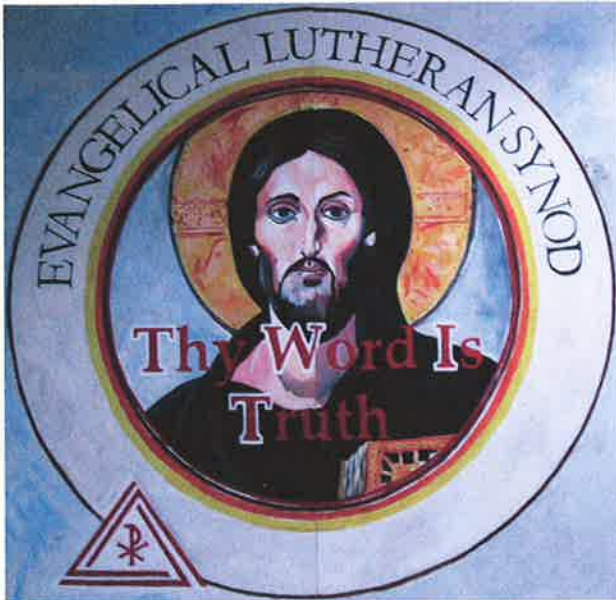


2001

*"Thy Word is Truth"*



## 84th Annual Convention of the Evangelical Lutheran Synod

Bethany Lutheran College  
Bethany Lutheran Theological Seminary

Mankato, Minnesota  
June 10-14, 2001



# **84TH REGULAR CONVENTION**

**OF THE**

**EVANGELICAL LUTHERAN SYNOD**

**and the**

**45TH ANNUAL MEETING**

**OF THE**

**BETHANY LUTHERAN COLLEGE  
CORPORATION**

Convention Theme:

**“Thy Word is Truth”**

Essayist:

Rev. Mark Bartels

Compiled by

Rev. Craig A. Ferkenstad, Secretary

Held at

BETHANY LUTHERAN COLLEGE

and

BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

June 10-15, 2001



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# THE CONVENTION DAY BY DAY

## SYNOD SUNDAY, June 10, 2001

The 84th Regular Convention of the Evangelical Lutheran Synod and the 45th Annual Meeting of the Bethany Lutheran College Corporation began with a Festival Trinity Synod Sunday Service in Trinity Chapel beginning at 2:30 pm. The Rev. D. Moldstad (Mankato, Minnesota) was the speaker and based his sermon upon Romans 11:33-36 under the theme "Dispensing the knowledge of the one true God." The Rev. C. Ferkenstad (St. Peter, Minnesota) served as Liturgist.



At 7:00 pm the assembly gathered again in Trinity Chapel for the Graduation Service of Bethany Lutheran Theological Seminary. Four students were graduated. President Schmeling based his sermon on Nehemiah 4:16-18 under the theme: "The Sword and the Trowel." The Rev. J. Moldstad Jr. served as Liturgist and the Rev. J. Moldstad Sr. represented the Board of Regents.

A reception, in honor of the graduates, followed the Service.

## Monday, June 11, 2001

The first working day of the 84th Regular Convention of the Evangelical Lutheran Synod and the 45th Annual Meeting of the Bethany Lutheran College Corporation was opened with a devotion conducted in Trinity Chapel. The Chaplain, the Rev. K. Anderson (Windsor, California) based the sermon on Revelation 19:11-16 under the theme "Jesus Christ-the True, Living Word of God." The hymns "Blessed Jesus at Thy Word" and "O Word of God Incarnate" were sung.



President Orvick welcomed the delegates, pastors and visitors to the 84th Convention of the Evangelical Lutheran Synod.

Secretary Ferkenstad called the roll. 86 permanent voting members and 35 permanent advisory members either responded to the roll call or were present at the end of the first working day.

The Credentials Committee recommended the seating of 122 men who had been certified by their congregations as representatives to this convention.

President Orvick declared the 84th Annual Convention of the Evangelical Lutheran Synod and the 45th 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 Spirit. Amen."

President Orvick then read his message reminding us of John 17:17 and speaking of the two challenges facing the ELS today. The first challenge is that of maintaining our unity. The second challenge is that of uniting in a whole-hearted effort to carry out the work of our synod.

Oral Greetings were brought by Pres. K. Gurgel (Wisconsin Evangelical Lutheran Synod), Pres. G. Wilde (Evangelical Lutheran Free Church of Germany), Rev. Neil Schroeder (CICR of the Wisconsin Evangelical Lutheran Synod), Bishop Vyacheslav Horpynchuk (Ukrainian Lutheran Church), Mr. Kermit Traska (Thoughts of Faith), Mr. Tor Jakob Wilde (representing the Lutheran Confessional Church), Mr. Eugene Schultz (treasurer of the Confessional Evangelical Lutheran Conference), Rev. M. Luttman (Czech Republic), Rev. Ralph Martens (Chile). Welcomes also were extended to various individuals in attendance.

The afternoon devotion was conducted by the Rev. C. Hahnke (The Dalles, Oregon). The assembly sang the hymn "The Church's One Foundation" which was followed by the reading of Revelation 14:1-7, prayer, and blessing.

Written greetings were read. The Convention received three late memorials concerning the Public Ministry, elected its working committees, committee work was assigned, and the convention recessed so that the convention committees could meet to prepare resolutions for considerations.

## Tuesday, June 12, 2001

The Tuesday morning devotion was conducted by the Rev. D. Russow (Trego, Wisconsin) under the theme "New Birth through the Word of Truth." The assembly sang the hymn "Thou Whose Almighty Word" and the sermon was based upon James 1:16-18 in which we were told the Lord God has made us to be the best and He graciously gives us the best. Through the Gospel in the Word and the visible Gospel in the Sacraments we're assured of the blessings that He alone can create. Through trial, temptation and even the tedious we will not be deceived.

Following the normal preliminaries, the convention received the report of the Synodical Membership Committee. Seven new pastors were received into membership. New members were welcomed on the stage by President Orvick.

The report of the Christian Service Committee was considered by the convention; after which an Evangelism Presentation was made.

The Catechism Review Committee then presented President Orvick with the first copy of the 2001 edition of the *Catechism and Explanation*. The committee members were Rev. Craig Ferkenstad, Rev. Juul Madson, Rev. John Moldstad Jr., Rev. Gaylin Schmeling, and Rev. Matthew Thompson.

Before noon the convention also considered the report of the Publications Committee and elected a Commission on Appeals. The chaplain then closed the session with prayer.

The afternoon devotion was conducted by the Rev. J. Jacobson (Madison, Wisconsin). The devotion consisted of the singing of the hymn "Lord, 'Tis Not That I Did Choose Thee," the reading of 1 Peter 1:17-25, prayer, and blessing.

A video presentation, on behalf of Thoughts of Faith was made by Rev. D. Meyer and the 2000 Years of Grace Thank Offering presentation was made by its chairman, Mr. H. Berg; \$217,457 has been given to date.

The convention next considered the reports of the Evangelism Committee, the Home Missions Committee, the Doctrine Committee, and the Finance Committee.

The first resolution of the Doctrine Committee declare fellowship with the Ukrainian Lutheran Church. At that time, representatives of the Ukrainian Lutheran Church were invited to the stage as President Orvick formally extended the right hand of fellowship. Thanks also were extended to Thoughts of Faith and its many workers through the past years along with all who have given support to mission work in Ukraine.

Mr. Leroy Meyer was asked to come forward to the stage and was presented a plaque along with the synod's thanks for serving as synodical treasurer for twenty-nine years.

Following a Home Mission presentation led by Rev. E. Ekhooff, the chaplain closed the session with prayer.

A Commissioning Service for Rev. G. Sahlstrom was held at 7:30 pm in Trinity Chapel. The Rev. V. Horpynchuk preached the sermon based on 1 Timothy 3:14-4:2. President G. Orvick performed the Rite of Commissioning. The President's Reception followed in the Great Hall.

## Wednesday, June 13, 2001

The Wednesday morning devotion was conducted by the Rev. G. Sahlstrom (Ukraine). The assembly sang the hymn "We Have a Sure Prophetic Word." The sermon was based upon 2 Peter 1:16-21 and 2 Timothy 4:1-5. The devotion concluded with prayer and blessing.

After the normal preliminaries, President Orvick introduced the essayist, the Rev. Mark Bartels (Madison, Wisconsin). The essayist began reading the essay "The Truth Shall Set You Free: a critique of postmodernism."

Prior to recess, the convention considered the reports of the Worship Committee and the Elementary Education Committee.



*President Orvick and  
Bishop Vyacheslav Horpynchuk*



*President Orvick and  
Mr. Leroy Meyer*

Discussion then continued of the Doctrine Committee report and the chaplain closed the session with prayer.

The Wednesday afternoon session began with the singing of the hymn "How Precious is the Book Divine."

Acknowledgement was made of the twenty-five years of service which Melvina Aaberg has given to the synod as a secretary for the seminary and the synod.

Again the convention considered the report of the Doctrine Committee. The Foreign Mission presentation was made by Rev. D.Lillegard and Rev. R.Martens; and the convention considered the report of the Foreign Mission Committee.

The anniversary service was conducted by The Rev. N. Madson (Tracy, Minnesota). The assembly sang "Lord Jesus, Who Are Come." The sermon was based on Hebrews 13:7-8 and he spoke on the theme "Remembering and appreciating faithful church workers." We are to remember and appreciate faithful church workers because the Lord wants us to do so, and we are to remember them most of all for the gift God has given them to speak to their fellow men the word of God. The Service concluded with the singing of "Now Thank We All Our God."

Following recess, the 2002 Nominating Committee was elected and the convention heard a Higher Education presentation. The convention next considered the reports of the Miscellaneous and Elementary Education Committees. The chaplain closed the session with prayer.

The Communion Service was conducted in Trinity Chapel. The Rev. R.Flohr (Portage, Indiana) was the speaker. The sermon theme was "Jesus Christ ... our Savior! Our Life!" and was based on Galatians 2:20. It emphasized the fact that Jesus has not only accomplished our salvation, but has replaced our old life with a new life in Christ. Christ's love, forgiveness, and power, which we receive through God's Word and sacraments, enables each of us to fight the "good fight of faith" and to have a Gospel-impact on the lives of others. The Rev. D.Moldstad (Mankato, Minnesota) served as Liturgist.

#### **Thursday June 14, 2001**

The Thursday morning devotion was conducted by the Rev. A.Pittenger (Port Orchard, Washington). The devotion began with prayer and the singing of the hymn "Lord Thee I Love With All My Heart." The sermon was based on 1 Corinthians 1:4-9 under the theme "The Word of Truth Preserves Us in the Faith." The devotion concluded with prayer and blessing.

Following the normal preliminaries, Rev. Bartels continued to read the essay. The reading of the essay was interrupted as the convention bid farewell to Missionary G.Sahlstrom as he left for Ukraine.

Following recess, the convention once again considered the report of the Doctrine Committee. Rev. M.Tweit and President G.Wilde addressed the convention. The chaplain closed the session with prayer.

The Thursday afternoon session was opened with the singing of the hymn "One Thing Needful."

The convention then considered the reports of the committees on Youth and Parish Education, Higher Education, President's Message and Report, Resolutions, and Credentials. Mr. E.Mudulis also brought a written greeting from the president of the Confessional Lutheran Church of Latvia.

The convention was adjourned at 2:50 pm. The chaplain led the Closing Devotion which consisted of Scripture, prayer, benediction and the singing of the hymn "O Happy Day When We Shall Stand."

The Memorial Service was conducted at 3:00 pm and was led by the Rev. Wayne Halvorson (Albert Lea, Minnesota). The assembly sang the hymn "Jesus, Thy Blood and Righteousness." The sermon was based on Lamentations 3:26 under the theme "Hope and Wait for Salvation." The Service concluded with prayer, blessing, and the singing of the hymn "I'm but a Stranger Here."





# ROLL CALL

## ACTIVE MEMBERSHIP

### 1. PASTORS SERVING MEMBER CONGREGATIONS (eligible to vote):

Present: H.Abrahamson, K. Anderson, H.Bartels, M.Bartels, T.Bartels, D.Basel, R.Benson, J.Braun, S.Brockdorf, M.Brooks, K.Brumble, L.Buelow, M.Crick, J.Dalke, A.Dethlefsen, K.Dethlefsen, M.Doepel, E.Ekhoff, D.Faugstad, C.Ferkenstad, F.Fiedler III, T.Fox, P.Fries, R.Fyffe, E.Geistfeld, E.Gernander, J.Gernander, H.Gieschen, T.Gullixson, C.Hahnke, W.Halvorsen, R.Harting, G.Haugen, K.Heck, M.Hoesch, R.Holtz, B.Homan, C.Howley, D.Hoyord, H. Huhnerkoch, J.Jacobsen, C.Keeler, M.Krentz, F.Lams, P.Lepak, D.Lillegard, G.Lillienthal, J.Londgren, W.Mack, R.MacKain, J.Madson, N.Madson, M.Marozick, K.Mellon, D.Moldstad, H.Mosley, G.Obenberger, R.Otto, R.Pederson, J.Petersen, P.Petersen, A.Pittinger, R.Preus, T.Rank, A.Ring, M.Rogers, D.Schmidt, K.Schmidt, S.Schmidt, P.Schneider, B.Schwark, V.Settje, T.Skaaland, J.E.Smith, K.Smith, M.Smith, T.Smuda, S.Sparley, P.Sullivan, F.Theiste, M.Thompson, H.Vetter, L.Vinton, R.Waters, J.Willitz, M.Wold, C.Wosje, P.Zager, T.Zenda.

Absent: D.Bakke, R.Dale, M.Langlais, D.Larson, J.Schmidt, W.Stehr, E.Stubenvoll Jr, B.Tweit.

### 2. PASTORS SERVING NON-MEMBER LUTHERAN CONGREGATIONS WHICH ARE, NEVERTHELESS IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD (not eligible to vote):

Absent: N.Merseth.

### 3. PASTORS SERVING INDEPENDENT CONGREGATIONS WHOSE CONFESSIONS AND TEACHINGS ARE IN AGREEMENT WITH THOSE OF THE EVANGELICAL LUTHERAN SYNOD (not eligible to vote):

Present: M.Ernst, R.Flohr.

Absent: J.Krikava, M.Tuffin.

### 4. ORDAINED CLERGYMEN SERVING AS PROFESSORS IN EDUCATIONAL INSTITUTIONS OF THE SYNOD OR A SISTER SYNOD OR AS TEACHINGS IN SCHOOLS OF MEMBER CONGREGATIONS (not eligible to vote):

Present: J.Bruss, M.DeGarmeaux, A.Harstad, M.Harstad, D.Metzger, J.Moldstad Jr, G.Schmeling, E.Teigen.

Absent: J.Abrahamson, T.Kuster, D.Marzolf, S.Reagles.

### 5. ORDAINED CLERGYMEN SERVING IN ADMINISTRATIVE OFFICES OF THE SYNOD (not eligible to vote):

Present: E.Bryant, G.Orvick, S.Petersen, R.Wiechmann.

### 6. ORDAINED CLERGYMEN SERVING IN HOME AND FOREIGN MISSION FIELDS OR IN CHURCH RELATED ORGANIZATIONS (not eligible to vote):

Present: B.Kerkow, Y.Kim, N.Krause, M.Luttman, R.Martens, D.Meyer, G.Sahlstrom, D.Webber.

Absent: T.Erickson, M.Grubbs, D.Hauser, A.Hamilton, R.Kovaciny, K.Kunzel, J.Rakos, O.Rodriguez, T.Schultz.

### 7. PASTORS EMERITI (not eligible to vote):

Present: P.Anderson, W.Gullixson, R.Honsey, A.Kuster, W.McMurdie, A.Merseth, J.Moldstad Sr, W.Petersen, F.Schmugge, J.K.Smith, O.Trebelhorn, M.Tweit, S.Urberg.

Absent: W.Anderson, R.Branstad, E.Buhr, W.Frick, L.Gerbhardt, J.Krueger, H.Larson, J.Larson, P.Lehenbauer, J.B.Madson, P.Madson, D.McElwain, A.Schmitt, E.Stubenvoll Sr, B.Teigen.

### 8. TEACHERS SERVING IN SCHOOLS OF MEMBER CONGREGATIONS (not eligible to vote):

Present: R.Brei C.Mantey, L.Rude, J.Schneck.

Absent: S.Bzeilke, D.Madson, F.Pahmeier, T.Pietsch.

**INACTIVE MEMBERSHIP (not having the right to vote):**

Absent: T.Aaberg, R.Carter, D.Schlict, C.Sielaff, D.Thompson.

**TO BE RECEIVED INTO MEMBERSHIP AT THIS CONVENTION:**

**1. PASTORS SERVING MEMBER CONGREGATIONS:**

Present: M.Brooks, M.Crick, C.Howley, S.Stafford, B.Kerkow, D.McQuality.

**2. PASTOR SERVING IN AN EDUCATIONAL INSTITUTION OF THE SYNOD:**

Present: D.Russow.

**MEMBERS OF STANDING BOARD IN ATTENDANCE AT THIS CONVENTION:**

W.Overn (Board of Regents)

## 2001 REPRESENTATIVES ELIGIBLE TO VOTE

Pastor	Address	Congregation	Delegate
H. Abrahamson	Calmar, IA New Hampton, IA	Trinity Redeemer	Wally Knutson Derwin Robinson
K. Anderson	Waterville, IA	East Paint Creek	Gordon Gilbertson
M. Bartels	Waukon, IA	West Paint Creek	H.J. Fischer
	Windsor, CA	Christ	Graham Armson
	Madison, WI	Holy Cross	Norman Marozick
T. Bartels	Gresham, OR	Saved By Grace	
R. Benson	Mayville, ND	First American	Michael Carr David Flitter Virgil Teigland
J. Braun	Klamath Falls, OR	Christ	Matthew Bryden
S. Brockdorf	Hillsboro, OR	Reformation	Dean Matson
M. Brooks	Jefferson City, MO	Peace	Nathanael Ernst William Smith
K. Brumble	Scottsdale, AZ	Redeemer	Wayne Anderson William DeMoss
L. Buelow	Green Bay, WI	Christ the King	Charles Hartwig Daniel Lauth
M. Crick	San Antonio, TX	Faith	
R. Dale	Naples, FL	Our Savior	
J. Dalke	Mt. Vernon, WA	St. Luke	Jonathan Dalke Gary Meyer
A. Dethlefsen	Alpena, MI	Faith	
	Hillman, MI	Faith	Walter Erickson Marlin Goebel
K. Dethlefsen	Lawler, IA	Saude	Stanley Holt Robert Weber
	New Hampton, IA	Jerico	James Costello John Costello Tom Duddy
M. Doepel	Portage, WI	St. Paul	
E. Ekhoﬀ	Wisconsin Dells, WI	Newport	
	Golden Valley, MN	King of Grace	Channing Handberg Norman Werner
D. Faugstad	Belview, MN	Our Savior's	William Anderson James Bavier
C. Ferkenstad	Belview, MN	Rock Dell	
	Gaylord, MN	Norwegian Grove	
	St. Peter, MN	Norseland	Lydell Struck Owen Swenson
F. Fiedler III	Myrtle Creek, OR	St. Matthew	Duane Olmanson (alt)
	Sutherlin, OR	Christ	George Wyckhuysen Warren Steele Jake Young
T. Fox	Burlington, MA	Pinewood	
P. Fries	Luverne, MN	Bethany	LaVern Kafka Douglas Techen
R. Fyffe	Sebring, FL	New Life	
E. Geistfeld	Audubon, MN	Immanuel	Paul Miller Leslie Just
E. Gernander	Richardson, TX	Good Shepherd	
J. Gernander	Thornton, IA	Richland	Glenn Frederick
H. Gieschen	Cape Girardeau, MO	Scriptural	

T. Gullixson	Piedmont, MO Forest City, IA	Grace Forest City	Andrew Palmquist Eldon Indvick Lowell Indvick Eugene Erickson Norman Skogen
	Thompson, IA	Zion	
C. Hahnke	Hood River, OR	Concordia	
W. Halvorson	The Dalles, OR	Bethany	
	Albert Lea, MN	Our Savior	Ben Anderson Richard Bjelland Ron Glick Tom Oswald Howard Hanson Brian Jones Ralph Keller Robb McMullen Don Schumann
R. Harting	Indianola, IA	Good Shepherd	
G. Haugen	Waterloo, IA	Pilgrim	
K. Heck	Williamsburg, IA	St. Timothy	
M. Hoesch	Ames, IA	Bethany	
	Hampton, IA	Bethany	
	Newton, IA	Grace	
R. Holtz	Clintonville, WI	St. Paul	Adam Holtz Harold Routhieux Donald Heiliger Gary Drewloe Todd Kjos Lyle Manthe Wayne Karlsrud Robert Smith Dan Barger William Griesse Stanley Reinholtz Edward Schneider Jerry Harless Curtis Mantey Timothy Hansen Scott Tillman Lloyd Ahlbrand John Ballantyne Paul Chamberlin Robert Schmidt
B. Homan	Madison, WI	Our Savior	
C. Howley	Hawley, MN	Our Savior	
	Ulen, MN	Calvary	
D. Hoyord	Apple Valley, MN	Heritage	
H. Huhnerkock	Kissimmee, FL	Peace	
J. Jacobsen	Madison, WI	Grace	
C. Keeler	Port Orchard, WA	Bethany	
M. Krentz	Holton, MI	Holton	
F. Lams	Hobart, IN	Grace	
M. Langlais	Brewster, MA	Trinity	
D. Larson	Parkersburg, IA	Faith	
R. Lawson	Princeton, MN	Bethany	Glen Hansen Dick Vagts Dennis Behr
R. Lehmann	Oregon, WI	Faith	
B. Leonatti	North Huntingdon, PA	Zion	
P. Lepak	Port St. Lucie, FL	Christ	Keith Duin Bill Sigurdson Peter Harstad George Lillegard
G. Lilienthal	Brownsberg, IN	Good Shepherd	
D. Lillegard	Sebastian, FL	Trinity	
J. Londgren	East Jordan, MI	Faith	
W. Mack	Amherst Jct, WI	Our Savior's Messiah	
R. MacKain	Omro, WI	St. Martin	
J. Madson	Shawano, WI	Holy Trinity	Todd Teske Robert Brown Dan Neumann Bryan Hayes Merlyn Hayes Allen Wollenzien David Pendergradd Dennis Davis
N. Madson	Tracy, MN	Zion	
M. Marozick	Cottage Grove, WI	Western Koshkonong	
D. McQuality	Escondido, CA	St. Paul	

K. Mellon D. Moldstad	Bowling Green, OH Mankato, MN	Abiding Word Mt. Olive	William Blumenschein Sigurd Lee Jay Roth
H. Mosley	Saginaw, MI	Gloria Dei	Timothy Ludlum James Mayer
G. Obenberger R. Otto	Tacoma, WA Bloomer, WI	Parkland Good Shepherd	Gary Bergstrom Darrell Hoepner
R. Pederson J. Petersen N. Pommeranz R. Preus T. Rank	Suttons Bay, MI Vero Beach, FL Lakeland, FL East Grand Forks, MN Scarville, IA Scarville, IA	First Grace Our Savior River Heights Center Scarville	Philip Saubert Donald Wienke Melvin Moulds  Erling Brudvig Arthur Pederson
M. Rogers D. Schmidt	Eau Claire, WI Hartland, MN	Pinehurst Hartland	Edward Hendrickson Donald Jordahl Harp Bartness (alt) Donald Batt (alt) Luther Ylvisaker Shu-Ting Lai Elsworth Butt Ralph Seidensticker
J. Schmidt K. Schmidt	Manchester, MN Lakewood, WA West Bend, WI	Manchester Lakewood Trinity	Charles Beeck Charles Riggie Robert Rurup John Anderson Dennis Morrison
S. Schmidt P. Schneider	Litchfield, IL Midland, MI	Faith Holy Scripture	Dwayne Boerner
B. Schwark V. Settje	Bishop, CA Yelm, WA	Our Savior's Our Redeemer	Rod Kuznicki
T. Skaaland J. Smith K. Smith M. Smith T. Smuda S. Sparley	Elderon, WI Cottonwood, MN Weston, OH Holland, MI Rogers City, MI Oklee, MN	Our Savior's English Grace Lord of Life Trinity Oak Park	Juell Chervestad David Sparley
S. Stafford W. Stehr	Trail, MN Trail, MN Bagley, MN Lengby, MN Irvine, CA	Faith Nazareth Our Savior's St. Paul Faith	Henry Burrack  Walter Wandschneider William McMurdie Bob Schneider
E. Stubenvoll Jr. P. Sullivan F. Theiste	Marinette, WI Eau Claire, WI Eau Claire, WI	First Trinity Ascension Concordia	Leo Sommer David Meyer Clifford Raether Fritz Miller Robert Noffke Leo Ward Eric Waters Bill Dumke Dennis Korth Hurschel Snider Victor Plante Wayne Spieker
M. Thompson H. Vetter L. Vinton R. Waters J. Willitz	Cold Spring, MN Iola, WI Detroit, MN Carthage, MO Lakeland, FL	Gloria Dei Redeemer St. Matthew Faith Peace	Leroy Meyer Lambert Beckers Robert Soule
M. Wold C. Wosje	Winter Haven, FL Clara City, MN	Resurrection Faith	
P. Zager T. Zenda	Lombard, IL Princeton, MN	St. Timothy Our Savior's	

Vacancies:	Fort Mojave, AZ Lake Havasu City, AZ	Family of God Our Savior	James Schneck Robert Sharp
	Bell Gardens, CA Fillmore, CA Kennesaw, GA Lake Mills, IA	Christ the King Wayfarer's Resurrection Lake Mills	Leighton Humphrey Robert Okland
	Lake Mills, IA Northwood, IA Northwood, IA	Lime Creek First Shell Rock Somber	Harold Halvorson Albin Levorson
	Riceville, IA Chicago, IL	Immanuel Emmaus St. Mark's Grace	Christian Eisenbeis
	Crookston, MN Fertile, MN Grants Pass, OR West Jordan, UT	First Evanger Our Savior Hope	August Ollrich Frank Kohagen Rudolph Kramer

# CONVENTION COMMITTEES

## 1. President's Message and Report:

Rev. D. Basel\*  
Rev. F. Lams  
Stanley Holt

## 2. Nominating

**Committee:** (elected at the 2000 convention)

Rev. E. Ekhoﬀ  
Rev. R. Preus  
Rev. A. Ring  
Rev. J.K. Smith  
Silas Born  
Paul Chamberlin  
Glen Hansen  
Allen Quist

## 3. Credentials:

Rev. E. Bryant  
Rev. D. Basel

## 4. Program:

Rev. J.E. Smith  
Rev. A. Pittinger

## 5. Public Press and Convention Sentinel:

Rev. J. Gernander  
Rev. C. Hahnke

## 6. Doctrine:

Rev. K. Anderson  
Rev. M. Bartels  
Rev. K. Brumble  
Rev. E. Ekhoﬀ\*  
Rev. R. Flohr  
Rev. J. Gernander  
Rev. T. Gullixson  
Rev. A. Harstad  
Rev. M. Hoesch  
Rev. C. Keeler  
Rev. D. Lillegard  
Rev. J. Madson  
Rev. J. Petersen  
Rev. M. Smith  
Rev. M. Thompson  
Rev. J. Willitz  
Ben Anderson  
Charlie Beeck  
Dwayne Boerner  
Robert Brown  
Erling Brudvig  
Channing Handberg  
Peter Harstad  
Merlyn Hayes  
Brian Jones  
Don Jordahl

Les Just

Dennis Korth  
Rudi Kraemer  
Sigurd Lee  
George Lillegard  
Fritz Miller  
Gary Meyer  
Robert Schlesselman  
Ralph Seidensticker  
Virgil Teigland

## 7. Finances:

Rev. D. Basel  
Rev. E. Bryant  
Rev. F. Fiedler  
Rev. J. Jacobsen  
Rev. N. Krause  
Rev. M. Krentz  
Rev. F. Lams  
Rev. J. Moldstad Jr.  
Rev. G. Obenberger  
Rev. P. Petersen  
Rev. A. Pittinger  
Rev. T. Rank  
Rev. K. Schmidt  
John Ballantyne  
Dennis Behr  
Keith Duin  
Daniel Lauth  
Jim Mayer  
Tom Oswald  
Stanley Reinholtz  
Charles Riggie  
David Sparley  
Warren Steele

## 8. Higher Education:

Rev. M. Doepel  
Rev. H. Larson  
Rev. R. Lawson  
Rev. K. Mellon  
Rev. S. Petersen  
Rev. D. Webber  
Rev. C. Wosje  
Richard Bjelland  
Juell Chervestad  
Glenn Frederick  
Jerry Harless  
Darrell Hoepner  
Wayne Karlsrud  
Rod Kuznickl  
Timothy Ludlum  
Phil Saubert  
Wayne Spieker

## 9. Home Missions:

Rev. S. Brockdorf  
Rev. P. Lepak  
Rev. W. Mack  
Rev. W. McMurdie  
Rev. J. Moldstad Sr  
Rev. D. Russow  
Rev. S. Schmidt  
Rev. J.K. Smith  
Rev. R. Waters  
Rev. M. Wold  
Rev. P. Zager  
Dan Barger  
Ellsworth Butt  
Eugene Erickson  
Herbert Fischer  
Charles Hartwig  
Adam Holtz  
Dan Neumann  
Andrew Palmquist  
Clifford Raether  
Derwin Robinson  
Jim Sannes  
Don Schumann  
Owen Swenson  
Todd Teske

## 10. Foreign Missions:

Rev. R. Benson  
Rev. M. Crick  
Rev. K. Heck  
Rev. B. Kerkow  
Rev. G. Sahlstrom  
Rev. J.E. Smith  
Rev. F. Theiste  
Lloyd Ahlbrand  
Graham Armson  
Paul Chamberlin  
Tom Duddy  
Christian Eisenbeis  
Albin Levorson  
Robert Naffke  
Arthur Pederson  
Timothy Pietsch  
Robert Sharpe  
Hurschel Snider  
Dick Vaghts  
Allen Wollenzien  
Jake Young

## 11. Evangelism:

Rev. P. Anderson  
Rev. A. Dethlefsen  
Rev. R. Harting  
Rev. R. Pedersen  
Rev. M. Rogers  
Rev. D. Schmidt

Rev. F. Schmugge  
Rev. L. Vinton  
Michael Carr  
Bill Griesse  
Glen Hansen  
Howard Hansen  
Wallace Knutson  
Victor Plante  
Robert Schmidt  
Robert Smith  
Victor A. Settje  
Donald Wienke  
Luther Ylvisaker

#### **12. Elementary Education:**

Rev. E. Gernander  
Rev. M. Harstad  
Rev. H. Huhnerkoch  
Rev. J. Londgren  
Rev. P. Madson  
Rev. R. MacKain  
Rev. B. Schwark  
Rev. V. Settje  
Rev. S. Sparley  
John Anderson  
Matthew Byden  
Marlin Goebel  
Tim Hansen  
Bryan Hayes  
Ed Hendrickson  
Leroy Meyer  
Jay Roth  
Robert Schneider

#### **13. Youth & Parish Education:**

Rev. K. Dethlefsen  
Rev. R. Fyffe  
Rev. G. Haugen  
Rev. G. Lilienthal  
Rev. P. Sullivan  
Rev. E. Teigen  
Wayne Anderson  
Richard Brei  
Jonathan Dalke  
Ken Drewlow  
Eric Erickson  
Lowell Indvik  
Tom Langseth  
Lyle Manthe  
Leo Sommer  
Doug Tecken  
Scott Tillman  
Eric Waters

#### **14. Publications:**

Rev. M. Brooks  
Rev. M. Ernst  
Rev. P. Fries  
Rev. C. Hahnke  
Rev. C. Howley  
Rev. D. Hoyord  
Ron Glick  
Eldon Indvik  
Paul Miller  
Lydell Struck  
Walt Wandschneider  
George Wyckhuysen

#### **15. Christian Service**

Rev. E. Geistfeld  
Rev. W. Gullixson  
Rev. A. Kuster  
Rev. R. Holtz  
Rev. T. Skaaland  
Bill Blumenschein  
Dean Matson  
Robb McMullen  
David Meyer  
Dennis Morrison  
Robert Rurup

#### **16. Worship:**

Rev. J. Braun  
Rev. A. Ring  
Rev. G. Schmeling  
Rev. S. Urberg  
Vern Kafka  
Ralph Keller  
Curt Mantey  
Edward Schneider

#### **17. Synodical Membership:**

Rev. H. Bartels  
Rev. W. Petersen  
Rev. H. Vetter  
Rev. R. Wiechmann  
John Costello  
Dennis Davis  
Todd Kjos  
Melvin Moulds  
William Sigurdson  
William Smith

#### **18. Miscellaneous:**

Rev. N. Madson  
Rev. W. Halvorson  
Rev. D. McQuality  
Rev. D. Moldstad

Rev. R. Otto  
Rev. R. Preus  
Rev. K. Schmidt  
Rev. T. Smuda  
Rev. S. Stafford  
Rev. T. Zenda  
Gary Bergstrom  
Bill Dumke  
Nathanael Ernst  
Norm Marozick  
David Pendergrass  
Harold Routhieaux  
Larry Rude  
James Schneck

#### **19. Minutes**

Rev. H. Bartels  
Rev. H. Vetter  
Nathanael Ernst  
Glen Hansen

#### **20. Pastoral Conference Records:**

Rev. A. Merseth  
Rev. M. Tweit

#### **21. Resolutions:**

Rev. A. Merseth  
Rev. M. Tweit

#### **22. Tellers:**

Rev. M. Brooks  
Rev. S. Stafford  
W. Grimm  
T. Hartwig  
K. Hermanson  
L. Wentzlaff

#### **23. Chaplain:**

Rev. K. Anderson

#### **24. Head Ushers:**

Rev. R. Holtz  
Rev. M. Ernst

#### **25. Parliamentarians:**

Rev. M. Tweit  
Rev. J.B. Madson

#### **26. Organists:**

Mr. J. Baumann  
Prof S. Born  
Rev. P. Zager



# PRESIDENT'S MESSAGE

to the 84th Annual Convention  
of the Evangelical Lutheran Synod

Esteemed brethren in the ministry, official delegates from the congregations and honored guests from at home and abroad: Grace be unto you and peace from God our Father and from the Lord and Savior, Jesus Christ. Amen.

In the year 2003 we shall be celebrating the 150th anniversary of the founding of the old Norwegian Synod. Next year will mark the 85th annual convention of our reorganized synod, the ELS, which dates its beginning to June of 1918. During the course of these many years our gracious God has preserved in our midst the pure gospel of salvation by grace alone through faith in our Lord and Savior Jesus Christ. By His Holy Spirit we have been led to accept what the Scripture teaches regarding what we should believe, teach and confess and also how we should live here in this world. Our theme for this convention is **THY WORD IS TRUTH**. It is taken from what we call the High Priestly Prayer where the Lord Jesus is earnestly praying to His Father for the welfare of His disciples. It is found in the 17th chapter of the Gospel According to St. John where in verse 17 we read that Jesus prayed, "Sanctify them through thy truth; thy word is truth." Such a theme is certainly in keeping with the historical position of our synod. At the very beginning of our church body our forefathers chose as the motto which would be our guiding star in all of our preaching and teaching the words, "It is written," or the one Greek word "gegraptai." May our gracious God preserve us in our commitment to this abiding principle as we face the challenges of the 21st century.

For our message to the synod we have chosen to delineate two of the challenges which face our church body as we go forward into the future. Permit me therefore to address you on this theme: **TWO CHALLENGES FACING THE ELS TODAY**.

If you were asked, "what are the top two challenges facing our synod today?" what would be your response? The challenge I would list as number one would be: **MAINTAINING OUR UNITY**. I believe that we all love our synod. Those who have recently joined us love our synod because it has provided a place of refuge where they could escape the storms of false doctrine and liberalism raging in most other church bodies. Let me say to you: you are most welcome in our midst! Some of you have brought congregations and some are serving churches that might otherwise endure vacancies. You are and shall be in the future of great help and support for our synod. The Lutheran Church-Missouri Synod is seriously divided between those who would like to hold fast to the old truths and those who would compromise those truths for the sake of uniting with more liberal bodies. Besides this, a number of smaller synods cannot come together because of varying factors ranging all the way from legalism to pietism. Therefore it is apparent that newcomers and old timers alike are convinced that we have something special here in our ELS that makes membership in our synod and the preservation of our synod so vitally important. We have provided a home for those who have asked, "Where can I find true fellowship where the doctrines of God's Word are confessed in their truth and purity?" By the grace of God we have managed to preserve an evangelical spirit, not falling into legalism on the one hand nor into liberalism on the other. We could have self-destructed many times but the Lord in His mercy has preserved us. We therefore need to exercise extreme caution and restraint so that we do not destroy this precious little church body which has come through such a turbulent history. We call upon those who have recently joined us to exercise patience while learning to know our makeup and what I call the "flavor" of our synod. This calls for much love and respect for each other. May God preserve that spirit in our midst! The Apostle Paul enjoins us that we should exhibit "all lowliness, and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4.

Our synod faces a great challenge which makes it different from other synods. We are comprised of such a variety of backgrounds. Very few have their roots in the "old Norwegian Synod." After all there were only about 10 pastors who were along in the organization of our ELS. Most of our pastors have come to us from Wisconsin or Missouri synod backgrounds even if they have graduated from our seminary. Some are of old ELC or ALC origin. I myself came into the synod from the old ELC when I was 14 years old,

when my family moved to an area where a synod church was available. Having gone to so many different training schools and having grown up in different synods, it is quite an undertaking to bring everyone together so that they are of one mind and one spirit. Now there is something refreshing about all of this diversity. There are many different ideas and approaches to the ministry and church work. It is a real testimony to the power of the Holy Spirit that He could bring us together and hold us together for these 85 years. But each one of us needs to realize that we have this diversity and be aware of the challenges that it presents. We perhaps do not have the same in-born allegiance to the synod that is found in other church bodies where people have all grown up together and been trained in the same schools together for generations. We therefore need to offer up extra prayers for the Lord's help and exercise more patience and understanding so that we can overcome the divisive spirit which again and again creeps into our midst.

Once again our synod is deeply engaged in a doctrinal discussion, namely the Doctrine of the Public Ministry. Many pastors who have come to us from other church bodies have told me how refreshing it is to belong to a synod where doctrinal issues are discussed and not swept under the table. In our synod there has been no shortage of such discussion. I have been in the pastoral ministry 48 years and every year, I believe, we have had doctrinal matters before us at our pastoral conferences and conventions. I attended my first convention as a lay delegate from Forest City, Iowa, in 1950 and became a pastor in 1953. In 1950 the Common Confession was published and was purported to be a settlement of the doctrinal differences between the LCMS and the ALC. You can, therefore, imagine the discussions that followed.

In the early 1950s the doctrines of Church and Ministry were hotly debated. We set aside those issues for a while since we were wrestling with matters which led to our severance of fellowship with the Lutheran Church-Missouri Synod in 1955. After that the Church and Ministry debate continued. In its report to the 1977 convention the Doctrine Committee made the following statement: "We can proceed with the important and necessary study of the doctrine of the Public Ministry, as directed by the 1976 General Pastoral Conference, when we agree on the doctrine of the church as it is presented above. We respectfully petition the General Pastoral Conference to adopt the above statement, including the antitheses, and thus put to an end this controversy which has sapped our strength and hindered our joint work for such a long time." Finally, in 1980 a set of theses was adopted which stated the Doctrine of the Church as accepted by our synod. Finally that issue was laid to rest in our synod.

We again took up the discussion of the Doctrine of the Ministry and pursued it off and on during the subsequent years, with the exception of a number of years that were devoted to the discussion on the Lord's Supper.

The Doctrine Committee has devoted much time and effort in recent years to the subject. It has asked for suggestions, invited people to come in for discussion, and has visited almost all of the circuit conferences as well as the General Pastoral Conference. It finally decided to present its finished report to this year's synod convention.

Since the pastors of our synod come at this doctrine from several different backgrounds it is very difficult to reach complete harmony. One perspective is the so-called "Old Missouri" position, namely that only the pastor and perhaps certain theological professors are in the office of the Public Ministry. The other perspective is the position which has historically been held by most of the synodical fathers of the ELS, as shown in the report of the Doctrine Committee. This position holds that, in addition to pastors, professors who teach religion, synod officials, and Christian Day school teachers also serve in a form of the one public ministry.

As we continue our current discussion, I fear that we are in danger, as the Doctrine Committee said in its 1977 report, of prolonging a controversy which "has sapped our strength and hindered our joint work." The controversy hinders the work of the professors in the classroom. It sets brother against brother and creates divisions in our synod. It hinders us when we have colloquies to the point that we have ceased accepting applications for membership. It hinders our work as we seek to promote our world-wide CELC fellowship and disturbs our relationship with those 15 church bodies. If we adopt a position which is in disagreement with the other 14 bodies of the CELC we would place in jeopardy our world-wide fellowship which we have labored so long to establish. We would

also jeopardize our ability to provide teachers for our Christian Day Schools if we hold that they are not in a form of the public ministry but only hired helpers.

When I became pastor of Holy Cross Lutheran Church in Madison, Wisconsin, in 1954 there were so many souls to care for, so many shut-ins, and so many children, that it was a real necessity to have more workers. We therefore called a visitation pastor and another pastor to work with youth and various other responsibilities. But who would see to it that the children were adequately instructed? The Lord enabled us to open our own Christian Day School. We called a man to be the principal and eventually about 10 other teachers. Now there was never a question in my mind that these called workers who were to teach the children the Word of God on behalf of the congregation were also in a form of the Public Ministry. They were not serving as pastors and yet they were not merely "helpers" or "hired hands" to assist the parents. They were extended divine calls to teach God's Word on behalf of the congregation. They probably did more Bible teaching than I did since they were in the classroom every day. They were not teaching the Law while I as pastor taught the Gospel. They certainly taught the lambs of the flock of the great love that their Shepherd had for them and that Jesus is the only way of salvation. They did not try to assume any of the functions of my office as pastor. They did only what they were called to do, namely teach the children. As pastor I had the oversight over the school and was responsible for the doctrine that was taught there. Each teacher, each associate pastor and vicar did what he was called to do on behalf of the congregation. Each one "stayed in his own stall" as Luther once described how the workers should relate to each other. There was therefore no competition, no jealousy, no question about who should do what. There was no debate over who was the greatest in the kingdom of God.

It is my conviction that the Theses presented by the Doctrine Committee reflect what is taught in clear passages of Scripture and the position held by most of our synodical fathers. In Ephesians 4,11 we read that the Lord "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the work of the ministry, for the edifying of the body of Christ." In I Corinthians 12 the apostle Paul tells us that the church is like a human body. It has many different parts but all serve the one body. He writes, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." On the basis of these and other clear passages of Scripture, as well as the Lutheran Confessions, I believe the synod should adopt the theses. We could then, as was once stated by the Doctrine Committee years ago, "put to an end this controversy which has sapped our strength and hindered our joint work for such a long time."

The matter that I would see as number two on the list of challenges facing our synod would be **UNITING IN A WHOLE HEARTED EFFORT TO CARRY OUT THE WORK OF OUR SYNOD**. Let us be reminded for a moment of all that we have set out to do as a church body. We get so that we relish debate and controversy and this diverts us from our main task of doing the Lord's work. We need to have an energetic and balanced approach to the work of the Lord. Our Lord Jesus has told us, "Go ye into all the world and preach the gospel to every creature." Mark 16,15. It ever remains true that souls are perishing in unbelief. They need to be rescued. Great spiritual darkness fills the hearts and minds of so many in the world. "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." Matthew 7,13. We have the only means whereby souls can be led from the darkness of unbelief to faith in their Savior. We can save them from eternal death and hell by bringing the gospel to those who do not know their Savior and by teaching the young to trust in the Lord Jesus. Missions and education need our generous support. An enthusiastic approach to the work of our synod is a necessity. Pastors must be balanced in their work, having the sword in one hand and the trowel in the other. Members are encouraged to be mission-minded. Let us therefore go forward in the work we have agreed to do with full cooperation and support. Let us get excited about our mission and devote our energy to that great cause. Contending for the faith is vital, yet this should not come at the expense of neglecting the great commission.

At last year's convention we began a two-year effort to raise one million dollars for the Lord's work in our synod. In this connection let me relate this little story. A certain man went out calling and asked a fellow church member for a pledge of money for the work of the church. The reply was an irritated refusal. The man remarked that the

church was always asking for money. The other man listened quietly and meekly. Then he spoke and said "When my boy was little he was very costly. He was always wanting boots and shoes and clothing. He was always wearing them out. The older and bigger he grew the more money had to be spent to care for him. I always had to put my hand in my pocket to find money to keep him going. But then he died. And now, do you know, he doesn't cost me a cent. Now he doesn't ask for anything." And so with the church. If it is alive, if it is working, it will always be needing money.

How is it going with our Thankoffering for Two Thousand Years of Grace? The answer is this: We have accomplished our first goal, namely that of helping congregations set up outreach programs. The first \$100,000 has been received and is being used for this purpose. A number of congregations are working with the Board for Evangelism in sharpening their outreach skills. This program ought to have lasting effects in helping our congregations to seek the lost. Now we are working on the next \$200,000 to establish two Christian Day Schools in Peru. Children there are living in darkness and superstition. The salvation of their souls depends on learning to know Jesus. Furthermore, we want to build a solid, confessional Lutheran Church in Peru. In order to do this we need to provide thorough instruction for the children. What can we do to help? We have received, however, a total of only \$200,000 of our thankoffering goal of \$1,000,000. We have a long ways to go. When we get home let us make a special effort to renew our enthusiasm for the sake of the children who still live and die in darkness and for the cause of building a solid Lutheran Church which will endure long into the future. When this is accomplished we will begin the effort to gather funds for new home missions. All of this is certainly important and vital work. We are doing what we are supposed to be doing! Preaching and teaching the gospel, feeding the lambs of the flock, trying to rescue lost souls who are perishing. We ask this question, "What are you doing in your congregation to support this endeavor?" About 34 congregations appear to have done nothing so far. Others have done very little. Is this matter being kept before the people? Is the congregational committee or those in charge of promoting the offering in the parish fulfilling its task? We urge you to go home and check up on what progress is being made.

Will we ever stop asking for money for the Lord's work? No, not as long as we are alive and well. Not as long as we are obedient to the Savior's command to go and teach all nations. We, after all, live in the richest country in the world. Above all, when we consider what Christ has done for us, we cannot do anything else but go forward. The lay delegates here at the convention should ask, "What has our congregation done to show our gratitude for 2000 years of grace? How much have we contributed?" And then go home and help to stir up enthusiasm for doing the Lord's work. Don't leave it all to the pastor. Laymen should speak up about this to the congregation. Discuss it in the church council and voters' meetings. Take it to the Lord in fervent prayer. Remember that we have not dictated any amount that a person or congregation should give. We have only set before you the need. But our people need to know what this need is. If we are concerned about having enough money for the needs of the local congregation this is understandable. But we will hurt nothing by laying the special thankoffering before the people and letting them decide how much they want to give.

Also, as another one of our challenges, let us look over our church roster to see if we have young men or boys who should be encouraged to enter the ministry. Pastors should consider this an important part of their work. It is on account of my pastor that I am in the ministry today. We have an expanding work program in home and foreign fields. A number of our pastors, including me, are fast approaching retirement. But who will take our place if we do not recruit young men. Who will say, "Here am I, send me, send me." Sometimes all it takes is a little encouragement.

We also need to recruit Christian Day School teachers. Dedicated men and women are needed to enter our classrooms and feed the lambs and guide our youth. There is a growing interest in starting more schools as people see the dangers of an increasingly secular and anti-Christian society. We urge pastors and parents to encourage their youth to consider the ministry of teaching.

These, dear friends, are two challenges which face our synod today, first **WORK FOR UNITY** and second **UNITE TO DO THE LORD'S WORK**. Much is at stake. Blood bought souls are perishing. Our church body is striving for unity. May our gracious Lord

lead and guide us so that our ELS may continue to move forward. In his festival sermon at the second convention of the ELS in 1919 the Rev. G. A. Gullixson closed with these words addressed to that little flock: "We hear God's Word saying: Go forward! Forward in faith. Forward in love. Forward as a witness to God's grace and foreknowledge. Then we can proceed against all trials and adversity with courage."

*In Jesus' Name, Amen.  
George M. Orvick, president*

## PRESIDENT'S REPORT

### INSTALLATIONS AND ORDINATIONS

Ms. Kari Nickel was installed as preschool teacher at Our Savior Lutheran Preschool and Child Care, Naples, Florida, on June 11, 2000. Pastor Rodger Dale performed the rite of installation.

Candidate of Theology Charles Howley was ordained and installed as pastor of Our Savior's Lutheran Church, Hawley, Minnesota, at an afternoon service on July 2, 2000, and installed at Calvary Lutheran Church, Ulen, Minnesota, at an evening service on the same day. Seminary President, the Rev. Gaylin Schmeling, was guest preacher; Circuit Visitor, the Rev. Ernest Geistfeld, performed the rites of ordination and installation; and the Rev. Rolf Preus was the liturgist. The Rev. Robert Benson also participated in the services. The Rev. Shawn Stafford and Vicar Larry Wentzlaff were in attendance.

Candidate of Theology Matthew Crick was ordained and installed as pastor of Faith Lutheran Church, San Antonio, Texas, on July 9, 2000. The Rev. Philip Hirsch (WELS) preached the sermon and ELS Missions Counselor, the Rev. Steven Petersen, performed the rites of ordination and installation. The Reverends Erik Gernander, Herbert Larson, and Timothy Soukup (WELS) also participated in the service.

Candidate of Theology Matthew Brooks was ordained and installed as pastor of Peace Lutheran Church, Jefferson City, Missouri, and Grace Lutheran Church (WELS), Columbia, Missouri, on July 9, 2000. Prof. David Thompson, Bethany Lutheran College, preached the sermon and performed the rites of ordination and installation at Peace Lutheran Church, and the Rev. Keith Bender (WELS) was the liturgist. A separate service was held at Grace Lutheran church at which the Rev. Bender performed the rite of installation. Other pastors participating were the Reverends Loren Fritz, Edwin Lehmann, Richard Tragasz, James Witt, Wayne Shevey, and Mike Dietz, all of WELS. The Rev. Micah Ernst of the ELS was also a participant.

Candidate of Theology Shawn Stafford was ordained and installed as pastor of Our Savior's Lutheran Church, Ebro Corners, Minnesota, at an afternoon service on July 9, 2000, and also installed as pastor of St. Paul's Lutheran Church, Lengby, Minnesota, at an evening service the same day. The Rev. Dr. Wilhelm Petersen preached the sermon and performed the rites of ordination and installation. Other area pastors participating in the service were the Reverends Rolf Preus, Charles Howley, and Robert Benson. Vicar Lawrence Wentzlaff was also in attendance.

Mr. Richard Brei was installed as principal and teacher of grades five and six at Trinity Lutheran Church and School, West Bend, Wisconsin, on July 9, 2000. Pastor Kenneth Schmidt preached and performed the rite of installation.

Mr. Timothy Ristow was installed as principal and part-time eighth grade teacher at Holy Cross Lutheran School, Madison, Wisconsin, July 16, 2000. Pastor Mark Bartels preached and performed the rite of installation.

The Rev. Homer Mosley was installed as pastor of Gloria Dei Lutheran Church, Saginaw, Michigan, on July 30, 2000. Circuit Visitor, the Rev. Paul Schneider, delivered the sermon, and the now retired Rev. J. Kincaid Smith performed the rite of installation.

The Rev. Kurt Smith was installed as pastor of Grace Lutheran, Weston, Ohio, on August 6, 2000. His father, the Rev. Dr. J. Kincaid Smith, preached the sermon and Circuit Visitor, the Rev. Paul Schneider, performed the rite of installation.

Mrs. Beverly Frick was installed as preschool and kindergarten teacher at St. Timothy Lutheran School, Lombard, Illinois, on August 6, 2000. Pres. George Orvick delivered the sermon and Pastor Paul Zager performed the rite of installation.

Mrs. Kay Heiting was installed as part-time eighth grade teacher at Holy Cross Lutheran School, Madison, Wisconsin, on August 13, 2000. Pastor Mark Bartels preached and performed the rite of installation.

Mrs. Kim Riley was installed as primary grades teacher and Mrs. Kathy Pingel was installed as upper grades teacher of Holton Ev. Lutheran School, Holton, Michigan, on Sunday, August 13, 2000. The Rev. Michael Krentz preached the sermon and performed the rites of installation.

Jonathan Matzke and Trish Krueger were installed as teachers in grades six and three respectively at King of Grace, Golden Valley, Minnesota, on August 27, 2000.

The Rev. Harvey Abrahamson was installed as pastor of the East and West Paint Creek churches on Sunday, August 27, 2000. Circuit Visitor, the Rev. Wayne Halvorson, preached the sermon and conducted the rite of installation.

The Rev. Robert Otto was installed as pastor of Good Shepherd Lutheran Church, Bloomer, Wisconsin, on September 10, 2000. The Rev. Mark Rogers preached the sermon and the Rev. Paul Sullivan was liturgist. Circuit Visitor, the Rev. Frederick Theiste, performed the rite of installation. Also participating in the service were the Reverends Otto Trebelhorn, Paul Anderson, and Richard MacKain.

Candidate of Theology Bradley Kerkow was ordained and commissioned to serve as exploratory missionary at Peace Lutheran Church, North Mankato, Minnesota, on September 10, 2000. The Rev. Erwin Ekhoft preached the sermon, the Rev. Daniel Basel was liturgist, and Pres. George Orvick performed the rites of ordination and commissioning. Other pastors who participated in the service were Seminary President Emeritus, Wilhelm Petersen, and the Reverends Paul Madson, Edward Bryant, Craig Ferkenstad, Donald Moldstad, Carl Wosje, Norman Madson, John Smith, and Michael Borgwardt (WELS).

The Rev. David Russow was installed in connection with the service of dedication for the Schwan Retreat & Conference Center on September 16, 2000. Synod President George Orvick preached the sermon and the Rev. John A. Moldstad, Sr., Chairman of the Board of Regents, performed the rite of installation.

The Rev. Jonathan Madson was installed as pastor of Holy Trinity Lutheran Church, Okauchee, Wisconsin, on September 24, 2000. The Rev. Mark Bartels preached the sermon and Circuit Visitor, the Rev. Kenneth Schmidt, was the liturgist and also performed the rite of installation. Other pastors who participated in the service were the Reverends Juul Madson, Bradley Homan and Bernt Tweit.

Stacey Dieken was installed as Preschool Director at Our Savior Lutheran Preschool and Child Care, Naples, Florida, on October 8, 2000. Pastor Rodger Dale performed the rite of installation.

A joint service of the parish was held on Reformation Sunday, October 29, at Zion Ev. Lutheran Church in Thompson, Iowa, as the Rev. Theodore Gullixson was installed as pastor of Zion and of Forest Ev. Lutheran Church, Forest City, Iowa. Circuit Visitor, the Rev. Wayne Halvorson, preached the sermon and performed the rite of installation. Vacancy pastor, the Rev. Richard Newgard, served as liturgist and the Rev. Walther Gullixson was the lector. Also participating in the service were the Reverends Robert Harting, Karl Heck, Alf Merseth, John Moldstad, Jr., and Dennis Schmidt.

The Rev. Harry Bartels was installed as part-time assistant pastor at Parkland Lutheran Church, Tacoma, Washington, on December 10, 2000. Circuit Visitor, the Rev. Glenn Obenberger, performed the rite of installation, the Rev. Timothy Bartels preached and the Rev. Alex Ring was the liturgist.

The Rev. Dan McQuality was installed as pastor of St. Paul Lutheran Church, Escondido, California, at a 7 o'clock evening service on December 17, 2000. The Rev. William Stehr preached the sermon and Circuit Visitor, the Rev. Klebe Brumble, performed the rite of installation. Other area pastors also participated in the service.

The Rev. Steven Brockdorf was installed as pastor of Reformation Lutheran Church, Hillsboro, Oregon, on January 7, 2001. Prof. John Moldstad, Jr. preached the sermon and also performed the rite of installation. The Rev. Walter Anderson was the liturgist. Other area pastors of ELS Circuit 11 were participants in the service.

The Rev. Herbert Huhnerkoch was installed as pastor of Peace Lutheran Church, Kissimmee, Florida, on January 7, 2001. Synod President George Orvick preached the sermon and Circuit Visitor, the Rev. Rodger Dale, performed the rite of installation.

The Rev. John Schmidt was installed as part-time interim pastor at Lakewood Lutheran Church, Lakewood, Washington, on February 25, 2001. Circuit Visitor, the Rev. Glenn Obenberger, preached the sermon and performed the rite of installation. The Rev. Victor Settje was liturgist and the Rev. Wm. Stuebs (WELS - Evergreen Lutheran High School) served as lector.

The Rev. Ernest Zimdars (WELS) was installed as pastor of Christ the King Lutheran Church, Bell Gardens, California, on April 29, 2001. He also serves a WELS congregation in Pomona. Rev. William McMurdie preached the sermon and Circuit Visitor, the Rev. Klebe Brumble, preached the sermon and also performed the rite of installation.

## **DEDICATIONS**

Holton Evangelical Lutheran Church, Holton, Michigan, dedicated its new educational facility on Sunday, August 20, 2000. The Rev. Craig Ferkenstad, former pastor of the congregation, preached the sermon and also represented the synod. Pastor Michael Krentz performed the rite of dedication.

