priscilla Ehrick

FOUR CORNERS MISSION **(PRAGUE, CZECH REPUBLIC)**

Mailing Address:

Ke skale 378
252 62 Horomerice
Czech Republic
Tel/Fax: 011-420-2-2097-0397

Pastor:

The Rev. James Krikava

CHRISTIAN SCHOOLS and PRESCHOOLS

Bethany Lutheran Elementary School

151 Tremont West
Port Orchard, WA 98366
360-876-1300, Fax 360-876-5098
(Preschool through Eighth Grade)

Concordia Preschool

3715 London Road
Eau Claire, WI 54703
715-834-0921
(Preschool Only)

Heritage Lutheran Preschool

13401 Johnny Cake Ridge Rd.
Apple Valley, MN 55124
612-431-6225
(Preschool Only)

Holton Lutheran School

6655 Marvin Road
Holton, MI 49425
616-821-0032
(Preschool through Eighth Grade)

Holy Cross Lutheran School

2670 Milwaukee St.
Madison, WI 53704
608-249-0601
(Preschool through Eighth Grade)

Holy Trinity Ev. Lutheran School

PO Box 44
Okauchee, WI 53069
414-567-0669, Fax 414-567-0669
(Preschool through Eighth Grade)

King of Grace Lutheran School

6000 Duluth Street
Golden Valley, MN 55422
612-546-3131
(Preschool through Eighth Grade)

Lakewood Lutheran School

10202 112th Street SW
Tacoma, WA 98498
253-584-6024
(Preschool through Third Grade)

Mt. Olive Lutheran School

1123 Marsh St.
Mankato, MN 56001
507-345-7927
(Kindergarten through Eighth Grade)

Our Redeemer Lutheran School

805 Yelm Ave. E.
Yelm, WA 98597
206-458-7310
(Preschool through Eighth Grade)

Our Savior Lutheran Preschool

10,000 Airport Road North
Naples, FL 34109
941-597-4091
(Preschool Only)

Our Saviour's Lutheran School

3163 Maricopa Drive
Lake Havasu City, AZ 86406
602-855-8811
(Preschool and Kindergarten)

Parkland Lutheran School

12309 Pacific Avenue
PO Box 44006
Tacoma, WA 98444
253-537-1901
(Preschool through Eighth Grade)

Princeton Lutheran School

801 S. 6th Street
Princeton, MN 55371
612-389-3070
(First through Eighth Grade)

Scarville Lutheran School

Box 28
Scarville, IA 50473
515-568-3372
(Kindergarten through Eighth Grade)

Trinity Lutheran School

1268 Pleasant Valley Road
West Bend, WI 53095
414-675-6627
(Preschool through Eighth Grade)

Western Koshkonong Lutheran School

2632 Church Street
Cottage Grove, WI 53527
608-873-6011
(Preschool through Eighth Grade)

CHURCH LOCATIONS AND TIME OF SERVICES

CIRCUIT NO. 1

STATE			
City-Church-Address	Service Time		Pastor
FLORIDA			
Kissimmee-Peace	10:00		J.N. Madson
3249 Windmill Point Blvd. (Mail: PO Box 451697)			
Lakeland-Our Savior	9:30		D. Raetz
6920 N. Socrum Loop Rd.			
Lakeland-Peace	10:30		J. Willitz
5970 Lakeland Highlands Rd.			
Naples-Our Savior	9:00		R. Dale
10,000 Airport Rd. N.			
Port St. Lucie-Christ	10:00		C. Keeler
1592 S.E. Floresta Dr.			
Sebastian-Trinity	10:00		D. Lillegard
611 Schumann Dr.			
Sebring-New Life	8:30 & 10:45		R. Fyffe
3725 Hammock Rd.	S 10:00		
Vero Beach-Grace	10:00		J. Petersen
1150 41st Ave.			
Winter Haven-Resurrection	10:30		M. Thompson
4620 Cypress Gardens Rd.			
GEORGIA			
Cartersville-Lamb of God	9:00		D. Schroeder
13 So. Public Square			
Kennesaw-Resurrection	10:45		D. Schroeder
909 Acworth Due West Road			

CIRCUIT NO. 2

MASSACHUSETTS			
Brewster-Trinity	9:30		M. Langlais
1883 Main St.			
Burlington-Pinewood	10:45		T. Fox
24 Wilmington Rd.	S 10:00		

CIRCUIT NO. 3

INDIANA

Brownsburg-Good Shepherd 10:15 H. Bartels
204 E. Main St.