St. Timothy Lutheran Church, Lombard, Illinois, dedicated its school building which included the recent remodeling of the upper level on August 6, 2000. Synod President George Orvick preached and performed the rite of dedication.

The Marvin M. Schwan Retreat & Conference Center was dedicated on September 16, 2000. Participants were as follows: Preacher, the Rev. George M. Orvick, President of the Evangelical Lutheran Synod; Dedicator: the Rev. John Moldstad, Sr., Chairman of the Board of Regents; and Liturgist, Prof. Erling Teigen. Announcements and greetings were brought by Dr. Marvin Meyer, President, of Bethany Lutheran College; Mr. Mark Schwan brought comments on behalf of the Schwan Family. Music was provided by the Bethany Brass under the direction of Prof. Adrian Lo and the Bethany Concert Choir under the direction of Prof. Dennis Marzolf. The accompanist was Mr. Mark Davidson.

The new Communication Center at Bethany College was dedicated on September 25, 2000. Dr. Thomas Kuster preached and also performed the rite of dedication. Chaplain Mark DeGarmeaux was liturgist. The Bethany College Choir sang under the direction of Prof. Dennis Marzolf.

Bethany Lutheran Church, The Dalles, Oregon, dedicated its new Fellowship Hall and Educational Wing, on October 28, 2000. Seminary President Gaylin Schmeling preached the sermon and Pastor Cory Hahnke performed the rite of dedication.

Trinity Lutheran Church, Sebastian, Florida, dedicated its new house of worship on November 19, 2000. President George Orvick was guest preacher for the afternoon dedication service. Circuit Visitor, the Rev. Rodger Dale, performed the rite of dedication.

Parkland Lutheran Church, Tacoma, Washington, dedicated its new multi-purpose building on February 20, 2001. The Rev. Charles Keeler preached the dedication sermon, and Circuit Visitor, the Rev. Glenn Obenberger, performed the rite of dedication.

Saint Timothy Lutheran Church, Williamsburg, Iowa, dedicated its newly acquired property to the glory of God, March 25, 2001. Pastor Karl Heck conducted the brief service in the minus twenty wind-chill temperatures and performed the rite of dedication.

Our Savior Lutheran Church, Bishop, California, rededicated its newly remodeled worship facility on May 12, 2001. Pastor Bruce E. Schwark preached the sermon and performed the rite of rededication. An open house for the community was also held in connection with the service.

## **ANNIVERSARIES**

Saved By Grace Evangelical Lutheran Church, Gresham, Oregon, celebrated its 10th anniversary on August 20, 2000. The Rev. James Larson who organized the congregation in 1990 was guest preacher for the morning service. Missions Counselor, the Rev. Steven Petersen, spoke at the afternoon service representing the Home Mission Board.

Grace Lutheran Church, Newton, Iowa, celebrated its 50th anniversary on April 26, 2001. Synod President George Orvick preached and brought greetings from the Evangelical Lutheran Synod. Pastor Martin Hoesch conducted the liturgy.

## **ANNIVERSARIES OF ORDINATION**

The following anniversaries of ordination have been observed this past year:

The Rev. Erwin Ekhoﬀ, 25 years; the Rev. Theodore Gullixson, 25 years; the Rev. Robert Otto, 25 years; the Rev. David Lillegard, 40 years; the Rev. Arthur Schmitt, 50 years; the Rev. John Moldstad, Sr., 50 years; and the Rev. Milton Tweit, 65 years.

## **GROUNDBREAKING AND CORNERSTONE LAYING**

The groundbreaking for the Hall of Science and Mathematics building on the campus of Bethany Lutheran College took place after the morning service for Parents' Weekend on October 8, 2000. The cornerstone laying ceremony took place on Sunday, June 10, 2001.

## **FINAL SERVICE HELD AT CONGREGATION**

Rose Dell Trinity Lutheran Church, Jasper, Minnesota, held its final service on Sunday, April 29, 2001. They found it necessary to close their doors due to declining membership.



## **LUTHERAN COLLEGE CONFERENCE**

Bethany Lutheran College hosted the first ever Lutheran College Conference on its campus August 13-15, 2000. Faculty from Bethany Lutheran Seminary and Wisconsin Lutheran Seminary were invited as well as Wisconsin Lutheran College (Milwaukee), and Martin Luther College (New Ulm). Dr. Ronald Buelow, Mathematics Professor at Bethany Lutheran College, was coordinator for the event.

## **COLLOQUYS**

The Rev. Daniel McQuality, Dexter, Missouri, was colloquized by the ELS Colloquy Committee on August 24, 2000, and found to be in doctrinal agreement with our synod. The Colloquy Committee recommends that he be received into membership. He is presently serving as pastor of St. Paul Lutheran Church in Escondido, California.

## **MEMBERSHIP REQUESTS**

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



*Rev. Shawn  
Stafford*



*Rev. Bradley  
Kerkow*



*Rev. David  
Russow*



*Rev. Daniel  
McQuality*

The Rev. Shawn Stafford, pastor of St. Paul Lutheran Church, Lengby, Minnesota, and Our Savior's Lutheran Church, Bagley, Minnesota.

The Rev. Bradley Kerkow, pastor of Peace Lutheran Mission, North Mankato, Minnesota.

The Rev. David Russow, chaplain and program director of the Marvin M. Schwan Retreat & Conference Center, by transfer from the WELS.

The Rev. Daniel McQuality, pastor of St. Paul Lutheran Church, Escondido, California, by colloquy on August 24, 2000.



*Rev. Matthew  
Crick*



*Rev. Charles  
Howley*



*Rev. Matthew  
Brooks*

The Rev. Matthew Crick, pastor of Faith Lutheran Church, San Antonio, Texas.

The Rev. Charles Howley, pastor of Calvary Lutheran Church, Ulen, Minnesota, and Our Savior's Lutheran Church, Hawley, Minnesota.

The Rev. Matthew Brooks, pastor of Peace Lutheran Church (ELS), Jefferson City, Missouri, and Grace Lutheran Church (WELS), Columbia, Missouri.

## **RESIGNATIONS, APPOINTMENTS, AND TRANSFERS**

Teacher Donald Hahnke was transferred to the WELS since he is serving in the teaching ministry in that synod.

The Rev. Philipp Lehmann was transferred to the WELS on June 16, 2000, upon his acceptance of a call into that synod.

The Rev. John Shep resigned from the Clergy Roster of the Evangelical Lutheran Synod on August 2, 2000.

Mr. James Schneck resigned from the Board for Education and Youth for personal reasons effective August 20, 2000. Mr. Karl Hassler has been appointed to fill the vacancy.

Mr. David J. Roembke has resigned from his position on the Doctrine Committee effective August 23, 2000, due to personal reasons. Mr. James Schneck has been appointed to fill the vacancy.

Mr. Odell Iverson has resigned from his position on the Evangelism Committee effective September 12, 2000, due to health reasons. Mr. Maynard Pick has been appointed to take his place.

The Rev. David Russow has been transferred from the WELS to the ELS since he is now serving as Chaplain and Program Director at the Marvin M. Schwan Retreat and Conference Center.

The Rev. James Ruppel has been transferred to the WELS upon his acceptance of a call into that synod.

The Rev. Matthew Thompson resigned from the Board for Education Youth and also as an advisory member to the Board of Evangelism for personal reasons.

## **RETIREMENT**

The Rev. Dr. J. Kincaid Smith, pastor of Gloria Dei Lutheran Church, Saginaw, Michigan, retired from the active ministry on July 30, 2000.

The Rev. Wilfrid Frick, pastor of Faith Lutheran Church, Litchfield, Illinois, has retired from the active ministry effective January 1, 2001. However he will continue to serve Faith Lutheran Church in Litchfield, Illinois, until they receive a pastor.

The Rev. Walter Anderson, pastor of Reformation Lutheran Church, Hillsboro, Oregon, retired from the active ministry on January 7, 2001.

The Rev. Alf Merseth, pastor of the five-point Iowa parish which includes Lake Mills, Northwood, Somber, Lime Creek, and Riceville, retired from the ministry on May 1, 2001.

The Rev. Rodger Dale, pastor of Our Savior Lutheran Church, Naples, Florida, retired from the active ministry on June 1, 2001.

The Rev. Norman A. Madson, pastor of Zion Lutheran Church, Tracy, Minnesota, will retire from the active ministry the later part of June 2001. His final service will be June 24.

## **SUSPENSION**

The Rev. David Nelson was suspended from the clergy roster of the ELS on February 21, 2001, after many attempts at reconciliation. He has filed an appeal of his suspension addressed to the 2001 convention of our ELS. According to the ELS guidelines, appeals are to be handled in the following manner:

A. Any individual member of the synod who has undergone disciplinary action by a congregation, or a circuit visitor, or a synodical board or the synod's president shall have the right to appeal to the synod.

B. Any congregation which has undergone disciplinary action by the circuit visitor and the synod's president shall have the right to appeal to the synod for a review of the action of these officials.

C. The appeal shall be addressed in writing to the convention of the synod through its president. The convention shall then elect a commission to review the appeal.

D. The commission on the appeal shall be elected by ballot from a slate of nominees submitted by the Board of Trustees and ratified by the convention. The board shall nominate eight (8) pastors and six (6) laymen. From this list the convention shall elect three (3) pastors and two (2) laymen to the commission on the appeal. No member of the commission shall be an interested party in the case. The commission shall organize itself by electing a chairman and secretary and shall proceed in a timely fashion.

E. The conduct of the review shall rest solely with the commission on the appeal. The commission shall have the right and power to examine all documentary evidence and to require such testimony which in its judgment is relevant to the appellant's case. The decision of the commission shall be the final disposition of the appeal and shall be respected by all the members of the synod.

F. The decision of the commission shall be filed with the president and the secretary of the synod and recorded in the annual synod report. By this recording the commission to review the appeal shall be dismissed.

In order to follow the guidelines the Board of Trustees has nominated a slate of 8 pas-

tors and 6 laymen to serve as the Commission on Appeals. From this slate the convention is to elect 3 pastors and 2 laymen to serve on the Commission.

This slate is to be ratified by the convention, after which the election will take place. A ballot has been prepared to facilitate the election.

After the election all documentation will be turned over to the Commission so that they may weigh all the evidence before ruling on the appeal. The Commission will organize itself and prepare to render a decision.

## **DEATHS**

Mr. Leonard Engel, who taught and was principal at Trinity Lutheran School, West Bend, Wisconsin, from 1979-1991, died on June 25, 2000. The Christian burial service was held on June 29, 2000, at Trinity Lutheran Church, West Bend, Wisconsin, with the Rev. Kenneth Schmidt officiating. He has served the Lord in the teaching ministry on a full-time basis in the WELS and ELS for 41 years from 1950-1991. He also served his Savior as an organist and choir director.

The Rev. Howard Behrens died on Thursday, August 10, 2000. Christian burial service was held on August 14th at Abiding Peace Lutheran Church in Elgin Illinois, a WELS congregation where Mrs. Behrens is a member. Pastor David Witte preached the sermon.

Mrs. Ida Preus, widow of the late Rev. Herman Preus, died on August 28, 2000, at the age of 103 years. Christian burial service was held on Friday, September 1, at First Shell Rock Lutheran Church, Northwood, Iowa, with Pastor Alf Merseth conducting the service. Interment was at Lakewood Cemetery in Minneapolis, Minnesota, with the Rev. Nile Merseth conducting the graveside service.

Mrs. Martha Harstad, widow of the late Rev. Adolph Harstad, passed away on October 4, 2000. Christian burial service was held at Parkland Lutheran Church, Tacoma, Washington. The Rev. Glenn Oberberger preached the sermon and the Rev. Alex Ring served as liturgist. Interment was in the Parkland Cemetery.

Mrs. Jeanette Dorr, widow of the late Rev. Stuart Dorr, died on December 16, 2000. Christian burial service was held at Our Savior's Lutheran Church, rural Princeton, Minnesota, on December 19, 2000. Pastor Timothy Zenda conducted the service. Mr. Luther Dorr, son of Jeanette, spoke on behalf of the family. Interment was in the church cemetery.

The Rev. Richard Newgard died on December 31, 2000. He had served parishes in Northwood and Somber, Iowa; Albert Lea, Minnesota; Mankato, Minnesota; and was vacancy pastor in Thompson and Forest City, Iowa. Christian burial service was held on Wednesday, January 3, at Our Savior's Lutheran Church, Albert Lea, Minnesota. Pastor Wayne Halvorson delivered the sermon and Synod President George Orvick spoke on behalf of the synod. Interment was in the Hartland Cemetery.

The Rev. Beauferd Anderson died on January 27, 2001. Christian burial service was held on January 31st at Bethany Lutheran Church, Port Orchard, Washington. The Rev. Tony Pittenger conducted the service and the Rev. Charles Keeler preached the sermon and conducted the inurnment at the Tahoma National Cemetery.

## **INTER-CHURCH RELATIONS**

### **THE WISCONSIN EVANGELICAL LUTHERAN SYNOD**

We continue to thank our blessed Lord for the wonderful fellowship which we enjoy with our sister synod, the Wisconsin Evangelical Lutheran Synod. Our mission boards work together very well so as to avoid competition in the establishment of home mission churches. For the first time the faculties of the Wisconsin Synod colleges gathered together with our Bethany Lutheran College faculty on the Bethany campus. Plans are that such joint meetings should be held in the future. We believe that this will go a long way towards creating a better understanding of the purposes and goals of each educational institution. The WELS continues to be of great help in providing teachers for our Christian Day Schools. Both of our synods provide support for the Lutheran Confessional Church in Scandinavia and for the Confessional Lutheran Church in Latvia. Our fellowship with the WELS continues, therefore, to be a great blessing to the work of our synod. We continue to confess with the psalmist "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133, v.1)

## **THE EVANGELICAL LUTHERAN CONFESSIONAL FORUM**

The Evangelical Lutheran Confessional Forum, which consists of representatives from the ELS and the WELS, held its regular biennial meeting at the Marvin M. Schwan Retreat & Conference Center at Trego, Wisconsin, on October 9-10, 2000. The chairman of the Forum is ELS Vice-President John A. Moldstad, Jr. Others representing the ELS were Paul Anderson, Foreign Missions; Silas Born, Director of Christian Education; Erwin Ekhoft, Home Missions; Juul Madson, Doctrine Committee; Marvin Meyer, President of Bethany College; Steven Petersen, Missions Counselor; George Orvick, ELS President; Wilhelm Petersen, Doctrine Committee; Gaylin Schmeling, President of Bethany Seminary and Chairman of the Doctrine Committee; and Matthew Thompson, Board for Education and Youth. Reports were given to the Plenary Session from the Administration, Doctrinal, Mission, and Education Divisions. The Rev. Dan Koelpin presented the essay entitled "The Changing Profile of the Public Ministry." Essays given in the respective synods were reviewed.

The Rev. Harold Hagedorn was elected to serve as chairman of the Forum and the Rev. Matthew Thompson was elected to serve on the Program Committee and to give the essay for the 2002 Forum. The next meeting of the Forum will take place on October 7-8, 2002, in Milwaukee, hosted by the WELS.

The Forum provides an excellent opportunity for the two synods to share their plans, concerns, and challenges with each other.

## **THE LUTHERAN CONFESSIONAL CHURCH (SWEDEN AND NORWAY)**

The regular biennial convention of our sister synod in Sweden and Norway was held July 13-16, 2000. The Convention met at a very fine center in Vännäs which is located in northern Sweden near the larger city of Umeå. The theme of the convention was "The Glorious Inheritance of the Elect." Your president attended and preached at one of the worship services. We were privileged to be guests overnight in the homes of the Rev. and Mrs. Stefan Hedkvist and the Rev. and Mrs. Alvar Svenson. After the Convention we traveled to southern Sweden where I preached at a service in St. Mark's congregation in Ljungby. The pastor of the congregation is the Rev. Alvar Svenson. We then traveled to Sunnarbogarden where we addressed the Convention of the ELBK. This is that portion of the church body which split off in 1987. I am happy to report that the two sides are now meeting to discuss doctrinal matters and are drawing closer together. Here we were hosted overnight by the Rev. and Mrs. Ingvar Adriansson.

The Lutheran Confessional Church body (LBK) in Sweden and Norway is very appreciative of the support and encouragement which they receive from our ELS. Pastor Søren Urberg of our synod spent a year serving the Lutheran congregation at Avaldsnes on the west coast of Norway. We thank him and his wife Pat for giving this year of service to the congregation there. He was supported by a grant from our Board for Foreign Missions, gifts to our synod's Scandinavia Fund as well as the regular support of the congregation. He returned to the USA in December of 2000 after completing a year of service in Norway.

Studying at Bethany this past year was Aud Christine Welde who graduated in May from our College. Studying in our Seminary is Tor Jakob Welde who has one year left in his studies at Bethany Lutheran Theological Seminary. He will then return to Norway for his vicarage and eventual ordination. His wife Reiko and daughter Miriam have also enjoyed their two years here in Mankato. It will be of great help to the church body to have one of their own serving as a pastor in their midst. We were pleased to have Mr. and Mrs. Odd Welde, parents of Aud Christine and Tor Jakob, as guests here in Mankato in April.

A worker training institution has been established at the Biblicum Institute for Bible Studies in Ljungby, Sweden, under the direction of the Rev. John Vogt (WELS). Pastors are able to take extra courses here and students who wish to enter the ministry may receive at least some of their training here at Biblicum. The LBK continues to grow in size and strength and enjoys fellowship with the Confessional Lutheran Church in Latvia which is very close by. It also has a fine fellowship relationship with the Evangelical Lutheran Free Church in Germany and with our synod's Ukrainian Lutheran Church and the mission in the Czech Republic. In this way a stronger witness for confessionalism is developing in central and northern Europe.

It has been over 1000 years since Olaf Trygvasson brought the Gospel to his homeland (995). Olaf Haraldsson (St. Olaf) continued to christianize Norway and to deliver

them from the gods of the Nordic Pantheon: Odin and Thor. Olaf's methods used to christianize his people were not those of our missionaries today, and certainly not those of our Lord, as he offered his countrymen a choice mainly among conversion, death or banishment. Olaf expected the Lord to return at any time and he wanted every Norwegian converted before the coming of our Lord.

We urge you to send a gift to our Scandinavia Fund in the care of Mr. Leroy Meyer, synod treasurer. Your gift will help to perpetuate the spreading of the Gospel and the testimony of confessional Lutheranism in northern Europe.

### **THE EVANGELICAL LUTHERAN FREE CHURCH (GERMANY)**

Our sister synod in Germany is known as the Evangelical Lutheran Free Church. The president of the church body, the Rev. Gerhard Wilde and his wife Ingeborg, will be guests at our convention this year. We are very pleased to have them with us. Pres. Wilde has opportunity to meet with the Ukrainian Lutheran Church and our church in the Czech Republic. The CELC, which was established in 1993, plays an important role in uniting the churches of our fellowship in Europe. It is good for the pastors and lay people of these small church bodies to be able to come together to discuss doctrine and the various challenges that they face. The ELFK, which was for 40 years behind the Iron Curtain, continues to labor to uphold confessional Lutheranism. Their hope is to establish several Christian Day Schools so that the children will not have to experience the anti-Christian teachings of the state-run schools. Let us remember these dear veterans of the cross in our prayers before the throne of grace.

### **THE EVANGELICAL LUTHERAN SYNOD OF AUSTRALIA**

We reported two years ago that a division has arisen between the congregations in Australia. Our Redeemer Lutheran Church of Kallangur has withdrawn from the ELSA and continues to exist as an independent congregation in fellowship with our synod. An Australian Review Committee consisting of three men from the WELS and three from the ELS has been meeting off and on for a period of two years in an effort to be of assistance in settling the dispute. At the present time no resolution has been found. The advice of our committee urging a face-to-face meeting between Our Redeemer Lutheran Church and the officials of ELSA, which now includes only one congregation, has not been acted upon. The Rev. Mark Tuffin is a member of our ELS clergy. Our Board for Foreign Missions remains in contact with the Kallangur congregation and renders whatever help and support it is able to give. We also continue in fellowship with the ELSA and the one congregation it has in Maryborough, but the relationship with that church body is very strained to say the least. We need to continue to remember our brothers and sisters in Christ that the Lord would lead them to a peaceful settlement of the dispute.

### **THE CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE**

The next meeting of the Confessional Evangelical Lutheran Conference will be held in Gothenburg, Sweden, April 23-25, 2002. The Planning Committee, consisting of Prof. Armin Panning, chairman; Prof. John Moldstad, Jr., secretary; Mr. Eugene Schultz, treasurer; Prof. Adolph Harstad, ELS; Rev. Daniel H. Koelpin; and Rev. Walter W. Westphal, WELS; meets regularly to plan the details and the program of the forthcoming meeting.

The Theological Commission of the CELC is ready to present its second doctrinal statement summarizing the presentations at the last meeting on the **Doctrine of Justification**. Prof. Wilhelm Petersen is the chairman of the Theological Commission. Copies of the booklet will be available free of charge to those who are interested. We look forward with joy to the next meeting of the CELC which gathers representatives of about 15 church bodies from around the world. The CELC is serving a wonderful purpose of bringing the small churches which seek to continue to uphold the historic Lutheran faith into a closer unity with one another. It gives a confessional witness throughout the world by its public statements. The Conference is a successor to the old Evangelical Lutheran Synodical Conference of North America and carries out a similar function. It does not have a joint work program such as the support of a mission but exists mainly for fellowship and doctrinal discussions in order to strengthen each other in the confession of faith.

## SYNODICAL AFFAIRS

### CIRCUIT VISITORS' CONFERENCE

The 2000 Circuit Visitors' Conference of the Evangelical Lutheran Synod was held on September 28-29, 2000, at the Holiday Inn, Burnsville, Minnesota. All 11 visitors or their alternates were present for the meeting. Also in attendance besides your synodical president were Secretary Craig Ferkenstad and Vice-President John Moldstad, Jr. A paper entitled "A Plea for a More General Use of the Historic Vestments and Liturgies of Our Church" was presented by alternate visitor, James Braun. The President reported on synodical affairs and encouraged the visitors to visit the pastors and the congregations of the circuits. The visitors were encouraged to talk to the pastors and their wives about their health, living conditions, harmony in the congregation, Gospel preaching, work program, study habits, preaching, calling system, showing concern for members, emphasizing what a synod is, having a spiritual approach to the concerns/troubles/worries which the pastors have, and to pray for our synod. Each visitor gave a report on conditions in his circuit. Pres. Gaylin Schmeling gave a report about the Seminary. He emphasized the need for more students from our synod to enter the office of the ministry.

The visitors also discussed the matter of pastors' salaries and passed the following resolution:

*WHEREAS, the Circuit Visitors have ascertained that the salaries of some of our pastors are inadequate at the present time, and,*

*WHEREAS, a worker is worthy of his hire, therefore,*

*BE IT RESOLVED, That we request the Stewardship Board to study the matter of pastors' salaries, and resolved that they report to the 2001 Synod Convention.*

The Board for Stewardship has taken the matter under advisement for investigation and analysis.

A long list of casuistry questions was also presented and was discussed.

### PASTORAL CONFERENCES

Pastoral Conferences were held regularly in all of the circuits of the synod. The General Pastoral Conference met October 23-25, 2000, at the Marvin M. Schwan Retreat & Conference Center. The program included a doctrinal paper entitled "How Do We Tell the Difference Between Necessary Doctrinal Unity and Permissible Variety of Expression?" The Doctrine Committee presented their statement on "The Doctrine of the Ministry." An exegetical paper based on Ephesians 6:10-20 was presented by the Rev. Steven Sparley. A practical paper entitled "Music in the Church: For Entertainment or God's Glory?" by the Rev. Harry Bartels. A homiletics paper entitled "Christian Funerals - Modern Attitudes Versus Proper Attitudes" was presented by the Rev. Herbert Huhnertkoch. A Florida Circuit Pastoral Conference was held at Sebring on January 22. The Great Lakes Pastoral Conference met at Okauchee, Wisconsin, on April 17-18. The Circuit #8 Pastoral Conference met at Bethany Lutheran College on May 21-22. The other circuits also held regular conferences. A Circuit Meeting was held at Richland Lutheran Church, Thornton, Iowa, on May 4. A Circuit Meeting of the Northern Minnesota Circuit was held at Oak Park Lutheran Church, Oklee, Minnesota, on April 29. It is a great blessing to the pastors and ultimately to the congregations and the synod for these leaders to be able to come together so that they may grow in their knowledge of God's Word, discuss the doctrine and practice of the synod, and be renewed in their zeal for serving the Lord.

### PRESIDENT'S ACTIVITIES

During the past year we have had the privilege of preaching or speaking at the following locations: Vännäs, Sweden, for the LBK Conference; Ljungby, Sweden, for a service at St. Mark's Church; spoke at the ELBK Convention; preached at the following places: St Timothy's Church, Lombard, Illinois; the mission festival at Peace Lutheran Church, Deshler, Ohio; performed ordination for Candidate Bradley Kerkow; the dedication of the Marvin M. Schwan Retreat & Conference Center; the opening service for the Evangelical Lutheran Confessional Forum; the dedication of Trinity Lutheran Church in Sebastian, Florida; preached or spoke at the following churches: Peace, Kissimmee,

Florida; Grace, Vero Beach, Florida; Our Savior, Lakeland, Florida; Resurrection, Winter Haven, Florida; New Life, Sebring, Florida; Grace, Newton, Iowa. (50th anniversary); First Shell Rock, Northwood, Iowa, for the retirement of Pastor Alf Merseth.

We have attended a number of pastoral conferences. We are pleased to report that our pastors regularly meet in small groups or in their regular conferences for the study of Scripture.

### **MISSIONS COUNSELOR**

Missions Counselor Rev. Steven Petersen serves as staff to both the Board for Home Missions and the Board for Foreign Missions. In this position he offers assistance to the missionaries, helps plan outreach, provides counsel to ELS congregations and promotes synodical mission efforts. Currently he is introducing a system for planning and lay involvement among our home missions. The material, *MISSION: STATEMENT, STRUCTURE AND STRATEGY*, has application also for established congregations.

Rev. Petersen serves on the Board of Directors for Missions Advancement Project, an organization through which the Schwan Charitable Foundation funds mission efforts. He also chairs the ELS Video Link Committee, which provides brief informative videos about our synod's work for use in our congregations.

### **HOME MISSIONS**

The work of our Board for Home Missions has been blessed by God in many ways. At present, exploratory mission starts are underway in Minnesota, Wisconsin, Washington and California. Established missions are being supported in Ohio, Michigan, Florida and Arizona. In addition, congregations in several other states are receiving support and supervision from the Board. Of particular interest is our synod's first cross-cultural effort at Asian Mission Church, which is supported in part by the *2000 Years of Grace* Thank Offering. God willing, the Board intends to start at least one new home mission per year in the future.

### **FOREIGN MISSIONS**

We continue to thank God for his blessings on our work in Peru. Three American missionaries teach Peruvian nationals in the seminary in Lima and assist the seven national pastors who serve approximately 25 congregations. In November of this year, the triennial World Mission Conference will be held in Lima.

Preparations are underway to celebrate the 10th anniversary of our work in Chile. Our missionaries there are considering new areas into which the Gospel may reach.

The Board supervises the work of the church-related organization, Thoughts of Faith. Four Corners Mission Society is in the process of seeking that status and we hope all will be in order by the 2002 convention.

We pray God's blessing on the planning and opening of two Christian Day Schools in Lima which will result from our Special Offering!

Faith Mission Society, Helping Hands and Cross-stitch provide support for our Foreign Missions. Faith Mission Society has published "Mission News" for many years.

### **WOMEN'S MISSIONARY SOCIETIES**

All across our synod, women's missionary societies gather periodically for fellowship and fundraising in support of home and foreign missions. These groups provide support for projects above and beyond the budgets of the Boards.

During the past three years, Cross-stitch, the network of ELS Women's Missionary Societies, has contributed over \$90,000 to home and foreign missions. This year the group proposes to support travel for national missionary outreach and educational, capital and social assistance.

### **DEFERRED GIVING COUNSELOR**

Richard Wiechmann has been employed as our Synod's Deferred Giving Counselor for the past three years. He has held approximately 44 seminars in our various congregations and he has preached in 46 of our congregations over this three-year time span. Here are his goals for the twelve-month period beginning June 30, 2001. As you peruse his goals for the new year, ask yourself how his work might be utilized in your own congregation.

1. to conduct seminars in 14 ELS congregations
2. to preach in 15 congregations

3. to promote planned giving through advertising
4. to prepare articles for the Lutheran Sentinel
5. to search for potential donors through mass mailings
6. to visit prospects personally
7. to speak to pastoral conferences and to "winkels"
8. to report to the Board of Trustees at each of their meetings
9. to study technical materials in order to understand tax laws and other complexities
10. to study Scripture in order to better understand the principles of Christian stewardship
11. to maintain accurate files, while assuring donors strict confidentiality
12. to maintain contact with donors in order to show our continued appreciation

Pastor Wiechmann desires to promote the welfare of your local congregation even as he wishes to serve the synod and its various ministries. He solicits your help in finding motivated, Christian donors. It is very proper for a pastor to speak to his members about Christian estate planning and, at that moment, Pastor Wiechmann will be happy to assist you.

When is the last time you held an Estate Planning Seminar in your congregation? When the local representatives of AAL or Lutheran Brotherhood hold these seminars in your church, invite Pastor Wiechmann to be present so that he can encourage your people to include your parish in their wills and trusts. Better yet, contact Pastor Wiechmann first and ask him to help you set up your seminars. You can contact him at 507-344-7311 or you can write him at Bethany Seminary, 6 Browns Court, Mankato, MN 56001.

### **A NEW TREASURER**

Mr. Leroy Meyer was elected to the Board of Trustees of our Synod in 1966. He has served on that Board since that time, a period of 35 years. He was then elected treasurer in 1972 and has served to the present. Much assistance was provided to the treasurer with the addition of our business administrator, Mr. Keith Wiederhoeft.

With Mr. Meyer's full support, the synod, at last year's convention, amended its by-laws to provide for the appointment of the treasurer. At his suggestion, the Board of Trustees at its May meeting appointed Mr. Keith Wiederhoeft to the position of synod treasurer, effective August 1, 2001. The resolution of last year's convention needs to be ratified this year in keeping with our constitution.

I have worked with Mr. Meyer for many years while I have served as president. In all of these years he has carried out the important duties of his position with great competence. The Board of Trustees has relied very heavily on his knowledge of synod affairs and his grasp of financial matters. His love of the synod and all of its programs is greatly appreciated. We extend to him our deepest gratitude.

### **NEW MEMBERS**

This year we are pleased to welcome one new pastor from the Lutheran Church-Missouri Synod. He is the Rev. Daniel McQuality who comes to us upon the recommendation of the Colloquy Committee. He has been installed as pastor of St. Paul's Lutheran Church in Escondido, California. Several other pastors from the Lutheran Church-Missouri Synod have applied for colloquy with our ELS. We have not accepted any more applications because we feel it would be better to wait until after the synod has settled the matter of its position on the Doctrine of the Office of the Ministry.

We also welcome four new graduates of our Bethany Lutheran Theological Seminary who have completed their vicarage year. The new graduates are William Grimm, Timothy Hartwig, Karl Hermanson, and Lawrence Wentzlaff. They have received and accepted calls to the following parishes: William Grimm to the Fertile/Crookston Parish; Timothy Hartwig to the Lake Havasu City Congregation; Karl Hermanson to the Northwood, Iowa, Parish; and Lawrence Wentzlaff to the Fort Mojave, Arizona Parish. We are very pleased to have these young men serving as pastors in our synod. They are dedicated and committed to the cause of preaching the blessed Gospel of our Lord Jesus Christ. The Assignment Committee has also made the following assignments of vicars: Michael Dale, Grace Lutheran, Vero Beach, Florida; Kurt Kluge, Zion Lutheran, Tracy, Minnesota; Robert Lawson, Jr., Reformation Lutheran, Hillsboro, Oregon; and Gregory Schmidt, Our Savior's Lutheran Church, Naples, Florida. This year is their final year of training before they are ordained and installed as pastors of congregations. We should remember these young men in our prayers and give thanks to the Lord for providing laborers for His harvest.



## **ELS CELEBRATES 2000 YEARS OF GRACE**

The official celebration of the 2000 Years of Grace Thankoffering began with a "kickoff" Sunday on November 5, 2000. The theme for the two-year celebration is "CHRIST THE SAME YESTERDAY - TODAY - FOREVER." The Committee appointed by the president to make plans for this offering consists of Mr. Herb Berg, chairman; Rev. Michael Smith, secretary; Rev. Erwin Ekhoﬀ; Prof. Silas Born; Prof. Adolph Harstad; Rev. David Lillegard and Pres. George Orvick.

The Committee worked very hard in preparing the plan and the publicity for the gathering of this special offering. The goal of the offering was set at \$1,000,000 to be gathered over a period of two years. This is to be divided as follows: \$100,000 for parish evangelism assistance, \$200,000 for establishing two Christian Day Schools in Peru, \$700,000 for starting new home missions and a cross-cultural mission.

We rejoice that we have been able to accomplish goal number one, namely the \$100,000 for parish evangelism assistance. The Board for Evangelism has established a plan whereby congregations may apply for help in carrying out local outreach programs.

We are now working on the second goal, namely the establishment of two Christian Day Schools in Peru at an estimated cost \$200,000.

Careful plans and informative publicity was made available to each congregation. The congregations were asked to establish a special committee to carry out the offering in their midst. The publicity information included a Bible Study which we hope was undertaken by the congregations in September; three bulletin covers for use in September, October and November; a special video presentation, major brochure, statement of intent cards and envelopes were provided to each congregation.

At last year's convention pledges and gifts were gathered from those who were in attendance. The amount given and pledged was about \$118,000.

We hope that now the congregations are organized and have had their own "kickoff." We urge the respective congregational committees and the pastors to be diligent in publicizing and promoting this special offering for 2000 Years of Grace since the birth of our Savior. Gifts for this special thankoffering are being received but are coming in at a very slow rate. The total received thus far is about \$165,000. We are so far disappointed in the apparent lack of commitment to this special offering. We therefore urge pastors and congregations to examine their participation and keep the offering on their regular agendas, give it adequate publicity, and to pray that the offering will be truly an expression of our gratitude for 2000 Years of Grace.

## **GRATITUDE FOR FAITHFUL WORKERS**

At this convention we will express our thanks to the Lord for providing faithful workers who have served in our synod for many years. They are as follows: The Reverends Erwin Ekhoﬀ; Theodore Gullixson, Robert Otto, David Lillegard, Arthur Schmitt, John Moldstad, Sr. and Milton Tweit. The total number of years served by these men adds up to 280 years. When we think of the work that they have done such as the number of sermons preached, the number of baptisms performed and communions given, the number of confirmation classes taught, and all of the other duties that a pastor has we surely realize the impact that these faithful servants have had in building and extending the Lord's kingdom. Who knows how many souls have been won for Christ and guided on their way to eternal life through the faithful laborers of these servants. It is our practice to list only the anniversaries of pastors. We should however remember also the faithful Christian Day School teachers who have likewise taught God's Word perhaps to more souls and more frequently than the pastors have by their daily religion classes in our Christian Day Schools. We have honored them on previous occasions but it would be well if the Board for Education and Youth could compile a list of those who have served long and faithfully in that calling.

## **FOUR CORNERS MISSION**

The Four Corners Mission Society based in Cape Cod, Massachusetts, is led by the following officers: Mr. Paul Chamberlin and Mr. Charles Moldstad. Pastor James Krikava works in the Czech Republic as a missionary at large. He reports that he is working with a radio ministry, preaching at several locations in Prague, Plzen and other places. For the sake of good order it would be better if the Four Corners Mission Society would become a church-related organization under the umbrella of our ELS. Missions Counselor Steven Petersen visited Pastor Krikava in the Czech Republic this past year and will attend a

meeting of the board of the Four Corners Mission Society this summer.

### **THOUGHTS OF FAITH**

There have been several new developments in our church-related organization, Thoughts of Faith. The work of Thoughts of Faith is under the direction of a board of directors. The new administrator for this board is Mr. Kermit Traska and the headquarters are in Oregon, Wisconsin. Each board meeting is also attended by representatives of our Board for Foreign Missions, Mission Counselor Steven Petersen, and your Synodical President. The Rev. John Shep has resigned from his position with Thoughts of Faith and also has withdrawn his membership from the clergy roster of our Evangelical Lutheran Synod. He is attempting to organize a new mission society known as "Living Letters." This organization seeks to do mission work in Ukraine also. Such work would be in opposition to our Thoughts of Faith and the Ukrainian Lutheran Church. Such a procedure is divisive and does not have the approval or support of our synod.

The Rev. David Meyer, who has faithfully served as administrator in the Thoughts of Faith office, has announced that he will be resigning and will be moving to Australia together with his family. Thoughts of Faith has accomplished a major goal which has led to the establishment of the Ukrainian Lutheran Church. This church body now numbers about 2500 souls and operates a theological seminary in Ternopil. The bishop of the new body is the Rev. Vyacheslav Horpynchuk with headquarters in Kiev. Two members of our Doctrine Committee, Chairman Gaylin Schmeling and Synod Vice-President John Moldstad, Jr., visited Ukraine in the month of February to discuss doctrinal matters. A doctrinal statement was published by the Ukrainian Lutheran Church and examined by our synod's Doctrine Committee. On the basis of agreement in doctrine it is being recommended to this convention that the synod enter into formal church fellowship with the Ukrainian Lutheran Church. We have always had an informal fellowship because the church there was really a mission of our synod. However, now that it has grown, elected its own officers and church board, established its own seminary and a number of congregations throughout Ukrainian, it has been decided to establish a formal fellowship relationship. It is our hope that the Ukrainian Lutheran Church will be received into the Confessional Evangelical Lutheran Conference next April and thus take its place amongst the confessional church bodies throughout the world. The Rev. Greg Sahlstrom, formerly pastor of Hope Lutheran Church in West Jordan, Utah, has accepted a call to serve as the board's representative in Ukraine. Pastor Sahlstrom will be commissioned for this new position at this convention.

The work in the Czech Republic continues to make steady progress. The Christian Day School has an enrollment of 156 students with seven full-time teachers and three volunteers. The mission is led by Pastor Matthew Luttmann who serves as administrator and Pastor Mark Grubbs. They serve St. Paul's Lutheran Church in Plzen and have established preaching stations in several other locations. One of these is in Marianske Lazne and another in Tlucna. A congregation named Holy Cross Lutheran Church has been established at Horni Briza. Here there are about ten people who regularly attend worship and there are often visitors in attendance. In this town of Horni Briza there is no other church of any kind. Two young men are also in the process of studying for the ministry. Martin Vrsacky has been studying theology for two years in the mission and helps with the worship services. He attended Bethany College a couple of years ago. A second Czech man, Mr. Petr Krakora, is already beginning his studies in the biblical languages and in biblical doctrine. It will be wonderful if these two men who are natives of the Czech Republic will finally complete their training and be able to become national pastors.

### **OUR BRETHREN IN LATVIA**

The Confessional Lutheran Church in Latvia continues to make progress. The president of the church body, the Rev. Gundars Bakulis, is a graduate of our seminary. There are nine congregations that belong to the church body so far. We continue to pray for the Confessional Lutheran Church in Latvia. Some of the funding for the church body comes through the Thoughts of Faith organization. Special gifts may be sent to our synod treasurer. The recent meeting of the European section of the CELC was held in Latvia so many other representatives from the small confessional church bodies in Europe had the opportunity to visit their sister church. Seminary Student Egons

Mudulis continues his studies at Bethany Lutheran Theological Seminary. We pray for our brethren in our new fellowship.

### **THE HISTORICAL SOCIETY**

On June 9th the fifth annual meeting of the ELS Historical Society will be held at Bethany Lutheran College. The featured speaker this year is the Rev. Daniel Preus, Director of the Concordia Historical Institute. He will present the topic, "Learn It or Lose It: The Life and Teaching of H. A. Preus as Instruction for the Church Today." We are pleased that our ELS Historical Society has gotten off to such a good start. It is now five years old and serving a valuable purpose. In this connection we also wish to commend the Archives Committee. Pres. Norman Holte is our synod's archivist and he is assisted in his work by the Rev. Walther Gullixson. They are very careful to preserve records from the past. The correspondence of our synod officers and the minutes of the various boards of the synod all provide an authentic record of the life of our synod in years past. We need to learn from the past in order to make wise decisions for the future.

If you wish to receive to the publication of the Historical Society known as "Oak Leaves" you may subscribe by writing to: Historical Society, 6 Browns Court, Mankato, MN 56001.

### **SHORTAGE OF PASTORS AND TEACHERS**

We, together with almost every other organized church body, are experiencing a shortage of pastors to fill the various vacancies in our synod. We now have about 12 vacancies and only 4 candidates being assigned to vacant parishes. Pastors and congregations should search for talented young men who could be encouraged to enter the ministry. Sometimes all it takes is a word of encouragement from the pastor, parents or members of the congregation to persuade a young man, or one who is in midlife, to enter into this vocation. Sometimes financial help is needed. Perhaps a congregation might set up a trust fund which could be used to help support a young man during his seminary years. I shall never forget the encouragement that I received from Pastor Arthur Ranzow, pastor of Richland Lutheran Church, Thornton, Iowa, as he urged me to enroll at Bethany and go on into the ministry. Pastors should send the names of all of their high school graduates to Bethany College and also to Bethany Seminary so that in their college years they may receive information about Bethany and about the possibility of entering the office of the ministry. Christian Day School teachers are also in short supply. We have to depend upon our sister synod, the WELS, to supply our need for such teachers. Let us continue to pray fervently to the Lord of the Harvest that he will send forth laborers into his harvest.

### **DEEP APPRECIATION**

Hundreds of hours and a great deal of talent are being contributed each year by the pastors and lay people who serve on the various boards and committees of our synod. As a result the operation of our synod is very cost effective. We have a steady supply of talented men who are willing to serve the Lord by helping to carry out the various assignments of our church body. At our Bethany Lutheran College Pres. Marvin Meyer, the administration, the faculty and staff have labored most industriously in carrying out the mission of the college. The faculty and the staff of Bethany Lutheran Theological Seminary have likewise provided excellent training for our future pastors and have helped to keep our synod on the path of historic, confessional Lutheranism. Likewise, throughout our synod, pastors of the congregations and the teachers in the Christian Day Schools are highly dedicated to their calling. The gift of pastors and teachers who are dedicated to the service of the Lord and to the welfare of our membership is indeed a priceless gift. Our missionaries on the foreign fields and in our home mission congregations are so completely dedicated to telling others about the good news of salvation in our Savior Jesus Christ. We wish to commend our workers here in the synod headquarters building. We are much better organized at this present time than we have been in the past. This is due to the fact that we have three full-time employees in the persons of Missions Counselor Steven Petersen, Deferred Giving Counselor Richard Wiechmann and Synod Business Administrator Keith Wiederhoeft. In addition to them we are served by two highly competent and dedicated secretaries - Melvina Aaberg who has completed twenty-five years of service to our synod work and Mary Jane Tweit.

## **A VISION FOR THE FUTURE**

As I enter upon my last year of service as president of the Evangelical Lutheran Synod it seemed right to me that I should leave office with some kind of "Vision for the Future." Now only the Lord knows the future. But we need to plan and to set forth goals and objectives which might be of some help to the person who will succeed me in office and to the synod in the years to come.

In order to carry this out I have appointed an Ad Hoc Committee. We have agreed that it would be best if such a "vision statement" was the result of input from a cross section of pastors and lay people. This group would have a wide range of opinions and convictions concerning our synod - what could be changed, how we could improve our structure, etc. All of this would be for one purpose: that we might carry out our mission as defined in the Word of God and in the constitution of our synod to the glory of God and to the welfare of many souls.

The Board of Trustees has engaged Paul Tweit to lead a group of about 40 people in a planning process. It is our intention to bring 20 pastors and 20 laymen together at the Marvin M. Schwan Retreat & Conference Center to have a completely open discussion over a period of several days. From this process we hope to generate a plan that will define what our synod needs for maximum effectiveness as we proceed to carry out Christ's great commission. The Ad Hoc Committee will put this into a form that I can present to the 2002 convention for implementation by our standing Planning and Coordinating Committee.

The Board of Trustees has given its approval to this venture and funding is being arranged.

The title of the venture is **BUILD ON THE ROCK: A VISION FOR THE DECADE AND BEYOND.**

I cannot help but feel excitement as I think about what could come out of this. It would please me greatly if we could offer a plan which would be of help to the synod and to the next administration. We can only do this with the blessing of our gracious Lord. Only He knows the future but He has told us to plan wisely before "building a tower," etc. We therefore humbly ask for His help. We also solicit your prayers and suggestions as we proceed.

## **DOCTRINAL CONCERNS**

There is no shortage of doctrinal discussion and debate in our ELS. In the early 1950s and even previous to that we were discussing the Doctrines of Church and Ministry. This discussion was replaced by the debate on Church Fellowship which led to our severance of pulpit and altar fellowship with the LCMS in 1955. Finally in 1980 we adopted a set of Theses on the Doctrine of the Church by which that matter was settled in our midst. This was followed by a long series of studies and discussion on the Lord's Supper. The debate continued until it was finally settled by 1997. Now we find ourselves in a renewed debate on the Doctrine of the Public Ministry. The Doctrine Committee has drawn up a set of theses on the issue. We encourage our members to have a calm and sensible discussion of the matter, trying to understand each other's point of view. We always need to ask the question, **WHAT DOES GOD'S WORD SAY ON THE SUBJECT?** We must always base our doctrine on clear passages of the Word of God. We need to examine what the Lutheran Confessions teach as they are a correct interpretation of the Word of God. And then we should see what our church fathers, especially the fathers of our ELS, have taught on the basis of Scripture and the Confessions.

I believe that the Doctrine Committee, after years of study, has clearly set forth the teaching of the Word of God and the Confessions on this matter. To me Ephesians 4, 11-12 and I Corinthians 12 indicate that there is more than one form of the Office of the Public Ministry. The office of the pastor is obviously the most comprehensive form since the pastor is using all the Means of Grace and has the oversight in the church. But the office of Christian Day School teacher is surely a form of the public ministry as well, since teachers are called by the congregation to teach the Word of God publicly on its behalf.

Let us have a good, friendly debate on this teaching, bearing in mind that we are all brethren seeking nothing more than to hold fast to the pure teaching of God's Word. If possible, I urge you to adopt the Theses and thus lay to rest this matter which is troubling our relationship with one another and in our worldwide fellowship. Let us refrain from harshly judging each other and dividing up into little antagonistic groups. We need to walk

together and work together in peace and harmony lest we destroy our precious synod which has survived, so far, the bitter controversies which have come upon the church. May God preserve us in peace and unity. The Apostle Paul is writing to us when he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4,1-3.

### **BETHANY LUTHERAN COLLEGE**

Graduation day at Bethany Lutheran College was May 11, 2001. It was an historic occasion because it was the first class to complete the four-year program and to receive baccalaureate degrees. Bethany embarked upon a bold and challenging venture when it was decided that our school should become a baccalaureate granting institution. Many prayers were offered up to the Lord. Much hard work on the part of the faculty and the administration was required. But the goal was accomplished and on May 11th we saw the first fruits of all of these labors. President Meyer and the faculty and staff deserve our deep appreciation for what has been a momentous step forward in the history of Bethany. The Board of Regents has provided capable direction and support for this venture. Let us pray fervently to our Lord that Bethany may continue to make progress as it serves today's young people. Especially let us ask the Lord to bless the new undertaking of providing a major in elementary education so that we may train teachers for our Christian Day Schools and for the public schools as well.

### **BETHANY LUTHERAN THEOLOGICAL SEMINARY**

Where would we be as a synod if we could not train our own pastors? Our synod began operating its own seminary in 1946. It has now completed 55 years in service of the Lord and of our synod. Under the leadership of President Schmeling and the faculty our young men, and those who are not so young, receive a thorough preparation for the pastoral ministry. We can be so thankful that we have a seminary faculty that is thoroughly committed to the verbal inspiration of the Holy Scriptures and who adhere steadfastly to the Lutheran Confessions. The Lord has preserved us in the truth and we need to offer Him our thanks and praise.

### **OUR SINCERE APPRECIATION**

Once again there have been so many faithful people who have served our synod so well in the past year. The officers and board members, the college and seminary administrators, our missionaries at home and abroad, faithful secretaries and a host of others without whom our church body could not operate. We herewith express our sincere appreciation to each and every worker who serves the Lord by serving our synod, our missions and congregations, and our educational institutions. Thank you for another year of dedicated service.

### **CONCLUSION**

It is by grace alone that our synod continues to carry out our mission. We are poor sinners who do not deserve all the blessings we have received. But our Lord is good. Not only does He daily and richly forgive us all our sins through faith in His Son Jesus Christ, but He continues to bless our efforts in serving His people, reaching out to the lost, and preserving His teachings in their truth and purity. May we ever have a spirit of humility and thanksgiving as we go forward in this new millennium.

With the Lord begin thy task;  
Jesus will direct it.  
For His aid and counsel ask;  
Jesus will perfect it.  
Every morn with Jesus rise,  
And when day is ended,  
In His name then close thine eyes;  
Be to Him commended.  
ELH 82, v. 1

*In Jesus' Name.  
George M. Orvick, president*

# THE TRUTH SHALL SET YOU FREE

## A CRITIQUE OF POSTMODERNISM

The Rev. Mark F. Bartels

Nearly 2000 years ago Pontius Pilate stood face to face with Truth. As he looked into the eyes of Truth, Pilate asked a question on behalf of humanity. His question has rung for 2000 years: "What is truth?" It is the question of the ages. Can the truth ultimately be known, and if so, how can one know that he possesses the truth?



This has been a question that the church has wrestled with for centuries. The church has fragmented into many groups and denominations over the issue of truth. Whose interpretation of Scripture is right and true? Can there be a church body that possesses the pure truth, whole and undefiled? If the truth can be known, why are there so many interpretations of the same passage? What is truth?

Pastors who have taught adult confirmation class have surely been confronted with the heartfelt inquiry of class members, "There are so many interpretations of the Bible, how can I know if this church's interpretation is correct?" What is truth?

Philosophers through the ages have sought to answer the question, "What is truth?" Plato, Aristotle, Thomas Aquinas, the Scholastics, the Nominalists, the Empiricists, the Existentialists, the Rationalists, and many others have all attempted to come to grips with the truth not only in religion, but in all areas of knowledge. All attempts have fallen short, each attempt has been replaced with yet another attempt. What is truth?

Christianity has struggled with some of the hard teachings of the Bible. How are they to be understood? How are they to be interpreted? Can the presuppositions of philosophy teach us how to approach the interpretations of hard passages? Through the ages, segments of the church have used the philosophical methods of the day to try to help interpret scripture. For example, the Rationalists say that the supernatural does not exist, the supernatural is unreasonable. Can this presupposition be used to interpret the hard passages of scripture? Did Christ really, in a supernatural and miraculous way, rise from the dead, or shall we interpret this passage in a more rational way? What is truth?

Different cultures have struggled with one another over the issue of truth. What is ethical and what is not? What is the best form of government? How shall we view economics? What makes Christianity more true than any of the other world religions? As the information age has explosively stretched our knowledge of each culture, how can we be sure that ours is right? Is it not just one of many options? What is truth?

For 2000 years, there has been the struggle to arrive at truth. But now, at least for a time, the struggle has ended. Whether we know it or not, our society and our children are being persuaded to believe that there is no absolute truth. Pilate's question rings loud and clear, "What is truth?" Is the truth, ultimately, after millennia of failed attempts, unknowable?

The idea that there is no absolute truth is the basic concept of the "post-modern" era that we live in. While all of us to one degree or another, especially our youth, have been affected by postmodernism, most of us are unaware of postmodernism and what it is. The goal of this paper is to examine the basic concepts of postmodernism, to point out its flaws, to examine how it has begun

to effect parts of the church, and to identify ways to stand against the dangers it presents to the church.

### What is Postmodernism?

Postmodernism is a philosophy, a method of viewing life and everything about life. Unlike philosophies that have preceded it, it does not claim to offer a worldview, that is, a basic set of truths that tie all of life together in some meaningful way... because the basic concept behind postmodernism is that there are no absolute truths, no sure and certain foundations upon which our knowledge and beliefs can stand.

Scripture rejects this basic concept of postmodernism. Scripture teaches that there are things that are absolutely true, and that absolute truth is knowable. The words and concepts recorded in the Bible are absolute truth, true for all people, of all cultures, of all times. Our faith accepts and clings to these truths of God and finds its hope, comfort and guidance in them. Scripture time and again attests to its own truthfulness, and to our ability to know the truth:

- Revelation 3:7 "These are the words of Him who is holy and true."
- John 17:17 "Sanctify them by the truth, Your Word is truth."
- Ephesians 1:13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation.
- James 1:18 He chose to give us birth through the Word of truth.
- Revelation 19:9 These are the true words of God.
- Revelation 21:5 Write this down, for these words are trustworthy and true.
- Ephesians 4:21 Surely you heard of him and were taught in him in accordance with the truth that is in Jesus Christ.
- John 14:16-17 "And I will ask the Father, and he will give you another Counselor to be with you forever - the Spirit of truth."
- John 16:13 "But when he, the Spirit of truth, comes, he will guide you into all truth."
- 1 John 4:6 We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

### Is this really the philosophical view of the day?

In a recent Gallup poll 88% of evangelicals surveyed claimed to believe that the Bible is the written Word of God, accurate in all it teaches, yet 53% of the same respondents claimed to believe there is no such thing as absolute truth.<sup>2</sup> In a similar poll, 70% of all Americans hold this same high view of scripture, but 66% of Americans and 72% of young people believe there is no absolute truth. Holding such mutually inconsistent truths is a sign of believing that there is no absolute truth.<sup>3</sup> In another survey, university students were asked if they believe there is such a thing as absolute truth. Their answers were along the following lines: "Truth is whatever you believe," "There is no absolute truth," "If there were such a thing as absolute truth how could we know what it is," and "People who believe in absolute truth are dangerous."<sup>4</sup>

During the past 30 years, views regarding sin have changed. When asked if premarital sex is wrong in 1969 at the height of the sexual revolution, 68% of Americans believed it was wrong. In 1987, considered a more "conservative" time, the number had dropped... only 46% of Americans felt premarital sex was wrong. By 1992 the number had dropped further... 33% of Americans believed premarital sex was a sin. Surprisingly, that same year, only 17% of Catholics felt premarital sex was wrong.<sup>5</sup> Gene Veith, author of "Postmodern

Times, A Christian Guide to Contemporary Thought and Culture," says, "These polls suggest something new. While people have always committed sins, they at least acknowledged they were sins. A century ago a person may have committed adultery flagrantly and in defiance of God and man, but he would have admitted that what he was doing was a sin. What we have today is not only immoral behavior, but a loss of moral criteria. This is true even in the church. We face not only moral collapse, but a collapse of meaning. 'There are no absolutes.'"6

Liberal theologian Martin Marty, speaking about the postmodern age, has said, "People pick and choose truths as if on a cafeteria line, until they get the right mixture or diet."<sup>7</sup>

**Why does postmodernism teach that truth is unknowable,  
that there is no absolute truth?**

These are the basic principles of postmodernism:

- Human language cannot express absolute truth.

Postmoderns teach that what we experience in life can never fully be expressed in words. For example, to use the word "fearful" to describe how I feel about delivering this paper comes close to describing what I feel, but no mere words can really describe my ultimate feelings. At best, they can come close. So when I say I am "fearful," your knowledge of how I feel is only partial. It is not complete. Therefore, postmoderns say, language is inadequate for imparting true knowledge.

In addition, postmoderns say that cultural differences make it impossible to know exactly what someone else is really thinking when he uses a certain word. We saw a perfect example of this in the news recently. When an American spy plane made a forced emergency landing on Chinese territory, the Chinese demanded an "apology." As time went on, it became very evident, that there were serious cultural differences between the Chinese understanding of the word "apology" and the American understanding of the word "apology." Postmoderns believe that all words have the same problems connected with them because of cultural differences. I may not understand what someone else is really thinking when he uses any given word. Culture has conditioned us to look at the meanings of words from our own perspective. I may never know what you really intended to say, because I may interpret the words that you used differently from how you interpret them. This leads postmoderns to say there is no absolute truth that can be expressed in words that will apply to all people of all times and cultures. Postmodernists believe this is also true of words or grammar in the Bible.

- History is unknowable

Postmoderns would teach that there is no such thing as absolute history. Anything we know about history or the past comes from "someone else." That "someone else" had a certain way of looking at things that was determined by his culture. For example, a Spanish explorer from the 1500's may have been conditioned by his culture to believe that Christianity should dominate the world, even by force, if necessary. His accounts of what happened when he conquered the Incas will be colored by such a cultural belief. Postmoderns say that his historical account of what happened will be a report of he believes really happened. But his report will be biased. He will leave things out of his report that were unimportant to him. An Inca account of the same events will be very different, and will include things that the Spaniard did not. But his account will also be biased by his cultural background. Because of this, postmoderns say that all history is only an interpretation of what the writer



believes happened. There is no way to determine absolutely what really happened. Therefore history is arbitrary, and there is no absolute truth in history. One postmodern writer puts it this way, "Texts never tell us what happened; they only describe the perception of the authors. They are not objectively true but are the truth as perceived by that person through the bias of language and culture. Historical texts are interesting for discovering not what happened but how people's view of the world was skewed by their culture."<sup>1</sup> Postmodernists believe this is also true of biblical history.

- Our view of everything is culturally conditioned

Postmoderns would say that our beliefs and the way we look at the world are not things we come up with on our own. We are products of our culture. The words and concepts that our culture uses shape how we look at everything. Because of this, the community is extremely important to the postmodern way of thinking. The community helps determine who I am and what I believe and how I think. Cultures or communities may be very large or very small. Most of us here, are part of the large culture or community known as "Americans." Americans have been culturally conditioned to look at justice differently from people of other cultures. Most of us here are also part of the ELS, which is a much smaller community that has helped shape who we are and what we believe. Our ELS culture is different from a Baptist culture. Every community has its own set of "truths" that may differ from, and even contradict the truths of another community. The key to postmodern thinking, is that each community has its own set of "truths" or beliefs that help its members react to life. Each community finds out "what works" for them. Postmoderns believe that no community or set of beliefs is inherently better than another, because there is no absolute truth. They believe this is also true of religious "communities" or faiths.

- Reason is replaced by experience as the ultimate authority

Since human reason cannot help me arrive at any sort of absolute truth, something else must take the place of reason to help give direction in life. For the postmodern that "something else" is experience. Experience becomes the authority. Experience teaches me what "works" and what "doesn't work" as I live my life. Life becomes an attempt to find out not what is true, but to find out what "works for me." My community helps determine that.

- Relativism and tolerance are the result

Relativism is the view that there is no absolute truth or falsehood, that there is no absolute right or wrong. This is the basic view of postmodernism. Because of this, postmoderns stress tolerance of other beliefs. Postmoderns teach that we must not act like our beliefs are better than anyone else's. All beliefs are equally valid. For them, this includes all religious beliefs. No belief is more "true" than another. No belief should be "put down." Postmoderns would say for example, that one person may believe homosexuality is wrong because of his cultural conditioning, while another may believe it is not wrong, because of his cultural conditioning. Neither view is right or wrong. Intolerance is a serious problem to postmoderns because it implies that someone thinks his beliefs are true while someone else's are false. It implies that a person believes in absolute truth. To the postmodern, this is a grave mistake.

Our young people are being brought up in a world that expresses these views at every turn. Television, education, art, the humanities, science, politics, and all the disciplines to one degree or another subtly attack the view of absolute truth. Political correctness corrals our children from using words that may offend a different view from theirs... we must be tolerant of other views and not judge them. Gay rights activists are given air time on prime

time and not judged negatively... we are being culturally conditioned. Our former president questioned the very meaning of words themselves when he said, "It depends on what the word 'is' means"... words have no ultimate meaning. Textbooks in school are rewriting history as interpreted from various viewpoints... pure history is unknowable. Classes are taught not in the instructor/student setting, rather, the class as a group is facilitated by the teacher and taught to question standards, and arrive at the best answer for them as a class... reason is no longer an authority. Fact and fiction are blurred in "reality" TV shows... what really is truth? Truth is culturally determined and experience is the authority.

### **Things Hollow and Deceptive**

The story is told that the Greeks fought against the city of Troy for ten years without conquering it. After ten long years of being unable to penetrate the Trojan defenses, the Greeks got into their ships and began to sail away, leaving behind a huge wooden horse on wheels at the city gates... apparently some sort of sacred gift or tribute. As the Greeks disappeared into the horizon, the Trojans wheeled the horse into the city and rejoiced. After so many years of fighting, it appeared as if the Trojans were victorious. Late that night, as the unsuspecting city slept, the belly of the great wooden horse opened up. Several soldiers slipped out and unlocked the city gates, where the other Greek soldiers, who had sailed back to shore in the darkness, were waiting. The city of Troy was taken captive by means of something hollow and deceptive - the Trojan horse.

Colossians 2:8 says, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ." Over the centuries there have been many Trojan horses in the form of human philosophies that have been rolled into the unsuspecting church and have taken many captive. In Colossians 2:8 God warns us to beware of the deceptive nature of human philosophies and the harmful impact they can have on His church. Anything deceptive is opposed to the truth. Anything opposed to the truth can take one captive. As God's people we do not want to be taken captive; we want to be free. Christ told us, "If hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

Human philosophies, like the Trojan horse, often appear inviting and harmless. They appear to have the answers to some of the difficult questions of life. They may appear helpful to the church. So the church wheels them into its midst, and the unsuspected destruction begins. For the past several generations the Trojan horse has been Rationalism. Rationalism held to the basic concept that science and reason could answer the questions of life. The Trojan horse of Rationalism was rolled into the church as a means to help interpret scripture. Maybe Rationalism could answer some of the hard questions of scripture. And it did. It decimated scripture. It presupposed that the supernatural is not real. On that basis it did away with verbal inspiration. It did away with the miracles. It did away with the virgin birth. It did away with the deity of Christ. It did away with the Gospel. And many were taken captive.

Now a new Trojan Horse, a new philosophy, stands at the gates of the city. Some in the church have already opened the doors. As God's people we need to be aware of the philosophy of the age so that we are able to recognize it, recognize if it has slipped into the church, and sound the clear call to beware and to stand on guard against the hollow and deceptive philosophies which depend on human tradition and the basic principles of this world. The new Trojan Horse that stands at the gates is postmodernism. We need to know the con-

cepts of postmodernism so that we can recognize it, and learn to stand against it, so that we and others will not be taken captive.

### Human Reason

How shall we respond the the postmodern concept of human reason? How useful are our rational capabilities for determining what is true? Postmoderns take a low view of human reason. This is not necessarily bad in and of itself. In places, scripture also takes a low view of human reason. To some extent, scripture agrees with postmodernism, that human reason is incapable of arriving at the truth. But there are serious differences.

- Postmodernism attacks human reason on every front, in every discipline, from science to art to religion, claiming that because of the limitations of language and our culturally conditioned view of life, reason is incapable of arriving at any sort of absolute truth, including religious truth.

We differ from this view. Scripture attacks human reason not in all areas of life, but in one area only: spiritually. Ephesians 2:1 says, "You were dead in your trespasses and sins." Our sinful nature is so strongly evil, that it leaves us as dead men spiritually, incapable of making any movement toward God, especially rationally. Titus 1:5 says, "To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted." The unbelieving mind is corrupted, in fact so corrupted that Romans 8:7 says, "The sinful mind is hostile to God. It does not submit to God's law, nor can it do so." The sinful mind cannot arrive at the right answers about spiritual things, in fact, it is even strongly hostile to the right answers. 1 Corinthians 2:14 pushes the sinful condition of our minds even further when it says, "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned." God's ways are not only undiscoverable to the sinful human mind, but appear to be the opposite of wisdom. God's ways appear foolish to the sinful human mind. And what appears more foolish to the human mind than the very essence of scripture, the Gospel... that God should become happy with me by putting someone else to death. Yes, the gospel is foolishness to those who are perishing. 2 Corinthians 4:3 says, "And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." While we would agree with postmodernism that human reason is limited, we believe it is not only limited, but incapable and terribly misguided in spiritual matters not because of the limitations of human language and culture, but because of sin.

- Postmoderns teach that human reason cannot arrive at any absolute truth, including spiritual truth. Therefore, they assume that the truth is ultimately unknowable, even in spiritual matters. We, however, believe that even though sinful human reason is incapable of arriving at spiritual truth, the truth is nevertheless, knowable. We believe that since we cannot come to the truth on our own by using human reason, God has graciously provided a way for us to know the truth. He has revealed it to us through His Word. We believe that Scripture is the Word not of man, but of God on the basis of such passages as 2 Timothy 3:16 "All scripture is given by inspiration of God," and 2 Peter 1:20-21 "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." We believe these words. We believe that every word of scripture is God's Word, and there-

fore absolutely true and reliable. We believe that scripture is God's revelation of Himself to the world, and that absolute truth, which applies to all people of all times, can be known not through human reason, but through divine revelation.

We do not arrive at the understanding that Scripture is true by using human reason. We are convinced scripture is true by the working of the Holy Spirit in our hearts. Luther explained it well in "The Bondage of the Will" when he said, "If you speak of the internal clarity [of scripture], no man perceives one iota of what is in the Scriptures unless he has the Spirit of God. All men have a darkened heart, so that even if they can recite everything in Scripture, and know how to quote it, yet they apprehend and truly understand nothing of it. They neither believe in God, nor that they themselves are creatures of God, nor anything else, as Psalm 14:1 says: 'The fool has said in his heart, There is no god.' For the Spirit is required for the understanding of Scripture, both as a whole and in any part of it."<sup>8</sup> In short, faith is required to accept Scripture as truth. The Holy Spirit has convinced us through the Word that we are lost and condemned sinners and has caused us to be troubled over a feeling of God's wrath and a horror of God's judgment and of hell. Having done so through the law, He has then comforted us through the gospel, assuring us that for Christ's sake and because of His perfect life and His death on the cross we are declared not guilty, our sins are forgiven and we are right with God. The Holy Spirit has worked this faith in our hearts, giving us new hearts which trust the Bible to be the Word of God, true and reliable. In postmodernism, experience becomes the authority and replaces reason. If reason is incapable of arriving at an adequate view of life, then something else must take its place. For postmodernism that something else is human experience. Experience in my own community setting will convince me whether my particular view of life is one that works for me.

We would agree that experience plays a central role in our Christian faith. I experience the shame and guilt of my sin brought on by the law. I experience the joy of salvation brought on by the gospel. However, experience ought never be authoritative as a Christian determines what is true and real. Experience, like human reason, can be mistaken. I may feel guilty when I shouldn't. I may not feel guilty when I should. If I base my beliefs on such experiences, I will be sadly misguided. I have something far more certain than life and all experience: the sure and certain commands and promises of God. When God promises my sins are forgiven for Christ's sake, that is the foundation I can build on, even when experience tries to tell me otherwise and causes me to still experience the burden of my sin. In fact, we believe that experience will often seem to contradict God's promises, which is why scripture defines faith as being certain of what we do not see. I may not see or experience God's blessings in time of trouble, but faith is certain His blessings are there because faith is based on the promises of God, not on what I see and experience.

Postmodernism's view of human reason does not set us free. It claims that reason cannot lead us to the truth. Rather, it takes us captive to experience, which at best determines not what is true, but what "works for me." The Bible's view of reason, on the other hand sets us free. It enables us to see the sinfully corrupted powers of human reason in regard to spiritual truth. It teaches that spiritual truth can be known through the divine revelation of God's Word. It presents law and gospel through which the Holy Spirit works to bring faith to the heart, a faith which renews the mind and brings with it a sanctified use of human reason in interpreting scripture. It frees us from the hollow deception of human philosophy. "If hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

## Language and History

Language and history are problematic for the postmodern. Postmoderns believe that language does not convey truth, and history is unreliable. History is only what the author believed to be the truth given his cultural biases.

Language and history are very relevant topics for the Christian for this reason: We believe and teach that the correct method of Biblical interpretation is the method known as the "historical-grammatical" method. By examining the historical context of the text and by studying the original grammar of the text, we can arrive at the one intended meaning of the text. It is more than a little striking to note that it is these very foundations of history and grammar that the postmoderns attack in any search for absolute truth. To their way of thinking, the historical-grammatical method of biblical interpretation is an absurdity because of its reliance on language and history. Obviously, this implies a clear difference between true biblical interpretation and postmodern biblical interpretation.

Postmoderns believe that there are problems with every author, including biblical authors. Authors use words. Words can never really explain what someone is ultimately thinking. Words may have a different meaning to me than they did to the author. I can never be sure of the intended meaning of his words. Authors are conditioned by their culture to think a certain way. Therefore, an author's stories will be biased to his way of thinking. My culture may have taught me to look at things in a different way. I cannot assume that his way of looking at things is better than my way of looking at things. I may not even really understand his way of looking at things. Therefore, no one can ever know exactly what meaning the author intended when he wrote the text. This is a simplistic explanation of how postmoderns look at texts.

So how does a postmodern reader get any meaning out of a text? How does he interpret it? The postmodern believes that the author is not the authority over the text, because his intended meaning can never really be discovered or understood. Therefore, the reader must insert his own meaning into the text. There is not one correct interpretation of a text. There are many possible interpretations. The reader will try to find a meaning that fits in well with his own community's way of looking at things. The reader becomes the authority over the text.

To us, this all sounds quite absurd, but this is the sad direction in which society is headed. Now feminists can read the Bible and insert their own meaning into the texts, as can every other special interest group and denomination. No one can say that one interpretation is better than another.

Anyone who assumes that he stands as the authority over the text, rather than the text standing as the authority over him, has fallen into profound arrogance. We believe in verbal inspiration, "that the Holy Spirit, in a miraculous way, breathed into the minds of the writers the very thoughts they should express, and the very words they should use. This doctrine of verbal inspiration assures us that the Bible is God's Word and therefore contains no errors in any of its parts or words." (ELS Catechism, questions #4 and #6) We believe that God is the author of the text and that He used human instruments to record His divine intended meaning. God does not have cultural biases. God does not use language that is unclear. God does not make assumptions about absolute truths that are faulty. Scripture is God's Word and we are not the judge of scripture. Rather, scripture is our judge. Luther said, we "must not be scripture's judge - we must remain its pupils"<sup>9</sup> and "with scripture as judge we can differentiate between true and false doctrine"<sup>10</sup> The Formula of Concord states, "We believe, teach and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated

and judged are the prophetic and apostolic scriptures of the Old and New Testaments alone, as it is written in Psalm 119:105 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul writes 'Though an angel from heaven preach any other gospel unto you, let him be accursed.' Galatians 1:8" M. Teske in an essay in "The Word of God in the Lutheran Church" wrote, "If we interpret scripture on the basis of preconceived notions or opinions we become guilty of setting ourselves above scripture; we are then in fact telling God what He is supposed to mean or what He is saying."<sup>11</sup> Quenstedt states so well, "The... holy scriptures in the original text are the infallible truth and are free from every error, or in other words, in the... holy scriptures there is found no lie, no falsity, no error, not even the least, whether in subject matter or words, but all things and all the details that are handed down in them are most certainly true, whether they pertain to doctrine, or morals, or history, or chronology, or topography, or nomenclature; neither ignorance, nor thoughtlessness or forgetfulness, nor lapse of memory, can and dare be ascribed to the ... Holy Ghost."<sup>12</sup>

We believe that the historical-grammatical approach to interpretation is the only approach which lets God be the authority and scripture the judge. David Kuske in "Interpretation: The Only Right Way" states regarding the historical-grammatical method:

- "History... has a twofold relationship to God's Word. First, Scripture relates historical events that either accompany or are a basic part of the way in which God accomplished our salvation... Secondly, the words of the Bible have a historical setting or background because of the way in which God chose to have his Word written down for mankind... The historical setting of words simply means: who is speaking, to whom, where, when and why... For this reason the Bible interpreter must concern himself with the historical setting of a passage in Scripture if he wants to do full justice to his task."<sup>13</sup>

- Concerning grammar he says, "The inspired words of Scripture must be understood only according to the one obvious sense that they convey in common usage. Otherwise what God wants to communicate to us through these words is not what he wants to say to us but what we decide we want to hear him say to us... The Bible can make the child wise and give understanding to the simple because the meaning of its words is that which is conveyed by common usage. Thus, Scripture has an objective clarity in all it says. We might fail to grasp the one intended sense because of our sinful nature, which may blind us to a truth. Or our weak faith and understanding might be the problem... But if one fails to grasp the one intended sense there is one thing that this failure does not give him the right to do. It does not give him the license to deny the clarity of Scripture and to give the words a different meaning... In the Bible, God speaks in human language. Before the pages of Scripture can be understood theologically, they must be understood grammatically, that is, in terms of the common usage of the biblical languages. The first step is the study of the meaning each word has in a given context. The second step is the syntax of the words - how they are arranged in a group and the meaning they take from the particular way in which they are grouped. The interpreter will understand the words literally unless some of them are clearly designated as being figurative. The task of the interpreter, then is to find the one divinely intended sense of each passage since the only meaning of the words of Scripture is the simple, plain meaning."<sup>14</sup>

We believe that each passage of Scripture has one intended meaning, not many interpretations as the postmoderns believe. Unlike the postmoderns, we believe that the original intent of the author, who is God, can be discovered by

letting scripture interpret itself using the historical-grammatical method. Unlike the postmoderns, we believe that there is an external clarity to scripture. The postmodern view undermines the fact that the doctrines taught in Scripture state objective truths. While postmoderns believe that they are free to interpret the text the way they wish without seeking the absolute truth of the text, we believe the opposite. The very truth revealed in the text of the scripture is what sets us free from falsehood and bondage to sin.

### **Cultural Conditioning**

Postmodernism does not teach that the individual determines his own view of life. Postmodernism teaches that the community determines, to a large extent, how each individual views life. In a sense, the individual submits himself to communal authority. For example, if I grew up in Western civilization, my culture determined for me that truths cannot contradict one another. On the other hand, if I grew up in Eastern civilization, my culture determined for me that there can indeed be truths that are contradictory, and that this is not a problem. The individuals in each culture work with the set of assumptions handed down to them by their culture. The point is, that the community is an essential part of how life is viewed and lived. With this in mind, postmodern thought has begun to manifest itself in Christianity.

Robert Webber, a postmodern theologian, states, "the community is an extension of Jesus, a communal society in which the social unit is the community rather than the individual. What this means for the church is that Christianity must recover the primacy of being a Christian community. People come to faith not because they see the logic of the argument, but because they have experienced a welcoming God in a hospitable and loving community."<sup>15</sup>

When this theologian states, "People come to faith not because they see the logic of the argument, but because they have experienced a welcoming God in a hospitable and loving community," this is a blatant denial of the power of the Holy Spirit to work through the means of grace, the Word and Sacraments, by which He alone creates, sustains and strengthens faith. We do not accept either of this postmodern's options. It is not the logic of the argument that brings a person to faith. It is the Holy Spirit working through law and gospel, which appear foolish to human reason. Nor is it experiencing the Christian community that brings a person to faith. At best, experiencing a loving community can cause a person to be interested in hearing the Word. To the postmodern, the Christian community is seen to have greater importance and power in creating faith than the Gospel in Word and Sacrament. The community becomes more important than the means of grace. Christian groups which deny the power of the means of grace will be susceptible to this kind of thinking. Many churches are very active in trying to offer a community "feel" to their congregation. Those brought up in the postmodern generation will be susceptible to finding a church based on its community "feel."

Are we as confessional Lutherans at a disadvantage? Do we have a community "feel" to offer? Can we not offer community of the most profound order? Do we not teach the justification of the sinner as our chief doctrine? Is it not this very teaching that breaks down the walls of hostility between God and man and between man and man. Is it not true that by faith in Christ we are all made one? Is it not true that by justification we all become a part of the body of Christ? Is it not true that in Christ there is no male of female, Jew or Greek, slave or free? Is there not one faith, one hope, one Lord, one Baptism, one Spirit which unites us all? Ought not our congregations of all congregations display this unity of the justified. As we continue to preach and

teach law and gospel, sin and grace, what unity is created in our midst by the Holy Spirit! It is the very means of grace that have the power to bring to faith and to create a unity, a community of believers... the Holy Christian Church, the Communion of Saints!

The postmodern position on the importance of the community in determining how life is viewed has another disturbing impact on Christianity. Stanley Grenz, a postmodern evangelical, in an essay entitled, "To Boldly Go Where No Evangelical Has Gone Before" writes, "Since truth is not eternal and unitary and since we are conditioned by our social and historical setting, all knowledge is also similarly limited and relative. Rather than being individual, truth is social or a product of the community of which the knower is a part. The specific truths we accept, as well as the very conception of truth that we hold are conditioned by the groups to which we belong."<sup>16</sup> Biblical interpretation is done by "each generation of readers as they bring their own presuppositions, their own cultural formation and their own issues to the text."<sup>17</sup> Another postmodern author writes, "many specialists in [biblical interpretation] argue that understanding a text requires an interpretive community whose shared assumptions and shared language make interpretation possible." This all implies that there is no single interpretation of the texts of scripture that stand for every age and every community. It implies that the interpretation of the texts can and will change from age to age and community to community. Interpretation to postmoderns is, not "What do the Words mean to the whole Church of God?", rather, "What do we think the Words mean only to our particular group?" In this view, the ruling norm that determines truth is not the Word, but the group or community to which we belong. The group stands over and above the Word.

We, on the other hand, believe the opposite. We believe that God's Word stands over the church. We believe that the Church is the product of the Word. The Word creates the Church as the Holy Spirit works through it to convict us of our sin and bring us to faith is Christ's redemption, won on the cross. The Word of God is the ruling norm for the church. The interpretation of a text does not change from age to age and community to community.

Since postmoderns do not believe in absolute truth, there is no such thing as unity based on truth. At best there is unity based on group consensus. We however, believe the opposite. There is absolute truth, and unity is based upon adherence to the truth. Romans 16:17 "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them." 1 Corinthians 1:10, "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."

### **Tolerance**

Madison Wisconsin has a newspaper circulated by University of Wisconsin students called "The Isthmus." In a recent article, one of the reporters investigated some of the "megachurches" in the Madison area. Listen to his postmodern view of religion: "It seems equally possible that people worshipping as Catholics or liberal Protestants or Jews or Buddhists or Muslims might be finding salvation, and so might people who worship the sun or who don't worship at all. I don't claim to know all the ways that salvation is doled out. At this point, conservative Christians would bring up John 14:6, where Jesus says, 'I am the way the truth and the life. No one comes to the Father except through me.' And as a liberal Christian, I need to make sense of that; I cannot



simply pretend the statement isn't there. To me, the statement has always meant that while Christ has the power to give eternal salvation, we have no idea what that means or how it's done. Evangelicals take it to mean that salvation comes only when you say a formulaic prayer, something like, 'Jesus is my personal Lord and Savior.' Eternal life is a strange, awesome concept; to believe in it is tough enough, to believe you know the only way to achieve it, that's mind-boggling. And this brings me to the main shortcoming, a potentially dangerous shortcoming, of the new American suburban evangelicals. They refuse to think with an open mind about scripture, and, in some cases, their refusal causes their theology to become spoon-fed, tunnel-visioned and combative. They have power, money and numbers. And they have the ability to divide entire cities and nations with their power and their theology."<sup>18</sup>

Whether he realizes it or not, this young man is thoroughly indoctrinated in postmodern thinking. The strongest ethic taught by postmodernism is tolerance. No belief or lifestyle should be judged. Every belief and lifestyle is as valid as the other. If there is no absolute truth, we have no right to impose our way of thinking upon others. We must respect all beliefs. Christians must not claim exclusive rights to the truth.

It is true that Christians ought to be "tolerant" people in the sense of being loving toward all, but not for the reasons that postmodernism gives. We must be loving and respectful and even "tolerant" of all people, but not because their views have an equal footing with scripture. Christians love all people, even their enemies, not because their beliefs are as valid as ours, but because Christ's gracious love for us motivates us to love others. 1 John 4:10, "This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins." Romans 5:8, "God demonstrates his own love for us in this: While we were still sinners, Christ died for us." Philippians 2:3-5, "In humility, consider others better than yourselves... Your attitude should be that same as that of Christ Jesus." True love for those who believe and live differently than we do will involve a love for their souls. True love will point out sin and call to repentance. True love will proclaim the saving gospel message. True love will seek to convert sinners to faith in Christ. True love will point out falsehood. True love is not satisfied to let others stay lost in false beliefs.

Christianity is not one among many equally valid religions. Christianity is by its very nature not inclusive of other belief systems. It is exclusive. Jesus said, John 14:6, "I am the way and the truth and the life. No one comes to the Father except through me." Acts 4:12 says, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Christianity does not accept any other way of salvation than by grace alone through faith alone in Christ alone. Christianity is exclusive, which means we believe that we have the only truth, the only true way to be saved. We also believe that other religions are wrong, mistaken and false.

The one "sin" that postmodernism recognizes is intolerance. To a postmodern, I am intolerant if I believe that the truth I to cling is the only correct truth and that other beliefs are wrong. Such a view is considered dangerous by many postmoderns. Could it be that the Church will begin to feel persecution because it claims that it alone has the truth? It has happened before. Gene Veith says, "The Roman Empire was, to say the least, a pluralistic society. Though they had lost their ancient virtues, Romans were supremely tolerant. The only people they could not tolerate were the Christians. During the persecutions Christians who refused to recant their faith had their legal rights suspended and could be instantly put to death - under a legal system otherwise scrupulously fair. According to historian Stephen Benko, in his

study of the anti-Christian propaganda in imperial Rome, one of the main reasons the early Christians were persecuted so cruelly was that they claimed to possess exclusive truth. In its decay Roman culture had become something like postmodernist culture, advocating cultural relativism... and the validity of all religions (as long as they burned incense to Caesar). The Christians' refusal to acknowledge this was bad enough. But what galled the Romans and whipped them into a murderous rage, as Benko shows, was that these low-life primitive slaves claimed to possess the only truth."<sup>19</sup>

There is pressure from the world for Christians to affirm that other religions are as valid as ours. There is also pressure from within Christendom for Christians to be affirming of other Christian denominations and beliefs. Robert Webber, a postmodern theologian, states, "The church throughout history has unfolded in many cultures and therefore no one expression of the church stands alone as the true visible body of Christ. This means that we must affirm the church in its different paradigms... A goal for evangelicals in the postmodern world is to accept diversity as a historical reality, but to seek unity in the midst of it. This perspective will allow us to see Catholic, Orthodox, and Protestant churches as various forms of the one true church—all based on apostolic teaching and authority... one way of experiencing the unity of the church is to affirm that it is a community of communities."<sup>20</sup> and "The church is not divided over whether humans are sinners whose only hope is in the death and resurrection of Christ, but in its disagreement on how this is to be explained. Thus the Holy Spirit brings consensus... Denominational confessions are personal opinions... Theology in a postmodern world recognizes that all interpretations of the truth must be understood in their cultural context. For example, the confessions of Luther and Calvin are best understood against the background of the late medieval interpretations of Christianity, which they regarded as perverse."<sup>21</sup>

Webber's point is that different Christian denominations are to affirm one another's beliefs, because it is mere opinion, not disagreement over truth that separates us. He believes that among all denominations there is basic consensus that our only hope is in Christ. The only difference is opinion on how this is to be interpreted. This is a call to a new sort of ecumenism, or unity across denominational lines, based not on agreement, but on tolerance.

Let's look at an example. Recently, the ELCA and the Roman Catholics entered into discussions to try to come to consensus on the doctrine of justification. The doctrine of justification has divided Lutherans and Catholics for nearly 500 years. These two church bodies were able to come up with a document on the doctrine of justification that both could agree to. How did this happen? "Ministry," a periodical of the Seventh Day Adventist Church, explains the Joint Declaration on Justification this way: "The easier road to take in these days of agnosticism and postmodern relativism is to simply acknowledge that we have two systems that have unfolded from the scriptures, the creeds and tradition, which express themselves through different thought forms and languages and that together we must bring them side by side, attached by mutual respect, spurning any inclination to insist on absolute agreement. But is this a sound approach? Can one really claim that two or more contradictory theological statements can best serve the cause of Christian unity? Some of the differences we are facing in the Joint Document are not simply matters of language or emphasis. They are not even just differences in the theological expressions of the faith. Instead they are differences in the faith itself. They concern aspects of substance, and they are hardly compatible. They are not convergent but contradictory and divergent, in

matters not only of doctrine but of church life and practice. Consensus declarations such as the one under review too often carry with them the scent of compromise. They imperil the integrity of the church."<sup>22</sup>

To those who are unaware of the postmodern practice of permitting conflicting truth claims to stand side by side, it may appear as if agreement in interpretation has been reached by the ELCA and the Roman Catholics on the doctrine of Justification. This is not the case, however. The Joint Declaration is more a postmodern document of relativism and tolerance of differing views. In such a case, unity is based upon tolerance rather than upon agreement in doctrine.

I believe that our youth will especially be assaulted by society's view of tolerance. Our youth will strongly be pressured to affirm beliefs that are contrary to scripture. What must we do?

- We should clearly teach our youth that the world will pressure them to be relativistic. There will be pressure for them to hold that the beliefs of others are just as valid or "true" as theirs. They will be pressured to believe that Christianity is not the only true religion. We must teach them that this is a faulty assumption of the world. Christianity is exclusive in its claims. We can lead them to the opening lines of the Athanasian Creed which so clearly state, "Whosoever will be saved, before all things it is necessary that he hold the catholic (universal) faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." We should teach our youth that love and tolerance do not mean that other religions are to be given equal standing. We should teach comparative religions, and show how their teachings are contradictory to scripture. They need to know this in a relativistic world.
- We should teach our youth that Christianity is opposed by many because it claims to have exclusive rights to the truth. We should teach them that they may be persecuted for believing they have the only absolute truth. We can lead them to the example of the early church and the example of our forefathers, who bravely stood for the unpopular teachings of Christianity and were persecuted for it. We can teach our members that the scriptures say that we will be persecuted. (2 Timothy 3:10-17) We should teach them that when the world persecutes us, they are really persecuting Christ. (Acts 22:7-8) We should teach our members how to react and what to do when they are persecuted. (Acts 5:41-42, 2 Corinthians 12:10, Matthew 5:42-42, Romans 12:14, 1 Corinthians 4:12, Acts 11:19-21) The persecuted church is also the witnessing church!
- We should teach our youth that the world does not believe absolute truth is knowable. We should explain to them that this is a false teaching. As we explain verbal inspiration we can lead our youth to the comfort of knowing that God has revealed absolute truth to us in His Word.
- We should teach our youth that the world relies on experience to determine what works. We should point out the faultiness of this view. We have something far more certain than all experience: The promises of God which can never change or fail.
- We should explain to our youth why there are so many different interpretations of the Bible. We should teach them that some people rely on reason, or experience, or emotions, or the opinions of others to shape the meaning of the text. We should teach them that there is only one intended meaning of a passage. The only correct interpretation is the one that does not let human reason, experience, emotions, or the opinions of others shape the meaning of the text. The simple meaning of words of the text

are the authority, even when they seem to go against human reason. We should teach that true biblical interpretation arrives at the one true intended meaning, and that other interpretations are therefore invalid and false.

- We ought to use the affirmative statements in the catechism which teach what we do believe as an opportunity to explain what we do not believe as well, so that our youth understand that scripture teaches us not only that there is truth, but there is such a thing as falsehood. We ought to show them that scripture enables us to recognize falsehood, and remind them that we live in a world that does not recognize falsehood.
- We ought to point out to our youth that we live in a world that teaches not only doctrinal but also moral relativism. As we teach the ten commandments, what an opportunity to explain that the world will attempt to undo the concept of sin through moral relativism. This is the world's way of getting rid of its guilt. What an opportunity to lead our youth to the only One who can do away with our guilt, our Savior, who by the truth of the gospel sets us free from guilt forever. The truth shall set you free indeed!
- We can speak to our youth about the comfort that scripture has to offer for those in a postmodern age who have no real authority or foundation in their lives, and therefore no real hope or anchor on which to stand. We can talk about the house built on sand and the house built on the rock. Our foundation is Christ. Our sure and certain authority is His Word.

### **Worship and Marketing**

Wade Clark Roof, an author and religion professor at the University of California - Santa Barbara, has dubbed baby boomers and beyond as the "Quest Generation," "people more concerned with intense spiritual experience than doctrine or theology."<sup>223</sup> This is all part of a postmodern mind set. Propositional truth is replaced by something else... by what works, by what offers the best experience.

Consider this recent letter sent to our home by a new mission church starting in the Madison area: "Hi Neighbor! At last! A New Church for those who have given up on traditional services! Let's face it... many people are not active in church these days. Why? Busy lifestyle or job doesn't allow for it. The sermons are boring and don't relate to daily living. Members are unfriendly to visitors. You wonder about the quality of the nursery care for your little ones. Do you think attending church should be an enjoyable experience? WE HAVE GOOD NEWS FOR YOU! New Hope is a church designed to meet your needs in these busy times. We're a group of friendly, happy people who have discovered the joy of the Christian lifestyle. At New Hope you: Meet new friends and get to know your neighbors; Enjoy exciting music with a contemporary flavor; Hear positive, practical messages which uplift you each week; Trust your children to the care of dedicated nursery workers. I invite you to be my guest at our first public celebration....If you don't have a church home, give us a try! Discover the difference!"

The entire message of this invitation caters to a specific mind set... a postmodern mind set. Doctrine, teaching, scripture, God's Word, Christ, salvation, grace, truth are not mentioned in this letter. The assumption seems to be that the target audience is not much interested in truth, doctrine or theology. On the other hand, the letter seems to assume that what the target audience is primarily interested in is a good religious experience. The entire invitation hinges on the promise of a good religious experience. Experience is the only authority left for the postmodern world.

Churches more and more seem to be offering worship services that cater to experience, to a contemporary way of looking at things, to celebration and to

feeling good. Doctrine is downplayed. Contemporary Christian music is often praise oriented and empty of other doctrinal content, not teaching the full counsel of God. It seldom touches on the chief doctrines of law and gospel and justification of the sinner before God. Contemporary Christian music brings the pop culture and the culture of the world into the church. The church is no longer the place where we can step out of the world. The church is learning the entertainment techniques of the world. The chancel, altar and pulpit are replaced with a stage. If people may be turned off by denominational names, they are dropped. After all, words and language, to a postmodern world, can be problematic. Why confuse seekers with denominational names?

Is it important for membership growth that we in our churches of the ELS incorporate the methods of worship and marketing that may be attractive to the postmodern mind set? Should we offer experience above all else? If we believe that the Holy Spirit works through experience rather than through truth, then let us strive to offer experience better than anyone else. We however, believe that the Holy Spirit works through the truth, and the truth is found in the Word alone. Our services are drawn from the holy scriptures and are designed to cause us to sit at the feet of our Lord as he speaks through the holy scriptures. We negate the power of the Word when we give the impression that experience is more important than doctrine, which is exactly what the postmodern age believes.

How shall we "market" our churches? "Let us teach our members to be good witnesses, to invite their unchurched acquaintances to our churches so that they can see and hear what we in the ELS are all about, i.e., so that they can hear God's Word preached and taught, and can see the Sacraments administered. And then let it to the Lord who alone by his Spirit works faith in men's hearts through the Gospel. Article V of our Augsburg Confession is very much to the point, where we confess: 'that we may obtain this faith, the ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.'"<sup>24</sup>

### Thoughts

Ultimately, postmodernism's basic principles pose a danger if they are brought into the church.

Even if the views of postmodernism are not brought into the ELS, they will still be abused by Satan in this world to try to tempt us and our children away from absolute truth into the abyss of doctrinal and moral relativism.

Postmodernism's end result in the church is a glorification of the will of man over the will of God. The communal human will sits in the throne and chooses what to believe, since there is no absolute truth. The authority of God's absolute truth, the Word of Truth, is dethroned. When this happens, only tragic results can follow. Our will, just like our reason is fallen. We need to be saved from ourselves, including from a will that has no power to choose or come to God on its own terms. Only the Holy Spirit working through the truth can set us free from sin, death, hell, and falsehood through the saving Gospel of Christ and give us a will that wants to serve our Savior.

Postmodernism teaches that experience is the ultimate judge. It's main question is not, "Is this true?", but, "Does this work?" It will ask, "Does Christianity work for me?" It will be tempted to look for visible results. Those who look for visible results are driven to look at how they live their lives. The

experience of a Christian lifestyle will become more important than the Cross of Christ. One postmodern evangelical explains Christianity this way, "His (Christ's) rulership extends over all life. What we do, say and think must be executed under his rule. Our eating, sleeping, drinking, judging, and loving must all take place under the rule of the king. He is the lord of life - all life. Thus the inauguration of the new age is not merely some intrusion into the secular world, or a spiritual component that runs alongside of life... It is this theology which is pertinent to our postmodern world."<sup>25</sup> This statement is entirely law oriented. It is only about what I do for Christ, not what Christ has done for me. It seeks its own righteousness. It holds us in bondage to our own attempts to live a good life. In order to be free, we need a different righteousness, a righteousness not our own. Only justification sets us free from our sins, gives us a righteousness not our own that comes by faith, and frees us from bondage to live sanctified lives for our Savior.

### **Nothing New Under the Sun**

What is truth? The very heart of postmodernism is skepticism. Skepticism regarding whether truth is knowable is nothing new. Nearly 500 years ago Martin Luther was challenged by a man considered to be one of the greatest thinkers of his time: Erasmus. Erasmus challenged Luther's teaching regarding the bondage of the will. Erasmus claimed to be a skeptic in this matter, saying that scripture is not clear on this subject, and that Luther ought to be careful not to make assertions. Erasmus claimed that it is best to leave such questions open. The truth cannot be known for sure, because scripture is unclear, he said.

Luther was outraged at Erasmus' skepticism regarding the clarity of scripture. Let us close with Luther's response to skepticism.

"In short, what you say here seems to mean that it does not matter to you what anyone believes anywhere, so long as the peace of the world is undisturbed, and that in case of danger to life reputation, property, and goodwill, it is permissible to act like the fellow who said, "Say they yea, yea say I; say they nay, nay say I," and to regard Christian dogmas as no better than philosophical and human opinions, about which it is quite stupid to wrangle, contend, and assert, since nothing comes of that but strife and the disturbance of outward peace. Things that are above us, you would say, are no concern of ours. So, with a view to ending our conflicts, you come forward as a mediator, calling a halt to both sides, and trying to persuade us that we are flourishing our swords about things that are stupid and useless.... by such tactics you only succeed in showing that you foster in your heart a ... pig... who, having no belief in God himself, secretly ridicules all who have a belief and confess it. Permit us to be assertors, to be devoted to assertions and delight in them, while you stick to your Skeptics and Academics till Christ calls you to. The Holy Spirit is no Skeptic, and it is not doubts or mere opinions that he has written on our hearts, but assertions more sure and certain than life itself and all experience..."<sup>26</sup>

Nothing more pernicious could be said than this [that God's Word is obscure], for it has led ungodly men to set themselves above the Scriptures and to fabricate whatever they pleased, until the Scriptures have been completely trampled down and we have been believing and teaching but the dreams of madmen. In a word, that saying is no human invention, but a virus sent into the world by the incredible malice of the prince of all demons himself..."<sup>27</sup>

"What are the apostles doing when they prove their own preachings by the Scriptures? Are they trying to obscure for us their own darkness with yet greater darkness? Or to prove something well known by something known less well? What is Christ doing in John 5:39, where he tells the Jews to search the Scriptures because they bear witness to him? What are those people in Acts 17:11 doing, who after hearing Paul were reading the Scriptures day and night to see if these things were so? Do not all these things prove that the apostles, like Christ himself, point us to the Scriptures as the very clearest witness to what they themselves say? What right have we, then, to make them obscure? I ask you, are these words of Scripture obscure or ambiguous: "God created heaven and earth": "the Word became flesh": and all those affirmations which the whole world has taken as articles of faith? And where have they been taken from? Isn't it from the Scriptures?"

And what is it that preachers do, to this very day? Do they interpret and expound the Scriptures? Yet if the Scripture they expound is uncertain, who can assure us that their exposition is certain? Another new exposition? And who will expound the exposition? At this rate we shall go on forever. In short, if Scripture is obscure or ambiguous, what point was there in God's giving it to us? Are we not obscure and ambiguous enough without having our obscurity, ambiguity, and darkness augmented for us from heaven? What, then, will become of that word of the apostle: "All Scripture inspired by God is profitable for teaching, for reproof, for correction" 2 Timothy 3:16?... But I fancy I have long since grown wearisome, even to dullards, by spending so much time and trouble on a matter that is so very clear. But that impudent and blasphemous saying that the Scriptures are obscure had to be overwhelmed in this way so that even you, my dear Erasmus, might realize what you are saying when you deny that Scripture is crystal clear. For you are bound to admit at the same time that all your saints whom you quote are much less crystal clear. For who is there to make us sure of their light if you make the Scriptures obscure? So those who deny that the Scriptures are quite clear and plain leave us nothing but darkness."<sup>28</sup>

Lord Jesus Christ, with us abide,  
For round us falls the eventide;  
Nor let Thy Word, that heav'nly light,  
For us be ever veiled in night.

In these last days of sore distress  
Grant us, dear Lord, true steadfastness  
That pure we keep, till life is spent,  
Thy holy Word and Sacrament.

Rev. Mark F. Bartels

#### Footnotes

<sup>1</sup> Dennis McCallum, editor, *The Death of Truth* (Minneapolis: Bethany House Publishers. 1996). pp. 86-93

<sup>2</sup> Ibid, 204

<sup>3</sup> Gene Edward Veith, Jr., *Postmodern Times* (Wheaton, Illinois: Crossway Books. 1994). p. 16

<sup>4</sup> Op. cit, McCallum, p.31

<sup>5</sup> Op. cit, Veith, p.17

<sup>6</sup> Ibid, 18

<sup>7</sup> Michael Scott Horton, *Made in America* (Grand Rapids, Michigan: Baker Book House. 1991). p. 57

- <sup>8</sup> E. Gordon Rupp and Philip S. Watson, editors, *Luther and Erasmus: Free Will and Salvation* (Philadelphia: The Westminster Press. 1969). pp.110-112
- <sup>9</sup> A. Skevington Wood, *Captive to the Word* (Exeter, England: The Paternoster Press. 1969). p.121
- <sup>10</sup> Ibid, 121
- <sup>11</sup> Melvin Teske, "The Inerrancy of Holy Scriptures," from a collection of essays entitled, "The Word of God in the Lutheran Church" presented to the Free Conference, Tacoma, Washington, May, 1965. p.6
- <sup>12</sup> Ibid, 9
- <sup>13</sup> David Kuske, *Biblical Interpretation: The Only Right Way* (Milwaukee: Northwestern Publishing House. 1995). pp. 60-61
- <sup>14</sup> Ibid, 70-104
- <sup>15</sup> Robert E. Webber, *Ancient-Future Faith* (Grand Rapids, Michigan: Baker Books. 1999). pp. 70-72.
- <sup>16</sup> Millard J. Erickson, *Postmodernizing the Faith* (Grand Rapids, Michigan: Baker Books. 1998). p. 88
- <sup>17</sup> Op. cit, Webber, pp. 189-190
- <sup>18</sup> Dean Bakopoulos, *Isthmus*, "Mega Churches", December 22, 2000. p. 11
- <sup>19</sup> Op. cit, Veith, pp. 229-230
- <sup>20</sup> Op. cit, Webber, p. 85
- <sup>21</sup> Ibid, 193-195
- <sup>22</sup> Raoul Dederen, *Ministry*, "The Joint Declaration on the Doctrine of Justification: One Year Later", November, 2000, p. 13
- <sup>23</sup> Op. cit, Bakopoulos, p.11
- <sup>24</sup> Harry K. Bartels, "Music in the Church: For Entertainment or for the Glory of God?", Essay to the ELS General Pastoral Conference, October 24, 2000, p. 20
- <sup>25</sup> Op. cit, Webber, pp. 94-107
- <sup>26</sup> Op. cit, Rupp and Watson, pp. 108-109
- <sup>27</sup> Ibid, 158-162
- <sup>28</sup> Ibid, 158-162



**SYNODICAL MEMBERSHIP  
ACTION OF THE SYNOD**

**Resolution No. 1: Membership Applications of Pastors**

*WHEREAS, The following pastors have been recommended by the seminary faculty and approved by the Board of Regents of Bethany Lutheran Theological Seminary, and, WHEREAS, It has been established that in their applications for synodical membership the requirements of the constitution have been met, therefore,*

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

- 1. The Reverend Matthew Brooks, pastor of Peace Lutheran Church (ELS), Jefferson City, Missouri, and Grace Lutheran Church (WELS), Columbia, Missouri.*
- 2. The Reverend Matthew Crick, pastor of Faith Lutheran Church, San Antonio, Texas.*
- 3. The Reverend Charles Howley, pastor of Calvary Lutheran Church, Ulen, Minnesota, and Our Savior's Lutheran Church, Hawley, Minnesota.*
- 4. The Reverend Bradley Kerkow, pastor of Peace Lutheran Mission, North Mankato, Minnesota.*
- 5. The Reverend Shawn Stafford, pastor of St. Paul Lutheran Church, Lengby, Minnesota, and Our Savior's Lutheran Church, Bagley, Minnesota.*

**Resolution No. 2: Membership Application of Pastor**

*WHEREAS, The Colloquy Committee of the Evangelical Lutheran Synod has approved the Reverend Daniel McQuality for synodical membership in the Evangelical Lutheran Synod, therefore,*

*BE IT RESOLVED, That the Reverend Daniel McQuality, pastor of St. Paul Lutheran Church, Escondido, California, be received into permanent membership in the Evangelical Lutheran Synod.*

**Resolution No. 3: Membership Transfer of Pastor**

*WHEREAS, The Reverend David Russow, chaplain and program director of the Marvin M. Schwan Retreat & Conference Center, has been transferred to the Evangelical Lutheran Synod by officials of the Wisconsin Evangelical Lutheran Synod, therefore,*

*BE IT RESOLVED, That the Reverend David Russow be received into permanent membership in the Evangelical Lutheran Synod.*

**Resolution No. 4: Constitution Review**

*WHEREAS, Christ Evangelical Lutheran Church, Klamath Falls, Oregon, has submitted its revised constitution for review and it has been found to be in agreement with the constitution of the Evangelical Lutheran Synod, therefore,*

*BE IT RESOLVED, That the synod approves the revised constitution of Christ Evangelical Lutheran Church, Klamath Falls, Oregon.*

**Resolution No. 5: Constitution Review**

*WHEREAS, Grace Evangelical Lutheran Church, Hobart, Indiana, has made a revision in its constitution regarding procedure for voting membership and has been found to be in agreement with the constitution of the Evangelical Lutheran Synod, therefore,*

*BE IT RESOLVED, That the synod approves the revision on voting membership in the constitution of Grace Evangelical Lutheran Church, Hobart, Indiana.*

**PRESIDENT'S MESSAGE AND REPORT  
ACTION OF THE SYNOD**

**Resolution No. 1: President's Report**

*WHEREAS, President Orvick has performed the duties of his office faithfully, therefore,*

*A. BE IT RESOLVED, That the synod thanks him for his dedicated service, and,*

*B. BE IT RESOLVED, That the synod prays that the Lord grant President Orvick continual good health and blessing in his work.*

**Resolution No. 2**

*BE IT RESOLVED, That the President's Message and Report be accepted and printed in the 2001 Synod Report.*

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

**Resolution No. 1: Excuses of Pastors-Non Attendance**

*WHEREAS, Excuses for absence from the 2001 Synod Convention have been received from the following pastors: R.Dale, W.Frick, A.Hamilton, B.Leonatti, H.Larson, P.Madson, D.McElwain, S.Reagles, B.Tweit, therefore,*  
**BE IT RESOLVED, That they be excused.**

**Resolution No. 2: Excuses of Pastors-Late Arrival**

*WHEREAS, Excuses for late arrival at the 2001 Synod Convention have been received from the following pastors: T.Fox, M.Hoesch, T.Kuster, M.Marozick, therefore,*  
**BE IT RESOLVED, That they be excused.**

**Resolution No. 3: Excuses of Pastors-Early Departure**

*WHEREAS, Excuses for early departure from the 2001 Synod Convention have been received from the following pastors: N.Krause, R.Lehmann, W.Mack, D.McQuality, G.Sahlstrom, S.Schmidt, C.Wosje, therefore,*  
**BE IT RESOLVED, That they be excused.**

**Resolution No. 4: Excuses of Lay Delegates-Early Departure**

*WHEREAS, Excuses for early departure from the 2001 Synod Convention have been received from the following lay delegates: D.Davis, N.Ernst, H.Fischer, D.Pendergress, W.Smith. therefore,*  
**BE IT RESOLVED, That they be excused.**

# REPORT OF THE DOCTRINE COMMITTEE

The seven-man Doctrine Committee of the Evangelical Lutheran Synod has since the last convention again turned its attention to the matters assigned to it both in the committee guidelines and also by direct order of the convention and by request of the synodical president, the committee chairman, or individuals and groups of the synod. The committee, however, has been undermanned since member David Roembke's resignation during the year for personal reasons, a decision delivered by letter to the committee at its August 2000 meeting. This vacated position has recently been temporarily filled by presidential appointment of Mr. James Schneck, principal and teacher of the Christian Day School in Lake Havasu City, AZ, to the committee to serve until the scheduled election at the forthcoming convention.

## THE MINISTRY

After long study and much internal discussion of the doctrine of the public ministry the Doctrine Committee last year submitted to the convention of the ELS the result of its efforts, a document of seven theses regarding the office of the public ministry, for discussion and eventually adoption. The convention of the ELS promptly approved the accompanying recommendation of the Doctrine Committee that "public synodical discussion of this document begin at the [next] general pastoral conference." (SR 2000, p. 83, Res. 2)

## The Ministry of Teachers

One of the major questions has been whether Christian Day School teachers are in the public ministry of the church. While the intention of the committee in formulating its theses has been primarily to show that the positive answer to this question is clearly based on the Holy Scriptures, the committee also contends that this position does not mark a departure from the traditional teaching of the orthodox Lutheran church, and of the ELS in particular. In support of the latter contention it here presents a series of statements of churchmen from Reformation times to the recent present prepared by Dr. W.W. Petersen. The committee therefore presents the following resolution for adoption.

WHEREAS, The doctrine of the ministry has been under discussion in our Evangelical Lutheran Synod, and,

WHEREAS, Establishment of this ministry is recorded in St. Paul's letter to the Ephesians: "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11,12), and,

WHEREAS, Martin Chemnitz, the chief author of the *Formula of Concord*, in his interpretation of the Ephesians passage regarding the forms, or types, of the public ministry, describes "pastors as those placed over a certain flock, as Peter shows (1 Peter 5:2-3), and who not only taught but administered the sacraments and had the oversight over their hearers," and

WHEREAS, Chemnitz describes the teachers as those "to whom the chief governance or oversight of the church was not entrusted but who only set the doctrine before the people in a simple manner, such as catechists [did] later; thus Paul (Romans 2:20) speaks of 'a teacher of children,' and the word 'teach' is expressly used in this sense in Hebrews 5:12" (*Examen*, Part II, p. 684), and,

WHEREAS, Chemnitz also says "that there is no command in the Word of God, which or how many such ranks or orders there should be" (*Ibid.*, p. 685), and,

WHEREAS, The Apostle Paul in his first letter to the Corinthians also speaks of forms of ministry when he says, "There are differences of ministries but the same Lord" (12:6), and God has appointed these in the church: "First apostles, second prophets, third teachers, after that miracles, then gifts of healing, helpers, administrators, varieties of tongues" (12:28), and,

WHEREAS, Dr. Martin Luther in his commentary on 1 Corinthians 12 says, "Inasmuch as the office of preaching the gospel is the greatest of all and certainly is apostolic, it becomes the foundation for all other functions which are built upon it, such as the

offices of teachers, prophets, governing [administrating the church], speaking with tongues, the gifts of healing and helping, as Paul directs in 1 Cor. 12" (LW 40:36; St. L. 10, 1592), and,

WHEREAS, Dr. Walther in *Kirche und Amt* writes: "Therefore, the offices of school-teachers who are to teach God's Word in their schools, almoners, sextons, leaders of singing at the divine service, and others, are all to be regarded as ecclesiastical and sacred, for they take over a part of the one ecclesiastical office and support the ministry of the Word" ([*Predigtamt*] C.F.W. Walther, *Kirche und Amt*, pp. 386-387), and,

WHEREAS, Dr. Sihler in the January 1868 issue of *Der Lutheraner* writes, "But before God there is no distinction of persons; and with respect to the order of rank a believing, faithful, and humble-minded teacher, who has no other desire than to serve the lambs of Christ in love, indisputably stands much higher than an orthodox orator or ruler in the church, however applauded and famous, if both do not have the same self-sacrificing love and spirit of service" (*Lutheraner*, January 1868, p. 66), and,

WHEREAS, Dr. C.A.T. Selle in an essay entitled "The Office of a Pastor as School Overseer," delivered to a School-teacher Conference of the Missouri Synod on August 5-6, 1868, wrote regarding CDS teachers: "We here in America in our Missouri Synod are already giving witness that the teachers are to be considered among the so-called clergy by our Synodical Constitution which requires them to be examined (to enter into office) and afterwards claims that with the pastors they are standing members" (Selle, "The Office of a Pastor as School Overseer," p. 8), and,

WHEREAS, This article was highly approved by Dr. Walther and printed in the February 1, 1869 issue of *Der Lutheraner*, and,

WHEREAS, Dr. Stöckhardt wrote, "Thus every female teacher truly teaches, and that is a public teaching. She teaches God's Word on behalf of the congregation" (G. Stöckhardt, "Von dem Beruf der Lehrerinnen an christlichen Gemeindeschulen," *Lehre und Wehre*, Vol. 43, p. 66, March, 1897), and,

WHEREAS, Dr. Paul Zimmerman, who taught at Bethany Lutheran College and Seminary for several years and later accepted a call to be president of Concordia, Seward, Nebraska, the teacher training school for the Missouri Synod, wrote, "Yes, the female graduates of our colleges work in the ministry of the Word. They are ministers, but they are not pastors. They have been called to the teaching ministry" (P. Zimmerman, "The Lutheran Teacher"-September-October, 1980), and,

WHEREAS, For some in the Evangelical Lutheran Synod the major controversy over the doctrine of the ministry seems to be whether or not CDS teachers are in the public ministry, and,

WHEREAS, The historic practice of the Evangelical Lutheran Synod has been that CDS teachers are also included in the public ministry, and,

WHEREAS, The CDS teachers are not called to preach and to administer the Sacraments, and,

WHEREAS, The call of the CDS teachers to teach the children is a divine call from a congregation, and,

WHEREAS, The Lord of the Church places a high priority on the teaching of children in passages such as "Feed my lambs," (Jn. 21:15) and "Let little children come to me and do not forbid them for of such is the kingdom of God" (Mark 10:14), and "It is not the will of your Father in heaven that one of these little ones should perish" (Mt. 18:14), and "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven" (Mt. 18:3), and,

WHEREAS, Our CDS teachers are called to teach the children in our Christian Day Schools, and,

WHEREAS, A former president of our ELS, Norman A. Madson, who later became the first Dean of our seminary, in his presidential report to the synod in 1943 said, "As more of our young men and women are being given the privilege of that training which they receive at our own Bethany, and dedicate their lives to the ministry of the Christian training of the young, the importance of our own college must of necessity become equally apparent" (N.A. Madson, Synod Report, 1943), and,

WHEREAS, Dr. Madson, who together with C.M. Gullerud, president of the synod, and Pastor E. Schaller constituted the Committee of the Sleepy Eye Free Conference during the Synodical Conference days, submitted this statement:

"Theses of Agreement on the Office of the Keys and the Public Ministry"

1. The Office of the Keys, or Ministry of the Word, has been committed to the Holy Christian Church - therefore to each Christian man, woman and child. They are to be personally active in this ministry in every possible way which is not in violation of God's Will and Ordinance (Mk 16:15; Mt. 28:18-20; Jn. 20:21-23; 1 Cor. 3:21-23; 1 Pet. 2:9).
  2. In addition to their personal activity in the Ministry of the Word, Christians are bound by God's Will and Ordinance to provide also for the public administration of the Keys. This is achieved through the calling of qualified individuals who are thus placed in charge of the public administration of Word and Sacraments and perform this task in behalf of their fellow-Christians (*von gemeinschaftswegen*). Such service is called the Public Ministry; and its duties are to be exercised only by those who are properly called to it by the Church. This public ministry is God-ordained and not a product of mere historical development (Acts 1:23-26; 1 Tim. 3:1-5; 1 Thess. 5:12-13; 1 Tim. 5:17; Titus 1:5-9; A.C. Art. XIV).
  3. The office of the Public Ministry is not limited to any one divinely fixed outward form such as, for example, the "Pfarramt" or Pastoral office. In Christian liberty, as circumstances require it, and as the Lord supplies diversity of gifts, operations and ministries (1 Cor. 12:4-6; 12, 28), the Church may separate the various functions of the Public Ministry of the Word and apportion them to whatever number of qualified persons it may choose to call. It is essential that each vocation thus extended shall specify the area of responsibility and the type of duty thereby assigned, and that each laborer abide by the terms of his call (Col. 4:17; 1 Pet. 4:10; 4:15), and,
- WHEREAS, Another synodical father, Pastor Stuart Dorr, in an essay delivered to the 1949 synodical convention on "The Royal Priesthood and the Public Ministry" explained how pastors are called to congregations and then goes on to say, "It is the same when we call a teacher into one of our Christian Day schools; that teacher gets to be there because the people in that group of Christians ask that person to come and to teach their children according to the Word of God" (*Synod Report 1949*, p. 25), and,
- WHEREAS, Rev. George Lillegard, pastor of Harvard Street Lutheran Church for many years and later professor at Bethany Lutheran Theological Seminary, in a paper delivered to the 1945 Pastoral Conference, wrote: "First let me say, in general, that I began my study of the Missouri-Wisconsin controversy in question with a considerable prejudice against the Wisconsin position, having the impression from what I had heard about it that the Wisconsin Synod's arguments pointed toward hierarchism and papism in the Church. I studied Prof. A. Pieper's writing with the aim of finding the flaws in his argument and pointing them out. However, I found that I had misunderstood the whole matter and that the flaws were, if anything, to be found on the Missouri side of the argument," and,
- WHEREAS, Professor Lillegard goes on to say, "As for the status of the 'auxiliary offices' in the Church: It is true that the pastor of a church has all the functions of the ministry of the Word resting upon him in most cases. Yet the congregation has the right and authority, as we see from the history of the first congregation in Jerusalem, to divide the work among different men, assigning certain kinds of work to one man, other kinds to another man. Thus there soon were 'elders' and 'deacons' in the church there as well as 'apostles,' - a word which means the same as 'missionaries' or 'messengers' and is so used in 2 Cor. 8:32 and Phil. 2:25. But it is a mistake, resting apparently upon a confusion of thought, to say that the various auxiliary offices are 'derived from' the local pastoral office and hence are subordinate to it. They are derived from the congregation, resting upon the authority given to it to call such workers as it needs for carrying out its God-given duties. The local pastor often fills all the offices in the church from that of preacher to janitor; but that does not prove that the office of janitor is to be 'derived from' the office of pastor; nor does the office of a teacher have to be derived from the office of the pastor; the congregation can establish that office as a separate office from that of the preacher or that of the deacon, etc. All these offices are the gift of God to the Church, 1 Cor. 12:28; Eph. 4:11. I can see no basis in Scripture for the Missourian contention that the auxiliary officers, such as theologi-

cal professor, synodical college professor, etc., have 'a divine call' only in 'the secondary sense.' They, too, serve the congregations in a most important part of the Christian work, and are called by them in the same way in all essentials as the local pastors" (G.O. Lillegard, "Addenda to Church and Synod." *Clergy Bulletin*, Vol. IV, No. 10 [July 16, 1945] pp. 3-4), and,

WHEREAS, Dr. B.W. Teigen, in an article on Church and Ministry in the February 1974 issue of the *Lutheran Sentinel*, wrote:

"Some have held that the office of the public ministry is to be identified only with that of the pastor of the local congregation. They have held that his pastoral office is the only divinely appointed office, all other "offices" being derived from the office of the local pastor. Neither Scripture nor the Confessions support this limited delineation of the office of the public ministry. The Scriptures make it clear that the ministry in the New Testament church was carried out in various forms. 1 Cor. 12:28-30 shows us that while the various offices were filled by selection within the church, it was "*God (who) hath set some in the church, first apostles, secondarily prophets, thirdly teachers,*" etc. But all who had spiritual gifts were to be called to their special work and all things were to be done decently and in order. . . The differences of "rank" among public ministers (pastors and other teachers of the Word, whether within or outside the "local congregation") are not of divine institution but of human arrangement" (*Lutheran Sentinel*, Feb. 1974, Church and Ministry by B.W. Teigen, pp. 58-59), and,

WHEREAS, Theodore Aaberg, longtime parish pastor and the first president of Bethany Lutheran Theological Seminary, in an article on "The Functioning Forms of the Church" wrote,

"As with the functioning forms of the Church, so with the forms of the ministry, whatever authority and responsibility they have, they have such from the Christians who have called them. The preaching of the Gospel has been given to the Church. . . We must say quite frankly that we believe it is the Missourians, in particular, the Saxons in Perry County, Missouri, who were given the privilege of striking telling blows for the spiritual priesthood of believers, and thus for the correct doctrine of the Church and Ministry, in America in the 19th century at a time when much confusion and error reigned in this matter, but that it is Wisconsin who over the years has had the privilege of faithfully applying this doctrine to the functioning forms of the Church and of giving it the prominence and clarity that it deserves. In other words, Missouri got the ball rolling, and Wisconsin has kept it rolling" (T.A. Aaberg, "The Functioning Forms of the Church," pp. 72, 79), and,

WHEREAS, Professor Aaberg, in Comments on the Thiensville Theses at the 1975 Fall Circuit Conference of the Central-SW ELS Conferences, stated, "Regarding Thesis 2, I believe it should have stated that the pastoral and teaching offices are divine institutions" (Eph. 4:11), and,

WHEREAS, As editor of the *Christian Day School Bulletin*, Pastor Aaberg in the 1948 edition quotes approvingly a statement in a fellow pastor's devotion: "Dear teacher, now remember that your call as a Christian Day School teacher is divine-just as divine as the pastor's. But lest we begin to make comparisons as to the greater divinity of the pastor's or teacher's call, let me turn to the third chapter of 1 Corinthians, where we read in the 11th verse: 'We are laborers together with God,'" and,

WHEREAS, Pastor Adolph M. Harstad, who at one time held the so-called Missouri view, or narrower view of the ministry, was persuaded to a wider view of the ministry by Dr. S.C. Ylvisaker, well-known theologian and scholar in our midst and president of Bethany Lutheran College from 1930-1950, and,

WHEREAS, Pastor Harstad, in a paper delivered to a pastoral conference in 1972 on Church and Ministry, wrote:

"In the matter of the ministry, some restrict the idea of a divinely instituted ministry to the pastorate of local congregations. All other offices, such as of Christian teachers, professors, synodical executive officers, etc., they consider as being branched off from this basic office, without a specific command of God. Others refrain from restricting this concept of the ministry in this manner. They see in "ministry" a comprehensive term which covers the various special offices with which the ascended Lord has endowed His Church. (Eph. 4:11-12), and,

"Those of us who hold to the wider application of the term Church and the term ministry hold that this alone expresses the full richness of these New Testament terms. However, this is not a mere arbitrary preference on our part. If there is some clear word of Scripture that we have overlooked, one that teaches a special divine institution of the local congregation as against the formation and occurrence of other bodies of believers, or one that teaches a special divine institution for the pastorate of the local congregation, thus setting it apart from other forms of the ministerial office, then we shall be glad to restrict our application of these terms to these two limited forms, the local congregation and its pastorate. But so far no such words of special institution have been shown.