MICHIGAN

Alpena-Faith 9:00 H. Gieschen
233 Cavanaugh

Detroit-St. Matthew 10:30 L. Vinton
4430 St. James S 9:30

East Jordan-Faith 11:30 J. Londgren
02145 S. Wilson Rd. (Mail: 1301 Highland Dr., Petoskey)

Hillman-Faith 11:00 H. Gieschen
24640 Veterans Memorial Hwy.

Holland-Lord of Life 9:00 M. Smith
Meeting at Glerum Elem. School

342 W. Lakewood Blvd. (Mail: 601 Woodland Dr.)
Holton-Holton 10:00 M. Krentz
6655 Marvin Rd. S 9:00

Midland-Holy Scripture 9:00 P. Schneider
4525 West Main St.

Rogers City-Trinity 10:00 T. Smuda
6134 US 23 North (Mail: 737 Patricia St.)

Saginaw-Gloria Dei 8:00 & 10:45 J.K. Smith
5250 Mackinaw (Mail: 7876 Bonny Dr.) S 9:00

Suttons Bay-First 12:00 R. Pederson
321 St. Marys Ave. (Mail: PO Box 189)

OHIO

Bowling Green-Abiding Word 10:00 K. Mellon
Meeting at Bowling Green Woman's Club

134 N. Prospect (Mail: 826 Jefferson Dr.)
Deshler-Peace 9:30 D. Basel
5-039 Road G, Route 2

Weston-Grace 10:00 P. Lehmann
20425 Taylor St. (Mail: PO Box 304)

PENNSYLVANIA

North Huntingdon-Zion 10:30 B. Leonatti
351 Robbins-Station Rd.

CIRCUIT NO. 4

ILLINOIS

Chicago-Emmaus 10:45 S. Schmidt
5440 W. Gladys

Chicago-St. Marks 9:30 H. Behrens
1301 Parkside Ave.

Litchfield-Faith 9:00 W. Frick
718 N. State (Mail: 717 N. Monroe)

Lombard-St. Timothy 10:15 P. Zager
547 N. Main St. S 9:00

INDIANA

Lake Station-Grace 8:00 F. Lams
3930 Central Ave. (Mail: 1031 Hickey St., Hobart)

WISCONSIN

Cottage Grove-Western Koshkonong	10:00	M. Marozick
2642 Church St.	S 9:30	
Madison-Grace	10:15	vacant
1 South Rosa Rd.	S 9:30	
Madison-Holy Cross	8:15 & 10:30	vacant
2670 Milwaukee St.	S 8:15 & 10:00	M. Bartels
Madison-Our Saviour's	8:00, 10:15, Sat. 5:30	B. Homan
1201 Droster Rd.	S 9:00, Sat. 5:30	
Okauchee-Holy Trinity	7:45 & 10:15	K. Smith
35181 Wisconsin Ave. (Mail: PO Box 66)		
	S 7:45 & 9:30	
Oregon-Faith	9:00 & Sat. 6:00	R. Lehmann
143 Washington St.	S 9:00 & Sat. 7:00	
Portage-St. Paul's	9:00	M. Doepel
W11355 Hwy. 127, 6 miles NW (Mail: 212 Volk St.)		
West Bend-Trinity	8:00, 10:00, Mon. 7:15	K. Schmidt
1268 Pleasant Valley Rd.		
Wisconsin Dells-Newport	10:30	M. Doepel
N8794 Peterson Rd., 4 miles E on Hwy. 16 (Mail: 212 Volk, Portage)		

CIRCUIT NO. 5**WISCONSIN**

Amherst Junction-Our Savior's	11:00	W. Mack
Hwy. 161 (Mail: P.O. Box 214, Omro)		
Bloomer-Good Shepherd	10:30	R. Holtz
1504 Vine St. (Mail: 1402 Martin Rd.)		
	S 10:00	
Clintonville-St. Paul	10:30	E. Gernander
31 N. Park St.	S 10:00	
Eau Claire-Ascension	9:00	J. Krueger
1500 Peterson Ave.		
Eau Claire-Concordia	8:00 & 10:30	F. Theiste
3715 London Rd.	S 9:00 & Mon. 7:00	
Eau Claire-Pinehurst	9:00 & Sat. 6:30	J. Wuebben
3304 Fern Ct.	S 9:00 & Mon. 6:30	
Elderon-Our Savior's	9:00	T. Skaaland
Hwy. 49 N.		
Green Bay-Christ the King	9:00	L. Buelow
1700 Cardinal Lane		
Iola-Redeemer	9:00	H. Vetter
125 North St. (Mail: 295 E. State St.)		
Marinette-First Trinity	8:00 & 10:00	F. Stubenvoll
920 Wells St.	S 9:00	
Omro-Messiah	8:30	W. Mack
1700 Cardinal Lane		
Shawano-St. Martin	9:00	E. Gernander
W8302 Belle Plaine Ave.	S 8:30	