"The writer of these lines was once just as insistent as any are today in the narrower application of the term church and ministry. Much to his regret now, he even became belligerent over toward certain revered and learned theologians of our synod who held to the other, wider application of these terms. He is persuaded now that these terms cannot rightfully and Scripturally be limited according to the manner indicated above, therefore,

BE IT RESOLVED, That the ELS reaffirm its historic position that CDS teachers are also in the public ministry of the Christian Church.

### **The Committee Document**

The discussion of the committee document ordered by the convention did take place last October and has continued into this year at other pastoral gatherings such as circuit and winkel conferences. Furthermore, the committee, chiefly through its officers, has continued to carry on correspondence and personal discussion with individuals and groups regarding points at issue in the theses. Chairman Gaylin Schmeling and Professors W.W. Petersen and J.A. Moldstad have appeared at circuit conferences throughout the synod, namely, in Circuits 1, 3, 4, 6, 7, 8, 10, and 11 to assist in the study of the theses. As a result of these discussions, several changes have been effected in the wording of the document, for which changes see the later attached revised text of the same.

The Doctrine Committee, having given much consideration to the responses concerning the theses, herewith presents the revised edition of its theses on the public ministry for adoption by the synod.

### **THE OFFICE OF THE PUBLIC MINISTRY**

The office of the public ministry\* is a divine institution of God (Ephesians 4:11-12; Titus 1:5-9) for the public administration of the office of the keys (preaching the Gospel, administering the Sacraments, and forgiving or not forgiving sin) in the name of Christ and His body, the church. There is only one office of the public ministry, but the office may assume various forms as the need arises in the life of the church. (I Corinthians 12:4-11, 27-31) The purpose of the office is to nourish and build up the church of God through the means of grace. (Acts 20:28; I Corinthians 4:1; Ephesians 4:11-12) When we here speak of "ministry" or "minister" we are referring to the public ministry of one called by God through the church and not to the personal service of the individual. Not every Christian is a public minister of the Gospel.

Thesis 1 - The office of the keys has been committed to the entire Holy Christian Church and therefore to each Christian. Believers have the authority to exercise the keys individually and collectively-the universal priesthood of believers. (I Peter 2:9; Matthew 16:19; Matthew 18:15-20; Matthew 28:18-20; John 20:20-23; Revelation 1:6; AC XXVIII 5-6, p. 81-82; SA Part III VII 1, p. 311; *Treatise* 22-24, pp. 323-324; *Treatise* 65-70, p. 331-332)

Thesis 2 - It is God's will and command that the office of the keys be administered publicly, and therefore He has instituted the office of the public ministry. The authority to administer the keys publicly is conferred by God on those who are called into the public ministry through His church. Those in the public ministry use the keys on behalf of the church and in the name and in the stead of Christ. Whoever hears Christ's servants, therefore, hears Christ speaking to them. (Luke 10:16; Titus 1:5-9; Acts 1:23-26; Acts 20:28; Acts 14:23; I Timothy 3:1-7; Romans 10:14-17; Matthew 28:18-20; John 20:20-23; I Thessalonians 5:12-13; II Corinthians 3:4-6; II Corinthians 4:5;

II Corinthians 5:18-20; Ephesians 4:11-12) The public ministry is a divine institution of God and does not exist because of historical development, nor is it merely a beneficial arrangement devised by the church. (AC V, p. 31; AC XXVIII 5-6, pp. 81-82; AC XXV III 21-22, p. 84; Ap XII 39-40, p. 187; Ap XIII 12, p. 212; *Treatise* 10, Triglotta, p. 507)

- Thesis 3 - The public ministry is to be exercised only by those who have been properly called by the Holy Spirit either immediately, as in the case of the apostles and prophets, or mediately through His church. To preach or teach the Word of God or to administer the Sacraments publicly without a proper call is not only disorderly, but contrary to the will of God. The duties and responsibilities of each called worker are determined by the scope of the respective call as issued by the calling body. (Romans 10:14-17; Acts 1:23-26; Acts 6:1-6, 8:4-8; Acts 20:28; I Corinthians 1:17; Galatians 2:8; AC XIV, p. 36; Ap XIV 1, p. 214)
- Thesis 4 - Ordination is not a divine institution, but is an excellent church custom which originated in apostolic times (I Timothy 4:14; I Timothy 5:22; II Timothy 1:6) and should be continued in the church. The rite of ordination usually is reserved for those who are called as pastors in the office of the public ministry. (Ap XIII 11, p. 212; *Treatise* 69-70, pp. 331-332)
- Thesis 5 - Christ has instituted one public office in His church, the office of the public ministry. This office is not limited to any divinely fixed form as such. The form of the public ministry may vary as the need arises, yet there is only one public ministry in the church.  
In our synod, for example:
- a. The primary and most comprehensive form of the public ministry (*Predigtamt*) is the pastoral office (*Pfarramt*) which includes the full public use of the Office of the Keys.
  - b. The public ministry assumes various specialized/limited forms according to the needs and circumstances of the church. Some, such as office of missionary, chaplain, theological professor, and synodical president, assume training for the pastoral office. Others, such as the office of catechist and Christian day school teacher, do not assume a full course of pastoral training.
- (I Corinthians 12:4-11, 27-31; Ephesians 4:11-12; I Timothy 3:1, 8; I Timothy 5:17; AC XXIII 16, p. 54; SA II III 1, pp. 297-298; *Treatise* 63-66, p. 331; *Treatise* 72, p. 332; *Treatise* 26, p. 324)
- Thesis 6 - The term "minister"\*\*\* is most commonly used in our synod to designate the pastor. For the sake of good order, we prefer to limit this term to refer only to the pastoral office. The pastoral office (*Pfarramt*) is the most comprehensive form of the public ministry. This office includes the full public use of the office of the keys as exercised through confession and absolution, the preaching of the Word, the administering of the Sacraments, the use of proper church discipline and the taking oversight of doctrine. (I Peter 5:2-3; AC XXVIII, 21, p. 84) The purpose of the pastoral office is the full spiritual oversight of Christ's flock. In congregations where there exist both the office of pastor and the office of teacher, the pastor is, by virtue of his call, the one who is ultimately responsible for making sure that Law and Gospel are properly taught and applied among the members of his flock. For this reason, a form like the pastoral office is indispensable to the church. (Ap XIV, 1, 5, pp. 214-215) In the pastoral ministry only qualified males may be called to serve. (I Timothy 3:1-7, I Corinthians 14:34; I Timothy 2:12)
- Thesis 7 - The purpose of the office of the public ministry is to nourish and build up the church of God through the means of grace. The focus of this ministry is the public administration of Word and Sacraments. (Acts 20:28; I Thessalonians 1:6; I Peter 5:1-4; I Corinthians 4:1; Ephesians 4:11-12; I Timothy 4:13; Titus 1:9; AC XXVIII 5, p. 81; AC V, p. 31; Ap XXIV 80, p. 264) It is not the prerogative of those in the public ministry to assume authority over the church outside that bestowed by the Word of God (I Corinthians



3:4-9; I Peter 5:3; *Treatise* 11, p. 321), nor to exercise the civil authority which God has granted to the state. (John 18:36; Luke 12:14; Matthew 22:21; AC XXVIII 8-17, pp. 82-83) Nevertheless, highest respect is to be accorded those who serve in this holy office. (Romans 10:15; I Timothy 3:1; Hebrews 13:7; I Timothy 5:17)

\*Public is used here not in contradistinction to private but with the meaning "on behalf of the church and in the name and in the stead of Christ." This will be its meaning throughout the theses.

\*\*An important distinction is made between the precise theological meaning of the word "ministry" and the colloquial meaning of "minister." We see no reason to change our synod's customary usage of the term "minister" for the position of the pastor. In this doctrinal statement we consistently use the expression "pastoral office" (*Pfarramt*) to refer to the position of the pastor/minister. It could further be noted that the expression "called workers" is used in our synod for designating also Christian day school teachers, both male and female.

## Lay Ministry

The 2000 convention of the Evangelical Lutheran Synod resolved to approve the Doctrine Committee's answer to the memorial of Pastor Thomas Rank regarding lay ministry (Cf. SR 2000, p. 84, Res. No. 4). The convention also resolved "to ask the Doctrine Committee to study the matter of 'lay ministry.'" Pursuant to this request, the Doctrine Committee herewith presents its further response:

### A Study of Lay Ministry in the History of our Synod

In 1862 the old Norwegian Synod adopted seven theses on lay preaching. The theses addressed a specific situation in the history of the synod where individuals were despising the regular call (*rite vocatus*) of AC XIV. The type of lay preaching promoted by men like Hauge and Eielsen is not an issue for us today. Such lay preaching circumvents AC XIV and categorically is to be rejected. Yet the seven theses on lay preaching do not forbid occasional lay-led services arising from necessity and conducted under the supervision of an ordained pastor.

1. Lay preachers such as Elling Eielsen opposed and persecuted orthodox teachers and elevated themselves above those who had been rightly called. This was a very grievous sin. (*Vivacious Daughter*, p. 120).
2. Concerning AC XIV, the followers of Eielsen contended that every Christian simply by virtue of his membership in the universal priesthood of all believers has the power and authority to preach publicly without any need for an external call. (*Vivacious Daughter*, p. 125).
3. The seven theses on lay preaching adopted by the Norwegian Synod in 1862 dealt specifically with individuals who, in violation of AC XIV, were claiming no need for a divine call to preach and teach in congregations. In a self-appointed way, they considered themselves fit for preaching/teaching simply by virtue of being "moved by the Spirit."
4. AC XIV reads: "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call." It is a violation against God's Word (Romans 10:14-17; I Cor. 12:4-11, 27-31; Ephesians 4:11-12) for an individual to assume the role of teaching or preaching the Word of God on behalf of the church without a specific call extended by the church.<sup>1</sup>
5. Throughout the history of the reorganized Norwegian Synod (1918 to the present) the ELS has at times approved the use of qualified laity to perform functions of the public ministry, provided that these lay persons are called to do so (as the need arises) by the calling body.<sup>2</sup> [In 1862 the Norwegian Synod sanctioned lay-preaching "only in case of real need and even then required that the congregation should extend a definite call to its 'lay preacher.'" (*Grace for Grace*, pp. 140, 141)]
6. The present discussion concerning "forms" of the public ministry does not violate what our Norwegian forefathers penned and adopted in 1862.<sup>3</sup> However, if any alleged "form" of the public ministry were not to involve the use of the regular call,

this would be akin to the “lay ministry” problem of the 1800s and more importantly would be a clear violation of Holy Scripture and AC XIV.

7. As our Norwegian forefathers did in 1862, we continue to believe, teach and confess that any public preaching or teaching of God’s Word or any public administering of the Sacraments without a divine call is forbidden. In rare cases when necessity demands that a qualified layman conduct the worship service and preach the sermon, the congregation should have an established system by which it provides for calling him to do so on its behalf.

#### NOTE:

<sup>1</sup> H. A. Preus in his plea for the importance of congregations operating their own schools speaks of extending “regular calls to teachers.” (*Vivacious Daughter*, p. 66)

<sup>2</sup> When Rev. G. O. Lillegard of Harvard Street Lutheran Church in Cambridge, MA, accepted the call to teach at our Bethany Seminary, the need arose for laymen to conduct worship services until such time as they could receive pastoral assistance. The synod sanctioned the use of these “properly called” laymen.

<sup>3</sup> It is interesting to observe that in the second thesis of the 1862 statement the precise rendering of the Norwegian states: “For the public edification of Christians, God has not instituted **any other order** (*Ordning*) which should be placed by the side of this.” (*Kirkelig Maanedstidende*) In other words, instead of the translation found in *Grace for Grace* which reads “**any other office**,” we have the word “order” being used. [See the translation given in *Vivacious Daughter*, pp. 130 and 131.] It appears as if our Lutheran forefathers, who in theses 1 and 3 used the term “office” (*Praedikeembede*), chose not to do so here for a reason. They were not ruling out “forms” of ministry whereby individuals are properly called according to AC XIV, but were forbidding any so-called *order* or *arrangement* which contradicts the rite *vocatus* of the Augustana.

### LUTHERAN HERITAGE FOUNDATION

Since a memorial addressed to the 2000 convention of the ELS concerning the synod’s “working relationship” with the Lutheran Heritage Foundation (Cf. SR 2000, p. 143) requested that the convention refer said relationship to the Doctrine Committee for study, the convention resolved to “refer the memorial on the Lutheran Heritage Foundation to the Doctrine Committee.” (Cf. p. 84, Res. 10) While your committee, upon further investigation of the factors involved in this “relationship,” appreciates that the foundation has been instrumental in translating Lutheran historical documents in various languages, a project that has been useful for work on the mission fields, it declares that there is no official relationship between the foundation and the Evangelical Lutheran Synod.

### BOY SCOUTS

Some time ago the Doctrine Committee undertook, under the leadership of Pastor Paul Zager, a restudy of the Boy Scouts of America organizations—as well as those of the Girl Scouts. The restudy was in part prompted by a request from one of the congregations of the synod, in part by certain claims that in recent years the organizations have become less offensive particularly in their handling of religious matters. Pastor Zager therefore sought to establish whether the organizations have made any significant changes for the better in recent years.

His search revealed that the answer to his question would be in the negative. In official publications one finds no significant definition of God; in fact, there is rather encouragement of the youth to worship false gods. In his essay, “The Christian and Scouting: How Compatible?” -an essay available from him on request-he writes: “While it is true that the general handbooks now have less to say about religion than they have in the past, we can hardly conclude that the group no longer provides religious guidance. In lieu of the rather sparse but unbiblical information formerly given in the general handbook, there are now dozens of separate publications from a variety of sects and cults, each describing its view of religion and how it should be taught and practiced. What this actually does is inundate the Scout with more religious instruction than he might have received in the past.”

At the close of his essay Pastor Zager quotes with approval "The Report of the Norwegian Synod [now ELS] and Wisconsin Synod Members of the Synodical Conference Committee on Scouting" from the proceedings of the 1952 convention of that conference, in which these representatives refused to give the scouting program a clean bill of health. Discussion of the topic by the Doctrine Committee revealed that its members agree with our fathers who said: "We cannot use it; therefore use the Lutheran Pioneers program."

### CATECHISM REVISION

Because the ad hoc committee in charge of revising the synodical catechism entitled An Explanation of Martin Luther's Small Catechism works closely with the Doctrine Committee in this effort, the chairman of the ad hoc committee has requested that also the Doctrine Committee report on this matter. At the time of this writing (March) almost all the preparatory work has been completed. Since copies of the presently used catechism are in very short supply, the review committee is hopeful that its efforts to have the revision available by the 2001 synodical convention will be brought to fruition. The committee is particularly desirous of having a sufficient supply of the new catechisms on hand for use when confirmation classes begin in the fall. Members of the review committee are Prof. John A. Moldstad, chairman; Pastor Craig Ferkenstad, secretary; Pres. Gaylin Schmeling; Pastor Matthew Thompson; and Juul Madson, Prof. emeritus.

### THE UKRAINIAN LUTHERAN CHURCH

The Ukrainian Lutheran Church considers itself, and was established as, a continuation of the Ukrainian Evangelical Lutheran Church. It was reorganized through the efforts of Missionary John Shep of the ELS, who became its first bishop, or president, but in 2000 resigned his position and also requested that his name be removed from the clergy roster of the Evangelical Lutheran Synod. Several other American clergymen of our fellowship have subsequently served in the public ministry in the ULC. At present Vyacheslav Horpenchuk serves as bishop of the church.

The pastors and leaders of the ULC are firmly committed to the inerrant Scriptures and the Lutheran Confessions, and their brief doctrinal statement breathes orthodox Lutheranism.

Through its associations especially with the ELS it has considered itself in fellowship with the synod and desires to establish formal fellowship with it. In addition it has expressed its desire to become a member of the Confessional Evangelical Lutheran Conference at the latter's meeting in 2002 in Sweden.

Therefore the Doctrine Committee of the ELS recommends to the convention adoption of the following resolution:

WHEREAS, The Ukrainian Lutheran Church has been closely associated with the Evangelical Lutheran Synod, and,

WHEREAS, The Ukrainian Lutheran Church makes a good confession that is in accord with the Holy Scriptures and the Lutheran Confessions, and,

WHEREAS, The Ukrainian Lutheran Church has declared its desire to express this fellowship more fully, therefore,

A. BE IT RESOLVED, That the Evangelical Lutheran Synod officially declare itself in fellowship with the Ukrainian Lutheran Church, and,

B. BE IT RESOLVED, That it seek to maintain this fellowship in the bond of peace.

*Come, Holy Ghost, God and Lord!  
Be all Thy graces now outpoured  
On each believer's mind and heart;  
Thy fervent love to them impart.  
Lord, by the brightness of Thy light  
Thou in the faith dost men unite  
Of ev'ry land and ev'ry tongue;  
This to Thy praises, O Lord, our God be sung.  
Alleluia! Alleluia!*

*The Rev. Gaylin Schmeling, chairman  
The Rev. Juul Madson, secretary*

**DOCTRINE**  
**ACTION OF THE SYNOD:**

**Resolution No. 1: The Ukrainian Lutheran Church**

*WHEREAS, The Ukrainian Lutheran Church has been closely associated with the Evangelical Lutheran Synod, and,*  
*WHEREAS, The Ukrainian Lutheran Church makes a good confession that is in accord with the Holy Scriptures and the Lutheran Confessions, and,*  
*WHEREAS, The Ukrainian Lutheran Church has declared its desire to express this fellowship more fully, therefore,*  
*A. BE IT RESOLVED, That the Evangelical Lutheran Synod officially declares itself in fellowship with the Ukrainian Lutheran Church, and*  
*B. BE IT RESOLVED, That it seeks to maintain this fellowship in the bond of peace.*

**Resolution No. 2: The Lutheran Heritage Foundation**

*WHEREAS, A Memorial addressed to the 2000 Synod Convention concerning the synod's "working relationship" with the Lutheran Heritage Foundation was submitted by St. Timothy Lutheran Church, Williamsburg, Iowa (cf. SR 2000, p. 143), and,*  
*WHEREAS, The Doctrine Committee has thoroughly investigated this concern and included its conclusions in its report to the synod, therefore,*  
*BE IT RESOLVED, That we accept the Doctrine Committee's report concerning the Lutheran Heritage Foundation as the response to the St. Timothy Lutheran Church Memorial.*

**Resolution No. 3: Doctrine of the Ministry**

*WHEREAS, Further clarification of the doctrine of the Office of the Public Ministry might be achieved through the composition of antitheses, therefore,*  
*A. BE IT RESOLVED, That the synod recommends that the Doctrine Committee draft antitheses on The Office of the Public Ministry, seeking the input of the members of the synod, and,*  
*B. BE IT RESOLVED, That this be the answer to the Memorial concerning the ministry submitted by the Circuit Eleven Winkel*

**Resolution No. 4: Encouraging Fathers and Mothers to Teach Their Children the Word of God**

*BE IT RESOLVED, That this Memorial be referred to the Doctrine Committee to respond to this Memorial and report its response to the 2002 Synod Convention.*

**Resolution No. 5: To Restore Every Sunday Celebration of the Lord's Supper**

*BE IT RESOLVED, That this Memorial be referred to the Doctrine Committee to respond to this Memorial and report its response to the 2002 Synod Convention.*

**Resolution No. 6: Office of the Public Ministry**

*WHEREAS, Continued discussion of the Doctrine Committee's seven revised theses on the Office of the Public Ministry and the recently distributed antitheses would be beneficial, therefore,*  
*BE IT RESOLVED, That the remaining convention time allotted for doctrine be used for brotherly discussion of the Doctrine Committee's seven revised theses on the Office of the Public Ministry and the recently distributed antitheses.*

**Secretary's Note:**

*The antitheses on the Office of the Public Ministry were not entered into the business of the convention.*

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

## BOARD OF REGENTS

Members of the Board during the past year: The Rev. John A. Moldstad, Sr., Pine River, MN, chairman; Mr. William Overn, Eagan, MN, vice-chairman; The Rev. Kenneth V. Schmidt, West Bend, WI, secretary; Dr. Willis Anthony, St. Peter, MN; The Rev. Klebe W. Brumble, Phoenix, AZ; Mr. Jon C. Bruss, Sr., Hartland, WI; The Rev. Mark Bartels, Madison, WI; Mr. Paul T. Chamberlin, South Chatham, MA; Mr. Lyle Fahning, Burnsville, MN; Mr. Roland Reinholtz, Veron, WI; The Rev. Dr. J. Kincaid Smith, Saginaw, MI; and Mr. Harold Theiste, Plymouth, MN.

Advisory Members: The Rev. George Orvick, Mankato, MN, President of the ELS; The Rev. Raymond Branstad, Zimmerman, MN; The Rev. Lawrence Burgdorf, St. Louis, MO; and The Rev. Milton Tweit, Mankato, MN.

## THE FACULTY AND STAFF

It is exciting to be part of a community where the faculty and staff place a high priority on professional development. Beyond the ongoing development we have several faculty members working on their doctoral degrees of which two should complete their programs within the next year.

The professional staff at the college has grown the last few years. At the end of our academic year we had 63 full-time and 35 part-time faculty and administrators. In addition, there are 29 full-time and 19 part-time employees supporting the operation in a number of ways.

During a special service on January 15th the college observed the following anniversaries:

Prof. Tatjana Durand, Spanish	10 years
Mrs. Lois Jaeger, Fine Arts Director	10 years
Prof. Lynette Jones, Physical Education & Coaching	10 years
Prof. Thomas Kuster, Eleanor Wilson Chair and Communication	10 years
Prof. Patty Lussky, Personal Counselor & Health	10 years
Mrs. Laura Matzke, Chapel Organist & Studio Lessons	10 years
Ms. Judy Miller, Anderson Hall Resident Manager	10 years
Prof. Dean Shoop, Business	20 years
Prof. Mark Wiechmann, Career Counselor & Psychology	20 years
Mrs. Audrey Winkler, Information Secretary	15 years

This past academic year we had several new faculty and professional personnel join our staff: Christopher Johnson, Studio Director and Webmaster; Peter Kjeer, Physics; Mark Meyer, Academic Computer Coordinator; Daniel Mundahl, Controller; Angela Nissen, Communication; Janet Moldstad, Business; David Norris, Director of Publications; and Tiffany Young, Admissions Counselor.

The last three years we have added a significant number of new staff particularly in the areas of faculty and other professional staff. As we plan for the 2001-2002 academic year we see the need to slow down the process of staff additions. We will be replacing staff in the areas of student services, admissions, and possibly mathematics and communication. With some restructuring in the Development office, Mr. Lance Schwartz will move into the position of Director of Marketing and Public Relations.

At the end of the fiscal year the college will lose a dedicated administrator. Mr. Calvin Johnson, Financial Aid Director, will retire after serving the college for 42 years. Mr. Jeffrey Younge will assume Mr. Johnson's role effective July 1, 2001.

## EMERITI

Louella Balcziak	Sigurd Lee
Arlene Hilding	Bjarne Teigen
Norman S. Holte	Cynthia Weberg
Rudolph Honsey	

## ENROLLMENT

The 2000-2001 enrollment was as follows:

	1st Semester	2nd Semester
Freshmen	208	178
Sophomores	145	144
Juniors	30	35
Seniors	35	43
Part-Time	<u>25</u>	<u>28</u>
	443	428
FTE	428	410
PSEOP FTE	22	14

It appears that our fall enrollment will be up by about thirty students due mainly through an increase in our junior class. This is a special moment in the history of Bethany and our synod as we prepare to graduate our first BA students in May.

## CURRICULUM AND OTHER ACADEMIC PROJECTS

The faculty continues to be very active in curricular study and in clearly articulating what every Bethany student should experience. It is our hope to have a precise statement on that experience by fall of 2001. There are no plans to expand our BA offerings until fall of 2002.

The faculty and administration are planning to present the Board of Regents with a plan that will identify a timeline for a number of new majors over the next three to five years. Included in that plan is a degree in elementary education.

We do have a focus visit scheduled with NCA (accrediting agency) for October 2002. That visit will focus on a number of issues identified in 1998.

## PHYSICAL PLANT

Great efforts are expended during the summer as well as throughout the school year, to keep the facilities in excellent shape and working order. The maintenance and house-keeping staff work very hard at keeping the campus in top-notch shape.

Last fall was an exciting time for the institution as we dedicated the Marvin M. Schwan Retreat and Conference Center on September 16, 2000. It was a splendid event. On September 25, 2000, we dedicated our Communication Center. This excellent facility was made possible through an addition to the old seminary building and its renovation. On October 8, 2000 we broke ground for our new Hall of Science and Mathematics. In addition to these events the Marsh Street project was completed by September 1, 2000.

The Hall of Science and Mathematics is a 12.5 million-dollar project that should be finished by spring of 2002. The facility will support majors in chemistry, biological sciences, mathematics, and supporting work in physics and computer science. It will be a great addition to the campus.

As this report is being put together, the institution is in the process of purchasing land for future use by the athletic department. The college will be moving from competing as a two-year to a four-year institution within just a few years. This twenty-acre plot will give the athletic department much needed practice space.

## MARVIN M. SCHWAN RETREAT AND CONFERENCE CENTER

With the completion and dedication of the site in northwestern Wisconsin, the college is operating a retreat and conference center as part of an expansion of its mission. The Marvin M. Schwan Retreat and Conference Center allows the institution the privilege of offering the students an added experience. In addition it gives the church and others the opportunity for a unique experience in a number of areas. The college has a well-trained staff on site including the Rev. David Russow as the center's chaplain and program director. He was installed at the time of dedication.

## BOARD OF REGENTS

In 1999 the convention ratified three "type B" appointments to the Board of Regents. The appointees were given staggering terms in order that under ordinary conditions only one position would be up for ratification by the synod each year. Dr. Willis Anthony of Norseland, Minnesota was approved at the 1999 convention for a two-year term. The

Board elected Dr. Anthony for a three-year term beginning in June at their January meeting. The synod is asked to ratify that election at the 2001 convention.

## GRANTS

AAL and Lutheran Brotherhood remain committed to assisting in the developing of the college through challenge-grant opportunities. During the past year more than \$75,000 came from those companies to say nothing about the monies that came from others because of the challenge. In addition both AAL and Lutheran Brotherhood offer scholarships and their local branches do much in support of the college.

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 have taken on new projects this year that total approximately \$13,000. Many, many thanks to these wonderful ladies.

The Marvin M. Schwan Charitable Foundation supports the college in a significant way. Grants from the foundation have supported a number of programs and projects this year. The Bush Foundation of St. Paul has approved a \$750,000 challenge grant for Bethany's *The Five Talents Capital Campaign*, as well as a grant in the amount of \$20,000 for planning a faculty development program.

## FINANCES AND AUXILIARY SERVICES

The 1999-2000 academic year ended with a small balance of \$25,816 which gives an accumulated deficit balance of \$92,766 for our current operation. We will struggle over the next few years with our operating budget due to the conversion to a BA-granting institution.

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 college received its largest estate from Mr. Erling M. Bolstad during this past year. To date the institution has received \$4.2 million from the bequest. What a marvelous way to remember the work of the church when one no longer needs their resources to support themselves. Other estates received were from Christine Gordon of \$13,364 and Lars Petersen of \$10,148.

At the 81st Convention of our synod, it was resolved to approve a \$100 million capital campaign-*The Five Talents Capital Campaign*. We are thrilled to report that as of March 1st, we have assurance of over \$95 million. What a blessing for Bethany Lutheran College and our church.

The following is a summary of revenues and expenditures for the fiscal year ending June 30, 2000:

### REVENUES

Tuition and Fees	\$4,071,760
Government Grants	84,224
Synod Subsidy	176,000
Housing Assistance	84,000
Maintenance Assistance	21,000
Capital Improvements	21,324
Private Gifts and Grants	1,247,809
Endowment Income	509,113
Sales and Services of Student Activities	107,851
Other Sources	250,246
Auxiliary Enterprises	<u>2,093,088</u>
	\$8,666,415

### EXPENDITURES

Educational and General	\$4,865,589
Maintenance of Buildings and Grounds	783,093
Scholarships and Grants	1,437,798
Auxiliary Enterprises	<u>1,554,119</u>
	\$8,640,599

Fund Balance	\$25,816
Prior Year's Fund Balance	<u>(118,582)</u>
Current Fund Balance (Deficit)	(\$92,766)

## CONCLUSION

The conclusion to our report of a year ago clearly states our feeling so it seems appropriate to restate it:

"If anyone had told us four years ago that we would be positioned as we are today, it would have been impossible to believe. Committed to the precious Gospel, curricular development, funding, exceptional new faculty and staff, and a growing student body have put us on a road that were only dreams of yesterday. Exciting - yes! But it is on a road that will take patience, understanding, encouragement, support and above all the prayers of our church and others."

*The Rev. John A. Moldstad, Sr., chairman*  
*The Rev. Kenneth V. Schmidt, secretary*  
*Marvin G. Meyer, president*

## REPORT OF THE PRESIDENT OF BETHANY LUTHERAN THEOLOGICAL SEMINARY

"I will lift up my eyes to the hills-From whence comes my help? My help comes from the Lord, who made heaven and earth. . .The Lord is your keeper." (Psalm 121 NKJV) Our helper is no weakling with mere human power. The psalmist tells us that our helper is the One who made heaven and earth. If He made the heaven and the earth through His almighty Word, then He can indeed help us in all the problems and conflicts of life. Not only can He help us, we have the certainty that He will help us. He loved us so much that He gave His own life for us on the cross and chose us as His own in the waters of baptism. Since He has already done this, the greatest thing for us, we know that He will be with us in all the other needs and problems of life, working all for our good. (Romans 8:32) Again Paul writes, "If God is for us, who can be against us?" (Romans 8:31) With the Lord Jesus on our side nothing in this world can stand against us. He took upon Himself our sin, our death, and our hell so that we could have His righteousness, life and heaven. This wonderful comfort is offered to us in the means of grace, the Word and the Sacraments, and is received by faith alone in Him as the Savior which faith is worked, strengthened, and preserved through these same means of grace.

Our Bethany Lutheran Theological Seminary continues to play a vital role in preparing men to go forth to proclaim the beautiful message of the Gospel, which brings peace, comfort and joy. Each year we continue to send forth more workers who have been trained to proclaim the life-giving Word in its truth and purity and to administer the Sacraments in accord with Christ's command. The Lord has permitted us to complete another school year where men were trained for this blessed ministry. Those who served their vicarage stand ready to answer the call: "Here am I; send me." May our gracious Lord continue to bless our seminary to the glory of His name and the welfare of precious blood-bought souls.

## BOARD OF REGENTS

The twelve-member Board of Regents is responsible for the operations of the seminary. The board met three times during the year and the president of the seminary submitted a report to each meeting. The members of the board are: The Rev. John Moldstad, Sr., Pine River, Minnesota; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Klebe Brumbe, Scottsdale, Arizona; the Rev. Kenneth Schmidt, West Bend, Wisconsin; the Rev. J. Kincaid Smith, Saginaw, Michigan; Mr. Willis Anthony, St. Peter, Minnesota; Mr. Jon Bruss, Hartland, Wisconsin; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. Lyle Fahning, Burnsville, Minnesota; Mr. William Overn, Eagan, Minnesota; Mr. Roland Reinboltz, Verona, Wisconsin; and Mr. Harold Theiste, Plymouth, Minnesota. The Rev. Raymond Branstad, Pine River, Minnesota; the Rev. George Orvick, Mankato, Minnesota; the Rev. M.E. Tweit, Mankato, Minnesota; and the Rev. Lawrence Burgdorf, Earth City, Missouri, serve as advisory members to the board.



## FACULTY

The following professors taught in the seminary during the 2000-01 school year: Adolph Harstad, John Moldstad, Jr., Thomas Kuster, Wilhelm Petersen, and Gaylin Schmeling. Professor Harstad leads our Old Testament studies and teaches Church History, Homiletics, and other practical courses. Professor Moldstad leads our New Testament studies and teaches Dogmatics, Confessions, and other practical courses. President Emeritus Wilhelm Petersen teaches Homiletics, and Professor Kuster teaches Communication. President Schmeling teaches Church History, Dogmatics, Homiletics and other practical courses.

During a special service on January 15, 2001, the seminary observed the following anniversaries:

Prof. Adolph Harstad, Old Testament and Church History	10 years
Mrs. Melvina Aaberg, Executive Secretary	25 years

## ENROLLMENT

There were 18 students enrolled at the seminary in the 2000-01 academic year. It breaks down as follows: 4 juniors, 6 middlers, 4 seniors, and 4 vicars. There were two international students attending the seminary this school year: Egons Mudulis, Jurmala, Latvia; and Tor Jakob Welde, Laksevåg, Norway. Those who served their vicarages were: William Grimm, Christ the King Lutheran Church, Green Bay, Wisconsin; Timothy Hartwig, Our Saviour's Lutheran Church, Lake Havasu City, and Family of God Lutheran Church, Fort Mojave, Arizona; Karl Hermanson, King of Grace Lutheran Church, Golden Valley, Minnesota; and Lawrence Wentzlaff, First Evanger Lutheran Church, Fertile, and Grace Lutheran Church, Crookston, Minnesota.

We urge pastors and laity to be recruiters for the seminary by encouraging promising young men to study for the ministry. The Lord of the harvest reminds us that "the harvest truly is plenteous, but the laborers are few. Therefore pray the Lord of the harvest that He will send out laborers into His harvest." (Matt. 9:37-38) In addition to fervent prayer let us also do what we can in the form of encouragement and financial assistance, if possible, to make it feasible for students to study for the ministry.

## GRANTS

Aid Association for Lutherans has a gift-matching program available to all AAL members in which gifts are matched dollar-for-dollar. They also provide the seminary with student scholarships.

Lutheran Brotherhood is committed to its gift-matching program which directs funds into our endowments for operation. These dollars assist in planning for the seminary's future. They also provide the seminary with student scholarships.

Each year there are corporations that match their employees' contributions to the seminary through their foundations. We are thankful for this added support.

Members of the ELS ladies' organizations have given support to the Scholarship Fund, Student Support Fund, and the Library Fund. This has been a wonderful blessing for our students. Thank you for all your help.

The Marvin M. Schwan Charitable Foundation supports the seminary in a significant way. Grants from the foundation have provided support for the seminary operations, for our seminarians and their families, and funds to increase our library collection.

## ACTIVITIES

The annual senior recognition dinner was held on the evening of April 26, 2000. 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 Thursday, May 11, 2000. The returning vicars reported on certain phases of their vicarage. President George Orvick spoke to the vicars concerning the pastor and his relationship to the synod. Brief presentations were also given on our synod's pension fund, insurance plan, and deferred giving.

A summer institute was held in Vero Beach, Florida, May 22-23, 2000. Professor Moldstad led an exegetical study of I Timothy with the theme: *Unchanging Pastoral Advice for an Ever Changing World*. President Schmeling gave a presentation on the doctrine of the public ministry discussing the questions that have arisen concerning this teaching of Scripture.

The thirty-third annual Reformation Lectures were held at the Ylvisaker Fine Arts Center, Mankato, Minnesota, on October 26-27, 2000. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary. There were two presenters: Dr. Kenneth Hagen of Lake Mills, Wisconsin, and Dr. John Brug of Wisconsin Lutheran Seminary, Mequon, Wisconsin. The topic of the lectures was "Biblical Interpretation." The first lecture presented by Dr. Hagen, was entitled "Biblical Interpretation in the Middle Ages and Reformation." This lecture entailed a study of biblical interpretation in the Middle Ages and Luther's reaction to medieval biblical interpretation. The second lecture presented by Dr. Brug was entitled, "Biblical Interpretation in 20th Century Lutheranism." In this presentation biblical interpretation in the last century was discussed. Dr. Brug centered his attention on the doctrines of inspiration and inerrancy which were at the heart of the battle for the Bible. As we enter the 21st century there are many questions which we face concerning biblical interpretation and our hermeneutical principles. These lectures were very timely in that they gave an overview of biblical interpretation in the history of the church and prepared us to meet the questions we will face in the new millennium.

### **THE SIXTIETH ANNIVERSARY OF THE CLERGY BULLETIN/LUTHERAN SYNOD QUARTERLY**

The first issue of the *Clergy Bulletin* is dated August 21, 1941. This issue is one page in length and contains this introduction: "That the Lord will use this humble sheet to the glory of His name is our sincere prayer as we send out this first 'Clergy Bulletin'. May it under His guidance serve to keep us better informed and better equipped for work in our Synod . . . It is also our fervent wish that our pastors will make intelligent use of the Bulletin, realizing that it is a means by which one can reach other pastors in Synod." (*Clergy Bulletin*, Vol. I, No. 1 [Aug. 21, 1941]) *The Lutheran Synod Quarterly* has carried out this noble task in the past and strives to do so today.

### **LUTHERAN SYNOD QUARTERLY**

The *Lutheran Synod Quarterly* is the theological journal of Bethany Lutheran Theological Seminary. We are happy to report that subscriptions continue to increase and we receive many favorable comments from subscribers. The subscription price is \$10.00 per year and can be obtained by writing to Bethany Lutheran Theological Seminary, 6 Browns Court, Mankato, MN 56001. Past issues of the *Quarterly* are to be found on the Bethany Seminary website [www.blts.edu](http://www.blts.edu) and click on LSQ Online.

### **SCHOLARSHIP FUNDS**

The Scholarship Endowment Funds continue to be a blessing to the seminary students. Several scholarship funds have been set up in memory of individuals and the annual dividends are used to help students with their tuition costs. The students are most appreciative of this financial assistance as they pursue their theological education. It is our concern that no one desiring to study for the ministry be denied a theological education for lack of funds. The present Scholarship Endowment Funds are: Merle Aasen; Joey and Tricia Anderson; Robert, Flora, and Charlotte F. Becker; Edmund Bolstad; Kenneth and Audrey Bolstad; Glenn and Dorothy Collins; Robert and Betty Diesing; George and Dorothy Feil; Donald and Opal Hackbarth; Lenwick Hoyord; Jens, Jerome, and Laverne Kvam; Ernest W. Larsen; Albin Levorson; George O. Lillegard; Gwenn and Sigfred Lysne; Norman A. Madson, Sr.; George Nygaard; Ordal; Richland Lutheran Church; Edna May Scherzer-Getz; Calhoun and Jean Sumrall; Whipple; and James and Carol Williams.

There is also a General Scholarship Fund to which individuals and organizations donate during the year and which is also used to render assistance to students in need.

### **STUDENT HOUSING ASSISTANCE**

The seminary has implemented a student housing assistance. This program is a great benefit for our students preparing for the public ministry.

### **SEMINARY ENDOWMENT FUND**

A Seminary Endowment Fund has been established to be used for seminary needs. We want this fund to grow over the years and therefore we encourage our people to remember it. A bequest would certainly be an appropriate way to perpetuate the work of the seminary as it carries out its task of training pastors to proclaim the saving Gospel of Jesus Christ.

## FINANCES

For Fiscal Year July 1, 1999 - June 30, 2000

### REVENUES

Tuition and Fees	\$ 55,150.00
Synod: Subsidy	62,500.00
Synod: Special Grant	18,778.00
Legacies	-
Endowment Income	29,158.00
Gifts and Grants	248,814.00
Other Sources	60,276.00
<b>TOTAL</b>	<b><u>474,676.00</u></b>

### EXPENDITURES

Education & General	\$ 400,067.00
Maintenance & Utilities	19,416.00
Video Production	52,801.00
<b>TOTAL</b>	<b><u>472,284.00</u></b>

Increase (Decrease) in Fund Balance      \$ 2,392.00

*The Rev. Gaylin Schmeling, president  
The Rev. John Moldstad, Sr., chairman  
The Rev. Kenneth Schmidt, 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:

20 years	Prof. Dean Shoop	Business
20 years	Prof. Mark Wiechmann	Career Counselor and Psychology
15 years	Mrs. Audrey Winkler	Information Secretary
10 years	Prof. Tatjana Durand,	Spanish
10 years	Mrs. Lois Jaeger	Fine Arts Director
10 years	Prof. Lynette Jones	Physical Education and Coaching
10 years	Prof. Thomas Kuster	Eleanor Wilson Chair and Communications
10 years	Prof. Patty Lussky	Personal Counselor and Health
10 years	Mrs. Laura Matzke	Chapel Organist and Studio Lessons
10 years	Ms. Judy Miller	Anderson Hall Resident Manager,
and,		

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

25 years	Mrs. Melvina Aaberg	Executive Secretary
10 years	Prof. Adolph Harstad	Old Testament and Church History,
and,		

WHEREAS, Mr. Calvin Johnson has retired after 42 years of service as Financial Aid Director of Bethany Lutheran College, therefore,

A. BE IT RESOLVED, That our synod thanks our gracious Lord for the blessings He has bestowed on our college and seminary through such faithful, talented, and dedicated workers, and,

B. BE IT RESOLVED, That our synod continues to pray that the Lord guide and bless the work of all our Bethany Lutheran College and Seminary staff and faculty.

#### Resolution No. 2: 60th Anniversary of Clergy Bulletin/Lutheran Synod Quarterly

WHEREAS, The Lutheran Synod Quarterly, originating as the Clergy Bulletin on August 21, 1941, is celebrating its 60th anniversary, therefore,

A. BE IT RESOLVED, That we thank our Lord for this important publication and commend the writers and contributors, and,

B. BE IT RESOLVED, That we encourage our clergy to submit articles for publication.

### **Resolution No. 3: Financial Support for Our College and Seminary**

*WHEREAS, Various donors-individuals, foundations, corporations, and Bethany Lutheran College Women's Auxiliary-have provided financial support for general needs and scholarships at Bethany Lutheran College and Bethany Lutheran Theological Seminary, therefore,*

*A. BE IT RESOLVED, That we thank the Lord for moving their hearts to such support, and,*

*B. BE IT RESOLVED, That we publicly thank these individuals and groups, and,*

*C. BE IT RESOLVED, That we continue to encourage our synodical membership to maintain such wonderful support.*

### **Resolution No. 4: Spanish Training for Seminary Students**

*WHEREAS, It is our Lord's desire to take the Gospel to every tribe, language, and people, and,*

*WHEREAS, The number of Spanish-speaking people in the United States is increasing at a very high rate, and,*

*WHEREAS, The ELS has established congregations in Spanish-speaking areas of our country, and,*

*WHEREAS, Spanish-speaking pastors are needed to serve in these congregations and to be able to reach out to the Spanish-speaking people of that locale, and,*

*WHEREAS, There are currently no ELS pastors in the USA using Spanish on a daily basis, therefore,*

*BE IT RESOLVED, That the Board of Regents pursue the training in Spanish of interested and qualified students.*

### **Resolution No. 5: Seminary Student Adoption Program**

*WHEREAS, The ELS is richly blessed by God to have her own seminary for training future pastors in our synod to serve as undershepherds in His Bride, the Church, and,*

*WHEREAS, All ELS congregations are benefited by sound theologically-trained men to fill the Office of the Pastoral Ministry within their midst, and,*

*WHEREAS, All the costs incurred in training men for the pastoral ministry are continually rising, and,*

*WHEREAS, The base tuition costs at Bethany Lutheran Theological Seminary for the 2001-2002 academic year have been established at \$4600 (\$2300/semester) per student, therefore,*

*A. BE IT RESOLVED, That we thank God for the gift of Bethany Lutheran Theological Seminary, and,*

*B. BE IT RESOLVED, That all ELS congregations thank God for sound theologically-trained pastors who are committed to fulfilling the office of the pastoral ministry in the local congregation, and,*

*C. BE IT RESOLVED, That pastors and congregations urge and guide capable young men, as well as second-career men, to study for the pastoral ministry to become undershepherds to His flocks, and,*

*D. BE IT RESOLVED, That Bethany Lutheran Theological Seminary continue to promote itself among local congregations and seek financial assistance for students through such programs as "Seminary Sunday," "Adopt-a-Seminary-Student," promotional videos, direct visits, etc.*

### **Resolution No. 6: Ratification of Type B Appointment**

*WHEREAS, Dr. Willis Anthony has been elected by the Board of Regents to serve on the Board of Regents as a "type B" appointment, therefore,*

*BE IT RESOLVED, That the election of Dr. Anthony be ratified at this the 2001 synod convention.*

## **REPORT OF THE BOARD FOR HOME MISSIONS**

Referring to the Christians of the early Church, St. Luke tells us that "day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ." (Acts 5:42)

Our Evangelical Lutheran Synod is committed to teaching and proclaiming the Gospel also. For that reason our Board for Home Missions starts and supports mission efforts around the United States. Through our support for ELS missions, we join with missionaries in telling our neighbors that Jesus is the Christ, the world's only Savior!

## **ORGANIZATION OF THE BOARD**

The Board is composed of the following members: Rev. Erwin Ekhoﬀ\*, Chairman; Mr. Robert Smith\*, Vice-Chairman, Rev. Richard Weichmann, Treasurer; Rev. Rod Flohr, Secretary; Mr. John Merseth, Chaplain; Rev. Dan Basel and Mr. Leslie Just. Members marked with an asterisk (\*) also serve on the Trustee/Home Mission Subcommittee. Chairman Ekhoﬀ serves on the Planning and Coordinating Committee. Missions Counselor Rev. Steven Petersen also attends board meetings.

## **GENERAL 2000 WORK HIGHLIGHTS**

In addition to regular quarterly board meetings, special meetings during the Synod Convention and Pastoral Conference, conference phone calls, visitations at mission congregations for consultation, exploration of potential sites for evaluation, ongoing supervision of home mission work through monthly pastoral and financial reports, etc., the following are highlights of work and blessings in 2000:

February. The board agreed to subsidize and supervise work at Faith Lutheran Church, San Antonio, TX. Plans were made to send representatives to the WELS Home Mission Conference in Chicago in July. It was resolved to discontinue work at Port Hadlock, WA in May, 2000. It was resolved to support work at Good Shepherd, Indianola, IA.

May. The board adopted guidelines for the organization of mission congregations. A request from Redeemer, Scottsdale, AZ for \$75,000 line-of-credit for construction of an addition was granted.

August. At a meeting during the Synod Convention, the board agreed to a request for support for a "daughter-congregation" effort by Parkland, Tacoma, WA. Plans for buying land and/or building were encouraged at Cottage Grove, WI and Bowling Green, OH.

November. Christian Education Subsidy for missions near sister-congregations with Christian Day Schools (100% support during the first year, 75% second year, 50% third year, 25% fourth year) begins at first opportunity for use. An evangelism grant was approved for Good Shepherd, Richardson, TX. Work was suspended at the exploratory mission in Naples, FL.

In 2000, the Board supervised these exploratory missions:

Abiding Shepherd, Cottage Grove, WI-Rev. Nathan Krause  
Asian Missions Church, Irvine, CA-Rev. Young Ha Kim  
Harbor Trinity, Gig Harbor, WA-Rev. Aaron Hamilton  
Our Redeemer, Naples, FL-Rev. S. Brockdorf-(work suspended)  
Peace, North Mankato, MN-Rev. Bradley Kerkow

These five established home missions were under the board's care:

Abiding Word, Bowling Green, OH-Rev. Ken Mellon  
Lord of Life, Holland, MI-Rev. Michael Smith  
Peace, Lakeland, FL-Rev. Joel Willitz  
Redeemer, Scottsdale, FL-Rev. Klebe Brumble  
Resurrection, Winter Haven, FL-Rev. Mark Wold

Five congregations received subsidy:

Christ, Windsor, CA-Rev. Karl Anderson  
Emmaus, Chicago, IL-Rev. Steve Schmidt-(subsidy ended 2000)  
Good Shepherd, Indianola, IA-Rev. Robert Harting  
Faith, San Antonio, TX-Rev. Matthew Crick  
Our Savior, Lakeland, FL-Rev. Norman Pommeranz

## **MISSIONS COUNSELOR**

In addition to serving as liaison between board and missions, the Missions Counselor also worked with Cross-stitch, the network of ELS Womens' Missionary Societies, which raised funds in support of church construction in Peru, radio advertising at Asian Mission Church, Irvine, CA, Christian literature in Chile, distance learning technology in the Peru Seminary and church construction in Latvia.

The 2000 ELS Video-links featured the Board for Stewardship, the 2000 Special Offering, new work in the Upper Amazon Basin of Peru and the Board for Evangelism.

The Missions Advancement Project received and disbursed funds from the Marvin M. Schwan Charitable Foundation on behalf of its ELS-related supported organizations, Thoughts of Faith and Helping Hands.

## **FUTURE PLANS**

Plans include one budgeted new mission start in 2001, one daughter support, a replacement for the suspended work in Naples and another new start as proceeds become available from the *2000 Years of Grace* Thank Offering.

The board continues to work with a ten-year plan of funding missions which includes scheduled new starts, present and projected mission subsidies, capital interest subsidies, board expenses and sources of income. Much of the financial planning for the board is being provided by the synod's Business Administrator, Mr. Keith Wiederhoeft.

## **SALARY SCALE FOR 2002**

In addition to the following scale, housing and utilities allowance for Home Missionaries is determined using the (board adjusted) fair market rental value survey of the U.S. Department of Housing and Urban Development. Increment for years of service and education allowance is provided within the salary scale. Car allowance is paid per mile for actual miles driven based on the synod's reimbursement rate for mileage. Health insurance is provided at the lowest deductible. Pension is 6% of salary.

Vacation time allotted:	1-5 years:	2 Sundays and 20 days
	6-15 years:	3 Sundays and 25 days
	16 + years:	4 Sundays and 30 days

<u>Years of Service</u>	<u>2002 Salary</u>	<u>Years of Service</u>	<u>2002 Salary</u>
0	24,648	16	29,998
1	24,898	17	30,473
2	25,148	18	30,948
3	25,398	19	31,423
4	25,648	20	31,898
5	25,898	21	32,448
6	26,223	22	32,998
7	26,548	23	33,548
8	26,873	24	34,098
9	27,198	25	34,648
10	27,523	26	35,273
11	27,923	27	35,898
12	28,323	28	36,523
13	28,723	29	37,148
14	29,123	30	37,773
15	29,523		

## **THANK YOU**

During the past year, various individuals, congregations and other organizations have contributed special gifts toward our home mission efforts. We appreciate Lutheran Brotherhood Foundation's Church Extension Grants of \$40,000 which funded special outreach projects among thirteen congregations of our synod. We thank Aid Association for Lutherans for funding this year's Home Mission Winter Seminar and the promotion of MISSION: STATEMENT, STRUCTURE AND STRATEGY materials. We are especially grateful to the Marvin M. Schwan Charitable Foundation for continued support of ELS Home Mission Projects.

## OPERATING BUDGET

	2000 <u>Budget</u>	2001 <u>Budget</u>	2002 Proposed <u>Budget</u>
SUBSIDY-HOME MISSIONS			
Abiding Word, Bowling Green	26,500	19,500	12,000
Redeemer, Scottsdale	19,500	12,000	6,000
Resurrection, Winter Haven	12,000	15,000	10,000
Lord of Life, Holland	19,000	15,000	10,000
Peace, Lakeland	12,000	6,000	
SUBSIDY-CONGREGATIONS RECEIVING SUPPORT			
Emmaus, Chicago	4,000		
Christ, Windsor	17,500	24,500	18,000
Faith, San Antonio	18,906	30,000	24,000
Good Shepherd, Indianola	18,586	21,250	16,250
Our Savior, Lakeland	12,000	8,000	5,000
SUBSIDY-EXPLORATORY MISSIONS			
Abiding Shepherd, Ctg. Grove	71,680	82,506	72,000
Asian Mission, Irvine	75,266	70,617	60,000
Harbor Trinity, Gig Harbor	38,350	52,314	42,000
Our Redeemer, Naples	47,133		
Peace, North Mankato	43,685	47,664	37,000
Daughter, Parkland		20,000	16,000
New start 2001		85,000	66,000
Naples balance		50,000	50,000
New start 2002			50,000
SUBSIDY-CAPITAL INTEREST			
Abiding Word, Bowling Green	4,663	7,422	6,924
Christ, Port St. Lucie	2,472	925	
Christ the King, Green Bay	9,039	9,929	9,075
Family of God, Ft. Mojave	3,548	2,849	2,099
Grace, Hobart	10,384	14,999	14,328
Lord of Life, Holland	8,991	11,016	10,388
New Life, Sebring	3,352	3,606	2,812
Peace, Kissimmee	9,960	12,411	12,233
Peace, Lakeland	20,556	24,799	23,431
Our Savior, Lakeland	100		
Redeemer, Scottsdale	12,148	14,954	10,157
Resurrection, Winter Haven	15,103	19,170	12,876
Saved By Grace, Gresham	6,500	12,500	14,583
BOARD EXPENSES			
Board expenses	12,000	12,000	12,000
Moving expense	12,000	12,000	12,000

In 2000, the synod allotted \$203,000 for the Home Mission program. The remainder of the money needed to fund the program came from special gifts, Aid Association for Lutherans, Lutheran Brotherhood, the Marvin M. Schwan Charitable Foundation, estates and earned and accumulated interest.

*The Rev. S.P.Petersen, Missions Counselor*

## HOME MISSIONS ACTION OF THE SYNOD

### Resolution No. 1: Involvement in New Mission Sites

*WHEREAS, It is good that all ELS congregations be involved in seeking and using opportunities to establish new home mission congregations, and,*  
*WHEREAS, It would be in good order not to duplicate work being done by other congregations or our sister synod, therefore,*

*BE IT RESOLVED, That we encourage our congregations to follow the Memorial submitted by St. Timothy Lutheran Church with the stipulation that the Board for Home Missions be consulted in the process.*

### **Resolution No. 2: Growth in Home Missions**

*WHEREAS, The Lord has again blessed our Evangelical Lutheran Synod through the efforts of the Board for Home Missions, therefore,*

*A. BE IT RESOLVED, That the members of the Evangelical Lutheran Synod give thanks to God for the increase, and,*

*B. BE IT RESOLVED, That the members of the Evangelical Lutheran Synod give thanks to the Board for Home Missions, the mission counselor; the home missionaries and the members of their congregations for their tireless work of proclaiming the Gospel of the crucified Christ to a world in need of salvation.*

### **Resolution No. 3: Salary Scale**

*WHEREAS, The 2001 Report of the Board for Home Missions recommends an adequate compensation package with the "housing and utilities allowance" and the Salary Scale for Home Missionaries, therefore,*

*BE IT RESOLVED, That the Evangelical Lutheran Synod accepts this recommendation.*

## **REPORT OF THE BOARD FOR FOREIGN MISSIONS**

### **BOARD PERSONNEL**

The Board for Foreign Missions is composed of four pastors and three laymen. They are the Rev. Paul Anderson, chairman; Mr. Marlin Goebel, vice chairman; the Rev. Wayne Halvorson, recording secretary; Mr. Robert Soule, treasurer; the Rev. David Lillegard, field secretary; the Rev. Kurt Smith, information officer; and Mr. Harmon Anderson, financial consultant. Mr. Anderson is new to our board, having been elected at last year's synod meeting. The board holds two-day meetings in January, April, July, and October. We usually meet at the synod building in Mankato. This year the January meeting was held at Trinity Lutheran in Sebastian, Florida. The president of synod, the Rev. Steven Petersen, missions counselor, and Keith Wiederhoeft, business administrator, attend our meetings regularly.

### **FIELD PERSONNEL**

There are three missionaries serving in Peru. They are the Rev. Timothy Erickson, the Rev. David Haeuser, and the Rev. Terry Schultz. Missionary Erickson completed his sabbatical last summer. He has served for 18 years in our foreign field. There are also three missionaries serving in Chile. They are the Rev. Oto Rodriguez, the Rev. Karl Kuenzel, and the Rev. Ralph Martens.

### **VISITS TO THE MISSION FIELD**

Field Secretary David Lillegard, along with his wife Ione, and Vice Chairman of the board Marlin Goebel and his wife Jean, made about a three week trip to Chile and Peru in September and October last year. They met with missionaries and visited the places where work is being done in both fields. In Peru they traveled into the mountains and visited established churches and groups in Chiquian and the Huaraz area. The work is going very well both in the mountains, the jungle, and the Lima area.

Mr. Silas Born, accompanied by his wife Mary, visited Peru last November in order to study the planning for establishment of Lutheran elementary schools in the Lima area. He visited the sites where two schools are to be established, met with the national pastors, missionaries, and teachers, and visited three private elementary schools in the Lima area in order to gather information. A full report was given to our board, and suggestions made for carrying out plans.

### **WORLD MISSION CONFERENCE**

A conference is planned for November this year, to be held at Lima, Peru. Missionaries from Latin America and Eastern Europe will be attending, and WELS mis-



sionaries are also invited. The board plans to hold these conferences every three years. The theme of this year's conference is "United in Mission Under Christ." Board member Kurt Smith is in charge of organizing the meeting. Arrangements for travel are taken care of by secretary Wayne Halvorson. The conference is scheduled from November 7 through 11, with an option for a special tour of Peru provided for conference participants, following the conference meetings. Funding for the conference comes from a special gift through a corporation foundation.

## **PERU**

There are six full-time national pastors working in Lima and other areas of the country. Several vicars should soon be completing their work. About 13 students are studying in the seminary in Lima, with several others studying in extension seminary in various outlying areas. The seminary is headed by Missionary David Haeuser. The seminary program in Peru is comparable to what is required of seminary students in the States.

The two elementary schools being planned in the Lima area are actually already operating as pre-schools, in Año Nuevo on the north side of Lima, and at Reynoso, on the west side of Lima, in the port city of Callao. There are two teachers at each school, with about 25 students attending. The building at Año Nuevo will be improved and enlarged. Tentative plans are to build a new school at Reynoso. These schools are needed in order to strengthen the national church in Peru. Students in public schools are exposed to Roman Catholic doctrine, and the standard of education leaves much to be desired. Members of the synod are reminded that the start-up for these two schools is to come from our *2000 Years of Grace* Thankoffering. \$200,000. is to be used for construction and initial operating expenses. After that, the schools plan to be self-supporting.

The work begun in the Amazon jungle in 1999, in the area of Tarapoto, continues under the direction of Missionary Terry Schultz. A seminary student and other members of the national church assist in the work. Attendance at worship services and Bible studies in the jungle have indicated a strong interest in the gospel, with average attendance in some places of over 60. Plans are being made at present to build a church at Tarapoto. Funds are being sought to help with the jungle work, partly through Cross Stitch, and partly through corporation and synodical gifts.

Work in the mountains has been expanding in recent years, with several national pastors and vicars serving about ten groups scattered in the area of Chiquian and Huaraz. Missionary Tim Erickson has been directing much of this work, visiting the groups and working with the local pastors.

A total of about 40 groups meet in the Lima area and other places in Peru, with attendance in general increasing, and total membership of about 1000. Some of the national pastors serve several groups. The Lord continues to bless the work in Peru with both spiritual and numerical growth.

## **CHILE**

The missionaries serve congregations in the greater Santiago area at La Cisterna and San Bernardo, and to the south, outside of Santiago, at Las Vertientes. Visits are also made to the south about 250 miles, where a group has been meeting at Linares. Worship services and Bible studies are held regularly in the congregations, and a number of other groups meet for instruction in the Santiago area. The three missionaries have been directed by the board to prepare work plans and goals, and take specific steps in meeting some of the challenges of the work in Chile. The board has directed the team to concentrate its efforts in the southern part of Santiago, where good contacts have been made. The missionaries meet regularly to discuss and plan for this and for other matters involving organization, finances, and work assignments.

## **AUSTRALIA**

At present the synodical body in Australia is not receiving support from our board. Arrangements have been made to give some limited help to individual congregations. Two congregations have separated from the Australian synodical body. Pastor Mark Tuffin and his congregation at Kallangur are seeking a closer working relationship with our synod, the details of which are being worked out with the cooperation of the synod administration.

## MISSIONS COUNSELOR

In 2000, Missions Counselor Steven Petersen attended meetings of the Board for Foreign Missions, Thoughts of Faith and Missions Advancement Project. He visited Peru and Chile in February and attended the WELS Latin American Mission Conference in June. His general duties include serving as pastor for the missionaries and their families, promoting the work of the board throughout the synod through Cross-stitch, writing for the Sentinel and Mission News, and advising the Board as directed.

## VOLUNTEERS

The board continues to correspond with several individuals who wish to volunteer to work in Peru and or Chile for a greater or lesser time. Guidelines have been updated. At present no definite plans are in place.

## SCANDINAVIA

Rev. Søren S. Urberg has returned to the States after serving for about a year in Norway, at Avaldsness. A contribution from our board and synod helped pay a part of the cost of his salary. The congregations at Avaldsness and Stavanger are now being served full-time by Pastor Egil Edvardsen, who until this year had provided most of his own support in the printing business. He is now being fully supported by the two congregations. They can still use our help in meeting expenses, as they continue to grow and until they become more independent financially. The synod is reminded that a "Scandinavian Fund" has been established for supporting this work, to which we are encouraged to contribute.

## FAITH MISSION SOCIETY

Our thanks, as always, to Marlin and Jean Goebel, who faithfully publish *Mission News* regularly during the year, and receive special contributions for our mission fields. This last year receipts totaled \$91,725. Over \$34,600 was given to Peru, and about \$24,000 to Chile. About \$4,800 was given for home missions. About \$6,400 went to Thoughts of Faith, and the remainder for incidental items. Total receipts through Faith Mission Society since its inception in June 1972 are now almost \$850,000. We also thank all those who have generously contributed to our missions through the society.

## HELPING HANDS

Helping Hands fully supports two of our missionaries in Latin America. An endowment fund of over \$700,000, together with gifts from corporate and individual donors, provides most of the funding for the missionaries, a total of about \$200,000 a year. Our special thanks to Robert and Madelyn Soule for their many hours of volunteer work in taking care of the Helping Hands financial matters, which also encompasses various other financial dealings for the missionaries and the mission fields. Our thanks also to the corporate and individual donors for their generous gifts.

## BUDGET FOR 2001

The following has been budgeted by the Board for Foreign Missions for 2001, listing here according to general categories:

### EXPENDITURE

Board for Foreign Missions	\$ 28,250
Foreign Missionary Conference	115,000
Chile	237,558
Peru	<u>374,870</u>
TOTAL	\$755,678
(Missionary salaries (six men) totals about \$214,000.)	
(Does not include \$100,000 for new missionary)	

### REVENUE

Synod Budget	\$ 166,000
Schwan Program Funds	150,000
Interest Income	196,000
Corporation Grant	300,000
Sponsor Contributions	<u>40,000</u>
TOTAL	\$852,000

## THOUGHTS OF FAITH

The following report has been prepared and submitted by the Rev. David Meyer, administrator of Thoughts of Faith, and is included as a part of the report of the Board for Foreign Missions to the Evangelical Lutheran Synod.

### UKRAINE

The work in Ukraine continues to be conducted through the Ukrainian Lutheran Church (ULC), which receives much of its financial support through Thoughts of Faith, Inc. The ULC currently has 21 congregations and 4 mission stations with total membership between 2,500-3,000. There are plans to open two additional mission stations in 2001. The active clergy of the ULC consists of 10 National Ukrainian Pastors and 3 American missionaries. Pastor Vyacheslav Horpynchuk serves as the Bishop (President) of the ULC. The church body also operates St. Sophia Lutheran Theological Seminary for the purpose of training men to become pastors in the ULC. Currently enrollment at St. Sophia is 13 students in the Theological Department and 6 students in the Pre-Theological Department. The Rector (President) of the Seminary is ELS Pastor David Jay Webber, while ELS Pastor Roger Kovaciny serves in the Pre-Seminary Program. ELS Missionary Joel Rakos serves as the pastor of the Ternopil Congregation.

Additional work of the ULC includes a radio program "The Lutheran Moment," a church magazine "Styag" (Banner), a Ukrainian translation of the "Good News Journal," a Ukrainian hymnal and other translation projects.

The operating budget for the Ukraine division of Thoughts of Faith, Inc., for 2001 is approximately \$1,200,000.

The Gift of Life Fund encompasses the humanitarian work of Thoughts of Faith, Inc. in Ukraine. It consists of the Medical Clinics on Wheels and Ukrainian Lutherans for Life. This work is managed for Thoughts of Faith, Inc., by Life Resources International, a division of Christian Life Resources, Inc., formerly WELS Lutherans for Life.

The Medical Clinics on Wheels continue to operate out of Ternopil, traveling to towns and villages of the Ternopil region providing free pediatric and dental care to the children of Ukraine. Ukrainian Lutherans for Life operates six Life Centers in Kyiv, Ternopil, Sevastopol, Kremenetz, Kharkiv and Zaporizhia. The staff of these centers provides pro-life Christian counseling, pro-life presentations and humanitarian assistance.

The operating budget for the Gift of Life division of Thoughts of Faith, Inc., for 2001 is approximately \$670,000.

### CZECH REPUBLIC

The Lord is continuing to bless the work of St. Paul Lutheran Church of Plzen, just as He blesses all work done in His Name. 19 adults and children became members of the Kingdom of God through baptism in 2000. The congregations current membership is 120. 40 adults were enrolled in one of several Bible classes. A weekly English Conversation Club, which the congregation sponsors, continues to generate interest in the church. The congregation publishes a monthly publication for its members, "The Sign of Faith" and a publication for its U.S. supporters, "Czech Mates."

Enrollment at Martin Luther School for the 2000-2001 school year is 158 in Grades K-9. Here the children are taught the traditional secular subjects but most importantly, they are taught God's Word. Our American and Czech staff work closely together to ensure that our children are receiving a quality Christ-centered education.

The mission continues to support the work of Mulac Hospital, the first private hospital in the Czech Republic after the fall of communism. We have also provided periodic support for a local orphanage.

Our Lutheran mission began outreach work in Horni Briza in December 1999. Weekly services have been held in Horni Briza since March 2000 and a small congregation, Holy Cross Lutheran Church, has been formed. In addition to worship services, this congregation also has weekly Bible classes for its members and others in the community interested in learning more about God's Word. The Plzen staff also offers English language classes in Horni Briza.

Additional Outreach Opportunities In a continuing effort to fulfill the Great Commission on a local level, our Czech members have helped identify two additional outreach locations. Marianske Lazne is a community located in the spa region near the

German border. We are already in contact with a family in this town and will hold our first service there on Palm Sunday 2001.—Due to the efforts of one of our Czech school teachers, we have been allowed to rent a historic chapel in the town of Tlucna, located 10 kilometers west of Plzen, for the equivalent of 3 cents a year for 20 years. The town council is in the process of renovating the building and we hope to begin services in the early fall.

The operating budget for the Czech division of Thoughts of Faith, Inc., for 2001 is approximately \$755,000.

## **LATVIA**

Thoughts of Faith, Inc., continues to support work in Latvia. This work is being conducted by Augsburg Institute, which is an organization dedicated to sharing Confessional Lutheran doctrine with the people of Latvia. Augsburg Institute is active in publishing a newspaper, "The Latvian Lutheran," a theological journal, as well as translating the Book of Concord and other Confessional Lutheran writings. These efforts have been very important in helping Latvians understand the differences between Confessional Lutheranism and the liberal Lutheranism of the Latvian Evangelical Lutheran Church (LELC), which is a member of LWF.

The Confessional Lutheran Church of Latvia (CLCL) consists of six Latvian pastors serving nine congregations. This small but dedicated group continues to reach out to the people of Latvia with the Gospel message. In June 2000, the ELS officially declared church fellowship with the CLCL. It is expected that the WELS will do the same in the summer of 2001 and that the CLCL will be welcomed into the CELC at the next CELC convention in 2002.

Egons Mudulis, a member of the CLCL, continues to study for the ministry at Bethany Lutheran Theological Seminary. Thoughts of Faith, Inc. is supporting this work outside of the operating budget. The generous support of many individuals has made this possible and we hope that this kindness will continue as Egons finishes his middler year and moves to his final year at the Seminary.

The operating budget for the Latvia division of Thoughts of Faith, Inc., for 2001 is \$130,000.

## **CLOSING REMARKS by Rev. David Meyer, Administrator**

The Lord has greatly blessed the efforts of Thoughts of Faith, Inc. and we are confident that He will continue to do so as we strive to share His Word with the people of Eastern Europe. We greatly appreciate the encouragement and support we receive from President Orvick, the Board for Foreign Missions, Mission Counselor Steve Petersen and the entire Evangelical Lutheran Synod. To God Alone Be The Glory.

*The Rev. David Lillegard Field Secretary*

## **FOREIGN MISSIONS ACTION OF THE SYNOD**

### **Resolution No. 1: Contributors to Foreign Mission Work**

*WHEREAS, "Faith Mission Society" continues to support the work of our foreign missions, and,*

*WHEREAS, "Helping Hands" continues to support our work in Latin America, and,*

*WHEREAS, "Thoughts of Faith" continues to bring the Gospel to Ukraine, the Czech Republic, and Latvia, and,*

*WHEREAS, The women's "Cross Stitch" organization supports our ELS mission program, and,*

*WHEREAS, There have also been many individual, fraternal and corporate contributors to the work of foreign missions, therefore,*

*A. BE IT RESOLVED, That we express appreciation for the opportunity they give our people to be generous, and,*

*B. BE IT RESOLVED, We commend these mission organizations for their wise use of resources, and,*

*C. BE IT RESOLVED, That we encourage them to continue faithfully to serve our Lord.*

**Resolution No. 2: Visits to Foreign Fields**

WHEREAS, Our Lord has blessed us with missionaries to serve in our foreign fields, carrying out the Great Commission, and,  
WHEREAS, Our missionaries are encouraged and aided in their work by direct contacts and counsel from board members and the Missions Counselor; therefore,  
**BE IT RESOLVED**, That we encourage the continuance of these visits.

**Resolution No. 3: Missionary Work in the Foreign Fields**

WHEREAS, Our Lord Jesus Christ has commissioned the church to preach the gospel to all mankind, and,  
WHEREAS, Our ELS missionaries are carrying out this blessed and difficult work of spreading the Word by God's strength, and,  
WHEREAS, There exists a continual need for additional manpower to expand the work in these fields, therefore,  
A. **BE IT RESOLVED**, That we thank and encourage the missionaries throughout our foreign fields for their faithful service, and,  
B. **BE IT RESOLVED**, That members of our ELS continue to pray for and financially support these missionaries, and,  
C. **BE IT RESOLVED**, That the synod encourage qualified men to consider service in the foreign fields as God provides the opportunity.

**Resolution No. 4: 2000 Thank offering Schools for Peru**

WHEREAS, Our synod is committed to spreading the Good News of salvation in Jesus to the Peruvian Children through the establishment of Christian Day Schools, therefore,  
**BE IT RESOLVED**, That we support the Peruvian national pastors through the Board For Foreign Missions to provide such spiritual opportunity through Christian education.

**Resolution No. 5: Peruvian Christian Day Schools**

WHEREAS, The Peruvian church is committed to providing Christian education for their children, and,  
WHEREAS, Our synod is committed to spreading the Good News of salvation in Jesus to the Peruvian children, and,  
WHEREAS, We have designated \$200,000 for the construction of Christian Day Schools (CDS) in Peru, therefore,  
A. **BE IT RESOLVED**, We support, through our Board for Foreign Missions, the Peruvian church in their desire to establish CDS, and,  
B. **BE IT RESOLVED**, We encourage our people to contribute to the 2000 Years of Grace Thank Offering that will provide the Peruvian Church with funds to establish their Christian Day Schools.

**Resolution No. 6: Volunteers in Foreign Fields**

WHEREAS, Our Lord Jesus Christ has commanded us to go forth teaching all nations, and,  
WHEREAS, The Board for Foreign Missions is updating guidelines for volunteer workers, therefore,  
**BE IT RESOLVED**, That the synod encourages more lay people to consider service as volunteers in the foreign mission field.

**Resolution No. 7: Scandinavia Mission**

WHEREAS, God has blessed the service of the Rev. Søren S. Urberg in Norway this past year, and,  
WHEREAS, The congregations at Avaldsness and Stavanger are now being served full-time by Pastor Egil Evardsen, and,  
WHEREAS, The financial assistance from the "Scandinavian Fund" has provided support for the churches, therefore,  
A. **BE IT RESOLVED**, The synod thanks the Rev. Søren S. Urberg for his service in Norway, and,  
B. **BE IT RESOLVED**, The synod be mindful of the "Scandinavian Fund" established for supporting these two churches in Norway.

**Resolution No. 8: Thoughts of Faith, Rev. David Meyer, Administrator**

*WHEREAS, The Lord has greatly blessed the work of Thoughts of Faith in the Czech Republic, Ukraine, and Latvia, and,*

*WHEREAS, The Rev. David Meyer has served as Administrator for Thoughts of Faith and is now leaving that position, therefore,*

*BE IT RESOLVED, That we express our thanks and gratitude to God for the faithful service rendered by the Rev. David Meyer and ask the Lord's blessings on his future endeavors.*

## **REPORT OF THE BOARD FOR EVANGELISM**

*"Create in me a clean heart, O God, And renew a steadfast spirit within me.*

*Do not cast me away from Your presence, And do not take Your Holy Spirit from me.*

*Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.*

*Then I will teach transgressors Your ways, And sinners shall be converted to You."*

*(Psalm 51:10-13 NKJV)*

### **BOARD MEETINGS AND MEMBERSHIP**

The board met twice since last convention (September, 2000 and May, 2001). The board has five elected members: Pastors - Michael Smith (chairman), Kenneth Mellon (secretary), and Nathan Krause (*Evangelism Notes* editor); Laymen - Lloyd Ahlbrand and Maynard Pick. Rev. Matthew Crick serves as an advisory member. Odell Iverson resigned during the past year for health reasons. Rev. Matthew Thompson served as an advisory member during the year, but due to time constraints resigned. We thank them for their service.

### **SYNOD EVANGELISM WORKSHOPS**

The board has initiated a second synod-wide evangelism workshop entitled, "God's Message- Our Mission." This workshop gives more time for discussion so that participants can ask about specific problems or share specific ways they are spreading the message of Jesus. There are four parts to the workshop: 1. What is evangelism and the proper motivation for it?; 2. How pastors and members are evangelizing and other ideas that a church or evangelism committee can utilize in the future; 3. Evangelism skills are sharpened by having the participants react to taped scenarios with ways they might share the Gospel; 4. Describe various styles of evangelism found in the Bible. The first workshop was held for our churches in Texas at Faith Lutheran Church in San Antonio. The second workshop was held at Parkland Lutheran Church in Tacoma, Washington, for Circuit 11. More workshops are planned for later in 2001.

### **TRACTS**

There are now nineteen tracts entitled, "We're Glad You Asked About..." There is no cost for the tracts to ELS congregations. The board encourages churches to use these tracts and other evangelism brochures as a way to help their members communicate what they believe. The newest tracts are "The Differences between the ELS and LC-MS" and "The Jehovah's Witnesses." The tracts may be obtained through the board secretary or may be picked up at the synod convention display table. Tracts on other subjects are also available. The board welcomes suggestions for new tracts.

### **WEBSITE**

The board has its own website: [www.learnaboutJesus.com](http://www.learnaboutJesus.com). The site includes the board's evangelism tracts and other materials. It has links to other evangelism sources and to the website of the synod.

### **EVANGELISM SUNDAY**

The board encourages each congregation to set aside a Sunday during the church year for a special emphasis on evangelism. Resource books with sermons and Bible studies are available to each pastor of the synod, with most of the information also on disk. These studies can provide pastors with resource material. Artwork for promotion of evangelism is included.

## EVANGELISM NOTES

*Evangelism Notes* is the board's newsletter, published twice each year. Each issue includes ideas for advertising and outreach. Rev. Nathan Krause is the editor. He would be glad to receive evangelism news from the congregations. Past copies of the *Notes* are available through the board secretary.

## BETHANY LUTHERAN COLLEGE AND SEMINARY WORKSHOPS

The board held its second workshop at Bethany Lutheran College in March. The theme was, "Be a College Christian." The purpose of the workshop was to help the students to speak to others about Christ. The two sessions gave an overview of what to speak and how to speak it.

Bethany Lutheran Theological Seminary also invited the board to give its annual presentation to the students. The students were encouraged not only to share the Gospel, but to consider the people to whom they speak and listen to them first so that the Gospel may be more specifically applied. They were urged to include evangelism as a part of their future ministry. Materials and samples were distributed.

## PARISH EVANGELISM ASSISTANCE

Our ELS congregations would often like to do more evangelism, but they don't have the training or resources to do it. Through a portion of the synod's *2000 Years of Grace* Thank Offering, the board will be able to provide help. "Parish Evangelism Assistance" will help congregations in two ways: 1. with specific evangelism projects, for which planning and partial funding may be needed, and 2. with evaluating and organizing a congregation's outreach efforts. In either case, the board will assign a trained consultant to work individually with the congregation. Parish Evangelism Assistance will be available in mid-2001. Interested churches should contact the chairman.

## FUTURE PLANNING

The board has several things which are at the idea stage at this time.

1. A plan to train youth for service and witnessing.
2. A plan to involve members of the ELS in caring and sharing projects through their local congregations.
3. A plan to promote evangelism within each family of the ELS. Luther's Table of Duties from his Small Catechism will serve as a guide for this plan.

*May God bestow on us His grace, With blessings rich provide us,  
And may the brightness of His face To life eternal guide us  
That we His saving health may know, His gracious will and pleasure,  
And also to the heathen show Christ's riches without measure  
And unto God convert them.  
(Martin Luther, ELH #591)*

*The Rev. Kenneth Mellon, secretary*

## EVANGELISM

### ACTION OF THE SYNOD

#### Resolution No. 1: Use of Evangelism Resources

WHEREAS, The Board of Evangelism has initiated a second synod-wide evangelism workshop, "God's Message-Our Mission," to equip congregations for more effective outreach, and,

WHEREAS, The board has 19 tracts in the "We're Glad You Asked About..." series including two new tracts, "The Differences Between ELS & LCMS" and "The Jehovah Witnesses," and,

WHEREAS, The board has a website: [www.learnaboutJesus.com](http://www.learnaboutJesus.com), and,

WHEREAS, The board encourages each congregation to set aside a Sunday for an evangelism emphasis and offers helpful resources for the same, and,

WHEREAS, The board offers suggestions for advertising and outreach to congregations in *Evangelism Notes*, and,

WHEREAS, The board will be offering "Parish Evangelism Assistance" to individual congregations, therefore,

- A. *BE IT RESOLVED, That our pastors and delegates encourage their congregations to utilize these resources, and,*
- B. *BE IT RESOLVED, That each congregation be encouraged to appoint an evangelism coordinator as a contact person, in addition to the pastor, to receive and disseminate information from the Board of Evangelism, and,*
- C. *BE IT RESOLVED, That we encourage the Board of Evangelism to continue its aggressive efforts to promote evangelism work in the congregations of the synod.*

**Resolution No. 2: Thanks to the Members of the Board of Evangelism**

*WHEREAS, The board has been promoting evangelism workshops as tools for training pastors and lay people in evangelism strategies, and,*

*WHEREAS, The board has increased the number of relevant and timely tracts for use by the congregations of the ELS, and,*

*WHEREAS, The board offers other resources such as its website, Evangelism Sunday suggestions and Evangelism Notes, therefore,*

A. *BE IT RESOLVED, That we thank the current members of the board for their ongoing efforts to assist our congregations to fulfill the Great Commission, and,*

B. *BE IT RESOLVED, That we thank Mr. Odell Iverson and Rev. Matthew Thompson for their past service on the board.*

## **REPORT OF THE BOARD FOR EDUCATION AND YOUTH**

Since the synod last convened in 2000, the Board for Education and Youth met in October and January. The board continues to serve the synod in the three areas of Christian Day Schools, Parish Education and Youth. In the work done by these subcommittees, all ages of the synod are being served in some capacity. The board encourages our congregations in the areas of day schools, Sunday schools, Bible classes and youth work. Each year that we continue to reap benefits from the *His Truth for Our Youth* thankoffering, we are thankful to the Lord of the Church for giving us the funds to do work which we were not able to do before.

The officers of the board are as follows: Chairman, Pastor Charles Keeler; Treasurer, Mr. Troy Grooms; Recording Secretary, Pastor Jonathan Madson. Mr. Rob Pipal has resigned from the board as has Pastor Matthew Thompson. We thank these men for the many years of service on the board. Welcomed to the board this year is Mr. Karl Hassler, from King of Grace Lutheran Church in Golden Valley, MN.

May our gracious Lord continue to grant us strength to work together and proclaim the wonderful message of Christ and Him crucified.

### **SUBCOMMITTEE ON YOUTH WORK**

Members of this subcommittee include the following: Chairman, Pastor Donald Moldstad; Secretary, Pastor Jonathan Madson; Mr. Troy Grooms; Mr. Rob Pipal; Pastor Matthew Thompson. The Youth Subcommittee works in the area of training young people in our congregations through camps, retreats, conventions, etc.

The 2000 Youth Convention was held at the Marvin M. Schwan Retreat and Conference Center in Wisconsin on July 27-30. The theme of the convention was *For The Bible Tells Me So*. 233 youth and counselors attended. We thank the many youth leaders and pastors who assisted at the convention. The 2001 Youth Convention will be held in Klamath Falls, OR on July 26-29, at Oregon Institute of Technology. The theme will be *Lord, Keep Us Steadfast In Thy Word*. The Bible studies and devotions will center around the importance of remaining true to God's Word in light of the growing belief that all teachings in regard to religion are correct. The convention in 2002 is scheduled for the Black Hills area of South Dakota followed by the 2003 convention at Bethany Lutheran College.

The youth subcommittee helped subsidize approximately area youth retreats throughout the synod. We thank Prof. Dennis Marzolf and Mr. Steven Jaeger from Bethany for conducting another successful Youth Honor Choir. What a great blessing this choir is for our young people that have the privilege to be a part of this choir.



Once again, 6 summer camps were held in various places during 2000: Florida, Michigan, Wisconsin, Minnesota and in two locations in Washington. We encourage our congregations to promote the summer camps for their youth.

Pastor Donald Moldstad continues to publish *Young Branches* throughout the year. This is our synod youth magazine which features articles from youth along with pastors and youth leaders. Each year we attempt to publish about 5 issues.

### SUBCOMMITTEE ON PARISH EDUCATION

The members of the subcommittee remain the same this year. Mr. Glen Hansen continues to serve as chairman. Pastor Jerome Gernander continues to serve on the board. Pastor Mark Wold continues to serve as secretary and secretary of Sunday Schools.

The subcommittee completed a major project this year with the publication of *Laache's Book of Family Prayer* translated by Rev. Mark DeGarmeaux. Funds for this project came from *His Truth For Our Youth* Thankoffering. We thank Rev. DeGarmeaux for his great accomplishment and the service he has provided the synod in making this book available again. We also thank many others who have assisted in this project: Mrs. Becky DeGarmeaux, Professor Tom Kuster, Pastor Alex Ring, Professor Erling Teigen, the Worship Committee and the Parish Education Subcommittee. Our subcommittee has been investigating ways to market this book. We have approached Northwestern Publishing House and Concordia Publishing House about putting it in their catalogs. We have sent review copies to various theological quarterlies. The board seeks any expertise that members of the synod have in marketing this book outside of the ELS.

Pastor Steve Brockdorf wrote the Advent Devotions for this past year. Lenten Devotions were reproduced from a previous year. A review of Vacation Bible School materials was sent to pastors through e-mail. A Sunday School teacher's retreat was held at the Marvin M. Schwan Retreat and Conference Center. Pastor Robert Lawson, Pastor Donald Moldstad and Pastor Charles Keeler made presentations.

We have projects in different stages of development. Pastor Karl Heck has made Cross Word puzzles available at the Bethany Lutheran College Bookstore. Pastor Jim Braun is serving as editor of our book of senior devotions. VBS materials on baptism are being produced by Pastor Tony Pittenger. Our new project will be a handbook/teacher's manual for the revised ELS catechism. The board invites anyone who has supplemental educational materials, that could be included in a catechism handbook/manual, to submit them to the subcommittee. Copies of the Bible study by Alex Ring entitled *The End* and the object lesson book by Joslyn Moldstad entitled *Don't Forget The Happy Ending* are available free of charge at the Bethany Lutheran College Bookstore.

### SUBCOMMITTEE ON CHRISTIAN DAY SCHOOLS

The Evangelical Lutheran Synod continues to enjoy the blessings of full-time Christian education with six preschools, one preschool-kindergarten, fourteen elementary schools, and congregations associated with and supporting six area Lutheran high schools. The Subcommittee on Christian Day Schools of the Board of Education and Youth works to encourage and coordinate the efforts of these schools. Members of the subcommittee are Mr. Karl Hassler, Mr. Curtis Mantey, Pastor Alex Ring, and Professor Mark Wiechmann.

Teachers' Conferences: ELS teachers work together in teachers' conferences in Minnesota-Wisconsin and in Washington. A teachers conference exchange program has been established to bring the teachers in these two conferences closer together. Representatives from these two conferences attend the meetings of our sister conferences each year. In addition, teachers in Washington, Florida and Arizona also meet with WELS teachers conferences.

Continuing Education Grants: ELS-Certified teachers who are presently serving in one of our Christian Day Schools may apply for up to \$250 per year for continuing education. Non-certified teachers may apply for this grant to take courses leading to certification. Grants totaling \$2,751.00 were awarded to 31 teachers in 2000.

Christian Day School Subsidy Grants: The ELS Board for Education and Youth has funds available through *His Truth for Our Youth* and through Schwan Program Funds to help congregations that want to open a new school and to assist existing schools with expansion projects. These funds may be used to purchase materials, and to build or remodel facilities, but they are not to be used to pay salaries or regular budgetary items.

Congregations may apply for grants up to \$50,000. Five grants totaling \$39,525 were awarded in 2000. The CDS subcommittee is especially excited that a number of congregations are considering or working toward opening a preschool, or Christian Day School in the near future.

The ELS Director of Christian Education, Prof. Silas Born, continues to work with students at Bethany Lutheran College and at other colleges and universities who are interested in serving as teachers in our schools. Prof. Born continues to visit our schools annually offering advice and encouragement. He maintains active personnel files on all of our teachers and works with President Orvick and the ELS Circuit Visitors in preparing call lists for our schools.

**Evangelical Lutheran Synod Teacher Certification:** Teachers applying for certification must provide information regarding educational background, including graduate and undergraduate degrees as well as primary and secondary education. Religious training must include courses in Christian Doctrine, Philosophy of Christian Education, New Testament Introduction, Old Testament Introduction, Church History, Hymnology/Liturgies, Lutheran Confessions, and Teaching Religion. Service experience including professional and congregational duties such as music involvement (choir, organ, piano accompanist, etc.), Sunday school teacher or superintendent, VBS, etc. should be indicated as well as any other certifications or state credentials. In addition, the following five items must accompany the application for teacher certification: 1. A summary of their educational philosophy, 2. All transcripts from all institutions attended, 3. Most recent professional evaluation, 4. All letters of recommendation, 5. Any other items that the applicant desires to be part of his or her application or, upon certification, part of the call information. Teachers in ELS schools who are working toward synod certification may apply for a continuing education grant. In addition teachers who must attend summer school classes at Bethany Lutheran College, Martin Luther College or Wisconsin Lutheran College in order to acquire credits required for synod certification can now apply for up to \$500 per year to help cover travel, lodging, and meal expenses.

### **Recommended Salary Scale**

The board would recommend the following teacher salary schedule for the following school years based on a twelve-month call:

	<u>Bachelor's Degree</u>	<u>Master's Degree</u>
<u>2001/2002</u>		
Base Salary	\$21,300	\$22,790
Yearly Increment	\$230	\$260
<u>2002/2003</u>		
Base Salary	\$21,300	\$22,790
Yearly Increment (1-10 yrs)	\$300	\$300
Yearly Increment (over 10 yrs)	\$400	\$400

\* 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 at 6% of the above.

Paid health insurance, synod plan or the equivalent.

Housing and utilities are to be furnished, either a home or cash allowance based on the average costs in the area according to HUD fair market value.

### **Additional Recommendations:**

1. Duties as principal are to be remunerated at 10% of base salary. Other duties assigned to a teacher, but not those expected because of regular congregational membership, 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 five 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 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. The extent of this leave is to be determined by the congregational Board of Christian Education based on distance and circumstances.
7. Each substitute teacher shall be paid a minimum of \$65 per day.

### Christian Day School Statistics 2000-2001

Annual Day School Statistics 2000-2001									
Called staff:	120								
Part-time staff:	21								
Enrollment by Grade:									
<u>Pre-K</u>	<u>K</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>
288	135	105	127	123	119	105	97	119	83
Total Enrollment:		1,301 in Pre-K through 8							
		1,013 in K through 8							

### JOINT CONCERNS

We are grateful to the members of the Evangelical Lutheran Synod in supporting the work being done among the young people of our congregations. May our gracious Lord continue to bless the efforts of training our young and old in the truth of God's Word. In the words of the hymn writer, Isaac Watts, we hear:

*Thy Word is everlasting truth;  
How pure is every page!  
That holy Book shall guide our youth  
And well support our age. [ELH 176: 5]*

*The Rev. Jonathan Madson, secretary*

### ELEMENTARY EDUCATION ACTION OF THE SYNOD

#### Resolution No. 1: Teacher Certification and Continuing Education

*WHEREAS, The board encourages synodically certified teachers to attend conferences and to continue their education, and,*

*WHEREAS, The board encourages teachers who are not synodically certified to work towards certification, and,*

*WHEREAS, During the year 2000, 31 teachers took advantage of the financial assistance offered through our synod, receiving \$2,751 in aid for continuing education, and,*

*WHEREAS, The board encourages teachers who are not synodically certified to make use of these funds in order to become synodically certified, therefore,*

*A. BE IT RESOLVED, That teachers be encouraged to make use of teacher conferences as a part of their continuing education, and,*

*B. BE IT RESOLVED, That the synod congregations encourage their uncertified Christian Day School teachers to become synodically certified and to make use of the \$500 available for travel and lodging and the \$250 for tuition to assist in the synodical certification process, and,*

*C. BE IT RESOLVED, That certified teachers be encouraged to apply for the \$250 available to continue their education, and,*

*D. BE IT RESOLVED, That the board continue to review the level of reimbursement and seek additional resources to assist teachers in the certification process and continuing education.*

**Resolution No. 2: Home School Development in the ELS**

WHEREAS, Many ELS parents do not have access to Christian Day Schools, and,  
WHEREAS, Many ELS parents choose to home school their children when no Christian Day School is available, therefore,

- A. BE IT RESOLVED, That the Board for Education and Youth (BEY) gives attention to fostering the alternative of home schooling within our synod where Christian Day Schools are not available, and,
- B. BE IT RESOLVED, That the BEY gives attention to finding means of providing guidance and assistance for home schooling families within our synod, and,
- C. BE IT RESOLVED, That the BEY considers ways to use the foundation of multiple home schooling families within a congregation to foster the gradual development towards a Christian Day School.

**Resolution No. 3: Parochial School Start-Up and Development Assistance**

WHEREAS, Christian Day Schools in our synod may apply for grants from the His Truth for Our Youth Fund and the Schwan program funds up to \$50,000 per school to be used for opening new schools or expanding existing schools, and,

WHEREAS, \$39,525 was distributed in 2000, which is \$13,500 less than last year, and,  
WHEREAS, Secretary of Schools, Curtis Mantey, and Silas Born, Director of Christian Education, are available to guide those congregations seeking information regarding expanding or beginning Christian Day Schools, therefore,

- A. BE IT RESOLVED, That those congregations of the synod with a Christian Day School be encouraged to strengthen their program of Lutheran elementary education by requesting synodical funds to expand their facilities and equipment, and,
- B. BE IT RESOLVED, That those congregations of the synod without a Christian Day School be encouraged to investigate beginning a school and make use of the resources available through the Board for Education and Youth, and the counsel of Silas Born and Curtis Mantey.

**Resolution No. 4: Teacher Salaries**

WHEREAS, The board desires to impress upon each of the congregations the importance of paying their teachers a living wage that is also reflective of the value of having a person trained in education and doctrine to instruct the Lord's youngest lambs in His church, therefore,

- BE IT RESOLVED, That congregations be encouraged to meet or exceed these recommended salaries adopted at the 2000 convention (Synod Report 2000, page 110).

**YOUTH AND PARISH EDUCATION  
ACTION OF THE SYNOD****Resolution No. 1: Thank You!**

WHEREAS, The Board of Education and Youth is to be commended for their work in the area of training young people in our congregations through camps, retreats, conventions and support materials for parish education, and,

WHEREAS, Supplemental education materials have been developed by the subcommittee on parish education, therefore,

- A. BE IT RESOLVED, That the synod encourages our pastors to make themselves available to write seasonal and on going resources for use in our congregations and families in cooperation with the Board for Education and Youth, and,
- B. BE IT RESOLVED, That the synod invites anyone who has supplemental education materials to submit them to the subcommittee on parish education.

**Resolution No. 2: Youth Honor Choir**

WHEREAS, The Youth Honor Choir has been a successful and appreciated part of previous synod conventions, therefore,

- A. BE IT RESOLVED, That the synod encourage pastors and congregations to speak of the great blessing of this choir and support their youth in enrolling, and,
- B. BE IT RESOLVED, That congregations and circuits of our synod be encouraged to increase their financial support or subsidize youth attending the Honor Choir and make use of the Board for Education and Youth subsidy.

### **Resolution No. 3: Laache's Book of Family Prayer**

*WHEREAS, The Subcommittee on Parish Education completed a major project this year with the publication of Laache's Book of Family Prayer; translated by the Rev. Mark DeGarmeaux, therefore,*

- A. BE IT RESOLVED, That the synod thanks the Rev. Mark DeGarmeaux for his great accomplishment and the service he has provided the synod in making this book available again, as well as those who have assisted in this project, and,*
- B. BE IT RESOLVED, That the synod encourages anyone with expertise in marketing such publications to contact the subcommittee, and,*
- C. BE IT RESOLVED, That the synod encourages its members to make use of this fine devotional book.*

## **REPORT OF THE BOARD FOR PUBLICATIONS**

The Board for Publications consists of three pastors, Rev. Roger Holtz, Chairman., Walther Gullixson and Brad Homan, and three lay members, Robert Deering, Paul Wold and Howard Siewert. Also attending most of our meetings are *Lutheran Sentinel* staff members Rev. Ted Gullixson, editor; Rev. Wayne Halvorson, managing editor; and Leighton Humphrey, business manager.

Of highest priority on the agenda of each meeting is the publishing of the *Lutheran Sentinel*, our synod's primary means of communicating with the members of all our congregations. The board and Editor Gullixson strive to keep an appropriate balance of synodical news and scriptural content in the magazine. The board is constantly striving to increase the readership of the *Lutheran Sentinel* and strongly encourages every congregation purchase "blanket subscriptions" which puts the magazine into the homes of every member in the congregation.

This board is also responsible for the publishing of the *Synod Convention Report* edited by Rev. Craig Ferkenstad, the *Lutheran Synod Quarterly*, edited by Seminary President Rev. Gaylin Schmeling, and the *Convention Echo*.

Fifteen bulletin inserts plus Lenten and Advent folders were published and distributed. The unselfish giving of much time and talent make the above material available at minimal cost.

The board has submitted a request to the Board of Trustees for \$45,000 to print 7500 copies of the new *Catechism-Explanation*. The text is being prepared by the ELS Catechism Review Committee.

Rev. Walther Gullixson is accumulating material for a *Christmas Carol* song book.

The board, with the assistance of the Lutheran Synod Book Company managed by board member Paul Wold, maintains an inventory of approximately 30 titles published at various times throughout the history of the synod. Some of these we reprint as needed; some are basically out of print. A list of these is readily available for anyone interested. Also available, for review, are all back issues of the *Lutheran Sentinel*.

This board stands ready to assist all other synod boards and committees in their efforts to get their materials published and/or printed.

*Mr. Howard L. Siewert, secretary*

### **PUBLICATIONS ACTION OF THE SYNOD**

#### **Resolution No. 1: The Lutheran Sentinel**

*WHEREAS, The Lutheran Sentinel, the Lutheran Synod Quarterly, the Convention Echo, and the Synod Report faithfully report synodical activities and proclaim God's Word, and,*

*WHEREAS, The Board for Publications continues to provide, in the Lutheran Sentinel, an attractive and professional format, therefore,*

- A. BE IT RESOLVED, That all ELS congregations be encouraged to purchase blanket subscriptions and submit their members names and addresses for home delivery, and,*
- B. BE IT RESOLVED, That we encourage the Board for Publications to promote the Lutheran Sentinel by means of bulletin inserts and/or other means.*

### **Resolution No. 2: Catechism**

*WHEREAS, The Catechism Review Committee has submitted a request to the Board of Trustees for \$45,000 for the printing of 7,500 of the new Catechism and Explanation, therefore,*

*A. BE IT RESOLVED, That the Board of Trustees be encouraged to approve the request for funds, and,*

*B. BE IT RESOLVED, That we thank the Catechism Review Committee for their labors in producing this important teaching tool.*

### **Resolution No. 3: Christmas Carol Song Book**

*WHEREAS, The Rev. Walther Gullixson has undertaken the task of accumulating material for a Christmas Carol Song Book, and,*

*WHEREAS, A Christmas Carol Song Book would be of benefit to our ELS congregations, therefore,*

*A. BE IT RESOLVED, That we thank the Rev. Walther Gullixson for his generous labors in accumulating these Christian carols, and,*

*B. BE IT RESOLVED, That the Board for Publications encourage completion of this project.*

## **REPORT OF THE BOARD FOR CHRISTIAN SERVICE**

The board has met three times since its last report to the synod: in June, October, and February.

The board for Christian Service retained its previous organization this past year. Mr. Don Heiliger is chairman. Rev. Mark Marozick is secretary. Mr. Stanley Reinholtz is Retired Benefit Coordinator. Rev. David Hoyord is Term Insurance Coordinator. Mr. Herb Berg is the Widows and Retired Workers Special Needs Coordinator.

### **TERM LIFE INSURANCE**

We are again happy to report that as of February there were only 6 congregations that had not completed reimbursing the premiums for their called workers this past year. Thus, as of February 2001, all but \$792 of the year 2000 premiums was reimbursed by the synod's congregations. This is a marked improvement and commendable. We hope that such participation will continue.

### **WORLD NEEDS FUND**

The Board for Christian Service once more would like to thank everyone who contributed to the World Needs Fund. This year \$10,000 was distributed through the WELS to the victims of disasters in India.

### **TAX SHELTER ANNUITY CONTRIBUTION PLAN**

A letter was sent to all new pastors and teachers concerning their participation in the synod's retirement program. A new brochure was prepared and distributed to all pastors and teachers in the synod to explain the synod's retirement program. The board continually reviews and revises the plan.

### **WELS CARE-LINE**

The Wisconsin Lutheran Child and Family Service (WELS) maintains a Care-Line for all members of their synod and our synod. Upon receiving a call, Care-Line workers will refer the caller to a Christian counselor in their area. The toll-free number is 1-800-422-7341. Thanks to the WELS for this service and the board encourages our synod members to use it. We have encouraged the *Lutheran Sentinel* to publish the Care-Line information at least quarterly.

### **WIDOW'S SUBSIDIES**

The number of widows being helped, as of February 2001, stands at 10. Periodic increases in the subsidies have been made over the past several years.

## PROPOSED EXPENDITURES FOR 2002

Widow's Subsidy Payments	\$21,840.00
Pastor Retirement Fund	4,146.00
Group Life Insurance	2,000.00
Board Expenses	<u>1,500.00</u>
	\$29,486.00

*The Rev. Mark E. Marozick, Secretary*

## CHRISTIAN SERVICE ACTION OF THE SYNOD

### Resolution No. 1: Term Life Insurance

*WHEREAS, It is reported that all but six congregations are current in the reimbursement to the synod for the term life insurance program, therefore,*

*BE IT RESOLVED, That the synod encourage all congregations to participate in this program.*

### Resolution No. 2: World Needs Fund

*WHEREAS, The World Needs fund primarily gathered throughout the synod on Mother's Day, and under the administration of the Board for Christian Service has distributed \$10,000 through the WELS to the victims of disasters in India, therefore,*

*BE IT RESOLVED, That the synod gives thanks and praise to the Lord of the church for moving His people to respond to these needs.*

### Resolution No. 3: Tax Sheltered Contribution Program

*WHEREAS, The synod continues to provide a limited matching contribution to the personal retirement plan of each synodical pastor and teacher; therefore,*

*A. BE IT RESOLVED, That we thank the synod for providing this limited matching contribution, and,*

*B. BE IT RESOLVED, That we urge the Board for Christian Service to continue the program and to encourage each pastor, teacher and congregation to make use of this benefit.*

### Resolution No. 4: WELS Care Line

*WHEREAS, The WELS Care-Line has been and continues to be available to ELS members to use for highly confidential Christian counseling in conjunction with the pastoral care provided by the caller's own pastor; therefore,*

*A. BE IT RESOLVED, That we thank the WELS for providing this service, and,*

*B. BE IT RESOLVED, That we encourage our ELS members to make use of this service as a supplement to their pastor's work with them, and,*

*C. BE IT RESOLVED, That we urge the editor of the Lutheran Sentinel to publish the Care-Line information at least quarterly.*

### Resolution No. 5: Widow's Subsidies

*WHEREAS, The Board for Christian Service has been diligent and faithful in showing concern for the widows of ELS pastors, therefore,*

*A. BE IT RESOLVED, That the synod commends the board for the concern shown for ELS pastors' widows, and,*

*B. BE IT RESOLVED, That we encourage the board to increase this amount whenever possible. "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." James 1:27a*

## REPORT OF THE COMMITTEE ON WORSHIP

Members of the committee have been involved in diverse projects in the course of the year. Bishop Laache's *Book of Family Prayer* was published in time for the new church year in a new and complete translation by Mark DeGarmeaux. This inexpensive edition is commended to all families in the synod. It is a fine complementary volume to our

*Evangelical Lutheran Hymnary*, and it opens a new treasury of devotional literature and hymnody that reflects the Christological piety of our church.

The committee chair was invited to conduct one of the regional WELS high school choral festivals in November at Kettle Moraine Lutheran High School. Over 300 singers were in attendance. He will serve as the director of the WELS-ELS high school honors choir and orchestra from July 21-24, 2002, at Carthage College in Kenosha, Wisconsin.

Parkland Lutheran Church has initiated a series of weekly informational classes called "Sunday Evenings with Bach." These unique and timely studies are especially designed as an evangelism tool, and are commended to the synod by the committee. Details and syllabi are available from Pastor Harry Bartels.

Typographical corrections for the ELH have been compiled by the committee and others, and final drafts are in the hands of the publisher. The committee continues to study the issues involved in the production of an Agenda/Worship Supplement that will complement the ELH.

*The Rev. Dennis Marzolf, chairman  
The Rev. Harry Bartels, secretary  
The Rev. Mark DeGarmeaux*

## **WORSHIP ACTION OF THE SYNOD**

### **Resolution No. 1: Book of Family Prayer**

*WHEREAS, Prof. Mark DeGarmeaux has prepared a new translation of Bishop Laache's Book of Family Prayer; and,*

*WHEREAS, The Committee on Worship commends this work to the synod, therefore*

*A. BE IT RESOLVED, That we thank Prof. DeGarmeaux for this work, and,*

*B. BE IT RESOLVED, That the members of the synod be encouraged to use this book in their devotional life.*

### **Resolution No. 2: "Sunday Evenings with Bach"**

*WHEREAS, Parkland Lutheran Church has initiated a study of Bach's Sacred Cantatas, and,*

*WHEREAS, This study has been led by Pastor Harry Bartels, and,*

*WHEREAS, This study has been found helpful by the members of Parkland Lutheran Church, therefore,*

*BE IT RESOLVED, That if interested, congregations contact Pastor Bartels for information on beginning such a program in their own congregation.*

## **REPORT OF THE BOARD FOR STEWARDSHIP**

The Board for Stewardship accomplished its main business by conducting two meetings: October 9, 2000 & February 23, 2001. 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. Fred Theiste; Mr. Allen Wollenzien. The Rev. M.E. Tweit continues to serve the board as a resource-consultant.

In an attempt to carry out the synodical *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 were sent occasionally to all pastors, board members and synod convention delegates providing a monthly listing of synodical contributions from all the congregations. A listing of congregational contributions to the synodical budget for the past eleven years (1990-2000) has also been provided, as well as parochial statistics from 1970 until 1999.

(2) Future planning continues on how to promote biblical stewardship within the congregations throughout the synod.

(3) Bulletin inserts were published in cooperation with the Board for Publications. *Lutheran Sentinel* articles have also been written.

(4) There is concern over the lack of support of the synodical budget. In 2000, 55 congregations gave more than in 1999, however, 73 congregations gave less than in 1999!



(5) The board chairman conducted a stewardship seminar at the seminary the morning of October 9, 2000.

(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 and Voter's Assemblies should keep the work of our synod on their agenda.

(7) The board continues to oversee synodical fund drive appeals, as directed by the synodical *Handbook*.

(8) Advent and Lenten offering envelopes are available for all congregations to be used to gather an extra offering for the synod during those special seasons.

(9) The board continues to work with the Planning and Coordinating Committee outlining the various challenges and opportunities for doing the Lord's work within the Evangelical Lutheran Synod.

(10) A new stewardship program "*JESUS' SERMON ON THE AMOUNT*" will be made available for all pastors to use in teaching God's principles of stewardship.

(11) The board, at the direction of the Circuit Visitors' Conference, is studying the matter of pastor's salaries and will give an oral report to the 2001 convention.

(12) The board would like a future convention devoted to the "Stewardship" theme and also the opportunity to address the pastors at the General Pastoral Conference.

(13) The assignment has been made to two board members to plan workshops for the lay members of the synod, to be conducted on Saturdays in various areas of the synod in the year 2002.

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 His will always be done! Praise God from Whom all blessings flow!