CIRCUIT NO. 6

IOWA

Ames-Bethany	11:00	Vacant
3209 Diamond St.		
Calmar-Trinity	8:30 or 10:30 S 8:00 or 10:00	H. Abrahamson
306 Clark St. (Mail: 611 West Court St., New Hampton)		
Forest City-Forest	9:00	R. Newgard
546 West M. St. (Mail: PO Box 42, Glenville, MN)		
Hampton-Bethany	10:00	M. Hoesch
(Mail: 1643 Dorell Dr.)		
Lake Mills-Lake Mills	8:30	A. Merseth
1st Ave. N. & Grant St. (Mail: 106 13th St. S., Northwood)		
Lake Mills-Lime Creek	9:45	A. Merseth
4 miles N. 1 mile W. (Mail: 106 13th St. S., Northwood)		
Lawler-Saude	*	K. Dethlefsen
10 miles N. 1 mile W. (Mail: 2940 Stevens Trail)		
New Hampton-Jerico	*	K. Dethlefsen
9 miles N. 3 miles E. (Mail: 2940 Stevens Trail, Lawler)		
New Hampton-Redeemer	8:30 or 10:30	H. Abrahamson
611 West Court St.	S 8:00 or 10:00	
Northwood-First Shell Rock	10:30	A. Merseth
Central & 15th (Mail: 106 13th St. S.)		
Northwood-Somber	9:45	A. Merseth
10 miles W. 1 mile S. (Mail: 106 13th St. S.)		
Parkersburg-Faith	10:15	D. Larson
608 Sixth St.	S 9:30	
Riceville-Immanuel	8:30	A. Merseth
Main St. (Mail: 106 13th St. S., Northwood)		
Scarville-Center	*	T. Rank
5 miles S. (Mail: PO Box 56)		
Scarville-Scarville Synod	*	T. Rank
411 Logan St. (Mail: PO Box 56)		
Thompson-Zion	10:45	R. Newgard
226 Monroe St. (Mail: PO Box 42, Glenville, MN)		
Thorton-Richland	10:30	J. Gernander
300 Elm St. (Mail: PO Box 86)	S 9:30	
Waterloo-Pilgrim	9:30	G. Haugen
3815 Ansborough Ave.		
Waterville-East Paint Creek	10:00	P. Madson
	S 9:30	
1751 Gronna Dr. (Mail: 1176 Waterville Rd.)		
Waukon-West Paint Creek	10:00	P. Madson
	S 9:30	
Elan Dr. (Mail: 1176 Waterville Rd., Waterville)		

MINNESOTA

Albert Lea-Our Savior's	8:00 & 10:45	W. Halvorson
320 W. College	S 9:00	
Hartland-Hartland	10:45	D. Schmidt
605 Lincoln (Mail: PO Box 188)	S 9:00	
Manchester-Manchester	9:30	D. Schmidt
(Mail: PO Box 188, Hartland)	S 10:30	

CIRCUIT NO. 7

MINNESOTA

Audubon-Immanuel	9:30	J. Moldstad, Sr.
US Hwy. 10 (Mail: Box 187)		
Bagley-Our Savior's	9:00	M. Wold
5 miles W. on Hwy. 2 (Mail: PO Box 26, Lengby)		
Crookston-Grace	*	E. Geistfeld
1221 Barette St. (Mail: Box 316)		
East Grand Forks-River Heights	10:15	vacant
2214 10th Ave. NW	S 9:00	
Fertile-First Evanger	*	E. Geistfeld
Washington & Elm Sts. (Mail: Box 477)		
Grygla-St. Petri	*	S. Sparley
3 miles W, 1 mile N (Mail: Rt. 1 Box 141, Oklee)		
Hawley-Our Savior's	*	S. Urberg
6th & Joseph (Mail: Box 246)		
Lengby-St. Paul	10:30	M. Wold
(Mail: PO Box 26)		
Oklee-Oak Park	*	S. Sparley
8 miles N, 4 miles E (Mail: Rt. 1 Box 141)		
Trail-Mt. Olive	*	S. Sparley
(Mail: Rt. 1 Box 141, Oklee)		
Trail-Nazareth	*	S. Sparley
9 miles N, 2 miles E (Mail: Rt. 1 Box 141, Oklee)		
Ulen-Calvary	*	S. Urberg
207 First Street NW (Mail: PO Box 326)		