*The Rev. Paul Schneider, chairman*

#### CONTRIBUTIONS TO THE SYNOD - 2000

	2000 <u>Budget</u>	2000 <u>Non-Budget</u>	2000 <u>Total</u>
Abiding Shepherd, Cottage Grove, WI	3,549.87	50.00	3,599.87
Abiding Word, Bowling Green, OH	3,568.30	0.00	3,568.30
Asian Mission Church, Irvine, CA	1,026.50	0.00	1,026.50
Ascension, Eau Claire, WI	474.00	0.00	474.00
Bethany, Ames, IA	600.00	48.00	648.00
Bethany, The Dalles, OR	1,685.00	0.00	1,685.00
Bethany, Hampton, IA	1,553.60	0.00	1,553.60
Bethany, Luverne, MN	13,346.00	35.00	13,381.00
Bethany, Port Orchard, WA	4,550.00	711.00	5,261.00
Bethany, Princeton, MN	8,053.00	0.00	8,053.00
Calvary, Ulen, MN	2,109.00	0.00	2,109.00
Center, Scarville, IA	2,893.00	35.00	2,928.00
Christ, Klamath Falls, OR	3,299.81	137.00	3,436.81
Christ, Port St. Lucie, FL	5,905.00	0.00	5,905.00
Christ, Sutherlin, OR	1,920.42	0.00	1,920.42
Christ, Windsor, CA	4,662.00	150.00	4,812.00
Christ the King, Bell Gardens, CA	600.00	40.00	640.00
Christ the King, Green Bay, WI	0.00	0.00	0.00
Concordia, Eau Claire, WI	3,000.00	302.00	3,302.00
Concordia, Hood River, OR	671.25	0.00	671.25
East Paint Creek, Waterville, IA	9,324.50	216.00	9,540.50
Emmaus, Chicago, IL	0.00	0.00	0.00
English, Cottonwood, MN	14,000.75	100.00	14,100.75
Faith, Alpena, MI	0.00	0.00	0.00

Faith, Clara City, MN	6,186.45	762.00	6,948.45
Faith, East Jordan, MI	1,286.00	120.00	1,406.00
Faith, Hillman, MI	1,222.00	0.00	1,222.00
Faith, Irvine, CA	4,000.00	975.00	4,975.00
Faith, Litchfield, IL	4,192.94	80.00	4,272.94
Faith, Oregon, WI	4,000.00	0.00	4,000.00
Faith, Parkersburg, IA	750.00	0.00	750.00
Faith, San Antonio, TX	2,183.35	1,612.18	3,795.53
Family of God, Riviera, AZ	0.00	0.00	0.00
First, Suttons Bay, MI	1,020.00	85.00	1,105.00
First American, Mayville, ND	1,325.00	0.00	1,325.00
First Evanger, Fertile, MN	589.00	300.00	889.00
First Shell Rock, Northwood, IA	6,074.00	75.00	6,149.00
First Trinity, Marinette, WI	6,230.42	101.00	6,331.42
Forest, Forest City, IA	50.00	0.00	50.00
Gloria Dei, Cold Spring, MN	7,368.40	0.00	7,368.40
Gloria Dei, Saginaw, MI	13,079.41	0.00	13,079.41
Good Shepherd, Bloomer, WI	1,817.00	50.00	1,867.00
Good Shepherd, Brownsburg, IN	4,316.64	1,796.97	6,113.61
Good Shepherd, Indinaola, IA	2,312.50	0.00	2,312.50
Good Shepherd, Richardson, TX	0.00	104.25	104.25
Grace, Crookston, MN	0.00	0.00	0.00
Grace, Hobart, IN	6,018.69	2,259.37	8,278.06
Grace, Madison, WI	6,000.00	624.00	6,624.00
Grace, Newton, IA	820.00	20.00	840.00
Grace, Piedmont, MO	0.00	0.00	0.00
Grace, Vero Beach, FL	38,714.50	0.00	38,714.50
Grace, Weston, OH	3,555.00	60.00	3,615.00
Harbor Trinity, Gig Harbor, WA	2,509.56	0.00	2,509.56
Hartland, Hartland, MN	2,413.00	532.00	2,945.00
Heritage, Apple Valley, MN	10,025.13	25.00	10,050.13
Holton, Holton, MI	30.00	686.78	716.78
Holy Cross, Madison, WI	49,351.65	1,845.00	51,196.65
Holy Scripture, Midland, MI	29,495.32	189.00	29,684.32
Holy Trinity, Okauchee, WI	37,999.92	0.00	37,999.92
Hope, Port Hadlock, WA	0.00	0.00	0.00
Hope, Portage, IN	0.00	153.45	153.45
Hope, West Jordan, UT	1,000.00	0.00	1,000.00
Immanuel, Audubon, MN	11,989.00	735.00	12,724.00
Immanuel, Riceville, IA	43.18	0.00	43.18
Jerico, New Hampton, IA	10,429.95	37.75	10,467.70
King of Grace, Golden Valley, MN	48,486.33	245.00	48,731.33
Lake Mills, Lake Mills, IA	405.20	45.00	450.20
Lakewood, Tacoma, WA	128.00	0.00	128.00
Lamb of God, Cartersville, GA	0.00	0.00	0.00
Lime Creek, Lake Mills, IA	2,480.00	0.00	2,480.00
Lord of Life, Holland, MI	4,954.30	0.00	4,954.30
Manchester, Manchester, MN	946.00	297.00	1,243.00
Messiah, Omro, WI	4,737.00	0.00	4,737.00
Mt. Olive, Mankato, MN	43,247.02	3,672.92	46,919.94
Mt. Olive, Trail, MN	149.30	0.00	149.30
Naples Mission, Naples, FL	33.40	0.00	33.40
Nazareth, Trail, MN	285.00	0.00	285.00
New Life, Sebring, FL	4,165.00	0.00	4,165.00
Newport, Wisconsin Dells, WI	2,805.00	85.00	2,890.00
Norseland, St. Peter, MN	20,518.00	270.00	20,788.00
Norwegian Grove, Gaylord, MN	6,260.75	628.00	6,888.75
Oak Park, Oklee, MN	0.00	0.00	0.00

Our Redeemer, Yelm, WA	170.00	0.00	170.00
Our Saviors, Albert Lea, MN	11,432.60	0.00	11,432.60
Our Savior, Amherst Junction, WI	498.00	0.00	498.00
Our Saviors, Bagley, MN	2,661.97	181.00	2,842.97
Our Savior, Belview, MN	1,223.00	70.00	1,293.00
Our Savior, Bishop, CA	488.00	230.00	718.00
Our Saviors, Elderon, WI	2,100.00	0.00	2,100.00
Our Savior, Grants Pass, OR	1,200.00	307.00	1,507.00
Our Saviors, Hawley, MN	85.00	10.00	95.00
Our Saviours, Lake Havasu City, AZ	14,001.00	202.00	14,203.00
Our Savior, Lakeland, FL	5,802.36	0.00	5,802.36
Our Saviours, Madison, WI	100.00	0.00	100.00
Our Savior, Naples, FL	21,929.53	121.00	22,050.53
Our Saviors, Princeton, MN	9,248.00	100.00	9,348.00
Parkland, Tacoma, WA	1,815.00	0.00	1,815.00
Peace, Deshler, OH	4,016.50	2,608.25	6,624.75
Peace, Jefferson City, MO	5,734.46	0.00	5,734.46
Peace, Kissimmee, FL	10,714.00	184.00	10,898.00
Peace, Lakeland, FL	10,593.44	0.00	10,593.44
Peace, North Mankato, MN	3,577.99	0.00	3,577.99
Pilgrim, Waterloo, IA	975.00	38.00	1,013.00
Pinehurst, Eau Claire, WI	2,207.00	105.00	2,312.00
Pinewood, Burlington, MA	8,875.00	0.00	8,875.00
Redeemer, Iola, WI	838.28	15.00	853.28
Redeemer, New Hampton, IA	70.20	0.00	70.20
Redeemer, Scottsdale, AZ	9,324.92	0.00	9,324.92
Reformation, Hillsboro, OR	13,000.00	45.00	13,045.00
Resurrection, Marietta, GA	0.00	0.00	0.00
Resurrection, WinterHaven, FL	3,909.00	0.00	3,909.00
Richland, Thornton, IA	2,488.35	0.00	2,488.35
River Heights, East Grand Forks, MN	4,975.00	0.00	4,975.00
Rock Dell, Belview, MN	2,567.00	102.00	2,669.00
Rose Dell Trinity, Jasper, MN	9.00	0.00	9.00
Saude, Lawler, IA	10,077.11	0.00	10,077.11
Saved by Grace, Gresham, OR	832.50	257.00	1,089.50
Scriptural, Cape Girardeau, MO	810.00	0.00	810.00
Shepherd of the Hills, Grass Valley, CA	640.00	0.00	640.00
Somber, Northwood, IA	2,461.00	0.00	2,461.00
St. Luke, Mount Vernon, WA	50.00	0.00	50.00
St. Marks, Chicago, IL	1,301.00	0.00	1,301.00
St. Martin, Shawano, WI	18,796.48	200.00	18,996.48
St. Matthew, Detroit, MI	579.02	295.00	874.02
St. Matthew, Myrtle Creek, OR	70.00	10.00	80.00
St. Paul, Clintonville, WI	10,190.00	77.00	10,267.00
St. Paul, Escondido, CA	4,724.24	1,010.06	5,734.30
St. Paul, Lengby, MN	1,200.00	0.00	1,200.00
St. Pauls, Portage, WI	2,150.00	80.00	2,230.00
St. Petri, Grygla, MN	0.00	0.00	0.00
St. Timothy, Lombard, IL	15,176.00	904.00	16,080.00
St. Timothy, Williamsburg, IA	4,693.18	465.29	5,158.47
Synod, Scarville, IA	5,773.35	255.00	6,028.35
Trinity, Brewster, MA	1,898.00	115.00	2,013.00
Trinity, Calmar, IA	1,000.00	130.00	1,130.00
Trinity, Rogers City, MI	434.00	0.00	434.00
Trinity, Sebastian, FL	4,466.00	82.00	4,548.00
Trinity, West Bend, WI	5,916.00	0.00	5,916.00
Wayfarers' Chapel, Ventura, CA	900.00	0.00	900.00
Western Koshkonong, Cottage Grove, WI	0.00	200.00	200.00

West Paint Creek, Waukon, IA	1,595.25	35.00	1,630.25
Zion, North Huntingdon, PA	910.00	58.00	968.00
Zion, Thompson, IA	1,746.79	0.00	1,746.79
Zion, Tracy, MN	7,222.25	706.00	7,928.25
Other sources:			
Aid Association for Lutherans	0.00	22,500.00	22,500.00
Year 2000 Offering	0.00	0.00	0.00
Helping Hands	0.00	34,772.98	34,772.98
Lutheran Brotherhood	0.00	48,100.00	48,100.00
Matching funds	0.00	684,480.00	684,480.00
Other	<u>4,628.14</u>	<u>662,159.81</u>	<u>666,787.95</u>
	771,660.20	1,481,506.06	2,253,166.28

## BUDGET CONTRIBUTIONS TO THE SYNOD

	totals for years indicated						
	1994	1995	1996	1997	1998	1999	2000
Abiding Savior, Cottage Grove, WI						46	3,500
Abiding Word, Bowling Green, OH		1,833	4,628	6,039	9,012	4,203	3,568
Asian Mission, Irvine, CA							1,027
Ascension, Eau Claire, WI	1,557	2,689	2,341	2,223	1,907	2,473	474
Bethany, Ames, IA	700	840	800	500	300	1,200	600
Bethany, The Dalles, OR	0	1,600	1,000	1,400	1,200	1,500	1,685
Bethany, Hampton, IA			680	1,940	1,697	1,742	1,554
Bethany, Luverne, MN	14,978	10,848	6,125	11,763	11,274	8,910	13,346
Bethany, Port Orchard, WA	17,917	23,114	7,000	1,167	5,000	850	4,550
Bethany, Princeton, MN	11,020	9,626	9,785	10,789	9,360	9,285	8,053
Calvary, Ulen, MN	3,854	1,801	2,246	2,808	3,088	4,210	2,109
Center, Scarville, IA	2,392	2,342	1,996	0	2,445	4,306	2,893
Christ, Klamath Falls, OR	2,819	3,405	3,536	2,272	2,478	1,647	3,300
Christ, Port St. Lucie, FL	2,173	2,653	2,290	2,258	5,548	7,366	5,905
Christ, Sutherlin, OR	1,540	2,203	1,722	1,970	2,136	1,978	1,920
Christ, Windsor, CA	9,720	4,948	10,608	4,490	3,701	5,348	4,662
Christ the King, Bell Gardens, CA	0	0	0	0	300	600	600
Christ the King, Green Bay, WI		2,700	3,015	2,700	6,150	7,500	0
Concordia, Eau Claire, WI	2,037	2,285	2,006	2,222	3,008	2,583	3,000
Concordia, Hood River, OR	0	422	424	575	0	639	671
East Paint Creek, Waterville, IA	4,774	6,239	3,447	5,537	2,248	4,674	9,325
Emmaus, Chicago, IL	738	1,080	333	0	0	1,000	0
English, Cottonwood, MN	12,187	13,302	12,385	12,956	13,847	13,180	14,001
Faith, Alpena, MI	200	0	0	0	0	0	0
Faith, Clara City, MN		3,511	2,825	3,995	6,227	4,593	6,186
Faith, East Jordan, MI	0	1,168	750	815	891	1,359	1,286
Faith, Hillman, MI	0	91	254	290	237	290	1,222
Faith, Litchfield, IL	3,821	5,131	4,514	4,581	4,671	5,196	4,000
Faith, Orange Co., CA	1,200	1,705	1,800	3,200	2,200	2,750	4,193
Faith, Oregon, WI	3,889	5,868	4,104	4,200	5,036	5,075	4,000
Faith, Parkersburg, IA	800	1,000	1,000	265	0	500	750

Faith, San Antonio, TX	4,425	6,093	3,344	3,066	2,587	2,294	2,183
Family of God, Riviera, AZ	2,666	330	2,214	2,850	220	0	0
First, Suttons Bay, MI	2,771	830	501	820	1,220	2,205	1,020
First American, Mayville, ND	1,200	303	377	225	185	406	1,325
First Evangel, Fertile, MN	1,801	2,265	1,826	1,845	1,913	1,389	589
First Shell Rock, Northwood, IA	7,730	5,807	4,577	7,891	6,740	4,480	6,074
First Trinity, Marinette, WI	0	5,968	6,972	6,610	6,594	7,391	6,230
Forest, Forest City, IA	1,407	161	744	285	340	131	50
Gloria Dei, Cold Spring, MN				1,765	10,353	8,070	7,368
Gloria Dei, Saginaw, MI	5,935	3,764	16,626	15,668	15,210	14,111	13,079
Good Shepherd, Bloomer, WI	2,950	2,775	2,389	2,656	2,742	2,390	1,817
Good Shepherd, Brownsburg, IN	5,607	6,647	7,074	6,184	4,445	4,919	4,317
Good Shepherd, Indianola, IA							2,313
Good Shepherd, Richardson, TX	510	206	1,360	163	1,200	1,020	0
Grace, Crookston, MN	201	591	0	0	400	100	0
Grace, Hobart, IN	2,129	1,216	3,398	3,054	3,822	3,779	6,019
Grace, Madison, WI	6,600	7,100	5,088	7,412	5,530	6,000	6,000
Grace, Newton, IA					649	820	
Grace, Piedmont, MO	142	0	120	639	70	0	0
Grace, Vero Beach, FL	31,543	36,330	32,249	28,304	29,916	33,556	38,715
Grace, Weston, OH	3,946	4,188	3,104	3,502	4,039	3,850	3,555
Harbor Trinity, Gig Harbor, WA					1,009	2,704	2,510
Hartland, Hartland, MN	3,153	3,027	3,775	2,893	2,580	2,749	2,413
Heritage, Apple Valley, MN	11,073	8,285	9,376	9,820	9,873	11,541	10,025
Holton, Holton, MI	5,002	3,822	2,770	4,032	4,355	2,141	30
Holy Cross, Madison, WI	46,887	41,392	41,567	42,577	43,547	40,726	49,352
Holy Scripture, Midland, MI	34,073	21,684	23,851	24,016	30,760	25,716	29,495
Holy Trinity, Okauchee, WI	29,541	45,984	39,000	37,200	38,000	38,000	38,000
Hope, Port Hadlock, WA					50	0	0
Hope, West Jordan, UT					0	0	1,000
Immanuel, Audubon, MN	8,409	9,760	9,756	9,519	13,002	10,495	11,989
Immanuel, Riceville, IA	2,961	687	1,215	195	1,490	813	43
Jerico, New Hampton, IA	14,318	15,369	15,492	13,973	14,908	12,757	13,430
King of Grace, Golden Va., MN	53,260	51,003	50,920	47,497	48,770	48,146	48,486
Lake Mills, Lake Mills, IA	1,735	1,322	762	1,236	617	541	405

Lakewood, Tacoma, WA	771	763	700	300	389	510	128
Lamb of God, Cartersville, GA			1,427	87	0	0	0
Lime Creek, Lake Mills, IA	2,884	2,389	2,924	2,199	2,254	2,306	2,480
Lord of Life, Holland, MI	2,002	2,869	1,899	2,460	4,292	3,662	4,954
Manchester, Manchester, MN	421	2,334	1,000	843	1,025	1,350	946
Messiah, Omro, WI			4,000	9,691	5,581	4,774	4,737
Mt. Olive, Mankato, MN	30,829	34,011	34,423	37,148	39,149	41,249	43,247
Mt. Olive, Trail, MN	1,008	1,002	575	134	108	99	149
Naples Mission, Naples, FL							33
Nazareth, Trail, MN	1,402	1,334	932	1,269	432	512	285
New Life, Sebring, FL	4,217	4,020	2,835	2,275	1,699	3,640	4,165
Newport, Wis. Dells, WI	1,535	1,477	1,672	1,666	2,632	2,760	2,805
Norseland, St. Peter, MN	20,859	10,868	14,791	16,267	19,855	10,887	20,518
Norwegian Grove, Gaylord, MN	8,491	8,258	5,474	9,565	4,793	5,626	6,261
Oak Park, Oklee, MN	2,750	449	1,286	2,477	3,200	6,380	0
Our Redeemer, Yelm, WA	535	385	45	740	275	285	170
Our Savior's, Albert Lea, MN	19,590	15,620	19,305	12,711	8,560	10,608	11,433
Our Savior's, Amherst Jct., WI	839	1,654	1,491	853	626	671	498
Our Savior's, Bagley, MN	5,169	3,193	3,891	2,730	2,997	2,300	2,662
Our Savior's, Belview, MN	3,860	2,787	3,472	2,178	1,414	1,560	1,223
Our Savior, Bishop, CA	0	0	0	0	212	482	488
Our Savior's, Elderon, WI	1,800	1,775	1,900	1,600	1,800	2,000	2,100
Our Savior, Grants Pass, OR	575	310	600	600	20	1,800	1,200
Our Savior's, Hawley, MN	260	52	0	436	200	575	85
Our Saviour, Lake Havasu, AZ	12,750	10,371	13,389	14,413	12,981	14,085	14,001
Our Savior, Lakeland, FL	7,260	4,866	6,575	6,842	5,735	4,593	5,802
Our Saviour's, Madison, WI	2,305	2,840	3,280	2,400	2,400	3,080	100
Our Savior, Naples, FL	14,332	13,694	8,561	20,354	21,012	9,862	21,930
Our Savior's, Princeton, MN	16,218	17,570	12,399	14,426	4,460	20,314	9,248
Parkland, Tacoma, WA	5,103	7,958	6,445	7,463	6,950	7,554	1,815
Peace, Deshler, OH	5,180	3,910	925	3,589	3,940	3,187	4,017
Peace, Jefferson City, MO	513	683	449	176	1,347	1,782	5,734
Peace, Kissimmee, FL	9,480	8,576	11,420	13,903	11,211	8,429	10,714
Peace, Lakeland, FL	2,776	2,886	3,563	4,763	5,496	6,778	10,593
Peace, North Mankato, MN						5,480	3,578

Pilgrim, Waterloo, IA	1,994	2,100	2,950	1,478	273	1,416	975
Pinehurst, Eau Claire, WI	2,543	4,703	2,831	2,925	2,351	2,367	2,207
Pinewood, Burlington, MA	5,888	5,696	6,200	6,000	4,725	6,500	8,875
Redeemer, Iola, WI	1,208	1,013	854	861	939	850	838
Redeemer, New Hampton, IA	1,480	1,088	1,093	626	720	407	70
Redeemer, Scottsdale, AZ				4,048	7,869	9,611	9,325
Reformation, Hillsboro, OR				12,000	12,010	13,800	13,000
Resurrection, Marietta, GA	0	0	0	0	0	0	0
Resurrection, WinterHaven, FL	893	3,685	4,120	10,607	6,681	5,739	3,909
Richland, Thornton, IA	7,652	5,433	6,403	8,944	5,242	5,957	2,488
River Heights, E.Grand Forks, MN	10,755	9,389	8,432	9,773	6,644	7,095	4,975
Rock Dell, Belview, MN	6,742	5,538	4,448	4,123	4,019	4,039	2,567
Rose Dell Trinity, Jasper, MN	1,113	693	928	826	786	276	9
Saude, Lawler, IA	18,420	14,597	14,689	12,380	15,086	7,946	10,077
Saved by Grace, Gresham, OR	6,500	7,500	7,500	5,000	4,375	3,125	833
Scriptural, Cape Girardeau, MO	49	0	130	520	0	520	810
Shep. of the Hills, Grass Valley., CA	1,238	1,448	1,494	1,666	1,738	3,230	640
Somber, Northwood, IA	2,293	2,029	1,653	641	3,352	2,511	2,461
St. Luke, Mt. Vernon, WA	0	0	0	0	175	87	50
St. Mark's, Chicago, IL	1,324	1,163	1,874	1,967	2,205	2,469	1,301
St. Martin, Shawano, WI	15,463	15,702	16,550	22,403	15,454	17,313	18,796
St. Matthew, Detroit, MI	379	500	1,330	422	730	103	579
St. Matthew, Myrtle Creek, OR	2,400	2,820	3,047	3,330	3,505	2,595	70
St. Paul, Clintonville, WI	8,080	12,354	9,636	6,953	12,413	17,143	10,190
St. Paul Escondido, CA	7,418	2,129	4,933	5,441	3,123	3,497	4,724
St. Paul's, Lengby, MN	2,444	2,817	3,538	2,816	1,075	2,917	1,200
St. Paul's, Portage, WI	137	100	200	500	825	665	2,150
St. Petri, Grygla, MN	215	176	285	125	0	0	0
St. Timothy, Lombard, IL	16,640	18,706	16,423	15,445	15,885	14,769	15,176
St. Timothy, Williamsburg, IA					654	3,122	4,693
Synod, Scarville, IA	8,355	7,709	6,649	7,672	5,086	6,739	5,773
Trinity, Brewster, MA	2,677	3,072	2,183	2,375	1,491	2,054	1,898
Trinity, Calmar, IA	1,289	1,147	956	973	995	499	1,000
Trinity, Rogers City, MI		81	223	437	373	554	434
Trinity, Sebastian, FL	6,372	5,201	4,137	4,762	4,902	4,888	4,466



Trinity, West Bend, WI	32,215	27,468	19,773	20,537	15,035	21,824	5,916
Wafarer's Chapel, Ventura, CA	923	150	100	0	685	825	900
West. Koshkonong, Cot. Gr., WI	6,775	5,172	5,361	0	6,843	5,775	0
West Paint Creek, Waukon, IA	1,604	810	3,777	1,613	1,966	2,031	1,595
Zion, North Huntingdon, PA		490	840	840	840	770	910
Zion, Thompson, IA	1,449	1,196	2,412	1,423	1,225	2,316	1,747
Zion, Tracy, MN	8,868	4,746	7,035	7,309	6,618	7,206	7,222
Budget Totals for Year	\$795,441	\$791,325	\$749,500	\$790,234	\$786,095	\$804,240	\$771,660

## PAROCHIAL STATISTICS - ELS HISTORY

	<u>1986</u>	<u>1987</u>	<u>1988</u>	<u>1989</u>	<u>1990</u>	<u>1991</u>	<u>1992</u>
Congregations	120	123	123	125	128	126	126
Pastors	130	130	139	140	149	154	151
Baptized	19,942	21,454	21,378	21,544	21,630	21,347	21,535
Confirmed	15,083	15,892	15,518	15,740	16,181	16,004	15,929
Average Sunday attend.	9,220	9,341	10,348	9,042	9,042	9,340	9,575
Bible class	1,914	1,874	1,875	1,908	2,001	1,935	1,909
Sunday school	2,932	3,098	3,290	3,191	3,233	3,168	3,210
Day school	882	930	1,060	977	1,010	1,047	1,173
Home contributions	4,996,111	5,298,882	5,713,773	6,186,648	6,527,076	6,657,338	6,944,522
All other	1,050,715	1,082,198	1,043,612	1,324,321	1,193,789	1,030,445	1,271,058
Synod budget	722,656	725,861	740,809	741,918	721,535	762,962	712,868
Total synod	1,167,666	1,355,481	2,488,825	1,791,897	1,751,037	2,936,977	2,801,268

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	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>
Congregations	125	128	135	134	138	141	143
Pastors	156	159	162	166	171	178	178
Baptized	21,493	22,379	22,371	22,046	22,098	22,264	22,003
Confirmed	15,780	15,960	16,543	16,511	16,444	16,829	16,734
Average Sunday attend.	9,063	9,595	10,049	9,602	9,754	9,992	9,901
Bible class	1,913	2,059	2,156	2,365	2,653	2,564	2,568
Sunday school	2,967	3,055	3,248	2,993	2,988	3,015	2,778
Day school	1,090	1,175	1,203	1,137	1,250	1,272	1,335
Home contributions	6,759,222	7,288,521	7,712,358	8,136,195	8,937,103	9,363,126	10,062,900
All other	1,100,660	1,195,698	1,084,136	1,104,996	1,150,419	1,120,386	1,129,969
Synod budget	672,394	795,441	791,325	749,500	790,234	786,095	804,240
Total synod	1,925,541	2,813,480	3,119,511	3,300,398	4,406,403	4,138,514	3,347,585

Note: "Total synod" includes investment income.

## REPORT OF THE LAYMEN'S DELEGATE EQUALIZATION COMMITTEE

As acting chairman of the Laymen's Delegates Equalization Fund Committee it is my privilege and responsibility to contact the congregations of our synod for funds to carry on the work of this committee for the annual convention of the synod. The convention will be held at Mankato, Minnesota in June. It is a must that your congregation respond with a check to the fund so that our committee may render the best possible service to the laymen delegates. 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 2000 convention period.

### Statement of Cash Receipts and Disbursements

Balance on Hand 3/1/2000	\$ 7,500.61
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#### Receipts:

Church Assessments	\$ 30,763.70
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Interest Income	\$ 148.44
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Total Receipts	<u>\$ 30,912.14</u>
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Total	\$ 38,412.75
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#### Disbursements:

##### Delegates:

Air Fares and Mileage	\$ 28,710.53
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Printing, Postage, checks, etc.	\$ 70.66
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Total Disbursements	<u>\$ 28,781.19</u>
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Balance on Hand 2/28/2001	\$ 9,631.56
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1. Mileage payments will be at the rate of \$.20 per mile (round trip) to a laymen delegate who drives his own car (Home to convention site) and \$.25 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 \$.20 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.)

*Mr. Ralph Miller, chairman*

## REPORT OF THE PLANNING AND COORDINATING COMMITTEE

The Planning and Coordinating Committee of the Evangelical Lutheran Synod met November 13, 2000 and February 12, 2001.

The committee is composed of the officers of the synod and the chairman (or their representative) of the following boards: Board of Regents, Board for Home Missions, Board for Foreign Missions, Board for Evangelism, Board for Education and Youth, Board for Publications, Board for Christian Service, Board for Stewardship, and Board of Trustees. There also are three laymen elected to serve on the board.

### GOALS AND OBJECTIVES

The committee made a detailed report of goals and objectives to the 2000 convention. A similar report is planned for the 2002 convention. All boards and committees of the synod are asked to prepare plans for new or revised programs, facilities, or services

which it envisions will be a part of its work at some time during the years 2003 to 2007. These plans are to be forwarded to the Planning Subcommittee by October 1, 2001.

## 2002 BUDGET

At both meetings, the committee heard reports from the representatives of each board explaining their work along with budget requests. A synod-funded budget of \$815,000 for the fiscal year 2002, allocated as follows, is recommended:

	<u>Program Needs</u>	<u>Special Funding</u>	<u>Synod Funding</u>
Bethany Lutheran College (subsidy):			
operations	170,000		
maintenance on college	21,000		
maintenance on residences	4,000		
faculty housing allowance	84,000		
less interest applied		(16,000)	
total			263,000
Bethany Lutheran Seminary (subsidy):			
operations	68,000		
maintenance on residences	2,000		
total			70,000
Home Missions:			
total program needs	743,000		
less special funds		(540,000)	
synod funding			203,000
Foreign Missions:			
total program needs	834,814		
less special funds		(639,814)	
synod funding			195,000
Evangelism:			
total program needs	44,500		
less special funds		(20,000)	
synod funding			24,500
Education and Youth:			
total program needs	97,600		
less special funds		(56,600)	
synod funding			41,000
Publications:			
total program needs	81,000		
less special funds		(50,000)	
synod funding			31,000
Christian Service:			
total program needs	79,500		
less special funds		(50,000)	
synod funding			29,500
Synod Fund:			
administration	240,000		
boards, committees, etc.	92,000		
house expenses	17,000		
interest	8,000		
less special funds		(49,000)	
synod funding			308,000
<b>Total expenditures</b>	<b>2,586,414</b>		
<b>Less special funding</b>		<b>(1,421,414)</b>	
<b>Total to be funded by the synod</b>			<b>1,165,000</b>
<b>Less Schwan Program Funds</b>			<b>(350,000)</b>
<b>TOTAL SYNOD BUDGET NEED</b> (from congregations)			<b>815,000</b>

*The Rev. Craig A. Ferkenstad, secretary*

## **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 nine times since it last reported to the synod: May 11, July 14, August 25, September 13, October 6, November 9, and December 1, 2000 and January 5 and February 19, 2001.

### **NAME OF THE SELF STUDY COMMITTEE**

WHEREAS, The 2000 Convention of the synod referred the name of the Self Study Committee to the Self Study Committee for a change of name to better reflect its ongoing duties. (Synod Report 2000, p. 147, Res. 5)

RESOLVED, That the name of the Self Study Committee be changed to "Synod Review Committee."

### **APPOINTMENT OF SYNOD TREASURER**

In order to make it possible that the "office of Synodical Treasurer become a position appointed by the Board of Trustees (cf. Synod Report, 1997, Res. 2, p. 144) the Self Study Committee proposed to the 2000 Synod Convention the following changes in the Constitution of the Evangelical Lutheran Synod.

#### **CHAPTER V - Governance between Conventions**

RESOLVED, That Paragraph 2 be amended to read as follows:

The board shall consist of nine (9) trustees, two (2) of whom shall be the president and the secretary of the synod. There shall not at any one time be more than five (5) or less than three (3) pastors on the board. The president and the secretary of the synod shall also be the president and the secretary of the Board of Trustees. The vice president of the synod shall be an advisory member of the Board of Trustees.

RESOLVED, That CHAPTER VI - Officers (cf. Bylaws Chapter VI and VII) be amended to read as follows:

The officers of the synod are its president, vice president and secretary.

These proposed amendments were adopted by the synod at its 2000 Convention.

CHAPTER VII - Making amendments to the Constitution of the Evangelical Lutheran Synod requires that such amendments be considered again at the following convention and "if ratified by a two-thirds majority vote shall become amendments to the constitution."

If these amendments are ratified the Self Study committee recommends that the following be adopted:

RESOLVED, That the position of Synodical Treasurer become a position appointed by the Board of Trustees as of August 1, 2001.

The Guidelines for this position were adopted at the 2000 Convention. (cf. *Synod Report* 2000, p. 147. Res. 3)

### **ELS HANDBOOK**

The Committee has continued its work on the *ELS Handbook* and, under separate cover, submits additional guidelines for the synod's consideration and action.

*The Rev. Alf Merseth, 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 September 17, November 14, and February 13. Telephone conference calls were held on March 12 and April 7. A joint meeting, together with the Board of Regents, was held on September 18. The board also will meet in May 2001.

## 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 following subcommittees also have been appointed:

Trustees-Regents subcommittee: M.Doepel, A.Levorson, W.Lieske.

Trustees-Home Missions subcommittee: R.Brown, C.Ferkenstad, J.Moldstad.Jr.

Trustees-Foreign Missions subcommittee: A.Borlaug, G.Griffin, L.Meyer.

Trustees-Publications subcommittee: C.Ferkenstad, L.Meyer, G.Orvick.

Trustees-Museum advisor: C.Ferkenstad

## STAFF

The Deferred Giving Counselor, the Rev. Richard Wiechmann, and the Business Administrator, Mr. Keith Wiederhoeft, report regularly to the board.

## BETHANY LUTHERAN COLLEGE

The board has worked with the Board in Regents in the construction of the Hall of Mathematics and Science. This project in being financed through the sale of tax-exempt bonds. It is estimated the total cost of construction will be \$12,455,000. Approval was given for the construction of campus roads, the remodeling of two bathrooms in Anderson Hall, and the purchase of 20 acres of land for athletic purposes. Approval also was given to remodel the home of the college president; however, a question has been raised as to the proper location for this residence. The matter of the campus planning is being studied at the current time.

## SYNOD PROPERTIES

The board receives reports for its regular quarterly meetings from the twenty-four congregations where it has any financial responsibility. These reports are reviewed by the board and any required action is taken. The board keeps in contact with these congregations through correspondence by the business administrator.

In addition, approval was given to the Home Mission Board for the purchase of land in Cottage Grove, Wisconsin and North Mankato, Minnesota; and a construction loan of \$75,000 was granted to Redeemer Lutheran Church, Scottsdale, Arizona.

## PUBLICATIONS

The board authorized the expenditure of up to \$45,000 for the publication of the new *Catechism/Explanation*. Please note that any publications which involve a financial liability to the synod need such prior approval of the Board of Trustees.

## ARCHIVES

The members of the Committee of Archives and History are appointed by the Board of Trustees for a one-year term. The members currently are Rev. W.C. Gullixson, Prof. N. Holte, Prof. S. Lee, Rev. P. Madson, Rev. A. Merseth, and Mr. N. Werner. Prof. Lee served as chairman, Rev. J. Madson as secretary and Prof. N. Holte was appointed archivist. The committee met twice during the past year. One of the issues discussed was finding an adequate display storage and restoration area for museum artifacts. Some articles are rather large pieces of furniture and are stored in the archives room taking up precious space. The museum needs further attention by the synod. The Board of Trustees is dealing with this matter.

It would be of great benefit to the archives if each board and committee of the synod would on a regular basis send minutes and other material of historical significance to the archives-five years after the origin of the material is recommended. Such documents would normally be closed for a period of 25 years, open only to the chairman of the board or committee. We have developed guidelines governing the use of archival material for research purposes. These have been referred to the Board of Trustees.

Walther Gullixson and Norman Holte continue to work in the archives normally 9:00 a.m. to 12:00 noon on Monday, Wednesday and Friday. Rev. Gullixson is in the process of making a complete listing of all the books and numbering them. This will make them much more accessible and useable. We have accessioned Rev. N.A. Madson's sermons; eight file boxes of his material remain to be accessioned. We have accessioned six boxes of Pres. B.W. Teigen's material dealing with the research on his book on the Lord's Supper. This material is open for research under the supervision of the archivist. There are an additional twelve boxes of Pres. Teigen's papers which are being processed.

Following is a listing of other material that has been received in the past few years but has been accessioned recently:

From Rev. Alf Merseth: Three boxes of books including *Beretning*, 1877 to 1917.

From Mrs. Myra J. Gibeson: Biographical sketch of Rev. C.N. Peterson 1864-1936, photos of early synod conventions and an essay, "Reorganization of the Norwegian Synod" by John Eggert.

From Mrs. Leona Merseth: Books and pamphlets dealing with the controversies of the Norwegian Synod, 1912-1919.

From Mrs. Helen Guldberg: Two boxes from Rev. Guldberg's library.

From Rev. A.V. Kuster: Directories of Our Savior's Lutheran Church, Madison, WI 1972-1988, and from Holy Cross Lutheran Church 1981 and 1926, and from Grace Lutheran Church, "Devotions for Lent," Laache; Protokoll 1874-1914, Our Savior's Lutheran Church.

From Rev. Steven Petersen, Missions Counselor: Three boxes of Home Mission Board records.

From Board for Education and Youth: Minutes for 1995.

From Rev. Wilhelm Petersen: Vicar Workshop 1986, a variety of papers and articles.

From William Overn: Photos of the Sigurd Ylvisaker family.

From Miss Edna Busekist: Photos, hymnbooks, collection of her poetry.

From Mrs. Lois Pieper: Ten religious and secular books that were her grandfather's (Opheim).

From William F. McMurdie: *Hey Mac! This is Serious Business! A Guy Could Get Killed*

From Glenn and Hope Annexstad: "Full Circle and Family Ties, A Family History" by Karen Annexstad Humphrey.

From Laura Lillegard: Picture postcards from C.K. Preus to George Lillegard, correspondence between Lillegard and H.L. Mencken, church bulletins.

From Bethany Lutheran College: Programs of concerts, recitals, drama presentations; sports activities and records; programs of the Heritage Society.

Church bulletins for ordinations, installations, dedications, anniversaries, etc.

Our sincere thanks to all whom have contributed material to the archives. We urge pastors and congregations to be diligent in sending us these materials. We also invite congregations to send us copies of their official records for safe keeping.

## GENERAL

The synod received grants in 2000 from:

AAL	\$22,500
Lutheran Brotherhood	\$40,000

The AAL Matching Gift Program also provided \$16,925 for our seminary and the Lutheran Brotherhood Matching Grant Program provided \$11,275 for our seminary.

## WILLS AND ESTATES

The synod gratefully acknowledges the receipt of the following estate:

Esther Ordal (for the seminary)	\$11,629
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## MISSIONS ADVANCEMENT PROJECT

The Missions Advancement Project (MAP) serves as a agency to receive funds from the Marvin M. Schwan Charitable Foundation Lutheran (1999 *Synod Report*, page 134, resolution 8). The Missions Advancement Project (MAP) is the name selected for the organization. This organization has its own Board of Directors while operating under the supervisory control of the Board of Trustees. The following serve as members of the Board of Directors: Mr. Greg Griffin (chairman), Mr. Allen Borlaug, Mr. David Meyer, the Rev. Steven Petersen (secretary), Mr. Keith Wiederhoeft (treasurer). A total of \$2,667,500 was distributed to various ELS entities in 2000.

## SPECIAL FUNDING

The synod is grateful for the special funding which comes from the Marvin M. Schwan Charitable Foundation. In the year 2000, \$1,214,480 was provided. Included in this total were *Special Project Grants* as follows:

Equipment for the sight-saving edition of the *Lutheran Sentinel*: \$34,000

Outreach expenses for the Asian Mission Church: \$40,480

Remodeling for use as office/museum space of the synod-owned house at 4 Browns Court: \$140,000

In the year 2001 there is a potential of \$1,110,079 available to the synod. Of this total, \$1 million is granted as *Program Funds* which were designated at the 2000 synod convention (2000 *Synod Report*, page 139). \$110,079 also is available for *Special Project Grants* during 2001. Such special projects grants must receive the approval of the foundation upon the recommendation of the synod's Board for Trustees (1999 *Synod Report*, page 126). Such requests are to be for special projects which are not included as a part of the synod budget and are to be considered short-term (preferably one-year or start-up funding).

The board has received grant requests for 2001 in excess of one-half million dollars. It is necessary that the board scrutinize all such requests. The following project has been forwarded to the foundation for approval:

New Resident Outreach proposed by the Board for Home Mission \$18,000

The board will continue to make recommendations during this fiscal year. Requests for Special Project Grants can be made at any time to the Board of Trustees; however, the board asks that requests for special projects for 2002 be received by the Board of Trustees of August 1, 2001. A form for submission of such special projects is available from the synodical secretary.

## PROGRAM FUNDS

It is the duty of the Board of Trustees, according to synodical guidelines, to make recommendation concerning the *Program Funds* which are provided through the Marvin M. Schwan Charitable Foundation. In 1999 the synod resolved to meet a \$1 million commitment to *The Five Talents Campaign* of Bethany Lutheran College over a four-year period (1999 *Synod Report*, page 133). The board is recommending this be changed to a five-year period to be concluded in 2005 and, with that in mind, recommends adoption of the following allocation of *Program Funds* for 2002:

<i>Five Talents Campaign</i>	\$200,000
Budget supplement	350,000
Home Missions	150,000
Foreign Missions	150,000
TSA contributions	55,000
CDS match (3%)	30,000
Board of Trustees	65,000
Total	\$1,000,000

*The Rev. Craig Ferkenstad, secretary*

## REPORT OF THE EVANGELICAL LUTHERAN SYNOD FOUNDATION

The Evangelical Lutheran Synod Foundation meets concurrently with the quarterly meetings of the Evangelical Lutheran Synod Board of Trustees.

At its annual meeting on September 17, 2000, 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. Leroy Meyer and the Rev. Richard Wiechmann were elected in 2000. Mr. Robert Brown and Mr. Wilbur Lieske were elected in 1999. The committee 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 Accountant's Review Report."

*Mr. Robert Brown, chairman*



# REPORT OF THE SPECIAL OFFERING COMMITTEE

*"Christ the Same Yesterday, Today, and Forever -  
Celebrating 2000 Years of Grace"*

God be praised for His grace through Christ Jesus! The "2000 Years of Grace" special offering officially began in 2000 with pledges from convention delegates and pastors in June, followed by congregational pledges in November. The committee continues to be excited about this endeavor of the synod.

The Special Offering Committee met twice during the year: in January 2001 in Kissimmee, FL; and in June 2001 in Mankato, MN. The members of the committee are: Mr. Herb Berg (Chairman), Pres. George Orvick, Prof. Silas Born, Rev. Erwin Ekhooff, Prof. Adolph Harstad, Rev. David Lillegard, and Rev. Michael K. Smith (Secretary).

Following the committee's extensive presentation about the offering to the 2000 synod convention, the delegates and pastors pledged over \$118,000 to the offering. During the fall of 2000, promotional and informational materials were mailed to every congregation of the synod. Materials included a Bible study based on Pres. Schmeling's convention essay, bulletin covers featuring three eras of the Christian Church, a special Video Link, and a large brochure explaining the offering. Pledge cards and offering envelopes were also sent to the congregations.

The synod-wide offering kickoff was November 5, 2000. It is hoped that with God's continued grace through the offering funds will be available for three areas: (1) "Parish Evangelism Assistance" from the Board for Evangelism (\$100,000), (2) beginning two Christian Day Schools in Lima, Peru (\$200,000), and (3) beginning home missions (remainder of the offering).

Pres. Orvick sent letters to all members of the synod to encourage their consideration of this special celebration. During the next two years, members of the synod will continue to receive letters and other information to remind them of the offering. The committee will also make a presentation concerning the offering at the 2001 synod convention.

May God continue to bless our synod through His Word and Sacraments. May He also continue to bless our outreach efforts through this Special Offering.

*The Rev. Michael K. Smith, secretary*

## MEMORIALS

### **Subject: Involvement in New Mission Starts**

WHEREAS, The book of Acts in the Bible beautifully describes and exemplifies the planting of new mission congregations, and,

WHEREAS, All Christians are encouraged to proclaim the Good News of Jesus Christ to others so that they too can learn of Jesus as their Savior from sin and eternal damnation, and,

WHEREAS, Each congregation in the Evangelical Lutheran Synod (ELS) has the privilege, opportunity, and challenge of sharing the message of salvation with others, therefore,

A. BE IT RESOLVED, That our ELS congregations take seriously the charge to reach out and teach others of Jesus as Savior within their geographic area, and,

B. BE IT RESOLVED, That our ELS congregations take advantage of getting involved with and planting new mission congregations (missioning new starts themselves when and where the opportunities arise or participating with sister congregations in larger geographical areas) in areas of our country where there is a nucleus of people desiring to learn more about and walk in the path of Scriptural Christianity, and,

C. BE IT RESOLVED, That our ELS congregations continue to keep evangelistic mission outreach as a primary objective in their congregational purpose for existence along with greater educational instruction in Holy Scripture for those of all ages, and,

D. BE IT RESOLVED, That our ELS congregations be encouraged to regularly remember our home and foreign missionaries as well as our home and foreign new mission starts, in their prayers in Divine Worship, and,

E. BE IT RESOLVED, That all of our ELS Congregations seek ways in which to personally help out new mission starts (through Mission Festivals, congregational adoption of new mission starts, etc.) so as to gain a greater sense of familial ownership and involvement, as well as the joy that God grants from such active participation, in our Mission Outreach as a synod.

*submitted by:*  
*Saint Timothy Evangelical Lutheran Church, Williamsburg, Iowa*

**Subject: Seminary Student Adoption Program**

WHEREAS, The ELS is richly blessed by God to have her own seminary for training future pastors in our synod to serve as Undershepherds in His Bride, the Church, and,

WHEREAS, All ELS congregations are benefited by sound theologically trained men to fill the Office of the Holy Ministry within their midst, and,

WHEREAS, More pastors are needed to shepherd the Lord's established flocks as well as new home and foreign mission congregations, and,

WHEREAS, All the costs incurred for training men for the Holy Ministry are continually rising, and,

WHEREAS, The base tuition costs at Bethany Lutheran Theological Seminary for the 2001-2002 academic year have been established at \$4,600 (\$2,300 per semester) per student, therefore,

A. BE IT RESOLVED, That we thank God for the gift of Bethany Lutheran Theological Seminary, and,

B. BE IT RESOLVED, That all ELS congregations thank God for sound theologically trained pastors who are committed to fulfilling the Office of the Holy Ministry in the local congregation, and,

C. BE IT RESOLVED, That pastors and congregations urge and guide capable young men as well as second career men to study for the Holy Ministry and be His Undershepherds to His flocks, and,

D. BE IT RESOLVED, That local congregations and organizations within that congregation give sincere consideration to adopting a seminary student (and his family, if he is married), including him regularly in congregational and personal prayers as well as keeping in touch with him in other forms of communication throughout the year, and,

E. BE IT RESOLVED, That local congregations and organizations within that congregation adopt this man (and his family, if he is married) by way of assisting him financially with his daily living expenses and especially his educational expenses so as to alleviate some of the burden of indebtedness upon graduation from the seminary.

*submitted by:*  
*Saint Timothy Evangelical Lutheran Church, Williamsburg, Iowa*

**Subject: To Encourage Fathers and Mothers To Teach Their Children The Word of God**

WHEREAS, The Scriptures teach that fathers ("father ... bring them [children] up in the nurture and admonition of the Lord," (Eph. 6:4) and mothers are responsible for the instruction of their children in the faith (Ex. 12:24ff), and,

WHEREAS, The Large Catechism teaches as follows, that

"Out of the authority of parents all other authority is derived and developed. Where a father is unable by himself to bring up his child, he calls upon a schoolmaster to teach him; if he is too weak, he enlists the help of his friends and neighbors; if he passes away, he confers and delegates his authority and responsibility to others appointed for the purpose... Thus all who are called masters stand in the place of parents and derive from them their power and authority to govern" (Fourth Commandment; Tappert, p. 384), and, "...it is the duty of every head of a household to examine his children...at least once a week and ascertain what they have learned of [the catechism] and if they do not know it, to keep them faithfully at it" (Preface; Tappert, p. 362), and,

WHEREAS, Recent research shows that children are increasingly likely to continue to attend church as they mature, correlative to whether the mother, or the father, and especially, both parents, are faithful attendees; therefore,

- A. BE IT RESOLVED, That our synod enjoin, through its publications and in sermons, father particularly, and mothers, to be faithful in attendance at the Divine Service as examples to their children, and in the teaching of their children, in obedience to the Father's commandment, the doctrines of the faith, and,
- B. BE IT RESOLVED, That our synod affirm that Sunday School teachers, church day school teachers, and others who instruct children, do so under the authority of parents, particularly father, and not as holders of freestanding offices, and are accountable to the children's father and mother as such, and,
- C. BE IT RESOLVED, That the work of such teachers is distinct for the pastor, who is accountable not to fathers and mothers as such, but to the congregation and to God and from whom his call is derived.

*submitted by:*

*First American Lutheran Church, Mayville, North Dakota*

**Subject: To Restore Every Sunday Celebration of The Lord's Supper**

- WHEREAS, The Lord's Supper was instituted by our Lord Jesus Christ, and commanded that it be observed in His Church to the end of time (Luke 22:19; I Cor. 11:25), and,
- WHEREAS, The Lord's Supper is an appropriation of salvation according to Christ's words: "Given and shed for you for the remission of sins" which means that "in the sacrament forgiveness of sins, life and salvation are given us through these words." (from *An Explanation of Dr. Martin Luther's Small Catechism*, ELS, 1981 Edition, p. 221-222), and,
- WHEREAS, Our Lord commands us to do this "often" which is an admonition to gladly and frequently come to the Lord's Supper "because Jesus earnestly invites us to do so, and, because we need the great blessing that He there gives us, and, because we thereby openly confess our faith in Jesus' atoning death" (from *An Explanation of Dr. Martin Luther's Small Catechism*, ELS, 1981 Edition, p.229), and,
- WHEREAS, in the Biblical record there appears to be a weekly observance in some places (Acts 20:7) and a daily observance in others (Acts 2:46) ("Breaking of bread" is a biblical expression for the Lord's Supper), as a regular and major feature of congregational worship, not an occasional extra (Acts 2:42; 20:7; I Cor. 11:33); the Lord's Supper was central to worship every Lord's Day, and,
- WHEREAS, Luther and our fathers in the Reformation did not lose sight of this Biblical practice, as in the Augsburg Confession it is clearly stated, "We hold one communion every holy day, and, if any desire the Sacrament, also on other days when it is given to such as ask for it (Triglotta, Augsburg Confession, Art. XXIV, p. 67) and also the Apology states, "In our churches, mass is celebrated every Sunday and on other festivals when the Sacrament is offered to those who wish for it after they have been examined and absolved" (Tappert, Apology Art. XXIV, p. 249), and,
- WHEREAS, we also know from our historical heritage that it was not until the late seventeenth and eighteenth centuries that Lutherans fell away from every-Sunday communion, and,
- WHEREAS, in early American history, one pastor often served several parishes separated by considerable distance (and still some today), where services were not held weekly, but whenever time and transportation allowed, which causes us to find no fault with what has not been done in recent history, therefore,
- A. BE IT RESOLVED, That we rejoice in God's goodness and mercy as He continues to keep us in the truth faith through the "Word and Sacraments," which we so often confess in our ELS, and,
  - B. BE IT RESOLVED, That we encourage our pastors, congregations, circuits, conferences, and our synod, to review the Biblical and confessional teachings concerning the Lord's Supper, and,
  - C. BE IT RESOLVED, That we encourage our congregations to restore the Biblical and historic Lutheran frequency of offering the Lord's Supper and to do this in a most caring and pastoral way; never meaning to force anyone to take the Lord's Supper, but rather the loving intention not to deny this gift to those who hunger and thirst for it; that is, not to lay down a new law or requirement but simply giving the opportunity, and,

D. BE IT RESOLVED, That we always remember we are "one body in Christ," walking together in the unity of His Word until that day when we shall feast in Heaven with Him forever.

*submitted by:*  
*First American Lutheran Church, Mayville, North Dakota*

**Subject: The Doctrine of the Ministry**

WHEREAS, The laymen of the church share with pastors the right and responsibility to study and judge doctrine (Acts 17:11), and,

WHEREAS, The Doctrine Committee's study document entitled, "The Office of the Public Ministry" arguably involves a departure from the former and standing doctrine and practice of the Evangelical Lutheran Synod and the prior Norwegian Synod, and therefore requires ample time for lay and pastoral review, and,

WHEREAS, The Fall 2000 General Pastoral Conference agreed to continue this study at the Fall 2001 (October 9-11) conference; therefore,

A. BE IT RESOLVED, That pastors and laymen join in discussion of the aforesaid document (e.g., in adult Bible studies, annual Circuit conferences for pastor and laymen, and monthly pastoral circuit meetings), sharing together our doctrinal heritage (as articulated in, e.g., Walther's Ten Theses on the Ministry and Hoenecke's *Dogmatics*), and,

B. BE IT RESOLVED, That the October 9-11, 2001 Evangelical Lutheran Synod pastoral conference continue to discuss the confessional writings on the ministry, including, but not limited to, the Doctrine Committee's study document, "The Office of the Public Ministry", and,

C. BE IT RESOLVED, That no synodical action be taken that would constitute an endorsement of the Doctrine Committee's document until, at the earliest, the 2004 convention of the Evangelical Lutheran Synod.

*submitted by:*  
*First American Lutheran Church, Mayville, North Dakota*

**Subject: Spanish Training for Seminary Students**

WHEREAS, It is our Lord's desire to take the Gospel to every tribe, language, and people, and,

WHEREAS, The number of Spanish-speakers in the United States is increasing at a very high rate, and,

WHEREAS, The ELS has established congregations in Spanish-speaking areas of our country, and,

WHEREAS, Spanish-speaking pastors are needed to serve these congregations, and, WHEREAS, There are currently no ELS pastors in the U.S. using Spanish on a daily basis, therefore,

BE IT RESOLVED, That the Missions Counselor and seminary president study the feasibility of paying for the training of at least one Bethany Seminary student every three years to take a total-immersion Spanish course in a Spanish-speaking country.

*submitted by:*  
*Peace Lutheran Church, Jefferson City, Missouri*

**Subject: The Doctrine of the Ministry**

WHEREAS, The Doctrine Committee's theses continue to be studied and discussed, and,

WHEREAS, In October the General Pastoral Conference will be continuing the study of this issue, and,

WHEREAS, The laity also needs time to study this issue, therefore,

BE IT RESOLVED that the Doctrine Committee theses on the Office of the Ministry not be considered.

*submitted by:*  
*Circuit # 11 Winkel*

**Subject: The Doctrine of the Ministry**

WHEREAS, It has been Lutheran practice to provide antitheses in doctrinal statements, and,  
WHEREAS, Negitiva would serve to clarify issues, therefore,  
BE IT RESOLVED that the Doctrine Committee provide antitheses to their theses on there Office of the Public Ministry.

*submitted by:  
Circuit # 11 Winkel*

**Subject: The Public Ministry**

WHEREAS, the one and only purpose of Holy Scripture is to make us "wise unto salvation through faith which is in Christ Jesus," and such saving faith was engendered in the hearts of our little children through holy Baptism, and now must be nourished, strengthened, and preserved as they advance in years, and,  
WHEREAS, Christ in His last great commission to His church did not only say: "Go ye and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," but He also added these significant words: "and teaching them to observe all things whatsoever I have commanded you," and,  
WHEREAS, in keeping with Christ's command to disciple all nations through baptism and instruction (Matthew 28:19-20), and recognizing the responsibility of the whole congregation to provide for the ongoing nurture of its baptized members, many Lutheran congregations have established and continue to maintain Christian day schools for the express purpose of "feeding the lambs" (John 21:15-17) of Christ's Church, and,  
WHEREAS, congregations that operate Christian day schools recognize the importance of integrating the Gospel with all teaching by a teacher who has a definite Christian *weltanschauung* (world view) that in every endeavor of human art and science, the Gospel of the Savior is the Truth, the one truth on which rests all true understanding (Ephesians 1: 7-10), and,  
WHEREAS, the Christian day school is not limited to nurturing the children within the congregation, but is also an effective means by which the Gospel is proclaimed to the unchurched, and,  
WHEREAS, congregations of our ELS have recognized the importance of having teachers who are qualified to teach not only the secular subjects in the light of God's Word, but also are trained to teach and apply rightly both Law and Gospel, so that each child may grow in closer communion with the Savior, and,  
WHEREAS, the Evangelical Lutheran Synod has always recognized the importance of full-time Christian education (S.R. 1921 - 2000) and has continued to encourage the establishment of Christian day schools in which all areas of the curriculum are taught from a Christian perspective by teachers specifically trained for that purpose, and,  
WHEREAS, the Evangelical Lutheran Synod has established definite guidelines by which teachers will be certified to teach in the Christian day schools within synod and has thereby also directed Bethany Lutheran College to begin a four-year teacher-training program leading to such certification, and,  
WHEREAS, the congregation has the duty of oversight regarding all those who provide instruction in God's Word, whether from the pulpit or the classroom, and,  
WHEREAS, the congregation, having derived its authority from Christ to feed His lambs by teaching them the Word (John 21:15), and in keeping with the scriptural directive that all things be done with decency and order, calls specific individuals including Christian day school teachers through a Divine Call to carry out various functions in its behalf, and,  
WHEREAS, it has been the practice among the congregations in our Evangelical Lutheran Synod to extend Divine Calls to pastors and teachers, and,  
WHEREAS, adequate study has been given to the ELS Doctrine Committee's Theses on the Public Ministry, and the Doctrine Committee has clarified areas where individuals have had specific questions, therefore,  
A. BE IT RESOLVED, that the Evangelical Lutheran Synod adopt the Doctrine Committee's Report to the 2001 convention, and,

- B. BE IT RESOLVED, that the Evangelical Lutheran Synod reaffirm its commitment to full-time Christian education, and,  
 C. BE IT RESOLVED, that the congregations of the Evangelical Lutheran Synod continue the practice of extending Divine Calls to those who teach in their behalf.

*submitted by*

*Silas V. Born, ELS Director of Christian Education  
 Curtis J. Mantey, Secretary of Schools-ELS Board for Education and Youth and  
 Principal-Bethany Lutheran School, Port Orchard, WA  
 James Schneck, Principal-Our Saviour's Lutheran School, Lake Havasu City, AZ  
 Steven Beilke, Principal-Mt. Olive Lutheran School, Mankato, MN  
 Fred Pahmeier, Principal-Holy Trinity Lutheran School, Okauchee, WI  
 Timothy Ristow, Principal-Holy Cross Lutheran School, Madison, WI  
 Richard Brei, Principal-Trinity Lutheran School, West Bend, WI  
 Larry Rude, Principal-Parkland Lutheran School, Tacoma, WA  
 Dennis Morrison, Principal-Our Redeemer Lutheran School, Yelm, WA  
 Shu-Ting Lai, Principal-Lakewood Lutheran School, Tacoma WA*

**Subject: The Office Of The Public Ministry**

- WHEREAS, The Doctrine Committee has spent many hours preparing seven theses on the doctrine of the ministry; and,  
 WHEREAS, These theses on the doctrine of the ministry have been distributed to our synod as a study document by the Doctrine Committee, and,  
 WHEREAS, The pastors and laymen of the Evangelical Lutheran Synod have not had sufficient time to properly review and study these seven theses, therefore,  
 A. BE IT RESOLVED, That the 84th convention of the Evangelical Lutheran Synod express its thanks to the members of the Doctrine Committee for their work on this study document, and,  
 B. BE IT RESOLVED, That the 84th convention of the Evangelical Lutheran Synod encourages pastors and laymen to take sufficient time to carefully, and in a brotherly manner study the doctrine of the ministry; including the study document from the Doctrine Committee, and,  
 C. BE IT RESOLVED, That the 84th convention of the Evangelical Lutheran Synod declines at this time to adopt the seven theses, and,  
 D. BE IT RESOLVED, That the Visitor of Circuit Seven convey this resolution which was unanimously adopted at the spring meeting of Circuit Seven on April 29, 2001, to the 84th convention of the Evangelical Lutheran Synod.

*submitted by:*

*Circuit # 7 Circuit Meeting*

**Subject: Studying the Article of Faith: The Office of the Holy Ministry**

- WHEREAS, We, the members of Center Evangelical Lutheran Church desire to study thoroughly and patiently the teaching of God's Word on the Office of the Holy Ministry, according to the Scriptural example of the Christians in Berea, "they received the word with all readiness, and searched the scriptures daily to *find out whether these things were so*" (Acts 17:10), and  
 WHEREAS, We believe that the proposal to adopt the theses of the Doctrine Committee on "The Office of the Public Ministry" at this 2001 convention does not allow us the necessary time to study this teaching of the Word of God in the thorough way desired by and encouraged by our Lord Jesus Christ, and,  
 WHEREAS, It is detrimental to our confession of the Christian faith for our congregation and for each of us as individual Christians to vote for or against a proposed doctrinal statement without being convinced by God the Holy Spirit through His clear and powerful Word regarding that teaching, and,  
 WHEREAS, The pastors of the synod have already determined to study this matter further at the 2001 General Pastors' Conference four months from now (October 2001), therefore,  
 BE IT RESOLVED, That the synod in its 2001 convention, in the interest of brotherly patience and charity, allows the congregations and pastors sufficient time to study

this mater by deferring action on the proposal to adopt the Doctrine Committee theses to a later convention.