NORTH DAKOTA

Mayville-First American	*	vacant
213 3rd Ave. NE		

CIRCUIT NO. 8

MINNESOTA

Apple Valley-Heritage	10:30	D. Hoyord
13401 Johnny Cake Ridge Rd.	S 9:30	
Belview-Our Savior's	8:30 or 11:00	D. Faugstad
306 Main St. (Mail: Box 187)	S 8:30 or 10:00	
Belview-Rock Dell	8:30 or 11:00	D. Faugstad
4 miles NE (Mail: Box 187)	S 8:30 or 10:00	
Clara City-Faith	8:00	J. Smith
4015 SE 115th Ave. (PO Box 796)		
Cold Spring-Gloria Dei	10:00	R. Flohr
601 Red River Ave. S	S 9:00	
Cottonwood-English	10:00	J. Smith
110 East Main St. (Mail: PO Box 37)		
Gaylord-Norwegian Grove	9:00 or 10:30	C. Ferkenstad
6 miles South (Mail: RR 3, Box 40, St. Peter)		
Golden Valley-King of Grace	8:15 & 10:45	E. Ekhoﬀ
6000 Duluth St.	S 8:15 & 10:00	
Jasper-Rose Dell Trinity	8:30	G. Lilienthal
4th & Poorbough Ave. (Mail: PO Box 506, Luverne)		
Luverne-Bethany	10:00	G. Lilienthal
720 N. Kniss (Mail: PO Box 506)		

Mankato-Mt. Olive	8:30 & 10:45	D. Moldstad
1123 Marsh St.	S 8:30 & 10:00	
Princeton-Bethany	8:15 & 10:45	R. Lawson
801 South Sixth St.	S 9:00	
Princeton-Our Saviors	9:45	R. Fehr
18977 17th St.	S 9:15	
St. Peter-Norseland	9:00 or 10:30	C. Ferkenstad
10 miles NW (Mail: RR. 3 Box 40)		
Tracy-Zion	10:15	N. Madson
2nd & Emory	S 9:30	

CIRCUIT NO. 9

MISSOURI

Cape Girardeau-Scriptural	10:00	H. Larson
3587 County Rd. 635		
Jefferson City-Peace	8:30	M. Ernst
7808 New Church Rd.		
Piedmont-Grace	10:30	R. Tragasz
114 E. Green St.		

TEXAS

Richardson-Good Shepherd	10:30	L. Zell
650 W. Campbell Rd.		
San Antonio-Faith	10:15	R. Nepsund
14819 Jones-Maltsberger Rd.		

CIRCUIT NO. 10

ARIZONA

Fort Mojave-Family of God	9:00	C. Wosje
1863 Pander Rd. (Mail: PO Box 10510)		
Lake Havasu City-Our Saviour	8:30 & 11:00	H. Huhnerkoch
3163 Maricopa Ave.	S 8:30	
Scottsdale-Redeemer	9:00	K. Brumble
7670 E. Jomax Rd.		

CALIFORNIA

Bell Gardens-Christ the King	2:00	vacant
6541 Eastern Ave.		
Bishop-Our Savior	9:30	B. Schwark
162 Sneden St.		
Cedar Ridge-Shepherd of the Hills	10:00	vacant
Hwy. 174 (Mail: 11311 Goodridge Way)		
Escondido-St. Paul	10:00	T. Gullixson
1418 Bear Valley Pkwy.		
Fillmore-Wayfarers'	9:30	J. Schmidt
461 3rd St.		
Irvine-Faith	9:30	D. Sabrowsky
13955 Yale Ave.		
Windsor-Christ	10:30	vacant
125 Shiloh Rd.		