*submitted by:*  
*Center Evangelical Lutheran Church, Scarville, Iowa*

**FINANCES**  
**ACTION OF THE SYNOD**

**Resolution No. 1: Report of the Board for Stewardship**

*WHEREAS, God supplies us all with 100% of our needs here on earth, and,*  
*WHEREAS, God has richly blessed the members of the ELS with all that is needed for this body and life, and,*  
*WHEREAS, We are all stewards of His worldly gifts, and,*  
*WHEREAS, We need more guidance and motivation, therefore,*  
*BE IT RESOLVED that the convention recommend to the synodical president that the essay and emphasis of a forthcoming convention be upon Christian stewardship.*

**Resolution No. 2: Report of the Board for Stewardship**

*WHEREAS, Christian stewardship concerns 100% of the gifts that God gives, and,*  
*WHEREAS, Poor stewardship results in poor management of these same gifts that God provides, and,*  
*WHEREAS, Many could benefit from learning good management practices of saving, budgeting, sales resistance, and,*  
*WHEREAS, Gifts to God's church are an important part of the overall stewardship of God's blessings, and*  
*WHEREAS, Materials are available which provide instruction in sound financial management, such as from AAL and Lutheran Brotherhood,*  
*BE IT RESOLVED, That the Board for Stewardship be encouraged to review such materials and recommend them for use as appropriate.*

**Resolution No. 3: Report of the Board for Stewardship**

*WHEREAS, The Board for Stewardship has prepared a stewardship program for use in our synod's congregations, and,*  
*WHEREAS, We do well to consider what God's Word says concerning the principles of Christian stewardship,*  
*A. BE IT RESOLVED, That the board's material be made available to the congregations for use this coming fall, and,*  
*B. BE IT RESOLVED That we recommend that the congregations of the synod use these materials with their members.*

**Resolution No. 4: Report of the Board for Stewardship**

*BE IT RESOLVED, That the report of the Board for Stewardship be accepted.*

**Resolution No. 5: Laymen's Delegate Equalization**

*WHEREAS, The floor committee has reviewed the report of the Laymen's Delegate Equalization Committee, and,*  
*WHEREAS, Rising costs of travel may hinder lay delegate attendance, therefore,*  
*BE IT RESOLVED, That the report of the Laymen's Delegate Equalization Committee be accepted, and,*

**Resolution No. 6: Budget Recommendation**

*WHEREAS, The recommendation of the Planning and Coordinating Committee regarding the 2002 synodical budget is as follows:*

Program	Special Needs	Synod Funding	Funding
Bethany Lutheran College (subsidy):			
operations	170,000		
maintenance on college	21,000		
maintenance on residences	4,000		
faculty housing allowance	84,000		
less interest applied		(16,000)	
total			263,000

Bethany Lutheran Seminary (subsidy):			
operations	68,000		
maintenance on residences	<u>2,000</u>		
total			<b>70,000</b>
Home Missions:			
total program needs	743,000		
less special funds		<u>(540,000)</u>	
synod funding			<b>203,000</b>
Foreign Missions:			
total program needs	834,814		
less special funds		<u>(639,814)</u>	
synod funding			<b>195,000</b>
Evangelism:			
total program needs	44,500		
less special funds		<u>(20,000)</u>	
synod funding			<b>24,500</b>
Education and Youth:			
total program needs	97,600		
less special funds		<u>(56,600)</u>	
synod funding			<b>41,000</b>
Publications:			
total program needs	81,000		
less special funds		<u>(50,000)</u>	
synod funding			<b>31,000</b>
Christian Service:			
total program needs	84,500		
less special funds		<u>(55,000)</u>	
synod funding			<b>29,500</b>
Synod Fund:			
administration	240,000		
boards, committees, etc.	92,000		
house expenses	17,000		
interest	8,000		
less special funds		<u>(49,000)</u>	
synod funding			<b>308,000</b>
<b>Total expenditures</b>	<b><u>2,591,414</u></b>		
<b>Less special funding</b>		<b><u>(1,426,414)</u></b>	
<b>Total to be funded by the synod</b>			<b>1,165,000</b>
<b>Less Schwan Program Funds</b>			<b><u>(350,000)</u></b>
<b>TOTAL SYNOD BUDGET NEED</b> (from congregations)			<b>815,000</b>
and,			

*WHEREAS, The budget includes a summary of synodical program needs for the coming year, together with estimated total congregational participation, and,*

*WHEREAS, The budget balances the needs of the various areas of synodical work with expected income, therefore,*

*BE IT RESOLVED, That the foregoing budget be adopted.*

#### **Resolution No. 7: Thanks and acknowledgement-AAL.**

*WHEREAS, AAL has generously provided grants for the synod and seminary, including matching grants for educational institutions, therefore,*

*BE IT RESOLVED, That we acknowledge their contribution and thank them for their support.*

#### **Resolution No. 8: Thanks and Acknowledgement-Lutheran Brotherhood.**

*WHEREAS, Lutheran Brotherhood has generously provided grants for the synod and seminary, including matching grants for educational institutions, therefore*

*BE IT RESOLVED, That we acknowledge their contribution and thank them for their support.*

#### **Resolution No. 9: Program Funds**

*WHEREAS, It is the duty of the Board of Trustees, according to synodical guidelines, to*



*make recommendations concerning the Program Funds which are provided through the Marvin M. Schwan Charitable Foundation, and,*  
**WHEREAS,** *The synod resolved in 1999 to meet a \$1 million commitment to The Five Talents Campaign of Bethany Lutheran College over a four-year period, and,*  
**WHEREAS,** *The Board of Trustees now recommends that this commitment be met over a five year period, to be concluded in 2005, and,*  
**WHEREAS,** *The Board of Trustees recommends an allocation of Program Funds for 2002, therefore,*  
**A. BE IT RESOLVED,** *That the commitment to The Five Talents Campaign be met over a five year period, rather than over four years, and,*  
**B. BE IT RESOLVED,** *That the allocation of Program Funds be adopted.*

#### **Resolution No. 10: Report of the Board of Trustees**

**WHEREAS,** *The Board of Trustees has outlined their work for the past year, including decisions made and plans proposed, therefore,*  
**BE IT RESOLVED,** *That the report of the Board of Trustees be accepted.*

#### **Resolution No. 11: Report of the Evangelical Lutheran Synod Foundation**

**BE IT RESOLVED,** *That the report of the Evangelical Lutheran Synod Foundation be accepted.*

#### **Resolution No. 12: Report of the Special Offering Committee**

**WHEREAS,** *The Lord has blessed the church with 2000 years of grace, and,*  
**WHEREAS,** *Our synod is gathering this special offering to recognize and thank the Lord for His gracious blessings, also upon the Evangelical Lutheran Synod and its work, and,*  
**WHEREAS,** *The Special Offering Committee has been diligent in organizing and promoting this special offering, therefore,*  
**A. BE IT RESOLVED,** *That the report of the Special Offering Committee be accepted, and,*  
**B. BE IT RESOLVED,** *That our pastors and delegates return to their congregations and promote full participation by all of the members in the special offering, and,*  
**C. BE IT RESOLVED,** *That we petition our gracious Lord to open the hearts of our members generously to support this special offering*

#### **Resolution No. 13: Treasurer's Report**

**WHEREAS,** *The Treasurer's Report and financial statements for the year ending December 31, 2000 have been received and reviewed, therefore,*  
**BE IT RESOLVED,** *That the Treasurer's Report be approved as presented.*

#### **Resolution No. 14: Treasurer's Retirement**

**WHEREAS,** *Mr. Leroy Meyer has served as elected treasurer of the Evangelical Lutheran Synod for 29 years, while fulfilling other full-time responsibilities, and,*  
**WHEREAS,** *The position of treasurer is an important and demanding task, and,*  
**WHEREAS,** *The position of treasurer is to become an appointed position, at Mr. Meyer's encouragement, and,*  
**WHEREAS,** *Mr. Meyer's service as treasurer will end July 31, 2001, and,*  
**WHEREAS,** *Mr. Leroy Meyer has throughout his years of service been an example of integrity, and has served Christ's church faithfully and well, and has provided guidance and encouragement both professionally, and with much Christian wisdom, therefore,*  
**BE IT RESOLVED,** *That the Evangelical Lutheran Synod, in convention assembled, expresses its sincere gratitude to Mr. Leroy Meyer for his many years of faithful service, and that we give thanks to God for blessing His church through Mr. Meyer.*

#### **MISCELLANEOUS**

##### **ACTION OF THE SYNOD**

#### **Resolution No. 1: Committee Name Change**

**WHEREAS,** *The 2000 Convention of the synod referred the name of the Self Study Committee to the Self Study Committee for a change of name to better reflect its ongoing duties. (Synod Report 2000, p. 147, Res. 5), therefore,*

*BE IT RESOLVED, That the name of the Self Study Committee be changed to "Synod Review Committee."*

**Resolution No. 2: Ratification of Constitution**

*WHEREAS, The resolution to have the synodical treasurer become an appointed position was approved at last years convention (2000 Synod Report p. 147, resolution No. 2), therefore,*

*BE IT RESOLVED, That this resolution be ratified in accordance with the constitution of the Evangelical Lutheran Synod.*

**Resolution No. 3: Date of the 2002 Convention**

*BE IT RESOLVED, That the Evangelical Lutheran Synod convene on June 16-20, 2002 at Bethany Lutheran College and Bethany Lutheran Theological Seminary, Mankato, Minnesota.*

**Resolution No. 4: Convention Procedures**

*BE IT RESOLVED, That the Synod Review Committee be directed to examine the convention procedures and report to a future convention with suggestions for changes or improvements.*

**Resolution No. 5: Report of the Synod Review Committee**

*BE IT RESOLVED that the Synod Review committee be permitted to make minor emendations, such as spelling, grammar, sentence structure, for consistency and accuracy, before publication, for inclusion in the handbook.*

**Secretary's Note:**

*Synodical Guidelines, proposed by the Self Study Committee were adopted for: Board for Publications, Equalization, Christian Service, Board of Trustees, Committee on Worship, Board of Regents. They will be published as a separate document when the revised ELS Handbook is completed (1999 Synod Report, page 138, Resolution 7).*

**SECRETARY'S 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 activities held on Synod Sunday (June 10, 2001) as well as, the Monday (June 11, 2001) morning and afternoon business sessions, 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 Tuesday, (June 12, 2001) morning and afternoon business sessions, 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 Wednesday, (June 13, 2001) morning and afternoon business sessions, and found them to be correct.*

*BE IT RESOLVED, That the synod adopts the minutes as read.*

**Resolution No. 4: 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 the Thursday (June 14, 2001) morning and afternoon sessions.*

PASTORAL CONFERENCE RECORDS  
ACTION OF THE SYNOD

**Resolution No. 1: Pastoral Conference Records**

WHEREAS, Seven sets of conference minutes from various circuits of the synod were reviewed, and,

WHEREAS, These pastoral conferences promoted fellowship, encouragement and spiritual growth among the brethren, and,

WHEREAS, The conferences included: Biblical study in the original languages, synodical history, studies from the Book of Concord, doctrinal discussion, study of Walther's Law and Gospel, practical papers regarding life in the parsonage, and helpful discussion of casuistry, therefore,

A. BE IT RESOLVED, That the Pastoral Conferences submitting records this year be commended for having such edifying topics in their circuits, and,

B. BE IT RESOLVED, That the congregations of the synod encourage their pastors to participate in their pastoral conferences, and,

C. BE IT RESOLVED, That all pastoral conference secretaries be reminded to submit their records for review at each synodical convention.

RESOLUTIONS

ACTION OF THE SYNOD

BE IT RESOLVED, That the following letters be approved.

Letters of greeting have been sent to the following:

Wisconsin Evangelical Lutheran Synod

Evangelical Lutheran Free Church, Germany

Ukrainian Lutheran Church

Thoughts of Faith

Lutheran Confessional Church of Sweden and Norway

The Confessional Evangelical Lutheran Conference

Lutheran Evangelical Christian Church, Japan

Rev. Mark Tuffin, Australia

Rev. Matthew Luttman, Czech Republic

Rev. Ralph Martens, our mission in Chile

Evangelical Lutheran Synod (Peru)

Rev. James Krikava, Prague, Czech Republic

Rev. Neal Schroeder, WELS/CICR

The Confessional Lutheran Church of Latvia

Letters of condolence have been sent to the following:

Family of Beauferd Anderson

Family of Howard Behrens

Family of Jeanette Dorr

Family of Leonard Engel

Family of Martha Harstad

Family of Richard Newgard

Family of Ida Preus

Letters of thanks, recognizing years of service, have been sent to the following:

Rev. Milton Tweit

Rev. John Moldstad, Sr.

Rev. Arthur Schmitt

Rev. David Lillegard

Rev. Erwin Ekhoﬀ

Rev. Theodore Gullixson

Rev. Robert Otto

COMMISSION ON APPEALS

ACTION OF THE SYNOD

The following were elected to the Commission on Appeals concerning the appeal of suspension filed by the Rev. David Nelson:

Rev. Edward Bryant, Rev. Theodore Gullixson, Rev. Norman Madson, Mr. Sigurd Lee, Mr. Norman Werner.

**TREASURER'S REPORT**  
**Financial Statements**

Evangelical Lutheran Synod

Year ended December 31, 2000

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2000

<u>ASSETS</u>	GENERAL FUND(01)	CHURCH EXTENSION AN 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	\$327,092.56	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$327,092.56
Accounts receivable - contributions and other income	106,770.84	0.00	0.00	0.00	0.00	0.00	106,770.84
Inventory of publications	55,122.22	0.00	0.00	0.00	0.00	0.00	55,122.22
Prepaid expenses	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Investments:							
Investment management accounts	2,459,745.91	190,794.31	0.00	0.00	0.00	9,786,150.47	12,436,690.69
Savings accounts and CD's	2,043.38	0.00	0.00	0.00	0.00	0.00	2,043.38
Money market funds	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Loans receivable from congregations	0.00	1,766,790.10	0.00	0.00	0.00	1,238,223.65	3,005,013.75
Notes receivable	0.00	0.00	0.00	0.00	0.00	256,560.26	256,560.26
Real estate and buildings (Notes B and C)	0.00	0.00	35,334,594.00	2,395,086.53	580,044.26	153,909.95	38,503,634.74
	2,950,774.91	1,957,584.41	35,334,594.00	2,395,086.53	580,044.26	11,474,844.33	54,692,928.44
Due from (to) other funds	115,901.72	0.00	0.00	0.00	0.00	(115,901.72)	(0.00)
<b>Total assets</b>	<b>\$3,066,676.63</b>	<b>\$1,957,584.41</b>	<b>\$35,334,594.00</b>	<b>\$2,395,086.53</b>	<b>\$580,044.26</b>	<b>\$11,358,942.61</b>	<b>\$54,692,928.44</b>

LIABILITIES AND FUND BALANCES

Liabilities:

Notes payable: (Note D)

Working capital	\$100,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$100,000.00
Investment program	0.00	461,637.34	0.00	0.00	0.00	0.00	461,637.34
Life Loan Plan	47,091.30	0.00	0.00	0.00	0.00	0.00	47,091.30
Accounts payable	89,548.04	0.00	0.00	0.00	0.00	0.00	89,548.04
Accrued interest payable	3,601.33	0.00	0.00	0.00	0.00	0.00	3,601.33
Unexpended restricted income (Note E)	2,145,240.58	0.00	0.00	0.00	0.00	0.00	2,145,240.58
Mortgages payable	167,480.38	1,062,491.13	0.00	0.00	51,560.26	0.00	1,281,531.77
<b>Total liabilities</b>	<b>2,552,961.63</b>	<b>1,524,128.47</b>	<b>0.00</b>	<b>0.00</b>	<b>51,560.26</b>	<b>0.00</b>	<b>4,128,650.36</b>

Fund balances:

Unrestricted:

Designated for investment	0.00	433,455.94	0.00	0.00	0.00	1,325,879.58	1,759,335.52
Undesignated	513,715.00	0.00	0.00	0.00	0.00	0.00	513,715.00
	513,715.00	433,455.94	0.00	0.00	0.00	1,325,879.58	2,273,050.52
Restricted (Note F)	0.00	0.00	0.00	0.00	0.00	10,033,063.03	10,033,063.03
Net investment in real estate and buildings	0.00	0.00	35,334,594.00	2,395,086.53	528,484.00	0.00	38,258,164.53

Total fund balances

Total liabilities and

513,715.00	433,455.94	35,334,594.00	2,395,086.53	528,484.00	11,358,942.61	50,564,278.08
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STATEMENT OF CHANGES IN FUND BALANCES

Evangelical Lutheran Synod - Marikato, Minnesota

Year ended December 31, 2000

EXHIBIT II

	GENERAL FUND(01)	CHURCH EXTENSION AN LOAN FUND(02)	BETHANY LUTHERAN COLLEGE(03)	BETHANY LUTHERAN THEOLOGICAL SEMINARY(04)	RESIDENCES AND REAL ESTATE(05)	EVANGELICAL LUTHERAN SYNOD FOUNDATION	TOTAL
BALANCES - December 31, 1999	\$495,589.24	\$438,594.84	\$32,937,182.00	\$2,395,086.53	\$522,394.64	\$11,298,382.71	\$48,087,229.96
ADD:							
Bequests	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Contributions received - net	1,016.90	0.00	0.00	0.00	0.00	300,893.38	301,910.28
Matching funds for debt reduction	243,683.00	0.00	0.00	0.00	0.00	0.00	243,683.00
Income	0.00	0.00	0.00	0.00	0.00	756,120.44	756,120.44
less income distributed	0.00	0.00	0.00	0.00	0.00	(477,353.50)	(477,353.50)
Portion of unrestricted estates appropriated for General Fund debt reduction and to ELS Foundation	870.18	0.00	0.00	0.00	0.00	1,740.36	2,610.54
Market value gains (losses)	(27,377.80)	(5,138.90)	0.00	0.00	0.00	(150,994.96)	(183,511.66)
Principal payments on President's house charged to budget	0.00	0.00	0.00	0.00	6,089.36	0.00	6,089.36
Payments on liabilities by General Fund	(20,933.32)	0.00	20,933.32	0.00	0.00	0.00	0.00
Bethany Lutheran College net value adjustment at June 30, 2000(Note B)	0.00	0.00	2,376,478.68	0.00	0.00	0.00	2,376,478.68
Excess of income over expenditures and appropriations for the period	0.00	0.00	0.00	0.00	0.00	0.00	0.00
	197,258.96	(5,138.90)	2,397,412.00	0.00	6,089.36	430,405.72	3,026,027.14
	692,848.20	433,455.94	35,334,594.00	2,395,086.53	528,484.00	11,728,788.43	51,113,257.10
DEDUCT:							
Excess of expenditures and appropriations over income for the period	179,133.20	0.00	0.00	0.00	0.00	0.00	179,133.20
Annuity amortization	0.00	0.00	0.00	0.00	0.00	9,588.43	9,588.43
Distributions	0.00	0.00	0.00	0.00	0.00	360,257.39	360,257.39
	179,133.20	0.00	0.00	0.00	0.00	369,845.82	548,979.02
BALANCES - December 31, 2000	\$513,715.00	\$433,455.94	\$35,334,594.00	\$2,395,086.53	\$528,484.00	\$11,358,942.61	\$50,564,278.08

**SUMMARY OF FINANCIAL ACTIVITIES**

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 2000

**EXHIBIT III**

(Page 1 of 3)

**INCOME**

## Contributions:

## Budgetary:

Restricted	\$26,036.39	
Unrestricted	745,623.83	\$771,660.22

## Estate and trust income:

Restricted		0.00
Unrestricted		2,610.54

## For special purposes:

Bethany Lutheran College special	115.00
Bethany Lutheran Seminary special	1,184.79
Bethesda Lutheran Home	136.00
Evangelical Lutheran Synod Foundation	893.38
Foreign missions special	266,788.29
Home missions special	2,643.45

## Lutheran Brotherhood:

Evangelism	48,100.00
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## Aid Association for Lutherans:

Evangelism	7,500.00
Missions	10,500.00
Mission counselor travel	4,500.00

"World Needs" 11,299.45

"Helping Hands" 35,756.26

"Thoughts of Faith" 3,107.12

"2000 Years of Grace" offering 34,860.51

Schwan Foundation grants 1,184,480.00

Miscellaneous 296.00

WELS Lutherans for Life 236.00

Total contributions - carried forward

1,612,396.252,386,667.01

**SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED**Evangelical Lutheran Synod - Mankato, Minnesota  
Year ended December 31, 2000**EXHIBIT III**

(Page 2 of 3)

Total contributions - brought forward		\$2,386,667.01
Investment income:		
Restricted:		
Merle R. Aasen Estate	\$929.61	
President's Office Endowment Fund	61,968.80	
"Helping Hands"	55,766.45	
"Partners in the Gospel"	118,346.21	
W-O-W Fund	9,340.21	
Foreign Mission Seminary Fund	94,675.59	
General Foreign Mission Fund	6,577.96	
Home missions reserves	278,766.94	
Home Missions SS Endowment Fund	164.41	
Pre-School Endowment Fund	744.84	
"Truth for Our Youth"	35,026.55	
Unrestricted:		
Loans receivable	112,138.31	
NOW checking account	6,945.16	
Unrestricted endowment	93,977.28	
Investment management accounts	174,296.75	
Other	14,305.44	
Total investment income		1,063,970.51
Total income from all sources		3,450,637.52
Less income for special purposes		2,212,735.02
Total income available for current purposes - carried forward		1,237,902.50
<b><u>EXPENDITURES</u></b>		
Bethany Lutheran College	176,000.04	
Bethany Lutheran Seminary	62,499.96	
Home missions	769,950.29	
Foreign missions	704,310.67	
Education and youth	63,449.46	
Evangelism	19,816.98	
Christian service	27,072.83	
Publications	89,755.60	
Synod fund	635,782.16	
Capital	28,528.24	
"World Needs"	0.00	
Evangelism grants	49,474.00	
Pension plan	53,650.00	
Visitor workshop	1,747.46	
Missions grant	525.00	
"2000 Years of Grace" offering	50,830.40	
Total expenditures - carried forward	2,733,393.09	



**SUMMARY OF FINANCIAL ACTIVITIES - CONTINUED**

Evangelical Lutheran Synod - Mankato, Minnesota

Year ended December 31, 2000

**EXHIBIT III**

(Page 3 of 3)

Total income available for current purposes - brought forward			\$1,237,902.50
Total expenditures - brought forward		\$2,733,393.09	
Less expenditures financed by special funds:			
Home missions grants and reserves	\$566,950.29		
Foreign missions reserves	320,112.37		
"Helping Hands" Fund	91,522.71		
Foreign Mission Seminary			
Endowment Fund income	94,675.59		
"World Needs" Fund	0.00		
Missions grant	525.00		
"2000 Years of Grace" offering	50,830.40		
"Truth for Our Youth" income	30,800.00		
Pension plan	53,650.00		
Youth work grant	0.00		
Evangelism grants	49,474.00		
Visitor workshop	1,747.46		
Christian service grant	0.00		
	<u>1,260,287.82</u>		
Publications income	58,680.11	1,318,967.93	
Expenditures financed by income available for current purposes			<u>1,414,425.16</u>
Excess of expenditures over income			(176,522.66)
<b><u>APPROPRIATED BY BOARD OF TRUSTEES</u></b>			
Portion of unrestricted estates:			
For General Fund debt reduction		870.18	
To Evangelical Lutheran Synod Foundation		<u>1,740.36</u>	<u>2,610.54</u>
Excess of expenditures and appropriations over income - (decrease) in General Fund balance			<u>(\$179,133.20)</u>

**NOTES TO FINANCIAL STATEMENTS**

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2000

**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, 2000. The current, endowment and reserve funds of the College are not included in the assets of the Synod. The amount of \$35,334,594.00 was determined as follows:

Per audit report of the College as of June 30, 2000:

Total invested in plant

\$35,368,466.00

Less obligations of the plant fund

33,872.00

Total net investment in plant - June 30, 2000

\$35,334,594.00

**NOTES TO FINANCIAL STATEMENTS - CONTINUED**

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2000

**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:

<u>VALUATION METHOD</u>	<u>NUMBER</u>	<u>AMOUNT</u>
Cost	5	\$550,744.26
Appraisal - internal	1	29,300.00
Totals	6	\$580,044.26

- (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:

Home missions unexpended restricted income	\$77,590.24
Estates for foreign missions programs	467,008.81
Other foreign missions unexpended restricted income	834,671.04
Grants	43,450.26
Truth for Youth Fund income	83,103.19
"Messengers of Peace" funds	80,304.24
"2000 Years of Grace" funds	8,572.11
Matching funds	440,396.22
Other	110,144.47
	<u>\$2,145,240.58</u>

**NOTES TO FINANCIAL STATEMENTS - CONTINUED**Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2000**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)	\$13,054.32
President's Office Endowment Fund	847,724.12
Marvin and Delores Schwan Foreign Mission Trust Fund	783,127.61
Partners in the Gospel Home Missions Fund	1,951,721.01
Whipple-Olson-Wilson Endowment Fund	131,164.37
Foreign Mission Seminary Endowment Fund	1,329,528.90
General Foreign Mission Fund	92,374.35
Charitable Gift Annuity Fund	227,099.51
Home Mission Reserve Fund	226,366.99
Home Mission Expansion Fund	3,928,564.54
75th Anniversary Fund - "His Truth for Our Youth"	491,877.65
Pre-school Endowment Fund	10,459.66
	<u>\$10,033,063.03</u>

- (G) The Evangelical Lutheran Synod is contingently liable as co-signor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida), New Life (Sebring, Florida) and Christ (Windsor, California).

LOANS RECEIVABLE

Evangelical Lutheran Synod - Mankato, Minnesota  
December 31, 2000

SCHEDULE AChurch Extension and Loan FundCONGREGATION

## Faith - Oregon, Wisconsin:

Church

Parsonage

Good Shepherd - Richardson, Texas

Grace - Crookston, Minnesota

Grace - Hobart, Indiana

Hope - West Jordan, Utah

Our Redeemer - Yelm, Washington

Peace - Kissimmee, Florida

Resurrection - Winter Haven, Florida

Saved by Grace - Gresham, Oregon

Trinity - Rogers City, Michigan

Trinity - Sebastian, Florida

TOTAL LOANS	BALANCE 12/31/99	RECLASSIFICATIONS/ NEW LOANS 2000	PAID 2000	TOTAL PAID	BALANCE 12/31/00
\$155,500.62	\$103,855.33	\$0.00	\$3,246.55	\$54,891.84	\$100,808.78
65,143.02	26,771.69	0.00	5,495.40	43,866.73	21,276.29
384,977.59	129,999.28	0.00	0.00	254,978.31	129,999.28
63,946.76	34,886.06	0.00	2,596.33	31,657.03	32,289.73
250,000.00	0.00	250,000.00	8,096.82	8,096.82	241,903.18
186,203.42	179,863.33	0.00	10,945.45	17,285.54	168,917.88
15,000.00	4,499.50	0.00	4,499.50	15,000.00	0.00
414,408.72	319,840.26	0.00	7,493.21	102,061.67	312,347.05
479,322.97	349,514.87	0.00	10,898.42	140,706.52	338,616.45
326,953.69	247,161.09	0.00	8,834.31	88,626.91	238,326.78
49,000.00	9,650.47	0.00	7,145.79	46,495.32	2,504.68
180,000.00	0.00	180,000.00	0.00	0.00	180,000.00
<b>\$2,570,456.79</b>	<b>\$1,406,041.88</b>	<b>\$430,000.00</b>	<b>\$69,251.78</b>	<b>\$803,666.69</b>	<b>\$1,766,790.10</b>

Evangelical Lutheran Synod FoundationPartners in the Gospel Home Missions Fund

Christ - Windsor, California

Family of God - Riviera, Arizona

Good Shepherd - Brownsburg, Indiana

Grace - Hobart, Indiana

Parkland - Tacoma, Washington

Redeemer - Scottsdale, Arizona

\$70,000.00	\$70,000.00	\$0.00	\$1,458.04	\$1,458.04	\$68,541.96
127,800.00	85,761.39	0.00	10,599.27	52,637.88	75,162.12
74,500.00	32,788.30	0.00	4,623.10	46,334.80	28,165.20
0.00	165,000.00	85,000.00 (250,000.00)	0.00	0.00	0.00
850,000.00	700,000.00	150,000.00	850,000.00	850,000.00	0.00
308,062.44	269,573.53	0.00	13,672.92	52,161.83	255,900.61
<b>\$1,430,362.44</b>	<b>\$1,323,123.22</b>	<b>(\$15,000.00)</b>	<b>\$880,353.33</b>	<b>\$1,002,592.55</b>	<b>\$427,769.89</b>

Home Mission Reserve Fund

Saved by Grace - Gresham, Oregon

\$97,500.00	\$62,704.99	\$0.00	\$2,648.29	\$37,443.30	\$60,056.70
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Home Mission Expansion Fund

Abiding Word - Bowling Green, Ohio

Christ the King, Green Bay, Wisconsin

Lord of Life, Holland, Michigan

Peace - Lakeland, Florida

\$130,000.00	\$106,110.78	\$0.00	\$11,613.64	\$35,502.86	\$94,497.14
200,000.00	177,750.37	0.00	8,527.45	30,777.08	169,222.92
180,000.00	165,148.12	0.00	8,296.81	23,148.69	156,851.31
407,131.00	364,697.87	0.00	34,872.18	77,305.31	329,825.69
<b>\$917,131.00</b>	<b>\$813,707.14</b>	<b>\$0.00</b>	<b>\$63,310.08</b>	<b>\$166,733.94</b>	<b>\$750,397.06</b>

**BALANCE SHEET AND  
CHANGES IN FUND BALANCES**  
Evangelical Lutheran Synod Foundation  
Year ended December 31, 2000

**SCHEDULE B**  
Page 1 of 3

**ASSETS**

Investments:

Investment management accounts  
Loans receivable from congregations  
Notes receivable  
Land

Due from (to) other funds

**TOTAL ASSETS**

**LIABILITIES**

Notes payable

**FUND BALANCES**

Balances - December 31, 1999

Add:

Bequests  
Contributions - net  
Income  
less income distributed  
Estates appropriated by  
Board of Trustees  
Annuity amortization  
Distributions  
Market value gains (losses)

Balances - December 31, 2000

**TOTAL LIABILITIES & FUND BALANCES**

	MERLE R. AASEN ESTATE(07)	PRESIDENT'S OFFICE ENDOWMENT FUND(09)	MARVIN AND DELORES SCHWAN FOREIGN MISSION TRUST FUND(10)	PARTNERS IN THE GOSPEL OME MISSION FUND(11)	WHIPPLE - OLSON - WILSON ENDOWMENT FUND(12)
Investment management accounts	\$13,054.32	\$796,163.86	\$783,127.61	\$1,259,723.71	\$131,164.37
Loans receivable from congregations	0.00	0.00	0.00	427,769.89	0.00
Notes receivable	0.00	51,560.26	0.00	184,000.00	0.00
Land	0.00	0.00	0.00	81,097.44	0.00
	13,054.32	847,724.12	783,127.61	1,952,591.04	131,164.37
Due from (to) other funds	0.00	0.00	0.00	(870.03)	0.00
<b>TOTAL ASSETS</b>	<b>\$13,054.32</b>	<b>\$847,724.12</b>	<b>\$783,127.61</b>	<b>\$1,951,721.01</b>	<b>\$131,164.37</b>
<b>LIABILITIES</b>					
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>FUND BALANCES</b>					
Balances - December 31, 1999	13,280.13	861,432.43	796,663.61	1,964,855.71	133,431.60
Add:					
Bequests	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	0.00	0.00	893.38	0.00
Income	929.61	61,968.80	55,766.45	118,346.21	9,340.21
less income distributed	(929.61)	(61,968.80)	(55,766.45)	(118,346.21)	(9,340.21)
Estates appropriated by					
Board of Trustees	0.00	0.00	0.00	0.00	0.00
Annuity amortization	0.00	0.00	0.00	0.00	0.00
Distributions	0.00	0.00	0.00	0.00	0.00
Market value gains (losses)	(225.81)	(13,708.31)	(13,536.00)	(14,028.08)	(2,267.23)
	(225.81)	(13,708.31)	(13,536.00)	(13,134.70)	(2,267.23)
Balances - December 31, 2000	13,054.32	847,724.12	783,127.61	1,951,721.01	131,164.37
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$13,054.32</b>	<b>\$847,724.12</b>	<b>\$783,127.61</b>	<b>\$1,951,721.01</b>	<b>\$131,164.37</b>

**BALANCE SHEET AND  
CHANGES IN FUND BALANCES**  
Evangelical Lutheran Synod Foundation  
Year ended December 31, 2000

**SCHEDULE B**  
Page 2 of 3

**ASSETS**

Investments:

Investment management accounts  
Loans receivable from congregations  
Notes receivable  
Land

Due from (to) other funds

**TOTAL ASSETS**

**LIABILITIES**

Notes payable

**FUND BALANCES**

Balances - December 31, 1999

Add:

Bequests  
Contributions - net  
Income  
    less income distributed  
Estates appropriated by  
    Board of Trustees  
Annuity amortization  
Distributions  
Market value gains (losses)

Balances - December 31, 2000

**TOTAL LIABILITIES & FUND BALANCES**

**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 TRUTH FOR OUR YOUTH FUND(20)
\$1,329,528.90	\$92,374.35	\$331,131.20	\$166,310.29	\$3,065,354.97	\$491,877.65
0.00	0.00	0.00	60,056.70	750,397.06	0.00
0.00	0.00	11,000.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	112,812.51	0.00
1,329,528.90	92,374.35	342,131.20	226,366.99	3,928,564.54	491,877.65
0.00	0.00	(115,031.69)	0.00	0.00	(0.00)
\$1,329,528.90	\$92,374.35	\$227,099.51	\$226,366.99	\$3,928,564.54	\$491,877.65

\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
--------	--------	--------	--------	--------	--------

1,352,508.49	93,970.83	236,687.94	214,499.89	3,773,163.84	500,379.30
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	0.00	0.00	300,000.00	0.00
94,675.59	6,577.96	0.00	14,468.50	264,298.44	35,026.55
(94,675.59)	(6,577.96)	0.00	0.00	0.00	(35,026.55)
0.00	0.00	0.00	0.00	0.00	0.00
0.00	0.00	(9,588.43)	0.00	0.00	0.00
0.00	0.00	0.00	0.00	(360,257.39)	0.00
(22,979.59)	(1,596.48)	0.00	(2,601.40)	(48,640.35)	(8,501.65)
(22,979.59)	(1,596.48)	(9,588.43)	11,867.10	155,400.70	(8,501.65)
1,329,528.90	92,374.35	227,099.51	226,366.99	3,928,564.54	491,877.65
\$1,329,528.90	\$92,374.35	\$227,099.51	\$226,366.99	\$3,928,564.54	\$491,877.65

**BALANCE SHEET AND  
CHANGES IN FUND BALANCES**  
Evangelical Lutheran Synod Foundation  
Year ended December 31, 2000

**SCHEDULE B**  
Page 3 of 3

ASSETS	UNRESTRICTED					TOTAL - ALL FUNDS
	PRE-SCHOOL ENDOWMENT FUND(22)	TOTAL	DONATED(30)	BOARD OF TRUSTEES DESIGNATED(35)	TOTAL	
Investments:						
Investment management accounts	\$10,459.66	\$8,470,270.89	\$860,424.53	\$455,455.05	\$1,315,879.58	\$9,786,150.47
Loans receivable from congregations	0.00	1,238,223.65	0.00	0.00	0.00	1,238,223.65
Notes receivable	0.00	246,560.26	10,000.00	0.00	10,000.00	256,560.26
Land	0.00	193,909.95	0.00	0.00	0.00	193,909.95
	10,459.66	10,148,964.75	870,424.53	455,455.05	1,325,879.58	11,474,844.33
Due from (to) other funds	0.00	(115,901.72)	0.00	0.00	0.00	(115,901.72)
<b>TOTAL ASSETS</b>	<b>\$10,459.66</b>	<b>\$10,033,063.03</b>	<b>\$870,424.53</b>	<b>\$455,455.05</b>	<b>\$1,325,879.58</b>	<b>\$11,358,942.61</b>
<b>LIABILITIES</b>						
Notes payable	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>FUND BALANCES</b>						
Balances - December 31, 1999	10,640.62	9,951,514.39	885,296.29	461,572.03	1,346,868.32	11,298,382.71
Add:						
Bequests	0.00	0.00	0.00	0.00	0.00	0.00
Contributions - net	0.00	300,893.38	0.00	0.00	0.00	300,893.38
Income	744.84	662,143.16	61,770.74	32,206.54	93,977.28	756,120.44
less income distributed	(744.84)	(383,376.22)	(61,770.74)	(32,206.54)	(93,977.28)	(477,353.50)
Estates appropriated by						
Board of Trustees	0.00	0.00	0.00	1,740.36	1,740.36	1,740.36
Annuity amortization	0.00	(9,588.43)	0.00	0.00	0.00	(9,588.43)
Distributions	0.00	(360,257.39)	0.00	0.00	0.00	(360,257.39)
Market value gains (losses)	(180.96)	(128,265.86)	(14,871.76)	(7,857.34)	(22,729.10)	(150,994.96)
	(180.96)	81,548.64	(14,871.76)	(6,116.98)	(20,988.74)	60,559.90
Balances - December 31, 2000	10,459.66	10,033,063.03	870,424.53	455,455.05	1,325,879.58	11,358,942.61
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>\$10,459.66</b>	<b>\$10,033,063.03</b>	<b>\$870,424.53</b>	<b>\$455,455.05</b>	<b>\$1,325,879.58</b>	<b>\$11,358,942.61</b>



SYNOD FUNDSCHEDULE C

Evangelical Lutheran Synod - Mankato, Minnesota  
 Year ended December 31, 2000

## Bethany College:

Maintenance - college	\$21,000.00	
Maintenance - residences	110.50	
Interest	1,288.06	
Faculty housing allowance	84,000.00	\$106,398.56

## Bethany Seminary - maintenance - residences

817.21

## Administration:

Officers' expenses	26,126.27	
Salaries and stipends	101,434.21	
Retirement, social security & insurance benefits	18,936.96	
Housing expenses	15,010.52	
Seminary office expenses	12,464.35	173,972.31

## Boards, committees, etc.:

Archives committee	5,725.23	
Catechism review committee	1,478.96	
Colloquy committee	2,490.39	
ELS convention	3,106.44	
Doctrine committee	7,033.17	
Insurance	7,707.00	
ELS/WELS Forum	2,913.75	
MAP	1,540.22	
Nominations committee	3,595.31	
Planning and coordinating committee	3,704.29	
Professional services	14,910.22	
Pastors' equalization fund	5,809.00	
Self-study committee	2,963.28	
Stewardship committee	3,274.61	
Board of Trustees	9,437.37	
Worship committee	4,274.00	
Video production	10,972.00	
Visitors' expenses	9,016.94	
Other	12,305.34	112,257.52

## Business administrator

63,088.66

## Deferred giving counselor

76,249.76

## Missions counselor

63,908.27

## Interest:

Working capital loan	6,000.00	
Life loan plan	397.15	
Investment program	31,816.51	
Church property mortgages	876.21	39,089.87

TOTAL - Synod Fund expenses

\$635,782.16

**EVANGELICAL LUTHERAN SYNOD**  
**FINANCIAL STATEMENTS**  
**AND**  
**ACCOUNTANTS' REVIEW REPORT**  
**FOR THE YEAR ENDED**  
**DECEMBER 31, 2000**

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**Wolf & Company LLP**  
Certified Public Accountants

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ACCOUNTANTS' REVIEW REPORT

Board of Trustees  
Evangelical Lutheran Synod  
Mankato, Minnesota

We have reviewed the accompanying statement of financial position of the EVANGELICAL LUTHERAN SYNOD (a nonprofit corporation) as of December 31, 2000 and 1999, 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  
June 20, 2001

EVANGELICAL LUTHERAN SYNOD  
STATEMENT OF FINANCIAL POSITION

A S S E T S

	December 31,	
	<u>2000</u>	<u>1999</u>
Cash:		
Checking	\$ 327,093	\$ 293,209
Savings	2,043	1,978
Accounts receivable	106,771	101,563
Inventory of publications	55,122	47,974
Prepaid expenses	-	4,210
Loans receivable (Notes 3 and 7)	3,005,014	3,605,577
Investment management funds (Note 4)	12,436,691	11,323,825
Notes receivable	256,560	262,650
Real estate and buildings (Note 5)	<u>38,503,635</u>	<u>36,105,353</u>
Total assets	<u>\$ 54,692,929</u>	<u>\$ 51,746,339</u>

LIABILITIES AND NET ASSETS

Liabilities:		
Accounts payable	\$ 89,548	\$ 149,012
Accrued interest	3,601	5,092
Notes payable (Note 6):		
Working capital	100,000	100,000
Investment program	461,638	516,373
Life Loan Plan	47,091	47,059
Mortgages payable (Note 7)	<u>1,281,532</u>	<u>1,095,268</u>
Total liabilities	<u>1,983,410</u>	<u>1,912,804</u>
Net assets:		
Unrestricted	969,170	957,161
Temporarily restricted (Note 8)	8,488,119	7,950,171
Permanently restricted (Note 8)	<u>43,252,230</u>	<u>40,926,203</u>
Total net assets	<u>52,709,519</u>	<u>49,833,535</u>
Total liabilities and net assets	<u>\$ 54,692,929</u>	<u>\$ 51,746,339</u>

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD  
**STATEMENT OF CHANGES IN NET ASSETS**  
For the Years Ended December 31, 2000 and 1999

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Balances, December 31, 1998	\$ 686,077	\$ 6,948,113	\$ 31,421,198	\$ 39,055,388
Increase in net assets for 1999	271,084	1,002,058	507,400	1,780,542
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>8,997,605</u>	<u>8,997,605</u>
Balances, December 31, 1999	957,161	7,950,171	40,926,203	49,833,535
Increase (decrease) in net assets for 2000	12,009	537,948	(50,452)	499,505
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>2,376,479</u>	<u>2,376,479</u>
Balances, December 31, 2000	<u>\$ 969,170</u>	<u>\$ 8,488,119</u>	<u>\$ 43,252,230</u>	<u>\$ 52,709,519</u>

See accompanying notes and accountants' review report.

EVANGELICAL LUTHERAN SYNOD  
STATEMENT OF ACTIVITIES

	For the Year Ended December 31,				1999
	2000			Total	Total
	Unrestricted	Temporarily Restricted	Permanently Restricted		
Revenues, gains and other support:					
Contributions:					
Budgetary	\$ 745,624	\$ 26,037	\$ -	\$ 771,661	\$ 804,239
Estate and trust	2,610	-	-	2,610	233,488
Special purpose:					
Bethany Lutheran College	-	115	-	115	5
Bethany Lutheran Seminary	-	36,045	-	36,045	3,601
Evangelical Lutheran Synod Foundation	-	-	893	893	745
Foreign missions	-	266,788	-	266,788	345,023
Aid Association for Lutherans	-	22,500	-	22,500	31,630
Lutheran Brotherhood	-	48,100	-	48,100	52,500
Helping Hands	-	35,756	-	35,756	22,544
Schwan funds	243,683	940,797	-	1,184,480	802,606
Others	1,017	26,518	-	27,535	149,813
Investment income	401,663	590,751	-	992,414	849,185
Investment income - President's Office					
Endowment	61,969	-	-	61,969	55,770
Publications income	58,680	3,882	-	62,562	64,771
Realized and unrealized gains on long-term investments	(35,235)	(59,843)	(72,278)	(167,356)	1,218,061
Net assets released from restrictions:					
Satisfaction of program restrictions	<u>1,399,498</u>	<u>(1,399,498)</u>	<u>-</u>	<u>-</u>	<u>-</u>
	<u>2,879,509</u>	<u>537,948</u>	<u>(71,385)</u>	<u>3,346,072</u>	<u>4,633,981</u>
Expenses:					
Bethany Lutheran College	275,198	-	-	275,198	180,745
Bethany Lutheran Seminary	81,278	-	-	81,278	206,937
Home missions	770,475	-	-	770,475	725,699
Foreign missions	704,311	-	-	704,311	734,494
Publications	89,756	-	-	89,756	85,628
Evangelism	69,291	-	-	69,291	24,237
Christian service	80,723	-	-	80,723	92,886
Education and youth	63,449	-	-	63,449	93,344
Synod Fund	636,137	-	-	636,137	672,999
Other programs and costs	75,949	-	-	75,949	36,470
Debt paid from unrestricted funds	<u>20,933</u>	<u>-</u>	<u>(20,933)</u>	<u>-</u>	<u>-</u>
	<u>2,867,500</u>	<u>-</u>	<u>(20,933)</u>	<u>2,846,567</u>	<u>2,853,439</u>
Increase (decrease) in net assets	\$ <u>12,009</u>	\$ <u>537,948</u>	\$ <u>(50,452)</u>	\$ <u>499,505</u>	\$ <u>1,780,542</u>

See accompanying notes and accountants' review report.

**EVANGELICAL LUTHERAN SYNOD  
STATEMENT OF CASH FLOWS**

	For the Year Ended December 31,	
	2000	1999
Cash flows from operating activities:		
Increase in net assets	\$ 499,505	\$ 1,780,542
Adjustments to reconcile increase in net assets to net cash provided by operating activities:		
Market value (gains) losses	167,356	(1,218,061)
(Increase) decrease in accounts receivable	(5,208)	444,715
(Increase) decrease in inventory of publications	(7,148)	13,313
Decrease in prepaid expenses	4,210	5,557
Increase (decrease) in accounts payable	(59,464)	105,784
Increase (decrease) in accrued liabilities	(1,491)	23
Net cash provided by operating activities	<u>597,760</u>	<u>1,131,873</u>
Cash flows from investing activities:		
Purchase of investments	(1,280,222)	(69,005)
Loans to congregations	(415,000)	(935,000)
Repayment of loans	1,015,563	133,314
Land improvements	(870)	(1,160)
House renovation and acquisition	-	(268,201)
Reduction of notes receivable	<u>6,090</u>	<u>5,512</u>
Net cash used by investing activities	<u>(674,439)</u>	<u>(1,134,540)</u>
Cash flows from financing activities:		
Proceeds from mortgages	250,000	180,000
Repayment of investment plan notes - net of additions	(54,703)	(3,591)
Debt paid	<u>(84,669)</u>	<u>(63,666)</u>
Net cash provided by financing activities	<u>110,628</u>	<u>112,743</u>
Net increase in cash and cash equivalents	33,949	110,076
Cash and cash equivalents at beginning of year	<u>295,187</u>	<u>185,111</u>
Cash and cash equivalents at end of year	<u>\$ 329,136</u>	<u>\$ 295,187</u>
Consisting of the following:		
Checking	\$ 327,093	\$ 293,209
Savings	<u>2,043</u>	<u>1,978</u>
	<u>\$ 329,136</u>	<u>\$ 295,187</u>
Supplemental cash flow information:		
Cash paid for interest	<u>\$ 142,099</u>	<u>\$ 128,045</u>

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

Financial Statement Presentation

The Synod reports 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.

Contributions

Contributions received are recorded as unrestricted, temporarily restricted, or permanently restricted support depending on the existence and/or nature of any 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. The Board also may contribute to restricted net assets, in the form of additions or improvements to assets restricted to specific purposes. 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.

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.

EVANGELICAL LUTHERAN SYNOD  
NOTES TO FINANCIAL STATEMENTS (Cont.)  
 (See Accountants' Review Report)

2. Summary of Significant Accounting Policies (Cont.)

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 2000 and 1999 was as follows:

	2000	1999
Outstanding loans, beginning	\$ 3,605,577	\$ 2,803,891
Loans made	415,000	935,000
Loans collected	<u>(1,015,563)</u>	<u>(133,314)</u>
Outstanding loans, ending	<u>\$ 3,005,014</u>	<u>\$ 3,605,577</u>

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:

	2000	1999
U.S. Treasury instruments and Treasury funds	\$ 1,239,996	\$ 49,704
Corporate bonds and bond funds	332,597	2,908,686
Domestic equities and equity funds	8,338,948	6,240,730
Foreign equity funds	959,833	-
Real estate funds	792,000	792,000
Short-term money funds and other	<u>773,317</u>	<u>1,332,705</u>
	<u>\$ 12,436,691</u>	<u>\$ 11,323,825</u>

EVANGELICAL LUTHERAN SYNOD  
NOTES TO FINANCIAL STATEMENTS (Cont.)  
 (See Accountants' Review Report)

4. Investments (Cont.)

As of December 31 investments were allocated as follows:

	<u>2000</u>	<u>1999</u>
Unrestricted	\$ 2,915,201	\$ 2,648,135
Temporarily restricted	4,995,159	4,766,390
Permanently restricted (endowments)	<u>4,526,331</u>	<u>3,909,300</u>
	<u>\$ 12,436,691</u>	<u>\$ 11,323,825</u>

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, 2000 and 1999. Additions and improvements to College facilities totaled \$10,177,043 during the College's 2000 and 1999 fiscal years, and were primarily paid from private gifts and grants received by the College. The Synod also owns six residences occupied by Synod, College and Seminary officials. A summary of real estate included in the balance sheet at December 31, 2000 and 1999 is as follows:

	<u>2000</u>	<u>1999</u>
College property, plant and equipment, at cost	\$ 45,098,715	\$ 41,385,098
Less accumulated depreciation	(9,730,249)	(8,404,811)
Less obligations of the College, secured by real estate	<u>(33,872)</u>	<u>(43,105)</u>
	35,334,594	32,937,182
Seminary real estate, at cost	2,395,086	2,395,086
Residence, primarily at cost	<u>580,045</u>	<u>580,045</u>
	38,309,725	35,912,313
Land for missions	<u>193,910</u>	<u>193,040</u>
	<u>\$ 38,503,635</u>	<u>\$ 36,105,353</u>

EVANGELICAL LUTHERAN SYNOD  
NOTES TO FINANCIAL STATEMENTS (Cont.)  
 (See Accountants' Review Report)

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%.

7. Mortgages Payable

Mortgages payable at December 31 consist of the following:

	<u>2000</u>	<u>1999</u>
Payable to Aid Association for Lutherans, due in monthly payments of \$2,723, including interest at 8%. Secured by loan to congregation.	\$ 258,869	\$ 270,015
Payable to Marvin M. Schwan Charitable Foundation, dated May 1997, in the amount of \$400,000, due in monthly installments of \$3,823, including interest at 8%. Secured by loan to congregation.	342,657	360,340
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.	219,063	229,680
Mortgage payable, secured by residence, payable in monthly installments of \$965, including interest at 10%.	51,560	57,650
Payable to Marvin M. Schwan Charitable Foundation, dated October 1999, in the amount of \$180,000, due in monthly installments of \$1,851, including interest at 7%. Secured by loan to congregation.	167,481	177,583
Payable to Marvin M. Schwan Charitable Foundation, dated April 2000, in the amount of \$250,000, due in monthly installments of \$2,247, including interest at 7%. Secured by loan to congregation.	<u>241,902</u>	<u>-</u>
	<u>\$ 1,281,532</u>	<u>\$ 1,095,268</u>

EVANGELICAL LUTHERAN SYNOD  
NOTES TO FINANCIAL STATEMENTS (Cont.)  
 (See Accountants' Review Report)

7. Mortgages Payable (Cont.)

Future maturities of mortgages payable at December 31, 2000 are as follows:

2001	\$ 70,655
2002	76,455
2003	82,736
2004	89,540
2005	96,909
Thereafter	<u>865,237</u>
	<u>\$ 1,281,532</u>

8. Nature of Fund Restrictions

Temporarily restricted funds at December 31 consist of the following programs:

	<u>2000</u>	<u>1999</u>
Other Home Missions unexpended income	\$ 77,590	\$ 90,006
Matching funds for Seminary construction	80,304	80,304
General Foreign Mission Fund	92,374	93,971
Other Foreign Mission unexpended funds	1,301,680	1,097,467
Charitable Gift Annuity Fund	227,100	236,688
Home Mission Reserve Fund	226,367	214,500
Home Mission Expansion Fund	3,928,565	3,773,164
Foreign Mission Seminary Endowment Fund	1,329,529	1,352,508
His Truth for Our Youth unexpended income	83,103	56,511
Others	147,112	101,305
Residences	528,484	522,395
Matching funds	<u>465,911</u>	<u>331,352</u>
	<u>\$ 8,488,119</u>	<u>\$ 7,950,171</u>

EVANGELICAL LUTHERAN SYNOD  
NOTES TO FINANCIAL STATEMENTS (Cont.)  
 (See Accountants' Review Report)

8. Nature of Fund Restrictions (Cont.)

Permanently restricted funds at December 31 consist of the following programs:

	<u>2000</u>	<u>1999</u>
Church Extension and Loan Fund	\$ 433,456	\$ 438,595
Marvin and Delores Schwan Foreign Mission Trust Fund	783,128	796,664
Partners in the Gospel Home Missions Fund	1,951,721	1,964,856
His Truth for Our Youth	491,878	500,379
Merle R. Aasen Estate - Missions	13,054	13,280
President's Office Endowment Fund	847,724	861,433
Whipple-Olson-Wilson Endowment Fund	131,164	133,432
Board of Trustees - Donated Funds	870,425	885,296
Bethany College property	35,334,594	32,937,182
Bethany Seminary property	2,395,086	2,395,086
	<u>\$ 43,252,230</u>	<u>\$ 40,926,203</u>

9. Contingencies

The Synod is contingently liable as a guarantor on mortgage loans for Bethany (Port Orchard, Washington), Our Savior (Lakeland, Florida), Christ (Windsor, California) and New Life (Sebring, Florida) 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. There were no uninsured cash balances at December 31, 2000 and 1999. 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, 2000 and 1999, management considers the Synod to have no significant concentration of credit risk.