CIRCUIT NO. 11

OREGON

Grants Pass-Our Savior	9:30	J. Ruppel
230 Buysman Way		
Greshem-Saved By Grace	9:30	N. Krause
2010 NE Division St.		
Hillsboro-Reformation	8:45 & 10:00	W. Anderson
4435 SE Tualatin Valley Highway		
Hood River-Concordia	9:00	K. Anderson
1107 Pine St.		
Klamath Falls-Christ	9:30	J. Braun
127 N. Spring St.		
Myrtle Creek-St. Matthew	11:00	F. Fiedler III
436 N. Old Pacific Hwy.		
Sutherlin-Christ	8:30	F. Fiedler III
161 2nd St. (Mail: PO Box R)		
The Dalles-Bethany	11:00	K. Anderson
2323 East 12th St.		

WASHINGTON

Mt. Vernon-St. Luke	10:30	J. Dalke
1524 E. Blackburn Rd.	S 9:30	
Port Orchard-Bethany	8:15 & 11:00	E. Bryant
151 Tremont W.		A. Pittenger
Tacoma-Lakewood	11:00	H. Mosley, Jr.
10202 112th St. SW	S 10:00	
Tacoma-Parkland	8:30 & 11:00	G. Obenberger
12309 Pacific Ave. (Mail: PO Box 44006)		A. Ring
Yelm-Our Redeemer	10:30	V. Settje
805 Yelm Ave. E	S 10:30 & Thurs. 7:00	

*Consult Pastor

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THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

"The EVANGELICAL LUTHERAN SYNOD FOUNDATION is established for the purpose of soliciting gifts, other than for current operating funds, for the Synod, its agencies, and as requested, for its congregations and for the theological seminary, college, and other institutions related to the Synod. The FOUNDATION is to encourage the making of wills, gift annuity agreements, trust agreements, insurance contracts, etc., under which the Synod or any of its parts or agencies may become an actual or contingent beneficiary."—(Adopted by the Evangelical Lutheran Synod, 1969.)

IS GOD'S WILL INCLUDED IN YOUR WILL?

The FOUNDATION is ready to serve those who are concerned about their responsibility to our Lord and Savior Jesus Christ, as well as those who are concerned about the needs of our church. It stands ready to serve as no other agency can.

A. GIFTS AND DONATIONS OF MONEY

The EVANGELICAL LUTHERAN SYNOD FOUNDATION is ready to receive, administer, and distribute gifts of money designated for the general work of our church or any specific phase of its activities. Such gifts may be designated for any purpose the donor may desire, and they may be divided in any way.

In keeping with the donor's wishes, the principal may be used for the purpose designated, or the principal may be held intact while the income alone is used for the work of the 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 GIFTS TO THE SYNOD FOUNDATION
THROUGH WILL (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:

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Evangelical Lutheran Synod: Parochial Report for the Year 1996:																																	
No.	CONGREGATION					MEMBERS			MINISTRATIONS						SERVICES				EDUCATION										FINANCES				
	State	Location	Circuit	Congregation	Pastor	Baptized	Confirmed	Voters	Children	Adults	Children	Adults	Communed	Marriages	Burials	Attendance				CDS	Sun Sch	Teachers	Bible Class	VBS	Summer Camp	Synodical Institutions	Public H.S., College	Contributions		Value of Property	Debt on Property	Legacies	
																Sunday	Average	Special	Average									Enrollment	Teachers				Enrollment
1	AZ	Fort Mojave	10	Family of God	C. Wosje	102	53	14	9	1		2	259		1	52	36	5	30			26	7	12	31	8		2	26,370	2,445	140,000	103,220	
2	AZ	Lake Havasu City	10	Our Savior	H. Huhnerrkoch	227	191	65	3			2	1577	2	3	93	155	12	102	17	2	32	6	34	99	2	2	9	97,254	21,499	705,976	108,435	
3	AZ	Scottsdale	10	Redeemer	K. Brumble	6	6	2								NA		NA											19,000		550,000	303,000	
4	CA	Bell Gardens	10	Christ the King	D. Sabrowsky	27	26						120		1	52	26	4	7			15	3	4					28,000		200,000		
5	CA	Bishop	10	Our Savior*	B. Schwark	31	28	8					172			51	16	1	11			2	1	6					33,124	145,000	200,000		
6	CA	Escondido	10	St. Paul	T. Gullixson	158	95	37		1		1	502	3	3	52	60	14	30			8	3	6			5		27,637	6,710	250,000		3,775
7	CA	Cedar Ridge	10	Shepherd of the Hills	R. Waldschmidt	18	18	5			1		140		1	52	14	4	10										19,325	2,239			
8	CA	Fillmore	10	Wayfarer's Chapel	J. Schmidt	47	42	10	2				348			52	31	2	20			7	3	25	25		1		46,900	1,100	180,000		
9	CA	Irvine	10	Faith	D. Sabrowsky	110	77		2				540		5	52	65	10	45			4	2	20			2		106,824			NA	
10	CA	Windsor	10	Christ*	Vacant	52	42	5				2	342	1	1	52	31	10	14			10	3						54,000	5,400	500,000	210,000	
11	FL	Kissimmee	1	Peace	J. N. Madson	119	98	32	8	2	1	5	1391	7	2	52	84	12	56			10	3	20		3		6	60,027	14,828	450,000	365,000	
12	FL	Lakeland	1	Our Savior	D. Raetz	130	117	23	1				1000	1		52	62	17	35			6	3	22				2	NA	NA	335,000	108,613	
13	FL	Lakeland	1	Peace	J. Willitz	51	31	12	1		1	1	228		1	52	40	11	25			12	3	8				2	33,087	3,833	NA		
14	FL	Naples	1	Our Savior	R. Dale	207	168	33	9	3	1	11	2012	4	5	66	115	16	60			26	8	30	24	1	1	5	165,329	22,521	1,054,000	65,089	20,000
15	FL	Port St. Lucie	1	Christ	C. Keeler	211	170	18	5		3			1	3	52	95	15	50			25	3	15				10	99,900	3,000	300,000	160,000	
16	FL	Sebastian	1	Trinity	D. Lillegard	114	97	21	4				1362	1	1	52	75	11	57			11	4	35	16				64,547	4,814	190,000		
17	FL	Sebring	1	New Life	R. Fyffe	72	63	21		1		1	1073			66	46	14	53				3	21				3	71,531	3,938	350,000	193,797	
18	FL	Vero Beach	1	Grace	K. Smith	290	252	39	5		4	2	2786	2	4	52	167	12	111			36	6		73	2	15	118,464	60,065	1,500,000			
19	FL	Winter Haven	1	Resurrection	M. Thompson	81	67	20	3	1	2	15	2600			52	85	17	50			10	3	45				2	57,900	5,600	410,000	383,000	
20	GA	Cartersville	1	Lamb of God**	D. Schroeder	24	13	7	1				45			6	23	3	21			10	3	9				1	1,873	137	NA		
21	GA	Kennesaw	1	Resurrection*	D. Schroeder	48	29	12	4	1			600	2		52	29	11				14	4	7				5	17,660		1,500,000	30,000	
22	IL	Chicago	4	Emmaus	S. Schmidt	90	63	12	6	1			290		1	53	40	15	16			18	3	11	37			3	NA	NA	NA		
23	IL	Chicago	4	St. Mark's	H. Behrens	19	19	6					190	1	2	52	16	2	11										11,500	2,235			
24	IL	Litchfield	4	Faith	W. Frick	126	88	20	4	2		2	1160			52	69	15	47			34	6	18	21			16	44,660	5,100	50,000		
25	IL	Lombard	4	St. Timothy	P. Zager	180	123	19	6	2	2	6	1113	3	3	66	60	16	40			28	7	14	36		3	13	113,490	24,097	869,000	139,176	110,169
26	IN	Lake Station	4	Grace	F. Lams	105	80	20	5		5		1656	1	3	52	83	14	68			33	11	48	44			13	99,414	8,086			
27	IN	Brownsburg	3	Good Shepherd	H. Bartels	102	70	15	1		4		1044		1	52	66	15	46			25	7	25	23			1	78,911	7,803	173,000	46,467	
28	IA	Ames	6	Bethany	R. Pederson	46	38	10			1					52	21	9	10			4	3	7					21,859	600	195,000	65,000	
29	IA	Calmar	6	Trinity	H. Abrahamson	70	58	15					300		1	52	27	10	20			5	3					1	24,642		170,000		
30	IA	Forest City	6	Forest	R. Newgard	73	67	17			1	2	411		1	51	36	10	36			6	2					8	20,790	2,319	40,000		
31	IA	Hampton	6	Bethany†	M. Hoesch	29	27	10								19	23	4	20			2	1	20				1	9,000				
32																																	

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