# Foreign Missions 2000

CONGREGATION		MEMBERS		MINISTRATIONS					SERVICES			EDUCATION						Value of Property							
No	Congregación	Pastor	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communed	Marriages	Burials	Sunday Services	Average Attendance	Special Services	Average Attendance	CDS Enrollment		CDS Teachers	Sunday School	Bible Study	Teachers	VBS	Camp	Lutheran High School/College

## Evangelical Lutheran Synod of Peru:

Cono Sur de Lima																									
1	San Gabriel Norte	A. Robles (p)	55	34	3	1				580			35	36					34	18	1	30			3,000
2	San Gabriel Sur	G. Ocrospoma (e)	27	18	9					191			48	15					8	11	3	32			5,000
3	Villa Solidaridad	A. Robles (p)	17	7	2					120			48	10						5		15			
4	Villa el Salvador*	S. Meléndez (e)	6	1	1								49	7						7		10			
	Otros*		33	16									32	7					9	8		9			
Cono Norte de Lima																									
5	Año Nuevo	A. Rosario (p)	92	54	6					336			48	32	4	168			41	24	3	75		17	25,000
6	Tahuantinsuyo	A. Rosario (p)	24	18	4					144			48	12	1	28			3	12	1	15		5	
	Otros*		11	8	3			2					24	8	1	32			37	38	1	48		3	
Callao																									
7	Reynoso	R. Berrospid (p)	90	48	23	2	1		2	1438		1	51	53	2	62			25	12	3	60			15,000
	Otros*		27	17																					
Lima																									
8	Santa Beatriz*	Misioneros	23	17	4	1				336	3		48	28	5	193				20					60,000
9	Santa Anita*	Misioneros	9	5	2					61			45	10						6					
	Otros*		25	11	2								10	6											
Panamericana Norte																									
10	Ancón-Cristo Rey	B. Capulán (v)	25	17	3					138			49	19					35	12	2	30		3	1,600
11	Puente Piedra	A. Rosario (p)	43	24	4	2				336	1		49	16	3	122			26	16	1	105		6	8,000
12	Zapallal	J. Estrada (e)	19	19	5			2	122				12	23					32	22	1	55		3	2,000
13	Los Cedros	G. Asto (e)	12	7		1				202			48	19	3	22			30	17	1	67		1	100
Provincias de Lima																									
14	Huacho	O. Fernández (p)	26	14	4	8			1	245			48	15	1	20				8	2	17		2	
15	Cañete	A. Robles (p)	19	9	1					20			20	16						10					

[illegible]

## Chile:

[illegible]

### Thoughts of Faith:

[illegible]



5	Sevastopol
6	Simferopol
7	Mikoleev
8	Ivanivka
9	Kherson
10	Kremenetz
11	Iasariivka
12	Vorobjivika
13	Lviv
Total:	

### Four Corners Mission Society:

[illegible]

(e) estudiante-student

(p) pastor

(v) vicario-vicar

(1) laico-layman

\* información del año anterior - information from previous year

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# **DIRECTORIES**

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## **CHURCH BODIES IN FELLOWSHIP WITH THE EVANGELICAL LUTHERAN SYNOD**

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### **CONFESSIONAL EVANGELICAL LUTHERAN CONFERENCE**

#### **OFFICERS**

President: Prof. Armin J. Panning  
11812N Seminary Drive 65W  
Mequon, WI 53902-1543  
(262) 242-8163, Fax: (262) 242-8110  
panninga@wis.wels.net  
Vice President: Prof. Adolph L. Harstad  
Secretary: Prof. John Moldstad Jr.  
Treasurer: Mr. Eugene G. Schulz  
Planning Committee Members at Large:  
The Rev. Daniel Koelpin,  
The Rev. Walter Westphal

#### **MEMBER CHURCHES**

Bulgarian Lutheran Church  
Christ the King Lutheran Church (Nigeria)  
Confessional Evangelical Lutheran Church (Mexico)  
Confessional Evangelical Lutheran Church (Puerto Rico)  
Confessional Evangelical Lutheran Church (Russia)  
Evangelical Lutheran Confessional Church (Finland)  
Evangelical Lutheran Free Church (Germany)  
Evangelical Lutheran Synod (USA)  
Evangelical Lutheran Synod of Australia  
Evangelical Lutheran Synod in Peru  
Lutheran Church of Cameroon  
Lutheran Church of Central Africa-Malawi  
Lutheran Church of Central Africa-Zambia  
Lutheran Confessional Church (Sweden and Norway)  
Lutheran Evangelical Christian Church-Japan  
Wisconsin Evangelical Lutheran Synod

# **WISCONSIN EVANGELICAL LUTHERAN SYNOD**

2929 N. Mayfair Road, Milwaukee, WI 53222  
(414) 256-3888

## **OFFICERS OF THE SYNOD**

President: The Rev. Karl R. Gurgel	
2929 N. Mayfair Rd., Milwaukee, WI 53222	(414) 256-3201
First Vice President: The Rev. Richard E. Lauersdorf	
2929 N. Mayfair Rd., Milwaukee, WI 53222	(414) 256-3204
Second Vice President: The Rev. Jon M. Mahnke	
5828 Santa Theresa Blvd., San Jose, CA 95123	(408) 225-0107
Secretary/Statistician: The Rev. Douglas L. Bode	
1005 E. Broadway, Prairie du Chien, WI 53821	(608) 326-4899

## **CONFERENCE OF PRESIDENTS**

The Rev. Karl R. Gurgel, Chairman	
2929 N. Mayfair Rd., Milwaukee, WI 53222	(414) 256-3201
The Rev. Richard E. Lauersdorf, First Vice President	
2929 N. Mayfair Rd., Milwaukee, WI 53222	(414) 256-3204
The Rev. Jon M. Mahnke, Second Vice President	
5828 Santa Theresa Blvd., San Jose, CA 95123	(408) 225-0107
The Rev. Paul M. Janke	
3461 Merle Ave., Modesto, CA 95355	Arizona-California District
The Rev. Peter J. Naumann	
620 W. 9th St., Mobridge, SD 57601	Dakota-Montana District
The Rev. John C. Seifert	
907 Mattes Dr, Midland, MI 48642	Michigan District
The Rev. Larry E. Cross	
4520 19th Ave NW, Rochester, MN 55901	Minnesota District
The Rev. Joel G. Frank	
110 Hwy. 4, Box 222, Plymouth, NE 68424	Nebraska District
The Rev. Walter F. Beckmann	
7401 Masonville Dr., Annandale, VA 22003	North Atlantic District
The Rev. Douglas J. Engelbrecht	
249 E. Franklin Ave., Neenah, WI 54956	Northern Wisconsin District
The Rev. Warren L. Widmann	
7610 NE Fremont, Portland, OR 97213	Pacific Northwest District
The Rev. John R. Guse	
3630 Heatherwood Trace, Marietta, GA 30066	South Atlantic District
The Rev. Vilas R. Glaeske	
233 E. Eldorado Dr., Scroggins, TX 85480	South Central District
The Rev. David N. Rutschow	
527 63rd St., Downers Grove, IL 60516	Southeastern Wisconsin District
The Rev. Herbert H. Prah	
S8441 Michael Dr., Eau Claire, WI 54701	Western Wisconsin District

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## OTHER ADDRESSES

---

### **CROSS STITCH**

Contact: The Rev. Steven Petersen

### **ELS HISTORICAL SOCIETY**

Contact: The Rev. Erling Teigen

### **EVANGELICAL LUTHERAN SYNOD FOUNDATION**

Contact: The Rev. Richard Wiechmann

### **FAITH MISSION SOCIETY**

Contact: Mr. Marlin Goebel (517) 742-4505  
24885 Morrow Rd, Hillman, MI,  
Video Library: Kathy Huxford (810) 798-8684  
16387 Marr Road; Allenton, MI 48002

### **FOUR CORNERS MISSION SOCIETY**

Contact: The Rev. James Krikiva

### **HELPING HANDS**

Contact: Mr. Robert Soule (763) 662-2147  
16600 313 Ave., Princeton, MN 55371

### **MARVIN M. SCHWAN RETREAT & CONFERENCE CENTER**

N10884 Hoinville Road, Trego, Wisconsin 54888  
Contact: Mr. Theodore E. Manthe (715) 446-6300 or (800) 577-4848  
fax: (715) 466-6306 [www.schwancenter.org](http://www.schwancenter.org)

### **MISSIONS ADVANCEMENT PROJECT (MAP)**

Contact: Mr. Greg Griffin (608) 249-6760,  
1415 Burning Wood Way, Madison, WI 53704

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## AREA LUTHERAN HIGH SCHOOLS

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### **ARIZONA LUTHERAN ACADEMY**

6036 S 27<sup>th</sup> Ave, Phoenix, AZ 85041-5200 (602) 288-8686

### **CALIFORNIA LUTHERAN HIGH SCHOOL**

31970 Central Ave Box 1570, Wildomar, CA 92525 (909) 678-7000

### **LAKESIDE LUTHERAN HIGH SCHOOL**

231 Woodland Beach Rd, Lake Mills, WI 53551 (920) 648-2321

### **EVERGREEN LUTHERAN HIGH SCHOOL**

2021 S 260<sup>th</sup> St, Des Moines, WA 98198 (253) 946-4488

### **KETTLE MORAINES LUTHERAN HIGH SCHOOL**

3399 Division Rd, Jackson, WI 53037 (262) 766-4051

### **MINNESOTA VALLEY LUTHERAN HIGH SCHOOL**

Rt 5, Box 52A, New Ulm, Minnesota 56073 (507) 354-6851

### **SAINT CROIX LUTHERAN HIGH SCHOOL**

1200 Oakdale Ave, West St. Paul, MN 52118 (651) 455-1521

### **WEST LUTHERAN HIGH SCHOOL**

3350 Harbor Lane, Plymouth, MN 55447 (763) 509-9378

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## FOREIGN MISSIONS

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### MISSION OF THE EVANGELICAL LUTHERAN SYNOD IN PERU

(Peru, South America)

**Seminary Building:**

Enrique Barron 964  
Santa Beatriz  
Lima 1, Peru, SA  
Tel: 011-51-14-133-126  
Fax: 011-51-14-133-126  
e-mail: postmas@mselp.org.pe

**Mailing Address:**

Skyexpress Enterprises  
*Name of Missionary*  
6410 N.W. 82 Ave. Box 136  
Miami FL 33166

**Missionaries:**

The Rev. Timothy Erickson  
The Rev. David Haeuser  
The Rev. Terry Schultz

**National Pastors:**

The Rev. Roberto Berrospid  
The Rev. Fidel Convecio  
The Rev. Oswaldo Fernández  
The Rev. Segundo Gutierrez  
The Rev. Andres Robles  
The Rev. Abraham Rosario

### IGLESIA CRISTIANA DE LA REFORMA LUTHERANA

(Chile, South America)

**Mailing Address:**

*Name of Missionary*  
Exp #1141  
P.O. Box 025285  
Miami, FL 33102-5285

**Missionaries:**

The Rev. Karl Kuenzel  
The Rev. Ralph Martens  
The Rev. Othoniel Rodriguez

### THOUGHTS OF FAITH

*(a church related organization of the ELS)*

**Mailing Address:**

900 Market Street  
Oregon, Wisconsin 53575  
Tel: 608-835-3375  
Fax: 608-835-3372

**Executive Director:**

Mr. Kermit Traska

**CZECH REPUBLIC:****Mailing Address:**

St. Paul's Lutheran Church and  
The School of Martin Luther  
Skolni namesti 1  
31805 Plzen  
Czech Republic  
Tel/Fax: 011-420-19-28-0754

**Pastors:**

The Rev. Mark Grubbs  
The Rev. Matthew Luttman

**UKRAINE:****Mailing Addresses:**

Kyiv:  
14 Velyka Vasylykivska St.  
Kv #15  
Kiev 01004  
Ukraine  
Tel: 011-380-44-234-0800  
Fax: 011-380-44-235-7721

**Ternopil:**

Vul. Samchucka 13  
Ternopil 46002  
Ukraine  
Tel: 011-380-35-225-4586  
Fax: 011-380-35-225-1808

**Pastors:**

The Rev. Roger Kovaciny  
The Rev. Joel Rakos  
The Rev. Greg Sahlstrom  
The Rev. David Jay Webber

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# EVANGELICAL LUTHERAN SYNOD

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www.EvLuthSyn.org

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## OFFICERS:

President.....	The Rev. George Orvick Home 1117 Lori Lane, Mankato, MN 56001 Office 6 Browns Court, Mankato, MN 56001 Phones: Office 507-344-7356; Home 507-387-1498 Fax 507-344-7426, E-mail gorvick@blc.edu
Vice President .....	The Rev. John Moldstad, Jr. 6 Browns Court, Mankato, MN 56001 Phones: Office 507-344-7358; Home 507-386-7267 Fax 507-344-7426, E-mail jamjr@blc.edu
Secretary .....	The Rev. Craig Ferkenstad RR 3, Box 40, St. Peter, MN 56082 Phones: Office 507-246-5312; Home 507-246-5140 E-mail elsec@prairie.lakes.com

## TREASURER:

Business Administrator .....	Mr. Keith Wiederhoeft 6 Browns Court, Mankato, MN 56001 Office: 507-344-7395; Home: 507-345-1388 Fax 507-344-7426, E-mail keithw@blc.edu
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## THE BOARD OF TRUSTEES

(4 years, elected 1998)	
The Rev. George Orvick .....	President
(4 years, elected 2000)	
The Rev. Craig Ferkenstad .....	Secretary
(3 years, elected 1999)	
Mr. Robert Brown .....	W305 N5660 Stevens Rd., Hartland, WI 53029 Phone: 262-367-2212
Mr. Greg Griffin .....	1405 Burning Wood Way, Madison, WI 53704 Phone: 608-249-6760
(3 years, elected 2000)	
The Rev. Martin Doepel.....	212 Volk St., Portage, WI 53901 Phone: 608-742-4286
Mr. Albin Levorson.....	668 450th St., Northwood, IA 50459-8776 Phone: 641-324-1189
(3 years, elected 2001)	
Mr. Allen Borlaug .....	1035 Windsor Ave., Waucoma, IA 52171 Phone: 563-569-8687
Mr. Wilbur Lieske.....	9 Skyline Dr., Mankato, MN 56001 Phone: 507-345-4784
Mr. Leroy Meyer .....	1038 South Lewis Avenue, Lombard, IL 60148 Phone: 630-620-4348
Advisory Members.....	The Rev. John Moldstad, Jr., Vice President Mr. Keith Wiederhoeft, Treasurer The Rev. Alf Merseth

## **WISCONSIN CORPORATION BOARD OF TRUSTEES:**

President George Orvick  
The Rev. Craig Ferkenstad  
Mr. Leroy Meyer  
Mr. Wilbur Lieske  
Mr. Allen Borlaug

Mr. Greg Griffin  
Mr. Robert Brown  
Mr. Albin Levorson  
The Rev. Martin Doepel

## **EVANGELICAL LUTHERAN SYNOD FOUNDATION:**

### **OFFICERS**

President..... President George Orvick  
Vice-President..... The Rev. John Moldstad Jr.  
Secretary..... The Rev. Craig Ferkenstad

### **FOUNDATION COMMITTEE**

(elected by the Board of Trustees)

Mr. Robert Brown ..... W305 N5660 Stevens Rd., Hartland, WI 53029  
Mr. Wilbur Lieske..... 9 Skyline Dr., Mankato, MN 56001  
Mr. Leroy W. Meyer..... 1038 South Lewis Avenue, Lombard, IL 60148  
The Rev. Richard Wiechmann ..... 225 Moreland Ave., Mankato, MN 56001

## **BETHANY LUTHERAN COLLEGE, INCORPORATED:**

### **GENERAL OFFICERS**

President..... The Rev. George Orvick  
Vice President ..... The Rev. John Moldstad, Jr.  
Secretary ..... The Rev. Craig Ferkenstad

### **BOARD OF REGENTS**

#### **Type A members**

(3 years, elected 1999)

Mr. Jon Bruss ..... N61 W29865 Stoney Hill Circle, Hartland, WI 53029  
Mr. Harold Theiste ..... 15035 18th Ave. N., Plymouth, MN 55447  
Mr. Roland Reinholtz ..... 3917 Weatherwood Trail, Verona, WI 53593-8425

(3 years, elected 2000)

Mr. Paul Chamberlin ..... 68 Fairview, South Chatham, MA 02659  
The Rev. John Moldstad, Sr. .... 36141 Barbour Lane, Pine River, MN 56474  
The Rev. J. Kincaid Smith ..... 3146 Delevan Dr., Saginaw, MI 48609

(3 years, elected 2001)

The Rev. Mark Bartels..... 3825 Highridge Rd., Madison, WI 53718  
Mr. William Overn ..... 1459 Lone Oak Road, Eagan, MN 55121  
The Rev. Kenneth Schmidt.. 1288 Pleasant Valley Road, West Bend, WI 53095

#### **Type B members**

(3 years, ratified 1999)

Mr. Lyle Fahning..... 14000 Frontier Lane, Burnsville, MN 55337

(3 year, ratified 2000)

Rev. Klebe Brumble ..... 7670 E. Jomax Rd., Scottsdale, AZ 85255

(3 years, ratified 2001)

Dr. Willis Anthony..... RR 1 Box 66, St. Peter, MN 56082



Advisory Members:..... The Rev. George Orvick  
The Rev. M.E. Tweit  
The Rev. Raymond Branstad  
The Rev. Lawrence Burgdorf, 514 Earth City Expy #233, Earth City, MO 63045

## THE SYNOD'S BOARDS AND COMMITTEES:

### THE SYNOD'S VISITORS

( 3 years, elected 2001)

Circuit 1 .....	The Rev. Joel Willitz Alt. The Rev. Mark Wold
Circuit 2 .....	The Rev. Thomas Fox Alt. The Rev. Michael Langlais
Circuit 3 .....	The Rev. Paul Schneider Alt. The Rev. J. Kincaid Smith
Circuit 4 .....	The Rev. Kenneth Schmidt Alt. The Rev. Mark Bartels
Circuit 5 .....	The Rev. Frederick Theiste Alt. The Rev. Harold Vetter
Circuit 6 .....	The Rev. Wayne Halvorson Alt. The Rev. Thomas Rank
Circuit 7 .....	The Rev. Ernest Geistfeld Alt. The Rev. Rolf Preus
Circuit 8 .....	The Rev. Erwin Ekhoff Alt. The Rev. John Smith
Circuit 9 .....	The Rev. Erik Gernander Alt. The Rev. Richard Waters
Circuit 10 .....	The Rev. Karl Anderson Alt. The Rev. William Stehr
Circuit 11 .....	The Rev. Charles Keeler Alt. The Rev. James Braun

### DOCTRINE COMMITTEE

(3 years, elected 1999)

The Rev. John Moldstad, Jr. .... 114 Echo St., Mankato, MN 56001

(1 year unexpired term, elected 2001)

Mr. James Schneck ..... 3820 Cherry Tree Blvd., Lake Havasu City, AZ 86406

(3 years, elected 2000)

The Rev. Wilhelm Petersen ... 1521 Graystone Lane, No. Mankato, MN 56003

Mr. Allen Quist..... Rt. 3, Box 33, St. Peter, MN 56082

(3 years, elected 2001)

The Rev. Juul Madson..... 169 Heather Lane, Mankato, MN 56001

The Rev. Paul Zager..... 527 N Main St., Lombard, IL 60148

(By virtue of office)

President of Bethany Lutheran Theological Seminary

## COLLOQUY COMMITTEE

The president of the synod  
The vice-president of the synod  
The chairman of the Doctrine Committee  
One layman from the Doctrine Committee  
(appointed by the president of the synod)  
The president of Bethany Lutheran Theological Seminary

## BOARD FOR HOME MISSIONS

(3 years, elected 1999)

The Rev. Erwin Ekhoft ..... 6000 Duluth St., Golden Valley, MN 55422  
The Rev. Rodney Flohr ..... 6324 Portage Ave., Portage, IN 46368  
Mr. Leslie Just ..... 213 W. Frazee, Detroit Lakes, MN 56501

(3 years, elected 2000)

Mr. Robert Smith ..... 13151 Gamma Way, Apple Valley, MN 55124  
The Rev. Richard Wiechmann ..... 225 Moreland Ave., Mankato, MN 56001

(3 years, elected 2001)

The Rev. Daniel Basel ..... 1138 Anderson Dr., Mankato, MN 56001  
Mr. John Merseeth, Sr. .... 729 Marsh St., Mankato, MN 56001

## BOARD FOR FOREIGN MISSIONS

(3 years, elected 1999)

The Rev. Paul Anderson..... 3459 Hillview Road, Eau Claire, WI 54703  
Mr. Marlin Goebel ..... 24885 Morrow Rd., Hillman, MI 49746  
The Rev. David Lillegard ..... 625 Atlantus Ter., Sebastian, FL 32958

(3 years, elected 2000)

The Rev. Kurt Smith ..... 20425 Taylor St., PO Box 216, Weston, OH 43569  
Mr. Harmon Anderson ..... 8556 E. Appaloosa T., Scottsdale, AZ 85258

(3 years, elected 2001)

The Rev. Wayne Halvorson ..... 2133 Kenneth Dr., Albert Lea, MN 56007  
Mr. Robert Soule ..... 16600 313 Ave., Princeton, MN 55371

## BOARD FOR EVANGELISM

(3 years, elected 1999)

The Rev. Kenneth Mellon ..... 826 Jefferson Drive, Bowling Green, OH 43402

(3 years, elected 2000)

Mr. Lloyd Ahlbrand ..... 235 S. Penn St., Hobart, IN 46342  
The Rev. Nathan Krause ..... 1966 Circle High, Cottage Grove, WI 53527

(3 years, elected 2001)

Mr. Maynard Pick ..... 801-1<sup>st</sup> St. N, Cold Spring, MN 56320  
The Rev. Michael Smith ..... 601 Woodland Drive, Holland, MI 49424

## BOARD FOR EDUCATION AND YOUTH

(3 years, elected 1999)

The Rev. Jerome Gernander ..... 304 Elm St. Box 86, Thornton, IA 50479  
The Rev. Jonathan Madson ..... P.O. Box 146, Okauchee, WI 53069  
Mr. Robert Pipal ..... 54 Skyline Drive, Mankato, MN 56001

(1 year unexpired terms, elected 2001)

The Rev. Anthony Pittinger ..... 4483 Carla Ct SE, Port Orchard WA 98366  
Mr. Paul Quist ..... 33621 Shanaska Creed Rd, St. Peter, MN 56082

(3 years, elected 2000)

Mr. Glen Hansen ..... 1976 115th Ave, Princeton, MN 55371  
Mr. Curtis Mantey ..... 2985 Royalwood Place S.E., Port Orchard, WA 98367  
The Rev. Alexander Ring ..... 12201 B St. S, Tacoma, WA 98444  
The Rev. Mark Wold ..... 125 Audubon Road, Winter Haven, FL 33884

(3 years, elected 2001)

Mr. Troy Grooms ..... 4820 Saratoga Ln. N, Plymouth, MN 55442  
The Rev. Charles Keeler ..... 151 Tremont W, Port Orchard, WA 98366  
The Rev. Donald Moldstad ..... 1123 Marsh St., Mankato, MN 56001  
Mr. Mark Wiechmann ..... 1615 Broad St. N., Mankato, MN 56001

## BOARD FOR PUBLICATIONS

(3 years, elected 1999)

The Rev. Walther Gullixson... 210 N. Black Eagle Drive, Mankato, MN 56001  
The Rev. Roger Holtz ..... 85 Lincoln Ave., Clintonville, WI 54929

(3 years, elected 2000)

The Rev. Bradley Homan ..... 1201 Droster Rd, Madison, WI 53716  
Mr. Howard Siewert ..... 13795 Diamond Path, Apple Valley, MN 55124

(3 years, elected 2001)

Mr. Robert Deering ..... 1122 Nichols Road, Madison, WI 53716  
Mr. Paul Wold ..... 938 Marsh Street, Mankato, MN 56001

## BOARD FOR CHRISTIAN SERVICE

(3 years, elected 1999)

Mr. Don Heiliger ..... 2433 Leslie Road, Stoughton, WI 53589  
The Rev. Mark Marozick ..... 2642 Church St., Cottage Grove, WI 53527

(3 years, elected 2000)

Mr. Herb Berg ..... 13 Cypress Run, Haines City, FL 33844

(3 years, elected 2001)

The Rev. David Hoyord .13401 Johnny Cake Ridge Rd, Apple Valley MN 55124  
Mr. Stanley Reinholtz ..... 5026 Bayfield Ter., Madison, WI 53705

## COMMITTEE ON WORSHIP

(3 years, elected 1999)

The Rev. Harry Bartels ..... 12309 Pacific Ave., Tacoma, WA 98444

(3 years, elected 2000)

The Rev. Mark DeGarmeaux ..... 700 Luther Drive, Mankato, MN 56001

(3 years, elected 2001)

The Rev. Dennis Marzolf ..... 114 Hannah, Mankato, MN 56001

### **BOARD FOR STEWARDSHIP**

(3 years, elected 1999)

Mr. Howard Hougan ..... 1915 Paulis Drive, Faribault, MN 55021  
The Rev. Paul Schneider ..... 4425 West Main St, Midland, MI 48640

(3 years, elected 2000)

The Rev. Fred Theiste ..... 3715 London Road, Eau Claire, WI 54701  
Mr. Allen Wollenzien ..... 813 Hyland, Stoughton, WI 53589

(3 years, elected 2001)

Mr. Timothy Peterson ..... 3235 N. Wellington Lane, Minneapolis, MN 55441  
Ex Officio ..... synod treasurer

### **EQUALIZATION COMMITTEE**

(3 years, elected 1999)

The Rev. Roger Holtz ..... 85 Lincoln Ave., Clintonville, WI 54929

(3 years, elected 2000)

Mr. Bryan Hayes ..... 236 Craig Ave., Tracy, MN 56175

(3 years, elected 2001)

Mr. Ralph Miller ..... 145 Atwood Drive, Mankato, MN 56001

### **PLANNING AND COORDINATING COMMITTEE**

The officers of the synod

The chairman (or his representative) of the following boards:

Board for Christian Service	Board for Publications
Board for Education and Youth	Board of Regents
Board for Evangelism	Board for Stewardship
Board for Home Missions	Three (3) laymen:
Board for Foreign Missions	

(3 years, elected 1999)

Mr. Albert Holman ..... 3871A S. 11<sup>th</sup> St., Grand Forks, ND 58201

(3 years, elected 2000)

Mr. Dennis Behr ..... 3025 Waubesa Ave., Madison, WI 53711

(3 years, elected 2001)

Mr. Dennis Nixon ..... 15014 Starr Road SE, Olalla, WA 98359

## SYNOD REVIEW COMMITTEE

### Elected Positions

(3 years, elected 1999)

The Rev. J. B. Madson ..... 169 Heather Lane, Mankato, MN 56001

(3 years, elected 2001)

Mr. Robert Brown ..... W305 N5660 Stevens Rd., Hartland, WI 53029

### Presidentially Appointed Positions

(3 years, appointed 1999)

The Rev. Alf Merseth ..... 404 12<sup>th</sup> St. N, Northwood, IA 50459

(3 years, appointed 2000)

The Rev. Milton Tweit ..... 115 Echo St. #506, Mankato, MN 56001

(3 years, appointed 2001)

Mr. Norman Werner ..... 9781 Bluebird St., Coon Rapids, MN 55433

## NOMINATING COMMITTEE FOR THE 2002 CONVENTION

The Rev. Erik Gernander ..... 912 Sandalwood, Richardson, TX 75080

The Rev. Steven Petersen ..... 6 Browns Court, Mankato, MN 56001

The Rev. Thomas Rank ..... 301 Main St., Box 105, Scarville, IA 50473

The Rev. Michael K. Smith ..... 601 Woodland Dr., Holland, MI 49424

Mr. Allen Borlaug ..... 1035 Windsor Ave., Waucoma, IA 52171

Mr. Sigurd Lee ..... 225 Hinckley Street, Mankato, MN 56001

Mr. William Overn ..... 1459 Lone Oak Road, Eagan, MN 55121

Mr. Keith Wiederhoeft ..... 6 Browns Court, Mankato, MN 56001

## COMMITTEE ON ARCHIVES AND HISTORY

507-344-7854

(elected by the Board of Trustees)

The Rev. Walther Gullixson ..... 210 N. Black Eagle Dr., Mankato, MN 56001

Mr. Norman Holte ..... 422 Belmont, Mankato, MN 56001

Prof. Sigurd Lee ..... 225 Hinckley Street, Mankato, MN 56001

The Rev. Juul Madson ..... 169 Heather Lane, Mankato, MN 56001

The Rev. Paul Madson ..... 2007 Cottage Trail, North Mankato, MN 56003

The Rev. Alf Merseth ..... 404 12<sup>th</sup> St. N, Northwood, IA 50459

Mr. Norman Werner ..... 9781 Bluebird St., Coon Rapids, MN 55433

## FULL-TIME WORKERS

Rev. Steven Petersen ..... Missions Counselor

Rev. Richard Wiechmann ..... Deferred Giving Counselor

Mr. Keith Wiederhoeft ..... Business Administrator

Office: 507-344-7395; Home: 507-345-1388

Fax 507-344-7426, E-mail keithw@blc.edu

Melvina Aaberg ..... 507-344-7354

Mary Jane Tweit ..... 507-344-7849

## TELEPHONE NUMBER FOR:

The WELS Committee for Counseling Called Workers (C.C.C.W.)

1-800-422-7341

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## CHRISTIAN DAY SCHOOLS and PRESCHOOLS

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June 15, 2001

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**Bethany Lutheran School**  
(Preschool through Eighth Grade)  
151 Tremont West  
Port Orchard, WA 98366-3737  
Tel. 360-876-1300  
Fax 360-876-5098

Barb Mantey  
Curtis Mantey\*  
Carol Olsen  
Ryan Rathje  
Lucy Rinehart

**Christ Ev. Lutheran Preschool**  
(Preschool Only)  
1592 S.E. Floresta Dr.  
Port St. Lucie, FL 34983  
Tel 561-879-1353

Marcella Lowry \*

**Concordia Preschool**  
(Preschool Only)  
3715 London Road  
Eau Claire, WI 54701  
Tel 715-834-0921  
Fax 715-834-0921

Lynda Krueger\* (PT)

**Heritage Lutheran Preschool**  
(Preschool and Kindergarten)  
13401 Johnny Cake Ridge Road  
Apple Valley, MN 55124  
Tel. 612-431-6225

Cheryl Streckert\*  
Sue West

**Holton Lutheran School**  
(Preschool through Eighth Grade)  
6655 Marvin Road  
Holton, MI 49425  
Tel. 231-821-0032

Becky Martin  
Kathy Pingel  
Kim Riley-McCleranan

**Holy Cross Lutheran School**  
(Preschool through Eighth Grade)  
2670 Milwaukee Street  
Madison, WI 53704  
Tel. 608-249-3101  
Fax 608-249-0601

Patricia Becker  
Pamela Berndt  
Camilla Dashcund  
Ione Ibeling  
Elizabeth Krause  
Daniel Madson  
Barbara Pape (PT)  
Timothy Ristow\*  
Shelly Schoenherr (PT)  
Sharon Treder

**Holy Trinity Ev. Lutheran School**  
(Preschool through Eighth Grade)  
PO Box 44  
35181 Wisconsin Avenue  
Okauchee, WI 53069  
Tel. 414-567-0669  
Fax 414-567-0669

Susan Callaway  
Patricia Hoeft  
Linda Mickelson  
Fred Pahmeier\*  
Dawn Sauer

**Hope Lutheran Academic  
Christian School**  
(Preschool Only)  
2930 W. 9000 S.  
West Jordan, UT 84088  
Tel 801-569-1111

Kelley Thayer\*

**King of Grace Lutheran School**  
(Preschool through Eighth Grade)  
6000 Duluth Street  
Golden Valley, MN 55422  
Tel. 612-546-3131  
Fax 612-540-0028

Steve Balza  
Polly Browne  
Elisabeth Cox  
Shiela Degner  
Allen Labitzky\*  
William Lubansky  
Judy Luxford  
Jonathan Matzke  
Cinda Meitner  
Karen Merseth  
Aaron Olmanson  
Carol Robison  
Ruth Vomhof

**Lakewood Lutheran School**  
(Preschool through Eighth Grade)  
10202 112th Street SW  
Tacoma, WA 98498  
Tel. 253-584-6024  
Fax 253-584-4615

vacancy  
Laura Lai  
Shu-Ting Lai\*  
Sue Schmidt

**Mt. Olive Lutheran School**  
(Kindergarten through Eighth Grade)  
1123 Marsh Street  
Mankato, MN 56001  
Tel. 507-345-7927

Marie Aaberg  
Steven Beilke\*  
Carolyn Bernard  
Sherrie Bukowski  
Barbara Halvorson  
Timothy Pietsch  
Kari Sehloff

**Our Redeemer Lutheran School**  
(Preschool through Eighth Grade)  
805 East Yelm Ave.  
Yelm, WA 98297-9424  
Tel. 360-458-7310

Nancy Loomis  
Dennis Morrison\*  
Dolores Morrison

**Our Savior Lutheran Preschool**  
(Preschool only)  
10,000 Airport Road North  
Naples, FL 34109  
Tel. 941-597-6009  
Fax 941-597-8846

Karilyn Hurley\*  
Patrick Hurley  
Shanon Keller

**Our Savior's Lutheran School**  
(Preschool through Eighth Grade)  
3163 Maricopa Drive  
Lake Havasu City, AZ 86406  
Tel. 520-855-8811

Gloria Dennis (PT)  
James Schneck\*  
Karen Schneck

**Parkland Lutheran School**  
(Preschool through Eighth Grade)  
12309 Pacific Avenue  
PO Box 44006  
Tacoma, WA 98444  
Tel. 253-537-1901  
Fax 253-537-0172

Laurie Barnes  
Connie Davis  
Sue Jankens  
Sharon King  
Jolene McClung  
Linda Perry  
vacancy  
Alex Ring  
Chris Rogich  
Larry Rude\*  
vacancy

**Princeton Ev. Lutheran School**  
(Preschool through Eighth Grade)  
7401 Alpha Road  
Princeton, MN 55371  
Tel. 763-389-0704  
Fax 763-389-0704

Linda Larson  
vacancy  
Kathleen Stein\*

**Scarville Lutheran School**  
(Kindergarten through Eighth Grade)

Box 20

Scarville, IA 50473

Tel. 515-568-3372

Laura Vettleson

**St. Timothy Ev. Lutheran**

(Preschool and Kindergarten)

547 N. Main Street

Lombard, IL 60148-1632

Tel. 630-627-6790

Beverly Frick

Paul Zager\*

**Trinity Lutheran School**

(Preschool through Eighth Grade)

1268 Pleasant Valley Road

West Bend, WI 53095

Tel. 414-675-6627

Diana Borman

Richard Brei\*

Jennine Heller

Richard Holz

Judy Larabell

**Western Koshkonong Lutheran School**

(Preschool through Eighth Grade)

2632 Church Street

Cottage Grove, WI 53527

Tel. 608-873-6011

Linda Marozick

Lois McKenney

Deborah Saeger\*

**The School of Martin Luther**

(Kindergarten through Ninth Grade)

Skolni namesti 1

31805 Plzen, Czech Republic

Tel. 011-420-19-738-7009

Mary Grubbs

Robert Hill\*

Marlene Hill

Paul Kelm

Nancy Luttman

Donald Holzhueter

Sue Holzhueter

Marie Voecks

\* indicates school  
administrator/principal/director



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## CONGREGATIONS

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### CIRCUIT 1

#### FLORIDA

**Kissimmee-Peace**

10:00

H. Huhnerkoch

3249 Windmill Point Blvd.

Mail: PO Box 451697; 34745

**Lakeland-Our Savior**

9:30

N. Pommeranz

6920 Socrum Loop Rd. N; 33809

**Lakeland-Peace**

10:30

J. Willitz

5970 Lakeland Highlands Rd.; 33813

**Naples-Our Savior**

8:30 &amp; 10:00 (S: 9:00)

Vacant

10,000 Airport Pulling Rd. N. 34109

**Port St. Lucie-Christ**

10:00

P. Lepak

1592 S.E. Floresta Dr.; 34983

**Sebastian-Trinity**

10:00

D. Lillegard

611 Schumann Dr.; 32958

**Sebring-New Life**

10:00

R. Fyffe

3725 Hammock Rd; 33872

**Vero Beach-Grace**

10:00

J. Petersen

1150 41st Ave.; 32960

**Winter Haven-Resurrection**

10:30

M. Wold

4620 Cypress Gardens Rd.; 33884

#### GEORGIA

**Kennesaw-Resurrection**

11:30 am or 6:30 pm (monthly)\*

Vacant

2875 Stilesboro Road; 30152

### CIRCUIT 2

#### MASSACHUSETTS

**Brewster-Trinity**

9:30

M. Langlais

1883 Main St.; 02631

**Burlington-Pinewood**

10:45 (S 10:00)

T. Fox

24 Wilmington Rd.; 01803

## CIRCUIT 3

### INDIANA

**Brownsburg**-Good Shepherd  
10:15  
G. Lilienthal  
204 E. Main St  
Mail: 927 North Green; 46112

**Portage**-Hope  
10:30  
R. Flohr  
6322 Portage Ave. 46368

### MICHIGAN

**Alpena**-Faith  
9:00  
A. Dethlefsen  
233 Cavanaugh; 49707  
**Detroit**-St. Matthew  
10:30 (S 9:30)  
L. Vinton  
4430 St. James Street; 48210

**East Jordan**-Faith  
10:00  
J. Londgen  
02148 S. Wilson Rd.; 49727

**Hillman**-Faith  
11:00  
A. Dethlefsen  
24640 Veterans Memorial Hwy  
Mail: Box 358; 49746

**Holland**-Lord of Life  
9:00  
M. Smith  
290 E. 18th St  
Mail: 601 Woodland Dr; 49424

**Holton**-Holton  
10:00 (S 9:00)  
M. Krentz  
6655 Marvin Rd.; 49425  
**Midland**-Holy Scripture  
9:00  
P. Schneider  
4525 West Main St.; 48640

**Rogers City**-Trinity  
10:00  
T. Smuda  
6134 US 23 North  
Mail: 737 Patricia St.; 49779

**Saginaw**-Gloria Dei  
8:00 & 10:45 (S 9:00)  
H. Mosley Jr.  
5250 Mackinaw  
Mail: 3718 Mannion Rd; 48603

**Suttons Bay**-First  
10:00  
R. Pederson  
321 St. Mary's Ave.  
Mail: PO Box 189; 49682

### OHIO

**Bowling Green**-Abiding Word  
10:00  
K. Mellon  
17202 N. Mercer Rd.  
Mail: 826 Jefferson Dr.; 43402

**Deshler**-Peace  
9:30  
M. Ernst  
5039 County Road G; 43516

**Weston**-Grace  
10:00  
K. Smith  
20425 Taylor St.  
Mail: PO Box 304; 43569

### PENNSYLVANIA

**North Huntingdon**-Zion  
10:30  
B. Leonatti  
351 Robbins-Station Rd.; 15642

## CIRCUIT 4

### ILLINOIS

#### **Chicago-Emmaus**

10:45

Vacant

5440 W. Gladys Ave; 60644

#### **Chicago-St. Marks**

9:30

Vacant

3101 Parkside Ave.

Mail: 1928 S. 7<sup>th</sup> Ave; Maywood;  
60153

#### **Litchfield-Faith**

9:00

S. Schmidt

718 N. State

Mail: 717 N. Monroe; 62056

#### **Lombard-St. Timothy**

10:15 (S 9:00)

P. Zager

547 N. Main St.; 60148

### INDIANA

#### **Hobart-Grace**

9:00

F. Lams

6240 Grand Blvd

Mail: 1031 Hickey St., Hobart;  
46342

### WISCONSIN

#### **Cottage Grove-Abiding Shepherd**

9:00

N. Krause

535 Southing Grange-#300; 53527

#### **Cottage Grove-Western Koshkonong**

10:00 (S 9:30)

M. Marozick

2642 Church St; 53527

#### **Madison-Grace**

10:00 (S 9:00)

J. Jacobsen

1 South Rosa Rd.; 53705

#### **Madison-Holy Cross**

8:15 & 10:30 (S 8:15 & 10:00)

M. Bartels, B. Tweit

2670 Milwaukee St.; 53704

#### **Madison-Our Saviour's**

8:00, 10:15, Sat. 5:30

(S 9:00, Sat. 5:30)

B. Homan

1201 Droster Rd.; 53716

#### **Okauchee-Holy Trinity**

7:45 & 10:15 (S 7:45 & 9:30)

J. Madson

35181 Wisconsin Ave.

Mail: PO Box 146; 53066

#### **Oregon-Faith**

9:00, Thu. 7:00

R. Lehmann

143 Washington St.; 53575

#### **Portage-St. Paul's**

9:00

M. Doepel

W11355 Hwy. 127 (6 miles NW)

Mail: 212 Volk St.; 53901

#### **West Bend-Trinity**

8:00, 10:00, Mon. 7:15

K. Schmidt

1268 Pleasant Valley Rd.; 53095

#### **Wisconsin Dells-Newport**

10:30

M. Doepel

N8794 Peterson Rd., (4 miles E)

Mail: 212 Volk, Portage; 53901

## CIRCUIT 5

### WISCONSIN

#### **Amherst Junction**-Our Savior's

9:30

W. Mack

Hwy. 161 & Co."T" Rd.

Mail: N6916 TU Lakes Rd.,

Scandinavia; 54977

#### **Bloomer**-Good Shepherd

10:30 (S 10:00)

R. Otto

1504 Vine St.; 54724

#### **Clintonville**-St. Paul

10:00; Wed 7:30 (S: 9:00, Wed 7:30)

R. Holtz

31 N. Park St

Mail: P.O. Box 115.; 54929

#### **Eau Claire**-Ascension

9:00; Mon. 6:30

P. Sullivan

1500 Peterson Ave.; 54703

#### **Eau Claire**-Concordia

8:00 & 10:30 (S 9:00; Mon. 7:00)

F. Theiste

3715 London Rd.; 54701

#### **Eau Claire**-Pinehurst

9:00; Mon. 6:30

M. Rogers

3304 Fern Ct.; 54703

#### **Elderon**-Our Savior's

9:00

T. Skaaland

Hwy. 49 N. 54429

#### **Green Bay**-Christ the King

9:00

L. Buelow

1700 Cardinal Lane

Mail: P.O. Box 11473; 54307

#### **Iola**-Redeemer

9:00

H. Vetter

125 North St.

Mail: 295 E. State St.; 54945

#### **Marinette**-First Trinity

8:00 & 10:00 (S 9:00)

F. Stubenvoll

920 Wells St.; 54143

#### **Omro**-Messiah

9:00

W. Mack

H.B. Patch Elem. School

607 Tyler Ave.

Mail: 1232 Snowdon Dr, Oshkosh,

54904

#### **Shawano**-St. Martin

9:00

R. MacKain

W8302 Belle Plaine Ave.; 54166

## CIRCUIT 6

### IOWA

#### **Ames**-Bethany

Sat. 7:30

M. Hoesch

3113 Diamond St; 50010

#### **Calmar**-Trinity

9:30

H. Abrahamson

306 Clark St.

Mail: 611 W. Court St.,

New Hampton; 50659

#### **Forest City**-Forest

9:00

Vacant

546 West M. St.

#### **Hampton**-Bethany

10:00

M. Hoesch

Mail: 3109 Diamond St., Ames,

50010

#### **Indianola**-Good Shepherd

9:00

R. Harting

202 North Kenwood

Mail: P.O. Box 452; 50125

#### **Lake Mills**-Lake Mills

8:30

K. Hermanson

1st Ave. N. & Grant St.

Mail: 106 13th St. S., Northwood; 50459

**Lake Mills-Lime Creek**

9:45

K. Hermanson

4 miles N. 1 mile W.

Mail: 106 13th St. S., Northwood; 50459

**Lawler-Saude \***

K. Dethlefsen

10 miles N. 1 mile W.

Mail: 2940 Stevens Trail; 52154

**New Hampton-Jerico \***

K. Dethlefsen

9 miles N. 3 miles E.

Mail: 2940 Stevens Tr., Lawler;  
52154**New Hampton-Redeemer**

8:00

H. Abrahamson

West Court &amp; North Sherman

Mail: 611 West Court St.; 50659

**Newton-Grace**

8:15

M. Hoesch

8141<sup>st</sup> Ave. E.Mail: 3109 Diamond St., Ames,  
50010**Northwood-First Shell Rock**

10:30

K. Hermanson

Central &amp; 15th

Mail: 106 13th St. S.; 50459

**Northwood-Somber**

9:45

K. Hermanson

10 miles W. 1 mile S.

Mail: 106 13th St. S.; 50459

**Parkersburg-Faith**

10:15 (S 9:30)

D. Larson

608 Sixth St.; 50665

**Riceville-Immanuel**

8:30

K. Hermanson

Main St.

Mail: 106 13th St. S., Northwood; 50459

**Scarville-Center \***

T. Rank

5 miles S.

Mail: PO Box 105; 50473

**Scarville-Scarville Synod \***

T. Rank

411 Logan St.

Mail: PO Box 105; 50473

**Thompson-Zion**

10:30

Vacant

226 Monroe St.

**Thornton-Richland**

10:30 (S 9:30)

J. Gernander

300 Elm St.

Mail: PO Box 86; 50479

**Waterloo-Pilgrim**

9:00

G. Haugen

3815 Ansborough Ave.; 50701

**Waterville-East Paint Creek**

11:15\*

H. Abrahamson

1151 Gronna Dr.

Mail: 611 W. Water St;

New Hampton 50659

**Waukon-West Paint Creek**

11:15\*

H. Abrahamson

Elan Dr.

Mail: 611 W. Court St;

New Hampton, IA 50659

**Williamsburg-St. Timothy**

9:00

K. Heck

2141 P Ave; P.O. Box 766; 52361

**MINNESOTA****Albert Lea-Our Savior's**

8:00 &amp; 10:45 (S 9:00)

W. Halvorson

320 W. College St.; 56007

**Hartland-Hartland**

10:45 (S 9:00)

D. Schmidt

414 Broadway

Mail: PO Box 188; 56042

**Manchester-Manchester**

9:00 (S 10:30)

D. Schmidt

Mail: PO Box 188, Hartland; 56042

## CIRCUIT 7

### MINNESOTA

**Audubon-Immanuel**

9:30  
E. Geistfeld  
US Hwy 10  
Mail: Box 187; 56511

**Bagley-Our Savior's**

9:00  
S. Stafford  
5 miles W. on Hwy 2  
Mail: PO Box 26, Lengby; 56651

**Crookston-Grace**

10:45  
W. Grimm  
1221 Barette St.  
Mail: Box 316; 56716

**East Grand Forks-River Heights**

11:00 (S 9:00)  
R. Preus  
2214 10th Ave. NW; 56721

**Fertile-First Evanger**

9:00  
W. Grimm  
405 Washington  
Mail: Box 477; 56540

**Grygla-St. Petri**

8:00  
S. Sparley  
3 miles E, 1 mile N  
Mail: Rt. 1 Box 156C, Oklee 56742

**Hawley-Our Savior's**

11:00 (S 10:30)  
C. Howley  
Sixth & Joseph  
Mail: Box 326, Ulen; 56585

**Lengby-St. Paul**

10:30  
S. Stafford  
Mail: PO Box 26; 56651

**Oklee-Oak Park**

10:00 (S 11:00)  
S. Sparley  
8 miles N. 4 miles E  
Mail: Rt. 1 Box 156C; 56742

**Trail-Mt. Olive**

Sat 8:30  
S. Sparley  
Mail: Rt.1 Box 156C, Oklee 56742

**Trail-Nazareth**

1:00 pm (S 9:45 am)  
S. Sparley  
11 miles N. 2 miles E  
Mail: Rt.1 Box 156C, Oklee 56742

**Ulen-Calvary**

9:00  
C. Howley  
207 First Street NW  
Mail: PO Box 326; 56585

### NORTH DAKOTA

**Mayville-First American**

11:00  
R. Benson  
2242<sup>nd</sup> St. NE  
Mail: P.O. Box 541; 58257

## CIRCUIT 8

### MINNESOTA

**Apple Valley-Heritage**

10:00 (S 9:30)

D. Hoyord

13401 Johnny Cake Ridge Rd.;  
55124

**Belview-Our Savior's**

8:30 or 11:00 (S 8:30 or 10:00)\*

D. Faugstad

306 Main St.

Mail: P.O. Box 187; 56214

**Belview-Rock Dell**

8:30 or 11:00 (S 8:30 or 10:00)\*

D. Faugstad

4 miles NE

Mail: P.O. Box 187; 56214

**Clara City-Faith**

9:00

C. Wosje

4015 SE 115<sup>th</sup> Ave.

PO Box 796; 56222

**Cold Spring-Gloria Dei**

10:00 (S 9:00)

M. Thompson

601 Red River Ave. S; 56320

**Cottonwood-English**

9:00

J. Smith

110 East Main St.

Mail: PO Box 37; 56229

**Gaylord-Norwegian Grove**

9:00 or 10:30\*

C. Ferkenstad

33798 Hwy 22 South

Mail: RR 3, Box 40, St. Peter; 56082

**Golden Valley-King of Grace**

8:15 & 10:45 (S 8:15 & 10:00)

E. Ekhooff

6000 Duluth St; 55422

**Luverne-Bethany**

10:15 (S 9:30)

P. Fries

720 N. Kniss

Mail: PO Box 506; 56156

**Mankato-Mt. Olive**

8:30 & 10:45, Mon. 7:00

(S 8:30 & 10:00, Mon 7:00)

D. Moldstad, D. Basel,

1123 Marsh St.; 56001

**North Mankato- Peace**

10:00 (S: 9:00)

B. Kerkow

Hoover Elementary School

Mail: 111 Electa Blvd,

Mankato; 56001

**Princeton-Bethany**

9:00

R. Lawson

801 South Sixth St.; 55371

**Princeton-Our Savior's**

9:45 (S 9:15)

T. Zenda

18977 17th St.; 55371

**St. Peter-Norseland**

9:00 or 10:30\*

C. Ferkenstad

8 miles NW

Mail: RR. 3 Box 40; 56082

**Tracy-Zion**

10:15

Vacant

2nd & Emory; 56175

## CIRCUIT 9

### MISSOURI

**Cape Girardeau**-Scriptural  
10:00  
H. Gieschen  
3587 County Rd. 635; 63701

**Carthage**-Faith  
10:30  
R. Waters  
2134 South Grand; 64836

**Jefferson City**-Peace  
8:30  
M. Brooks  
7808 New Church Rd.; 65101

**Piedmont**-Grace  
10:30  
Vacant  
114 E. Green St.; 63957

### TEXAS

**Richardson**-Good Shepherd  
10:30  
E. Gernander  
650 W. Campbell Rd.; 75080

**San Antonio**-Faith  
10:15  
M. Crick  
14819 Jones-Maltsberger Rd.; 78247

## CIRCUIT 10

### ARIZONA

**Fort Mojave**-Family of God  
10:15  
L. Wentzlaff  
1863 Pandaro Rd.  
Mail: PO Box 10949; 86427

**Lake Havasu City**-Our Saviour  
8:00 & 10:30 (S 9:00, Apr-Oct)  
T. Hartwig  
3163 Maricopa Ave.; 86406

**Scottsdale**-Redeemer  
9:00  
K. Brumble  
7670 E. Jomax Rd.; 85255

### CALIFORNIA

**Bell Gardens**-Christ the King  
9:00  
E. Zimdars  
6541 Eastern Ave.; 90201

**Bishop**-Our Savior  
9:30  
B. Schwark  
162 Sneden St.; 93514

**Escondido**-St. Paul  
10:00  
D. McQuality  
1418 Bear Valley Pkwy.; 92027

**Fillmore**-Wayfarers'  
9:30  
Vacant  
461 3rd St.; 93015

**Irvine**-Faith  
9:30  
W. Stehr  
13955 Yale Ave.; 92620

**Irvine**-Asian Mission  
12:00 (Korean)  
Y. Kim  
13955 Yale Ave.; 92620

**Windsor**-Christ  
10:15  
K. Anderson  
125 Shiloh Rd.; 95492



## CIRCUIT 11

### OREGON

**Grants Pass-Our Savior**

9:30

Vacant

230 Buysman Way; 97526

**Gresham-Saved By Grace**

9:30

T. Bartels

2010 NE Division St.; 97030

**Hillsboro-Reformation**

10:00

S.Brockdorf

4435 SE Tualatin Valley Hwy; 97123

**Hood River-Concordia**

9:00

C. Hahnke

1107 Pine St.; 97031

**Klamath Falls-Christ**

9:30

J. Braun

127 N. Spring St.; 97601

**Myrtle Creek-St. Matthew**

11:00

F. Fiedler III

611 NE Leon.; 97457

**Sutherlin-Christ**

8:30

F. Fiedler III

Box R 161 2<sup>nd</sup> St.; 97479

**The Dalles-Bethany**

11:00

C. Hahnke

2323 East 12th St.; 97058

### UTAH

**West Jordan-Hope**

8:00 & 10:30

Vacant

2930 W. 9000 S.; 84088

### WASHINGTON

**Gig Harbor-Harbor Trinity**

10:00

A. Hamilton

8209 Stinson Avenue

Mail: 5224 Olympic Drive #107;

98335

**Lakewood-Lakewood**

11:00 (S 10:00)

J.Schmidt

10202 112<sup>th</sup> St. SW; 98498

**Mt. Vernon-St. Luke**

9:00

J. Dalke

1524 E. Blackburn Rd.; 98274

**Port Orchard-Bethany**

8:15 & 11:00, Mon 7:00

C. Keeler, A. Pittenger

151 Tremont W.; 98366

**Tacoma-Parkland**

8:30 & 11:00, Wed 6:30

G. Obenberger, A. Ring

12309 Pacific Ave.; 98444

**Yelm-Our Redeemer**

10:30 (S 9:00)

V. Settje

805 Yelm Ave. E; 98597

\* Consult pastor for Service time

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## EVANGELICAL LUTHERAN SYNOD FOUNDATION

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"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 FOR GIFTS TO THE EVANGELICAL LUTHERAN SYNOD FOUNDATION THROUGH YOUR 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:

**DEFERRED GIVING COUNSELOR  
6 Browns Court  
Mankato, Minnesota 56001**

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## Notes

## Notes

## Notes



Evangelical Lutheran Synod: Parochial Report for the year 2000:

CONGREGATION				MEMBERS			MINISTRATIONS						SERVICES				EDUCATION										FINANCES						
	State	Location	Circuit	Congregation	Pastor	Baptized	Confirmed	Voters	Children Baptized	Adults Baptized	Children Confirmed	Adults Confirmed	Communion	Marriages	Burials	Sunday Services	Average Attendance	Special Services	Average Attendance	CDS Enrollment	CDS Teachers	Sun Sch Enrollment	Sun Sch Teachers	Bible Class	VBS	Summer Camp	Lutheran H.S. & College	Public H.S. & College	For Home Purposes	For All Other Purposes	Value of Property	Debt on Property	Legacies
1	AZ	Fort Mojave	10	Family of God	Vacant	67	51	15	6		2	3	386			53	31					13	2	17	42			6	42,000		130,000	75,000	
2	AZ	Lake Havasu City	10	Our Saviour	Vacant	234	201	75	4	1	1	3		4	6	53	153	12	106	44	3	9	4	60	42			10	137,389	15,401	847,134	157,385	
3	AZ	Scottsdale	10	Redeemer	K. Brumble	98	82	34	1			3	1,672	1	1	52	67	13	37			3	4	40				5	99,491	9,843	850,000	256,044	1,600
4	CA	Bell Gardens	10	Christ the King*	Vacant	31	20	9	1			1	307			52	22	15	17			9	3	9	15			1	27,746	628	180,000		
5	CA	Bishop	10	Our Savior*	B. Schwark	28	25	8			1		220	1	2	52	16	10	13				1	7	10			3	35,761	1,293			
6	CA	Escondido	10	St. Paul*	D.McQuality	59	42	11	3	1			385	3		52	37	12	24	3		8	4	8	7	2	3	22,870	5,825	185,000			
7	CA	Fillmore	10	Wayfarers' Chapel	Vacant	35	30	8	1			2	295	1		53	30	1	22			7	1	14	11		2	1	52,842	1,000	260,000		
8	CA	Irvine	#	Asian Mission Church	YKim	8	10	4								53	22					3	1	10	5	1	3			3,000			
9	CA	Irvine	10	Faith*	W. Stehr	93	82	28			3	3	521	1	4	52	65	12	27			10	4	20	27	1	1	7	164,518	4,552	30,000		
10	CA	Windsor	10	Christ	K. Anderson	63	43	13			1		448	2		53	38	17	26			4	1	23	32			4	54,935		730,000	245,488	
11	FL	Kissimmee	1	Peace	H. Huhnerkoch	125	104	27	7	1		2	1,205			53	77	12	44			2	1	13				3	69,677	9,996	470,000	326,400	
12	FL	Lakeland	1	Our Savior	N. Pommeranz	63	61	24	1	1	2				3	53	55	13	39			2	1	12					76,964	8,000	325,000	30,136	
13	FL	Lakeland	1	Peace	J. Willitz	126	85	15	2		2	6	529	4		53	64	16	40			23	3	20	18	6	10	72,533	8,162	500,000	350,000	501,000	
14	FL	Naples	1	Our Savior	R. Dale	213	171	34					2,018	1		96	130	16	63			25	4	20			10	364,374	16,603	1,132,810	35,435		
15	FL	Port St. Lucie	1	Christ	P. Lepak	182	98	22	8		1		1,426			53	78	11	51			14	5	18	26		3	4	110,009	6,830	460,000	128,219	
16	FL	Sebastian	1	Trinity*	D. Lillegard	104	88	19	1	1	2		1,465		4	52	73	20	44			9	3	30	21	1		1	71,408	4,854	190,000		
17	FL	Sebring	1	New Life	R. Fyffe	57	54	21					1,086	1	1	103	33	17	30					14					82,028	7,450	350,000	119,966	9,000
18	FL	Vero Beach	1	Grace	J. Petersen	256	225	40	3	4			2,522	1	3	54	151	11	94			23	7	30	35	4	18	152,159	54,763	932,067		14,000	
19	FL	Winter Haven	1	Resurrection	M. Wold	92	85	20	1		2		1,146	1	2	53	61	14	43			4	2	18	19		2		61,000	3,500	420,000	340,000	
20	GA	Kennesaw	1	Resurrection*	Vacant	24	24	10								12	16									3	4						
21	IL	Chicago	4	Emmaus*	S. Schmidt	96	63	7	6				356		1	53	58	15	37			40	4	12	60		4	41,405	200			15,000	
22	IL	Chicago	4	St. Mark's*	S. Schmidt	19	19	6								52	16	2	17										11,620	2,560			
23	IL	Litchfield	4	Faith	W. Frick	128	95	20	2	1			1,080	2		53	65	15	45			36	6	20	36		2	15	115,000	7,521	60,000		
24	IL	Lombard	4	St. Timothy	P. Zager	185	126	25	3		2		1,097	2		69	73	16	34	3	1	28	8	20	29	1	6	137,167	19,583	869,000	90,415	60,000	
25	IN	Brownsburg	3	Good Shepherd	G.Lillenthal	104	82	17	1			2	1,376	2		53	63	15	41			15	4	38	26		13	74,988	15,500	173,000	22,768		
26	IN	Hobart	4	Grace	F.Lams	161	128	23	12	1	5	15	2,473		3	52	129	13	96			37	4	66	45	2	1	25	132,996	22,585	750,000	242,733	
27	IN	Portage	#	Hope	R. Flohr	209	174	172	3	2	1	6		2	4	53	78	12	40			40	7	13	70	2			75,130		2,000,000		
28	IA	Ames	6	Bethany	M. Hoesch	48	41	12	1		1		472			53	29	13	13			5	2		6			1	37,009	48	420,000	7,702	
29	IA	Calmar	6	Trinity	H. Abrahamson	43	35	8					297			51	20	13	17			4	1	8	9				27,083	512			
30	IA	Forest City	6	Forest*	T.Gulluxon	69	67	13	1				360		3	49	27	14	32			11	1				5	21,691	131	92,000		153,059	
31	IA	Hampton	6	Bethany	M. Hoesch	18	18																										



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